

The Abomination of Desolation



The Bible's Position Against the Eating of Flesh
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This book is dedicated to all who have given their lives in service of the kingdom of heaven, and to all the creatures who have suffered and died unjustly at the hands of evil men. May this book help to ease the suffering and bring peace into the world.

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Beware the beast Man, for he is the Devil's pawn. Alone among God's primates, he kills for sport, or lust or greed. Yes, he will murder his brother to possess his brother's land. Let him not breed in great numbers, for he will make a desert of his home and yours. Shun him. Drive him back into his jungle lair: For he is the harbinger of death.

Scroll 23, Verse 9, *Planet of the Apes*

I should like to help everyone, if possible. We all want to help one another—human beings are like that; we all want to live by each other's happiness, not by each other's misery. We don't want to hate and despise one another. In this world there is room for everyone and the earth is rich and can provide for everyone. The way of life can be free and beautiful.

But we have lost the way. Greed has poisoned men's souls, has barricaded the world with hate, has goose-stepped us into misery and bloodshed. We have developed speed, but we have shut ourselves in; machinery that gives abundance has left us in want. Our knowledge has made us cynical, our cleverness hard and unkind. We think too much and feel too little. More than machinery, we need humanity; more than cleverness, we need kindness and gentleness. Without these qualities, life will be violent and all will be lost.

The aeroplane and the radio have brought us closer together. The very nature of these inventions cries out for the goodness in men, cries out for universal brotherhood for the unity of us all. Even now my voice is reaching millions throughout the world, millions of despairing men, women and little children, victims of a system that makes men torture and imprison innocent people. To those who can hear me I say, "Do not despair." The misery that is now upon us is but the passing of greed, the bitterness of men who fear the way of human progress. The hate of men will pass and the power they took from the people will return to the people, and liberty will never perish.

In the seventeenth chapter of Saint Luke it is written, "The kingdom of God is within man"—not one man, nor a group of men, but in *all* men—in you, the people! You the people have the power—the power to create machines, the power to create happiness. You the people have the power to make life free and beautiful, to make this life a wonderful adventure. Then in the name of democracy let's use that power. Let us all unite. Let us fight for a new world, a decent world that will give men a chance to work, that will give you the future and old age and security. Let us fight to free the world, to do away with national barriers, do away with greed, with hate and intolerance. Let us fight for a world of reason, a world where science and progress will lead to all men's happiness. Let us all unite!

Charlie Chaplin, *The Great Dictator*

Chapter 1 - “The End Thereof” (Introduction)

There is a way which seems right to a man,
But its end is the way of death. Proverbs 14:12; 16:25 (ISR)

Those of you who have read *The End of Learning* and/or *The Nazarene Way* will know that our stated aim is, in the words of Milton, “to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith makes up the highest perfection.” The emphasis which we would like to place here is on *true* virtue, and on *heavenly* grace, for “the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship him. God is Spirit, and those who worship him must worship in spirit and truth” (John 4:23-24), and “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give” (Matthew 10:5-8).

Believe it or not, this message and the “miraculous” acts commanded here involve something much more mundane than you may have previously been led to imagine. With that in mind, the purpose of this treatise is to set the record straight in regards to the Bible’s position on vegetarianism, with the aim of reforming the paradigm of mainstream Christianity to accommodate the moral imperatives espoused by the founders of the Christian sect. To do so, we must show what the Bible’s position is, rather than what it is blindly assumed to be by the masses of Christians, as the mainstream Christian establishment has deliberately lied, or at least maintained strict silence about this position. This will entail a great deal of discussion about the historical and hermeneutical context of Scripture, and of how the scriptures themselves have been misread and, in some cases, even tampered with to render a meaning contradictory to the one intended by its authors.

In the course of this examination, it will be seen that violence against nonhuman animals is not only expressly prohibited in the Bible, but is actually presented as a great abomination, as well as the primary cause of our own suffering and death. It will be understood that the Bible’s position in regards to humans is a nonviolent one—certainly at least as far as it pertains to innocent humans (as opposed to just wars, or criminals put to death by the State, for which exceptions are often made). However, we intend to show that nonviolence is not the biblical ideal only in regards to humans, but in regards to both humans and non-humans alike. Although our focus is on nonhuman victims of unprovoked violence, it should be remembered that the moral imperatives discussed in the present book extend to *all creatures*, including humans.

We realize that many of the things we say will meet with objections from mainstream Christians, and may even meet with some reasonable objections from non-Christians. As this is essentially a plea for mercy as much as it is a dry presentation of factual data, it may be natural for the reader to focus on the data and overlook the moral imperatives, which carry vastly more force and weight. As such, the natural tendency may be to reject the entire premise, simply on account of one or two things perceived to be mistakes in the interpretation of Scripture, or some

such thing. However, this natural tendency is only ever ego-driven and counterproductive to repentance and salvation, the real theme and subject of appeal in the Bible. The Christian will recognize the obstinate pride which causes a “sinner” to fail to repent, but will he recognize it in himself, knowing that he himself is, in fact, also a sinner?

One of our main premises is that sin leads to death, or that we die because we sin. This begs the question of what is sinful, because the goal of the instruction is to mitigate sins and their consequences. Christians always insist that it is literally impossible for anyone not to be in a state of sinfulness, so why is it that they object whenever anyone tries to point out what their sins are and to call them to repent? Not only is this exactly what Scripture commands us to do, but it is also a blessing, for which they ought to be extremely grateful.

An analogy should suffice to cut through the culturally-informed bias and reshape our views on how this process works in real life. It will be understood that God has forbidden theft, so we might apply this to the act of stealing a candy bar from the local grocery store. What is actually going to kill the culprit—the theft, or the candy bar? The theft itself demonstrates willful rebellion, but the thief could always put it back to atone for the sin right up until the moment it is consumed. It is the consummation of the sin (eating the candy bar) which causes death.

When the candy bar is eaten, assuming the thief even has a conscience, he will be thinking about how it was wrong of him to steal it, but ironically, he will not be thinking about how it was wrong of the manufacturer to steal the milk that went into producing it and which cost a life, or how it is wrong for him to eat it, thereby destroying the possibility of his redemption. So the second sin is the one which merits death, because the second sin is the one which will have sealed his apostasy. The consumer is the end of the chain of sin; he is responsible for the life that was stolen. His death will result from the choice to eat it, though not from the choice to steal it, because death is the payment, the consummation of a life of sin—and this is true whether he stole it, or whether he purchased it legally.

Truths like this (that it is far more evil to consume a product of death than to steal it) are seldom easy to integrate, and require *perspective*—the capacity to view things in their true relations or relative importance, which can only happen when we step away from our preconceived biases based on limited, subjective experiences. If your goal is not to discern the truth, but to merely reinforce what you already believe and think you know, then you will never have the right interpretation and the truth will elude you. If, on the other hand, your goal is indeed to discern the truth and how it relates to your life and your environment, it will come naturally, once you have attained perspective.

The fact that we have anticipated and sought out each of the objections to our thesis that are routinely levied by Christians, and the fact that we have soundly refuted them, one by one, ought to suffice to show that we are serious about what we say, and that the truth lies on the nonviolence side of the argument which we have espoused. If you still cling to your suppositions once this treatise has been presented to you and you have had a chance to meditate on its moral prescriptions, then you have literally made a conscious choice to act in accordance with unrighteousness over righteousness. While this may not seem a big deal on the surface, Yahshuah (which is the name by which we will be referring to the man known as Jesus Christ) himself has declared it to be the only sin which is unforgivable. So if you believe your salvation depends on acknowledging him as your savior, as opposed to living according to God’s will, then you have rejected his own words in favor of the illogical doctrines of wicked men, and may

reasonably expect to be the subject of whatever punishments you hold to be in wait for those who have been disobedient to his will.

“He who is not with Me is against Me, and he who does not gather with Me scatters abroad. Because of this I say to you, all sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven men. And whoever speaks a word against the Son of Adam, it shall be forgiven him, but whoever speaks against the Set-apart Spirit, it shall not be forgiven him, either in this age or in the age to come.” Matthew 12:30-32

The plain facts of how Christianity has strayed so very far from Christ’s teachings that it openly rejects them are the same as those underlying any other religion. Firstly, the religious establishment charges itself with the maintenance of the customs it has devised to perpetuate religious ceremony, while expressly forbidding inquiries; to hold a point of view not sanctioned by the establishment is to be marginalized (and/or persecuted) as a “heretic.” In reality, such organizations are only ever comprised of nothing more or less than a lot of people whose personal views and ambitions are diametrically opposed to God’s will. This is clearly why God forbade the Israelites from appointing a ruler over themselves in the stead of his own hand-picked prophets and judges, who were to act in his stead as the sole and supreme sovereign of their nation. When God did appoint some ruler over them, it was either one from among the very worst possible candidates, in order to teach them a lesson, or else a foreign king who was to steer them back to the path of righteousness. The Persian king Cyrus, for example, is called an “anointed” one (that is, “messiah”) in Isaiah 45:1, appointed by God to accomplish his will. Given the fact that Cyrus was a strict vegetarian from his youth, and given the overtly vegetarian philosophy of the state religion of the Persian Empire, it is easy to see why, if we also understand what God’s will actually is.

Be plant-eaters, O you men, so that you may live long. Keep away from the bodies of [beasts], and deeply reckon that Ohrmazd, the Lord, has created plants in great number for helping [beasts] and men. Avesta, Book 6¹

As every nation at one point or another has been so inclined to follow the heathen policy of appointing some sort of alpha male psychopath as its ruler, we see in this a natural tendency and will to be ruled (that is, to not accept the responsibility of making decisions for oneself, even though it is never in one’s best interest to be exploited and abused by someone else), both in the temporal sense and in the spiritual one. More likely than not, the individual is inclined to think that if someone else makes decisions for him in terms of what is socially acceptable, then that someone else will be held accountable for his own decisions in terms of how he intends to go about breaking God’s laws. However, he is a fool indeed who thinks that God will not hold him responsible for his sins, just as he will hold any king responsible for his.

Firstly, Christians who allow the establishment to perpetuate its many abuses against the laws of both men and God, and who willingly consent to its mandates without even so much as objecting, are obviously as party to this debauchery as the ancient Israelites were in appointing a king over themselves. If a Christian cannot even bring himself to question the legitimacy of the Church’s teachings on a particular subject simply on account of the fact that his ancestors similarly failed to do so, then there is no sense in which he has not rejected God in favor of his devotion to the establishment. In every such case, his religion has failed him, whether by producing spiritual fruits or by effecting his salvation. He is truly the blind led by the blind in the famous parable: the ditch awaits him as surely as it does the one to whom he has deferred. Were

it any other way, it would be unjust, and it is an assumed characteristic of God that he is incapable of enacting an injustice.

Secondly, such blind religious devotion is the enemy of truth and reason, even as justice. People deceive themselves by allowing the power group to do both the thinking and the *doing* for them, even when the Church makes no effort whatsoever to actually keep the very law it presumes to enforce to a double standard. In an age where the Church is plagued by one scandal after another, yet still manages to maintain its power and prestige, one can only wonder why every Christian does not just drop the pretense of being a follower of Christ and call himself what he really is: a spiritual whore and pedophile protector. If a Catholic defends the Satanic sex abuse practices of the clergy, or the war crimes of the Vatican's Jesuit agents, it is not because his faith is under attack and he needs to pass some sort of test by holding onto it, but because his paradigm is so immoral that the immoral world itself has passed righteous judgment upon it. This is exactly why a foreign warlord like Cyrus could be set above Israel as God's appointed sovereign. Knowing that the whole world lies in the power of the Devil (1 John 5:19), what could be more damning than to say that God had to search the world for a shepherd for his own flock?

Lastly, like any other religion, Christianity has a holy written text which is invoked on the one hand to support the rule of the establishment (though there is nothing in the Bible to actually be invoked in support of it, and a whole lot to the contrary), and on the other, to silence the opposition. It may very well be the case in other religions (especially Islam) that the authority of the sovereigns is largely derived from their texts. However, the Bible was not written by worldly men whose only real concern was in establishing their own authority, whether temporal or spiritual. In many cases, the authors have indeed laid claim to spiritual authority in order to teach, but *never* does the authority lie outside the line of God's express will. We can argue about whether or not the prophets really had God's authority, or whether they presumed to speak for God when there really is no God, but such questions should not be on the minds of Christians who have already decided that the prophets had such authority. Either way, the Bible speaks for itself, and our goal here is not to interpret it, but to expose it, and thereby overrule the doctrines of the Church by the plain speech of its own pretended authority.

Furthermore, to maintain the position that God's authority is invested in those who teach and do his will is to openly and vehemently deny such authority to the priests of the established religious orders that have usurped it from them. Ultimately, it must be accepted that *the Bible*, not the establishment, represents God, and that the establishment's claim to represent him *to any degree* is as hostile to God's will (as disseminated through the prophets) as it is spurious. While most Protestant Christians will not object to this in principle, in point of fact, they will still give the establishment their unwavering support when it comes to the establishment's self-appointed authority to interpret Scripture, upon which all rests (especially for Protestants, who take Scripture as their authority, rather than superstition, as Catholics do).

If we really want to know the truth about what God has to say through Scripture, what we need to do is let Scripture speak for itself, and not try to fit it into a preexisting paradigm, especially one created, advocated and espoused by the very same establishment which seeks to undermine it at every possible opportunity. While this may seem a bit biased or unduly hostile, it is actually a plain declaration of truth, for which we will be providing mountains of irrefutable substantiation. Our goal here is to tell the truth plainly; it is up to the reader to muster the courage to quell the emotions present in whatever knee-jerk defensive reaction that he has when

he reads something which does not already agree with his preconceived beliefs. What we are offering is the much-needed perspective which the Church is so very, very afraid of coming to light.

“And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, for their works were wicked. For everyone who is practising evil matters hates the light and does not come to the light, lest his works should be exposed. But the one doing the truth comes to the light, so that his works are clearly seen, that they have been wrought in Elohim.” John 3:19-21

That being said, the amount of hostility a real Christian meets whenever he presents any truth to a pseudo-Christian is staggering. He does not merely encounter a logical rebuttal (the truth cannot be logically rebutted). It becomes a personal affair, with a string of ad hominem vitriol in the place of rational debate. This is the *common response*, which we have witnessed more times than we could ever possibly have counted. The most typical response is predicated on the notion that no mere man can comprehend the truth, though it is also simultaneously assumed that *all* Christians uniformly know, understand and regularly participate in deep mysteries which they have never even bothered to ponder or investigate themselves. Even when the testimony comes packaged with a miracle and backed by a crowd of witnesses, the response of those who hold the consensus view always remains the same:

And those hearing were cut to the heart, and took counsel to kill them. Acts 5:33

We do not fault the Christian religion (or any other religion) for this very human trait. It is not a characteristic of a religious disposition, much less of a particular denomination of religious currency, but of a convicted conscience. The natural course of action for a man who is dissatisfied with the state of the world is to address it; the natural response of the world is to defend itself, rather than give redress to grievances that would necessitate the possibility of change. Our brains are hardwired to discredit what disagrees with our prior experiences, and it takes real humility to accept that we may be wrong. However, the fact that some can do this means that all have the capacity to, and that is exactly why the kingdom of heaven ideal is not just some pie-in-the-sky pipe dream that we are all waiting for but do not really expect to ever happen, but actually an inevitable reality.

As far as this is concerned, the most common objection is that there is nothing we can do to create the circumstances necessary for the much-desired outcome. However, if the Christians really believe this to the point of telling us not to bother, then it is hypocritical for them to do anything to try to accomplish it themselves. The difference clearly lies in the fact that what they are seeking is the status quo, and that they are afraid of change. Catholics believe the kingdom is already here, as much as that is an affront to reason and piety alike, while Protestants typically regard the kingdom of heaven as a reward for good behavior, from a deity who holds in his hands the power to do whatever he wants. Certainly this has merit in Scripture; even so, they make no real account for the punishments which have been devised under this system, nor what the actual criteria for merits and demerits are. If God is going to create the kingdom of heaven on his own, then why do “good” in the area of evangelism—the least essential, if the premise is true—but not in any other?

It is true that the kingdom of heaven is not brought about by “man’s wisdom,” in the sense that the Christians use this term. However, wisdom is wisdom; consciousness is consciousness. What makes us think and feel the way we do is the same thing that makes God

think and feel the way he does, only to a lesser extreme due to our relative ignorance and apathy (at least in terms of depth of feeling, which comes from, or is perhaps synonymous with a heightened sense of spirituality). Ancient philosophers understood this very clearly and ascribed the same sentience to all creatures, with the presumption that some form of God is in all of us, in some measure. This principle was the basis of natural philosophy, which produced the fruits of the natural sciences which have been so revered in the West to this day. In fact, along with the natural sciences of the Socratic philosophers, it was also the basis of modern theological systems within the Abrahamic religions, which are rooted in the natural philosophy of men like Thomas Aquinas, Maimonides and Averroes.

We should never fall into the trap of thinking that our fallibility is tantamount to total impotence, as surely as we should never fall for the appeal to authority of men more fallible even than we—men like Thomas Aquinas, Maimonides and Averroes. To simply state that no mind can touch the divine is essentially to say that the divine cannot touch any mind. This dismissive, ignorant view begs the question of why those minds were even created in the first place, as well as how we are any different from the biological organisms we (or at least those who make this argument) suppose ourselves (themselves) to be greater than. It will not be argued that we are the strongest species on Earth, or the fastest, or the most agile, or the most adaptive, yet we are unquestionably the dominant species primarily because of our capacity for exercising intellect and pooling resources to solve complex problems. Furthermore, it is natural philosophy which empowers us to do so, because abstract thinking is what creates the designs in our minds which then take the form of new technologies. Technology only exists where there is a purpose for it, and our sense of purpose is according to need (or desire), which is a concept foreign to beasts that have little or no volition, and act only (or mostly) on instinct and impulse.

The use of “man’s wisdom” as a pejorative expression in the Bible assumes a different approach to any given situation than the one God has laid out for us. To take this term and run in the other direction with it by discrediting wisdom itself is to offend God in every case where it is actually God’s will, through Man, that is being spoken of. There are so many positive remarks in Scripture pertaining to individual discretions that it is not an exaggeration to call philosophy (“love of wisdom”) the major theme of the prophetic tradition.

A closer examination of this subject will indicate that wisdom lies in *temperance*, which is to say, the exact opposite of indulging in one’s unnatural and unnecessary tastes, and this is exactly in agreement with the ancient philosophers and the medieval theologians alike, whose works and ideas were more rooted in the prophetic tradition of ancient Israel than in any other source. For if the lower animals generally act according to basic impulse, but included among these impulses are the emotions of unconditional affection and the willingness to make sacrifices (even the ultimate sacrifice) for loved ones, then ought we not to exercise restraint with even greater measure? To speak otherwise is to argue the case for immorality and injustice, and although this may seem preferable to the one who lacks the virtues associated with empathy and conscience and knows only self-interest, it is an interest which is ignorant and counterproductive to self. It is the way which is beset with suffering, and which ends in death.

He that getteth wisdom loveth his own soul:
he that keepeth understanding shall find good.
A false witness shall not be unpunished,
and he that speaketh lies shall perish.
Delight is not seemly for a fool;

much less for a servant to have rule over princes.
The discretion of a man deferreth his anger;
and it is his glory to pass over a transgression. Proverbs 19:8-11 (KJV)

He that keepeth the commandment keepeth his own soul;
but he that despiseth his ways shall die. Proverbs 19:16 (KJV)

Contexts such as these, of which there are a multitude in Scripture, often contrast the ideal of wisdom with satisfying one's transient tastes. This dichotomy is actually a major theme in Scripture. In some cases, the lessons are explicit, such as in the commandments, while in others, they are subtle and demand studious attention, such as in the dietary restrictions: only animals which "chew the cud" and have a cloven hoof are allowed to be eaten. Labor is typically associated with making an effort to discern the truth, while hunger is used as a metaphor for spiritual depravity. In a case such as the one presented above, the warning is clear enough to the one who does not need it. (Note: the following text uses the Tetragrammaton, or the Hebrew characters for the name of God in the Bible, יהוה, read 'Yahweh.')

Laziness makes one fall into a deep sleep,
And an idle being suffers hunger.
He who guards the command guards his life,
He who despises His ways dies. Proverbs 19:15-16

Cease, my son, to hear discipline,
And you shall stray from the words of knowledge.
A witness of Beliya'al scorns right-ruling,
And the mouth of the wrong ones
Devours wickedness. Proverbs 19:27-28

Listen to counsel and accept discipline,
So that you are wise in your latter end.
Many are the plans in a man's heart,
But it is the counsel of יהוה that stands.
What is desirable in a man is his kindness,
And a poor man is better than a liar.
The fear of יהוה leads to life,
And he remains satisfied,
He is not visited by evil.
A lazy one buries his hand in a dish,
And does not bring it back to his mouth. Proverbs 19:20-24

Examples like this are in abundance in Scripture. However, we may assume that "baby Christians" who crave "spiritual milk" know next to nothing of what is contained in Scripture, much less how to understand the rich and sometimes complex use of metaphors. Only an in-depth examination of the *changes* to the text will demonstrate just how devious the Christian establishment is, and how the average Christian has been hoodwinked into supporting an overtly Satanic ideology, which actually takes a lot more effort to understand than a plain reading of the text would, due to the logical fallacies of such indoctrination.

In this randomly chosen case, the final word of the second-to-last line of the original Hebrew is variously translated into English as 'bowl,' 'hand,' 'dish,' 'chest,' 'bosom' and

‘armpit.’ The only case of ‘armpit’ is in the Catholic version of the Bible (which in English is the Douay-Rheims Bible), which reads, “The slothful hideth his hand under his armpit, and will not so much as bring it to his mouth.” In the context of food being brought to the mouth to be eaten, whereupon it goes into the esophagus and then the bowels, the meaning is clearly lost. Who takes a spoonful of food from his dinner plate and then sticks it into his armpit? It can only be that the Catholic translators were just so stupid that they mistook the rather obvious meaning, or else that, for some reason, they deliberately lied in order to render a different meaning. This being so irrelevant to the Bible’s actual position on the subject of diet and nutrition, or to the ethics of humans’ treatment of animals, we might infer from a pattern of this kind of treatment of the text that the Church has taken great pains to destroy the Bible’s position on eating meat altogether, right down to the obscure, off-topic metaphors tucked away in the middle of Proverbs.

The truth is that the Church has indeed made such a concerted effort. However, most people are so fully unaware of this effort today that we sincerely doubt there has been any deliberate modification to the text (as opposed to honest mistakes in the interpretation due to lack of understanding) for hundreds of years (since before the modern languages which we read came into being). This particular change occurred when the original manuscripts were translated into Greek and Latin in the early AD era. The Septuagint and Syriac manuscripts—both faithful translations—render the word in question as ‘bosom,’ while the Targum and Vulgate—both deliberate subversions of the original texts (the one Jewish and the other Roman)—have given us ‘armpit.’

As in this case, simply knowing which of the ancient manuscripts are less reliable than others is often enough to identify which of the modern translations have butchered the meaning more than their counterparts. We say this with utmost certainty, having poured over key passages in the original languages and then compared them to all the available translations. What we have found again and again is that the same translations typically show evidence of deliberate tampering, while others show evidence of incompetent renditions from ignorance. What we have yet to see, unfortunately, is any translation of the ancient texts in any modern language which is faithful to the meanings of the passages, much less to the spirit of the texts. This necessarily implies that no one even knows how to read Scripture anymore, or that if they do, they are not publishing Bibles.

Suffice it to say that nothing has changed since Rome decided it needed to have a monopoly on the texts. Policies like this have been in place ever since. In short, Christians have been reading out of the wrong Bible for the last sixteen centuries, and few have the audacity to question the establishment’s interpretations even when they have identified its malicious intentions and various means of subversion. (This fact holds all the more true for those lines which would produce the most controversy if rendered properly, such as the ones we will be paying the most attention to.) There are certainly a few Christian vegetarians who have questioned the moral standard of their religious establishment, but they have typically resorted to making defensive arguments which could never compel any other Christian to adopt their views, rather than objecting to the Church’s overtly Satanic ideology or reinterpreting the evidence from Scripture.²

Once again, this is a problem of sheer ignorance; the task of going back to the source and working out all the details of how the mainstream has gotten it so wrong requires *a lot* of time, a lot of patience, a lot of perseverance in the face of persecution (especially without the support of loved ones), and a lot of hard work. Few could ever even find the time, much less the incentive

to do so. Not only that, but it also takes the right perspective, a sharp intellect and the courage to delve into the unknown, all of which religious types are not exactly famous for. So it is no surprise that it has never been done until now.

Before the details of the examination can be presented in such a way that they will make sense, the right interpretative bias must already be established—though perhaps not accepted. (Acceptance is by way of persuasion.) What we need for a correct interpretation of Scripture, by which we can understand the mindset behind its composition, is a return to natural philosophy, upon which the moral/ethical perspective of the Bible is almost, though not entirely based. The Bible must serve as the *foundation* of our learning and knowledge regarding this subject, but not as the sole reference to easily and dismissively rebut every truth which comes our way, once and for all. Even if we were to try to employ it in such a manner, we would still err, for it would still be subject to our own interpretations. In order for it to actually have any real value for us, we must make the effort to *understand* it—the way it was meant to be understood—not to merely invoke it when it suits our purpose, whatever that may be, as those with the agendas (Christians and atheists) are both so accustomed to doing. Besides, as valuable as it is for teaching us how to live righteously, the Bible does not hold the answer to every question we could ever ask.

For instance, one of the most important questions we can address is the existence of life elsewhere in the universe, somewhere other than on the surface of Earth. Christians, ever hopeful to see their geocentric views exonerated, typically cling to the notion that whatever *is* “out there” (and to deny that it is at this point in time is to merit ridicule) is just some sort of quasi-rational apparition (a “demon,” usually) intended to make us think that their faith is unfounded, as though its existence serves no other purpose. In other words, the Devil is persecuting them, or God is trying them, or something along those lines. Meanwhile, there is nothing in the Bible to merit such a position, and rational minds are drawn more to Islam than to Christianity on account of the fact that Muslims do not so flatly deny what we all know to be true, and which therefore needs to be addressed, due to the gravity of the issue and the ramifications for the established religious orders.

In all honesty, every religious paradigm is behind the times. Every religion is shown by scientific progress to be lacking in merit. This is not because of a lack of credibility in their foundations of understanding, however, but because of a lack of willingness by the adherents of those religions to allow for progress. *This includes those of the new scientific paradigm*, perhaps even more so than the followers of conventional religion, as they tend to be even more dogmatic and rigorous in their views. If Catholics and Protestants can be said to be overly superstitious, then those who like to pretend that they are “scientists” tend to be overly skeptical. In either case, it is a matter of social indoctrination, where the group not only dictates and informs, but also constantly reinforces its own views at the individual level by appeals to consensus—as though the group consisted of something other than individuals—effectively eliminating the possibility of correcting any errors that have seeped into the underlying system of beliefs, especially the belief that such errors cannot even possibly exist within the system.

Certainly, it is no secret among those employed in biomedical research that their profession (which is very pertinent to our study) is tightly controlled, driven by promise of profit, and generally if not explicitly counterproductive to human well-being, not just because the medical establishment has no desire to see us all well, but also because the majority of their peers tend to be slothful when it comes to accepting controversial data which lead to controversial conclusions. Thus actual scientific pursuit, which is synonymous with religious pursuit, and

whether it is approached from one angle or the other, becomes diametrically opposed to the established order, which is concerned with preserving the status quo.

For instance, the Bible does not say that the earth is flat, yet many people believe it does because they have been told as much, even by the Christian establishment itself. Yet it is to the Church's credit that it once espoused this view, because it was the prevailing scientific opinion of the time. Where the Church erred was in its refusal to admit its mistake and allow for the scientific progress of the Renaissance era, going so far as to famously persecute Galileo. As a result, no one looks to the Vatican to tell us about the universe, whereas they did before. The problem lies in the fact that it takes a long time for dogmas—whether theological or scientific in nature—to change, and unlike scientific laws in the present era, theological debates tend to be settled when the establishment's position is wrong rather than right, and this position is regarded as immutable even after having been shown to be wrong a billion times over.

Considering that this should all be obvious to anyone of a rationally-minded persuasion, perhaps those of the “science” disposition can all agree that “faith” has got at least some things wrong. Perhaps those of the “faith” disposition can all agree to the same notion about “science.” But can those of the “faith” persuasion admit to themselves that it *desperately* needs to rework *its entire basis* of understanding, to the point that the Bible literally needs to be rewritten with a whole new interpretative bias—one that is in line with the spirit of the original authors, rather than whatever the self-appointed clergy have in mind? Perhaps not, perhaps we will always be plagued with notions of flat-earth interpretations, but how could they ever really know, unless they first allowed for the possibility, and then went through all the trouble of learning the languages themselves, nuances and all (as opposed to reading along an interlinear translation), and decoded all the parables?

The type of understanding which the God of the Bible demands of those who would know or worship him is the type that overcomes finite human interests, like whether one's ego is hurt by the prospect of losing relationships with other pedophile protectors. Truths only hurt those who are invested in falsehoods, anyway. Their pursuit is the defining characteristic of both true science and true religion, which are really the same thing. False science and false religion are also the same thing, and amount to the denial of truth.

Generally speaking, science and religion both hold that truths are constant and immutable, though there may be some variability based on how broad the scope is (e.g., the exact amount of radiation put out by the Sun may vary a little from one moment to the next, but it is never true that the Sun does not put out radiation). It is never true that the immutable truths (such as that burning stars radiate) are subject to change based on individual perceptions. Those of the “science” persuasion have no trouble with this, as it is a blatant contradiction of material evidence. However, religious dogmas are unlike scientific dogmas in that they derive from mere opinions rather than material evidence. In this way, science has the upper hand—except where religion produces evidence. Our evidence is the Bible; we might say that some parts are more enlightening than others, but that it is also true that the Bible never has no light to give as long as it is examined.

Unfortunately, people of religious persuasions seldom see it this way. Jews accept the Old Testament in principle and summarily reject it in point of fact. Christians do the same, and add the New Testament, while making some measure of concession that they reject the Old Testament in principle as well as in point of fact. Catholics, meanwhile, reject everything that is

true wholesale, because science intends to uphold all truths, and science is perceived as the enemy of faith. Then science, in its bid for supremacy, fails to account for its own shortcomings with the catch-all “We don’t know,” as though that somehow substantiates the error of presumption which it is theoretically supposed to avoid in the first place, in order to keep its integrity. The Bible, meanwhile, gets left by the wayside, as does the veneration which all men owe to their common Creator, in favor of the rhymes and rudiments of all these spurious, manmade traditions. Where any appeal to it is made, it is only to establish the very same beliefs which have taken its place at the heart of Man’s knowledge of the cosmos, and then twisted, reworked to the point that it bears no resemblance to the original product, and used against its own conclusions.

We humans are most inclined to subdue the kinds of immutable truths as those presented in the Bible when our personal survival is at stake, so it should not be surprising that most of us choose our diets by highly subjective means. After all, people are no less arbitrary and subjective in regards to which religions they profess, and Scripture itself is regularly likened within the pages of the Bible to “bread,” which needs to be *chewed* before it can be swallowed (hence the fact that only animals that chew the cud are ever allowed to be eaten—ever). The typical motive behind which religion a person professes is that he was raised that way; the typical reasoning is that it feels right. Likewise, the typical motive behind which dietary fad a person adopts is that it is convenient, while the typical reasoning is veiled so thinly that it cannot even be called a justification, though perhaps ‘excuse’ is the most appropriate word—the point being that he does whatever makes him feel good, just like with religion, even though it will literally kill him, and he probably knows it.

At first glance this seems counterintuitive and altogether improbable, as nothing is more valuable to an individual than his own life, so there is every reason to be as diligent and objective as possible in determining what dietary regimen will best preserve health and increase longevity. Be that as it may, observed behavior does not match this expectation: humans usually consume foods which destroy health and decrease longevity, even when consciously striving to achieve the opposite. Why this is so cannot be answered simply, but the information necessary for making the proper deductions will be furnished over the course of this study. Ultimately what it all comes down to is choice: the choice of whether we obediently eat from the Tree of Life, or whether we rebelliously seek the Tree of Knowledge of Good and Evil, and hence, our own demise. A full explanation of this and the other metaphors contained in and used as parables (teaching tools) in the Bible is another of the goals which lies before us. In the meantime, we need to cover several important items from philosophical angles, so that it can be seen that the things which people typically believe give them the wrong interpretations—especially the notion that the optimal diet for humans is something other than what our Creator has explicitly told us to eat, which is a gross affront to God’s wisdom and benevolence on many levels, even as it is an indication of Man’s boundless ignorance and vanity.

As it is, the most pertinent data regarding the optimal diet for humans gets buried beneath an onslaught of obfuscation presented by the establishment that would keep us in the dark, and then mindlessly repeated by people who know no better, just like the mainstream views on hamartiology (the branch of theology which concerns itself with the study of sin). Were it the case that individuals educated themselves in the fundamentals directly, undertaking to study human biology, nutrition, and the findings of thousands of research scientists, this would not be possible. Instead, we see the same inherent problem as with cult-based religion: most people

entrust their lives (and where it concerns the ethics of murdering hapless victims for mere bloodlust, their souls) to self-appointed experts who claim to have done the hard work for them, such that all that remains is to purchase a book or DVD, which typically prescribes the use of expensive nutritional supplements and specialty food items.

Such a wide range of dietary fads exists that most conclude either that there is no hope of ever determining the optimal human diet, or else that there is no such thing: everyone is different, and each individual must find what works for himself or herself by trial and error. No doubt the creators of these fads are in it for the money, but there would not even be a market for their wares if not for the abject ignorance of the masses, who are ultimately eager to purchase neither health nor longevity, but only validation of their prejudices, for which they are more than willing to pay with their very lives, content to believe that God will cover their sins for them, or, in the case of those who truly have no sense of right and wrong, that there is no such thing as sin (even against one's own self). Therefore, the success of a dietary fad depends not upon how well it models reality and urges its customers to obey nature's laws, but upon how well it appeals to what its customers want to hear, and how well it helps them rationalize away the truth of the fact that they are very, very sick, both spiritually and physically.

The consequence of all this disinformation and misinformation is that it comes as a surprise for the typical malnourished human to learn that humans are naturally herbivores (vegans, actually, apart from the need for human breast milk during infancy—after infancy, our bodies become ill-suited for this, too). This fact is very controversial, because the main argument that is used in support of cruelty toward animals is that eating animal products is necessary for human health, and we have all had that drilled into our heads by the meat and dairy industries, through their government sponsorship, and even by our parents who went through the same brainwashing. Vegetarians, and vegans specifically, typically like to defeat this supposition by pulling out scientific data in support of their position. Vegans across the board tend to at least be familiar with the main arguments, and regard the lifestyle as the result of having a familiarity with scientific facts pertaining to health, nutrition and animal welfare issues. While vegetarianism tends to be rooted in sentiments, most vegans have chosen the lifestyle specifically because of such facts.

So it is fairly easy to discover the truth behind the lies, as there are many vegans who are very vocal about it, though they often tend to form their arguments with the focus on animal welfare issues, and address the health and nutrition aspects by answering objections on the basis of the opposition's propaganda, as we have done here. As we said earlier, the basis of veganism is compassion, but people who are concerned more about themselves than others tend to think in terms which vegans do not, as in what it is that is in their own best interest to be eating. For most vegans, the health issues are secondary, if not irrelevant, and it can be frustrating to have the major issues consistently ignored and to see so many people just not care about anyone but themselves. Yet it is also important for us to get the point across, and a big part of this is answering serious questions about the ramifications of a vegan diet.

Rather than glossing over these questions, we will be answering them satisfactorily, for the ramifications are critical and essential to our overall thesis, which supposes that God has made us to eat plants, but not animals. If he has not, then either he has lied to us, or he has contravened his own will by countermanding his own commands (as the meat-eating Christians universally attest), and the ramifications of either of these premises leads to logical contradictions about the very nature of God, which is to say, blasphemies of the highest order. So

the issue of whether we were really designed to eat plants is at least worth a serious look, rather than supposition, and we have devoted the next chapter to this task. Again, the positive premise is that we are indeed designed to subsist on a strictly plant-based diet, and that to deviate from this pattern is such a grave sin that it inevitably leads to the death of our mortal bodies, prior to the judgment of our souls.

Our supposition is essentially that God has designed his will into the human body, and that the alternative is absurd. Could he have created us in such a way as that we *must* do that which he tells us we must *not*? Such a blatant contradiction begs the question of whether the person who espouses this view regards God as evil, or merely mischievous. Should we take the more reasonable approach by assuming that God is not the author of confusion (1 Corinthians 14:33), then we are already in agreement with conscience, as well as with science, and therefore with the other world religions, and no one will find fault with our reasoning except the misinformed atheists who will argue that we are not even designed at all. This is actually the basis for most of the prevailing arguments for carnism, which generally have their foundation in one derivation of the “paleo” myth or another, but they have made their way into the mainstream, so some Christians have also picked up on them without even realizing that they have implicitly accepted Darwinism as the premise of their views on biology and nutrition. (See Appendix A.10 for our response to this myth.)

Now, supposing that God has designed his will into the human body in such a way as to enforce his commands directly, the inevitable conclusion is not just that if we do what we are told, we will live, but also that if we do not do what we are told, then our Creator wills that we should die. If we eat the way he designed us to eat, and in a way that is in accord with his moral prescriptions, we will be rewarded with a long and healthy life; if not, we will be beset by disease, suffering and shorter lifespans. Taken to its logical conclusions, this means both that we ought to recognize the sin behind the disease as soon as it sets in, and also that those who cause their own bodies (not to mention the bodies of their victims) suffering and death in this life will also not inherit eternal life unless they repent, for the afterlife is nothing but a continuation of this life, save that God’s will will be done on Earth as it is in the heavens. Consequently, there is no reason to believe that what he wants and expects out of those in the kingdom of heaven is any different from what he wants and expects of us now. The hint is already obvious by virtue of the fact that it is said that we have been made in his own image (Genesis 1:27), and then just two verses later we are told exactly what we should be eating.

As every vegan ought to know, the facts from biomedical and nutritional science are wholly and conclusively supportive of the vegan ideal, due to the underlying fact that we are indeed natural herbivores, and that to select food options from within our own kingdom is tantamount to fostering disease, and ultimately death. For instance, it has often been observed that the human digestive tract is actually longer than that of a *horse*—and the longer a species’ digestive tract, the more well suited that species is for a plant-based diet (and more poorly for a carnivorous or omnivorous diet).³ (Horses are herbivores, too.) Similarly, our closest simian relatives are vegans, though we have actually seen people argue that gorillas are omnivores because less than 1% of their diet consists of insects they eat while grooming each other. The inference to be drawn from this, we are told, is that humans are natural meat-eaters, which really does nothing if not demonstrate the paucity of good arguments for them to draw on. Besides, it is not as though meat-eating humans will ever be seen eating bugs they pull out of their body hair,

or that they will purposely eat >99% plants and <1% live ticks, flies and lice—at least not in “civilized” society.

A full review of the scientific literature is outside the scope of this treatise, and has already been competently handled by other vegetarians and vegans, so suffice it to say that from a big picture perspective, as well as a scriptural one, the idea that humans were created in such a way as that we would require meat and dairy in our diets is to flatly deny the legitimacy of Scripture itself. It is to insist that, contrary to the repeated assertions of Scripture and common sense alike, God is either grossly incompetent as a creator, or else he does not tend to his own creation. The fact of the matter is that humans were undeniably created to consume plant foods only, and it necessarily follows that the consumption of animal products is completely contrary to how we were created, and therefore highly inimical to long-term human health. It does allow for survival in bad situations as a last resort, but it was only ever meant to be such.

Therefore, listen to me, you men of heart: far be it from Ēl to do wrong, and from the Almighty to commit unrighteousness. For He repays man's work to him, and makes man to find a reward according to his path. The truth is, Ēl does not do wrong, and the Almighty does not twist right-ruling. Who has assigned to Him the earth? And who has laid out all the world? If He sets His heart on him, should He gather to Himself his spirit and his breath, all flesh would expire together and man return to dust. If you have understanding, hear this! Give ear to the sound of my words: Should the one who hates right-ruling govern? Or would you declare a most righteous one wrong? Job 34:10-17

It is utterly preposterous that some low-carb diet fads advocate high quantities of meat and dairy for good health, in the face of abundant scientific data to the contrary, and are taken seriously by anyone. Unfortunately, most people are so entirely ignorant of the research which stands behind the nutritional principles they were taught as children that when they encounter what seem to be reasonable objections and contradicting studies raised by a veritable army of fad diet guru-salespersons and a chorus of bloggers repeating the same message, they feel informed for the first time in their lives and liberated from dietary disciplines they never wanted to follow to begin with. Of course, most people are also so entirely lacking in critical thinking skills that it never even occurs to them to thoroughly analyze all claims and base their final decision not on emotions and base desires, but on logic and reasoning.

Some who recognize that we are natural herbivores will argue that it depends on your ABO blood type, and that only people with the A type are actually natural vegans. There is some truth to this, in that the digestive systems of the A types are less acidic, and therefore less equipped to break down the complex proteins in meat and dairy. However, that only means that people with the A blood type are *even more* suited to a vegan diet than others, that they are well suited to an even wider range of plants and plant-based foods. The level of acidity in the other types is nowhere near where it would have to be in order to negate the underlying facts about our anatomy. The pH levels of the human stomach range from 1.5 to 5 (1.5 being the most acidic, i.e. during digestion),⁴ while carnivores persistently maintain pH levels between 1 and 2.⁵ By comparison, cows (who are natural herbivores like us) maintain a stomach pH of about 6 in the abomasum (the chamber of their stomach which is most similar to ours), which is lowered to about 2.5 for digestion⁶—still not low enough to eat meat safely.

So we can see that we are much more like cows than cats in terms of our stomach acidity, and not well equipped to process meat efficiently, as the blood type diet fad would have us

believe, to say nothing of the longer bowels in humans.⁷ In reality, the blood type diet fad is only based on anecdotal evidence, and only aims to show which foods are known allergens to which types, and does not translate well into determining what the optimal diet for any given type is, but only into making general recommendations for avoiding indigestion. Just because a certain food does not give you indigestion, that does not mean it will not give you cancer or diabetes, and this is the real test as to whether or not you were designed to eat it. Consider that O types ought to be the most suited for dairy consumption, based on the premise behind the theory which the fad is based on, yet most people who are diagnosed as lactose intolerant have the O type.⁸ (In truth, all humans are lactose intolerant, but for some reason, it seems to affect O types more than others.)

Regarding this issue of lactose intolerance, it is supposed that our bodies have not evolved to adapt to the breast milk of other species, but the truth is we have hardly evolved *at all* (that the extent of our evolution is practically discernible in the variability of blood types, and perhaps DNA haplogroups, but not beyond these micro factors). Each species was created to consume only the breast milk of its *own* species, and only during infancy. The reason dairy products are toxic to us is that they are *unnatural* to us. We may as well be trying to eat rocks if we are going to consume something which turns into stones in our organs.

Furthermore, the variability of blood types is the result of malicious genetic tampering intended to put us off the natural track of the A and B types—the *devolution* of our species—going all the way back to the beginning. We are not trying to say that Adam and Eve were the only humans in the beginning, but it would be absurd to suppose that between one male and one female there were four ABO blood types. Something else happened in our early days which the Genesis narrative has not made very clear. Had our first parents *not* deviated from the plan, and had there not been race mixing afterward (as also prohibited by God), we would not be a hybrid species, and would not suffer any kind of adverse effect for eating anything that was originally intended for us, because our DNA would have remained intact. It is essentially the changes to our DNA which actually initiate the disease process by first turning the body against itself, while the dietary factors cause it to progress, so race mixing and genetic tampering predispose us to diseases based on genetic factors before we are even born, as mutagens do after.

Knowing this, the single most important point for establishing what the proper diet for humans is, is determining the original intent of whoever programmed our DNA. Our position is already clear, and we will be using the Bible to evidence it throughout the remainder of this treatise. However, the Bible's position only even merits consideration if it matches scientific data. If it were true that we had some sort of biological need to eat animal flesh, then it would stand to reason that the scientific premise of the Bible is bunk, and that its position on morality is therefore subjective (as opposed to universal and immutable), and therefore not pertinent to every human being. This is why establishing that we are indeed natural herbivores is so crucial to our thesis, but once this is accomplished, the case will be shut and there will be no room for any skeptic to argue that carnism is morally acceptable, because there will be no room for excuses. From that point on, we will be demonstrating how antagonistic the Bible's position against carnism really is, and how it is by far the most important issue raised therein.

This initial task (covered in the next chapter) of corroborating the Bible's position with scientific research can only really be done by the study of pathogenesis (how diseases happen) and pathophysiology (how diseases work). The reason for this is that when the body is functioning properly and nothing is amiss, we may assume that is what the Creator had in mind,

but when something goes wrong, whatever has caused the malfunction represents a different agenda or genetic mishap. A famous French aviator remarked, “A designer knows he has achieved perfection not when there is nothing left to add, but when there is nothing left to take away.” When it comes to biological organisms in nature, this is profoundly true. When it comes to the Bible, it is all the more so in regards to we who have been made in the image of God.

For you formed my inward parts;
you knitted me together in my mother’s womb.
I praise you, for I am fearfully and wonderfully made.
Wonderful are your works;
my soul knows it very well. Psalm 139:13-14 (ESV)

Every single organ and appendage, and every single cell in the body serves a specific, special purpose. Each specific purpose evidences the intent of the overall design. For instance, our teeth are clearly not designed to rip apart flesh, as are those of any carnivore/predator, but are perfect for grinding plant food—an ability which carnivores lack. (See Appendix A.4.) A myriad of less obvious biological characteristics show just how our digestive systems treat plant-based foods as medicine, and animal-based foods as poison.

Furthermore, our design is so specific that when organs are first created, new cells are given specific instructions as to what they are to become, based on need, and only then sent to their appropriate locations. Ultimately, we need them *all* to function properly, and once they take on a specific role, they are not designed to carry out other functions. So whatever causes the death of a single cell can essentially be said to cause death to the entire body, even though students of medicine and human biology typically do not understand this because they are not observing anyone in perfect health, so they do not know what perfect health actually looks like, and because the body has mechanisms to routinely clean up dead cells and rid the body of pathogens. A physician will argue that there is nothing out of the ordinary about cells dying, that it is simply a matter of aging, but no physician will argue that the same natural aging process which kills cells does not also contribute (if not cause) the death of the body as a whole, so the argument is moot.

Beyond the body’s own internal mechanisms, the question of what constitutes a pathogen is certainly addressed in medicine, but doctors and researchers in the medical field tend to drop the ball when it comes to understanding how absolutely critical proper nutrition is to good health, and to what proper nutrition actually is, because the consensus paradigm of the medical establishment is one of profit-driven allopathic treatments rather than holistic health and prevention, so there is no economic or career-influencing incentive for physicians to incorporate the relatively new scientific data, and the conclusions which they lead to. It takes the right premise about what the body requires for sustenance (not just to convert food molecules into energy, but for *sustenance*) just to make sense out of the data.

This is where the Bible comes in. Genesis 1:29 (which we will examine in more depth later) states unequivocally that the original human diet was plant-based. (Fruitarians often refer to their diet as the “Garden of Eden” diet.) This was still true *after* the Fall of Man, whereupon, we are told, Adam was informed that his life would depend on agriculture, rather than hunting or herding, or even foraging (which could very well include discovering carcasses, considered unclean throughout the Bible). Moreover, we are told unequivocally that the exact same state of

affairs will return to Earth in the future, as a matter of returning to an ideal state of abundance and freedom from suffering.

And to the man He said, “Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, ‘Do not eat of it’: “Cursed is the ground because of you, in toil you are to eat of it all the days of your life, and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field. By the sweat of your face you are to eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you return.” Genesis 3:17-19

And a wolf shall dwell with the lamb, and a leopard lie down with the young goat, and the calf and the young lion and the fatling together, and a little child leads them. And cow and bear shall feed, their young ones lie down together, and a lion eat straw like an ox. And the nursing child shall play by the cobra’s hole, and the weaned child shall put his hand in the adder’s den. They do no evil nor destroy in all My set-apart mountain, for the earth shall be filled with the knowledge of יהוה as the waters cover the sea. Isaiah 11:6-9

According to this, not just we humans, but all animals are under a divine curse, specifically because we have been disobedient regarding the command to abstain from violence (specifically, the violence of killing animals for consumption). What does this say, if not that the world in its current form, which includes all manner of violence—from modern warfare and despotism to animal cruelty and meat consumption—is ignorant of Yahweh and his ways, if not overtly and hostilely opposed to them? It takes little effort to find prophetic observations in Scripture which attest to the fact that all the world lies in corruption, self-indulgence, spiritual depravity, deceit and wanton wickedness. Even supposing that one man or a small percentage of men cannot effect a positive global change in order to bring about the utopian ideal, can anyone deny that it is far better to act as though we were already living in the kingdom of heaven than to just go with the flow, especially when there are many who *do not* espouse an overtly Christian ethic, yet whose motives and actions are nevertheless in line with God’s commands?

“This is the covenant that I shall make with them after those days, says יהוה, giving My laws into their hearts, and in their minds I shall write them.” Hebrews 10:16

For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the law shall be declared right. For when gentiles, who do not have the Torah, by nature do what is in the Torah, although not having the Torah, they are a Torah to themselves, who show the work of the Torah written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or even excusing. Romans 2:13-15

Given that so many Christians enthusiastically participate in the wickedness, and how few can be brought to repent, does this not demonstrate how debased the hypocrisy and spiritual debauchery of the Christians is, and how much better off the world could potentially be without their influence? All one really needs to do is pay heed to his own conscience, for we *all* know that it is wrong to torture and to kill. Were such an approach to be applied faithfully and consistently by humanity as a whole, the result would be the immediate and permanent establishment of the kingdom of heaven. It would only take a *moment* of consciousness on the global scale to catalyze the change.

That is to say that the only thing standing in the way of the establishment of the kingdom of heaven is the failure of humans to take the steps to establish it themselves—failure which is

chiefly attributable to the established world order, of which the religious establishment is the major party, the one from which all others are ultimately derived. Indeed, the Papacy, representing only half the world's Christians (who are themselves in the world minority), has perpetually maintained its claim of sovereignty over every political authority on the planet for nearly two millennia, with the presumed force of heaven's mandate and the constant threat of hellish violence to all who resist. This is why we pray for God's will to be done "on earth, as it is in heaven"—because right now, we are in hell. This, along with their worldly concerns and hypocritical treatment of other ethical issues (abortion, for one), shows to what extent the so-called Christians cannot possibly be servants of Christ, and therefore have nothing going for them, even in theory, and in spite of all their pretenses of being "saved," "sanctified," "forgiven" or "redeemed."

"No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon."
Matthew 6:24

יהושע answered, "My reign is not of this world. If My reign were of this world, My servants would fight, so that I should not be delivered to the Yehudim. But now My reign is not from here." John 18:36

So it should be self-evident by now that one must take steps to establish the kingdom of heaven, because it will not establish itself, and that this "one" is not God, but rather every individual who would inherit it, by contributing to the effort of the larger group (as "one"). It should also be self-evident that one must *fight* for it, and that fighting entails hard work, sacrifices, and actively resisting the established order. Those who fail and/or refuse to comply with the minimum requirements will not be forced to make changes, such as the meat-eating Christians are only likely to accept once they have been forcefully imposed. Rather, they will not even be welcome in this renewed earth.

That is to say that only *real* Christians, whether they call themselves such or not (veganism is a distinctly biblical ideology—more on that later), will enter the kingdom of heaven, and real Christians do not kill or consume death, as we shall see. In the meantime, let it not be supposed that the ideals to be realized in the kingdom of heaven are anything other than a continuation of what God has expected of mankind since the beginning. It should be obvious that what was intended for Adam and called "good for food" is also what was intended for his descendants. However, people generally fail to realize this, much less how important it is in the overall context of Scripture, because the meaning of the metaphor pertaining to the Fall has never been clarified for the masses. So this, too, will be one of our main tasks.

Our premise is that the kingdom of heaven is the return to the innocence and bliss of the state of Man before the Fall. This has as much to do with physical well-being (life) as it does negating the consequences of our mistakes (death). As the world has chosen a state of sin for itself, the focus of the true Christian must be on mitigating (remitting) sin, and on sustaining life. Our reasoning is that this simply cannot be accomplished without compassion, which is the natural result of a healthy respect and appreciation for "lesser" life forms. To be "holy" is to be "set-apart," and to be set-apart is to avoid societal norms on the one hand, and on the other, to have compassion where others do not.

Unfortunately, vegetarianism and veganism are often seen not as proposed solutions to the world's problems, but as personal preferences or alternative lifestyle choices, like musical

tastes or sexual preferences. In the minds of meat-eaters, if two men go to a restaurant together and one orders a hamburger while the other orders a salad, both should be happy. However, it does not work like that in reality. A Muslim and a Jew will not agree on where they go to worship God, or what the worship will look like.

Vegetarianism and veganism are both “ism” words, meaning that they represent ideologies, not random diet plans; there is a particular set of values and beliefs behind each one. Although they are generally grouped together, and many people do not even know the difference, the difference between them, in our estimation, is greater than the difference between vegetarianism and the default, or between Islam and Judaism. Sure, these two ideologies share much in common, but then again, so do the Abrahamic religions. Political correctness demands that we all accept each other’s views and behaviors, no questions asked. But what is asked of a vegan is that he accept rampant, systematic abuses that will inevitably bring *all life* on Earth to ruin, including forced slavery, rape, torture and mass murder for untold billions of animals, and preventable sickness and disease, famine, malnutrition, poverty and premature death for most humans, without even so much as a hint of prosecution of justice, or even education. “Don’t force your views on us,” says the public, as though it is a matter of worthless opinion, rather than priceless fact. Therefore, what is asked of the vegan is that he goes against his own conscience, for no other reason than that everyone else does.

As for the differences between vegetarianism and veganism, they usually come down to the recognition of the facts upon which veganism is based. Vegetarians are people who have made the conscious decision to abstain from eating meat. There are numerous reasons why a person might make this decision, but the reasons are generally sentimental (based on empathy, as veganism normally is, in part), moral or religious in nature, and sometimes based on the nutritional and health benefits of eating plants and plant-based foods. (In the case of veganism, if the decision to eat a plant-based diet is based on health concerns or dietary preferences rather than ethical concerns, then it is not really veganism, but strict vegetarianism. Veganism encompasses more than diet, as explained above and below.) Some vegetarians eat fish, while others do not. These are called ‘pescetarians’ (or ‘pescatarians’), and are not considered vegetarians by vegans. Vegetarians who eat milk or eggs are called ‘lacto-ovo-vegetarians,’ and there are also lacto-vegetarians and ovo-vegetarians; it depends on what else besides meat the person in question abstains from.

Vegans eat *no* animal products at all, so they are also called strict or total vegetarians, because they eat strictly plant-based diets. However, in order to qualify as a vegan, one must also adopt the ethos, which entails the belief that it is wrong for humans to abuse or exploit animals in any capacity. Technically, vegans avoid things which vegetarians may not, though the two ideologies are generally in agreement where the issue of killing or intentionally harming animals is concerned. For example, a lacto-ovo vegetarian is as likely to get upset about a bullfighting performance as a vegan is, but probably not a rodeo. In any case, vegetarianism is entirely compatible with veganism, as vegans never eat meat.

The confusion over what it means to be a vegan is over what it means to eat a plant-based diet. There is no term for this (and rightly so, for to eat a plant-based diet is to eat what is natural for human consumption—the most appropriate term for this is ‘herbivore’), so anyone who does not eat any animal products is commonly referred to as a vegan. However, vegans are people who have made the decision not just to refrain from eating foods that have animal products in them, but to abstain from using products derived from the exploitation of animals, and to abstain

from such exploitation. The underlying motive for choosing veganism is necessarily a moral or ethical one: the vegan believes it is wrong to kill or exploit animals. (This necessarily includes fish and fowl as well as land animals.) So simply eating a plant-based diet does not make one a vegan. Put another way, vegetarianism is a diet ideal that can be based on any idea, or even just personal preference, while veganism is a lifestyle based on ethical or moral grounds, and is inclusive of vegetarianism.

Veganism requires constant awareness and vigilance. A vegan does not just read the list of ingredients on the packages of the food he eats; he also informs himself of how they are produced, if they are not natural, to determine whether they come from animals. He only uses toiletries which are “humane” or “cruelty-free” certified to ensure that they are not tested on animals, as the vast majority of hygiene and personal health care products are. He avoids clothing items made from wool, fur, leather, or anything else which is derived from animals. If he has pets, he adopts them from humane shelters or rescues them himself instead of buying them from pet farms or pet shops, and does not keep them in cages or otherwise mistreat them. All these characteristics define the minimum criteria for veganism, so you can see why it is regarded as a lifestyle decision rather than a personal preference or diet orientation.

Now, in order to understand why vegetarianism (even strict vegetarianism) alone does not constitute asceticism or holiness, it helps to realize that there are a billion vegetarians in the world. That is more than the number of citizens of all the English-speaking nations put together. So it may be true that vegetarians are still in the minority, but it is not true that they are completely “set-apart” from the majority. In fact, it is actually quite easy to find vegetarian foods other than raw fruits and vegetables both at restaurants and at supermarkets, but it is just as difficult to find things which are suitable for vegans at either.

In the United States, only one million, so far less than 1% of the population, are vegans, compared to the roughly ten million, more than 3% (and rising), that are vegetarians.⁹ (Most other countries lack similar data.) It is estimated that about 10% of the American population eats a vegetarian diet, while restaurants report that about 27% of the customers want a vegetarian option when they order.¹⁰ Compare that to the only 3.4% of the nation that professes any sexual orientation other than heterosexual, and how much awareness is given to that issue.¹¹

John Davis, the former trustee of the Vegetarian Society (UK) and author of *World Veganism: Past, Present and Future*,¹² says that among the first things he started posting on the Internet were statistics pertaining to the numbers of the types of vegetarians around the world. Remarkably, the number of vegetarians has not gone up since he originally started collating this data in 1995, even though vegetarian and vegan options have become much more widescale. According to Davis, very many of the people who call themselves vegetarians or vegans are not actually committed to the ideal, but actually what true vegetarians call “flexitarians.” Davis astutely observes, contrary to the express wishes of most vegetarians and vegans, that these “flexitarians” are representative of all religious practice (like the “hearers” of the Law, as opposed to the “doers”) and will only actually become true vegetarians when a tipping point is reached and they do not have to think about it much, as evidenced by the fact that many committed vegetarians have become vegans in recent years, since the vegan lifestyle has drawn more attention to itself and made it easier to adopt.¹³ The implication, of course, is that the essential reason veganism is not more widely practiced already is that it takes constant vigilance, and few are therefore willing to commit to it, because most people are too lazy or too self-centered to care enough, even if they have the inclination.

We view vegetarianism as a stepping stone to veganism, a less preferable option for people who are not conscious enough about animal rights issues to take the further step, but preferable to the default. Consider that most New Agers are not even vegetarians, despite their universal rule of “love and light,” and all the lip service they give to “Christ consciousness,” which is none other than veganism in reality, and which most New Agers would even recognize as their own term for what we call the kingdom of heaven. We attribute this to lack of compassion (love) and awareness (light/consciousness), or to hypocrisy, as most New Agers have no incentive to break the mold of their indoctrination and do what is actually right both for themselves and for the world (or the universe) as a whole, as opposed to pretending to do the same because it makes them feel good. If this seems harsh, consider that most New Agers would not sit through a video or a discussion detailing the abuses which farmed animals endure at the hands of their human oppressors, unless they were coerced by peer pressure, but neither would they stop consuming dairy products after such an attempt at intervention has been made. Even the Dalai Lama, the poster child of the New Age Movement, is not a vegetarian, though his residence in India does not cook meat, due to India’s (not Tibet’s—India’s) social conventions.

We would hope that those who ascribe to any one of the Abrahamic religions could be persuaded to actually live in accordance with their pretension that theirs is the “one true religion,” the supreme moral code, handed down by God, to serve as the one and only light of salvation for the nations. It is our sincere desire that not all mainstream Christians would be found to be hypocrites and no better than their New Age and Jewish counterparts on Judgment Day, but that the gospel which they live by and spread might actually be that of Christ—the remission of sins and the kingdom of heaven. We certainly do not expect the Pope to inherit everlasting life, but we would like to think that the leader of the Christian community in the final days will be more laudable than the man who falsely claims to be the reincarnation of the Buddha, but rightly points in the right direction, even if he will not go there himself, when he says “My religion is compassion.” Compassion, the spirit of veganism, is the ideal of Christians and Buddhists alike, whether or not the billions who call themselves one or the other actually practice it.

And יהושע said to him, “‘You shall love יהוה your Elohim with all your heart, and with all your being, and with all your mind.’ This is the first and great command. And the second is like it, ‘You shall love your neighbour as yourself.’ On these two commands hang all the Torah and the Prophets.” Matthew 22:37-40

For this, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other command, is summed up in this word, “You shall love your neighbour as yourself.” Love does no evil to a neighbour. Therefore, love is completion of the Torah. Romans 13:9-10

For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another. For the entire Torah is completed in one word, in this, “You shall love your neighbour as yourself.” And if you bite and devour one another, beware lest you be consumed by one another! And I say: Walk in the Spirit, and you shall not accomplish the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do. But if you are led by the Spirit, you are not under Torah. Galatians 5:13-18

If I speak with the tongues of men and of messengers, but do not have love, I have become as sounding brass or a clanging cymbal. And if I have prophecy, and know all secrets and all knowledge, and if I have all belief, so as to remove mountains, but do not have love, I am none at all. And if I give out all my possessions to feed the poor, and if I give my body to be burned, but do not have love, I am not profited at all. Love is patient, is kind, love does not envy, love does not boast, is not puffed up, does not behave indecently, does not seek its own, is not provoked, reckons not the evil, does not rejoice over the unrighteousness, but rejoices in the truth, it covers all, believes all, expects all, endures all. Love never fails. And whether there be prophecies, they shall be inactive; or tongues, they shall cease; or knowledge, it shall be inactive. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part shall be inactive. When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known. And now belief, expectation, and love remain—these three. But the greatest of these is love. 1 Corinthians 13

The word translated here as ‘love’ is *agapē* (ἀγάπη, G26), which means ‘goodwill’ or ‘benevolence.’ It is translated into the Vulgate as *caritas*, or ‘charity,’ and the KJV retains this meaning, as it was still understood in the early 17th century. Christians often call it “God’s love” and ascribe some sort of mystical or quasi-rational significance to it, because supposedly only God is even capable of unconditional love. In practice, the application of this nonsensical understanding of the word derives from the fact that Christians are generally so unwilling to adapt compassion as a virtue, much less as a way of life, that they think they are in a rare state of spiritual enchantment if they happen to cross the line into the domain of saintliness.

The meaning of *agapē* is indeed quite distinct from the other Greek ‘love’ words, in that it connotes a general rather than a personal affection. *Agapē* therefore denotes compassion, and ‘love’ is practically a mistranslation. This is extremely significant to our understanding of Scripture, as the communal meals which *all Christians* participated in during the period of the composition of the New Testament were called “*agapē* feasts,” and membership in one of these communities actually depended on this participation. (That is, you could be barred from the community if you decided to eat on your own.) If we did not know the meaning of the term, we might think of these feasts as wild parties or barbecues where everyone was happy and reveling, gorging themselves on steaks or hot dogs, but really they were the community’s way of ensuring that none of its members were straying from the path of compassion.

Now consider that in the same context in which Paul tells us that love does no harm (or evil) to a neighbor, he tells us that all creation groans because of the bondage imposed upon it by evil men, which it eagerly waits to be liberated from (Romans 8:19-22). Considering that 7 billion humans kill 120 billion land and aquatic animals every year for a food source that is unnecessary for their survival and actually detrimental to their health, the “extreme” ascetic ideal of veganism is actually what is *natural* (what God intended), and is only extreme because it is abnormal (as what is “normal” is the way of the world). We can plainly see from the Romans 13 passage that Scripture in its entirety amounts to an appeal to do no evil (*none*) against your neighbor.

The only question that still needs to be addressed, then, in order for it to be shown that the ideal of the Bible is veganism, is what a “neighbor” is. This is a fairly simple and straightforward question, and the answer lies in the realization that what is meant is not ‘the

person who lives next door to you,’ as that would imply that you are free to sin against everyone else. Clearly that is not what the spirit of the text intends to convey. On the other hand, when we realize that Earth itself is our natural habitat, and the ones who live near and among us are not only humans, then we broaden our idea of neighborhood to encompass all Earthlings—human and nonhuman alike. Indeed, the planet is even likened to a “mansion” by Yahshuah in John 14:12—the implication being that we are merely tenants of a single room that does not belong to us any more than our neighbor’s room belongs to us (or to him)—one of many in his Father’s house, or the universe. By this standard, the nonhuman creatures of Earth are not even our neighbors, but our housemates—our *family*. The idea of killing and eating a member of one’s own family ought to be appalling to anyone with a conscience, but it is only a small step of reasoning which leads to that conclusion based on Scripture.

But this all supposes that the question of the morality of any sin depends on the position of the culprit, although sins are basically defined as such because of how they impact others. In order to properly evaluate the morality of animal slaughter, one must take a look at the issue from the animal victim’s perspective, which has been completely denied by the meat-eater’s unexamined assumption that animals have no interest or understanding of the value of their individual lives. When this is done, the *natural response* is for the human to break down in tears and remorse for past behaviors. In other words, experience teaches us that to contribute to the mechanisms of animal farming by buying and consuming animal flesh is to go against conscience. If this was not the case, then the companies packaging and selling the meat would not be heavily invested in steering us away from awareness of what the meat consists of, as well as what’s in it, to the point that they package it with known carcinogens just to make it appear more life-like and thereby improve the chances that it will be bought. Nor would there be so many vegans and vegetarians.

This is not a matter of alternative lifestyle choices, or of faddist interests, but of conscience and consciousness. Christians typically believe in absolute morality, meaning that whatever they decide is right and wrong necessarily applies to everyone, everywhere, for all time. Exceptions are made, of course, wherever it is necessary to justify an untenable notion, such as in their abolition of the Law, but even then, the dispensation is credited to God as the author of the change of policy. In the minds of Christians, there is no personal exemption from the consequences of sin. Perhaps this is one area that they have done well in, up to the point that they want to make God responsible for their cherry-picking policies. However, they do wrong by asserting that they have free will when they do not,¹⁴ and then again when they fail to account for the wills of other creatures.

The very idea that Man sits alone at the top of the universe’s hierarchy as having free will, being the only creature that God loves, and that he cares not at all for the others—an idea which is necessary for establishing that eating them is morally acceptable—is utterly preposterous. To then extend this idea to the realm of subjectivity and make it a matter of moral relativity is to go against the very spirit of Christian evangelism. At some point, the needs and desires of the animal victims must be accounted for, including the right to live. Otherwise the standard by which we judge the matter comes back to us, and we are deemed unfit for life, because we decided not to listen to what God had to say about it, but chose our own way. That is what it means to chalk it up to a personal choice—that and that Man is God, because only God is free from consequence of choice. And that is really what this is all about, because every man who cares only for what he chooses to care for, and dismisses all else as something to be used

and abused, implicitly regards himself as the sovereign of the universe. Honestly, whoever thinks himself special because he is a man really needs to wake up to the order of the universe.

If eating animals is a choice, then we must believe in at least the following six absurdities:

1. that we as humans have some sort of unspoken and inherited “right” to kill and eat animals no matter how trivial our reasons and just because we can;
2. that humans are “superior” to all other species and that somehow that superiority translates into a justification for doing whatever we want to animals. In this way, human interests always “trump” animal interests, even when the human interest is trivial and the animal interest is a matter of life and death;
3. that all animals conveniently exist only to serve one species—our own (even though most have existed in some form for millions of years before homo sapiens);
4. that just being a member of another species somehow justifies exploiting someone;
5. that we can turn animals into objects without making them victims;
6. that the victim does not exist or does not care what happens to him or her.

On the other hand, If you take the interests of animals at all seriously, then eating animal products cannot be considered a “choice.” A choice necessitates ownership over the options. No one has a “right” over the sovereignty of others who were designed by nature to be free agents as we are. Robert Grillo¹⁵

A vegan does not say, as a Jew or mainstream Christian does, “What can I get away with, and how much of it can I get away with?” He does not look for loopholes in the law to which he is bound, or put the consequences of his choices on someone else—Jesus or otherwise. Rather, he takes responsibility for what goes into his mouth, and for the manufacture of the products which his purchases support and compel. The vegan policy is “better safe than sorry,” not “out of sight, out of mind.”

That is the difference between the way of death and the way of life: one seeks to uphold and obey the Law, and the other seeks to obviate it. A man may think himself clever by finding a loophole, as the Christians routinely tell the rest of us that Jesus is God, and that he contradicted himself in a massive way by suddenly doing away with his own Law (the orthodox position, in spite of its absurdity), but God is not fooled, and they pay for this treachery with their very lives. They may think they have found something to exploit, but we all suffer and we all die. Only those who follow the way of life may find life; all who follow the way of death ultimately find death. Of course, death is what sells to people who are inclined to death, but righteousness is not a popularity contest, and the stench of a rotting corpse (which is what Christians make of the Law by refusing to give it life) ought to draw nothing but suspicion.

“For wherever the dead body is, there the eagles shall be gathered together.” Matthew 24:28

Consider that the recombinant bovine growth hormone (rBGH) which made its way into the public milk supply in the late 1990s was cultured from *E. coli*.¹⁶ A conservative policy would be that the milk is unclean according to the Law, and not to be consumed, if only because the presence of the *E. coli* demonstrates fecal contamination. A liberal policy might be that the milk is suitable, as the mutated bacteria do not demonstrate fecal contamination, as the rBGH has not been in contact with feces (though the milk itself clearly has other contaminants in it), or even

because it has been mutated and is not therefore actually the thing which was originally prohibited by the Law. Another might be that the milk is suitable because the Law itself does not expressly prohibit ingestion of either milk or feces, even though some passages (e.g., Deuteronomy 23:12-13) do make it very clear that the presence of feces defiles. Some Christians, totally unaware that there even *is* a Law in the Bible other than (and above) the Law of Moses, might say that the Law of Moses is not even representative of God's will, or that the particulars have been done away with, and that this is one of the particulars, so we have no obligation to obey it. However, the very presence of *E. coli* can be lethal in and of itself, regardless of whether it has been genetically modified, and cow milk, as we will see, necessarily brings about the death of any human who drinks it. So in all cases, whoever would seek to find and exploit a loophole in the Law only deceives himself, and still pays the penalty whether he saw it coming or not.

These hypotheticals may seem extraneous, but they are actually very pertinent to our study. We started this campaign for animal welfare knowing full well what the Jewish and Christian religions are all about, having been immersed in Scripture. Since then, our research into the goings-on of the reception of the message of Scripture has uncovered a pattern of unbelievably hostile contempt and rejection of it by those who most loudly profess to uphold it. It is tempting to cite whole articles here in order to demonstrate the point, but a few examples should suffice for now, given the material we will be covering further on.

That our hypothetical scenario about milk is very realistic is evidenced by the fact that the same logic is used, in the case of pigs—described as even more revolting to Jews than feces is—by no less an authority than Mendy Kaminker, the editor of the Hebrew edition of *Chabad*. In the article “Pigs & Judaism: Deep revulsion, but a promising future,”¹⁷ Kaminker cites rabbinical sources to prove that Jews really have no idea why God forbade the Israelites from eating pork, though they have had more than 3000 years to think about it. The subheading implies there *was* no reason, and that God gave the command “just because.” Meanwhile, the arguments against eating pork provided by the Gentiles, according to this tradition, are “illogical and deserving of mockery.” Worse yet is the utterly antagonistic view which Kaminker represents, while simultaneously pretending obedience to the Torah, to the point of deliberately uttering a false prophecy.

Today, then, the pig represents the bad side of life. It turns out, though, that in the future we will be allowed to eat it:

Why is the pig called [in Hebrew] *chazir*? Because in the future, G-d will return [le-hachazir] it to Israel.

In the era of Moshiach the world at large will be purified and achieve a higher spiritual level, so that the pig will become permissible for food. (How does this square with one of the basic beliefs of Judaism, that the laws of the Torah will never change? Rabbi Chaim ibn Attar suggests that G-d will alter the pig's physiology so that indeed it chews its cud and therefore bears both kosher signs.) Menachem Kaminker¹⁸

In other words, the role of the Messiah, according to one of the world's foremost rabbis, speaking to and for all Jews on the Internet's Jewish thoroughfare, is to teach Jews how to find loopholes in the Law so that they are not obligated to observe it—particularly in regards to some sort of latent desire to consume the very thing they profess the most revulsion for. In his mind (as in ours), what this means in the practical application sense is to encourage genetic modifications to things which Scripture holds as unclean, in order that the description no longer properly

applies to that thing, as though making it *even more abominable* will make it fit for consumption. Needless to say, the sheer idiocy and hypocrisy of this point of view knows no bounds, yet sadly, it is not only representative of the Jewish and Christian positions on this matter, but is also already a present reality. Many people today are concerned about the implications of genetically altering our food sources, but it is generally only out of self-interest rather than a legitimate concern for the real dangers it poses, especially to animals and to Earth's ecosystems, and especially in extensive hybridization. As we will see, the very notion of what is "unclean" constitutes an archaic description of what has already been modified, so that the only way to guarantee a previously "clean" food becomes unclean is to modify it, per Kaminker's prophecy. Kaminker's Messiah is therefore nothing short of the Christians' Antichrist, and the "higher spiritual level" he anticipates, the reign thereof.

Honestly, this kind of present-day Pharasaism should not even come as a surprise to those who know what Judaism and Christianity are really all about. Kaminker's views are entirely rooted in Jewish tradition, and if it were not for the fact that he himself upholds them, we might thank him without criticism for reporting the position. Nevertheless, it is impossible to carry the kind of weight that Kaminker does within Judaism (or Christianity) without first putting one's faith in such atrocious affronts to God's revelations to Man, and to reason. *Chabad* has elsewhere dealt with the issue of why pigs exist at all, concluding that the reason is the same as in the case of any "clean" animal. According to the rabbis, a species' very existence depends on whether or not we humans are supposed to eat it, even if we have no idea as to why we have been allowed some and not others, other than "just because."

Question:

Why do Jews consider certain animals, such as pigs, to be unclean and therefore not edible? I am under the impression that G-d made everything, including pigs and other non-cloven-hoofed animals. Whatever G-d made cannot be unclean, or perverted. Man has made certain things unclean and perverted, but I don't see how this can apply to non-cloven-hoofed animals.

Response:

You are entirely correct; G-d created everything in the world with a purpose. After all, if it had no use, why would He bother bringing it into existence? The question is just what that purpose is.

Some edible things have a very clear purpose: Eat the item with the intention to use its energy to serve G-d. Other things, G-d tells us in the Bible, have another purpose, and that is that we do *not* eat them.

This does not mean that we have no use for anything derived from a non-kosher animal—just that they are not to be eaten by a Jew. So you can use pigskin to bind your books and you can feed unkosher meat to your pet. But a Jew who eats non-kosher food is just not helping that piece of food serve its divine purpose. After all, it was G-d Himself who commanded the Jews not to eat it. Menachem Posner¹⁹

This is the official response from those presuming to teach the Law, and given the authority to do so by the adherents of the Jewish and Christian religions. So when the present authors are criticized for attempting to overturn thousands of years of established traditions, our response is, "Look at the traditions" rather than simply deferring to them and appealing to consensus in place of valid logic. How did it even come to be that views deserving of intense

scorn and ridicule have come to be established and esteemed, if not by widespread vice and treachery? This is not a vain objection from some sort of fringe heresy, as commonly alleged, but from Scripture itself, and is one of the main questions which we will be addressing in detail once we embark upon our examination of it.

The fact is, the absurdity of this manmade tradition is self-evident *because* God made everything for a purpose, and neither the Bible nor our interpretations should have even been needed before the whole lot of this rubbish is dismissed. Even if this is not immediately apparent, due to a misunderstanding of the true nature of Judaism and Christianity, the fact that such ignorance and moral depravity are condemned throughout Scripture ought to be so apparent from a reading of it. That the Jewish rabbis and Christian ministers bring God into it and tell us that their views are his, when he clearly and consistently says the exact opposite, is blasphemy, and merits, at the very least, critical review and summary condemnation.

Ultimately, as with all issues of morality, the issues under our examination are simply questions of ethics. The main ethical problem with the treatment which these issues have been given is that they deliberately ignore the victimization, upon which its morality is founded. The main ethical problem with eating meat is that it requires killing, and *that*—not whether a particular animal chews cud and has a cloven hoof, or whatever—is why it is morally unacceptable. Secondarily, it also produces death in the one killing; it is an aberration of nature, of life, and of nourishment. It is also bad for the environment, destroying whole *species* and ecosystems. So regardless of how it is seen by any particular group with any particular ethos (e.g., Jews who pretend to abide by the Law of Moses, or Christians who pretend to uphold the moral statutes of the Bible), it is therefore contrary to God's law (i.e. natural law) in every respect, and to God himself.

This is obviously the same problem as with animal sacrifice, for which an allowance was made under the Law of Moses, albeit extremely reluctantly. There really are no differences between killing an animal and animal sacrifice except that the latter is a pretentious reinterpretation of the former through the lens of religious custom which brings God into it. They both exploit and destroy animals, innocent victims whose care the culprits have been entrusted with, in order to further the culprits' selfish interests. However, an argument could be made that God allows or even commands sacrifice but not killing itself (or even vice-versa), so we will examine each separately in the context of Scripture.

The ethical problem with eating meat, ultimately, is not a matter of what goes into someone's mouth and digestive tract, though that is also a major problem. It is about the senseless, systematic and totally unnecessary killing of animals. This really needs to be understood from the outset, because due to the extreme compartmentalization of the mind regarding this issue, many people fail to connect the fact that the eating of animal flesh must always and necessarily be preceded by the killing or maiming of an animal. So, technically, it is not so much the actual eating of meat which is offensive as it is the actual act of killing animals.

However, due to the fact that anyone who has no empathy for the animals can only possibly see it from his own perspective, and that anyone who does have empathy does not need to be told it is wrong, our consideration will be directed to what it does to the culprit himself, and what the choice to eat meat says about the culprit in terms of his spiritual constitution. (This is also convenient, as it is also how the matter is approached in Scripture.) For it is not the act of sinning itself, but the predisposition to sin and the satisfaction a person takes in his sin that

makes him an unrepentant sinner.

Any sinful act becomes more offensive by virtue of the sinner's refusal to acknowledge the consequences of his behavior. In order to be eating meat, one has necessarily pronounced a death sentence on an animal, if only retroactively. He is therefore no less responsible for the death of that creature than the one who held the knife or pushed the button to end it.

In the sacrificial system of the Law of Moses, the one offering the sacrifice had to put his hand on the head of the animal as the priest held the knife in order for it to be a proper sacrifice, which is to say, a highly personal and emotional affair, and to ensure the consciousness of sin set in the way it was supposed to. The fact that a man can now eat meat from an animal he never even met (much less raised himself), produced by a highly industrialized killing and packaging process, which creates the impression that the product for sale was not even a living soul before, means it is not a sin of passion, but of premeditation. Whether or not he holds the knife that makes the kill is irrelevant to the fact that he has willed, and therefore brought about, the death of the creature he intends to consume. This is the core of the offense.

As Christians, we are called to be loving and compassionate, to be peaceful and kind. How, then, can any Christian claim to be embodying these virtues, or even trying to, when he chooses to cause other creatures to suffer and die unnecessarily on a daily basis, and for the sole reason of mere habit? In truth, the answer to this inquiry ought to stop here, as its answer ought to be obvious. The necessity of going much further in order to also address every possible objection to an answer which is inevitable is merely proof of the lengths to which the human mind which has succumbed to error and sin will go to rationalize its behavior. In order to fully address them, the fundamental questions we must answer are:

1. "Have humans ever, anywhere, been granted license to kill and consume animals?" And so we must cover the nature of dominion (what is the nature of the rule which humans have been given over the planet) and whether we have been prohibited from killing in general, or from murder only, as well as how murder is classified and distinguished from killing (whether it applies to animals in the context of Scripture, or just to humans).
2. "Are there exceptions and, if so, what are they?" This would include both individual cases and broad perspectives of killing in Scripture which could support an argument in favor of making exceptions while still adhering to the rule.
3. "How do issues covered in the Bible affect us today, and how do they represent God's will for us, here and now?"

It is certainly the case, and Christians will readily admit, that men were never given license to eat meat prior to the Flood. In fact, the fact that they were doing so is ultimately what caused it, as we shall see. However, as Genesis 6:6 says that God "repented" of putting us here, it could be inferred that he changed his mind and lowered the bar for us after the Flood, so that what had been the very cause of his anger and remorse was no longer regarded as sinful by him. This is obviously not in keeping with the rest of Scripture, wherein God is never depicted as having any tolerance for sin, especially to the point that he changes his own rules in order to accommodate men's desires to sin (as opposed to forgiving them when there is repentance), but it is still by far the best argument which meat-eating Christians ever use because it broadens the scope by implying that God was angry for Man's other sins, rather than the sins of violence and adultery in particular.

The same context (6:3) has God declaring that the lifespan of mankind would be limited to 120 years (the upper limit, on average, according to Psalm 90:10, is 80, but this is obviously for sinners; only the righteous live to 120).²⁰ So we need to consider that if we are not living that long, we may not be doing what God intended. In other words, even if we have indeed been granted license, we have far exceeded it. This is already evident in Psalm 90:10, where it is stated that “the days of our lives are seventy years.” This seeming discrepancy is made all the more curious in that Moses, while widely acknowledged as the author of Genesis, is also credited with writing Psalm 90 (the only psalm attributed to him, in fact). The implication is that Moses clearly knew that the Israelites were living far short of the limitations imposed by God, and that this was due to their proclivity to sin. In light of the testimony that the strictly vegetarian Essenes often lived to be over 100 years old (we will examine this later), and the fact that Moses himself died at the age of 120, this implies not only that Moses himself was a vegetarian, but also that his statement in Psalm 90:10 identifies the consumption of meat as a significant cause of a significantly shortened lifespan. The context of Numbers 11 (discussed later) leaves little room for doubt about either of these points.

Of course, it will be objected that meat-eaters can live relatively long lives, too, but this supposes either that eating animal proteins does not cause terminal diseases such as atherosclerosis, leading to heart disease, and cancer proliferation, leading to metastasis—which it certainly does—or else that proliferation would not still occur at the same rate before the Flood as after, because otherwise it still would have killed you after the same amount of time from the point of initiation, if your diet was the same. Of course, people are exposed to more carcinogens now, as well as eating meat, but the point is still the same: once you have cancerous cells and they start to replicate due to your dietary habits, you only have a certain (and relatively short, by the 120-year standard) amount of time to live unless you reverse the tumor growth by changes to your diet. The only safe diet, therefore, is one which is free from carcinogens (particularly meat—there were no cigarettes and soft drinks in the ancient world, that we know of) and anything which facilitates tumor growth (particularly milk and dairy, but also meat and eggs). This is especially true for people who are designed to live longer than we can expect to, which includes our ancestors. (For more on this subject, as well as our response to the objection that meat-eaters can have long lives, see Appendix A.13.)

It is true that our bodies are able to process a significant amount of toxins without immediately dying. Still, it should give us some idea of just how toxic our environment has become since the Flood, when previously people routinely lived past 500, and the righteous ones to nearly 1000, whereas now the declared limit is 120, and most people are doing well to reach two-thirds of that. Rather than believing that God magically changed the limit on human lifespans, it makes far more sense to suppose that environmental changes (decreased oxygen supply, increased UV radiation, nutrient deficient soil, etc.) are responsible, and that in either case, the main reason people have not lived out their natural lifespans is the same, in relatively equal proportion.

This again suggests that the reason for short lifespans has nothing to do with an inherent frailty of the human body and everything to do with our failure to give it the conditions it needs to prosper. Some of these effects have accumulated over thousands of years and cannot be directly altered by any individual, but those factors which *can* be altered are those which most humans have shown no great inclination to care for, and in fact a hostile disposition aimed at defending one’s destructive habits which further inclines them toward death. Can we really say,

then, that God has been unjust or even capricious (as opposed to benevolent and wise) in imposing the safeguards he has against extended human lifespans, which would simply lead to more rampant sin and destruction? Surely, if we try to see things from a perspective not our own, it should be immediately apparent that God's benevolence applied to the rest of his creation *requires* that he would act this way.

At the very least, it will be understood that the diseases caused by eating flesh result in premature death in comparison with a natural human lifespan, even if it is not recognized as the cause. Yet there can be no doubt that flesh itself *is* death, and our language even reflects it. For instance, the word for 'body' in Latin (as in the "body of Christ," used in the Latin liturgy of the Roman Catholic Mass) is *corpus*, from which we get 'corpse.' The word for 'meat' is *carnis*, rendered *carne* in Spanish. *Carne* means both 'meat' and 'flesh'—there is no distinguishing between 'flesh' and 'food that is flesh' in Spanish like there is in English. In fact, this difference only found its way into English (itself a relatively young language) relatively recently.

The word we use to denote 'food that is flesh' is obviously 'meat.' It may come as a surprise, but when 'meat' was originally incorporated into our lexicon as 'mete,' it meant 'food' (solid food in particular), and never denoted any kind of flesh. The Authorized Version of the Bible (the KJV), first published in 1611, is generally credited with the establishment of modern English, and by citing it, we can plainly see how the word 'meat' ('meate' in the 1611 KJV) means 'food,' even in modern English, and even in the Bible, despite later inferences and additions to both based solely on the cultural norms which have developed due to laziness in regards to word associations and exactness of speech.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? Matthew 25:34-37

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. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. Genesis 1:29-30

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. Genesis 9:3

From this alone it is evident that bread, fruit and a flesh were all regarded as "meat" 400 years ago. The Hebrew word for 'meat' in these passages from Genesis is אכלה ('*ōklâh*, H402), which always and only ever means 'food' (not 'flesh') or 'fuel' (as in 'firewood'). This is quite distinct from מטעמים (*maṭ'ammîm*, H4303), another "meat" word signifying a savory dish or delicacy. All uses of *maṭ'ammîm* (and most of the uses of its root) are the 5 instances in Genesis 27 which refer explicitly to a meal carefully prepared from an animal carcass. Though the rarest, this is the only word which is properly translated as 'meat' by the modern understanding (that is, flesh in the place of food, but to the exclusion of food), but even then, the translators attach "savory," so that we are reminded of how delicious dead animal remains are.

Bring me venison, and make me savoury meat [מטעמים, *mat'ammîm*], that I may eat, and bless thee before the LORD before my death. Genesis 27:7

Other words that are translated as “meat” in the KJV signify things other than animal flesh, particularly מנחה (*minkhâh*, H4503) and להם (*lekhem*, H3899). *Minkhâh* is translated as “meat offering,” though it is easily inferred from Leviticus 6 that it actually refers to a donation or voluntary tribute of *grain*, so a rendering of ‘meat offering’ is archaic and obsolete to the modern understanding. *Lekhem*, exemplified by Leviticus 22 here, is defined by *Strong’s* as “food (for man or beast), especially bread, or grain (for making it) ... bread ... food, fruit, loaf, meat, victuals.” Compare each of these uses to the use of *klâh* (‘ôklâh) in Chapter 25 to denote plant-foods, just as Genesis 1 employs it to denote garden foods.

And this is the law of the meat offering [מנחה, *minkhâh*]: the sons of Aaron shall offer it before the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. Leviticus 6:14-17

But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat [להם, *lekhem*]. Leviticus 22:11

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat [כלה, *klâh*] for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat [כלה, *klâh*]. Leviticus 25:4-7

Who cut up mallows by the bushes, and juniper roots for their meat [להם, *lekhem*]. Job 30:4

My meat [להם, *lekhem*] also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD. Ezekiel 16:19

So we see that “meat” in the KJV really has the connotation of ‘daily bread,’ especially considering that it does not just designate bread, but several Hebrew words which are used for different types of food, or whatever is eaten on a daily basis, as well as oils and sweeteners. This is exactly how ‘meat’ was originally understood, before it became associated with flesh (i.e. before flesh was substituted for food as a staple of diet). How it came to be so exclusive when it originally had such a broad meaning, if not because of a trend initiated by meat-eaters who fed their bloodlust to the point that they ceased regarding actual food as actual food, we can only speculate at. Perhaps it has something to do with the fact that the vocabulary of the English language is not nearly as deficient as it was 400 years ago, and the broadest term for food became associated with flesh, because other foods all already had names but flesh did not, because flesh denotes something which is not food (at least not for herbivores).

In any case, besides these four, there are a few other Hebrew words which are rendered as “meat” in the KJV. Perhaps the most relevant to us is מאכל (*ma’ākāl*, H3978), defined by *Strong’s* as “an *eatable* (including provender, flesh and fruit): food, fruit ... meat, victual.” The context of Deuteronomy 20 demonstrates how this “meat” is actually fruit. While it is not used to denote *animal* flesh in Deuteronomy, it *is* used to denote *human* flesh—as food for animals! In contrast, notice also that this word for ‘fruit’ meant not just “meat” to Bible-readers in 1611, but “medicine,” as well.

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man’s life) to employ them in the siege: Only the trees which thou knowest that they be not trees for meat [מאכל, *ma’ākāl*], thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued. Deuteronomy 20:19-20

And thy carcase shall be meat [מאכל] unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. Deuteronomy 28:26

The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat [מאכל] for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured. Isaiah 62:8

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat [מאכל], whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat [מאכל], and the leaf thereof for medicine. Ezekiel 47:12

Other words that are translated as ‘meat’ in the KJV include אכילה (*’ākīylāh*, H396), אכל (*ōkel*, H400) and τροφή (*trophē*, G5160). The first two simply denote food, while the last signifies “*nourishment* (literally or figuratively); by implication *rations* (*wages*): food, meat.” In their respective contexts, both of these connote ‘medicine,’ just like *ma’ākāl*, and neither is used to denote flesh (though the Matthew 3:4 context requires an explanation, which we will cover later).

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat [אכילה, *’ākīylāh*] forty days and forty nights unto Horeb the mount of God. 1 Kings 19:5-8

And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat [τροφή, *trophē*] was locusts and wild honey. Matthew 3:4

The most obvious association between flesh and food in the Bible is Psalm 78, where *ōkel* is used disparagingly to signify flesh. The KJV accentuates the difference between flesh and food when it contrasts this instance of flesh being equated with food (*ōkel*) against manna, the “bread from heaven,” by referring to the former as “meat” and the latter as the “food” of angels, unlike all the other types of “meat” which we have already seen used in their contexts to describe food for humans. Moreover, the Hebrew words here are *lekhem*, which, as we know, basically equates with ‘bread,’²¹ and צידה (*tzēdāh*, H6720), which means ‘provisions.’ The implication is

that even where flesh is actually associated with food (meat), it is sinful, whereas the *bread* for which it has been substituted is nourishment that is fit for angels.

And they tempted God in their heart by asking meat [אֵכֶל, *ōkel*] for their lust. Because they believed not in God, and trusted not in his salvation: Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food [אֵכֶל, *ōkel*]: he sent them meat [צִידָה, *tzēdāh*] to the full. Psalm 78:18,22-25

From all this it is plainly evident that “meat” means ‘food’—*not ‘flesh’*—in the KJV (and in the English language, prior to its evolution to accommodate the unnatural practice of eating flesh), and that if it is understood as the latter when it is read, then it is producing a misunderstanding. So we can see how theological arguments about the morality of eating flesh need to be better informed than simply pulling a passage out of the KJV (or any other translation) if they are to have any validity whatsoever. That said, now consider that the translators have been less than honest even where the word ‘meat’ is used to denote bread, and they cannot therefore be entrusted with the means of settling this dispute one way or the other; Matthew 15:37 is the best example, as “meat” is simply inserted where it does not belong, even if ‘meat’ is understood as ‘bread’ or ‘food.’ (The Greek reads only *klasmáton*, or ‘fragments.’)

And they did all eat, and were filled: and they took up of the broken meat [κλασμάτων, *klasmáton*] that was left seven baskets full. Matthew 15:37

In summary, flesh is not even considered food in the Bible, and the application of the word ‘meat’ to rotting flesh was not originally made in modern English, and has only come about since the original publication of the KJV. In fact, this is true of practically all Western languages. More disturbingly, those words which *have* been adapted into the modern European languages to signify flesh-eating typically derive from cannibalistic practices. (This is also true of English to some degree.)

At least one modern author has made a historical association between cannibalism and the word ‘barbecue.’ In *Cannibals and Kings*, Marvin Harris writes, “The word ‘barbecue’ has an interesting history. It comes from the Carib word *barbricot*. The Caribs—whence the word ‘cannibal’—used the *barbricot*, a grill made of green boughs, to prepare their cannibal feasts.”²²

One might object that in “civilized” nations, only animals are cooked on barbecues, but this is to evade the question at hand, which is whether this act is civilized at all. It is agriculture which is the foundation of civilization, while killing animals and feasting on their flesh is historically a nomadic enterprise, traditionally associated with desperation and starvation, due either to a lack of ability to build a civilization in the first place, or to harsh environmental conditions. If nothing else, one might consider that the etymological origins of the word suggest the precise association that God has with the act. After all, one could argue that eating human flesh is more natural to humans than eating nonhuman animal flesh is; given its composition, it is certainly healthier than the many alternatives.

In fact, anyone who wants to invoke an argument from nutrition to defeat the moral arguments against killing is shooting himself in the foot if he overlooks that the only sources of animal proteins which are actually ideal for human consumption are the ones he refuses to consume: human flesh, human breast milk, and other human bodily discharges. If we are going to live in a society which has so little regard for morality that eating animals is perfectly

acceptable, and arguments from nutrition are even created and repeated en masse in favor of it, motivated purely by self-interest, then to abstain from the flesh and bodily discharges of humans and human corpses, which are rather easy to come by, as meat-eaters die every single day—this is sheer hypocrisy. It is so obvious that given enough time, our “civilized” society will recognize this fact and use the very same logic to arrive at the conclusion that we should be eating each other, though the expenses of human farming will effectively reserve it for an elite class. Perhaps it is not too much to suggest that what we are discussing has already been a reality for several centuries: or did you think the “vampire” mythos of popular culture just spawned out of nowhere but the mind of Bram Stoker? If so, then we would like to know just what it is you think goes on behind closed doors in the Vatican (the human sacrifice ritual at Bohemian Grove has already been exposed), why there are so many missing children in America, and why haemophilia, formerly called “the royal disease,” affects so many of the European nobility, who are themselves even descendants of the part-time cannibal whom Stoker modeled his Dracula after.

But before we digress any further into idle speculation, we acknowledge that most people are not *consciously* cannibals. Without a doubt, meat-eaters do consume trace amounts of human flesh, human blood, human skin and human hair, but only the most depraved do so consciously, and this does not include the large majority, because even for wantonly wicked men, there is a difference in kind, mentally, between eating an animal and cannibalism. Those who do it do so as part of an initiation into their cult; the practice is designed to destroy their conscience and their empathy for others. It is to this empathy and to conscience that we make our final appeal to the common man who is not so far removed from God’s grace as this, but first, we must appeal to the logical center and debunk the widespread notion that the diet which is one degree removed from cannibalism is what is best for our bodies.

First of all, there is something to be said for eating the same thing every day, if you think your body needs it. This would be preferable to not getting sufficient quantities of the item in question, which would be tantamount to malnourishment. Dietary fads—all dietary fads—are counterproductive to health, because they entail deprivation of something that your body actually needs. Most are aimed at achieving weight loss, because the types of people who go on temporary diets are the types who are concerned with their appearance but not their health, but the very idea behind weight loss as equating to health (even in terms of healthy appearance) is subjective, and offset by the common (and rather absurd) association between thin bodies and poor health. The way to *look* healthy is to *be* healthy, and the way to be healthy is to eat right *all the time*, not just when you are trying to fit into a bikini long enough to attract a mate. The idea that you can do something temporarily to achieve a certain physical state begs the question of why you would not do it routinely, if that state is indeed something you aspire to.

However, eating the wrong things *long-term*, when the decision to do so has been made by way of the recent publication of nutritional advice from people with no credentials in medicine and no knowledge of nutrition, still constitutes a faddist diet. The word ‘diet’ itself implies long-term commitment, and the faddism element is self-apparent, especially where it concerns the formation of cults to reinforce the misinformation and propaganda views, which is a regular phenomenon, if only because it helps to generate more sales of books and tickets for speaking engagements, but especially considering that it appeals to stupid people with common interests who tend to congregate into social networks, anyway. (Just go to any gym and pay attention to how many times you hear the word ‘paleo’ being thrown around.) The fact that such long-term dieting fads exist is that there is some measure of recognition that people are not

eating right; the reason they die is that they do not produce the purported results, because they are based on misinformation rather than quantifiable facts, and on anecdotal sources rather than clinical research. For example, a generation ago, it was common for high school athletes to crack a few chicken eggs and guzzle them down in a glass before training or before a sporting event, because it was thought that eggs are healthy, but now athletes know better.

The underlying reason all dietary fads (including Rick Warren's Daniel Plan) do not work is that they are based on one or more of the following false premises: that the health of any given human (unlike every other animal known to Man) is optimal when he eats something other than his natural diet (not that anyone following any dietary fad actually cares about what is optimal, short of the small percentage of people who train or participate in endurance sports, but lip service is typically rendered as part of the feel-good process of the façade of self-improvement); that he will achieve healthy weight loss by deviating from this natural diet (as opposed to temporary, unhealthy weight loss from malnutrition, which is the common feature of yo-yo dieting attempts); that the human body looks more appealing (to the opposite sex) when it is malnourished than when it is fed a natural diet (and malnourishment is not a matter of not eating enough, but of eating the wrong things—we can hardly stress this enough: the *mal* in 'malnourishment' is Latin for 'evil'); or that what matters most for healthy weight loss is caloric intake (as opposed to what is being eaten) or even the type of calories, when consideration is given to proteins as better sources than carbohydrates. That is not to say that all dietary fads are aimed at temporary weight control (this is more the case for short-term diet plans), but they are still based either on one of these premises, or else on a *false* argument about what is natural and healthy to the human body.

If you stop and think about it, this is all quite remarkable, as human health really ought to be a matter of common sense by now. In the modern age, science and philosophy together have advanced well beyond the parameters of understanding available to even the most recently celebrated savants like Newton and Einstein, so that virtually anyone with a university-level education can claim more knowledge than these distinguished fellows. Even so, when it comes to dieting and nutrition, everyone thinks himself an expert, though the vast majority of people demonstrate by their eating habits alone, beyond any reasonable doubt, that they do not have even a basic comprehension of what is healthy (nutrition), much less of the mechanics of the human body (biology/medicine). Many will argue in support of dietary fads against people who have objectively studied these subjects for years, from a position of sheer ignorance and plain contradiction of well-established clinical research. To make matters worse, they will even get offended if you point out their incompetence to fully account for the most relevant data, though you happen to be a board-certified physician, or, as in the notable case of one student blogger's challenge of T. Colin Campbell, the most accomplished and renowned epidemiologist in the world, with half a century of research and firsthand knowledge of thousands of clinical studies to draw on for support.

What is the natural, healthy human diet, really? This is a matter of objective fact, and therefore true science, rather than the kind of conventional wisdom that goes behind a dietary fad. Our inclination is to simply defer to those who are up to the challenge, and whose credentials warrant credibility. Yet for some reason (that reason being what the Bible refers to as the "spirit of error"), that has already shown itself not to be enough. People need persuasion, and it is more than safe to say that anyone who eats animals and thinks it is in his best interest to do so is either inclined to self-termination, or else so ignorant of every detail of the process that he

has not made his decision consciously, but out of social indoctrination and continuance of habits he developed as a child, due to bad parenting. What he needs is to hear what his Creator has to say about it; he needs the Bible.

Far be it from God to not even tell us how we ought to eat, when our very lives depend upon it, and we do find more than enough evidence in the Bible to demonstrate its utility to this end. In virtually every instance, the prophets' message is delivered as a dire warning against eating animal flesh, because that, more than anything, greatly offends the Almighty—though in many cases the warning of what *not* to eat is accompanied by an exhortation *to* eat other things, while in yet others, the latter stands alone. The most consistent aspect that we find in all of these admonitions and exhortations is that it is indeed God who commands us, lest it ever be forgotten that this is not a matter of dietary fads, food taste preferences or some other transient issue.

יהוה brings the counsel of the nations to naught;
He thwarts the plans of the peoples.
The counsel of יהוה stands forever,
The plans of His heart to all generations. Psalm 33:10-11

“I have let Myself be inquired of, not by those who asked; I was found, not by those who sought Me. I said, ‘Here I am, here I am,’ to a nation not calling on My Name. I have held out My hands all day long to a stubborn people, who walk in a way that is not good, after their own thoughts; the people who provoke Me continually to My face, who slaughter in gardens, and burn incense on altars of brick; who sit among the graves, and spend the night in secret places, who eat flesh of pigs, and the broth of unclean meat is in their pots, who say, ‘Keep to yourself, do not come near me, for I am set-apart to you!’ These are smoke in My nostrils, a fire that burns all day. See, it is written before Me: I am not silent, but shall repay, and I shall repay into their bosom, your crookednesses and the crookednesses of your fathers together,” said יהוה, “who burned incense on the mountains and reproached Me on the hills. And I shall measure their former work into their bosom.” Isaiah 65:1-7

It ought to be clear enough just from this that God does not approve of people eating animal flesh, yet this is a relatively tame rant; we have not even scratched the surface of the depths of his fury over the issue. One would like to think that the Bible could be used to inform Christians about objective truths such as that the Bible itself holds views expressly contrary to their own, the same way it is routinely used to spread their self-generated falsehoods, but in our experience, Christians are no more likely to regard what the Bible has to say on the subject of what we ought to be eating with any more credibility than atheists. This is exactly why the Bible's position is so controversial, why it has never been expressed before, and why it needs saying now. To say that they have not made a mockery of it is to suggest that the Bible is not mocked by those who have heard what Christians have had to say and found it to be ridiculous.

We all know that Christianity has experienced a lot of criticism in recent decades, but few are willing to accept that the reason for this is that the religion as a whole is a mockery of God, and of the holy book which it claims to profess, and therefore a blatant self-contradiction at every level. It is no longer even the case that Christians have the moral high ground, so that they can appeal to prospective converts to join their ranks as a social club for do-gooders. This is not because Christianity only appeals to those who wish to live morally, but because it is *extremely unappealing*—even downright despicable and deplorable—to the same. If someone of a moral disposition happens to join the cult, it is in spite of this fact, perhaps with the understanding that

although the standard of righteousness is the Messiah, no Christian will ever even so much as presume to want to live up to it, but the convert will not be actively suppressed in his desire to do good, so long as he stays within the prescribed bounds, beyond which he will inevitably be ostracized, as all before him have been.

Consider that Richard Dawkins, the world's foremost pundit of atheism, has publicly expressed a desire that everyone would be vegetarian.²³ While this may just amount to grounds for criticism as a hypocrite (as of the date of this press release, he was not a vegetarian himself, but said "I would like to be," as though there was something preventing him), the same is far truer of non-vegetarian Christians who publicly profess a desire to see God's will accomplished and then do everything they can to prevent the same. Even with the low standard of Dawkins' hypocrisy, the religion which he espouses and represents still manages to wrest the moral high ground from Christianity. So if a morally-inclined person is giving consideration to which of the two religions is more suited to his personal preferences based on its moral virtues alone, then atheism will be seen as preferable to Christianity. Indeed, that is how it is seen by many people who do not realize that modern, mainstream Christianity is not representative of the Bible, or of a biblical world view.

Consider again that Bill Clinton, infamous for his unfettered gluttony and carnism while he was US President, as well as his sexual escapades in the White House, his pathological lying even under Congressional investigation, and his warmongering policies, including more troop deployments than every other US President before him put together (except for Roosevelt during World War Two) and the bombing of civilian residential areas in Serbia and elsewhere—became a vegan in 2009. This man, who is infamous on numerous accounts of depraved morality, and for evidently having no sense of accountability, is an extreme sociopath, and cares about the welfare of nonhuman animals even less than he does of humans. This decision was made *purely out of self-interest*, upon the recommendations of his doctors (the very best that money can buy) after operations to prevent his imminent death from heart disease caused him to take his health seriously. Now he campaigns to save lives by creating nutrition awareness in schools, to the shame of all the "pro-life" meat-eating Christians who voted against him for moral reasons.²⁴

Children need enough food, the right kind of food, to grow and develop their bodies and their brains. When I had all these heart problems, I realized that all of this was totally unexamined. Bill Clinton²⁵



If it is not sad enough that a man like Bill Clinton can be shown to get into the kingdom of heaven ahead of most Christians (and to be fair, he will not get there just from adopting a plant-based diet without actually becoming a vegan, which is something quite different), those among the mainstream Christian clergy that have been setting the precedent in recent years have also been some of the most notoriously morally-depraved, similar to the likes of Dawkins and Clinton. The openly-racist “reverend” Al Sharpton is one: as of October 2013, Sharpton said he had lost 167 pounds since adopting a mostly plant-based diet, consisting mainly of bread, with a salad and a banana for lunch, in 2009. Note well, Christians: the transformation was so dramatic that he had to put down speculations that he had undergone gastric bypass surgery, claiming that it was “all mental,” that he wanted to prove to himself that food did not have power over him.²⁶



Likewise, Christian mega-church minister Rick Warren, who is the same age as Sharpton, as well as the author of *Purpose Driven Life* and *Purpose Driven Church*, which sit at the heart of the controversial “prosperity theology” canon, says he was looking at his congregation while delivering a sermon and thought, “Man, we’re all fat. ... I’m fat, too. I’m a terrible example.” This led him to encourage his 15,000-member congregation to cut back on meat. Following the “Daniel Plan” diet, his congregation lost 17 pounds per member the first time around, though Warren himself had to do it a second time because much of the excess bodyfat returned once he resumed his carnism. We give Warren credit for at least learning *what* the lesson is that he needs to learn, albeit that he made no less egocentric an inference as that which Clinton’s ailing health afforded him: “God made my body. It is a gift. I’m supposed to take good care of it.”²⁷

Unfortunately, Warren’s concession does not amount to repentance—only a publicity stunt to feign “devotion to God” in order to help him sell another book and make a few more millions—and he says you do not even have to be a vegetarian to follow it, which is a rather striking contradiction of the name he has given to it. Still, incompetence at applying the

mandates of *all* Scripture aside, at least Warren was able to infer that the prophet Daniel's decision to keep to his vegetarian diet in the face of certain death (more on this later) serves as a good example for Christians to imitate, if only for 40 days. As meager as that is, it is still 40 days of less to account for on Judgment Day; this effectively puts him somewhere behind Clinton and Sharpton, but ahead of most other Christians in the kingdom of heaven line. If he or they hope to advance, we suggest that after reading the present book and learning that it is not his weight that makes him a terrible example, but his proclivity to sin in general, Warren should set the example to his congregation and all other mainstream Christians by *repenting*, which means *not sinning anymore*, including going on a *permanent, strictly vegetarian* diet, and calling it the *Bible Plan*.

While it is still a treasure trove of wisdom, as Warren and a few of his flock have apparently recently discovered, we certainly do not need the Bible to inform us about science, except perhaps to correct a few mistaken assumptions about our history which are obviously unscientific anyway. Limiting ourselves to the kinds of extremely antiquated euphemisms for natural phenomena which we find in Scripture destroys the possibility of it serving any practical benefit to us in that regard. Furthermore, the Bible was intended by its authors to be used this way for our benefit, not to be callously discarded in the name of religious dogmas that contradict it. Overcoming this same blind submission to evil authorities right here in this world, in this life, so that we can establish the kingdom of heaven on Earth, is exactly what Yahshuah said he came into this world to facilitate.

For this is good and acceptable before Elohim [‘the Mighty,’ God] our Saviour, who desires all men to be saved and to come to the knowledge of the truth. For there is one Elohim, and one Mediator between Elohim and men, the Man Messiah יהושע, who gave Himself a ransom for all, to be witnessed in its own seasons. 1 Timothy 2:3-6

Are we contending that veganism is the true gospel of Christ, to be testified in due time? Certainly not, though that is also certainly a major part of it; the true gospel of Christ is *compassion*, and there is no one in this world more in need of compassion than the billions of animals presently suffering and dying at the hands of wicked men. The main point here is that it is *God* who is our lord and savior, as the very name of Yahshuah explicitly indicates, and not Jesus or any other person. So, at the very least, we make a mockery of God, and of Yahshuah, and of the entire message of the Bible, if we pretend like we are “saved” by accepting Jesus into our hearts (whatever that means) or the Eucharist into our mouths, but continue to go on sinning without even making an effort to desist. This is what it means to blaspheme the Holy Spirit, for the “Holy Spirit” (or Spirit of Set-apartness) is far more rightly defined as the spirit of veganism than as its antithesis, the spirit of Antichrist, or ecumenical Christianity.

This should not come as a surprise. If the Holy Spirit is the spirit of Christ and the spirit of truth, then the spirit of Antichrist must, by definition, be its opposite, the spirit of falsehood which imposes itself over the spirit of truth. (We will see this plainly when it comes to the discussion of the atonement doctrine of mainstream Christianity and how it has so grievously destroyed both the letter and the spirit of the Law.) The gospel which Christ himself singularly and consistently commanded his disciples to preach was the “remission of sins and the kingdom of heaven,” yet this gospel is expressly forbidden from being discussed in every church, because it contradicts the gospel of the churches, which is blind obedience to their authority, particularly when it comes to *their* capacity to forgive sins in the name of Christ and of God, which is the basis of the sacrificial system, and of the mental enslavement of billions of Christians, and therefore of their own ignorance, sin and spiritual death.

I marvel that you are so readily turning away from Him who called you in the favour of Messiah, to a different 'Good News,' which is not another, only there are some who are troubling you and wishing to pervert the Good News of Messiah. However, even if we, or a messenger out of heaven, bring a 'Good News' to you beside what we announced to you, let him be accursed. As we have said before, and now I say again, if anyone brings a 'Good News' to you beside what you have received, let him be accursed. For do I now persuade men, or Elohim? Or do I seek to please men? For if I still pleased men, I should not be a servant of Messiah. Galatians 1:6-10

Blind devotion to the Church's lies can only result in laziness rather than zeal, apathy rather than empathy, apostasy rather than perseverance, immorality rather than piety, and servitude rather than freedom. These are the things which the Bible condemns, over and over again. They are also the things which the Church condones, and why we are encouraged to sit in a pew and be brainwashed before we drop our tithe into the plate, instead of bringing any message to the public other than the tired dogma that we are all sinners and that Jesus died for our sins. It really ought to be taken for granted that the wolves in sheep's clothing that we have been warned about are the ones benefitting from this imposture, rather than the ones who have nothing to gain personally from detracting from it, yet somehow Christians have been convinced that the more you resemble Christ in word and deed, the more damnable you are, while the better dressed (the more fake) and more affluent (the less humble) you are, and the more you tolerate a multitude of worldly vices while having nothing useful to say in regards to Scripture, the more God is pleased with you.

The Church is not God's representative on Earth, *in any sense*. We have just seen that 1 Timothy 2:5 declares that there is one God, and one mediator between God and men: the man Yahshuah, the Christ. If the Bible is to be taken seriously at all, then it must be recognized that he is the one anointed by God to speak on his behalf, and to wield all authority in heaven and earth in his name. To lay claim to his position in any capacity, and to be regarded as such in the minds of your followers, is to be the Antichrist. Protestant Christians would do well to remember that every one of the Reformers that they revere regarded either the Papacy or the Catholic Church itself as the veritable Antichrist, with no doubt whatsoever, and that they were not at all coy about denouncing it as such. From this position of understanding, it is only a small step to realize that the Whore's many bastards are equally apostate, especially in the United States, where there is extensive legal documentation to formalize the agreement.²⁸

Simply put, the Church is a corporate fiction comprised of individual humans, who, as with any other for-profit corporation or government, only get to their positions of power by acting on selfish, destructive impulses. Far from being merely fallible, the Church is *inclined* to sin and err, as it is far more interested in its own preservation than with anything that God may or may not have to say about anything. This is the case with *every church* and with *every issue*, not just the one we will be examining. The differences between the collective goals and personal ambitions of the board of a major pharmaceutical or agricultural firm and those of the Roman Curia are so minute that we can expect exactly the same policy decisions being enacted by either, given identical circumstances.

In the course of preparing this book, we have considered many details and many points of view, both secular and religious, including those of the Church, both past and present. They all converge on one point of fact—that the establishment is deliberately killing us and destroying the planet we live on, with all its ecosystems, in the full knowledge that it has chosen the path of evil. For the Church to even remain silent when it has awarded itself the responsibility of

shepherding us all in every decision we make and in every belief we hold, is to commit billions of accounts of murder against our species alone. It is not as if no one in the Church's hierarchy (regardless of which Church) has any idea that killing is a sin, or that eating meat causes disease and death. In fact, this is *common knowledge* among the world's *billion* vegetarians, as well as among the world's academic and medical professionals, and the politicians who write the laws.

Consider the real-life response to our comment relating to homeopathic treatments for cancer patients. Our comment was, "This is not a lack of information ... It's a lack of determination to point people in the right direction." The response, from a person who works in the medical profession, was as follows: "That pretty much sums up the entirety of the medical field. It has become geared at making people feel good about doing what they do instead of telling them what they need to do to actually be healthy."

Likewise, a physician we consulted in order to make sure we had our facts straight regarding the information in the next chapter, answered our question, "Is there something wrong with this reasoning?" with the following: *I wouldn't say that there is something wrong with this reasoning because this is exactly what the medical community needs—more thoughtful investigative work, less acceptance of status quo. The medical community as a whole is very stubborn and much like the rest of the world, they rely on 'authority' to pave the parameters for belief and conclusions; if we clinicians were not so repressed in this regard, we'd have a completely different world offering better advice/therapy, providing, in my opinion, a healthier way of life. Further, medical/scientific studies may be politically motivated and are usually funded via government grants anyway, which is why, on that same token, we will never see studies of how the USDA/FDA-approved foods are actually quite dangerous for human consumption.*

This is *exactly* why the Church refuses to provide spiritual nourishment, such as would have the kingdom of heaven established on Earth in a fortnight. The status quo which the Church is so interested in preserving is the fallen state of Man—the perpetuation of the "original sin" of the Garden of Eden (of which we will have much to say). It cannot imagine a world without itself any more than Big Pharma can imagine a world without the diseases it creates, for to put an end to disease and death is to put an end to itself. We all know that the only thing that every investor, executive or board member of any given corporation cares about is the company's bottom line: the \$\$\$—that *all kinds of evil* stem from this bottom line. Why should the Church be regarded as an exception to this rule, especially given its horrendous track record, and all the warnings of Scripture?

But those wishing to be rich fall into trial and a snare, and into many foolish and injurious lusts which plunge men in ruin and destruction. For the love of money is a root of all kinds of evil, for which some, by longing for it, have strayed from the belief, and pierced themselves through with many pains. 1 Timothy 6:9-10

In short, the Church cannot imagine a world without *sin*, and has done everything in its power to convince the world that it is *impossible* for any of us to be sinless, while it itself is *infallible* (even though it is comprised of *men*), when in fact it is exactly what is preventing the ideal, sinless world from becoming a reality. Again, this is a *human* trait, not a *religious* one; we cannot state emphatically enough that our experience with people in general is that they are extremely prejudiced and defensive when it comes to information about what they put in their mouths. It seems that, almost across the board, people are far more likely to choose death than to

change, even when their excuses from nutritional misconceptions have been systematically debunked. So although the hedonism of the atheist and the hedonism of the Christian stem from the same source, the wanton disregard for their own spiritual and physical health is even more apparent when the Christians bring God into the picture, motivated by religious opinion and zeal, which they think trumps any rational or ethical argument that can be levied against them. In their hands, the Bible is used to destroy the truth, not to preserve it, and this is essentially the basis both for the misinterpretations of the themes contained in it, and for the discrepancies between their beliefs about what is actually contained in it, and the wording of the text itself (i.e. the mistranslations).

The hedonism and complacency behind the pious veneer of Christianity that are so plainly evident in regards to how Christians approach the question of vegetarians are evidence enough of its Satanic influence. What the prophets and apostles considered paramount, to the point that they spoke of little else, has been trivialized by the average Christian, to the point that he literally cannot comprehend the entire message of the Gospel. Scripture makes no great appeal to the way things are to be in the future, though it at times makes bold and accurate prophetic predictions, so we are mostly left to our own devices to determine what it actually means to live by faith. What it does tell us is how stringent the demands which God has placed on us are—hence the importance of obedience first and knowledge later. Viewed in the light of natural consequence, the premeditated disobedience of the average Christian explains why, though the kingdom of heaven was declared “in your midst” nearly two millennia ago, we are even further from realizing it now than we were back then. Nor are the Christians any closer to making their way into it than even the common masses—hence our comments about Dawkins and Clinton, etc.—because they have formally rejected the whole of the Law in favor of a few sound bytes which they *think* justify such rejection, contrary to the words of the very man who spoke them.

“Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete. For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done. Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens. For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens.” Matthew 5:17-20

In the end, what matters is not *what we believe*, but *what we do*. For that, and only that, is the measure of righteousness, by which we will be judged, and either pass or fail this test of worthiness for citizenship in a better world than the evil one we were all born into. A faith based on beliefs but not on deeds is a house built on shifting sand. If we fail to act on them, then our beliefs amount to nothing but mere superstition, and serve as the basis of nothing but hypocrisy and summary condemnation. It is true that the Bible says that all have sinned, but this is meant as a warning and an admonition, not as an immutable metaphysical axiom: Unless and until we repent, our sins will first cause us to perish; then they will cause us to be punished.

And the sea gave up the dead who were in it, and death and the grave gave up the dead who were in them. And they were judged, each one according to his works. Revelation 20:13

It is self-apparent that the Bible’s utility for instructing us in morality lies in its position on moral uprightness, as opposed to the moral relativism of the pseudo-Christian hedonists. For

if we, as Christians, are no better than the rest of the world, though we are following the instructions we have been given, then what good are they? However, the failure of Christians to meet the criteria for entry into the kingdom of heaven is not because they have not been instructed, but because they have refused to pay heed.

The way of the wrong one
Is an abomination to יהוה,
But He loves him who pursues righteousness.
Discipline is grievous to him who forsakes the way;
He who hates reproof dies. Proverbs 15:9-10

Blessed is the man who shall not walk in the counsel of the wrong,
And shall not stand in the path of sinners,
And shall not sit in the seat of scoffers,
But his delight is in the Torah of יהוה,
And he meditates in His Torah day and night.
For he shall be as a tree
Planted by the rivers of water,
That yields its fruit in its season,
And whose leaf does not wither,
And whatever he does prospers.
The wrong are not so,
But are like the chaff which the wind blows away.
Therefore the wrong shall not rise in the judgment,
Nor sinners in the congregation of the righteous.
For יהוה knows the way of the righteous,
But the way of the wrong comes to naught. Psalm 1

Praise Yah!
Blessed is the man,
Who fears יהוה,
Who has greatly delighted in His commands.
Mighty in the earth shall be his seed,
The generation of the straight ones shall be blessed.
Wealth and riches are in his house,
And his righteousness is standing forever.
Light has risen in the darkness to the straight ones,
Those showing favour,
The compassionate,
And the righteous. Psalm 112:1-4

He who pursues righteousness and kindness
Finds life, righteousness and esteem. Proverbs 21:21

“And יהוה commanded us to do all these laws, to fear יהוה our Elohim, for our good always, to keep us alive, as it is today. And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.” Deuteronomy 6:24-25

“If you love Me, you shall guard My commands.” John 14:15

Therefore, as chosen ones of Elohim, set-apart and beloved, put on compassion, kindness, humbleness of mind, meekness, patience, bearing with one another, and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you. But above all these put on love, which is a bond of the perfection. Colossians 3:12-14

If you are thinking at this point that what you are reading is a polemic against mainstream Christianity, then know that that is partly true. More to the point, it is a defense of the true gospel of Christ and an exhortation, according to the exhortations of the same gospel, for Christians to stop sinning. No one ever said (in the Bible) that this is done easily or effortlessly, and we have the religious establishment to blame for this. Throughout history, the Church has identified heretics, with the intent of killing them or otherwise driving them into submission, principally by discerning their views on the question of the consumption of animal flesh. It is no coincidence that most of the fringe groups that have been identified as heretical have been vegetarian, because they generally based their lifestyles on the scriptural ideal, typically in explicit defiance of ecumenical mandates.

We realize that not every group of monastic vegetarians in history has had theologically sound doctrines, such as that they could be considered veritably Christian, and that not every member of such a group has been sinless. That is not the point we are trying to make. What we are advocating is not “Gnosticism” or some “alternative lifestyle” or religious viewpoint which might be vaguely associated with some ancient heresy in order to be casually dismissed. This common allegation actually serves to show that the average Christian is still invested in identifying heretics according to the vegetarianism rule, which means they literally go out of their way to persecute those who would live according to God’s commandments, which the Church has *no interest* in. (And they are indeed God’s commandments, as we will see.) What we are advocating is *true Christianity*, based on its true gospel (the remission of sins and the kingdom of heaven) and the spirit of its text, which, as we have said, is compassion, the basis of the ideology of nonviolence, which is inclusive of ethical vegetarianism.

Of course, the text as we have received it does not reflect its own spirit as well as we would like, and this needs to be addressed in nauseating detail in order to rebut objections from Christians on the prowl for loopholes in the Law. We know that to suggest that the present incarnation of the Bible is inadequate is to transgress the Christians’ long-established, deeply entrenched and zealously guarded beliefs, and to automatically classify oneself as wrong on principle, if not altogether damnable, in their minds. That is, to suggest that the inerrant, supremely authoritative, miraculously transmitted Word of God is anything other than the Word of God as we know it is to automatically warrant outright dismissal. So before we can move on, the common view that all manuscripts and translations of the Bible everywhere at all times have been supernaturally protected from error (which is the only conceivable way it could have remained unadulterated to any extent) must be sternly rebuked not just for its rank superstition, but ultimately for its role in elevating the doctrines of devils promulgated by the Church to the level of God’s Word, which is blasphemy on multiple levels.

A reasonable person who has not even read the Bible cover to cover (as most Christians have not, though few will admit it without having been pressed) has to at least consider the possibility that the standard Christian assertion of the Bible’s infallibility is not beyond scrutiny. It is understandable that the typical Christian would never want to question the infallibility of Scripture, because it is far more comfortable to believe that everything one needs to know about the past, present and future can be found in one book, without having to do so much as even

think things through for oneself. When even the Bible becomes something that has to be examined critically, and most people are not willing or able to think for themselves in other areas, but only willing to half-heartedly accept the commands of an authority figure, whether that figure be a person standing before them or a collection of writings, such people will automatically reject any suggestion of this possibility as heretical and demonic for no better reason than to protect and preserve their fragile and entrenched world view.

On the other hand, those who seek the truth must consider the possibility that the Bible has been tampered with, because their aim, ultimately, is not to obey the commands of some worldly authority, nor even of Scripture, but to obey the commands of God alone. Indeed, the only reason that a truth seeker would even put so much faith and stock in the mandates of Scripture is that they are seen to be a faithful transmission of God's commands, as revealed by one's conscience. In this sense, Scripture serves as a good anchor and object of study for delineating between the dictates of conscience, and those whims we experience as the result of emotional states and societal programming. Nevertheless, neglecting to rigorously examine the supposition of its supreme authority and infallibility is a deadly trap to which one must not fall prey, lest he discover that in his fervent obedience to Scripture, he has inadvertently set his heart on disobedience to God, if only due to his misunderstanding or misapplication of Scripture. God himself, through Scripture, has set the precedent for us by telling us how we ought to go about testing it, which entails both spiritual discernment and logical analysis (critique).

[Do not quench the Spirit. Do not despise prophecies, prove them all. Hold fast what is good. 1 Thessalonians 5:19-21](#)

When a Christian summons enough courage to consider the possibility that the Bible as it has come down to us is not inerrant (in the sense that it is free from tampering), as has typically been assumed, he finds the evidence in favor of this proposition overwhelming. Scripture itself supports this point of view, for if it were true that God has resolved to prevent Scripture from being manipulated for evil reasons, then it would not contain warnings to the contrary. It is illogical to suppose that if it were not even possible, we would still be told to look out for it—and we have indeed been told as much.

[For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book, and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book. Revelation 22:18-19](#)

So perhaps it is time we started taking the warnings seriously, and discerning which parts needs to be examined critically. Furthermore, one can hardly believe that God has purposed to protect Scripture against alteration and falsification when we are so unwilling to remain vigilant, to the extent that his *own name* has been replaced with deliberate references to his nemesis Baal in nearly 7000 places in the Old Testament. This fact alone suffices to disavow any notion of God having cast some magical spell upon the pages of the Bible. If he had, there would not be so many different modern translations of it, complete with varying interpretations of the ancient manuscripts, many of which themselves contain highly significant differences from one another. Clearly, even the translators have altered the original meanings to fit their particular biases, and no one will dispute this, though they may be so naïve as to present their translation, or the establishment which has produced it, as the one and only infallible authority—if not in principle, then in practice.

More important to the question at hand is whether God would allow changes to be made to the original text of the Bible which would lead people to come to invalid conclusions about proper doctrines and ethics. As frightening as the possibility may sound to Christians who are insecure enough in their beliefs to argue otherwise, this has been proved overwhelmingly to be true. One merely needs to research textual variants in the New Testament to discover just how widespread the practice of doctoring Scripture has been, and how grave a threat it poses to the integrity of Scripture. At some point, it must be acknowledged that casual dismissal of this fact constitutes the defense not of Scripture, but of the preconceived bias which aims at detracting from it—establishing relatively new doctrines in the place of holy writ, while simultaneously pretending and usurping its authority—for this is exactly what changes to the text are designed to do, wherever the culprits could have simply devised their own writings instead of butchering and adapting what was already there.

Textual variants are critical for understanding how early Christianity was subverted, and one cannot therefore discern the truth without giving some attention to the matter, but virtually all attention has been diverted away from this important subject by heavily-biased Christians and atheists arguing over whether or not these variants demonstrate that the entire New Testament is a worthless fraud. While it is estimated that there are upwards of nearly a half million textual variants, Christian apologists are right in asserting that the vast majority of these are entirely unimportant. What they will not admit, and what gets lost in the debate with atheists who are already convinced that Christianity is bunk and who merely want to seize upon a controversial and shocking subject in order to reinforce their own preconceived beliefs, is that the minority of textual variants which *are* important, are so precisely because they affect matters of doctrine.

For example, it is well known that the best documented of the heated debates that transpired within early Christianity revolve around the nature of Christ: whether or not he was/is divine. These arguments did not at all lie outside the purview of the scribes who were responsible for copying the text of the New Testament. So a plethora of textual variants suffice as empirical proof (the “smoking gun”) of the deliberate alterations that these early scribes made to the texts they were copying in order to support their doctrinal beliefs, or to remove support from the doctrines they opposed by eliminating material evidence. It also stands to reason, therefore, that if we do consider the Bible to be the Word of God, then these men and the people who commissioned them to change it are the very same as those whom the scriptures have warned us about.

“For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones. See, I have forewarned you.” Matthew 24:24-25

But there also came to be false prophets among the people, as also among you there shall be false teachers, who shall secretly bring in destructive heresies, and deny the Master who bought them, bringing swift destruction on themselves. And many shall follow their destructive ways, because of whom the way of truth shall be evil spoken of, and in greed, with fabricated words, they shall use you for gain. From of old their judgment does not linger, and their destruction does not slumber. 2 Peter 2:1-3

“But beware of the false prophets, who come to you in sheep’s clothing, but inwardly they are savage wolves. By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles? So every good tree yields good fruit, but a rotten tree yields wicked fruit. A

good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, by their fruits you shall know them.” Matthew 7:15-20

So despite Christian protestations to the contrary, God did not write the Bible himself, and has never promised to protect its text from tampering, but has actually warned us about it.²⁹ Surely some readers will be tempted to casually dismiss this claim, perhaps anticipating that it constitutes a convenient crutch to be employed whenever and wherever Scripture seems to contradict the primary thesis of this book. Actually, we welcome such skepticism, as the balance of Scripture and its historical context testify to the validity of our assertions, and it is either the reader’s ignorance or his misunderstanding of these two things that have led to the conviction that our thesis cannot possibly be true. Only in certain cases, as exceptions, have we even returned to the argument that a particular reading is the result of tampering, and even then, the evidence in support of this claim has sufficiently relieved us of the burden of proof. We have not put such arguments together hastily, or in any way which would be considered unsatisfactory to a reasonable mind.

Moreover, while the application of these arguments to our particular subject matter is relatively novel, all but the most naïve/superstitious and indoctrinated of biblical scholars are on record as testifying to the existence and importance of the alterations made to Scripture. This is not an allegation or a statement of presumption, but a formal charge which has already been proved and widely accepted. We quote from a few notable scholars, whose names should be familiar to other Bible scholars, to make the point and show that it is not our own inference, especially in regards to the willful intent to demolish the integrity of Scripture by its redactors. Their motivation and the circumstances surrounding these redactions—both of which are necessary for us to establish in order to render a conviction beyond a reasonable doubt—will be apparent later on.

In the second century we have seen too many instances of attempts to tamper with the text of Scripture, some merely injudicious, others positively dishonest. Frederick Henry Ambrose Scrivener³⁰

It is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed. Frederick Henry Ambrose Scrivener³¹

The Greek manuscripts of the text of the New Testament were often altered by scribes, who put into them the readings which were familiar to them, and which they held to be the right readings. Caspar René Gregory³²

It was the religious establishment in Rome which was chiefly responsible for the alterations, though the “heretics” which greatly influenced the Church (especially Cerdo, Valentinus and Marcion) were also doing it, perhaps even before the Romans picked up the habit, which they presumably got from them. Regardless of who inspired whom, these men were not considered heretics while they were doing it, but were actually some of the most powerful and influential men in the Church, having only been renounced later because they lost influence to a different political faction. Moreover, the Arians, the Church’s perennial scapegoats, did not treat the scriptures with the same contempt, so it should be fairly easy to discern whether the Arian doctrines were more in conformity with Scripture than were those of the Church.

First, it is quite erroneous to assert ... that the text of the gospels bear no trace of having been altered anywhere for dogmatic or doctrinal reasons ... The interpolated texts have been regularly appealed to for centuries and centuries in defence of the very doctrines in behalf of which they were inserted. Secondly, it is useless, as a rule, to look for these old texts in manuscripts, for the Church has exercised too vigilant a censorship for them to survive. Caspar René Gregory³³

We certainly know of a greater number of interpolations and corruptions brought into the Scriptures ... by Athanasius, and relating to the Doctrine of the Trinity, than in any other case whatsoever. While we have not, that I know of, any such interpolations and corruption made in any one of them by either the Eusebians or Arians. William Whiston³⁴

The history of the construction of the Gospel accounts known to Christendom since the 2nd century is too complicated to lie within the scope of this treatise. However, considering both how controversial it is to even suggest that the Gospels have been tampered with and how critical it is to establish this point in order to explain just why modern Christianity is so antagonistic towards the paradigm of its namesake, this subject is dealt with exhaustively in our companion book *Satan's Synoptics: How the Church Desecrated the Gospel of Matthew*. We encourage any Christian who dreads even considering the possibility that God's Word has been altered syllogistically as well as typographically, much less that these acts have been perpetrated in order to establish the foundation of the Christian religion, to read this companion book before proceeding with the present study. Even those who are not thoroughly invested in the belief that mainstream Christianity is a faithful transmission of Yahshuah's teachings would do well to study *Satan's Synoptics* in order to appreciate just what lengths the enemies of Christ have gone to so as to prevent his teachings from spreading.

What all of the preceding demonstrates is that while the revelation of mysteries and metaphysical truths has always been the handiwork of an exceedingly small number of individuals, the creation of religions as personality cults focused on worshipping such individuals while ignoring their teachings has always been the work of an oligarchy purposing to materially benefit from such revelations, robbing the masses of the power that would otherwise be derived from understanding and applying them. Only carefully inculcated and doctrinally insulated naivety convinces Christians that their religion is any different than any others in this regard. It does not take a genius to realize that Christianity as it exists today was founded not by its namesake, nor by his designated successors, but by a religious elite which put its own wrappings on the paradigm espoused by Christ so as to benefit itself in perpetuity, which could only even be accomplished by subverting said paradigm. This should not be so surprising: religions have always been controlled by an elite class for the purpose of benefiting themselves, and only in rare cases has this class simultaneously wielded its power to benefit, rather than subjugate, those entrusted to its care.

Far from being silent on this matter, after the general criticism of eating flesh, this is the second-most oft-repeated criticism in the prophetic (the main) portion of the Bible. So often we see that the sheep have gone astray, but it is usually in the context of a rant against the shepherds. A good example of this and how it pertains to the main subject of meat-eating (associated here with idolatry) is Isaiah 3:12, where "women" symbolizes 'emotions' (and those prone to them, particularly of the male gender), and "children" stands for 'idols' (and those who lack the intellect to realize that they ought not to worship them).

“My people! Youths exert pressure on them, and women rule over them. O My people! Your leaders lead you astray, and swallow the way of your paths.” Isaiah 3:12

How it works is like this: People become emotional over something, and they think that means “the Holy Spirit” has told them something. They then give themselves over to their emotions, so that they are ruled by them. The children, which is to say, the things which they produce, having become “one flesh” with their emotions, become those things which bind them to their emotional states, and which become the objects and means of their oppression. In terms of the incident which the Bible records as having taken place in the Garden of Eden, the woman (the desire) was cursed with the will to rule over the man (the reality), but being instead ruled by him, because the serpent (representing her disobedience) had become her head. In the same way, and using the same language, the offspring of the adulterous union, Cain, was cursed with having sin crouching at his door, desiring to rule over him—and Cain himself was the curse and the oppressor, as he first brought shame to his mother, and then murdered her own son.

Much of the Bible is written this way, with multiple meanings for any given passage, upon which many inferences can easily be made, and some, though intended, not so easily. We might infer from the passage in Isaiah that that which comes from you is that which keeps you captive, the implication being that in order to be free, we must give it up. The child is the idea, the theology, the religious doctrine that Man has created. Men create these doctrines and ideologies, and feed them, care for them, and watch them grow like children, and then become slaves to them. Thus, their children are their oppressors.

The woman represents religion, and the seduction of ideas which seem pleasing at first glance, but are inwardly wrought with confusion and bring trouble. She also represents the heart of Man and the desire in mankind. If the desire of a man’s heart rules over him, such as the cravings for a certain kind of food, then it is not God who rules over him. By forming certain doctrines or theologies in order to have the desire of his heart (which is ultimately himself), he creates, with the ruling woman, the children who oppress him—the abominations that lead us to shame and destruction. We often use the word “temptation” to describe any proclivity to sin, but this does not convey the concept well, as it implies that the will to sin is external, and that we are being courted or cajoled, when in fact it is simply an indication of the desire to be rebellious. This is how the words “women,” “fornication” and “children” are used, for example, in the Book of Enoch, especially Chapter 10.

So with the understanding that the purpose of most religions is not to communicate truth or to facilitate mankind’s spiritual freedom and enlightenment, but rather to construct a system of beliefs that will be acceptable to as many people as possible, in order that it may be used to control them, it ought to be apparent that vegetarianism could never have been tolerated by the creators of Christianity as we now know it. To this day, vegetarianism is still considered a form of asceticism (extreme self-denial), and this viewpoint would have been even more fervent some 2000 years ago, considering that people back then did not have all the diversions that we do to keep themselves busy. Their idea of a good time was splurging on “good” food (i.e. meat—there was not a whole lot to choose from in the Roman world, and they did not have freezers and ocean freighters to haul cargo from distant locations), as well as going to orgies, gyms, bath houses, and various forms of entertainment at amphitheaters and arenas. This was about all the urban citizenry could look forward to, and it was only even open to the urban citizenry, which constituted many times less of the overall population than today’s urban citizenry does. In all cases, Roman interests were especially for expensive tastes, regardless of whether or not

expensive meant good or more expensive meant better; for some reason, everybody wants to be different (the reason being that to possess something rare is to show one's power to acquire it). Really, those things are actually all boring, like watching TV without the opportunity to change the channel, and even the more honest among them had no trouble admitting as much, so all they really had as a luxury was a hot meal and a hot bath with decent conversation, which necessarily meant being in the company of someone at a social level greater than or equal to one's own—hence the orgies and elaborate banquets for the rich (the patricians), and the marketplace meetings for the poor (the plebeians), both of which centered around the regular consumption of dead animals, as we will see.

As the Empire essentially existed to support the acquisition of more and more luxuries by the Roman patricians, the further one got from Rome, the less expectation there was of such extravagances. This also meant that if you were a Roman patrician way out in the provinces who was able to entertain your guests the way they would expect if you were in Rome, your name would find its way all the way back to the capital. Ultimately that is what every patrician wanted, and the goal of providing such entertainment; rich provincials who pandered to the Romans (in Judea, this would be the group known as the Herodians) were always trying to acquire their favor by adopting their customs, and this had an *enormous* influence on the local cultures—a process called Romanization. Judea and Egypt were no exceptions, except that Romanization was obviously rejected by the Jews, and even more so by the Christians in Judea and, to a lesser extent, in Alexandria. The ascetic ideal, whether explicitly vegetarian or not, and whether explicitly Christian or not, was one of the main factors in that.

As part of his constant efforts to win approval in Rome, the Judean king Herod built one of the greatest circuses in the entire Roman world in Jerusalem, but it did not last long because the Judean population was too fickle and too entrenched in its own culture to latch onto Roman diversions. If he had tried to build an arena (which would have been less expensive for him) to pit slaves against each other, just so he could entertain his Roman friends, then it would have been unlikely that his dynasty would have lasted beyond his death. Revolts were common in ancient Palestine, but what were uncommon were revolts *not* led by priests, which is to say, for anything other than overtly religious and political reasons. The mob never would have allowed the violence of the arena even in Jerusalem, but whatever violence the priests prescribed—whether against animals in general, or against specific political authorities which did not favor or were not favored by the priests—was accepted, because the priests were seen as the moral authority, having long since usurped that position from the prophets.

Even so, sacrificing pigs and bulls to all kinds of strange gods (as the Romans and those who pandered to them did) never went over well with the mob in Palestine, mostly on account of the fact that there were always prophets in the desert preaching against it, and try as they may, the Synagogue of Satan (that is, the Pharisees, and the kings of Israel and Judah) were never able to get rid of them. A man who is content enough with nothing that he makes the desert his home (mind you, this was before air conditioning and other modern comforts) is rather difficult to silence or track down if he chooses to remain incognito, and when no one wants to lay a finger on him or turn him in for fear of divine punishment. Always there were two moral authorities, and ultimately everyone knew which one spoke for God. The Gospels (Matthew 21:26; Mark 11:32) tell us explicitly that the Pharisees were afraid to speak against John the Baptist because of the mob; we can only imagine what it would have been like for the common citizen in Judea to be confronted with the visage of John the Baptist, or of Isaiah or Jeremiah, but it must have

been terrifying to them, because of what it represents: a man who is afraid of nothing and will stop at nothing to pronounce God's terrible judgment.

The reason for this is that the determination of a desert-dwelling prophet is extraordinary. Most men are cowards, in the sense that they are entirely selfish in every respect, and always seek to protect what they think are their own interests, so they avoid confrontation—hence the “women” and “children” comments in Isaiah. They therefore cannot imagine living an ascetic lifestyle themselves, nor how they could ever integrate various aspects of a righteous lifestyle into their own lives. Just listen to the common objections that people have to veganism and you will see what this means; usually they entail fear of nutritional deficiencies, ironically, or else they demonstrate a total lack of willpower or personal integrity without any excuse.

The ideas which the public has about prophets stem from the fact that the man who knows that he has no desire to better himself is not as “good” as the one who spends all his time and energy doing exactly that. Thus the more *human* he is, the less “human” he is seen to be. We might inquire as to how it can be that a man who never cuts his hair or shaves his face can be seen as abnormal, or even—at least implicitly—some sort of threat to society. After all, which is *natural* for a man: to shave, or not to shave? Yet the prophet represents the way a man was *designed* to be, so simply looking at him after you have seen your well-groomed image in the mirror is enough to realize that change is possible, if not inevitable. Subconsciously, you envision a world where no one shaves, and realize that a lot of things are going to be different (destroyed) before such a society becomes real, and that very probably amounts to losing at least some of your modern amenities, and certainly your false notions of control and security. Truly, the very image of a prophet strikes fear into the heart of those among men whom the Bible calls “women.”

And so, although he may be more righteous and laudable than any other—the most deferential and least threatening to his neighbors—the man who does live ascetically gets accused by some of being possessed, and insane by others. Retroactively, he will ultimately be revered by those who are able to monopolize on his character and accomplishments as being God's mouthpiece, and if his identity can be sufficiently scavenged, this is how he will be known to posterity. More often than not this is impossible, as the prophet makes the Church the principle target of his attacks. The religious establishment claims to be God's mouthpiece, so that does not leave much room for reevaluation in the eyes of people who are foolish enough to actually think of it as such, and the default is to hold the prophet as God's enemy, as he is necessarily the enemy of God's enemy, the Church, which tells the mob that its own views are actually God's, and its own enemies are God's enemies. So the prophet has no choice; he must either live outside the bounds of the rest of society, where he is easily targeted, or else confront it head-on and pay with his life, which does no one any good, because then his message is silenced.

“Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not! See! Your house is left to you laid waste, for I say to you, from now on you shall by no means see Me, until you say, ‘Blessed is He who is coming in the Name of יהוה!’” Matthew 23:37-39

“You stiff-necked and uncircumcised in heart and ears! You always resist the Set-apart Spirit, as your fathers did, you also do. Which of the prophets did your fathers not persecute? And they killed those who before announced the coming of the Righteous One, of whom you now have

become the betrayers and murderers, who received the Torah as it was ordained by messengers, but did not watch over it.” Acts 7:51-53

That there were so many people content with their poverty (rather than seeking worldly things) due to the influence of the prophets and the spread of Christianity is proof that the expensive tastes of the Romans had practically been phased out of the local economies of the places where the Christians had established themselves. When Yahshuah drove the butchers and moneychangers out of the Temple, nobody stopped him. Imagine how quickly the cops would come and put an end to your efforts if you did the same thing at your local bank or supermarket. These people were obviously keen on defending themselves and their financial interests, just as any bank or supermarket would be; it happened because his mob outnumbered theirs. The mob which supported James a generation later was even bigger, and much more heavily invested in the same ascetic ideal, whereas Yahshuah’s was probably more just curious to know more about him and what he was preaching. So threatening to the status quo was this trend of the mob going against the established religious order that it is exactly what led to the Roman invasion of Judea, as we shall see.

The fact that a whole nation could have been on the brink of espousing the vegetarian ethic without even having the support of the established political and religious authorities (and at the time, the religious authority was also the academic authority) demonstrates that it is possible for the common man to have enough sense of right and wrong to threaten a continental Empire. When the typical meat-eater says “I could never be a vegan,” what he really means is “I am too weak to not be a slave to social pressures, and too trapped by mental conditioning and too arrogant to see what the incentive not to be so weak is.” Really, all that needs to change is the social pressure, enough that it becomes unlawful to murder animals, and everyone who is a slave to the rule of law will conform to the new standard as readily as they did the old. This is not merely a hypothetical notion, either, as the main dispute between the prophets and the religious order of ancient Palestine was over the fact that murdering animals was regarded as unlawful by the former and lawful by the latter, but the authority which the mob gave to judge the matter was bitterly divided.

It is true that the application of a strict vegetarian ethic requires a great deal of personal sacrifice (if positive change by giving up one’s disgusting, self-destructive habits, like quitting smoking or throwing out all of one’s child pornography videos, is considered sacrifice). It affects the individual’s daily life and amounts to deep-seated personal change. This is obviously not something to be introduced to a religion which is purposed to spread quickly and easily, and which has a high tolerance for other worldly vices, so much that it even goes so far as to protect pedophile priests from the legal consequences of their abuses, when world opinion is emphatically against it. That is to say that *ecumenical* (or Catholic) Christianity infused with vegetarianism never could have become nearly as widespread and popular as it has become apart from it, and the way *apostolic* (vegetarian) Christianity toppled the existing political and religious establishments in Judea, albeit only briefly existing in their stead.

The fact is, vegetarianism is integral to and inseparable from *true* Christianity as one of its core doctrines. It not only would have survived in this form, had it been allowed to progress, but its negative premise would be as commonplace now as the ambivalence toward other social injustices, such as institutionalized racism and sexism, but for the fact that it was targeted as a threat to the established order, which derives its power, in very large part, from the injustice. In order for vegetarianism to have been espoused by the religious establishment itself, it first would

have had to have overthrown it, which it inevitably would have accomplished by appealing to the common man's own conscience to point out the absurdity of investing moral authority in an organization openly intolerant of morality, to the point of persecuting to death anyone and everyone who espouses it. In other words, the zeal of the vegetarian Christians ultimately would have overtaken the wicked and corrupt Roman system by appealing to the common man's sense of right and wrong, which is exactly why it was targeted and suppressed, long before it was subverted by Constantine and his ilk by the same means and for the same reason.

This fear of mob conquest was very tangible, like the terror which most Americans remember on the morning of 9/11. By Yahshuah's time, the Romans had already devoted several centuries to the cause of conquering foreign nations and reshaping the world according to their religiously-motivated whims, but they had never really expected a backlash of the magnitude they experienced in Judea, for which they were totally unprepared. The political turmoil which erupted from the dispute between Christians and Jews over animal slaughter during the reign of Nero shocked and instilled great fear into the heart of the Roman populace, which viewed the events in Palestine as a legitimate threat to their religion and their way of life. On the one hand, the military response was intended to quell civil revolt; on the other, it was clear that the need to eradicate the vegetarian ideology was becoming dire, like a rapidly progressing tumor. Just as the Romans were unprepared for a province-wide revolt, so were the Christians unprepared (both logistically and culturally) for a Roman invasion of this magnitude. As pacifists, they were never going to kill off all the opposition, even given enough time to make their way into every city in the Empire, but as we well know from the nonviolent opposition movements of the 20th century, even pacifists can have an enormous impact on the economy of an empire, which actually works much more to the advantage of any social change movement than any form of violent protest does, and that is obviously what the Romans were most concerned about.

In order to understand the historical context of the Bible, we need to realize that back then, a religion which did not openly advocate animal slaughter was more novel than any idea presented to the public by the likes of Mohandas Gandhi or Martin Luther King, Jr., and that which is new and interesting is a threat to that which is established and already experiencing advanced decay, as the Roman religion was. (The decay was so advanced, in fact, that some shrines in Rome were in such disrepair that the Romans had forgotten which gods were even supposed to have been worshiped there.) The Roman religion was just a syncretic, ceremonial form of public worship, incorporating (and therefore representing) ancient religious rites throughout the Roman world, as well as they could manage, given the relocation of cult centers, in their entirety. Most of the religious practice centered around the sacrifice, which meant that every peasant made a natural association between worshiping his god and eating meat, and probably nothing else, except maybe a prayer or genuflection. To threaten the Roman sacrifice, as Yahshuah and his followers did, was therefore to threaten the superstitions of ancient religions in their entirety, throughout the Mediterranean world, and therefore also the power of the established civil authorities, which depended upon the favor of the established religious authorities for the preservation of order.

The fact that Christianity and vegetarianism went hand in hand, and that the former was effectively adopted by the whole empire (albeit in perverted form) is proof that the latter could have and would have also been adopted, under different (less compromised) conditions. The "Christian" emperors got rid of gladiatorial combat easily enough, and even the sacrificial customs, from which it would have only been a small step to outlawing meat sales. All it would

have really taken was a class war in Rome (for which there were already several precedents—the Third Servile War was still fresh in people’s minds, as was the dread of Spartacus) to get rid of the patricians (who were never, *ever* going to change their ways), with a champion of the common people to lead them, which both Yahshuah and his successor James certainly were and could have been, had either of them decided to go that route. In short, the 2% simply cannot rule the 98% without their permission, and Christianity was demonstrating that all too clearly, its appeal being that the 98% benefit when the 2% serve *them* instead of exploiting and abusing them. In spite of the crushing defeat of the insurrection in Judea which began during Nero’s reign, the vegetarian ideology which ultimately caused it had spread throughout the Greek-speaking world by then, and it took the Roman religious establishment another *century* just to come up with an idea of how to fight back.

That being said, the ascetic lifestyle of the ancient Christians obviously is not for everyone, and this is why there was still a 2% to speak of, in spite of the egalitarian ethic and fraternal culture of the Christian communities, where a man’s standing was determined by merit rather than wealth or birth. The point here is that switching over to a vegetarian diet would not have been that big of a deal to most people back then, as evidenced by the fact that it was demanded of all new converts as a basic requirement for admission into the sect, while circumcision and the stricter regulations of the Community Rule were still rigorously applied to the communities within Judea. Either way, the difference is between the righteous and the unrighteous—between saints and sinners. The saints were called the “doers” of the Law; the sinners were called the “auditors,” or hearers.

More will be said about all this later. For now, it is more appropriate to wrap up this introduction by explaining why our focus is on the “Abomination of Desolation,” and what that term actually means. The answer should be obvious enough; nothing else other than animal farming qualifies as that which causes desolation, because nothing else comes near to being as responsible for the negative economic and environmental consequences for which it is. When the sheer numbers of animals that are put to death just to suit Man’s insatiable palette are put into the context of religious or moral values, as in Scripture, it is even more obvious, as God clearly cares more about the lives of these creatures than he does about the bottom line of any rancher or packaging company.

“Abomination of Desolation” comes from Matthew 24:15, in reference to prophecies in Daniel (specifically, 9:27, 11:31 and 12:11), and is, along with its whole context, universally misunderstood by Bible commentaries. Most Christians fail to understand that Daniel’s prophecies pertain exclusively to events leading up to the end of the world, as evidenced by the fact that the whole context of Matthew 24 is a description of the events “at the coming of the Son of Man.” Instead, they infer that the events described in Daniel had already happened within a generation of Yahshuah’s ministry, or a few centuries earlier, during the reign of the Seleucid king Antiochus IV Epiphanes. Bible commentators give detailed accounts of why they think they are right, but none even read the text as it is, much less with the right interpretative bias (the spirit of prophecy), so they are all essentially worthless.

The term ‘abomination’ connotes a certain revulsion (from God’s perspective) which is the precursor of all moral codes, rather than a mere observation between different outcomes of a personal choice. An “abomination” is a thing that causes extreme disgust and hatred.³⁵ Generally speaking, people only regard things that are both uncommon and unnatural as abhorrent or abominable. For example, abortion may be considered abhorrent to some, but it is also common,

so an aborted fetus is not an abomination, but a child born with tentacles as limbs would be considered an abomination. An aborted fetus elicits sympathy for the victim; a child with tentacles elicits abhorrence, to the point that it may feel natural even for the parents to want to destroy it.

Right now, a human clone grown in a test tube would be considered an abomination, but after several generations, such clones would be accepted as commonplace and even preferable/superior (due to elimination of genetic defects), and to not abide by convention would make one an “elitist.” Indeed, this word is already being used publicly by those driving genetic modifications to describe their grass-roots opposition.³⁶ Meanwhile, gene patenting is currently being enthusiastically supported by the mainstream media via a famous celebrity (Angelina Jolie), though no consideration is given to the fact that *she drinks human blood*—that her *diet*, not her genes, has caused her cancer.

Needless to say, gene patenting will not cure cancer, but it *will* give some companies very lucrative monopolies on alleged cures, and ownership rights of human DNA, and ultimately on all human abominations, which, if they have their way, will be all human bodies in the future. Put simply, this “overspreading of abominations” is the nail in the coffin to what God is ever going to allow. What is natural is what God intended in the beginning, and God never changes his mind.

An abomination in Scripture is that which, being unnatural, offends God and the prophets whose wills are aligned to his. More often than not, the term is applied to something which is eaten. Sometimes there is ambiguity between food which is unclean, and anything abominable. For Leviticus 7:21, for instance, most of the ancient manuscripts read “any unclean, detestable thing,” rendered “any abominable unclean thing” in the King James Version (KJV), while some of the manuscripts read “any unclean creature that moves along the ground.” Once again, the tampering of the ancient manuscripts is evidence of an interpretative bias based more on specific food tastes than on a general unwillingness to observe the Law. We will see a whole lot of evidence of this later.

The Abomination of Desolation is that which offends God *the most*, because it “lays waste” to or “makes desolate” his otherwise perfect creation. It is not itself the “Sin of Sins” (i.e., the greatest sin), but the two concepts are directly related, both in terms of how they are used in Scripture and in terms of how the descriptions and their corresponding metaphors apply to the real world. The Abomination existed in Yahshuah’s time, but the Sin of Sins did not. If a cardinal sin (by Canon Law) is one which causes or leads to other sins, then the Abomination of Desolation is the cardinal sin which leads to the Sin of Sins. This means that the Abomination of Desolation is the spirit behind the human pursuits, supernaturally conceived, which are making us more and more disenfranchised from our Creator.

The text of Daniel 9:27 which is referred to in Matthew 24:15 is the key point of the controversy. It refers to the impostor of the Holy Spirit, called Babalon by Aleister Crowley and those who have followed his legacy to manifest it. Note well the differences in the following translations of the underlined text, which is simply כנף or *knef* (Hebrew 3671 in *Strong’s Exhaustive Concordance of the Bible*) in the original Hebrew; the rest is simply inferred. With this knowledge, it should be easy to see how Jews and Christians, in their unapologetic Babylonian apostasy, could have gotten it so wrong. (*Knef* is literally translated as ‘spirit,’ but is

generally used in the Old Testament to signify the Holy Spirit, as its etymology from ancient Egyptian signifies ‘beautiful spirit’ or ‘spirit of perfection.’)

“He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.” (NIV)

“And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.” (ESV)

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (KJV)

“And he shall confirm a covenant with the many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and because of the protection of abominations there shall be a desolator, even until that the consumption and what is determined shall be poured out upon the desolate.” (DBT)

We do not presume to understand how the translators have derived “on a wing [of the temple]” and the rest from ‘spirit’ or ‘beautiful spirit,’ unless it is just a desperate attempt at subverting the meaning with their manmade Dispensationalist doctrine. After all, who is going to challenge them? Nevertheless, this still shows that they simply cannot be trusted to inform us about matters of divine revelation, as they cannot even translate (convey) it properly without deliberately butchering it—and this is all translations. Cutting through their lies to override their indoctrination takes so much effort that the whole Bible becomes suspect when one tries to read it in his native language and then get to the bottom of its mysteries.

Then again, it is obviously not intended that people who are so openly belligerent to the message as the translators and those indoctrinated by the religious establishment should understand it. Even Daniel, who is told to understand (figure out the meaning of) the message in this context, despaired over the fact that he failed to do so. Matthew 24:15 likewise reads, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” (KJV). If Daniel, who was so clever that he was brought out of his dungeon as a foreign slave and placed in charge of the entire Persian Empire, could not grasp the meaning when he had such a passionate interest in it that he had fasted and prayed in sackcloth and ashes just to be heard, then how can a cursory reading of any extremely poor translation of it provide a firm basis on which to suppose everything else, as the “Christians” have done? If we are to understand the prophecy—and indeed, all prophecy—then we must not only use our brains, but also put more effort and consideration into it than Daniel himself was willing or able to allow, and certainly no less objectivity.

Granted, some things in Scripture are very difficult to understand, and this happens to be one of them. We can just imagine how difficult it would be to translate them without the spirit of prophecy. Even so, the Bible publishers should not be publishing these translations, subjective inferences and all, with the pretense of getting it right when they are so blatantly wrong. If they want to be in the business of selling this book, then they ought to at least consult someone who knows what it says and what the meaning is prior to publication, if not go through the trouble of

learning it themselves. Truly, their Bibles are abominations that cause the desolations of widespread ignorance, just as the Abomination itself does. For example, compare the copyrighted New International Version (NIV) translation of the larger context of Daniel 9:23-27 to the one we have provided below it:

“As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision: Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place. Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

There is no punctuation in ancient Hebrew, so the first thing we need to understand is that the punctuation we ascribe to it is actually inferred. In fact, there are no vowels, either, so the words themselves are more often than not inferred from the context, and this causes major problems for everyone who does not understand what the text is trying to say. Ultimately most people (especially Bible translators and publishers) simply rely on the Masoretic texts which add vowel placements in order to render inferred meanings to every single word, which gives rise to interpretations of passages like this that are retroactively applied to the original Hebrew texts themselves, because no one wants to challenge the centuries-old rabbinic traditions, even though it is very easy for someone with a working knowledge of Hebrew to show how they have completely destroyed the meaning of virtually every passage in the Tanakh—sometimes intentionally.

In this case, the more important of these two obstacles is the lack of punctuation. The angel’s cryptic message is actually a run-on sentence, and a run-on sentence of anything approaching this length is a rarity in any formal writing in any language, including that of Scripture, so it is not expected and the translators would have to consider it very carefully to realize it, and it is safer for them to just add the punctuation where they think it belongs. However, it is also a mistake in this case; the first part of the sentence only makes sense when it is matched to its last part. That is precisely why it is so difficult to understand and to translate, especially considering that in ancient Hebrew, complete thoughts typically begin with a conjunction (whereas in English, it is improper grammar to begin a sentence this way): the entire text needs to be considered all at once in order for it to make sense. So here is what the actual meaning of the Hebrew words are in the greater context, with other possible literal renderings for the more important words, along with implied articles in parentheses and our notes in brackets:

“At the beginning of your supplications, (the) word went forth, and I came to tell (you) of that (which) you coveted [greatly desired]. Consider in (the) word [use your reason, logic] and understand in (the) sight [use your “vision,” prophetic/prescient awareness]. Seventy *shabuim* [literally ‘weeks’ or ‘sevens,’ figuratively ‘sabbaths,’ i.e., ‘a long period of rest’: the word for ‘sabbath’ is *shabbat*, which comes from the same word, meaning ‘day seven’] are set apart on

your people and on your city of set-apartness [i.e., your holy city], to detain the transgression and to seal and to finish the sin of sins, and to make (a) shelter of [a refuge from] depravity, and to bring the *tzadiq* [the righteous one] of eons [or ‘ages,’ i.e. of the cycles/timelines], and to seal up (the) vision and (the) prophecy [or ‘the prophet’], and to consecrate [or ‘anoint’] the set-apart (one) of the set-apart [plural: or ‘holy of holies’]; and you shall know and you shall be intelligent [know and understand], (that) from the going forth of (the) word to return and to build Jerusalem, until (the) anointed (one) governor [the prince-anointed, or messiah-ruler], (there shall be) seven *shabuim*, and sixty-two *shabuim*, she [the holy of holies] shall return, and she [the city] is built square and salient, and in (the) constraint of the times [during hardship, upheaval]; and after the sixty-two *shabuim* he shall be cut off, (the) anointed (one), and not (cut off) to himself [or ‘there is (now) none’], (but) to the city and to the sanctuary (which) he shall ruin, (and to the) people of (the) governor, the one coming; [between the going forth of the word to rebuild Jerusalem] and (the) end of him, in (the) overflowing; and until the end [of the sevens], battle is decided on the desolate (ones); and he has covenant-mastery to many (for) one *shabua*; one-half (of) the *shabua*, he shall cause the sacrifice and the (voluntary sacrificial) offering to cease; and over [or against] (the) spirit of abominations, (the) one making desolate [the one laying waste], and [between the going forth of the word shall be seven and sixty-two sevens] until the finishing, and the [feminine tense] decreed end [the determined result] shall be poured on the desolate being.”

Needless to say, given the complexity of this passage, even our translation probably leaves a lot to be desired—never mind the NIV and other versions. One of the most important things to realize here is that there is no mention *at all* of any “temple,” but that this is inferred. The other most important thing to realize here is that this is speaking of the “end,” i.e. the future, not the time period which historically saw the return of the exiles from Babylon (or rather, the colonization of Palestine by the Persians/Pharisees).

Notice also that the words ‘city’ and ‘sanctuary’ (which are feminine) in verse 26 are conjoined to a masculine verb. What this means is that Daniel’s Prince, commonly asserted to be the Antichrist of the pseudo-Christian eschatology, is not the subject of the ruin, but rather that he and his people are the instigators of it, and the city itself is the subject.³⁷ The translators are blatantly mistaken in associating the building, the destruction, *and* the desecration of the Temple to the same man (or even institution)—a fact which they well know, as evidenced by the fact that they have invented a second person in order to reconcile the absurdity, and have even resorted to capitalizing one and not the other in the very same context, in order to reinforce the dishonest notion that the text is actually speaking of two different princes with two completely different agendas (the Christ and the Antichrist). By their logic, there is only supposed to be one “Christ” anyway, as they have mistaken “Jesus” for the one and only representation of “the LORD,” and insisted that the title only fits this particular description, though the term actually applies to anyone who has been consecrated, and is applied to several people in the role of a savior-king throughout the Bible.

That Daniel’s Prince is being “cut off” from the Temple means he is being cut out of his position as the true Messiah by the Jews who control the city, a fact which, we are told, incites and initiates the war marking the end of the world as we know it. The theft of the Ark of the Covenant, which enables “covenant-mastery” (that is, the subversion of the Law—the Ark represents the Law, and mastery of the Law means authority to change laws), and the rebuilding of the Temple of Solomon (as a deliberate metaphor for the human body), which is the instrument of “the transgression” (animal sacrifice) and “the sin of sins” (animal hybridization),

and of “the abomination” (splicing human DNA with non-human DNA to produce chimeras, as well as cloning), will mark the beginning of the war. The Prince, we are told, has been sent to “detain” this “depravity,” *not* to “finish” it. It is his job to delay the “spirit of abominations,” which is to say, transhumanism, consistently associated with fornication, and with the Whore of Babylon in Scripture.

But worry not if you have not understood any of this. The main point is that the Abomination is the Temple sacrifice, and that the role of the Messiah (or of any *messiah*) is to detain it. As it pertains to the present book, what we are really talking about here is the wholesale murder and consumption of animals. The overspreading of abominations is the myriad of complications which result from it, such as the lamentations of the prophet Isaiah.

A fool is no longer called noble, nor the scoundrel said to be respectable; for a fool speaks folly, and his heart works wickedness: to practise filthiness, and to speak against יהוה that which misleads, to starve the being of the hungry, and to withhold the drink from the thirsty. And the methods of the scoundrel are evil—he has devised wicked plans to destroy the poor with words of falsehood, even when the needy pleads for right-ruling. But the generous one devises what is generous, and by generous deeds he rises up. Isaiah 32:5-8

At the most fundamental level, the transhumanist policies of the establishment have been effected through the genetic modification of our food sources. However, the gradual mutation of our DNA (i.e., the gradual destruction of our species) has been going on since the beginning of the present age, by way of the consumption of foods our ancestors were never supposed to eat—namely, those in the same kingdom (Animalia, animals). The nature of the scheme to alter our genetic constitution and the insidious reasons for it will become apparent as we continue this inquiry, and many as-yet unexplained mysteries of the Bible will be revealed along the way.

And now I show unto you that light and darkness, day and night, see all your sins. Be not godless in your hearts, and lie not and alter not the words of uprightness, nor charge with lying the words of the Holy Great One, nor take account of your idols; for all your lying and all your godlessness issue not in righteousness but in great sin. And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words. But when they write down truthfully all my words in their languages, and do not change or minish ought from my words but write them all down truthfully—all that I first testified concerning them. Then, I know another mystery, that books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom. And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefrom all the paths of uprightness be recompensed. 1 Enoch 104:8-13

Chapter 2 - The Wages of Sin

For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah יהושע our Master. Romans 6:23

A lot of what we have to say about the law of sin and death has been covered in the previous chapter, particularly in regards to humans being natural herbivores, and that disease and premature death (that is, death before the age of about 120) result from a combination of environmental factors and poor decisions about diet. Now we need to substantiate these claims so that it does not remain subject to doubt, because most of what we have to say is not already established as fact, even in the medical and academic communities. For now, our focus is on the medical/scientific angle, because facts need to be grounded in empirical observation, without which there is neither certainty of belief nor concise transmission of thought. Using this knowledge as our foundation, we will then move on to the arguments from Scripture to show how the eating of flesh is indeed a sin in God's eyes, although this should already be quite obvious by then.

It goes without saying that people die, and that animals do, too. The Bible attests that this is not the ideal, and attributes our fallen state to sin. So whatever causes sickness and death can rightly be said to be sin. If it was not mankind's decision to eat meat that was responsible for our fallen state, though it is unnatural to us, then it would be something else, or nothing at all, and we would not be in our fallen state. As it is, there is no other focus for the nature of sin in Scripture, because the Bible's attention is on the major cause almost exclusively, with secondary attention given to the related sins of man-on-man violence, pride, greed, spiritual fornication, etc.

Fundamentally, it is assumed that if we were to refrain from this sin, we would live longer and prosper more, but that as long as we keep doing it, we will die sooner and prosper less. What we are looking at here is karmic law, such as we would expect if we really believed that the wages of sin is death, and without which, we have no real cause to believe it. There is a clear association between the killing of the nonhuman victims and the eventual, premature deaths of the human culprits.

While our health depends on numerous factors, and not every disease has the same cause as any other, all diseases other than those caused by excess exposure to poison or mutagens (e.g. radiation) can be (and are naturally) prevented by our immune systems, which means that all disease is attributable to a weak immune system. That being said, a cursory overview will show that human immunodeficiency results from malnutrition (i.e., poor diet), and that the worst diet is the diet of death. This has been demonstrated over and over by medical research, and proved beyond a reasonable doubt. The only argument is over what actually constitutes a poor diet.

Achieving outstanding health is not complicated. The human body already knows how to be healthy. All you have to do is give your body outstanding nutrition so that it has the building materials it needs to heal disease and rebuild itself from the inside out. You must also avoid all of the foods and food ingredients that cause disease. Today, more than 95% of all chronic disease is caused by food choice, toxic food ingredients, nutritional deficiencies and lack of physical exercise. Mike Adams³⁸

The most obvious terminal autoimmune disease which results from long-term malnutrition is cancer, and the leading cause of premature death in First World nations is heart disease. Therefore, the simplest way to demonstrate our thesis is to focus on these two types of disease, which in Western nations claim more lives by far than all others put together. Though the focus is on cancer as one of the most easily preventable, but yet the most pervasive and one of the most deadly autoimmune diseases, it should be remembered that cancer is just one of many autoimmune diseases, and that they are all essentially the same in terms of their cause and means of prevention. Either way, in order for our premise to be considered true beyond a reasonable doubt, it needs to be established by clinical study—and indeed it is.

In 2007, the American Institute for Cancer Research published its second review of the major studies on food, nutrition, and cancer prevention. Cancers of the esophagus, lung, pancreas, stomach, colorectum, endometrium and prostate were linked to red meat and processed meat consumption.³⁹ In 2012, the World Cancer Research Fund published its review of over 7000 clinical studies covering links between meat and cancer. Its conclusion is that processed meat is too dangerous for human consumption, and consumers should limit red meat consumption to no more than 300 g (11 oz) per week, very little if any of which is to be processed.⁴⁰

As of 2013, the largest study ever conducted in the United Kingdom comparing the rates of heart disease between vegetarians and meat-eaters, published in the *American Journal of Clinical Nutrition*, states that vegetarians have a 32% reduced risk of heart disease.⁴¹ (This is statistically significant in that the primary factor in heart disease is consumption of milk and dairy, so ovo-lacto vegetarians are more likely to develop heart disease than strict vegetarians are.) Similar 10-year studies in the UK and Germany have found that meat-eaters have a 40% higher risk of developing cancer.^{42,43,44} After a 12-year study, the *British Journal of Cancer* found that vegetarians are up to 45% less likely to develop cancers of the blood.⁴⁵ Studies conducted by Harvard University have found that meat-eaters are about 3 times as likely to get cancer of the colon or prostate than those who rarely eat meat.^{46,47,48}

These statistics are universal, and do not depend solely on whether or not the meat has additives or comes from animals that consume genetically modified feed, or on our respective blood types, or on any other factor, but rather on the physiology of the human anatomy. For instance, one Japanese study has shown that affluent women who eat meat daily have an 8.5 times higher risk of developing breast cancer than poorer women who rarely or never eat meat.⁴⁹ It is the poor who do not have access to “better” (more expensive) food; such a huge disparity between rich and poor can only be accounted for by our own physiology. When it comes to atherosclerosis (which causes heart disease, the primary cause of death in developed countries), the greatest risk factor by far is serum low-density lipoprotein (LDL) cholesterol, which you *only* get from consuming meat and dairy products. Moreover, this starts a lot earlier than you might think.

Atherosclerotic changes always appear in the coronary arteries decades before coronary heart disease (CHD) is clinically recognized, and is directly linked to the amount of LDL cholesterol in the blood stream.⁵⁰ The risk of developing advanced lesions can be offset by a low-fat diet, most effectively when it is started at an early age (7 months to 5 years). The risk increases between the ages of 7 and 11.⁵¹ The first grossly visible atherosclerotic lesions (those that can be seen by the naked eye), called fatty streaks, are present in virtually all children in developed countries by the age of 10.^{52,53}

If you are reading this, are over the age of 10, and have not been a vegan your whole life, *you have heart disease*. This means your diet is *already* killing you, and given enough time, *will certainly* result in your premature death unless something else gets you first. In fact, it is likely that something else will. Atherosclerosis is not the only thing presently killing you, and while invasive medical treatment may buy you some more time, the only way for you to save yourself and extend your life to something approaching your natural lifespan is to change your diet.

Well-known physician and author John McDougall has determined that Steve Jobs had cancer at the age of 24 (due to exposure to mutagens), but that his strict vegetarian diet kept him alive until the age of 56, though a normal person would have died much sooner.⁵⁴ In spite of this, his diet has been used as evidence to the contrary by his own doctors, who contributed to his death by their negligence in endeavoring to understand his disease, and therefore treat it properly. This is a typical feature of the anti-vegan diet propaganda: whatever it is thought *can* be used against it *will* be, but *never* from a scientific perspective. When a world-famous epidemiologist publishes his peer-reviewed research and then goes on to defeat the argument of a college student who sets up a blog to try to debunk his findings, he eventually gives up trying to explain how she is wrong because she is so divorced from reality that she cannot even be educated to the point of having a basic understanding of the subject, yet later on his retreat is invoked in formal debate as proof that his conclusions are wrong, as though the half-century of international government-sponsored research which he has directed merits nothing but a flippant dismissal, for no other reason than that meat-eaters do not like the fact that God made it so that they will inevitably die for their sins. (This is a true depiction of real events.)

Although the nature of degenerative disease is complex (and we will do our best to explain it from a holistic perspective, once the requisite particulars are examined), reducing the argument to show what the dietary causes for disease are is quite simple, because several major factors have already been isolated by clinicians, and the mechanics are understood well enough that someone who follows a specific diet plan can avoid disease progression with >99% certainty. (That is not to say that diseases which are already existent in genetic changes to the organism can be cured with this measure of certainty, only that they will not get worse.) For instance, cancer progression has been shown to have an absolute dependency on methionine. Methionine is an essential amino acid, meaning it is not produced by the body, so it has to be consumed. The most obvious way to stop the progression of cancer, therefore, is dietary methionine restriction, i.e. adopting a plant-based diet.⁵⁵

Even though the reader already has everything he needs to know how to stop cancer in its tracks, short of determining which plant foods are high in protein, there is still much more we can say about this. Oncologists attempt to isolate risk factors to identify the causes of different types of cancer, and their research is not without its results. If it were true that ingesting animal proteins really causes cancer, which is our base claim, then we would expect to see oncological research to evidence an increased risk among people who are involved with the slaughtering, packaging and cooking processes, due to the excess inhalation of blood particles. As a matter of fact, people who work in the meat and seafood industries are indeed far more likely to develop cancers, lymphomas and leukemias. Simply growing up on a livestock farm puts you at greater risk, while growing up on a farm without animals actually reduces it.⁵⁶

Furthermore, not all cancer deaths are solely attributable to protein or to specific amino acids. Anyone who is exposed to an animal's blood is also exposed to that animal's endogenous retroviruses. Poultry exposure is the worst in this regard⁵⁷ (and 99% of the animals killed for

human consumption are chickens). Several studies have found that exposure to poultry oncogenic (cancer-causing) viruses increases the risk of death from liver and pancreatic cancers. One study of 30,000 poultry workers attempted to put this idea to the test, and found that people who ever kill chickens or birds at work are about 9 times as likely to develop pancreatic or liver cancer.⁵⁸

To put this figure into perspective, the next associated risk factor for pancreatic cancer is smoking cigarettes; smoking for up to 50 years only doubles the risk.⁵⁹ The next associated risk factor for liver cancer is drinking alcohol; consuming 2 to 4 drinks per day increases the risk by about 40%, while consuming more than 4 drinks per day about triples it.⁶⁰ That is, smoking every day for 50 years increases the risk of developing pancreatic cancer 200%, while slaughtering chickens increases it almost 900%, and consuming more than 4 alcoholic drinks per day increases the risk of developing liver cancer 300%, while slaughtering chickens increases it more than 900%. So it is a wonder that people even talk about other disease markers when the elephant in the room is staring right at us.

The obvious conclusion is that dietary fats (especially saturated fats, which are found in *all* meat and dairy products) cause every type of cancer, because they activate a specific mechanism in the human body after these cancers have been initiated (which generally happens from exposure to things we cannot avoid). Take breast cancer and prostate cancer, for example. The dietary fats in meat and dairy products increase the production of estrogen (the female sex hormone), which leads to breast cancer in women, and of testosterone (the male sex hormone), which leads to prostate cancer in men. It really is that simple, except that there are several mechanisms activating different types of cancers all at once. Even small changes in the amounts of fats consumed have been shown by the *Journal of the National Cancer Institute* to reduce the level of estradiol (a principal estrogen) in young girls by up to 30%.⁶¹

That the growth hormones in meat and dairy products have a profound effect on humans is evident in the fact that most children in Western countries (where consumption of these products has been on a gradual increase for about 100 years) hit puberty much sooner than in previous generations, and obesity (linked to heart and cardiovascular disease) has become a rampant problem even among preadolescents. Furthermore, it is not all fats that pose a risk. The National Institutes of Health-AARP Diet and Health Study observed half a million participants and found that pancreatic cancer is associated with consumption of red meat and dairy products, but not with fats from plant foods.⁶² Another massive study by Harvard University has had the same result in relation to breast cancer.⁶³

In short, consumption of animal-based proteins damages the human body, whereas vitamin-rich plant-based foods contain antioxidants which enhance the immune system's ability to fight disease. To be fair, however, even if all diseases with metabolic causes are induced by eating animal proteins, there are certainly other diseases than those which have been found to have metabolic causes, and there are other factors that cause humans to get sick and die. For instance, if a person is not physically active, then his body will store the complex carbohydrates he eats as fat molecules. Reducing the caloric intake of complex carbohydrates will therefore tend to keep his weight down and reduce his risk of cardiovascular disease. However, in order for him to *be healthy*, he will need to eat what his body is designed to eat *and* get a moderate amount of regular exercise. A healthy diet and exercise promote good health; if this is not still common sense, as it once was, then surely the common standard has been changed to accommodate an untenable position in response to the fact that scientific data do not support it.

In order for something to be shown to be true, it only needs to be proved once. After that the burden of proof is on the other side to demonstrate how the proof or its conclusion is flawed. We could invoke thousands of clinical studies to prove the point. What we have taken here is the expert analysis of mainstream academia and the institutes most invested in honestly determining the factors of life-threatening disease, which are so afraid of getting it wrong that they are reluctant to even come to any conclusions, according to the rule of modern scientific skepticism.

These statistics and the conclusions of each of the studies show the differences between vegetarians and meat-eaters only, irrespective of other significant factors such as caloric intake, total fat vs. saturated fat intake, or consumption of dairy products and foods with a high glycemic load. (Eating high glycemic index foods has been shown to increase the risk of cancer threefold, and these are categorically vegetarian, and sometimes even vegan, though vegans are typically conscious about their health enough to be likely to avoid them.) So it should be obvious that equivalent statistics for health-conscious vegans would be even more anomalous if they were available.

In the course of our research, before we had even worked out the mechanics of it, we had already followed the disease markers to discover that animal-based foods have already been implicated in the pathogenesis of every disease in one way or another—even those of a genetic nature, on account of the association between diet and both gene mutation and gene activation. Our early examination of the associations between animal proteins and disease in the established medical journal publications yielded links with Alzheimer's, atherosclerosis and other cardiovascular diseases linked to obesity or high cholesterol, insulin resistance and insulin deficiency (Type I and Type II diabetes, respectively), rheumatoid arthritis, multiple sclerosis, cognitive impairments linked to hypertension, macular degeneration, formation of stones in the liver, kidneys and gall bladder, and many others. While research continues, the case is already closed on every one of these associations; they have passed into acceptance and are not subject to debate; the reader is at liberty to investigate these associations for himself.

Furthermore, these diseases can be stopped and reversed, even in their later stages, as surely as they can be prevented altogether, by detoxification and transition to a healthy plant-based diet. So the inevitable conclusion is that the human body was designed to perish if it eats the wrong foods, and the wrong foods are animal proteins (especially fats), and to a lesser extent processed carbohydrates and fatty oils cooked beyond their flash points. The additives which have adverse health effects and are often used as scapegoats are just additives; they make you more susceptible to particular diseases, but are not actually the cause of disease. The idea that a huge segment of our society would even seek such scapegoats rather than simply being honest with itself, though the scientific literature already supports the inevitable conclusion, and though our very lives all hang in the balance, goes to show how far removed we are from repentance and from the kingdom of heaven.

One may ask how it can be that only animal fats cause the production of cancer-causing hormones, while the fats and proteins in plant-based foods do not. (We do not mean to suggest that an overabundance of plant fats is healthy, only that it does not cause the same measure of inflammation that animal fats do in lesser quantities.) First of all, these proteins do not just cause cancer, but *all disease*. This needs to be understood clearly in order for our thesis to be established. Cancer is the reference point because it is the disease which is studied the most, owing to the fact that it affects so many people and that it is often the cause of their death (and much suffering), but the means of prevention and the cure (which are the same) are both already

widely known, so research is aimed at discovery of a treatment which allows for the cause to persist.⁶⁴

Secondly, with only a few exceptions, plant fats are easier for your body to break down into their constituent amino acids, as they are typically unsaturated, and therefore less stable. This determines how they are absorbed and reconstituted by the body to produce various proteins, including hormones and other enzymes. Having the right amounts of dietary amino acids is critical to health, as too many of one will cause disease (as we have already seen with methionine), and having too little may lead to diseases resulting from chronic deficiencies. It just so happens that the right amounts of the right combinations are attainable only through a plant-based diet, though supplements can help to reduce the likelihood of developing a chronic deficiency for meat-eaters and vegetarians alike. Either way, the exact amount of protein that is needed for growth is about what you would expect from a typical vegan diet, and any more than this will proportionally increase your risk of developing diseases due to your body's failure to process it.⁶⁵

Moreover, while the process of how diseases develop is not already known by most people within the medical/academic establishment, it is actually so simple that anyone who has received a passing grade in high school biology *should* be able to understand it at some level, provided that the psychological barriers are removed. Unfortunately, the fact that the establishment has failed to accept and instruct us on this all-important issue means we cannot simply defer to it and move on, so it is incumbent upon us to explain it. We say this to the shame of every physician and everyone who gets paid to do clinical research in the field of pathology. Those who know the truth and have chosen to remain silent have sold their souls for the sake of their careers, and have therefore betrayed their oaths as physicians, and the confidence of the patients who have put their lives in their hands.

We, the authors, are not physicians, and our educational background in medicine and pathology is autodidactic; our competence even to relate this information is sorely lacking, and we regret that it has come to this. However, we realize that there are major incentives not to spend years studying these issues, and not to accept the inevitable conclusions. We understand that most people dread the idea of having perspective, or even a little objectivity, because the truth hurts. But the truth is, you are going to die if you do not accept these conclusions, and no incentive that your ego can muster in defense of its delusions can possibly outweigh that incentive. So keep that in mind as you read the following explanation, for which we are heavily reliant on Robert Cohen's *Milk: The Deadly Poison*,⁶⁶ which ought to have put an end to the entire dairy industry by now, if the general public had any sense about it.

First of all, there are some very good arguments that can be made from scientific studies to suggest correlations between factors other than animal proteins and various diseases, such as smoking cigarettes and lung cancer, or elevated cholesterol levels and heart disease. We are not disputing the validity of any of these risk factor associations. However, they are only risk factors, not the actual causes of any diseases, and we have already demonstrated how the more serious risk factors (by far) are ingestion and inhalation of animal proteins.

This is true across the whole spectrum of disease (even infectious disease, as far as it pertains to immunological response), for numerous reasons, so anyone who wants to draw an inference from statistics to evidence a trend is obligated to make the association between eating animal proteins and developing diseases which normally have other causes attributed to them.

The statistics we have already picked out prove the point, but they can hardly be said to apply to the general population, as not everyone is exposed to the amount of blood that meat factory workers are. Nevertheless, the trends are the same for anyone who eats meat or dairy, albeit at a reduced risk. (Again, the risk is proportional to the amount of exposure. A vegetarian who works at a meat factory will still be more likely to develop cancer than a meat-eater who does not.)

Any time that fats are implicated in the onset of disease, animal proteins are unquestionably the primary if not the sole suspect. The same goes for cholesterol. We all know that bacon is loaded with fat and cholesterol, so in order to show that it is all animal foods which are to blame, a simple demonstration is appropriate. Consider that a single, large chicken egg (50 g) contains 211 mg, or 70% of the recommended daily value, of cholesterol. Consider that a single glass of milk has as much fat as 3 slices of bacon,⁶⁷ and that the amount of dairy in the average American diet is equivalent in fat to 11 slices of bacon and in cholesterol to 53 slices daily.⁶⁸ By the time the average American is 52, he or she has consumed in milk and dairy products the equivalent cholesterol of 1 million slices of bacon.⁶⁹

Women who drink milk are more than 3 times as likely to develop ovarian cancer than those who do not.⁷⁰ Men who drink whole milk are about 2.5 times as likely to develop prostate cancer than those who do not.⁷¹ Whole milk drinkers are also twice as much at risk of developing lung cancer over those who do not drink any milk.⁷² These statistics are important, because they demonstrate that ovo-lacto vegetarians are still at risk, while vegans are not. In fact, it is actually milk and dairy which are much more responsible for disease than meat, not only due to its chemical nature, but also because of the amounts consumed. The protein content of human milk is about the lowest (0.9%) in mammals,⁷³ which ought to be the first clue that our bodies are not designed to intake much protein (especially fat)—*ever*, at any stage of life. More to the point, it ought to indicate that we are not meant to drink the breast milk of other mammals.

Furthermore, the facts that are meant to support the opposite premise (that milk is safe, or even healthy) are lies, and reinforced by profit-driven marketing ploys. For instance, the term ‘lowfat milk’ is an oxymoron, and ‘skim milk’ is grossly misleading. “Lowfat” milk actually contains 24-33% fat as calories.⁷⁴ “2%” is just as misleading, as it pertains to weight rather than content; it is 87% water by weight, which means it is still more than 15% fat by solid weight.⁷⁵ Likewise, it might be said that whole milk is only 3.5% fat, but this actually turns out to be about 27% fat by solid weight.⁷⁶

Even most drugs are not as disastrous to human health as meat and dairy, as we have already hinted. Some will say that alcohol is the main disease culprit in heavy drinkers, but give no account to the milk and dairy in their diets. Alcohol consumption certainly does contribute to poor health, but for the average individual it is practically negligible as a risk factor compared to meat and dairy. Consider the following statistics.

According to the *Food Consumption, Prices and Expenditures, 1996, Statistical Bulletin Number 928*, published by the United States Department of Agriculture (USDA), the average American consumed 24 gallons of beer in 1994. That works out to just under 8 1/2 ounces of beer per day per person. Total milk and dairy products consumed per capita in 1994 equaled 26 ounces per day, more than triple the amount of beer. One 12 ounce glass of beer contains 144 calories and no fat. On the other hand, a 12 ounce glass of milk contains 300 calories and 16 grams of fat. It seems that beer is taking a bad rap. Protruding stomachs on overweight people should be called milk bellies, not beer bellies. Robert Cohen⁷⁷

Ultimately, the reason our conclusion is so hard for most people to accept is that our society has been thoroughly indoctrinated (i.e. brainwashed) into accepting that milk “does a body good,” which is an outright lie, by the powerful money interests of the agricultural industry, through aggressive advertising campaigns and political bribes. This is why, when confronted with the truth about dairy being the number one killer in First World countries, the normal reaction is to defend it. Mothers who give it to their kids are particularly susceptible to the insidious marketing influences, as the advertisements are designed by psychologists to embed subliminal (and often not-so-subliminal) sexual suggestions from an early age (i.e. to make self-conscious women think they will be more attractive if they drink milk, even though it actually causes skin blemishes and obesity, etc.), as well as constant, repetitive appeals to the emotional attachment of motherhood in lieu of any factual data or scientific reasoning.

A typical mother will get very angry when confronted with the fact that she is feeding her children the instruments of their death, because it is seen not for the means of salvation that it is, but as an attack against her personal character, as it necessarily means she is a bad mother. A typical father, on the other hand, will dump the milk or research and defer to scientific opinions rather than simply lashing out or dismissing the threat. Though they are susceptible to other arguments and marketing tactics, the same arguments typically do not hold sway over men and women. As a result, there are more vegetarian women in the United States, but more vegan men. (Indeed, whey supplements are targeted at men as surely as milk is targeted at women, but this was only ever an afterthought to the dairy industry at large, as whey is a waste product of milk production.)

The truth is, women tend to be more susceptible to force and to emotional appeals than men, which makes them more susceptible to marketing tactics devised by psychologists. The dairy industry knows this all too well, having heavily invested itself into subversive marketing strategies many decades ago, and has accordingly laid out a few arguments which make no sense, but are simple enough to be mindlessly repeated by stay-at-home mothers who know virtually nothing of nutritional science, and certainly not enough to see through the fallacies. Examples of this include the notion that a child needs milk for its calcium content (or meat for its iron), or that the only alternative (as if it is assumed that *any* kind of milk is actually necessary at all, when the only liquid which is necessary is *water*), is soy milk, which is high in estrogen, and estrogen is inherently bad for children—the implication being, ironically, that a cow’s lactation is not. Indeed, the fallacy of this reasoning is self-evident when one considers that the alleged safety of cow’s milk is predicated on the false notion that hormones and enzymes are destroyed by digestive processes, which should theoretically also render soy products safe for consumption. Yet soybeans are one of nature’s almost-perfect foods, so the estrogen factor is the only thing that soy products can even be faulted for, and then only in cases of pregnant or nursing mothers, and in adolescents, so it is evident that the real reason the dairy industry has fashioned soy as its scapegoat (and that the meat industry has fashioned gluten as its) is that it is a legitimate threat to it, being a much safer and much more nutritious alternative.

Now, we have made some rather serious allegations of criminal misconduct, spread across a group of people which easily numbers into the thousands. Yet we are merely stating facts which have been reported and substantiated by others. Lawsuits against the dairy industry have forced it to revise its marketing strategies or be held accountable for false advertising. So this is not a matter of us putting our slant on it, and nothing we have said so far should even be controversial.

Apart from all this, we still need to address the obvious question of how it came to be that liquid death was ever successfully marketed by private entrepreneurs as a near perfect food and accepted as such by the public without any scientific substantiation whatsoever. We also need to ask and answer the questions of why this was done and what is wrong with it in the first place, making it nature's perfect killer, the cause of all degenerative disease and of most premature deaths. The simple answer is that milk is environmentally specific,⁷⁸ and that to drink the milk of a different species is to cause an allergic reaction rather than to nourish the body, which is what same-species milk is designed to do. This is essentially the same argument which we will cover later in regards to animal flesh, but it is more evidently the case that milk and dairy products are actually what kill those who consume them, if only because of the sheer volume of intake or the differences in how it affects metabolism and stomach pH.

According to the United States Department of Agriculture (USDA), in 1995, the average American ate 394 lbs. of vegetables, 121 lbs. of fresh fruit, 192 lbs. of flour and cereal products, 193 lbs. of meat, poultry and fish, and 584 lbs. of milk and dairy. That works out to 4 lbs. of food per day, about 40% of which was dairy.⁷⁹ However, this does not actually account for how much milk was required to produce various dairy products. As we have pointed out, the milk that people consume is 87% water, so putting milk and dairy (concentrated milk) into the same category of amount of consumption is statistically dishonest and misleading.

It takes 21.2 lbs. of milk to make a single pound of butter. According to these statistics, the average American consumed 4.5 lbs. of butter, i.e. 95.4 lbs. of milk, or about 91 lbs. that are unaccounted for, on top of the 584 lbs. that are accounted for. Likewise, it takes 10 lbs. of milk to make 1 lb. of hard cheese.⁸⁰ It takes 12 lbs. of milk to make 1 lb. of ice cream, 2.1 lbs. of milk to make 1 lb. of evaporated milk, 11 lbs. of milk to make 1 lb. of non-fat milk, and 7.4 lbs. of milk to make 1 lb. of dry whole milk. When the amounts of these products are converted back to milk, the 584 lbs. of dairy products which the average American consumed in 1995 turns out to be 932.05 lbs. of milk, which is more than half the total American diet by weight.⁸¹ Given that the proteins in milk foster cancer growth and excess hormone production (as they are *designed* to do) more than others, hopefully you can see now why we are calling it "nature's perfect killer" and "liquid death."

According to this data, it took 2.55 lbs. of milk to supply the average American's daily intake in 1995. The USDA only accounted for 416 million lbs. per day in 1995, when there are actually 663 million, according to Cohen. The rest (more than a third) goes into other products as milkfat.⁸² This statistic is staggering: the implication is that while more than half of the average American's diet by weight is milk, more than another *third* of the total milk consumed is in products considered non-dairy, and is not accounted for in the milk and dairy category.

The kind of buying power which accounts for half the United States' food production is what accounts for the fact that government regulation is virtually nonexistent. The US government uses taxpayers' monies to subsidize research into increasing the efficiency of milk production, to pay for the animals' feed, to compensate the agricultural industry's financial shortcomings (thus effectively destroying the free market),⁸³ to throw it at the general public, especially by doling it out in schools and through the phony educational resources created by the dairy industry itself, such as the Food Guide Pyramid, and then again to buy up the enormous surplus of the product. Even where regulations exist, they are arbitrarily fixed to meet the needs of the industry rather than to regulate it, and are still practically never enforced except where it concerns health-conscious grassroots attempts to obviate the system, such as the FDA's

notorious raids of stores selling unpasteurized dairy products. In contrast to this Orwellian police state nonsense, farmers are prohibited by law from selling milk taken just after the birth of a calf due to elevated hormone levels—a *real* cause for concern—but the USDA never even checks the milk much less the farms for compliance.⁸⁴ (Right after birth is when all mammals produce the most milk by far, so farmers have a lot of incentive not to comply.) Even where concerns are raised over whether the milk is treated with antibiotics, or with Monsanto’s recombinant bovine growth hormone (rBGH, a.k.a. recombinant bovine somatotropin or rBST), the USDA and the Food and Drug Administration (FDA) make no effort to ensure compliance in the case of the former, and there is no way of testing the milk to determine the latter, so without any accountability from either agency, even the USDA’s “organic” certification for milk is a joke, and anyone who wants to get real organic milk not only has to go outside the law to get it, but also has to trust the farmer they are getting it from completely—and that farmer is, by definition, a confidence artist and a criminal.

But these are just a few things that have caused concern among milk-drinkers and meat-eaters. Sickness of the animals is another real cause for concern. Animal feed is supplemented with bone meal, blood meal and ground body parts (slaughterhouse waste).⁸⁵ Needless to say, cannibalizing herbivores are going to produce unhealthy lactations and menstruations (i.e. eggs), as if these were not unhealthy and disgusting enough already. The USDA knows this, and has accordingly set the tolerance for white blood cells (pus) in milk at a thoroughly nauseating level of 1 to 1.5 million cells per milliliter.⁸⁶ This pus is the smoking gun that shows bovine leukemia virus infection, a fact which is hidden both by the wide use of antibiotics on dairy cows, and by the efforts of whole/raw milk advocates to draw attention away from the rampant leukemia among dairy cows by focusing on hormone treatments intended to get them to produce more milk (i.e. Monsanto milk) and on the antibiotics themselves which are necessary due to this treatment.

Put simply, all pooled milk in the US is contaminated by the bovine leukemia virus (BLV). It is mostly destroyed by pasteurization, but even pasteurized milk has historically made hundreds of thousands sick due to cross-contamination by raw milk. It survives and has been detected in two-thirds of raw milk samples,⁸⁷ so the threat of a leukemia epidemic from this kind of contamination is obviously a major concern, especially considering that virtually all species of mammals exposed to the bovine leukemia virus do develop leukemia. The virus can infect human cells in vitro, and there is evidence of human antibody formation of BLV,⁸⁸ so this is not simply a theory or a matter of fear-mongering, but a very grave reality.

Moreover, leukemia is far from being the only health concern associated with BLV in humans. A 2002 study of 211 women found that BLV DNA was nearly 3 times as likely to be found in the breast tissue of subjects with breast cancer than those without.⁸⁹ The researchers extrapolated their data to reach the conclusion that “if our sample is representative of all cases and controls, these data indicate that 39% of all breast cancer cases are attributable to BLV infection.”⁹⁰ Given the amount of attention heaped specifically on breast cancer, not to mention the scientific community’s well-funded continuing failure to identify its cause, one would think this hypothesis would have been seized upon and tested thoroughly. Instead it has languished, and we cannot help but surmise that the implication of dairy products and the influence of the dairy establishment have both played no small part in this development.

BLV is mostly a concern for children because children are typically forced to drink cow’s milk and adults are not. (This is more a matter of drinking whole/raw milk rather than eating

dairy products, as dairy products tend to be produced and sold lawfully after the milk has been pasteurized.) Leukemias and lymphomas (blood cancers) are the leading cause of death in children aged 2 to 14. However, in spite of the attention this fact draws to childhood leukemias and lymphomas, they are also a major concern for adults, as well. Leukemia is basically the result of excessive ingestion of animal proteins leading to a thoroughly compromised immune system. Leukemia rates are higher where dairy consumption is higher, and also among veterinarians and dairy farmers,⁹¹ due, no doubt, to their exposure to the bovine leukemia virus and to other animal retroviruses.

The pervasive presence of BLV in cow milk ought to lead any rational person to question the safety of its consumption, even with assurances of the virus' attenuation through pasteurization. Nevertheless, there are organizations currently promoting organic, raw milk, dairy and meat products for health reasons, even going so far as to scandalously fabricate evidence to suit their profit-motivated agenda, while casually dismissing the myriad of facts which detract from it and hypocritically disparaging soy products as a leading alternative on the basis of only slightly less questionable evidence. The foremost of these is the Weston A. Price Foundation (WAPF), a leading advocate for the legalization and consumption of raw milk.

WAPF's demonization of plant products is the hallmark of this organization. Yet their standards for doing so are simply not applied to animal products anywhere in their literature, which is no surprise to us, considering how even a cursory investigation into milk and meat inevitably leads to the exact opposite conclusions than the one they advocate.⁹² The foundation's president and co-founder Sally Fallon was, as recently as 2005, altogether ignorant of the mere *existence* of BLV, much less the danger it poses to anyone consuming the live, unattenuated virus in the raw milk her organization advocates.⁹³ Nor has this insight (by way of objection, not proactive inquiry) altered the organization's advocacy efforts in the least; their website's FAQ page (the only place where we could find any mention of bovine leukemia on their entire website) answers a hypothetical mother concerned about the presence of live bovine leukemia virus in raw milk as follows:

Please show me this website where they say that drinkers of raw milk have more leukemia. This is a completely unsupported statement! There have been no studies of drinkers of raw milk in the US for over 60 years. Milk from pastured cows is perfectly safe to drink. These cows do not have leukemia. But I would not drink raw milk from confinement cows. Weston A. Price Foundation⁹⁴

This sheer denial in the face of insurmountable evidence is the official policy of the leading advocate of raw milk. It should go without saying that this answer is far from reassuring, considering its hysterical tone, lack of substantiation and outlandish claims. Observe that several years after being informed, Fallon takes no accountability for her misinformation and still does not even seem to have a basic education in the subject on which she claims to possess sufficient expertise to overrule safety guidelines established by the scientific and medical communities. It is not even a question of whether cows have "more" *leukemia*, but rather *bovine leukemia virus*, which only actually results in leukemia in about 5% of cases. (This is very simple: Humans do not get leukemia from cows having leukemia; they get it from the bovine leukemia virus being transmitted through bovine milk.) However, to make money from unsuspecting mothers by declaring that a food is safe for her children because they only have a 1 in 20 chance of developing a terminal illness from a viral infection is not just absurd and grossly negligent; it is also criminal.

If *any* correlation can be shown between any food and any type of cancer (including leukemia) in *animal test subjects*, before it even reaches the consumer, then it does not meet the FDA's safety standards, as set forth by the US Congress, and is automatically outlawed. Only the Surgeon General can overrule this statute by mandating warning labels on certain products with their positive associations listed. In the cases of alcohol and cigarettes, both known to contain carcinogens which are far less dangerous than meat and milk, every state in the country has age restrictions to keep them out of the hands of children. Yet unscrupulous authors like Sally Fallon and Joel Salatin make money selling books and making celebrity appearances by championing known *human* carcinogens, and advocating the legalization of their illicit and most dangerous forms, and then marketing their material to unsuspecting mothers of young children, the way the dairy industry itself did until it was finally sued for false advertising and had to change its slogan from "It does a body good" to "Got Milk?"

Yet for all the attention we could give to leukemia, it is not the only major cause for concern, nor even the gravest. Milk causes brain degeneration, and ultimately spongiform encephalopathy (Creutzfeldt-Jakob Disease or CJD in humans).⁹⁵ The bovine spongiform encephalopathy (BSE, a.k.a. Mad Cow Disease) is transmitted through milk as well as meat, and is incurable and 100% fatal. By the late 1990s, Alzheimer's deaths had been shown by autopsies to have been caused by CJD,⁹⁶ a fact which has been corroborated and established since about 2008 by the discovery of the prion (i.e. the infectious protein) responsible for it. The role which the prion plays in the development of Alzheimer's is by interacting with amyloid-beta (or A β , the protein which is the main component of plaques in Alzheimer's cases), causing plaques to damage brain cells,⁹⁷ which basically implies that neurodegenerative diseases result from a combination of presence of animal proteins in the blood stream and brain or spinal inflammation. The inflammation is caused by serum proteins, leading to degenerative disease (encephalopathy or nervous system disorder, or both), and the disease is exacerbated by further inflammation from prions that determine which type of neurodegenerative disease will form, based, presumably, on factors such as where they attach, how long they are there, immunological responses (especially plaque formations) and the shapes of the prions.

So anyone drinking any milk or consuming any flesh of any animal with spongiform encephalopathy is at risk of causing encephalopathy to himself. (All transmissible spongiform encephalopathies are, by definition, caused by prions.) The implications of this are enormous, and extend well beyond simply causing brain degeneration by eating brain matter. At first, the scientists who discovered the connection between CJD and Alzheimer's did not even believe it, citing that it is "too bizarre that these two diseases would share this common protein."⁹⁸ Of course, it actually makes perfect sense, as they are closely related: the differences between different types of neurodegenerative disorders can be accounted for by the factors listed above, but not by any differences in what causes the inflammation, and the disorders themselves are the result of the presence of the same foreign pathogens, except in the case that someone has been hit on the head too many times. Put simply, there is not a virus for CJD and one for Alzheimer's and one for Parkinson's, etc.—all are caused by years of inflammation by dietary animal proteins.

We hardly see what is so bizarre about science backing up the claims of Scripture. This demonstrates how slothful those in the medical establishment are to accept them, though they have all the evidence they could possibly need. Even so, this is just the beginning of where further research will lead them. More recently (2012), Parkinson's disease and Lou Gehrig's disease were associated with CJD, even though the researchers are still looking for evidence that

it is transmissible to humans.⁹⁹ Although red meat has typically been implicated in BSE (and rightly so), a case of CJD was reported in 1997 with a vegetarian as the victim,¹⁰⁰ which clearly implicates dairy, though technically the incubation period is up to three decades, so we would have to know for how long the victim was a vegetarian and then account for other factors before this could be taken as conclusive.

In spite of this, and in spite of their recognition of meat as the primary means of infection, scientists have failed to recognize milk as another means (other than meat) of BSE (and therefore other neurodegenerative disease) transmission to humans, owing to the mistaken belief that all proteins are destroyed in the stomach, or at least before absorption into the blood stream. Instead, they speculate that humans acquire prion diseases by coming into contact with remains of dead animals, or with urine, saliva, “other body fluids,” or even soil.¹⁰¹ The implication of all this, obviously, is that milk (especially homogenized or raw cow milk) is a much greater risk factor for prion disease than meat is—and the threat of BSE transmission from red meat has already created widespread panic. The further implication is that what you are feeding your newborn now could very well kill her by the age of 30 via a disease typically thought to afflict the elderly, even if she survives the leukemia virus infection.

The case of the mad cow has not been exaggerated in the press, in fact, in many cases, the situation is much worse than has been told. Cows are being fed diseased sheep, chickens and other cows. These cows are then slaughtered, wrapped in plastic, priced and put out in your local grocery store as harmless for human consumption. Of these cows, 80 percent have the bovine leukemia virus and 50 percent have the bovine immunodeficiency virus—the animal equivalent of AIDS [*sic*: HIV]. We are drinking milk and eating cheese with lymphocytes that are loaded with the proviral DNA of these viruses. It is only common sense that when consuming a fluid that has been emitted from an animal, or the actual flesh itself, we the consumers, are at risk for whatever ailed the animal. ...

Despite increasing anecdotal (circumstantial) evidence linking bovine leukemia virus and bovine immunodeficiency virus to potential human health risks, the USDA has steadfastly refused to check slaughtered meat, milk and dairy products to see if they contain antibodies to these retroviruses. It seems that they just do not want to scare the milk consumer. Every day, Americans consume beef and dairy products from cows, some of which are infected with bovine leukemia virus and cow AIDS virus, without any assurance that the products are safe. Virgil Hulse¹⁰²

To make matters worse, or perhaps to simply evidence why this is the case, the FDA and the USDA are both run by the same private corporations which have gained a virtual monopoly on US agriculture. This, too, is a major cause for concern, and has caused a constant public outcry, but we hold that every nation deserves the government it gets. The real issue is not over the ethics of labeling or not labeling genetically modified organisms (GMOs), but of animal farming itself. The FDA would not be run by a company like Monsanto if Americans did not buy the products of said company, whether before or after its initiatives to dominate the global food markets. The decline in public health and the apathy over reform are just the natural outgrowths of the industries of a system based on wholesale exploitation and murder—certainly no worse than the general public deserves or has actively sought and intentionally brought about. It is the innocent, tortured animals who have no choice in the matter who are the victims, not the self-centered, psychopathic humans who want a supposedly purer brand of death to suit their murderous appetites.

In any case, the American government is not going to act in the interest of the American people any time soon, because it simply does not care, and has a long track record of showing itself not to. Those who understand this well enough to raise concerns over chemtrails and nuclear radiation leakage (from Fukushima) really ought to consider that the same government which is tasked with covering up the means of your slow death is owned and operated by the agricultural industry, and you have already invited it into your home. In fact, unless you are a bona fide vegan, you have been so trusting of it that you pay it a visit when you open your refrigerator door, or your cupboard and pantry.

Anyone who has enough sense to question what he is told ought to consider that the FDA and USDA regularly thwart even the smallest attempts to establish alternatives to the status quo, even at local levels. With this in mind, the fact that WAPF and similar organizations constitute the controlled opposition ought to be immediately apparent in that they are not penalized or persecuted either for their crimes or for encouraging their followers to engage in criminal behaviors. After all, they are merely marketing what the establishment is selling. The local stores selling their unpasteurized yogurt, on the other hand, serve no benefit to the establishment. Busting them just gives the public a reason to think the FDA is doing its job.

The same goes for the “paleo” fad: this kind of paradigm does not simply create itself out of thin air, but develops as a *response* to the growing awareness and concern over information which would otherwise have people making significant changes to how they spend their incomes, and which ultimately has the capacity to undermine the authority of the government itself, as the government is theoretically charged with protecting the citizenry, but in reality only exists to keep it misinformed and otherwise oppressed. The fact that safety precautions do so little to render products safe for consumption begs the question of conspiracy and collusion between producers and government officials. After all, it is not as though the government is unaware of the scientific research—it has funded it!

Robert Kradjian, a surgeon from the San Francisco area, addresses the ineffectiveness of safety precautions and other issues (such as the proposed solution espoused by the controlled opposition) in the famous open letter to his followers, as quoted by Cohen:

Let's just mention the problems of bacterial contamination. Salmonella, E. coli, and staphylococcal infections can be traced to milk. In the old days tuberculosis was a major problem and some folks want to go back to those times by insisting on raw milk on the basis that it's "natural." This is insanity! A study from UCLA showed that over a third of all cases of salmonella infection in California, 1980-1983 were traced to raw milk. That'll be a way to receive good old brucellosis again and I would fear leukemia, too. (More about that later). In England and Wales where raw milk is still consumed, there have been outbreaks of milk-borne diseases. The *Journal of the American Medical Association* (251: 483, 1984) reported a multi-state series of infections caused by *Yersinia enterocolitica* in pasteurized whole milk. This is despite safety precautions. Robert Kradjian¹⁰³

As for why milk itself is extremely counterproductive to nutrition and overall health, Kradjian examined the available evidence and reported his findings as a “horror story.” According to Kradjian, there was no evidence in the early 1990s from the medical archives that milk is an excellent food, and a plethora of research evidencing the fact that it causes a multitude of diseases.

I believe that there are three reliable sources of information. The first, and probably the best, is a study of nature. The second is to study the history of our own species. Finally we need to look at the world's scientific literature on the subject of milk.

Let's look at the scientific literature first. From 1988 to 1993 there were over 2,700 articles dealing with milk recorded in the "Medicine" archives. Fifteen hundred of these had milk as the main focus of the article. There is no lack of scientific information on this subject. I reviewed over 500 of the 1,500 articles, discarding articles that dealt exclusively with animals, esoteric research and inconclusive studies.

How would I summarize the articles? They were only slightly less than horrifying. First of all, none of the authors spoke of cow's milk as an excellent food, free of side effects and the "perfect food" as we have been led to believe by the industry. The main focus of the published reports seems to be on intestinal colic, intestinal irritation, intestinal bleeding, anemia, allergic reactions in infants and children as well as infections such as salmonella. More ominous is the fear of viral infection with bovine leukemia virus or an AIDS-like virus as well as concern for childhood diabetes. Contamination of milk by blood and white (pus) cells as well as a variety of chemicals and insecticides was also discussed. Among children, the problems were allergy, ear and tonsillar infections, bedwetting, asthma, intestinal bleeding, colic and diabetes. In adults, the problems seemed centered more around heart disease and arthritis, allergy, sinusitis, and the more serious questions of leukemia, lymphoma and cancer. ...

Milk is not just milk. The milk of every species of mammal is unique and specifically tailored to the requirements of that animal. For example, cow's milk is very much richer in protein than human milk. Three to four times as much. It has five to seven times the mineral content. However, it is markedly deficient in essential fatty acids when compared to human mothers' milk. Mothers' milk has six to ten times as much of the essential fatty acids, especially linoleic acid. (Incidentally, skimmed cow's milk has no linoleic acid.) It simply is not designed for humans.

Food is not just food, and milk is not just milk. It is not the proper amount of food but the proper qualitative composition that is critical for the very best in health and growth. Biochemists and physiologists—and rarely medical doctors—are gradually learning that foods contain the crucial elements that allow a particular species to develop its unique specializations.

Clearly, our specialization is for advanced neurological development and delicate neuromuscular control. We do not have much need of massive skeletal growth or huge muscle groups as does a calf. Think of the difference between the demands made on the human hand and the demands made on a cow's hoof. Human newborns specifically need critical material for their brains, spinal cord and nerves.

Can mother's milk increase intelligence? It seems that it can. In a remarkable study published in the *Lancet* during 1992 (Vol. 339, pp. 261-264), a group of British workers randomly placed premature infants into two groups. One group received a proper formula, the other group received human breast milk. Both fluids were given by stomach tube. These children were followed up for over 10 years. In intelligence testing, the human milk children averaged 10 IQ points higher! Well, why not? Why shouldn't the correct building blocks for the rapidly maturing and growing brain have a positive effect?

In the *American Journal of Clinical Nutrition* (1982) Ralph Holman described an infant who developed profound neurological disease while being nourished by intravenous fluids only. The fluids used contained only linoleic acid—just one of the essential fatty acids. When the other, alpha linoleic acid, was added to the intravenous fluids the neurological disorders cleared.

In the same journal five years later, Bjerve, Mostad and Thorsen, working in Norway found exactly the same problem in adult patients on long term gastric tube feeding.

In 1930, Dr. G.O. Burr in Minnesota working with rats found that linoleic acid deficiencies created a deficiency syndrome. Why is this mentioned? In the early 1960s pediatricians found skin lesions in children fed formulas without the same linoleic acid. Remembering the research, the addition of acid to the formula cured the problem. Essential fatty acids are just that and cow's milk is markedly deficient in these when compared to human milk. Robert Kradjian¹⁰⁴

Anecdotal evidence of viral and bacterial infections aside, there are a plethora of reasons why cow milk is even more toxic to the human body than meat or other species' milk, which all converge on the conclusion that milk and dairy products induce an autoimmune response. That is, many symptoms of disease are evidence of the toxicity of cow milk to humans, whether or not the cause is formally recognized on a case-by-case basis. Three-fourths of the human race cannot digest lactose,¹⁰⁵ the main carbohydrate of cow milk, a condition commonly known as lactose intolerance. Knowing this, it is folly to suppose that it is healthy to the other quarter of our species. Frank Oski, the late chief of pediatrics at Johns Hopkins School of Medicine and senior editor of *Principles and Practices of Pediatrics*, the standard textbook for pediatrics training in the US, explained that the difference is not so much that children lose the ability to digest lactose when they are weaned, by some unknown mechanism, but that they should not be drinking the milk of another species to begin with, because our bodies are not suited to it at *any* age.

At least 50 percent of all children in the United States are allergic to cow's milk, many undiagnosed. Dairy products are the leading cause of food allergy, often revealed by diarrhea, constipation, and fatigue. Many cases of asthma and sinus infections are reported to be relieved and even eliminated by cutting out dairy. The exclusion of dairy, however, must be complete to see any benefit. Frank Oski¹⁰⁶

By one month of age, most formula-fed infants develop two or more symptoms of allergic rejection to cow milk proteins.¹⁰⁷ About 50-70% of these infants develop rashes or other skin symptoms, 50-60% develop gastrointestinal symptoms, and 20-30% develop respiratory symptoms.¹⁰⁸ Furthermore, it causes constipation and has a significant and adverse effect on the developing immune system,¹⁰⁹ which is to say that it leads to autoimmune diseases acquired right from infancy.

Most of us are well aware as children of the application of casein as glue, though not of its use or its origin, or even its name, but the image of a cow on the label of any Elmer's Glue bottle is not for nothing. Casein, the main protein in cow milk, is a primary cause of mucous and congestion.¹¹⁰ The sticky, clogging effect which it has in mucous production in the bronchial tubes is what causes asthma.¹¹¹ Other allergic symptoms of milk consumption include earaches, headaches, Irritable Bowel Syndrome (IBS), gas, bloating, diarrhea, indigestion, and hives.¹¹² Clinically, the diseases which it induces are more severe: hemoglobin loss, childhood diabetes, heart disease, halitosis, atherosclerosis, arthritis, kidney stones, mood swings, depression, irritability, and allergies.¹¹³

As it is primarily forced on children by parents who do not suspect that it causes disease, and as the correlation between milk consumption and the early onset of these diseases is so clear, the main concern which many responsible physicians have about milk is its administration to children, and with advising parents not to give in to marketing tactics and other social pressures. The American Academy of Pediatrics officially withdrew its longstanding endorsement of milk after world-famous pediatrician Benjamin Spock shocked the world by recanting his position that milk is a near perfect food, which he had held for half a century by that time.¹¹⁴ This was a big deal; throughout his life, Spock's book *Baby and Child Care* sold more copies than any other book except the Bible. Just weeks after his death, the seventh edition of *Baby and Child Care* finally caught up with scientific research and recommended parents feed their children a strict vegetarian diet, a fact which, although completely based on the evidence which Spock had examined, greatly upset the rest of the medical establishment.¹¹⁵

Spock himself had become a strict vegetarian for health reasons, a fact which extended his life several years and enabled him to walk again after having been invalided. By the following year he had already made it his purpose to share his newfound understanding of nutrition, but soberly lamented that the truth of the matter is the bane of the monetary interests controlling our society.

We now know that there are harmful effects of a meaty diet. Children can get plenty of protein and iron from vegetables, beans and other plant foods that avoid the fat and cholesterol that are in animal products. Benjamin Spock¹¹⁶

I want to pass on the word to parents that cow's milk from the carton has definite faults for some babies. Human milk is the right one for babies. A study comparing the incidence of allergy and colic in the breast-fed infants of omnivorous and vegan mothers would be important. I haven't found such a study; it would be both important and inexpensive. And it will probably never be done. There is simply no academic or economic profit involved. Benjamin Spock¹¹⁷

Remarkably, although the American Academy of Pediatrics promptly withdrew its endorsement of cow milk for children under 2, it failed to overcome the economic incentives and to withdraw support for *all* persons of all ages, and it continued to recommend whole milk despite failing to come up with any reason for the decision, even as a baseless pretense. Oski summed up the position of concerned pediatricians in the journal *Pediatrics*.

Why give it at all—then or ever? In the face of uncertainty about many of the potential dangers of whole bovine milk, it would seem prudent to recommend that whole milk not be started until the answers are available. Isn't it time for these uncontrolled experiments on human nutrition to come to an end? ...

It is my thesis that whole milk should not be fed to the infant in the first year of life because of its association with iron deficiency anemia (milk is so deficient in iron that an infant would have to drink an impossible 31 quarts a day to get the RDA of 15 mg), occult gastrointestinal bleeding, and various manifestations of food allergy. I suggest that unmodified whole bovine milk should not be consumed after infancy because of the problems of lactose intolerance, its contribution to the genesis of atherosclerosis, and its possible link to other diseases. Frank Oski¹¹⁸

The American Academy of Pediatrics now advises against giving cow milk to children under 1,¹¹⁹ yet has failed to cite any justification for the cutoff in spite of the fact that lactose

intolerance usually occurs *after* weaning, and the fact that Spock (who had influenced the Academy to make this decision) actually forbade dairy products *after* the age of 2 but not before. The Academy's decision is largely owing to the fact that infants under 1 are at risk of Sudden Infant Death Syndrome (SIDS), which is almost universally thought by pediatricians to be an allergic reaction to milk hormones which causes bronchial wall inflammation, similar to asthma.¹²⁰ As if that is not enough reason to simply outlaw it once and for all, and to charge parents whose children die of SIDS with negligent homicide (as a young vegan couple were imprisoned in France for the death of their child due to alleged B₁₂ deficiency), there is more. Infants drinking formula from cow milk are 14 times more likely to die from diarrhea-related complications and 4 times more likely to die of pneumonia than are breast-fed babies.¹²¹

Perhaps the greatest fear among concerned parents is childhood diabetes, which is really no different from the other types. Such parents will do well to recognize that the cause of diabetes is basically imbibing cow milk. Milk proteins stimulate the production of antibodies which, in turn, destroy the insulin-producing pancreatic cells.¹²² (In other words, insulin-dependent diabetes mellitus is caused by milk/dairy protein antibodies damaging or destroying the cells which produce insulin.) The introduction of cow milk in babies 3 months and younger often results in complete insulin deficiency, which demonstrates an absolute cause and effect relationship.¹²³ This type of diabetes often leads to blindness, kidney disease and heart disease.¹²⁴

Simply put, diabetes is insulin resistance (the cells blocking insulin) due to malnourishment, or insulin deficiency (the cells not taking in insulin) due to damage to the pancreatic cells which produce it, due to malnourishment. Insulin, a peptide endocrine hormone (meaning it is produced in one gland to be used elsewhere in the body), is released in order to enable the body's cells to convert glucose (a simple sugar) into energy. The first of the two phases of insulin release is triggered when blood glucose level is increased by the absorption of plant foods into the blood stream, without which the body becomes malnourished and will eventually die.¹²⁵ In other words, eating plant foods (the source of glucose) facilitates insulin secretion and insulin reception, which are vital to every aspect of metabolism and cell survival. The role of animal proteins in insulin deficiency will be discussed further on.

During the second insulin release phase, glucose enters the insulin-producing beta cells, triggering the cells' allowance of calcium into them and forcing the insulin out. This is essentially how calcium is removed from the bloodstream by pancreatic cells, starting a cascade to other cells in the body which take in the calcium and glucose from the blood stream delivered by the insulin. If the glucose cannot make it in due to insulin resistance or deficiency, the calcium remains in the bloodstream and finds its way to deposit locations where it is bonded (by casein—remember, casein is glue) with LDL cholesterol (which is conspicuously absent from plant foods) to form arterial plaques, thus contributing to atherosclerosis, and therefore heart disease. (This is essentially why LDL is indirectly associated with heart disease, but why no cause and effect relationship can be demonstrated. Cholesterol only forms arterial plaques when it is bonded with calcium and certain proteins. All three are present in abundance in cow milk.) Furthermore, osteoporosis, or the weakening of the bones due to depletion of calcium from cells, is due to poor calcium absorption. (The body automatically compensates by drawing it out of the cells, just as it compensates for glucose deficiency when it is not being fed carbohydrates, by synthesizing it from stored glycogen.)

The body needs magnesium (virtually absent in meat and dairy, and in abundance in leafy green vegetables, as the central atom of chlorophyll molecules) to absorb calcium. Without it, the

body only absorbs about 25%; the rest is used to build atherosclerotic plaques, and leads to kidney stones, arthritis and pseudogout.¹²⁶ So diabetes, atherosclerosis and osteoporosis are all direct results of consuming animal proteins rather than plant foods.

Although one in four women in America will have clinically diagnosed osteoporosis at some point, humans are the only animals with an osteoporosis problem.¹²⁷ This plainly shows that we are not eating what we were designed to eat, like every other species on Earth does. Atherosclerosis alone accounts for the two leading causes of death in the United States (heart attacks and strokes). Diabetes would certainly be a competitor as well, but for the fact that insulin is synthesized and administered to diabetics—from pig serum.¹²⁸

The other major life-threatening health concern for most people, of course, is cancer. All cancer cells rely on a growth hormone called insulin-like growth factor 1 (IGF-1) to grow, and result from an error in cellular replication.¹²⁹ Cancer initiation occurs when cells die from exposure to toxins or radiation and are replaced by cancer cells. Genetic mutations, including those brought about metabolically, are caused by mRNA transcription failure when new cells are created. The toxic agents which bring about these changes are called mutagens. After the process has been initiated, hormones cause foci and tumors by causing those cells to replicate quickly, before the immune system can dispose of them.

Mutagens cause changes to the DNA that can affect the transcription and replication of the DNA, which in severe cases can lead to cell death, called necrosis. All genetic mutations are inherently harmful; those that cause cancer or are thought to cause or contribute to its genesis are called carcinogens. A mutagen produces mutations in the DNA, and deleterious mutation can result in aberrant, impaired genes, or loss of function for a particular gene. Accumulation of mutations may then lead to cancer.¹³⁰ Changes in genetic expression are the smoking gun for proving that genetic mutations, including those brought about metabolically, cause cancer.

There are several types of mutagens, most of which are toxic substances, but radiation, as well as infectious viruses and bacteria, can also cause mutations by disrupting genetic functions. All carcinogens cause DNA damage and reduce the efficiency of the body's DNA repair systems. Our main concern here is reactive oxygen species (ROS), which are DNA reactive chemicals which cause cell damage and have mutagenic properties. ROS form as a natural by-product of the normal metabolism of oxygen and have important roles in cell signaling.¹³¹

Following apoptosis (programmed cell death, which often results from ROS damage), dying cells need to be disposed of before their remains can spill out and damage other cells. The immune system's mechanism for engulfing the dead cell remains is called phagocytosis. Phagocytes then take them up into the surrounding tissues in a process called efferocytosis, which is comparable to dead cell burial. Defects in apoptotic cell clearance are usually associated with impaired phagocytosis of macrophages (a type of phagocyte which basically eats up dead cell debris and foreign pathogens in order to protect other cells). Accumulation of apoptotic cell remains causes (or rather, characterizes) autoimmune disorders.¹³²

Put simply, metabolically-initiated cancers develop as a result of faults in apoptotic cell clearance due to elevated levels of oxidative stress (that is, more than the individual cells can handle, and more than the immune system can compensate for), leading to cell death, followed by transcription errors in new replacement cells. There are more stages of cancer than this one, as we will describe later, but for now it suffices to describe the initiation. In fact, all stages of cancer are caused by ingestion of animal proteins; initiation is the only one which can be caused

by other factors. (Our supposition regarding the role of phagocytosis is that autoimmune deficiency caused by metabolic factors increases the chances of apoptotic cell remains damaging other cells. We do not claim to know whether apoptotic cell debris has a direct effect on transcription failure, but this would explain how damaged cell DNA from dead cells finds its way into surrounding cells.)

In plants, electron transport chains (ETCs) extract energy from sunlight in photosynthesis. In other organisms, energy is extracted from plants (and other organisms) by way of redox reactions, such as the oxidation of sugars, in a process called respiration. In mitochondria (the parts of the cell which do the work to synthesize the energy), the conversion of oxygen to water is required to generate the proton gradient needed to generate energy as adenosine triphosphate (ATP) through hydrogen oxidation.¹³³ Electrons which do not run the whole course of the ETC can leak to oxygen, resulting in the formation of free-radical superoxide.¹³⁴ The free radicals superoxide and nitric oxide (the “killer” molecule produced from the amino acid arginine by macrophages if they do not produce regenerative ornithine molecules instead) and their reaction products regulate many processes, such as control of vascular tone and therefore blood pressure. They also play a key role in the metabolism of various biological compounds.¹³⁵

The long term effects of ROS are the results of damage to DNA, which causes aging. Severe oxidative stress can cause cell death and even moderate oxidation can trigger apoptosis, while more intense stresses may cause necrosis.¹³⁶ Oxidative stress is thought to be involved in the development not just of cancer, but of atherosclerosis, heart failure, myocardial infarction (heart attack), fragile X syndrome, sickle cell disease, lichen planus, vitiligo, autism, and others.¹³⁷

Basically, superoxide is produced by the body’s immune system in large quantities by the enzyme NADPH oxidase for use in oxygen-dependent killing mechanisms of invading pathogens, including cancer cells. Mutations in the gene coding for the NADPH oxidase cause an immunodeficiency syndrome called chronic granulomatous disease (CGD), characterized by extreme susceptibility to infection. Cumulative oxidative stress and disrupted mitochondrial respiration have been strongly implicated in the pathogenesis of neurodegenerative diseases such as Lou Gehrig’s disease (MND or ALS), Parkinson’s disease, Alzheimer’s disease and Huntington’s disease. This explains why vegans have better mental faculties than omnivores, as we will see from differences in ROS factors in a moment.

Oxidative stress is largely responsible for cardiovascular disease, as oxidation of LDL in the vascular endothelium is a precursor to plaque formation. It also plays a role in the ischemic cascade, including both strokes and heart attacks, due to oxygen reperfusion injury following hypoxia. It has also been implicated in both diabetes and chronic fatigue syndrome (CFS), and contributes to tissue injury following irradiation and hyperoxia (and is therefore crucial to carcinogenesis). Along with its role in carcinogenesis, it also promotes cancer proliferation, invasiveness and metastasis.¹³⁸

In animal studies, oxidative stress has been implicated in the pathogenesis of cardiomyopathy (heart disease), neurodegenerative diseases, lactic acidosis, reduced lifespan, liver cancer, muscle atrophy, cataracts, thymic involution (the shrinking of the thymus, an integral part of the immune system, a condition which is severely aggravated by hormonal activity), haemolytic anemia, and a very rapid age-dependent decline in female fertility.¹³⁹ The

harmful effects of ROS are typically damage to DNA, lipid peroxidation (oxidations of polyunsaturated fatty acids in lipids), oxidations of amino acids in proteins, and oxidatively inactive specific enzymes by oxidation of co-factors. Fatty acids and amino acids are thus the active agents of oxidative stress.¹⁴⁰

ROS are not inherently bad for the body; they are constantly generated and eliminated by the body and are required to drive regulatory pathways. Under ideal metabolic conditions, cells control ROS levels by balancing ROS generation and elimination, but under oxidative stress conditions, excessive ROS can damage cellular proteins, lipids and DNA, leading to fatal lesions in cells that contribute to carcinogenesis. This is evidenced by the fact that cancer cells exhibit greater ROS stress than normal cells do, partly due to oncogenic stimulation, increased metabolic activity and mitochondrial malfunction,¹⁴¹ all of which can and often do result from poor nutrition by way of consumption of animal proteins, as evidenced by the fact that fatty acids and amino acids are the agents of oxidative stress. So when meat-eaters say “Where will (or do) you get your protein?” when you tell them you are a vegan, they may as well be saying “Where will you get your cancer?” In fact, oxidative stress can be induced externally as surely as internally, which demonstrates how fragile we really are; both exogenous and endogenous ROS have been shown to enhance proliferation of cancer cells.¹⁴²

Signal transduction is a mechanism in which the cell responds to a signal from its environment (usually a hormone) by activating several proteins and enzymes that will give a response to the signal. An example of this is insulin reception, which is stimulated by insulin acting on the class II receptor tyrosine kinase (RTK). (RTKs are the cell receptors.) Feedback mechanism can entail either positive or negative feedback from the cell. In negative feedback, the pathway is inhibited and the final result of the pathway is reduced or limited. In positive feedback, the transduction pathway is promoted and stimulated to produce more of the thing which the signal was designed to stimulate production of.¹⁴³

The function of a signal transduction pathway is based on extra-cellular signaling that in turn creates a response which causes other subsequent responses, creating a chain reaction called a cascade. During the course of signaling, the cell uses each response for accomplishing some kind of purpose.¹⁴⁴ When electrons leak and create reactive oxygen species accidentally, they essentially become purposeless, and the body does not know what to do with them. The ROS become Trojan horses; the body largely accepts them as parts of itself and allows them to function normally, even though they will only bring calamity to the cells if they are not disposed of properly. After growth factor stimulation of RTKs (which we will discuss in a moment), ROS can trigger activation of signaling pathways involved in cell migration and invasion. This is how cancer proliferates.¹⁴⁵

Autocrine signaling (in which a cell secretes a hormone or chemical messenger that binds to autocrine receptors on that same cell, leading to changes in the cell) plays multiple critical roles in cancer activation, and in providing self-sustaining growth signals to tumors.¹⁴⁶ Without autocrine production of growth and survival factors (i.e. IGF-1), called autocrine agents, the tumors would neither grow nor survive. Normally, the Wnt signaling pathway leads to stabilization of β -catenin through inactivation of a protein complex containing the tumor suppressors APC and Axin. Degradation of the autocrine Wnt signaling pathway via mutations in APC and Axin allows the growth of tumors via the growth factor (IGF-1) and growth hormone (GH) pathways.¹⁴⁷ This is critical to understanding how tumors develop, and what the role of animal proteins is in cancer proliferation.

The Wnt signaling pathway also plays a major role in the pathogenesis of diabetes, atherosclerosis, osteoporosis and other diseases. Insulin causes upregulation of glucose transporters in the cell membrane in order to increase glucose uptake from the blood, a process which is partially mediated by activation of Wnt/ β -catenin signaling, which can increase a cell's sensitivity to insulin. In particular, Wnt10b is a Wnt protein shown to increase this sensitivity in skeletal muscle cells.¹⁴⁸ In other words, Wnt/ β -catenin signaling increases efficiency of glucose metabolism, as it is designed to do, while failure results in muscular dystrophy.

The noncanonical Wnt/calcium pathway regulates calcium release from the endoplasmic reticulum (ER) in order to control intracellular calcium levels. Malfunction of this pathway due to chemical imbalances or to degeneration may therefore lead to hypercalcemia or hypocalcemia.¹⁴⁹ Wnt signaling is involved in insulin sensitivity, so malfunctioning of its pathway has been implicated in the development of Type II diabetes. More importantly, Wnt signaling is also a strong activator of mitochondrial biogenesis, which leads to increased production of ROS. ROS-induced damage can cause the development of acute hepatic insulin resistance, or injury-induced resistance. Mutations in Wnt signaling-associated transcription factors are also linked to increased susceptibility to Type II diabetes.¹⁵⁰

The insulin transduction pathway is influenced by fed and fasting states, stress levels, and by other hormones. When carbohydrates are consumed, digested and absorbed, the pancreas senses the rise in blood glucose concentration and releases insulin to promote an uptake of glucose from the blood stream. When insulin binds on the cellular insulin receptor, it leads to a cascade of processes that promote the usage of or (less commonly) the storage of glucose in the cell.¹⁵¹ The glucose that is isolated is sent to the mitochondria to make ATP, while excess glucose is stored in the cell as glycogen, the cell's energy reserve.¹⁵²

As glucose increases, production of insulin increases, which thereby increases the utilization of the glucose, which maintains the glucose levels in an efficient manner and creates an oscillatory behavior.¹⁵³ It is perfectly evident from this that insulin's role is more of promoting the usage of glucose in the cells rather than neutralizing or counteracting it.¹⁵⁴ What this means, essentially, is that the only foods which are fit for human consumption for turning fuel into energy are those with glucose (i.e. plant foods), while an abundance of fats, fatty acids and amino acids decrease metabolic efficiency while simultaneously enabling the pathogenesis of every degenerative disease. All that remains to be shown is the role which growth factors play in disrupting the metabolism of glucose, and which foods contain or stimulate the production of these hormones, in order to diagnose the cause of all non-infectious disease.

This diagnosis and its prognosis are even direr than they first appear on the surface due to the general failure to recognize the onset of disease prior to the manifestation of obvious symptoms. Obesity by itself is proof positive of the *late* stages of degenerative disease, not a "risk factor," as it results from metabolic deficiency, which results, in turn, from eating the wrong things. Consider, therefore, that one out of three Americans over the age of 20 is clinically obese, and two out of three are overweight.¹⁵⁵

On November 8, 1994, the New York Times published a story (written by Gina Kolata) which revealed:

- 1) There is good reason to believe that many very early cancers never become clinically significant.

- 2) Although 1 percent of women between the ages of 40 and 50 are diagnosed with breast cancer, autopsy studies reveal that 39 percent of women in that age group have breast cancer.
- 3) 46 percent of men between the ages of 60 and 70 have prostate cancer although only 1 percent are clinically diagnosed.
- 4) Virtually all people over 50 have thyroid tumors.
- 5) Cancerous tumors are the ones that have somehow thrown off the usually tight genetic controls on unwanted growth.

Robert Cohen¹⁵⁶

If the average life expectancy *with* modern medicine is about 80 years,¹⁵⁷ then clearly we are a long way off from the 120-year lifespan, much less the near-1000 lifespan that our ancestors attained, and everyone across the board dies prematurely. If practically everyone over the age of 50 has a thyroid tumor, then clearly the common factor is poor regulation of endocrine hormones intended to aid metabolism, due to chronic malnutrition and chronic inflammation due to allergic reactions, and therefore to degenerative disease.

Hormones attach to and work on certain types of cells or cell parts to elicit specific responses from them, in a process called binding. Some of these hormones (the human growth hormone and the adrenal hormone epinephrine in particular) have harmful effects when produced in abundance, but the body compensates for this by producing other hormones to keep them in balance. Animal products can affect the pituitary gland and the hypothalamus, which may lead to poor growth and development, and although there are other factors to consider for human growth and development, diet is by far the most important.

In spite of the dairy industry's success in convincing everyone that milk is needed for growth, most people do not even reach their genetic height. Stress is another important factor that is known to cause variation in the levels of GH and IGF-1 in circulation, and animal products are known to increase stress levels, along with these growth hormones.¹⁵⁸ As we said earlier, an increase in meat and dairy consumption has been associated with premature onset of adolescence, for instance, in a University of Brighton study published in the journal *Public Health Nutrition*.¹⁵⁹ Elevated estrogen levels, from consumption of dairy especially, increase the risk of cancer and also lead to the early closure of growth plates.

Basically, every hormone which has negative side effects in abundance has an inhibiting hormone designed to prevent damage to the body, and every hormone which does not have negative side effects does not have an inhibitor. These hormones which the body is designed to not let run amok are temporary measures, often emergency response mechanisms, but with some exceptions. (Corticotropin deficiency, for instance, can cause hypoglycemia and hepatitis.) Ideally, they should be virtually absent from the bloodstream, especially in adults. So the inhibiting hormones are evidence of which hormones you do not want in your body. The adult inhibiting hormones are:

Somatostatin, the antagonist of growth hormone-releasing hormone (GHRH, a.k.a. growth-hormone-releasing factor or GHRF).

Dopamine, the inhibitor of prolactin (PRL, a.k.a. luteotropic hormone or LTH), best known for its role in lactation.

Glucocorticoids (GCs), the inhibitors of corticotropin-releasing hormone (CRH), the body's response to stress and depression, known especially for its role in Alzheimer's.

Anti-Müllerian hormone (AMH), or Müllerian inhibiting factor or Müllerian inhibiting hormone, the inhibitor of thyrotropin-releasing hormone (TRH) and therefore another inhibitor of prolactin, as well as of thyroid-stimulating hormone (TSH).

Galanin, which modulates and inhibits action potentials in neurons, such as insulin release in pancreatic beta cells.

Inhibin, the inhibitor of follicle-stimulating hormone (FSH), a glycoprotein which regulates the body's development, growth, pubertal maturation and reproductive processes—inhibin also therefore effectively inhibits testosterone, though testosterone increase is not known to be inherently harmful to the body, even though it certainly could be considered to be harmful to the mind and soul as a major factor in aggression.

Progestogens, which basically inhibit lactation and other reproductive functions outside the context of pregnancy (which they maintain and regulate), but this is an oversimplification.

Secosteroid, the active form of vitamin D₃, which increases absorption of calcium and phosphate from the gastrointestinal tract and kidneys, while therefore inhibiting release of parathyroid hormone (PTH). When blood calcium level is too low, PTH causes it to increase by targeting bone, the intestines and the kidneys. Secosteroid is therefore integral to the prevention of osteoporosis and other concerns related to calcium or phosphate deficiency.

There are other secondary counter-regulatory functions besides these (e.g., insulin secretion is regulated both by glucagon and by epinephrine), but the major inhibiting functions are basically why the inhibiting hormones exist. These inhibiting hormones all perform necessary functions that are essential to overall health. The hormones which they inhibit do the same, but the role of the inhibiting hormones is to keep the others in proper balance. Too much of any of these hormones is what causes degenerative disease. So let us briefly examine the functions of the inhibited hormones in order to show how proper balance is necessary for health, and how imbalances induced by diet lead to disease and death.

Glucagon is released by alpha cells in the pancreas when glucose levels in the blood are low, in order to stimulate the liver to release glucose to the blood stream, a process called gluconeogenesis. It also works with epinephrine (adrenaline) to stimulate the breakdown of glycogen stores to create glucose, a process called glycogenolysis. This is the effect of malnutrition (poor glucose nourishment) which leads to diabetes.

Insulin is released by beta cells in the pancreas when glucose and amino acid levels in blood are rising. It increases the rate of glucose uptake and metabolism. As insulin and glucagon are antagonists, hyposecretion due to malnutrition results in diabetes.

Parathyroid hormone is produced by the chief cells of the thyroid gland. When calcium levels in the blood fall to dangerous levels, it causes an increase by targeting bone, the intestines and the kidneys, which leads to osteoporosis. Hyperparathyroidism results in hypercalcemia, and hypoparathyroidism results in hypocalcemia. Hypoparathyroidism may become irreversible due to chronic magnesium deficiency (i.e. absence of leafy green vegetables in diet); PTH is inhibited by both hypomagnesemia and hypermagnesemia. (This is why many omnivores suffer from severe bone wasting and most develop thyroid tumors later in life.)

Calcitonin is produced by the parafollicular cells of the thyroid gland in response to rising calcium levels in the blood. It depresses calcium levels by inhibiting bone matrix resorption and enhancing calcium deposit in bone. As parathyroid hormone and calcitonin are antagonists, calcitonin prevents and counteracts osteoporosis.

Somatotropic hormone, or somatotropin or growth hormone (GH), stimulates growth of all body tissues, especially skeletal muscle and bone. It may act directly, or indirectly via insulin-like growth factors (IGFs) by mobilizing fats, stimulating protein synthesis and inhibiting glucose uptake and metabolism. Secretion is stimulated by growth hormone-releasing hormone (GHRH), which is inhibited, in turn, by growth hormone-inhibiting hormone (GHIH), or somatostatin. Hypersecretion causes gigantism in children and acromegaly in adults, and hyposecretion in children causes pituitary dwarfism.

Somatostatin, or growth hormone-inhibiting hormone (GHIH), is the inhibitor and antagonist of GHRH, and therefore of GH, as well as of glucagon, and of thyroid-stimulating hormone (TSH). As an overactive or underactive thyroid means poor long-term metabolic regulation, somatostatin is the most important hormone in the body, and by far the most essential to disease prevention. It also reduces smooth muscle contractions and blood flow within the intestine, inhibits release of insulin from beta cells and glucagon from alpha cells, and suppresses the exocrine secretory action of the pancreas. Beyond this, somatostatin also suppresses release of gastrin, cholecystokinin (CCK), secretin, motilin, vasoactive intestinal peptide (VIP), gastric inhibitory polypeptide (GIP), and enteroglucagon in the gastrointestinal system, while lowering gastric emptying rates. (The amount of time that food spends in the gastrointestinal system for reasons other than constipation is a clear indication of how nutritious it is. The longer it stays there, the more useful it is to the body in terms of vitamin and mineral absorption. Foods that are toxic lower pH, in order that they can be digested quickly, because they need to be processed quickly; somatostatin is evidently designed to neutralize the hormonal effects of animal proteins in order to make them digestible, as it is induced by low pH. In other words, your body produces it as an autoimmune response when acidic foods are absorbed into the blood stream. Eating alkaline fruits and vegetables increases metabolic efficiency, thereby eliminating both the need to produce somatostatin, and the diet-induced growth factors it is designed to work against, which are in meat and dairy products. Conversely, it also fails in its task when milk is consumed, because milk buffers gastric pH, so the growth factors both in milk and in meat digested at the same time as milk counteract the body's normal secretion of somatostatin. This is one of the main reasons that milk is the perfect pathogen, because it circumvents the body's main immune response and delivers its toxicity with very little hormonal inhibition.)

Glucocorticoids are a class of steroid hormones produced in the adrenal cortex that regulate the metabolism of glucose and stimulate gluconeogenesis. They are part of the feedback mechanism in the immune system that turns immune activity (inflammation) down. Consequently, they are used as over-the-counter medications to treat inflammation brought about by allergies (especially food allergies). However, this use is counterproductive to health, and actually contributes to disease by weakening the immune system rather than aiding autoimmune response mechanisms. (This is exactly the point of administration; in the minds of those taking medications, treatment of the symptoms obviates the need to remove the cause of the illness. For some odd reason, this is seen as preferable to removing the poison that the body rejects.) Like calcitonin, glucocorticoids inhibit glucose uptake in muscle and adipose tissue and stimulate fat breakdown in adipose tissue. (In other words, it causes the body to focus its immunological and digestive

efforts on the source of the harm to itself—namely, the animal proteins—by switching from glucose metabolism to glucose synthesis from stored fats.)

Epinephrine, a.k.a. adrenaline, is another adrenal hormone which, like glucocorticoids, act on nearly all body tissues, along with its previously discussed role as a neurotransmitter. High levels of epinephrine cause smooth muscle relaxation in the airways, leading (temporarily) to greater muscle strength, but also to contraction of the smooth muscle that lines most arterioles, thus posing a risk for those with arteries that are already constricted by plaque buildup. (This is why someone can have a heart attack by being frightened.) Epinephrine's binding to receptors triggers a number of metabolic changes, ranging from inhibition of insulin secretion by the pancreas to stimulation of glycogenolysis in the liver and muscle, and of glycolysis in muscle, as well as inhibition of glucagon secretion in the pancreas, among other things. Together, these effects lead to increased blood glucose and fatty acids, providing substrates for energy production within cells throughout the body. Put another way, epinephrine has roughly the same effect on the whole body (especially muscles) as glucagon does on the liver, and is an emergency response to produce energy quickly in survival situations to compensate for sharp increases in energy output.

These are the main hormones that are inhibited by other hormones, and therefore the ones we would expect to see as disease markers when levels are persistently elevated. (Epinephrine, for example, can cause high blood pressure, which is associated with coronary heart disease.) Now, we have mentioned the importance of growth factors in the pathogenesis of diseases (and especially of the proliferation of tumors) several times. The most important of these are the human growth hormone (GH) and its proxies, the insulin-like growth factors (IGFs), especially IGF-1. IGFs are named for their shape, which resembles that of insulin, and which enables them to interact with insulin receptors on cells, albeit at a much reduced capacity compared to insulin. Every enzyme is like a complex key designed to fit with a specific lock (a protein) to which it binds; every hormone (which is an enzyme) is like a key designed to fit the lock of the receptors of the body's cells. IGFs essentially trick the insulin receptors because of their insulin-like shapes, leading to all kinds of metabolic complications.

Local production of IGFs, which takes place in the liver, appears to be important for producing acute metabolic and long-term, growth-promoting effects. In vivo, bolus injections of IGF-1 and IGF-2 cause insulin-like effects on glucose homeostasis and metabolism, but no effect on lipid synthesis.¹⁶⁰ These IGFs function primarily as a tumor progression factor via the autocrine and endocrine mechanisms discussed above.¹⁶¹ IGF-BP (IGF binding protein) activity is significantly higher in cancer extracts, suggesting that higher IGF-BP activity in cancer tissue is involved in regulating growth of thyroid papillary carcinoma cells.¹⁶² MCF-7 (the most famous and widely studied breast cancer) cells proliferate in response to nanomolecular concentrations of IGF-1 and IGF-2.¹⁶³

GH and its agents do not discriminate between cells; they cause all cells (including cancer cells) to reproduce.¹⁶⁴ Children and adolescents are more at risk because their bodies produce more growth hormones. (Drinking milk as a child means greatly accelerated cancer growth, which is essentially why children tend to be so susceptible to leukemia.) Get cancer from eating the wrong things or from prolonged exposure to toxic chemicals (oxidative stress), and you cause tumors by adding growth hormones to the mix; stop growth hormones, and you stop tumor growth, and therefore the threat of cancer, altogether. Antioxidants are not even necessary: simply fasting can slow (if not stop) rapid cancer proliferation.

As we have said, hormones are complex chemical compounds designed to carry out specific functions. So it would be truly remarkable if any hormone was found to exist as identical between two or more species. In fact, the only one known to exist that is the same between multiple species is the growth hormone of humans, which we have in common with cows. When we drink cow milk, we are taking the most powerful growth hormone which our bodies naturally produce,¹⁶⁵ just as if we were drinking human milk, except that it is a hormone designed to turn a 90-pound calf into a 800-pound cow in just 13 months.¹⁶⁶ This, in a nutshell, is why so many people are obese.

Bovine somatotropin (BST) or bovine growth hormone (BGH) is mediated by IGF-1 and IGF-1 receptors in humans. As IGF-1 is identical in cows and humans, it is assumed that that IGF-1 which allows BGH to bind/function in cows does the same in humans. So the fact that the growth hormone (BST) intended to turn a calf into a cow binds when it is ingested by humans accounts not only for obesity in humans, but also for diseases related to elevated hormonal levels, particularly breast cancer and prostate cancer.¹⁶⁷

Clark Grosvenor (an endocrinologist) published a review of known hormones and growth factors in milk for the Endocrine Society in 1982: pituitary, hypothalamic, pancreatic, thyroid, parathyroid, adrenal, gonadal and gut hormones (plus growth factors).¹⁶⁸ Evidence of corticosteroids was discovered in milk in 1956; since then hundreds of other proteins and steroid hormones, estrogen, progesterone and calcitonin have been detected. The function of IGF-1 was discovered in 1978.¹⁶⁹ This is probably when Monsanto got the idea to increase milk production by creating their recombinant bovine somatotropin (rBST or rBGH), which was first submitted for FDA approval in 1988.

IGF-1 is a primary mediator of the effects of GH. Production of IGF-1 occurs in the liver and is stimulated by GH, and can be retarded by undernutrition, growth hormone insensitivity, lack of GH receptors, or failures of the downstream signaling pathway.¹⁷⁰ Although it binds to the insulin receptor, as to its own (IGF1R), its potency for activation is only about one tenth that of insulin.¹⁷¹ So clearly it was not actually designed for that purpose.

The fact that IGF-1 signaling has a role in aging is clearly understood, though the details of this role are not. In vitro experiments show that reducing signaling can extend lifespans in many organisms, and this is thought to be the reason why calorie restriction produces anti-aging effects.¹⁷² Fasting can reduce IGF-1 levels rapidly and dramatically,¹⁷³ which is undoubtedly the hidden meaning behind Yahshuah's remark in Matthew 17:21 and Mark 9:29, which we will examine later.

The role of IGF-1 signaling in cancer and diabetes is also inferred from the fact that people with Laron syndrome (dwarfism) have remarkably low rates of both;¹⁷⁴ it was previously thought that administration of IGF-1 might cure Laron syndrome, but people with this genetic disposition do not even have the necessary receptors for growth factors to stimulate. Osteogenic sarcoma typically occurs during adolescent growth spurts and is dependent on signaling through IGF-1 receptors in vitro survival and proliferation.¹⁷⁵ The fact that it works with other hormones to produce tumors is well-accepted and unchallenged by physicians and researchers; for instance, IGF-1 has been shown to facilitate ovarian cancer proliferation, interacting with estradiol to regulate it.¹⁷⁶ When glucagon and GH are combined with rBGH, they augment increased levels of IGF-1 up to twelvefold.¹⁷⁷

The induction of IGF-1 with dexamethasone triggers a 29.5-fold increase in IGF-1 secretion.¹⁷⁸ Dexamethasone is a synthetic glucocorticoid, which, as we have described, is a steroid produced by the adrenal cortex to regulate metabolism of glucose. Dexamethasone is used to treat inflammation from allergies (i.e. to combat the body's immunoreactive attempts to purge itself of food particle pathogens). It is also used in high doses to treat cancer, and to mitigate the side effects of anticancer drugs.¹⁷⁹ Does the huge increase in IGF-1 secretion suggest that eating the flesh of slaughtered animals who are terribly frightened and struggle to break free at the end of their lives, and whose bodies are therefore full of adrenal hormones, greatly increases the risk factor of IGF-1 consumption from milk? If nothing else, it suggests that the drugs used to treat the symptoms of the disease actually aggravate the effects of its cause exponentially.

IGF-1 had been implicated as being critically involved in the aberrant growth of human breast cancer cells as early as 1991. IGF-2 has also been implicated by many studies as having an autocrine regulatory function in breast cancer. One study found a tenfold increase in cancerous mRNA levels in breast cancer cells treated with IGF-1.¹⁸⁰ By the late 1990s, it had been observed to play a significant role in the proliferation of pancreatic cancer cells, and the regulation of glucose metabolism in central nervous system tumors, human colorectal tumors and colon carcinoma cell lines.¹⁸¹ IGF-1 produced locally by thymic and bone marrow cells has been implicated in B- and T-cell lymphopoiesis.¹⁸² It has also been shown to lower hemoglobin counts.¹⁸³

The transcription of IGF-2 genes leads to the production of significant amounts of IGF-2, which stimulate the proliferation of MSRCT (cancerous growths) by interaction with IGF-1 receptors on the cells.¹⁸⁴ IGF-2 acts as an autocrine growth and motility factor in human rhabdomyosarcoma cell lines. (All tumor specimens examined expressed the gene for IGF-2, and this expression was localized to the tumor cells and not to surrounding stroma.)¹⁸⁵ IGF-2 has been associated with hepatocellular carcinoma (the most common type of liver cancer, usually resulting from viral hepatitis infection or cirrhosis),¹⁸⁶ and has been clearly implicated as a growth factor in Wilms' tumorigenesis.¹⁸⁷

The biological effects of IGF-1 are initiated by its binding to the IGF-1 receptor, which is able to transduce mitogenic and metabolic signals, supporting the hypothesis that the IGF-1 receptor is involved in the development of diabetic vascular complications.¹⁸⁸ Only the unbound IGFs seem to have any role in pathogenesis; comparing the amount of unbound IGFs to disease rates would be virtually impossible without examining a wide range of people's diets with a wide range of factors, but this would provide the clearest indication of its exact function in the pathogenesis of each disease that we would then have. The most important cross-segment for this type of study would obviously be lifelong vegans. Nutritional studies that do factor in data from vegans never adequately account for the duration of lifestyle, nor even for how strict the diet actually is.

Age certainly plays a role in IGF-1 levels, as they are inversely proportional to age. One study found that 20-30 year old males have 950 ng/L while 60-year-olds have 410 ng/L.¹⁸⁹ Another found that plasma levels of IGF-1 are highest in 12-year-old girls and 14-year-old boys, with concentrations reaching 2 to 3 times those in adults.¹⁹⁰ In other words, the body produces exactly what it needs for growth spurts. This debunks the notion that milk benefits children and adolescents and establishes that it is harmful for the same reason.

In spite of all this, neither GH nor IGF-1 is inherently destructive or disease-producing, nor are they at all naturally out of proportional balance for health. Rather, they are, like all endogenous hormones, part of the body's self-regulatory systems. The only thing that really matters in terms of hormonal balance (other than stress factors) is exogenous intake. It is the dairy industry and all the people who mindlessly repeat its marketing slogans who believe (or at least profess) that the body does not naturally produce what it needs to sustain itself when sufficient amounts of water and the right foods are consumed, and that we need to throw it out of balance by overconsumption of these disease agents.

That being said, the amount of IGF-1 in humans is about 500,000 ng. A 12-ounce glass of milk has about 3000 ng.¹⁹¹ The number of nanograms of free and unbound IGF-1 (meaning the amount which has the potential to affect the body's delicate hormonal balance) is actually equal to the same amount contained in a 12-ounce glass of "organic" milk.¹⁹² That means there are 3000 ng of free IGF-1 molecules in the human body out of a total of 500,000, yet the FDA, when declaring its decision to approve Monsanto's rBGH, decided that the amount of IGF-1 in cow milk is biologically insignificant.¹⁹³

The premise (or, rather, the excuse) for this line of reasoning, which has been repeated by the establishment again and again since the early 1990s, is that the digestive process breaks down the proteins, so they are not absorbed into the blood stream. This is, of course, patently absurd and, if it were true, would totally defeat the purpose of rBGH administration, not to mention the animal farming industry as a whole. After all, the same reasoning could just as easily be applied to humans, who have the exact same growth hormone as cows, yet no one except the FDA and Monsanto will say that human breast milk has no growth effect on humans, which they only do because admitting that it does is tantamount to admitting the contradiction. Most of us were told, when we were children, to drink our milk because we needed it to help us grow, because that is exactly what the dairy industry told our parents, and what they told them to tell us.

The reason that the notion that milk proteins are not absorbed into the blood stream (upon which the presumed safety of drink cow milk is entirely predicated) is so absurd is that drinking milk coats the stomach and changes the gastric pH from about 1.8-2.0 to about 6, which causes proteins (as well as bacteria) to survive stomach digestion.¹⁹⁴ Animal studies have proved this; in rat experiments, the amount of IGF-1 mRNA in the liver was positively associated with dietary casein and negatively associated with a protein-free diet.¹⁹⁵ With milk buffering the gastric pH, hormones of *all* types survive digestive processes. Consequently, IGF levels in the body may actually increase from drinking a single glass of milk as much as ninefold.¹⁹⁶ Advocates of organic milk would have us believe that conventional milk would be perfectly safe for human consumption if not for Monsanto's addition of rBST and other things such as antibiotics, but the actual difference in IGF-1 levels between organic and conventional is negligible: 2.73 ng/mL in organic versus 3.12 ng/mL in conventional.¹⁹⁷

Furthermore, fat molecules in homogenized milk further protect hormones from breakdown.¹⁹⁸ There is a correlation between nations which homogenize milk and death rates from degenerative heart disease,¹⁹⁹ suggesting that homogenized milk is even worse than regular milk. The reason for this is that fat molecules become one-tenth their original size during homogenization and are therefore more resistant to digestion.²⁰⁰ This suggests that the difference between the toxicological effects of animal fats and the medicinal effects of plant fats is probably reducible to changes in pH, if not sheer quantity or even type. (If fats from fruits and vegetables enter the blood stream along with carbohydrates due to increased pH, then they should not be

toxic because they should not change hormones the way IGF-1 and other factors do.) Fats such as caseins (the main proteins in milk), decreased size of fat globules (as a result of homogenization) increasing cellular permeability, and lowering of gastric pH all contribute to hormonal survival and activity.²⁰¹

Milk was clearly designed so that it would inhibit enzymatic breakdown, in order to give nursing infants of every species exactly what they need to grow. As such, it is also the integral part, where flesh is the contingent part, of the recipe for death, because it is the vehicle for a wide range of biological pathogens, from bacteria and acids to exogenous hormones. So perhaps God knew what he was doing after all when he gave his law to the Israelites and told them that they needed to obey it in order to live. Maybe it was the role which milk plays in protecting other proteins from digestion which caused God to tell the Israelites not to cook a young goat in its mother's milk (Deuteronomy 14:21). Then again, that particular command obviously has to do with the *utter cruelty* of that act, and we only even mention it because Jews and Christians cannot seem to comprehend that God detests murder altogether, even without such blatant moral atrocities as that one.

The substantiation to show that consumption of meat and dairy products is responsible for all degenerative diseases in humans was fairly difficult for us to come up with on our own, though that is what we inferred and concluded from the evidence we examined. It was not until the latter stages of the present book's composition (the rest had already been written) that we delved into this matter deeply enough to find that it had already been covered by the scientific literature, albeit from the myopic perspective of demonizing homogenized milk specifically. The reason for this is that this is still considered scientific heresy, for no other apparent reason than that it would put a lot of pharmaceutical companies and hospitals out of business if it were ever to come to light, not to mention its impact on agriculture.

The main body of literature focuses on the role of a certain enzyme called xanthine oxidase (XO), which is a by-product of oxidation, and therefore already identifiable as a cancer agent. Correlations have been made between consumption of bovine milk xanthine oxidase (BMXO) and atherosclerosis, and between homogenization and the same.²⁰² Presence of BMXO antibodies proves milk proteins survive digestion and are absorbed into the blood stream, contrary to the prevailing wisdom of the dairy industry and the FDA.²⁰³ Not only that, but it also proves that the human body treats BMXO as a toxin, which should be obvious anyway, considering that humans are lactose intolerant.

According to the literature concerning XO's role in pathogenesis, XO causes oxidative stress damage in plasmogen, which is an integral structural and functional component of cell membranes. Plasmogen comprises up to 40% of the protein-lipid bilayer enveloping cells outside the digestive tract, and is abundant in heart muscle, white matter brain cells, the myelin sheath of nerves (including neural axons), skeletal muscle, skin and connective tissue, eye lens and seminal fluid. Its relative absence from the liver, the gall bladder, the bile duct and the inner lining of the small intestine is attributed to endogenous XO activity.²⁰⁴

Lack of plasmogen has been associated with myocardial infarction, and the pain of a heart attack is thought to be the manifestation of enzymatic action on the phospholipid-rich myelin sheath of sensory nerve endings in the heart.²⁰⁵ That is to say that the same thing which causes neurodegenerative disease is also responsible for the pain of a heart attack. The heart attack itself is commonly induced by atherosclerosis. If we apply the same logic to other

maladies, then the damage which XO does to the myelin sheath of other nerve endings is clearly implicated in all types of pain, such as in toothaches brought about from a combination of osteoporosis and bacteria infestation.

Xanthine oxidase is a main generator of reactive oxygen species during inflammation, and is therefore already linked to about 50 individual illnesses, including all the ones we have described.²⁰⁶ Humans consume this enzyme in organ meats like liver and kidney (which are also prized by meat-eaters for their B₁₂ content), but cooking inactivates it. The primary dietary source of active XO is cow milk and its derivatives. One liter of cow milk contains 120 to 180 mg of XO.²⁰⁷

Practically all milk consumed by humans is homogenized. The homogenization process traps XO between the concentric layers of membranes of milk fat liposomes, thereby shielding them from stomach acids, and then, when they are absorbed into the blood stream, from immune system antibodies. Normally, white blood cells destroy XO and other pathogens by phagocytosis, and this function is performed everywhere in the body.²⁰⁸ The body's failure to combat the antigens is therefore due mostly to overload. This would imply a proportional increase of inflammation (and therefore earlier onset of disease) with the amount of milk consumed, and especially with the amount of homogenized milk consumed.

A single glass of homogenized milk (240 ml, or about 8 fl. oz.) is all it takes to neutralize an average amount of hydrochloric acid in the stomach, creating a pH of about 6 (almost neutral, and completely ineffective for digestion). This leaves 75-90% of the XO ingested intact and active upon entering the small intestine.²⁰⁹ Even less inflammatory substances, ingested regularly at lower levels, are likely to cause chronic inflammation, so it is no wonder that everyone who drinks milk experiences acute inflammation and that everyone who drinks it regularly has chronic inflammation.

People who experience inflammatory flare-ups, or parents who see them in their children, may think that the problem is resolved once the inflammation dies down, but in fact the flare-ups are only signs of chronic inflammation, during which the cell membranes are at greater risk of quick destruction. Naturally, such episodes will be more indicative of chronic inflammation in a case where the individual is not reacting to a known food allergy. Furthermore, lesions can be either internal or external, and there is no reason to assume that problems with the bowels and kidneys (such as occult gastrointestinal bleeding or elevated levels of ketone bodies—both clear indicators of chronic inflammation resulting from consumption of animal proteins instead of plant proteins and carbohydrates) are not evidence of internal lesions. The good news is that chronic inflammation can be healed, assuming that the poison is removed from the body, as oxidative stress happens in cycles which are interspersed with healing. The bad news is that the body's way of healing oxidative stress is by smooth muscle cell proliferation, plaque buildup and scar formation, all of which interfere with organ and tissue functions, resulting in degenerative disease (especially atherosclerosis).²¹⁰

Inflammation is only the end of the process of stress or irritation; it is just a symptom of disease. Before any inflammatory flare-up there is a whole cascade of processes at the cellular level. This is why hormones play such a large part in degenerative disease, and why it is so important to let the inflammation do its work to heal the body and allow it to purge itself of the pathogen, rather than taking hormone-suppressing (anti-inflammation) drugs, which can only exacerbate the problem. (Indeed, this is what glucocorticoid medications are designed to do.)

Without the triggered release of certain hormones initiated by the cascade, the metabolic catalysts are largely ineffective.

Before XO can break down plasmogen, it needs the help of another enzyme called phospholipase A2 (PLA₂). PLA₂ is stored in human cells, but must be activated before it can break down plasmogen and then allow XO to do the same, thereby leading to degenerative disease. PLA₂ is activated by a combination of calcium and the adrenal hormones epinephrine and norepinephrine.²¹¹ The activated PLA₂ and XO then work together to eat away at the plasmogen in the myelin sheaths of nerves which otherwise insulate them and protect them from damage.

Plasmogen depletion is most strongly associated with cardiovascular disease. It has been observed that the heart almost always stops beating during a heart attack because of electrical malfunction rather than a diminished oxygen supply due to the clogging of arteries.²¹² This necessarily implies that the leading cause of death is plasmogen degeneration due to a diet inclusive of animal products.

Plasmogen depletion is also the cause for many other diseases. In the myelin sheath of nerves it is the cause of multiple sclerosis. For example, in the brain's white matter, it leads to cognitive decline in all individuals, and in some cases, the full range of neurodegenerative diseases (encephalopathies) such as Alzheimer's and Parkinson's. Under the skin, it can result in psoriasis or lupus, which are only exaggerated types of chronic inflammation, as we have already described it. In the joints, it leads to pseudogout and arthritis, which are exacerbated by plaque buildup resulting from high calcium intake and poor absorption, and from scar formation resulting from further inflammation.²¹³

The real question, then, for pinpointing the dietary cause for disease, is a matter of quantity. One could argue that xanthine oxidase and phospholipase A2 are both prevalent in the body already, and that there is therefore no substantial correlation between milk or dairy products and degenerative disease. So we must turn to the numbers to demonstrate that the body produces what it needs, and that *any* excess of anything which is already dangerous to begin with is what leads to deterioration.

To reiterate the point that one species' milk is not fit for another's, the evidence in the case of humans who drink cow milk is overwhelmingly negative. Cow milk contains 103.9 ImU/ml of XO, while human milk has 7.3 ImU/ml (about fifteen times less). Its activity is up to twenty times lower, owing to the relatively low amounts of molybdenum in human milk. While some might take this to mean that it is only cow milk which is responsible for disease, it is, in fact, the increase in pathogens, as we have described. So while other forms of milk are certainly less destructive to human health, the fact that they are indeed destructive is what matters. That being said, the quantity of XO is 10.7 ImU/ml in goat milk, and 9.9 ImU/ml in ewe milk²¹⁴—still higher than human milk, *and humans should not be drinking human milk after weaning, either.*

As far as the hormones are concerned, it has been demonstrated that bovine milk xanthine oxidase activity is stimulated by androsterone and testosterone, and inhibited by certain estrogens, as well as progesterone.²¹⁵ The result is that men are more susceptible to degenerative disease than women, before menopause, and that after menopause the risk factors tend to even out (which accounts for why elderly women are more susceptible to osteoporosis than younger women). XO activity is further exacerbated by metals such as molybdenum and iron (found in

milk and meat, respectively, as well as in high-protein plant foods, particularly legumes), and by sterols, including vitamins D₂ (sunlight-derived) and D₃ (animal- or plant-derived).²¹⁶

As for phospholipase A₂, which is required to activate the xanthine oxidase and produce the negative results, this enzyme is actually secreted by the pancreas in order to initiate glycolysis or gluconeogenesis. The purpose of pancreatic sPLA₂ is to promote inflammation by catalyzing the first step of a pathway used to break down phospholipids.²¹⁷ As well as being the essential components of dietary fats, phospholipids are also a common food additive in the form of lecithin, which is also found in foods that have an impact on hormonal levels, such as eggs and soybeans. Consumption of animal fats stimulates secretion of sPLA₂, which is secreted to break down the proteins; too much secretion inevitably causes breakdown of the body's own cells.

Secretion of sPLA₂ leads to inflammation (as intended) and to thrombogenicity, or development of blood clots. Sterols (including cholesterol) are produced to prevent the phospholipids from packing together, thus enabling the formation of arterial plaques which they are actually designed to prevent (in smaller quantities, and when calcium is properly absorbed, and in the absence of binding proteins which counteract this—casein in particular), while corticosteroids are secreted to regulate metabolism. On top of its role with XO in plasma depletion, increased levels of sPLA₂ are associated with inflammatory diseases and their effects, such as coronary artery disease and acute coronary syndrome, as well as acute respiratory distress syndrome, and progression of tonsillitis, asthma and ocular surface inflammation (dry eye).²¹⁸

Based on extensive study, it has been determined that death rates from coronary heart disease positively correlate to milk, country-by-country.²¹⁹ However, it is not just milk under our microscope; *all* animal proteins are to blame for disease. The secretion of sPLA₂ is what starts the disease cascade, and this is only induced by malnutrition, either from eating nothing (which cannot possibly produce the effects of inflammation, but can still become a problem once eating is resumed, depending on what is eaten), or from eating a low-carbohydrate diet (any diet wherein less than 20% of total calories are from carbohydrates), specifically. What it all comes down to is not getting enough plant food in your diet, with the risk being dramatically increased by the consumption of animal proteins. Even endogenous XO has the capacity to harm you only if you are not eating plant foods, and only if your blood sugar is low enough to stimulate gluconeogenesis (the body's last-ditch effort to save itself from starvation, which also happens to be how it gets rid of stored fat); otherwise it is inert.

So the fact that absorption of animal proteins causes the secretion of the specific hormones necessary for triggering immunological response mechanisms, and thus for the pathogenesis of degenerative disease, leading to premature aging and death, is evidence not just of the fact that the body treats every instance of the consumption of animal products as a threat to its own life, but also that it *is* a threat—that we are designed to get sick and die if (and only if) we eat them. While the actual significance of this may not be readily apparent, it does answer the question of how and why the only people shown in Scripture to suffer from plagues (meaning, inflammation flare-ups sufficient enough to produce lesions) are those who refuse to conform to God's expectations concerning their diets. In summary, there is a way of eating which nourishes life, and a way of eating which brings about death.

The Way of Life: When you eat low-protein alkaline plant-based foods, stomach acids and digestive enzymes work with saliva to break down food macromolecules so they can be absorbed by the small intestine. Excess is pushed as solid waste through the intestines quickly and efficiently as dietary fiber, increasing metabolic efficiency and the absorption of more nutrients (vitamins and minerals, via colonic fermentation) into the blood stream. Phagocytes clean up the pathogens and unwanted bacteria from the blood stream. The rise in blood glucose level triggers the secretion of insulin, which inhibits glucagon secretion and transports the glucose to the cells, where it is converted into energy. The rise in blood calcium levels triggers the secretion of calcitonin, which inhibits parathyroid hormone secretion and transports calcium to the cells, where it is deposited in bone. The secosteroid cholecalciferol (vitamin D₃) is metabolized in our skin (from 7-dehydrocholesterol) when exposed to sunlight, thus aiding further absorption of calcium and phosphate from the gastrointestinal tract. Calcium absorption also stimulates insulin secretion in the pancreas, a process which is further aided by dietary magnesium, particularly from the chlorophyll of green plants. Dietary nitric oxide from green plants nourishes and sustains cells, preventing cell damage and programmed cell death. Pathogens neutralized by phagocytes and excess nutrients are both filtered out of the blood stream through the liver and kidneys, a process which is facilitated by adequate hydration. Absence of pathogens and acidic compounds keeps the blood pH neutral rather than provoking an inflammation response, which keeps the blood stream clean, and the body in good health.

The Way of Death: When you eat high-protein acidic animal-based foods, acidity causes bacteria to multiply greatly, causing mouth diseases and wearing down of tooth enamel prior to digestion. Stomach acids and digestive enzymes are unable to adequately break down food molecules quickly and efficiently, leading to bloating, and to constipation or diarrhea. Acidic compounds which survive stomach digestion are absorbed by the small intestine, lowering blood pH and causing the organs to compensate by releasing certain chemicals to produce acid-base homeostasis (which, though seen as perfectly normal and healthy, is essentially a fallback mechanism which enables us to survive short-term malnutrition). Excess remains in the intestines as solid waste until ingestion of dietary fiber and carbohydrates compensate for decrease in metabolic efficiency. Lack of dietary fiber prevents absorption of nutrients (vitamins and minerals) into the blood stream. Phagocytes attempt to clean up the pathogens (especially triglycerides) and bacteria from the blood stream, but are inundated, leading to increased production of both white blood cells, causing inflammation, and therefore autoimmune disease, and of several hormones, and therefore other degenerative diseases. The rise in blood triglyceride (cholesterol) levels triggers the release of phospholipase A₂, which is secreted to break down the proteins by destroying cholesterol bonds. Increased PLA₂ levels initiate damage to the cholesterol membranes of cells throughout the body, particularly along the arterial walls as cholesterol plaques, causing inflammation damage, a process which is greatly exacerbated by dietary xanthine oxidase, contributing to oxidative stress, and therefore carcinogenesis. Severe oxidative stress causes signaling pathway damage, leading to all types of degenerative diseases and metabolic problems, as well as immune system failure, as phagocytes cannot compensate for the extra burden, leading to the out-of-control spread of apoptotic cell debris and therefore tumorigenesis, a process which is greatly exacerbated by the presence of dietary growth factors. Oxidative stress is greatly exacerbated by dietary deficiencies that lead to nitric oxide signaling problems, as well as increased oxidative stress (and therefore carcinogenesis), as free radical superoxide damage is not compensated for. Damage to signaling pathways used to fight off tumor growth causes reperfusion injuries (heart attacks, ischemic strokes) from NO after

ischemic periods induced by atherosclerosis, and causes free radical NO to react with superoxide and form peroxynitrite, greatly exacerbating oxidative stress. Damage to the insulin pathway leads to Type II diabetes, while damage to the calcium pathway leads to a disruption of calcium homeostasis (i.e. either hypercalcemia or hypocalcemia). Dietary magnesium deficiency and iron excess both further inhibit calcium absorption, leading to osteopenic states which, if left uncorrected, result in osteoporosis; excess calcium remains in the blood stream until it bonds to arterial walls or is deposited somewhere else, unless the levels are low enough that adequate hydration allows it to be filtered through the kidneys (otherwise it leads to pseudogout and arthritis). Cholesterol, an essential structural component in all human cell membranes, is utilized in the body's attempts to heal inflammation damage from PLA₂ by depositing at the inflamed areas, where it bonds with blood calcium to form arterial plaque, therefore causing atherosclerosis. Dietary growth factors (GH and IGFs) greatly exacerbate tumorigenesis and inflammation, contributing to immunodeficiency, and therefore the pathogenesis of all infectious and degenerative diseases, a process which is inhibited by several immunological mechanisms, particularly the release of somatostatin, which works against the toxicological and inflammatory effects of growth factors. Other hormones trigger the secretion of several endogenous hormones intended to compensate both for inflammation damage and metabolic inefficiency, especially epinephrine (adrenaline), which inhibits insulin secretion and stimulates glycogenolysis in the liver and glycolysis (as well as glycogenolysis) in muscle tissue, and glucocorticoids, which work to regulate inflammation initiated by dietary proteins. The fall in blood glucose level triggers the secretion of glucagon which, in order to conserve what it can of the existing available energy, inhibits insulin secretion (with the help of epinephrine, in some tissues). These metabolic changes promote a catabolic state in order to compensate for the lack of dietary sources, tapping into the emergency fuel reserves by initiating gluconeogenesis in the liver and (with the help of epinephrine) glycogenolysis elsewhere. Dietary magnesium deficiency causes hypoparathyroidism, as well as hypercalcemia, a process which is exacerbated by excess dietary iron intake; parathyroid hormone (PTH) imbalances lead to thyroid tumors, as well as inhibiting the secretion of calcitonin, which is needed to compensate for bone calcium depletion. Toxic overload from various mutagens/carcinogens in conjunction with excess dietary proteins causes phagocytes to fail to neutralize pathogens, and organs fail both to filter excess waste and to utilize nutrients from the blood stream, causing further inflammation, and leading to the formation of stones, to (metabolic, lactic or renal) acidosis, and to hyperketonemia (ketosis or ketoacidosis), and therefore Type I diabetes, and eventually death. Prions which are not filtered out eventually work their way to the nervous systems, leading to rapidly progressive neurodegenerative diseases for which there are no cures, and which are thus universally fatal.

Now consider how horse testicles and shots of horse semen hit the human food market at the 2010 Hokitika Wildfoods Festival, where overly enthusiastic (possessed) people began ingesting them to enable their sexual promiscuity. The idea is that “horses are all testosterone, they have hardly any cholesterol, so the idea is you’ll have as much zizz as a stallion for a week afterwards.”²²⁰ Notice the irony and sheer stupidity of the implication that horse semen is perfectly safe to drink because it is a negligible source of dietary cholesterol—this is truly representative of the average person’s understanding of disease factors. A good question to ask, following this line of inquiry, would be, “If it’s broken down in the stomach, then why does it have this hormonal effect (the ‘zizz’)?”

In any case, you can see why God’s sense of justice is that taking the body parts and the very lives of thousands of animals over a lifetime just because you like eating them will kill

you in the long run. Diseases are intended to bring about death in proportion with the gravity of the sins which have caused them, *by the design of the Creator*. While a life expectancy of about 80 years may seem long and good in our modern age, compared to what our ancestors might have expected, such a radically short lifespan testifies to God's heavy-handed enforcement of his sense of justice. We cannot imagine a scenario where the horses were happy to donate their testicles to humans in order that they could have as much "zizz" as a stallion, or any other scientifically unsound reason. Either way, the fact that humans would do it at all, much less revel in it the way they have at Hokitika, means that they are good for absolutely nothing as far as what has been ordained by the Creator, who only even put us here to look after these magnificent creatures.

Then again, some will say that bodily fluids are different from flesh both in terms of the moral implications of stealing them from an animal and in terms of how ingesting them affects your body, so it is important to stress that we do not see any real difference between the two in either respect. They both entail murder (and the dairy industry is arguably far worse in its treatment of farmed animals leading up to that than the meat industry is), and although they are a bit different in terms of what they actually do to your body, milk and eggs both contain even more cholesterol and hormone content than meat. Milk in particular is liquid animal protein (a fact which makes it the most toxic of them all) combined with simple sugars which our bodies are unable to properly digest.

We have focused on milk here simply because evidence of caseins as disease factors is easy to invoke, but in reality, it is all animal proteins which cause degenerative diseases. Eggs, for example, have likewise been positively associated with diabetes and other diseases.²²¹ So although they are a bit different in terms of what they actually do to your body, we do not distinguish between meat, eggs and dairy, in terms of their overall impact on human health (or in their moral implications). It is more a matter of degree, by percentage of protein intake in a person's diet, than anything. Dairy cows are sent to slaughterhouses when their milk production starts to decrease, so the same drugs that go into rBST-treated milk are also in red meat and mystery meats like hot dogs and sausages, and this is why many countries have banned the import of these meats from the United States.

For those concerned with whether or not the food is organic, as though the "organic" label will somehow miraculously render it safe, the key issue here is whether or not, and to what extent, the food in question has been genetically altered from its ideal state. Animals have been selectively bred for centuries in order to facilitate premature growth and maximize outputs. Chickens reach full maturity and are slaughtered at just 6 weeks of age. Dairy cows naturally produce about 1 quart per day, compared to the 50 quarts that some farmers are able to extract. Even now, dairy cows in India (where per capita dairy consumption is 3 oz/day) still only produce 3 qts/day on average,²²² compared to 24 qts in the US.²²³ There simply is no such thing as organic meat or dairy products, and any notion to the contrary is wishful thinking at best.

Of course, just as with milk, some (the same people, incidentally) will say that it is only eating certain types of meat that pose a health risk, that it is the additives such as sodium nitrate in processed meat which are solely responsible for the adverse health effects of eating meat, and even take it so far as to say that organic grass-fed animal flesh is *necessary* for human health. There is *no* scientific basis for this claim; in the end, all it amounts to is more rationalization to justify an untenable position and a dismissal of the mountains of scientific data that have been collected. No honest person would ever draw this conclusion, because the logic is self-defeating,

and the conclusion itself has been thoroughly demolished even outside the context of clinical studies which do not account for the reasoning because it is deliberately made to be unfalsifiable. It is a fact, for example, that people advocating this view will not advocate eating *raw* or unrefrigerated meat (did our supposed cave men ancestors have freezers?), or livers only (which are practically the only source of most of the nutrients which they say we need to eat meat to attain), even as it is a fact that cooking meat at all, at any temperature, produces carcinogens such as HCAs which are directly linked to *all* types of cancer, and to heart disease.

Given all the disinformation and focus on the wrong variables, the closest thing we have to a comprehensive analysis which would serve as a conclusive proof that eating animal products leads to every disease known to Man is *The China Study*, the result of a famous decades-long research project orchestrated by the Chinese Academy of Preventive Medicine and by epidemiologists at Cornell University and Oxford University—most notably T. Colin Campbell, the most accomplished and influential epidemiologist of our time, as well as co-author of *The China Study*. Readers of the present book are directed to that one as the definitive proof that eating animal proteins in general is counterproductive to human health, but a few remarks may be appropriate here.

According to the conclusions drawn from Campbell's research, genetic imprints from carcinogens lie dormant when protein is removed, and get expressed (or activated) once again when it is readministered. That is, you can literally turn cancer growth off by removing protein from your diet, and then turn it back on by adding it again, so that it starts progressing right where it left off.²²⁴ The implication, of course, is that the consequences of malnutrition are cumulative, and that good health requires constant vigilance in the long term, rather than momentary attention (temporary weight loss programs), like eating a salad once a week in place of the daily hamburger. The safe zone for dietary protein seems to be up to about 10%, based on laboratory studies of rats. Immediately after the necessary requirement of protein is met (12% for body growth), particularly in the 12-14% range, Campbell's data indicate a huge spike in tumor initiation, so dramatically at the high dose level, that a rat being fed a 20% casein diet can be expected to develop cancer within its 2-year lifespan, with more than 99.9% certainty.

This is statistically significant not only because rats require the same percentage of dietary protein as humans do in order to achieve body growth, but because the same conclusive results from casein (i.e. milk protein) *do not pertain to plant proteins, including gluten and soy*,²²⁵ the common scapegoats of the diet faddists, and because the 12-14% range of protein intake which produced the results is considerably less than the American average of 15-16% (and Americans eat too much, as well).²²⁶ The implications are that *all* excess of dietary protein is carcinogenic and otherwise inherently hazardous to human health, and that the nutritional standard necessarily ought to be *limiting*, as opposed to the arbitrary and overly inflated suggestion of a minimum requirement that it is. In any case, it is clear enough from the research produced in *The China Study* that genetic modification to any types of food, whether plant- or animal-based, only has the capacity to *initiate* cancer by altering cell DNA, and that the promotion and progression of all types of cancers are absolutely dependent on dietary protein, so that cancer growth and metastasis are literally impossible with a low-protein diet. Moreover, the body's protein needs are sufficiently met *at the desired level* by the type of strictly plant-based diet that a normal vegan would eat, so it cannot be said that a little animal protein is necessary to augment or complement it—only that a little already constitutes too much.

Unfortunately, the results of the China Study are still not as conclusive as we would like. Only three of the sixty-five Chinese counties observed were seen to have any dairy in their diets at all, and none of them relied primarily on dairy for protein, so the dairy factor (that is, the difference between ovo-lacto vegetarians and those eating plant-based diets) has still never been isolated in a massive clinical study. Nevertheless, the authors have determined that dairy is just as toxic to human health as meat is, and in some cases, perhaps even worse.²²⁷ (Our only problem with this notion is that it is not just some cases, but that dairy is actually the main culprit, for reasons other than the protein factor, as we have explained. The point here is that the closest thing we have to a comprehensive and objective study of disease pathology effectively eliminates the main cause from consideration, and still comes to the same conclusions.)

One of the two premises that meat is healthy, in spite of all the scientific data to the contrary, is the mistaken belief that our bodies have evolved to adapt to the diet, which is *assumed* to have been omnivorous, of our ancestors, who are assumed to have eaten it for at least hundreds of thousands of years. All “paleo” diet fads are predicated on these two assumptions, and on the assumption that if they were eating it, then we must have evolved to adapt to it. Of course, this begs the question of why thousands of generations of our ancestors ate something that they had to adapt to, not to mention why it is in our best interest to eat what they were eating, when the average lifespan of the Neanderthals who survived infancy would be giving us our mid-life crises during puberty.

The argument from evolution ought not bother any Christian, nor even any somewhat reasonable person for that matter, but we have formed a rebuttal in Appendix A nevertheless. The assumption that our supposedly nonhuman ancestors ate meat, and that we are therefore adapted to their diet, is easily debunked by the above remark about cooked meat, because they also assume that our ancestors were not intelligent enough to cook their food until so recently that we have not had enough time to adapt as a species, according to the fundamental assumptions about evolutionary adaptation. Nevertheless, this is addressed in Appendix A.10, too, because it always seems to come up.

The other premise is what vegans regularly refer to as the “protein myth” (also covered in Appendix A.1), or the idea that humans need to ingest substantial amounts of the essential amino acids (which together are called “complete proteins”) for good health, and that the only way (or even just the best way) to do this is to eat animal flesh or fish. It is true that animal proteins can facilitate adrenal activation, which means higher muscle energy output. This is useful for professional athletes and bodybuilders who rely on short bursts of energy to achieve temporary strength increases or hypertrophy (muscle building). However, this effect is also why synthetic steroids are illegal, because they are highly toxic to the body and greatly increase the likelihood of chronic disease. Professional sports competitions regularly test athletes to discover them, because they create more energy output per work performed, making competition unfair to whoever is not using them against someone who is, thereby testing not who is the better athlete, but who is ingesting the most poison. Consuming excessive amounts of animal proteins has the same effect, but neither increases muscle strength or endurance, nor improves overall health or fitness. In fact, the extra amino acid intake means quicker muscle repair, which means weaker muscles by amount of tissue.

Furthermore, fat cells synthesize the enzyme aromatase (called estrogen synthetase), which converts testosterone into estradiol.²²⁸ So if you are a man and you eat things which make you obese (i.e. animal proteins, because animal proteins are what block insulin reception), you

are emasculating yourself and replacing your own sex hormone with the one which is implicated in the development of the homosexual disposition. Once again, this is exactly why soy products are demonized by the dairy industry; the whole basis for the argument against soy milk as a healthy alternative to cow milk is that it elevates estrogen levels, which is really only even a potential problem for pregnant or nursing mothers, infants, and children around the age of puberty. That is to say that the only substantial argument against the safety of soy milk also applies to cow milk, and more so. Not only that, but those who would drink milk or take whey protein supplements in spite of all these dangers just to build muscle mass would do well to realize that testosterone is almost as essential to hypertrophy as growth factors are. (Every bodybuilder should already know this, and it is self-evident in the differences between male and female bodybuilders.)

Hypertrophy of skeletal muscle tissue actually depends on another growth factor called protein kinase B (PKB, or Akt), as does tissue growth in general. One type of Akt called Akt1 is crucial to cell survival. Akt1 is implicated as a major factor in a large number of cancers;²²⁹ when combined with the fact that tumor growth is also absolutely dependent on both IGFs (or GH) and methionine, it is no wonder that greatest risk factor for all types of cancer is the consumption of animal proteins. Furthermore, another PKB called Akt2 is a signaling molecule on the insulin signaling pathway, required to induce glucose transport,²³⁰ so once again we can see that our bodies are equipped to handle one thing at a time, and that the thing which causes cancer growth is also a marker for diabetes.

It just so happens that Akt's primary function is to bind phospholipids (cholesterols). In other words, Akt1, which exists to keep your cells alive, also makes use of dietary cholesterol, and it focuses its attention on disease markers, specifically, every time you eat the foods that inundate your blood stream with phosphorus and fat molecules (i.e. meat, but also lecithin, which is in abundance in eggs, as is cholesterol, and in many packaged foods as an additive—dietary lecithin is a waste by-product, usually from processed soy, which is added to many foods as an emulsifier). The fact that Akt1 binds to phospholipids ought to be an indicator that it is also partly responsible for atherosclerosis; unbound Akt1 molecules have the potential to transport animal proteins, and maybe even prions or cancer cells, which would otherwise die without the help of the Akt.

The Akt1 is reassigned to aid in storing the glucose as adipose tissue, which is to say that it makes you fat, even though it was designed to make you lean and strong. Akt1 imbalance (i.e. too much dietary cholesterol) will lead either to tissue growth (i.e. tumors, especially of the thyroid) or even muscular dystrophy (the exact opposite condition from the one you were hoping for, if your intent was to build muscle mass and strength), and Akt2 deficiency will lead to insulin-resistance diabetes—all so your muscles can be a little bigger, and a little weaker, too, than they would have been if you had done the same exercises to build strength instead of muscle mass. Scientists are not sure about the role of Akt3, but it appears to have something to do with the brain,²³¹ so we assume that it has to do with hormone regulation, and therefore glioblastoma (brain tumor) growth, as well as neurodegeneration, by way of its interaction with the phospholipid bi-layer of brain cells, if not the full range of encephalopathies and neuropathies.

In any case, we can all see that hypertrophy is unnatural, while some of us consider it somewhat grotesque, yet *strength* is valuable, and comes from *energy*, which is to say, *carbohydrates*, not proteins—and carbohydrates are not found in meat and dairy at all. All foods with carbohydrates are useful for providing the body with energy to perform tasks, and all foods

with lactic acid aid in muscle recovery, but not all aid in increasing muscle capacity. Furthermore, the body stores the carbohydrates it does not immediately use as its energy reserves. The sugar glucose is what endurance athletes need—just like the rest of us—as the body stores it as its most immediate energy reserve (as glycogen). Glycogen also has the benefit of keeping the brain running efficiently, as well as red blood cells and kidney cells.

You might say that eating meat and dairy decreases mental clarity and makes you weak, though this can be counteracted by mental and physical exercises, of course, but why would anyone who wants to become strong consume something which makes him weak? Do not be fooled by big muscles. Big muscles are not indicative of strength or fitness any more than a big head is indicative of intelligence. There are plenty of vegan strongmen and bodybuilders to demonstrate the fallacy, despite the fact that vegans only represent 1% of the population: Patrik Baboumian, current holder of the Germany's Strongest Man title and of several world records, including the heaviest 10 meter yoke carry (at 550 kg!), is among them. Clearly, the healthiest form of weight gain is by plant-based diet.

It works the same way for healthy weight loss, too. High-protein diet fads routinely advocate reducing the intake of necessary carbohydrates (i.e., malnutrition) to achieve weight loss. In fact, too much protein intake leads to mal-absorption of protein, and therefore severe weight loss and wasting away, called cachexia, which oncologists have identified as the actual cause of death in cancer patients. That is to say that ingesting meat not only causes cancer initiation, progression and metastasis, but death, as well, by providing a fresh supply of the amino acids which the tumors need.

Similarly, animal protein is also the cause of osteoporosis (weakening of the bones due to calcium depletion), because protein inhibits calcium absorption *and* increases blood and tissue acidity. In order to compensate for the acid buildup, the body pulls calcium from the bones. In other words, animal protein both causes bone decay and prevents the body's calcium absorption process which naturally counteracts it. Not only that, but cow milk, which is rich in calcium (which the human body cannot even use, due to the protein), inhibits vitamin D activation, thereby destroying the body's immune system, making it more susceptible to all kinds of diseases. Simply enriching the milk with vitamin D to compensate (as is normally done) does not solve this problem, because the body rejects it altogether. (The human body cannot digest the enzymes in cow milk, just like it cannot adequately digest the carbohydrate lactose.) In contrast, it used to be thought that drinking cow milk was a sure way to develop strong bones, and you have probably heard that at some point in your life, but nutritionists and clinical researchers have demolished that scandalously disingenuous marketing ploy, whether or not the public has put it out of its consciousness.

The basis of the protein myth is that, apart from those who understand the necessities of body growth, no one has any idea how much protein the human body actually needs for optimal health, so the typical approach for authors selling books advocating low-carb diets is to advocate even more animal protein, because there is no such thing as a scientifically attested level of "protein deficiency" (apart from malnutrition/starvation) for their opponents to invoke to show that they are mistaken about the optimal intake. The only benefit from eating animal-based foods which has ever been shown by clinical study is prevention of gastrointestinal cancer, and this is only between the cross-segments of vegans and ovo-lacto vegetarians. In no case whatsoever is it to a person's nutritional advantage to eat *meat*, as meat-eaters are far more likely to develop gastrointestinal cancer than are vegans and ovo-lacto vegetarians alike. Even then, the likelihood

of a vegan developing any type of cancer is so remote as to not even merit consideration, and some physicians who specialize in gastroenterology say they have never seen such a case.

Yahshuah said, “Whoever believes that the All itself is deficient is completely deficient himself.” Thomas 67

Yahshuah said, “Why do you wash the outside of the cup? Do you not realize that he who made the inside is the same one who made the outside?” Thomas 89

In America, recommendations for protein intake are roughly twice the level necessary for optimal health (i.e., they far exceed any amount in the healthy range),²³² and most people in First World countries (Americans and Brits especially) consume far more than that. The RDA of protein is 46 g for women and 56 g for men,²³³ the actual intake for the average American is 70 g for women and 102 g for men.²³⁴ In 2008, the Institute of Medicine’s Planning Committee for Dietary Reference Intakes Review Workshop summarized its findings from ten years of data showing just how inflated and purely psychological the protein dependency really is, as follows:

A shocking 63 percent of women over age 51 appeared to have inadequate [protein] intakes if they consumed more than 50 percent of intake from vegetable sources (these persons were assumed to be vegetarians). This might imply a major nutritional problem among an identifiable subgroup of the United States population, a problem warranting a high priority for action.

However, there is a serious quandary. These analyses were based on requirement expressed as grams per kilogram body weight per day, the original unit in which protein requirements were estimated. The DRI [Dietary Reference Intake, i.e. DRV or DRA] study committee requested that requirements be presented as grams per day applied to reference individuals (omitting any provision for variation in body size) ...

We are left with three different estimates of the apparent adequacy of protein intakes among adults in the United States. These range from the inference of the existence of a major public health problem in an identifiable subgroup of the population, to satisfaction that protein intakes are adequate for nearly all persons. But which estimate is valid? How do we determine the “truth” using independent measures? We have no field-applicable measure equivalent to the nitrogen balance criterion used to estimate requirements. That is a most unsatisfactory situation. Unfortunately, parallel situations hold for several other nutrients. How do we validate the estimated prevalence of inadequate intakes if we cannot measure prevalence by direct assessment? These issues are important both for national and regional planning and for scientific validation of requirement estimates, but we have not developed the concepts and tools we need to address them. This is an urgent need for future DRIs.

From my perspective, there are dreams about the things we would like to have for use in developing future DRIs ... and there are the realities of whether we can generate them with a foundation in science ...

Much depends on the precision wanted/needed in any final application. It also depends on how far we are prepared to abandon science in favor of opinion and judgment.

In the end, we are constrained by a realization that what we dream is desirable and helps drive scientific advancement, but what we must deal with is reality. We must temper our theories, approaches, desires, and dreams with reality. We must always remember that the whole purpose of any DRI process must be to come up with evidence-based information that can be applied to real life. Institute of Medicine of the National Academies²³⁵

Considering that this is a report for the National Academy of Sciences, it sure sounds like the rapporteurs are *complaining* that there is a standard which has been set which is *ad hoc*, biased and unscientific, cannot be tested in the field, and is not even standardized. Knowing this, we can only wonder what other nutrients have similarly *ad hoc* DRIs ascribed to them. Might calcium, cholesterol and saturated fat also be among them? After all, it was the agricultural industries (especially the dairy industry) which paid so much for marketing and for government sponsorship that they ultimately decided it was more economical to just buy the government—or at least the FDA, the USDA and a few Congressional subcommittees.

In reality, a typical plant-based diet provides the optimal amount of protein (though there is a great deal of variability in the complete proteins created by combining different foods with different amino acids), and the quality of the protein of most green vegetables is substantially better than any type of meat or dairy product, without all the carcinogens (though pesticides are a major problem with plant foods now). Furthermore, there are several plant-based foods which are better sources of protein (including complete proteins) and much safer to eat or easier to find in their organic forms than meat, such as quinoa, black beans and hemp seeds, so it is not hard for a vegan to get plenty of protein in his diet, even if the desired level is far above the optimal requirement imposed by our Creator, as convention typically insists, without any basis in science. Incidentally, the world's oldest living human has attained his great age (123 years!) by eating quinoa and chewing coca leaves (which the United Nations saw fit to outlaw the chewing of in 1961: see Single Convention on Narcotic Drugs, Article 49, 2.e), and by staying away from “civilization.”²³⁶

Now, for those of you who benefit from visual aids, we have a few of them to drive the point home that there is nothing whatsoever inherently wrong with a strictly plant-based diet, even as anything short of that necessarily leads to disease. These are some of the most famous vegan bodybuilders, fitness coaches and fitness models who are active as of 2013. Some are raw vegans (i.e. they do not eat anything that is cooked, including grains and legumes, which are generally considered the best plant-based sources of protein). You decide whether any of them appear to be “protein deficient” or otherwise malnourished.



L to R: Ed Bauer, Kristine and Ryan Belliston, Chad Byers, Raechelle Chase



L to R: Nathane Jackson, Joel Kirkilis, Mike Mahler, Frank Medrano



L to R: Monica Parodi, Marcus Patrick, Marzia Prince, Noel Polanco



L to R: Channa Serenity, Jimi Sitko, Derek Tresize, Koya Webb



The left pic is of me when I was 7 months pregnant. Honestly, I didn't look that much different AFTER the baby was born either. I weighed 170 lbs, bf [bodyfat] over 30%, wearing size 12 jeans, and large shirts. Pic to the right is my most recent. I'm 124 lbs, bf at 12%, size 0 jeans and small shirts. Not only did my appearance change, but so did my attitude. I'm happier, healthier, and more positive. I had no idea what I was doing in the beginning, but I just started with eating right. Then a little cardio. After that some weights. Antoinette Pacheco²³⁷

To be fair, these are people who do an awful lot of exercise, and this is just not practical or even desirable for most people. In order to gauge what kind of impact a healthy diet and exercise regimen would have on the average person, we would need to observe the type of regimen that the average person could actually accomplish. The problem with this is that a plant-based diet is generally seen as the “extreme” component of the vegan lifestyle, just as several hours per day of physical exercise actually would be. In reality, the only reason it is seen as extreme is that it is *uncommon*, so the necessary implication is that being healthy is what is “extreme.” Changing one's dietary habits, and even one's appetite and palate, over time, is easy.

The most extreme plant-based diet is a raw vegan diet, which is actually just *natural*, because it is exactly what we are *designed* to eat. Perhaps the most well-known amateur raw vegan food coach on the Internet is Leanne Ratcliffe, a.k.a. Freelee. (The other main contender for this position is Kristina Carrillo-Bucaram, who runs considerably more than Freelee does.) Freelee claims to average about 3000 calories per day, or about twice what the average person actually needs for optimal health, of hardly anything but fruit (bananas, dates, mangoes and durian, in that order) with some greens. In terms of time and energy put into diet and exercise, her lifestyle is so simple and easy that it could be replicated by just about anyone who had the motivation to be healthy. She generally jogs (not runs—jogs) 30-60 minutes every other day, and lifts weights two to three times per week.²³⁸ This is one of her “before/after” photos:



Considering just how few people are vegans compared to the general population, as well as what kinds of successes vegans have achieved, a plant-based diet is clearly one of the key markers for success in athletic competitions (along with mental and psychological factors: dedication and a strong work ethic). A generation before Michael Phelps amazed the world with his 21st century world-record swimming performances, the first name among the great sportsmen of the world was undoubtedly Carl Lewis. Lewis was named Sportsman of the Century by the International Olympic Committee, and Olympian of the Century by *Sports Illustrated*. Lewis is best known for his still-standing world record performances in the 1984 Olympics, and for his nine Olympic gold medals. He is widely considered to be the greatest athlete that has ever lived, so the fact that he has attributed his Olympic successes to his plant-based diet is perhaps the greatest endorsement of *any* diet for health reasons that one could ever hope for.

I've found that a person does not need protein from meat to be a successful athlete. In fact, my best year of track competition was the first year I ate a vegan diet. Moreover, by continuing to eat a vegan diet, my weight is under control, I like the way I look. (I know that sounds vain, but all of us want to like the way we look.) I enjoy eating more, and I feel great. Carl Lewis²³⁹

Far from just making a person feel great in terms of their athleticism and aesthetic appearance, becoming a vegan has also been likened to winning a championship by some professional athletes. (Incidentally, this metaphor is also used in the Bible—more on that later.) Fitness guru Anthony Aurelius calls his decision to become a vegan in 2006 “the best thing I feel I have ever done in my life.”²⁴⁰ World-class (as of 2013, current Canadian national champion and World Figure Skating Championships bronze medalist) pairs skater Meagan Duhamel calls going vegan “one of my proudest accomplishments.”

So many people tell me they could never be vegan. I just wish people would understand and realize that it's really not that difficult, and it's a choice that we make. I think that it is in everybody's grasp to be able to make a decision like switching to a vegan lifestyle. Meagan Duhamel²⁴¹

Some athletes switch to plant-based diets before competitions just because they are aware of the benefits it gives them. For example, World Boxing Organization welterweight champion Timothy Bradley is not a vegan, but he always makes the switch before his fights and

enthusiastically claims that it guarantees him the winning edge.²⁴² Tennis superstars Venus and Serena Williams both recently switched to a raw vegan diet when Serena was diagnosed with Sjogrens Syndrome,²⁴³ which shows how even world champion athletes motivated purely by self-interest typically wait until it is almost too late before converting to a plant-based diet, once they finally consult a few doctors and find out how it will improve their health. It is no wonder, then, that a vegan tennis player like Vicki Cosio, in her late 40s, can keep up with girls half her age, who simply do not know the poorly-kept secret about health and fitness. In her mind, it is not even a matter of being healthy, but of doing the right thing.

It's a no brainer to say no to animal foods, when you know the cruelty that is involved in their production. I have to say, over the years I lost about 18 pounds without trying, all by eating a healthful, delicious and compassionate diet. I also am usually faster than my younger opponents and have more resistance than they do. I attribute it all to my vegan diet. *Vicki Cosio*²⁴⁴

In fact, age is not even that much of a factor. Janette Murray-Wakelin (64) and her husband Alan (68) set the world record for most consecutive marathons on 1 January 2014, having finished 366 marathons (about 15,500 km) in as many days, “to inspire and motivate conscious lifestyle choices, to promote kindness and compassion for all living beings and to raise environmental awareness for a sustainable future.”²⁴⁵ We applaud the fact that this couple did not perform this feat of endurance in order to inspire people to improve their *health*, but that their motivation was to raise awareness of ethical and environmental issues. Yet every vegan has a slightly different story about how she became informed. In this case, Janette was diagnosed with breast cancer and given six months to live. That was ten years ago; instead of simply accepting the prognosis of imminent death, this couple switched to a raw vegan diet and has been in good health ever since.²⁴⁶

You're never too old and you're never too young to make conscious choices in life and small changes can make a really huge difference to your own health. *Janette Murray-Wakelin*²⁴⁷

Of course, we are saying that athletes all around benefit from plant-based diets, but we have focused our attention so far on examples from endurance sports: track and field, figure skating, boxing (which is an endurance sport when you consider the training regimen of a WBO welterweight champion), tennis and (incredibly long) long-distance running. Some will say that these individuals are the rare exceptions, that in spite of his own thoughts on the matter, Carl Lewis' extraordinary abilities are due to his genetic disposition, hard work and determination. Others will say that vegans may excel in endurance sports, but that this is only one area, and that omnivores have the advantage in others, so we cannot make a blanket statement and say that exercise and a plant-based diet necessarily put you in a better state of health than exercise and an omnivorous diet do.

First of all, this completely ignores all of the evidence we have already cited about disease pathology and prevention. We already know that eating animal proteins causes allergic reactions and lethargy, that hypertrophy is as unhealthy as it is unnatural, and that huge muscles are a sure sign of chronic inflammation. Bodybuilders may often double as athletes, but bodybuilding itself is not a sport, and big muscles do not make a person healthy.

Secondly, there is no shortage of compassionate weightlifters. We already know that vegan strongman Patrik Baboumian recently set the world record for yoke carry, which basically makes him the strongest man in the world, a modern-day Samson with the heart to match. Likewise, Alexander Dargatz became a vegan for “*ethical, ecological, spiritual and healthy*

reasons (in that order),” citing animal cruelty. 5 years later he won the World Champion Body-Builder title. When asked about the difference it has made for him, he is happy to respond: “My power has increased since becoming vegan, especially my endurance, and I almost never get ill anymore.”²⁴⁸

66-year-old powerlifter and long-time vegan Pat Reeves, officially the oldest competing weightlifter in Europe (as well as an accomplished marathon runner and triathlete, winning five of the nine marathons she entered in the 1980s and 90s), recently set a new world powerlifting record, lifting more than 1.85 times her bodyweight, even after an unsuccessful shoulder surgery.²⁴⁹ This was more than thirty years after being diagnosed with terminal osteosarcoma (bone cancer) which typically kills people in their childhood. Then there is world champion arm wrestler Rob Bigwood, who has made a name for himself as an animal rights activist. He fields questions about how his plant-based diet affects his performance with answers like “I have never felt better in my entire life and it was one of the smartest decisions I ever made.”²⁵⁰

I used to weigh 285 lbs. (130 kg), be sluggish and relied too much on coffee throughout the day. Now I’m down to 225 lbs. (102 kg), have incredible energy and overall feel like a new person. ... I’m healthier now and feel just as strong as I did before turning vegan. Rob Bigwood²⁵¹

Are vegans stronger than omnivores? Perhaps not, but pound-for-pound they generally should be, given that they will have less fat and healthier immune systems, which has all kinds of benefits as far as training is concerned. We might say that Goliath was undoubtedly stronger than the puny little vegan that accepted his challenge when all the cowards among the omnivores around him were not up to the task, and we all know how that turned out. Either way, bodybuilding and strength competitions are both entirely vain; we only raise these points about vegan athletes to demonstrate that optimal health is only achieved by way of plant-based diets, as vegan athletes are the models of perfect health. More importantly, vegans of all varieties are those who are more concerned about creating a better world to live in than such superficial, self-obsessed and transient causes as who has the biggest muscles. Yet they are certainly not lacking in strength, or in anything else, like love (face it—vegans are more admirable, and they also have more love to give, more wisdom, more libido and healthier bodies, all of which makes them more desirable to the opposite sex), happiness, intelligence, good health and life expectancy ... which no omnivore can honestly say about himself.

Lest it be said, however, that vegans are not more intelligent than omnivores and ovo-lacto vegetarians, or that their greater intelligence is due to environmental factors rather than improved cognitive functioning (i.e. having better access to education, which is associated with wealth, which is also associated with eating well—a notion which is thoroughly demolished by *The China Study*), we will address this point, too. Of course, you would actually have to experience the differences for yourself, and it may be too late due to the dementia which inevitably accompanies meat and dairy intake, but you can also take a vegan’s word for it. Either way, the science behind the phenomenon is fairly simple, and should not be as hard to make sense of as what we have covered so far. Keep in mind that this is what is really important, and affects each and every one of us. (What parents, for instance, would not want their children to be mentally competent, if not geniuses, and to have the capacity to be whatever kind of people they would like to become? What parents would choose instead to raise their children on a diet which they know causes brain degeneration, as well as *severely* impairing psychological development

and moral judgment, comparable to exposing them to slasher horror films several times a day from a very young age and then teaching them to imitate them?)

Isaac Newton, universally regarded by Western academics as the greatest scientist who ever lived, was reluctant to eat meat, and seems to have been a vegetarian at least for the last five years of his life. Little is actually known about this subject, so we are relying on speculation (it has been rumored that he was a vegetarian since shortly after his death), but Newton was certainly profoundly religious, having dedicated much of his life to the pursuit of esoteric religious knowledge. Based on his extensive studies, he concluded that all of the world's religions (which, to him, basically would have meant the Abrahamic religions, Hinduism, Buddhism and the ancient Egyptian mysteries—if he was not himself a Rosicrucian, then he was certainly influenced by them) were originally vegetarian, having all derived from the same source, which was vegetarian. He believed, furthermore, that there was a total ban of meat in ancient Christianity, on account of his daily reading of Scripture. In Newton's mind, the two greatest commandments of Christianity (to love God and to love your neighbor) were followed by a third—to love animals—and that the fact that this is missing now from established religion indicates a degradation of the true, universal religion.²⁵²

Albert Einstein, regarded by many as one of the most brilliant physicists who ever lived, was a long-time proponent of animal rights, and became a vegetarian toward the end of his life, declaring “I am living without fats, without meat, without fish, but am feeling quite well this way. It always seems to me that man was not born to be a carnivore.”²⁵³

Besides agreeing with the aims of vegetarianism for aesthetic and moral reasons, it is my view that a vegetarian manner of living by its purely physical effect on the human temperament would most beneficially influence the lot of mankind. Albert Einstein²⁵⁴

The world's foremost string theorist, Edward Witten, who has been dubbed Einstein's successor, is also a vegetarian.²⁵⁵ Witten's most famous protégé, Brian Greene, is the man who refuted Einstein's theory that space can stretch but not tear. To give some idea of how brilliant he is, by the time he was 9, he could multiply 38-digit numbers in his head. He, too, has been a vegetarian since the same age, and a vegan since adulthood. Selected excerpts from an interview on science, morality and vegetarianism²⁵⁶ show how the man reputed to be the world's greatest mathematical genius thinks that being a vegan is one of the most important keys to intelligence.

Q: What inspired you to become a vegetarian?

A: Quite literally, it was a dish—spare ribs—that my mother cooked when I was nine years old. The ribs made the connection between the meat and the animal from which it came direct; I was horrified and declared I'd never eat meat again. And I never have. Going vegan happened later. I visited an animal rescue farm in upstate New York and learned much about the dairy industry which was so disturbing that I could not continue to support it. Within days I gave up all dairy.

Q: Why do you think so many of the greatest geniuses have been vegetarian?

A: From my limited experience, vegetarians typically are people who are willing to challenge the usual, accepted order of things. Moreover, they're often people willing to sacrifice their own pleasures in pursuit of what they believe is right. These same qualities are often what's needed to make great breakthroughs in the arts and sciences.

Q: Why do you think other scientists are still not vegetarian?

A: I would ask, more generally, why the vast majority of people are not vegetarian. I think the answer is that most people don't question the practice of eating meat since they always have. Many of these people care about animals and the environment, some deeply. But for some reason—force of habit, cultural norms, resistance to change—there is a fundamental disconnect whereby these feelings don't translate into changes of behavior.

Of course, not all of us are math prodigies or educated beyond an undergraduate level in physics and calculus. Some could still make the argument that the world's greatest physicists and mathematicians are textbook examples of genius, and that veganism is therefore an elitist ideology which is not practical for the masses. So intelligence is better measured by the ability to focus and solve complex, organic problems than it is by one's level of education in any particular field. The one competition which tests this ability and is open to all people around the world, regardless of any qualifications other than sheer intellect, is chess.

When the present book was written, the current undisputed World Chess Champion since 2007 was Viswanathan Anand. (He lost this title to Magnus Carlsen in November 2013.) Anand has been described by world-famous chess commentator Lubomir Kavalek as the most versatile world chess champion ever, as the only player to have won the world chess championship in tournament, match and knockout format, as well as rapid time controls. His only criticism is that he is “a little lazy, relaxed and only focuses on matches” (as opposed to tournaments).²⁵⁷ According to Anand himself, this ability to stay relaxed and focused is the key to his success, which he owes to his vegan diet. Unlike other world champions with their eccentric personalities (e.g. Paul Morphy, who retired shortly after dominating the competition and is thought to have been mentally ill, or Bobby Fischer, who was an embarrassment to the sport which banned him from competition because of his controversial political views), Anand has no concern about incapacities from mental exhaustion, because of his diet.²⁵⁸

Without considering competition, examples can also be drawn from people who do independent research or invent things that are beneficial to mankind. If you were to ask the average person who knows anything about history who the greatest inventors in history have been, he would inevitably point out Leonardo da Vinci, Nikola Tesla, Thomas Edison, and probably also Steve Jobs; the only question would be what order to place them in. Of these four, the only one who was not a lifelong vegetarian was Tesla, who was a long-time animal rights advocate,²⁵⁹ and, like Einstein, also became a vegetarian near the end of his life, once he put a little less time into his inventions and a little more into thinking about ethics. Although Edison and Tesla famously disagreed about which type of electric power we should be using, and how it ought to be applied (i.e. for the profit of some or the benefit of all), one thing they certainly agreed on in the end was the vegetarian ethic.

On general principles the raising of cattle as a means of providing food is objectionable. It is certainly preferable to raise vegetables, and I think, therefore, that vegetarianism is a commendable departure from the established barbarian habit. That we can subsist on plant food and perform our work even to advantage is not a theory but a well-demonstrated fact. Many races living almost exclusively on vegetables are of superior physique and strength. There is no doubt that some plant food, such as oatmeal, is more economical than meat, and superior to it in regard to both mechanical and mental performance. Such food, moreover, taxes our digestive organs decidedly less, and in making us more contented and sociable, produces an amount of good difficult to estimate. In view of these facts every effort should be made to stop the wanton, cruel slaughter of animals, which must be destructive to our morals. Nikola Tesla²⁶⁰

Nonviolence leads to the highest ethics, which is the goal of all evolution. ... [Vegetarianism has a] powerful influence upon the mind and its action, as well as upon the health and vigor of the body. Until we stop harming all other living beings, we are still savages. Thomas Edison^{261,262}

As for the subject of philosophy, the men regarded as the greatest thinkers of the preceding age (the Age of Enlightenment) were all vegetarians at heart, whether or not they actually practiced what they preached. The Idealists were split into Jewish and German factions, which accounts for the late development of the vegetarian ethic with Einstein and his (Jewish) successors. We already know what the Jewish position on murdering animals is, so it is no wonder that Einstein did not come around until the end of his life, and given the social barriers both of his native culture and of the times, it is remarkable that he even did. The vegetarian view was espoused by the German faction, which included Schopenhauer, and therefore many other famous philosophers that he was responsible for mentoring, such as Nietzsche, Fichte and Schelling, as well as all the members of the Bayreuth Circle, whose views on the ethics of vivisection were instrumental in the creation of the modern vegetarian and vegan movements.

Through these men, pacifism and nonviolence were as integral to the establishment of the National Socialist ideology as barbarism and violence were to Communism through the crypto-Jews Kant, Hegel, Marx and Lenin. Even Adolf Hitler (himself a crypto-Jew who was influenced by the Idealists and the Bayreuth Circle) was a vegetarian, at least at the end of his life (a fact which has been contested by a few revisionist vegetarians who claim that it was just a publicity stunt—mostly Jews like the famous American animal rights advocate Gary Yourofsky—despite mountains of evidence to the contrary), and, contrary to popular belief, espoused nonviolence as a Christian ideal, and carried a Bible with him everywhere he went as Chancellor of Germany. Schopenhauer, however, made the common mistake of thinking that the Bible endorses the killing of animals, and this led him to reject it on principle, and especially the Christian religion. He taught that the best aspects of Christianity were those which it shared with Buddhism and Hinduism (i.e. its central dogmas pertaining to morality and reverence for life), whereas the worst aspects of Christianity were those which it had inherited from Judaism (i.e. its legalism, loopholes and disdain for nonhuman life).²⁶³

Since compassion for animals is so intimately associated with goodness of character, it may be confidently asserted that whoever is cruel to animals cannot be a good man. Arthur Schopenhauer²⁶⁴

The assumption that animals are without rights and the illusion that our treatment of them has no moral significance is a positively outrageous example of Western crudity and barbarity. Universal compassion is the only guarantee of morality. Arthur Schopenhauer²⁶⁵

Thus, because Christian morality leaves animals out of account ... they are at once outlawed in philosophical morals; they are mere “things,” mere *means* to any ends whatsoever. They can therefore be used for vivisection, hunting, coursing, bullfights and horse racing, and can be whipped to death as they struggle along with heavy carts of stone. Shame on such a morality that is worthy of pariahs, chandalas and mlecchas, and that fails to recognize the eternal essence that exists in every living thing, and shines forth with inscrutable significance from all eyes that see the sun! Arthur Schopenhauer²⁶⁶

Clearly Schopenhauer’s views are those of a vegan rather than a vegetarian, though no such distinction existed at that time. They were the main point of scholarly contention between the mainstream Christian institutions and the fundamentally vegetarian secret societies which

descended from the Templars and Cathars. The Illuminati were thriving in Germany well before Schopenhauer had even been born; his views just demonstrate the antipathy with which they (as the “true Christians”) regarded the “barbarous” Christians. The true leader of the Enlightenment was François-Marie Arouet (Voltaire), who unleashed his vitriol against the Christian establishment in terms less civil than Schopenhauer’s, by criticizing it both for failing to uphold the moral virtues of the Christian religion in regards to this question, and for failing to read the Bible properly. The rise of atheism in Europe (Voltaire’s influence) is therefore attributable to nothing so much as the hypocrisy of Christians in their decision to eat flesh when God has expressly forbidden it in their holy book; in Voltaire’s mind, it is better to be a pacifist and to throw out religion altogether than to espouse such dissonant, immoral views.

“But do not slaughter a cow or a sheep and its young on the same day.” Leviticus 22:28

It may be inferred from [the passage cited above, and others] and several other passages [in the Mosaic account of the alliance made between deity and men and the rest of the animal world], what all antiquity has always thought, that animals have intelligence and knowledge. The deity does not make a pact with trees and with stones, which have no feeling, but he makes it with animals whom he has endowed with feeling often more exquisite than ours, and with some ideas necessarily attached to it. This is why he will not allow [to men] the barbarity of feeding upon their blood, because, in reality, blood is the source of life, consequently of feeling. Voltaire²⁶⁷

There is in man a disposition to compassion as generally diffused as his other instincts. Newton had cultivated this sentiment of humanity, and he extended it to the lower animals. With Locke he was strongly convinced that God has given to them a proportion of ideas, and the same feelings, which he has to us ... In truth, without humanity, a virtue which comprehends all virtues, the name of philosopher is little deserved. Voltaire²⁶⁸

People must have renounced, it seems to me, all natural intelligence to dare to advance that animals are but animated machines ... It appears to me, besides, that [such people] can never have observed with attention the character of animals, not to have distinguished among them the different Voices of need, of suffering, of joy, of pain, of love, of anger, and of all their affections. It would be very strange that they should express so well what they could not feel ... We know neither how these organs were formed, nor how they are developed, nor how they receive life, nor by what laws, feelings, ideas, memory, will, they are attached to this life and, in this profound and eternal ignorance inherent to our nature, we dispute without ceasing, we persecute one another, like bulls who butt against each other with their horns, without knowing why and how they have horns. Voltaire²⁶⁹

How pitiful, and what poverty of mind, to have said that the animals are machines deprived of understanding and feeling ... Judge (in the same way as you would judge your own) the behavior of a dog who has lost his master, who has searched for him in the road barking miserably, who has come back to the house restless and anxious, who has run upstairs and down, from room to room, and who has found the beloved master at last in his study, and then shown his joy by barks, bounds and caresses. There are some barbarians who will take this dog, that so greatly excels man in capacity for friendship, who will nail him to a table, and dissect him alive, in order to show you his veins and nerves. And what you then discover in him are *all the same organs of sensation that you have in yourself*. Answer me, mechanist, has Nature arranged all the springs of feeling in this animal *to the end that he might not feel*? Has he nerves that he may be incapable of suffering? Voltaire²⁷⁰

Voltaire's contemporary Rousseau (they both died in 1778, just one month apart) elaborated on his position in many of his writings. *Emile, or On Education*, which he considered the "best and most important of all my writings,"²⁷¹ followed the philosophical principles of John Locke, advocating asceticism in education to instill temperate virtues in children. This work served largely as the basis for modern education.

One of the proofs that the taste of flesh is not natural to man is the indifference which children exhibit for that sort of meat, and the preference they all give to vegetable foods, such as milk-porridge, pastry, fruits, etc. It is of the last importance not to de-naturalise them of this primitive taste and not to render them carnivorous, if not for health reasons, at least for the sake of their character. For, however the experience may be explained, it is certain that great eaters of flesh are, in general, more cruel and ferocious than other men. This observation is true of all places and of all times. English coarseness is well known. The Gaures, on the contrary, are the gentlest of men. All savages are cruel, and it is not their morals that urge them to be so; this cruelty proceeds from their food. They go to war as to the chase, and treat men as they do bears. Even in England the butchers are not received as legal witnesses any more than surgeons. Great criminals harden themselves to murder by drinking blood. Homer represents the Cyclopes, who were flesh-eaters, as frightful men, and the Lotophagi [lotus-eaters] as a people so amiable that as soon as one had any dealings with them, one straightway forgot everything, and one's country, to live with them. Jean-Jacques Rousseau²⁷²

This was the sentiment of the Enlightenment, which aimed to debunk and dispel the superstitions of mainstream Christian religion and establish a scientific and moral basis for living in harmony with philosophical principles. This sentiment was carried to America by Voltaire's followers, now called the Founding Fathers of the United States. The foremost of them, Benjamin Franklin, declared animal slaughter to be "unprovoked murder."²⁷³ Thomas Paine said "Everything of persecution and revenge between man and man, and everything of cruelty to animals, is a violation of moral duty."²⁷⁴

Speaking of moral duty, let us leave off the discussion of vegetarians (and, more recently, vegans) having greater intellects or philosophical and moral principles, having established it adequately by these case examples. The issue, really, is whether or not vegans are just better people in general, morally speaking, as that is generally what parents hope to instill in their children, and society at large in its citizens. This is obviously a matter of having moral compass, and no one will argue that this is something which vegans lack—only whether their compass points in the right direction. Anyone who is honest about it will recognize the legitimacy of the moral and ethical arguments in favor of veganism, but there are many who are entirely dishonest and even resort to arguments like "plants have feelings, too," to attempt to substantiate their reasons for inclining to hedonism. So we appeal once again to the notable men who have been regarded as the most virtuous and most effective at changing the world for the better.

The most obvious example is Yahshuah, but we will deal with him later; suffice it to say that we would not have written this book if he had not been a vegetarian, or had not advocated and mandated it as one of the principle ethics of his teachings. However, there have been a few Christians who, having read the Bible and realized that the Church openly lies about it, have picked up the cause which Yahshuah advocated and written about it extensively. We will cite a few examples from the ancient era later; the most notable example in the modern era is perhaps Leo Tolstoy.

Tolstoy's literal reading of the New Testament effectively created the basis for the modern ideology of nonviolent resistance which is now celebrated throughout the world. His vegetarian ethic brought him into contact with Mohandas Gandhi, and the two cultivated a friendship whereby Tolstoy influenced him. In effect, Gandhi, a Hindu, was a better Christian by Christian standards than most people who have ever called themselves such. The basis for evaluating a man's righteousness, according to Tolstoy's interpretation of Scripture, was clear: "If a man aspires towards a righteous life, his first act of abstinence is from injury to animals."²⁷⁵

The ideology of nonviolent resistance was picked up in America by Martin Luther King, Jr., the civil rights leader whose legacy is notable enough that he is the only American to have a national holiday (exclusively) in his honor in the United States. King was neither a vegetarian nor an animal rights activist, but it is understood that he would have been, had he not been assassinated, because animal rights are intrinsically associated with civil rights, especially as it concerns the ideal of nonviolence. King's widow Coretta Scott King became a vegan in her later years, having been influenced by their son Dexter Scott King, who has been a vegan and animal rights activist since the 1980s. King regards veganism as a natural outgrowth of the policy of nonviolence—and no wonder, as it is actually the *basis* for it, and only a schizophrenic could make no provisions for violence toward humans while allowing no respite from it for nonhuman victims. However, neither Dexter Scott King nor his father is regarded as the greatest civil leader or agent of social change in recent history. That status belongs to Gandhi, whose view on the vegetarian ethic was as committed and uncompromising as Tolstoy's. If Gandhi had had his way, there would be no more wars, and everyone in the world would be a vegan. In his mind, the inherent power which the human intellect enables us with comes with a great responsibility.

To my mind the life of a lamb is no less precious than that of a human being. I hold that, the more helpless a creature, the more entitled it is to protection by man from the cruelty of man. Mohandas Gandhi²⁷⁶

Many people pretend that the ideology which these men (Yahshuah, MLK, Gandhi, Einstein, etc.) shared represents their own, yet fall so short of even understanding it, much less embracing it, that the same ideas need to be repeated again and again, even though the specific institutions which they fought against have long since vanished. These men knew all too well that the campaign against violence would not end until the last human had embraced a moral position and an egalitarian ethic. They have prophesied that the change is inevitable, and that the survival of our own species depends on it.

I have from an early age abjured the use of meat, and the time will come when men such as I will look upon the murder of animals as they now look upon the murder of men. Leonardo DaVinci²⁷⁷

I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized. Henry David Thoreau²⁷⁸

Nothing will benefit human health and increase the chances for survival of life on Earth as much as the evolution to a vegetarian diet. Albert Einstein²⁷⁹

The Doctor of the future will give no medicine, but will interest his patient in the care of the human frame, in diet, and in the cause and prevention of disease. Thomas Edison²⁸⁰

The main inhibitor of this eventual progress is the individual who resists it. While the individual has little power to effect change on his own, most people (including ovo-lacto vegetarians) are culpable in this respect, and their combined might ensures that the social and economic barriers to change remain in place. Secondary to this is the religious establishment which sits in its self-designated and self-enforced place at the head of the world's moral institutions. We will have much to say about this later as far as it pertains to Christianity, and also to Judaism in the ancient world, but the institutions of Christianity are not the only ones preventing the realization of the kingdom of heaven—just the ones that are most responsible.

Like Christianity's "holy book," Buddhist teachings proscribe monks from eating animals which are killed on their behalf. Some interpretations (especially among the Mahayana schools, and particularly the Mahaparinirvana Sutra) insist that the Buddha did not allow his followers to eat any sentient beings whatsoever.²⁸¹ However, these interpretations are as controversial as the ones under our examination, amounting to wayward Buddhists looking for loopholes in the Buddhist canon (just like Jews and the Torah), so we will not delve into them here, apart from this one point. The hypocrisy is immediately self-evident in the fact that the Dalai Lama is the figurehead of Mahayana Buddhism, yet eats whatever is put in front of him (even veal), because it is "allowed" by Buddhist canon—though not by the teachings of his own sect, nor by prudence, which dictates that he would not do something so utterly offensive to so many people and then pretend like he is their spiritual master who will teach them how they ought to live. This puts many people off to Buddhism itself, and probably detracts more from his campaigns to end violence around the world than every other issue put together, because even a *child* knows better (before his conscience is thwarted by his own parents) than to eat what is unnatural to his species, or to do other acts of evil (before he learns to).

Out of the mouth of babes and infants

You have founded strength,

Because of Your adversaries,

To put an end to enemy and avenger. Psalm 8:2

And [they] said to Him, "Do You hear what these say?" And יהושע said to them, "Yea, have you never read, 'Out of the mouth of babes and nurslings You have perfected praise'?" Matthew 21:16

The Dalai Lama has, throughout his life, publicized his view that the human race needs to adapt the ethical spirit of Eastern philosophy and merge it with the scientific and technological innovations of Western civilization. As he is the most reputable authority on Buddhism in the world, and regarded by many as the embodiment of the Buddhahood (comparable to "Christ consciousness"), if not the reincarnation of the Buddha himself, in order to convert Buddhists to vegetarianism, it ought to suffice to say that to abstain from eating sentient creatures (as the Buddha insisted) is to be a vegetarian. The very same Western scientists which the Dalai Lama extols for their superior knowledge (including cognitive scientists, neuropharmacologists, neurophysiologists, neuroanatomists and neuroscientists) at the Francis Crick Memorial Conference on Consciousness in Human and Non-Human Animals have openly declared that *all* beings are sentient, "conscious and aware to the degree that humans are," in what is formally called The Cambridge Declaration of Consciousness.²⁸² Many of the misconceptions about animal intelligence are actually quite embarrassing to humans, and demonstrate that they have more empathy and a better sense of morality than most of us.

For example, for years we blithely believed that humans were the only species to use tools, until researchers documented that wasps were using pebbles as hammers, octopuses were carrying coconut shells as portable hiding places, crows were using sticks to dig in the ground for grubs and many other examples. The mathematical abilities of fish have proved to be on a par with those of monkeys, dolphins and bright young human children.

We know that elephants flirt with each other and gather to grieve over the loss of a loved one, that cows shed tears, and that monkeys have refused to pull a chain to access their only source of food if doing so caused another monkey, even a stranger, to experience a painful electric shock. In that famous study, one monkey starved and went without water for nearly two weeks to avoid hurting his fellow. When the experiment was repeated, other monkeys also chose to starve rather than giving shocks to another monkey. A similar study done with human subjects showed that 65 percent of people continued to give other people increasingly strong electric shocks if an experimenter simply told them to do so. Ingrid Newkirk²⁸³

“But now ask the beasts, and they teach you; and the birds of the heavens, and they declare it to you; or speak to the earth, and it teaches you; and the fish of the sea inform you. Who among all these does not know that the hand of יהוה has done this, in whose hand is the life of all that live, and the breath of all mankind?” Job 12:7-10

It is known now that animals communicate with each other in complex languages, using specific intonations to identify specific characteristics and warn about potential predators, which include making new words (which are understood) to describe new varieties, as well as describing the species, size, shape and color of the threat.²⁸⁴ Chicks communicate with their mothers before they are even hatched,²⁸⁵ and dogs are so adept at picking out different scents that they have already been used to detect different types of cancers in humans.²⁸⁶ Animals (even insects) are certainly conscious and intelligent, experiencing all the same emotions that we do, but we humans are exclusive in our ability to dissociate from our own sense of right and wrong so much that we can behave in ways which are unnatural to us, and destructive—that is, to the point that we *sin*. This is why the Dalai Lama, far from being the epitome of the *bodhisattva* ideal or even a valid representative of it, is an unenlightened sinner and speciesist; not just he, but every practitioner of the “Middle Way” is obligated to abstain both from killing and from eating anything that ever had a will to live and pursue happiness—which *all* animated creatures do, according to the Buddha himself, as well as to Western science.

Any religion or philosophy which is not based on a respect for life is not a true religion or philosophy. Albert Schweitzer²⁸⁷

These words, spoken by one of the most notable theologians and humanitarians in human history, are not merely a casual sentiment; they are the conclusion of many observations made during a life spent in service to others. Like intellect, spirituality is a matter of an individual’s awareness growing to encompass more than his sense of self, such as Schweitzer personified even before he became a vegetarian and outspoken opponent of vivisection because of it. Though a physician by trade and not overtly religious, anyone can see that he was a spiritual man, as surely as Gandhi was, and with more certainty than the Dalai Lama is. Many people mistake religion for spirituality because of the veneer which religious institutions espouse and because they talk about spirituality. In reality, religious sentiment is just that—*sentiment*, or feeling—while true religion is spiritual, and always bears the fruit of faith which mere feeling lacks. In some sense, faith is certainly based on emotion, associated with the right hemisphere of the

brain, but emotion by itself does not constitute spirituality, which results from both brain hemispheres in agreement with one another. No one who thinks that faith and science are not in total conformity can be said to be spiritual in any sense, if they are indeed not also conflicted by vain reasoning and/or baseless religious sentiment.

Even aside from the right-brained feelings which empathy for animals entails, the reasons why a plant-based diet gives you a greater capacity both to focus and to expand your spiritual awareness are numerous. The whole process starts as soon as you have an open mind, which is true of any subject, but none so much as one which is a minority view. Adopting a minority ideal after espousing the majority view usually entails a greater understanding of the subject, because you have perspective that you were previously lacking, and which the majority lacks. People do not simply espouse views which are antithetical to the majority's without having reasons, whether those reasons are of a personal nature, or, as in the case of veganism, a logical and ethical nature, which necessarily sets vegans apart from other members of society as having more awareness of issues pertaining to the vegan ideology, because there are no vegan societies and no one is born into one. Whether or not the typical omnivore is concerned about issues pertaining to animal rights and human nutrition, as the typical vegan is, he is certainly not nearly as well informed about them.

Having established all this, let us now return to the main subject. On the matter of how veganism is associated with greater capacity for intelligence, it ought to be apparent that brain degeneration initiated by eating animal proteins leads to cognitive impairment as surely as it does spiritual depravity. We already know what the causes of brain degeneration are, so we will not dwell on this any further. It is, however, extremely significant to the matter of intelligence, as anyone who has ever been around someone with Alzheimer's knows. Furthermore, brain degeneration does not only affect elderly people; the study of 10-year-olds reported in *Lancet* which we cited earlier (quoting Robert Kradjian) ought to demonstrate that much. The difference there (ten IQ points on average) was between breast-fed and formula-fed infants, so we can just imagine what kind of results a study would yield which compared breast-fed infants who ate meat and dairy with breast-fed children who were otherwise vegans before and after weaning.

Many of the same reasons that vegans are healthier contribute to why they generally have a greater capacity for mental health, as well. A diet with meat causes constipation. (The medical establishment defines constipation as less than three bowel movements per week, but that is only because that is what is *normal*, not what is natural: 95% of the population has three to twenty-one per week, and one per day is normal, but less than 50% is regular like this. If you do not have at least one bowel movement per day on average, then you are constipated!)²⁸⁸ A diet with dairy stimulates mucous production, and therefore fevers, headaches, earaches and other irritations. Skin defects such as acne, eczema and lupus, for example, can cause much stress. Poor physical health often results in poor mental health and general lethargy, especially where it concerns sickness and death in the family, brought about by long-term dietary decisions.

High protein diets raise cortisol serum levels, which can lead to hypercortisolism, and eventually damage to hippocampal cells, which are important for memory. Furthermore, people with high cholesterol levels often take statins to lower liver production instead of cutting it out of their diets. Side effects include neuropathy, memory loss, poor concentration and mood swings, among other things. Other drugs that are used to combat the effects of consuming animal proteins (especially anti-inflammatory drugs) have similar side effects.

Beyond the mentality of a counterculture which encourages (and even requires) awareness and critical thinking, and beyond reducing the loss of brain cells and neuropathways which an omnivorous diet entails, a plant-based diet also affects moods, which has a huge impact on our thinking patterns. After making the switch, many vegans report becoming calmer, less stressed and more open-minded. Parents of unruly children have the most obvious incentive to get their kids off meat, as even “healthy” diets *with* meat have been shown to reduce aggressive and hyperactive traits just from cutting back on refined sugars and fried foods. The results of one experiment²⁸⁹ showed an almost 600% increase in bad behaviors from the control group, which was fed a moderately healthy meal, but also that the control group performed 48% better in the games they played—and this was from a single meal. The fact that this is the case at all goes a long way to showing that you really are what you eat—emotionally and spiritually, as well as physically.

It is well known that the brain (just like the rest of the body) thrives on glucose, and that a diet which mainly consists of carbohydrates facilitates production of serotonin, which is necessary for regulating food cravings, and for melatonin synthesis. Melatonin is the hormone which regulates moods and sleep patterns, and one which performs many other important functions, such as scavenging free radicals as an antioxidant, preventing aging and diabetes, and stimulating dreams (and also hallucinations for recreational drug users and people who fast or go without sleep for long periods—i.e. “visions,” which have a great deal of significance to many people’s lives). Less carbohydrates in the diet also means less acetylcholine synthesis, and therefore less efficiency in the brain.

It has been observed that eating red meat (and only red meat) reduces the risk of depression and anxiety (at least in women).²⁹⁰ However, this does not factor in the actual causes, which are of a dietary nature; subtle balances are regarded by psychiatrists as necessary for mental health, and the same report which broke the news also suggests that eating too much can be just as bad for mental health as not eating enough. Furthermore, of the more than one thousand women studied, only nineteen were vegetarians, and we assume if any were vegans, they were not even represented in the study as a statistically significant factor, so the data are at least suspect, if not altogether spurious. Studies which aim to show a connection between meat and mental health typically focus on fatty acids, because they are in meats but not plants, but the real chemical agent of mental health is serotonin, and this is why researchers are not looking to make the connection, because it is synthesized from all foods with the essential amino acid tryptophan, including plants.

It is true that serotonin’s precursor tryptophan is found in meat (especially poultry) and dairy. However, the fact that it is more abundant in poultry than in red meat suggests that the right factors have not been isolated in the studies showing an association between red meat consumption and reduced risk of depression and anxiety, which have a myriad of causes. Our simplest explanation is that constant epinephrine secretion reduces anxiety, but as a detrimental *emergency response*, not as an *inhibitor*. Either way, we would like to see studies which compare meat-eaters to vegans, because this is the only type of study which is even really relevant to the present human condition. And either way, the point of life is not to be happy or to gratify oneself at the expense of the lives of others, and those who think that it is *deserve* to be miserable, to put it mildly, regardless of what they are eating.

In any case, a well-planned plant-based diet will lack nothing, including essential amino acids like tryptophan. On the other hand, meat is not even the best source of tryptophan. ½ cup of

chicken breast (the highest concentration of any meat) contains .49 gm, while ½ cup ground flax seeds contains .53 gm. ½ cup turkey breast or snapper (the second highest concentrations in meat) contains .38 gm, compared to .39 gm in 1 cup (a roughly equivalent serving size) of soybeans or .29 gm in an apple.²⁹¹ These are exceptions; meat is generally a better source of tryptophan (and other amino acids) than most plants, except for spirulina, which is a better source of it than any animal, but harder to come by.

Still, this is a matter of a serotonin precursor—even if the propaganda is accurate, is it worth paying the ultimate price for the extra protein? If you think it is, because your only goal in life is to be happy, then consider that eating meat actually reduces tryptophan in the brain in comparison with other protein sources, even as it increases it, because it contains larger proportions of other amino acids, with which it has to compete for blood-brain barrier transport. (It gets drowned out, so to speak.) This is why there is little difference between meat-eaters and vegetarians in this regard. By eating proteins rather than carbohydrates (remember, your brain needs *glucose*), tryptophan is practically useless for enabling cognitive functioning, and with other carbohydrates, will make you tired. (Conversely, eating a banana should not make you tired, because it provides a quick source of glucose and is easily digested, tryptophan and all.)

In any case, meat is not the only culprit and serotonin is not the only cure for clinical depression. Really, all toxic substances play a role in mood disorders, which is why treating depression and anxiety with serotonin reuptake inhibitors (SRIs) typically fails to produce happiness despite their ability to regulate moods. What your body wants is more sleep (and the quality matters), less emotional stress and a more nutritious diet, not more chemicals—not even ones which it produces itself. Melatonin plays an important role in all of these.

Furthermore, the most potent way of reducing anxiety is to reduce *guilt*, and this is what veganism essentially aims to achieve. Of course, one could argue that he does not feel guilty about his choices, but anyone who literally has no sense of guilt for things like torture, rape and murder, and a myriad of other abuses which animals endure at the hands of humans so he can sate his palate for eight seconds of “pleasure” (the average amount of time it is in his mouth), is categorically a psychopath. Likewise, the one who has no awareness of the factors and the consequences of his choice is categorically stupid, and is not making a choice at all, because free choice necessitates awareness. He is, rather, a slave of convention. In either case, such a person is blatantly *evil*, whether knowingly or not, and *deserving* of the death which he has cultivated within him, and this notion of right and wrong is the whole basis of the Bible’s position against the eating of flesh, which we will be covering in the succeeding chapters. In the meantime, let us return once again to the main subject of what is natural for human consumption.

We could also argue that food additives—many of which are known carcinogens, like arsenic—that are added to meat are even more toxic than meat itself. Packaged meats are routinely treated with carbon monoxide, for instance—you know, that thing you have the detector for in your house because you are afraid it might otherwise seep into your house and kill you in your sleep—to make them look less decayed than they really are, so that you will be more likely to buy them.²⁹² However, the point really ought to be moot by now; anyone who subscribes to the “organic” meat and “raw” milk variety of meat and dairy industry propaganda because they are not already sure about the physiological and pathological effects has not been paying attention or does not understand the science behind metabolic functions. (See Appendix A.6 and A.6a.) We hold that all non-vegan diet fads are marketed specifically to (as in, aimed at profiting from) such people as know little or nothing about nutrition and are gullible enough to

take what they read and hear at face value, because there is simply no truth whatsoever to the notion that consumption (much less *regular* consumption) of animal proteins is safe, nutritionally comparable to plant-based diets, or beneficial to human health.

It is true that many countries have banned meat imported from the United States because it is uncommonly toxic, and have similarly banned genetically modified foods which Americans typically eat. However, it is also true that the human body is *designed* to produce secondary bile acids which can become toxic to itself over time in order to process out the carcinogens in meat, and that this is ultimately the principle cause of cancer and many other diseases and health defects. There is simply no getting around this, and it is a wonder we are even able to eat meat and dairy at all, given just how toxic they really are to our bodies, even apart from the increased production of bile acids. Even consuming small amounts of plant-based cooking oils can be shown to increase cholesterol levels and risk of heart disease, so it should not take a genius to realize how much more toxic are the foods which are naturally carcinogenic to the human body, and this is why the paleo-diet fads aim to show that meat and dairy are not the culprits, though the entire academic/medical establishment has effectively put an end to the debate, even though it has no interest in informing the public of its own findings. Simply frying meat at a higher temperature has been shown to double the risk of colorectal cancer.²⁹³

Now consider what kind of impact long-term exposure to animal proteins has on children and infants, and the conspiracy to exterminate the human race and replace it with zombies is blatantly obvious. France, for instance, is seen by much of the world as an “enlightened,” “democratic” society where the government at least attempts to serve the people’s interests. In 2013, a French court ruled against Monsanto in a suit by a single farmer, while less than two weeks later an American court ruled against a suit of more than fifty farmers (just one appeal in a long series of favorable rulings for the corporation). Both the government and the people (those who have spread awareness and organized demonstrations) of France were among those who led the charge against Monsanto which ultimately caused it to back out of Europe entirely. This may not be exactly the opposite of the situation in America, but the point is that Monsanto does not run the government of France the way it does that of the United States—a fact which has gained much notoriety in recent years.

Keeping in mind that the genetic engineering of crops is just an afterthought to the genetic modification of our species which happens by way of our food, France is a perfect example of a country which has virtually no tolerance for morality, and is actively pursuing the Satanic agenda. The European Vegetarian and Animal News Alliance (EVANA) has stated that “French agriculture minister, Bruno Lemaire, declared in January 2010 that the government’s aim in determining its public nutritional policy was to defend the French agricultural model and specifically to counter initiatives such as those of Paul McCartney calling for a reduced consumption of meat.” (Paul McCartney is a famous vegetarian and animal rights activist.) By the end of September 2011, the government had ordered that all meals in school canteens in France must contain animal products, and that meat and fish must be served at a certain minimum frequency.²⁹⁴

In effect, veganism was outlawed in French schools and every schoolchild has been forced to at least stare at a piece of flesh on his plate, and suffer the effects of having a poor diet if he tries to eat around it. No regard whatsoever was given to the fact that most vegetarians are vegetarians for moral or ethical reasons. No regard was given to France’s binding European Union membership, which necessarily makes it unlawful for the government to enact any

regulation which infringes upon its citizens' right to freedom of thought, conscience and religion, alone or in community, public or private, and to manifest said thoughts and beliefs in worship, teaching, practice and observance.²⁹⁵

Even just from a nutritional standpoint, this is utterly ludicrous. Even American and Canadian physicians would protest the outlawing of veganism at any level of society. The Academy of Nutrition and Dietetics (the oldest and foremost authority on diet and nutrition in the US) and the American Academy of Pediatrics both endorse vegan diets for children, including infants and toddlers.²⁹⁶ According to the latter, "Multiple experts have concluded independently that vegan diets can be followed safely by infants and children without compromise of nutrition or growth and with some notable health benefits."²⁹⁷

It is the position of the American Dietetic Association that appropriately planned vegetarian diets, including total vegetarian or vegan diets, are healthful, nutritionally adequate, and may provide health benefits in the prevention and treatment of certain diseases. Well-planned vegetarian diets are appropriate for individuals during all stages of the life cycle, including pregnancy, lactation, infancy, childhood, and adolescence, and for athletes. ... A vegetarian diet can meet current recommendations for [protein, n-3 fatty acids, iron, zinc, iodine, calcium, and vitamins D and B-12, i.e. all the nutrients which meat-eaters commonly allege are deficient in plant-based foods and abundant in meat]. An evidence-based review showed that vegetarians can be nutritionally adequate in pregnancy and result in positive maternal and infant health outcomes. The results of an evidence-based review showed that a vegetarian diet is associated with a lower risk of death from ischemic heart disease. Vegetarians also appear to have lower low-density lipoprotein cholesterol levels, lower blood pressure, and lower rates of hypertension and type 2 diabetes than nonvegetarians. Furthermore, vegetarians tend to have a lower body mass index and lower overall cancer rates. Features of a vegetarian diet that may reduce risk of chronic disease include lower intakes of saturated fat and cholesterol and higher intakes of fruits, vegetables, whole grains, nuts, soy products, fiber, and phytochemicals. American Dietetic Association²⁹⁸

The Australian government has already formally recognized that a well-planned vegan diet is perfectly healthy and published new dietary guidelines to accommodate vegans, in accordance with the overwhelming consensus of dieticians and health experts.²⁹⁹ Moreover, as academic opinion catches up with scientific understanding, the trend is not just to accept a plant-based diet as a viable option, but to turn the tables around and discredit the antiquated notion that meat and dairy are viable as alternatives to plant-based diets. For example, the Harvard School of Public Health, perhaps the most accredited academic institution in the world offering nutritional advice, has recently latched on to the effects of dairy, and ditched its longstanding recommendation of dairy products altogether.³⁰⁰

So one must wonder why, when the consensus among knowledgeable dieticians and physicians is that well-planned vegetarian diets are healthier than omnivorous ones, the French government would deliberately aim to counteract initiatives for institutional and agricultural reforms or even allow the option for schoolchildren, unless it was simply in the business of protecting the status quo against the scientific data. When the question of "Qui bono?" or "Who benefits?" is asked regarding the ideal vegetarian diet, the answer is the people on the consuming end. When it is asked in regards to the conventions of the agricultural and pharmaceutical industries, the answer is the big corporations that are making a killing (literally) on animal

products and petrochemicals (which are at least partially composed of decomposed animal matter), and only scant profit on what God intended us to eat.

Put it this way: A 20% markup on a 5-pound bag of rice at \$5 will only turn a \$1 profit, but will feed the consumer several times, while a 20% markup on 5 pounds of beef at \$20 will return a profit every time it gets processed. There are several processes which meat goes through before reaching the stores, and in order for each process to be worthwhile, everyone involved at every stage has to get paid and share in the profits. (Many other production costs are added to those of transportation and the wages paid to the farmers.) So the great irony of processed food is that the more natural it is, the more it tends to cost. Needless to say, even animal farming really turns out to be a waste of a company's resources in light of the exorbitant profits which a drug like Xanax can return with its 569,958% markup (real figure)³⁰¹ at the expense of the health of every consumer, so the real profits are in the pharmaceutical industry, but the pharmaceutical industry relies on the *meat* industry to make people sick.

This is why a nation like France will stick to its agricultural policy in spite of the fact that it is so detrimental to human health. The people who run the government of any and every republic or parliamentary system get paid by special interest groups to create and enforce laws which are beneficial to those groups. It hardly matters whether the groups that dominate political policy in America are the same as those that dominate Europe, because they are working to exactly the same ends. Our societies are not so very different that scientific research tends to completely different conclusions, or that the medical and agricultural establishments have antithetical ways of approaching how products are marketed, or diseases are treated. It is well known, for instance, that affluent people from around the world travel to Rochester, Minnesota to be treated at the clinic which bears the name of the celebrated physician Charles Mayo. What is not so well known—to those who cannot afford the same treatment, or to those who take numerous medications prescribed by less prestigious clinics—is what the position of the man himself was.

Normal resistance to disease is directly dependent upon adequate nutrition. Normal resistance to disease never comes out of pill boxes. Adequate nutrition is the cradle of normal resistance, the playground of normal immunity, the workshop of good health, and the laboratory of long life. Charles Mayo³⁰²

This, it seems, is a secret of the elites who are willing and able to pay for it, so that the medical establishment benefits either way: from the rich and from the poor both. The plain fact is that the medical and agricultural establishments in all countries are both in the business of promoting and dealing out death. There is simply no denying this. They spray toxic chemicals on produce and market drugs made from petrochemicals with long lists of adverse side effects in the place of healing remedies, because there is no profit for them in the latter. It may not be well known that the word 'hospital' shares its etymology with 'hospice' (a guest house where you go to die), but as an example, low-risk births at home are far safer than hospital births,³⁰³ and no physician in his right mind will tell you that routine cancer treatments save lives, or that changing to a healthy lifestyle does not. Meanwhile, the etymology of 'restaurant' implies that one's health is being "restored" from "restorative soup" which one eats when one is sick,³⁰⁴ and we are the only species that has not seemed to understand that the best thing we can do when we are sick is to *not eat* until our body restores *itself*. Who has *not* been told "Eat this" or "You should see a doctor" or "You should go to the hospital" or "You should have gotten vaccinated" when they have been sick? More to the point, who *has* been told the truth: You should fast, and

then eat lots of fruits, vegetables and whole grains once you have recovered so that you do not get sick again?

Often when people hear of scientific information that justifies a radical shift in diet to plant foods, they can't believe their ears. "If all that you say is true," they wonder, "why haven't I heard it before? In fact, why do I usually hear the opposite of what you say: that milk is good for us, that we need meat to get protein and that cancer and heart disease are all in the genes?" These are legitimate questions, and the answers are a crucial part of this story. In order to get to these answers, however, I believe that it is essential for us to know how information is created and how it reaches the public consciousness.

As you will see, much is governed by the Golden Rule: he who has the gold makes the rules. There are powerful, influential and enormously wealthy industries that stand to lose a vast amount of money if Americans start shifting to a plant-based diet. Their financial health depends on controlling what the public knows about nutrition and health. Like any good business enterprise, these industries do everything in their power to protect their profits and their shareholders. ...

The entire system—government, science, medicine, industry and media—promotes profits over health, technology over food and confusion over clarity. Most, but not all, of the confusion about nutrition is created in legal, fully disclosed ways and is disseminated by unsuspecting, well-intentioned people, whether they are researchers, politicians or journalists. The most damaging aspect of the system is not sensational, nor is it likely to create much of a stir upon its discovery. It is a silent enemy that few people see and understand. T. Colin and Thomas M. Campbell³⁰⁵

"Alternative" (i.e. naturopathic) treatments often do save lives—and there are many types that do, but the ones that work are all rooted in metabolic treatments. People being treated for cancer are often prohibited from eating meat, as it is well known that meat, as it is being digested, destroys pancreatic enzymes such as trypsin and chymotrypsin, which are critical to allowing the immune system to kill cancer cells, whereas plant-based foods do not. However, it should never come to this, because human beings should never develop deficiency diseases like late-stage cancer. It is only after many years of repetitively destroying one's health, without periodic recovery by fasting, that such diseases come about. As one cancer physician has put it, "anyone who does not eat meat, eats only good food, and does all he can to protect his liver, may never get cancer. Cancer is less a disease than a condition existing in the whole body. Cancer would be almost unheard of if no devitalized food or meats were eaten. Cancer cannot exist where there is a pure bloodstream."³⁰⁶

Dean Ornish and Caldwell Esselstyn (both M.D.s) have conducted small studies on their patients over the course of many years, and both have proved that a low-fat, mostly vegan diet is capable of not only stopping heart disease, but reversing it. The results of Ornish's study have been public knowledge since 1998,³⁰⁷ while Esselstyn's results were published in 1999.³⁰⁸ Considering the billions of dollars that have been spent on statins, which have been proven to have serious side effects, might we ask why a few million cannot reasonably be diverted to subject the already-established benefits of a vegan diet to rigorous scientific testing? For those looking for the "conspiracy" angle in all this, there it is: the only adverse side effects of a vegan diet are significantly decreased profits for the medical and agricultural establishments and a bit of "sacrifice" on the part Americans and others who are addicted to foods that are killing them.

With the realization of all this, the true nature of the medical establishment becomes clearer. This, too, is part of the problem. Many who have bought into the idea of cholesterol and saturated fat from animal products being healthy, and even necessary for our survival and well-being (i.e. those we have called the controlled opposition), have done so because they recognize that the medical establishment has no real interest in preserving life, and therefore conclude that whatever it advocates is necessarily false: the establishment says that a diet high in saturated fat and cholesterol is unhealthy, so it must be healthy. While the impetus for doubting what “everyone knows” in this case is certainly warranted, what no adherent of the low-carb diet fads is willing to admit is that their conclusions have likewise been formed solely on the basis of what *someone else* has told them, and that they lack the sense to question *their* motives.

We are happy to grant without challenge the premise that the establishment is irrevocably corrupt. We agree that the medical industry is a *business*, that it exists not to reduce suffering and save lives, but rather to make money, and that in terms of policy, it does not allow its profits to be impeded by the business of saving lives to whatever extent that saving lives is part of the business. We do not dispute that dozens of viable cures for cancer have been discovered and are administered discreetly by doctors and entrepreneurs who would otherwise be brutally punished for their contributions to mankind. We acknowledge that the extant alternatives offered by the medical industry—radiation and chemotherapy—are as deadly and unsuccessful for the patients as they are profitable for the doctors administering them. We even acknowledge that no parent should be ignorant of the incredible risks that vaccines pose to their children. Given all this, how can we justify advocating a position aligned with that of the medical establishment (i.e. that saturated fats and cholesterol from meat and dairy are destructive to one’s health)?

Firstly, we say it *because it is true*. To automatically assume that a hypothesis is false based solely on the reputation of the party arguing for it constitutes *ad hominem* reasoning. One may be leery of trusting any claim made by a government institution or the medical community, but this does not warrant rejecting such claims out of hand. As always, facts and arguments must be dealt with dispassionately and directly, paying attention to details, not merely with emotionally-charged bias. The establishment indeed has its own bias, but this does not suffice to implicate the results of scientific research, because the establishment’s bias is not to get us all eating plant-based diets, but to maintain the status quo, which is essentially the opposite.

To be fair, some will point out here that the United Nations has called for a global shift to veganism, but this is for noble reasons, and expressly contrary to the agenda of the global agricultural establishment, which includes the United Nations’ own Codex Alimentarius, which is perhaps the most threatening legal framework ever devised (in part) to thwart veganism and naturopathic treatments alike. Some low-carbers pretend that the codex is a threat to their operations, but this is only true so far as it reinforces those regional standards which have already determined the illegality of selling unpasteurized milk, and enforcing other such existent standards. When it is understood that aspects of the codex are designed to suppress the vegan options specifically, in that the only people who refuse to be told what they *must* eat are vegetarians and vegans, then the point should be recognized as moot, and as working in favor of those who see the establishment as backing the low-carb fads. The United Nations General Assembly has only paid lip service to its desire to see a world free from ethical and economic injustices, per its charter; if it really wanted to do away with meat and dairy options, then it would start by making it harder for producers to meet the safety demands, via the Codex Alimentarius. Having any standards for meat production at all can only benefit the “sustainable”

meat advocates' ideology, so they show their true colors here by demonstrating that what they are really after is not global agricultural reform, but to keep their monopoly on a niche market.

Returning to the point at hand, asserting that all nutritional recommendations of the medical establishment must be false due to the presumed untrustworthiness of said establishment constitutes slothful reasoning which fails to distinguish between medical researchers and the medical industry itself. The latter is the party with the means and the motives to distort and suppress clinical evidence and nutritional truths. While they do exert influence over the former, and this influence can be, at times, sufficient to change black into white and white into black, the default inclination for most medical researchers is, as with all humans whose livelihoods are not at risk, to act with honesty and integrity. The burden of proof lies with anyone claiming that the findings of these researchers must always be thoroughly suspect, if not outright fraudulent, or else those findings stand to reason. Indeed, they always do, regardless of how they are spun, as the spin is not inherent in the data, which speak for themselves. To distrust the peer review process is to distrust education as a whole, in the sense that human beings are incompetent to come to the right conclusions about anything, which begs the question of why someone who is much less serious and far more inept (such as a diet fad guru) than everyone with a postgraduate education can come to the right conclusions where everyone else has failed.

Science is all about data, not spin—which, of course, is why the scientists are all on the same side and the naysayers are against them (though they cannot agree on the particulars), as diet fads are all about spin and devising flashy new gimmicks to market old products. The naysayers would do well to realize that it does not make sense to suppose that everyone puts spin on things just because *they* do. The policy of scientists everywhere is to avoid coming to conclusions specifically in order to *not* put any spin on the data, even accidentally. Perhaps this is not the case with the establishment, which does spin things and even fabricates data as it sees fit, but it is a fallacy to confuse the individual researcher with the establishment, or the separate agendas thereof. Those scientists who are not beyond reproach seem to work their way up in the establishment's directorate by rubbing elbows with those who are already part of it: that should be a clue as to where the secret of success lies, and the fact that most medical professionals are innocent of or only unknowingly complicit in the establishment's crimes against humanity—certainly no more guilty than the consumer.

Lastly, the position we are advocating in this treatise is *not at all* aligned with the medical establishment. While we agree with the well-proven facts about the dangers of elevated cholesterol levels and excess consumption of saturated fats, because these are indisputable facts, the solution that we advocate herein is *dietary*, where the medical industry is solely interested in “solving” this problem with *drugs*. Anyone who has not been brainwashed into believing that the research proving that too much saturated fat and cholesterol intake will kill him is all one big conspiracy ought to have enough sense about him to see where the real conspiracy lies. Decades of research by brilliant medical researchers has yielded greater and greater understanding of the finer details about how the intake of animal foods leads to heart disease, cancer and diabetes, and yet what the medical industry has done with this research has not been to strenuously advocate the need for a complete overhaul of the American diet. Instead, it has poured billions of dollars into researching, creating and promoting statins (cholesterol-lowering drugs). This, of course, makes all the sense in the world, as the former course of action would devastate the profits generated from expensive surgeries and treatments, while the latter generates even more profits from the sale of statins.

Now, based on all this, it should come as no surprise that God is less than happy about the practice of trying to defeat the mechanisms he has put in place in order to prevent wicked men from gaining immortality (which would be disastrous to the universe) with such drugs and other medical treatments. Indeed, the pharmaceutical industry, upon which (or, to be more concise, on behalf of which) modern allopathic medicine is based, is the modern equivalent of what the Bible calls *pharmakeia*, which is to say, drug sorcery or witchcraft. (The Heritage Bible translates it as “spell inducing drugs” in Revelation 18:23.) It is in this fact that we find the ultimate reason why animal products have been advocated by spiritually depraved nutritionists.

The practice of eating animal-based products is practically synonymous with *pharmakeia*. The reason may not be immediately apparent, but it involves the fact that meat is a drug. We do not mean to refer to the drugs and toxic chemicals *in* meat and dairy products (and there are many, and they are very toxic); meat itself creates a psychological as well as a physiological dependency, to the point that the most common objection to veganism that we hear and see is “I could never [be a vegan],” i.e. “I could never give up meat, because I’m addicted to it.” Other drugs are merely synthesized to create effects similar to those naturally produced through metabolic and endocrine processes, and many pharmaceuticals are actually plant-based.

A drug is defined by Merriam-Webster as:

1 : a : a substance used as a medication or in the preparation of medication b: according to the Food, Drug, and Cosmetic Act (1) : a substance recognized in an official pharmacopoeia or formulary (2) : a substance intended for use in the diagnosis, cure, mitigation, treatment, or prevention of disease (3) : a substance other than food intended to affect the structure or function of the body (4) : a substance intended for use as a component of a medicine but not a device or a component, part, or accessory of a device

2 : something and often an illicit substance that causes addiction, habituation, or a marked change in consciousness³⁰⁹

Animal flesh stands out as being an abundant source of *several* chemicals which act on various organs and systems of the body, especially the brain. Some will say that it is a food, and therefore that it is not a drug. We dispute this, not just on the basis of the Bible’s position, but because it is certainly not natural for human consumption, though it may be for other species. Even so, it still falls under both definitions of a drug (especially given the position of the Codex Alimentarius) simply because it is used as medicine (i.e., as food [1(2)], not to be confused with medication [1(3)]), and is habit forming and produces a marked change in consciousness. That you are unlikely to get sick and immediately die from eating it does not mean it is not a slow-acting poison (*pharmakon*) which will inevitably rid you of your life, as we have seen. Certainly, it will be agreed that heroin and cocaine are slow-acting poisons, that they can be lethal, and that they are drugs. So why should meat, which has these same characteristics, not be classified as a drug? And the milk and cheese you buy at the store are loaded with morphine, which explains why many people are addicted to them.

Now consider that allopathic medicine is little more than the treatment of the symptoms of disease by single instances of onset, combined with pharmacology. Obviously, setting a broken bone or removing an aggressive tumor can be a good thing, but real medicine aims at *preventing* disease. It is better to have strong bones than to have to fix a broken one, and to not be at risk of cancer than to submit to invasive surgeries that have low probabilities of success. Hospitals benefit from performing these tasks, but not from health (and a healthy person does not

need to visit a physician for a check-up, either), so there is no incentive for allopathic clinics to advocate a healthy lifestyle apart from the individual physician's concern for his patients. This concern is offset by the money he gets (as kickbacks) from the pharmaceutical companies which pay him to prescribe their profit-driven products, which *require* the diagnosis of disease, and deliberately *deter* its cure. For if the disease was cured, then there would be no perceived need for the drug's administering. So while hospitals and surgeons do benefit from treating symptoms, general practice revolves around pharmacology, because that is where the real money is. And pharmacology is the administering of *poisons* to unsuspecting victims—i.e., *pharmakeia*.

Pharmacology (from Greek φάρμακον, *pharmakon*, “poison” in classic Greek; “drug” in modern Greek; and -λογία, *-logia* “study of”, “knowledge of”) is the branch of medicine and biology concerned with the study of drug action, where a drug can be broadly defined as any man-made, natural, or endogenous (within the cell) molecule which exerts a biochemical and/or physiological effect on the cell, tissue, organ, or organism. More specifically, it is the study of the interactions that occur between a living organism and chemicals that affect normal or abnormal biochemical function. If substances have medicinal properties, they are considered pharmaceuticals. The field encompasses drug composition and properties, interactions, toxicology, therapy, and medical applications and antipathogenic capabilities. Wikipedia³¹⁰

Strong's G5331 - <i>pharmakeia</i>			
φαρμακεία			
Transliteration		Pronunciation	
<i>pharmakeia</i>		fär-mä-kā'-ä (Key)	
			
Part of Speech		Root Word (Etymology)	
feminine noun		From φαρμακεύς (G5332)	
TDNT Reference	Vines		
n/a	View Entry		
Outline of Biblical Usage			
1) the use or the administering of drugs			
2) poisoning			
3) sorcery, magical arts, often found in connection with idolatry and fostered by it			
4) metaph. the deceptions and seductions of idolatry			
Authorized Version (KJV) Translation Count — Total: 3			
AV — sorcery 2, witchcraft 1			
Thayer's Lexicon (Help)			
φαρμακεία [WH <i>κία</i>, so T (exc. in Gal. v. 20; cf. the Proleg. p. 88); see I, <i>ι</i>], -ας, ἡ, (φαρμακεύω); a. <i>the use or the administering of drugs</i> (Xen. mem. 4, 2, 17). b. <i>poisoning</i> (Plat., Polyb., al.): Rev. ix. 21 [here WH txt. Tr mrg. <i>φαρμάκων</i>; many interpp. refer			
Click Here for the Rest of the Entry			

If you are taking pharmaceuticals, then you are a victim of the deceptions and seductions of drug sorcerers whose intent is to poison your body and your mind. The same also applies to all meat-eaters, as meat is the most common drug, and processed meat is the principal source of many other pharmacological drugs in the average person's body, apart from public water supplies. (In Scripture, the word 'idolatry' really only ever refers to the practice of eating meat, as we will see.) Have we not already seen that consumption of meat and dairy is what causes neurodegenerative disorders and also causes allergies which prompt the use of glucocorticoids to turn down inflammation? It is no wonder, then, that the agricultural-pharmaceutical-government complex produces and promotes all three; this cascade which begins with "what's for dinner" is the chief pharmacological means of dumbing down the world's population and ushering in the New World Order.

There will be in the next generation or so a pharmacological method of making people love their servitude and producing dictatorship without tears so to speak. Producing a kind of painless concentration camp for entire societies so that people will in fact have their liberties taken away from them, but will rather enjoy it, because they will be distracted from any desire to rebel by propaganda, or brainwashing enhanced by pharmacological methods. And this seems to be the final revolution. Aldous Huxley³¹¹

The "final revolution" of the Satanists is, of course, the culmination and completion of the apostasy of Lucifer, according to their own writings and lectures. Marx and Lenin had no qualms about openly confessing this long before Huxley came along. And the best of all pharmacological methods being used to enhance brainwashing to the end of abject slavery is the one which is tried and true. So keep this in mind when we get to the discussion of Israel's demand for a king to rule over them and what God's response to that demand was.

Of course, some will also say that it is not important to avoid poisoning one's body, because we are all sinners, or because we are all bound to die anyway, or that the world will be ending soon enough and God is going to clean up our messes, so there is no point in making any reforms. That is clearly antagonistic toward Christ's teachings and the spirit behind them, and will inevitably bring calamity to any and every unrepentant sinner.

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 (KJV)

The "fearful" include those who invoke Genesis 9:2-3 in support of their habits, as well as who demonstrate by their actions that they are more concerned about their own lives than they are about doing what is right, as evidenced by their fear of death in choosing to eat meat for nutritional reasons (which are no reasons), rather than abstaining for moral or ethical reasons. The "unbelieving" are those who think and say things like "I read [your essay], it's bogus, and your arguments are circular. Paul was talking about meat sacrificed to pagan idols, that's the context [of 1 Corinthians 8]. To say eating meat is a sin is just a lie."³¹² The only thing consistently referred to as "abomination" in the Bible is animal (or human) sacrifice, which was always associated with eating flesh in the ancient world, and especially the Bible, and the word for 'abominable' is just as properly translated as 'corrupt,' 'unclean,' or 'defiled' (by flesh).³¹³ The "murderers" require no explanation. The "whoremongers" are those who commit "adultery," in both the physical and the spiritual sense, because lust and fornication poison the body and spirit. (In Scripture, *pharmakeia* is used to describe idolatry, as are "whoremongering" and

“adultery.” All four words are used interchangeably, and the rendering normally depends more on the translator’s understanding than on the intent.) The “sorcerers” are those administering the drugs. The “idolaters” are those consuming them. And the “liars” are the clergy and those who say things like “[Scripture] in no way implies [Yahshuah] was a vegetarian.”

So it should already be apparent, without even delving any further into the biblical context, that whatever offends God enough to merit everlasting destruction all comes back to killing animals, eating their flesh, and then justifying it (blasphemy against the Holy Spirit). Now consider that Christians believe they are abiding by the highest and what is perhaps the only valid moral code in the universe. They advocate a “pro-life” position when it comes to the issue of abortion, and many will vote for a political candidate based on his position on this issue alone. They will even allow for manmade clauses that purport to be derived from our Creator, such as the rights of life, liberty and the pursuit of happiness, found in the American Declaration of Independence, or in the Declaration of the Rights of Man and of the Citizen. Yet they only extend these rights to humans, while callously ignoring other issues when brought to their attention, and will go so far as to openly persecute anyone who tries to make a positive change to their paradigm. Given their ideas about their own moral superiority, this makes them the biggest hypocrites on the planet.

Political language ... is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind. George Orwell³¹⁴

The truth is that most Christians simply have *no idea* how much death and destruction they cause on a daily basis, and would rather leave it to someone else to deal with it, assuming there is even a perceived problem with it. They let the clergy tell them that animals do not have souls, and are therefore somehow expendable, though the far less conscious human fetuses are not. They then let their indoctrination tell them that nothing matters except whether a human believes in Jesus, so the only reason for existing at all, and the only priority in life, is to share the “good news” of Jesus so that others (other humans) will believe and go to heaven. Any death and destruction which they wreak along the way is irrelevant to them, and this is exactly why they themselves must perish, and will never experience life in the kingdom of heaven, short of actually repenting.

Let us suppose for a moment, contrary to the Christians’ assumptions, that wanton carnage of Earth’s ecosystem really does matter from God’s point of view, as we will see that it does matter (a great deal). Let us then simplify environmentalist issues in order to identify the common cause behind the various symptoms of the disease. Let us also ignore whatever the establishment that is destroying the planet has to say about environmental issues, as it is evidently not true, but only being invoked for political purposes, such as the global warming hoax.³¹⁵ What we will find is that the destruction of our planet’s ecosystems comes back to what the masses (Christians included) have on their dinner plates, and that all it would take to fix the problems is repentance, on a large scale, or, to rid ourselves of these problems entirely, a global one. To start with, here are some facts (cited verbatim) about pollution from livestock farms, from the Natural Resources Defense Council (NRDC):

Livestock pollution and public health

- California officials identify agriculture, including cows, as the major source of nitrate pollution in more than 100,000 square miles of polluted groundwater.

- In 1996 the Centers for Disease Control established a link between spontaneous abortions [miscarriages] and high nitrate levels in Indiana drinking water wells located close to feedlots.
- High levels of nitrates in drinking water also increase the risk of methemoglobinemia, or “blue-baby syndrome,” which can kill infants.
- Animal waste contains disease-causing pathogens, such as *Salmonella*, *E. coli*, *Cryptosporidium*, and fecal coliform, which can be 10 to 100 times more concentrated than in human waste. More than 40 diseases can be transferred to humans through manure.
- Manure from dairy cows is thought to have contributed to the disastrous *Cryptosporidium* contamination of Milwaukee’s drinking water in 1993, which killed more than 100 people, made 400,000 sick and resulted in \$37 million in lost wages and productivity.
- In this country, roughly 29 million pounds of antibiotics—about 80 percent of the nation’s antibiotics use in total—are added to animal feed every year, mainly to speed livestock growth. This widespread use of antibiotics on animals contributes to the rise of resistant bacteria, making it harder to treat human illnesses.
- Large hog farms emit hydrogen sulfide, a gas that most often causes flu-like symptoms in humans, but at high concentrations can lead to brain damage. In 1998, the National Institute of Health reported that 19 people died as a result of hydrogen sulfide emissions from manure pits.

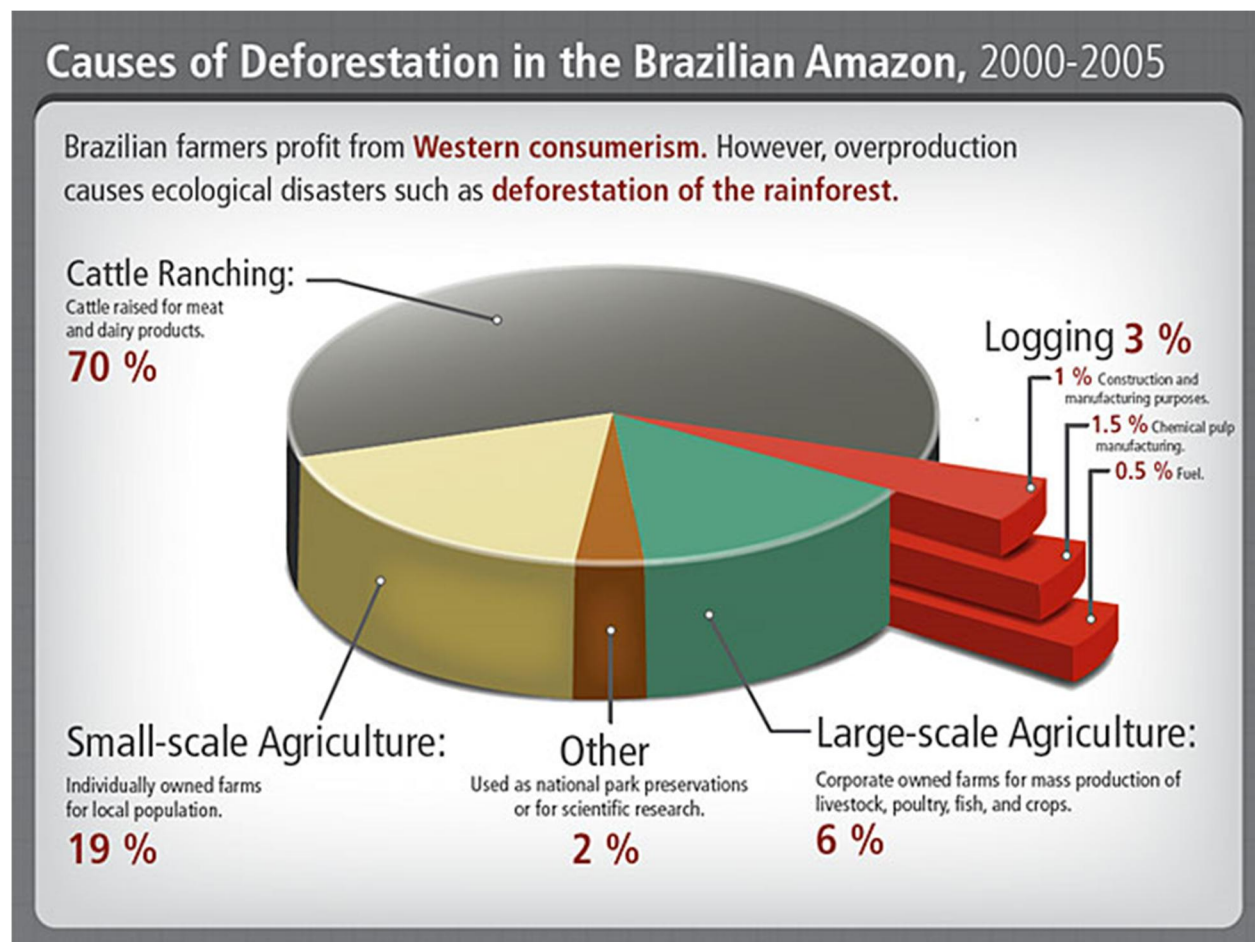
Livestock pollution and water pollution

- Huge open-air waste lagoons, often as big as several football fields, are prone to leaks and spills. In 1995 an eight-acre hog-waste lagoon in North Carolina burst, spilling 25 million gallons of manure into the New River. The spill killed about 10 million fish and closed 364,000 acres of coastal wetlands to shellfishing.
- In 2011, an Illinois hog farm spilled 200,000 gallons of manure into a creek, killing over 110,000 fish.
- In 2012, a California dairy left over 50 manure covered cow carcasses rotting around its property and polluting nearby waters.
- When Hurricane Floyd hit North Carolina in 1999, at least five manure lagoons burst and approximately 47 lagoons were completely flooded.
- Runoff of chicken and hog waste from factory farms in Maryland and North Carolina is believed to have contributed to outbreaks of *Pfiesteria piscicida*, killing millions of fish and causing skin irritation, short-term memory loss and other cognitive problems in local people.
- Nutrients in animal waste cause algal blooms, which use up oxygen in the water, contributing to a “dead zone” in the Gulf of Mexico where there's not enough oxygen to support aquatic life. The dead zone fluctuates in size each year, extending a record 8,500 square miles during the summer of 2002 and stretching over 7,700 square miles during the summer of 2010.
- Ammonia, a toxic form of nitrogen released in gas form during waste disposal, can be carried more than 300 miles through the air before being dumped back onto the ground or into the water, where it causes algal blooms and fish kills.

The growth of factory farms

- From 1980 to 2011, the number of hog operations in the U.S. dropped from 666,000 to roughly 69,000, yet the number of hogs sold remains almost the same.
- About 70% of U.S. beef cattle come from farms with at least 5,000 head of cattle.
- Ten large companies produce more than 90 percent of the nation's poultry.³¹⁶

Now, lest anyone say that it is factory farms, rather than animal farming itself which is to blame for the pollution and destruction of the ecosystem (do animals on other farms not defecate and carry diseases?), factory farming is practically mutually exclusive from ranching. Ranching is what takes up the land. So while factory farming may be disastrous to human health in urban areas and to the natural environment in certain locations, overall, ranching is what is most responsible for deforestation, which is probably the first thing that comes to mind for many people when the topic of the destruction of the environment is raised. Consider that agriculture altogether accounted for about 95% of the deforestation of the Brazilian rainforest between 2000 and 2005, most of which was exclusively for grazing cattle, while logging for pulp only accounted for 1.5%, as indicated in the following pie chart.³¹⁷



As far as environmental issues are concerned, deforestation is most responsible for the mass extinction of plant and insect species everywhere. Nor is this a problem that is exclusive to Brazil, or to the world's rainforests—the reason it is happening there is that it has already happened everywhere else. The lowest figure we have seen for how much land is dedicated to raising animals for food is 17 million square miles, or 30% of Earth's land mass (about the equivalent of the entire continent of Asia). By comparison, the Moon's surface area is only 14.6 million square miles.³¹⁸ This does not even include the land that is used to grow animal feed.

In the US, the amount of forest that is cleared to make room for more animals or for growing animal feed is equivalent to seven football fields every minute.³¹⁹ 70% of the grains and cereals grown in the US are fed to farm animals in order to produce meat and dairy products. It takes sixteen pounds of grain to produce one pound of meat, and five pounds of fresh fish to produce one farmed fish.³²⁰ This incredibly exploitative, inefficient and unsustainable use of land and resources, combined with economic factors in undeveloped nations, is essentially the cause for world hunger.

One of the *intended* results of this malfeasance is the deliberate extermination of wildlife species on previously protected lands. For example, the US Forest Service recently announced its plans to wipe out black tail prairie dogs in Wyoming, by giving the go-ahead for ranchers to kill them by Rozol poisoning³²¹ (a torturous death which lasts for weeks), though they have already been pushed off 99% of their natural habitat (by humans) and all species of prairie dogs have already been recognized as threatened or endangered, which theoretically entitles them to protection under the Endangered Species Act from the very same government which intends to wipe them out. Rozol had previously been restricted due to concerns which the Environmental Protection Agency (EPA) had in regards to the potential impact on eight other federally listed endangered species.³²² Considering how many predator species depend on prairie dogs for their own survival in the American West, it seems the ranchers have launched an attack not on prairie dogs, but on Nature itself. Yet the ranchers have the audacity to call these gentle, adorable creatures a “menace.”

So now that you know that this is how the American government treats environmental issues pertaining to ethics, ecology and management of resources, and how it gives preference to ranchers even over endangered species, it should not be a surprise that such issues are routinely covered up and lied about. Nowhere is this more true than with the government-created myth of anthropogenic global warming, which is a politically-motivated, unsubstantiated hoax that has been thoroughly discredited by the tens of thousands of scientists who are actively trying to educate the public on this matter. However, the myth itself is still commonly accepted by the public, so the cause attributed to it still merits our attention, and even apart from the myth, it is still a concern for anyone worried about pollution.

With that in mind, global warming is attributed to the emissions of so-called greenhouse gases, especially carbon dioxide, methane and nitrous oxide. These gases are emitted from animal excrement, particularly from farms which raise them for food, which produce about 90,000 pounds of excrement per second.³²³ For comparison, switching from a regular internal combustion engine vehicle to a hybrid will reduce carbon emissions by 1 ton per year, but switching to a vegan diet will reduce them by 1.5 tons per year. On a larger scale, if every American cut out *just one* serving of chicken just once a week, the resultant decrease in CO² emissions would be equivalent to taking 500,000 cars off the road.³²⁴

The other main greenhouse gases are methane, which is 20 times more potent at trapping heat than CO² is, and nitrous oxide, which is another 15 times more potent than methane (that is, 300 times as potent as CO²). Farmed animals represent the largest producer of methane in the US, and the animal farming industries produce 65% of nitrous oxide emissions worldwide. Altogether, it takes 11 times as much fossil fuel to create a calorie from animal protein as it does a calorie from plant protein³²⁵ (and too much protein is hazardous to health!), so it is hardly an exaggeration to say that the conversion of the world's population to a plant-based diet would effectively end the major cause for concern over global warming. So compelling is the data that demonstrates this that Al Gore, years after presenting the scientific argument for anthropogenic global warming based on atmospheric emissions in *An Inconvenient Truth*, finally reportedly became a vegan in late 2013.³²⁶ We do not imagine that Gore cares about the welfare of animals any more than his old running mate Clinton does (which is to say that Gore could not care any less about ethical or environmental issues—an investigation into his background with Occidental Petroleum would suffice to prove this), so the fact that he has been persuaded to adopt the lifestyle based solely on the issue of pollution and how he had lost credibility among vegetarians and vegans for being a hypocrite ought to be enough to convince everyone who has bought into his claims to do the same.

Along with deforestation, soil pollution and atmospheric pollution, the issues of water pollution and mismanagement of fresh water resources (leading to chronic dehydration in poor regions) are also major causes for concern among environmentalists. Nearly half of all water used in the US goes to raising animals for “food.”³²⁷ According to People for the Ethical Treatment of Animals (PETA), it takes more than 2400 gallons of water to produce a pound of meat,³²⁸ but it only takes 25 gallons to produce a pound of wheat. The average vegan diet requires 300 gallons of water per day, while the average meat-eater's diet requires 4000.³²⁹ For comparison purposes, the average American uses 176 gallons of water per day, altogether, while the average family in Africa uses only 5.³³⁰

This is truly unsustainable; already the United Nations Children's Fund (UNICEF) estimates that 2.4 billion people lack adequate sanitation, and 1.1 billion people do not have access to safe water.³³¹ It is estimated that by 2025, nearly two-thirds of the world's population will experience water shortages.³³² This also leads to other serious and regrettable conditions; for example, at any given time, half the world's hospital beds are occupied by people who have contracted waterborne diseases (which are also the number one killer of children globally).³³³ So to say that the global shift to veganism is the first and most important step to eliminating preventable disease is a massive understatement.

Any way that one looks at it, it is clear that the consumption of meat is the primary cause of the destruction of this planet's environment and the mismanagement of its resources (natural and otherwise). Ecologists are well aware of this. According to the International Livestock Research Institute, livestock systems occupy 45% of the global surface area.³³⁴ As one ecologist puts it, “When the World Bank estimates that livestock production uses over ‘two-thirds of the world's surface under agriculture, and one-third of the total global land area,’ they are describing the fact that these terrestrial ecosystems are controlled by tens of billions of our domesticated livestock.”³³⁵ This is exactly why the United Nations has urged the world's population to move away from meat and dairy;³³⁶ it is simply the cause for all the world's environmental and ecological problems. We have used the low-end estimates to demonstrate the point so far; here are a few more from Richard Oppenlander, who is as knowledgeable as anyone on this subject:

- It takes 55 ft² of rainforest to produce just 1 quarter-pound burger.³³⁷
- 70% of our rainforests have been slashed and burned in order to raise livestock.³³⁸
- 55% of our fresh water is being given to livestock.³³⁹
- It takes 10-20 gal. of water to produce 1 lb. of vegetables, fruit, soybeans or grain.³⁴⁰
- It takes over 5000 gal. of water to produce 1 lb. of meat.³⁴¹
- 1 acre of land, if used for vegetables, grain, and/or legumes, produces 10-15 times more protein than if devoted to meat production.³⁴²

Let's put it into perspective: on any given acre of land we can grow twelve to twenty times the amount in pounds of edible vegetables, fruit and grain as in pounds of edible animal products. We are essentially using twenty times the amount of land and crops and hundreds of times the water, as well as polluting our waterways and air and destroying rainforests, to produce animals to kill and eat ... which is less healthy than eating the plant products we could have produced. ...

An almost unbelievable 70 percent of all grain produced [in the United States] is fed not to humans but to animals that are raised for food. The World Hunger Organization [*sic*] reported that six million children died of starvation in 2009 alone. Another one billion people currently are suffering from hunger and malnutrition. There is more than enough grain produced each year to eradicate world hunger, but the solution is to stop giving grain to livestock and to simply give it to those who are starving to death. Richard Oppenlander^{343,344}

The solution to virtually every environmental dilemma (or, at least, the first step to reversing the destruction of Earth's ecosystems) is simple enough that a 12-year-old can figure it out and share her findings in a thoroughly convincing way. These facts are a little out of date now (i.e. the problems have grown since the article was written), but they still demonstrate the point well enough:

According to the Water Education Foundation, it takes 2,464 gallons of water to produce one pound of beef in California. This is the same amount of water you would use if you took a seven-minute shower every day for six entire months. In contrast, only 25 gallons of water are needed to produce one pound of wheat. Present human water consumption drains aquifers around the world. Water tables are dropping drastically and wells are going dry. The United States Geological Survey says that 40 percent of fresh water used in the U.S. in 2000 went to irrigate feed crops for livestock. Only 13 percent was used for domestic purposes including showers, flushing toilets, washing cars and watering lawns. Switching to a plant-based diet or reducing the amount of meat in your diet is by far the most important choice you can make to save water.

Raising livestock depletes other natural resources as well, including fossil fuels and topsoil. Aside from the cost of grains used to feed livestock you can also measure the cost of fossil fuel energy. Agricultural production uses ten percent of the energy used every year in the United States. David Pimentel from Cornell University explained it this way, 40 calories of fossil fuel are needed to produce one calorie of protein from feedlot beef while only two calories of fossil fuel are needed to produce one calorie of protein from tofu.

Topsoil is another vital natural resource being used faster than nature can replace it. The production of corn and soybeans, the major grains fed to livestock, causes massive soil erosion because those crops are grown in rows. The bare patches between the rows expose the topsoil to both wind and rain erosion. Pimentel has calculated that in Iowa one half of the topsoil has been

lost due to farming over the past 100 years. It is estimated that we lose nearly 7 billion tons of topsoil every year.

Another natural resource that is being threatened today by the increased production of livestock is the rainforest. According to the Nature Conservancy, every second of every day one football field of rainforest is being destroyed. Much of this forestland is being cut down to farm and raise livestock, which is then exported to the U.S. and ends up in fast-food hamburgers. According to the Rainforest Action Network, 55 square feet of tropical rainforest are destroyed to make every fast-food hamburger made from rainforest cattle. This is an area about the size of a small kitchen and it is gone forever each time one of these hamburgers is eaten. It is even worse because with each square foot of rainforest gone, up to 30 different plant species, 100 different insect species and dozens of bird, mammal and reptile species are destroyed. The rainforests are so important because half of the species on earth live in them and the forests are vital to the world's oxygen supply.

Additional impacts on the environment from a meat-eating diet are the pollution of our water and air. All of the livestock being raised throughout the world produce enormous amounts of manure and urine, which in turn pollute natural resources. Animal waste changes the pH of our water, contaminates our air; and the gases emitted are believed to be a major cause of global warming. To keep costs down, the modern animal farming practice is to raise livestock in feedlots and factory farms where thousands or tens of thousands of animals are crowded into small spaces. However, this makes the animal waste problem worse because of concentrated waste. Livestock in the U.S. produce 2.7 trillion pounds of manure each year. That's about ten times more waste than was produced by all the American people.

What happens to all this waste? Some farmers spray the manure on nearby fields for fertilizer, however this can be expensive, does not provide the best nutrient balance for growing plants and can spread diseases carried in the waste to humans. Some farmers use manure lagoons as a "safe" way to store millions of gallons of animal waste. These lagoons, it turns out, are not so safe. In 1995, 25 million gallons of manure and urine spilled from a hog farm lagoon into the New River in North Carolina. More than 10 million fish were immediately killed and 364,000 acres of coastal wetlands were closed to shell fishing. In the Gulf of Mexico there is a 7,000 square mile "dead zone" where there is no aquatic life due to pollution from animal waste and chemical fertilizers. The pollution from factory farms and feedlots is happening throughout the U.S., and is beginning to happen throughout the world. If we decrease our consumption of animal products we can also decrease the threat of water pollution.

The waste from factory farms gives off many harmful gases such as ammonia, methane and hydrogen sulfide, as well as clouds of dust and particles, which pollute our air. Since these farms are so large and often use huge manure lagoons the most obvious pollution is the horrible smell, which affects communities nearest the farms. The bad smell is the least of the dangers to the environment. In the U.S., animal farms are responsible for 73% of the ammonia released into the air. The ammonia can react with other gases in the air and cause respiratory problems and contribute to smog and acid rain. The particulate matter created from animal agriculture can also cause respiratory problems and can form a brown cloud effect that used to be found only near large industrialized cities.

Methane may be the most serious gas given off from livestock. In fact the meat industry is the number one source of methane throughout the world, releasing over 100 million tons a year.

Methane is a gas that traps heat in the atmosphere and causes the earth's temperature to rise. Noam Mohr in his report on global warming says, "methane is 21 times more powerful a greenhouse gas than carbon dioxide." Theoretically by reducing the amount of meat eaten throughout the world we could slow down methane production and therefore global warming.

Yes, I am still very concerned about the mistreatment of animals, but I am also concerned with the loss of the rainforests, with the increasing threat of global warming, and with having clean water to drink and clean air to breathe. What can I, a 12-year-old American girl, do to make a difference? I will still choose to conserve water and electricity and to reuse and recycle whenever possible, but the single most environmentally important choice I can make is to eat a plant-based diet. Lillie Ogden³⁴⁵

As we have just seen, the evidence indicating that the primary cause for the ongoing destruction of the environment is people's taste for animal flesh is overwhelming. That is not to say, necessarily, that the earth would not still be mined for its minerals and its oil, or that trees would not be cut down in large numbers, etc., but it is certainly the case that the most immediate cause for concern for anyone interested in environmental issues is the existence and growth of the animal farming industries. This is especially true considering that it is both unnecessary and preventable.

The process of destroying any one creature and preparing it to become food for us wreaks far-reaching environmental damage to our planet, long before we have ingested that creature. Once we have done that, the internal processing of animal proteins and fats wreaks far-reaching internal damage to our body. No one can honestly maintain, then, that these consequences in and of themselves are insufficient to dissuade anyone from supporting, much less participating in, the consumption of animal products. Such a person has literally rejected life.

We might consider the destruction of the environment Nature's way of getting rid of the problem, which is to say, mankind. The warning signs are all there, and we need to listen, or else our policy of lusting after flesh will certainly be the cause of our own extinction, even apart from God's wrath. Really, the destruction of the environment is just a secondary complication of the malicious enslavement and abuse of the creatures for whom the earth was created. Our own end will be a third result, if it is not prevented. Eating meat is therefore so detrimental that it leads to death at every level: the individual, the regional, and the global. There is simply no safe way to go about it, in any sense.

Moreover, that these consequences exist at all, and that they are, without fail, so pervasively and consistently demonstrative against the same act, not only dissuades support of animal consumption due to the consequences, but ought to make it abundantly clear to any reasonable person that the act, in and of itself, and regardless of said consequences, is entirely evil. Only those who protest that they do not consume sufficient quantities to be responsible, or that the animals they eat are "happy" during their short lives, have any grounds to deny that theirs is the appetite of wanton destruction, the Abomination of Desolation. We have addressed this blatantly feeble justification of evil in Appendix A.6 and A.6a, but let us examine the arguments themselves here first, because for some reason there really are many people who are naïve enough to buy into them, though obviously only because most people desperately want to believe that they do not have to change anything about themselves in order to fall short of being damnable wretches on the scale of evil.

Most people who fall into this category regard the solution to the present ecological crisis as transitioning either to a “paleo” or to a “locavore” diet. These proposed solutions happen to be centered around *greater* consumption of meat and dairy products, simply because that is what people want, so it is what they are given, but with the pretense that animal farming can somehow miraculously transform into a sustainable form of agriculture under the right conditions. This ignores both what the conditions of the crisis actually are and that it is impossible to apply the ideal to the whole world (or even a large part of it), and the fact that the proposed conditions would actually increase the problem dramatically by less efficient use of space and other resources such as water and animal feed. Nevertheless, like all dietary fads, the locavore movement does manage to convince some people who simply have not done any research regarding the legitimacy of the views presented that it is possible to raise animals for slaughter in a “humane” manner, and that they are therefore not evil for participating in what is arbitrarily determined to be evil by them—namely, “factory” farming.

First of all, it is not without cause that we have called the “locavore” movement and its offshoot, the “humane” movement (which are both extensions of the same ideology), “the controlled opposition.” They were devised by farmers and meat marketers within the agricultural establishment, each with a purpose, in response to growing awareness of the fact that consuming meat and dairy accounts for the majority of the world’s health and environmental problems. The intent of the humane movement is to soften the impact of the realization by someone who purports to love animals that he is actually a hypocrite and personally responsible for their systematic abuse and murder; even where it does demonstrate that the problem has been mitigated, the “humane” label allows such people to feel better about themselves by believing that they are not responsible when they are. The “paleo” movement likewise aims to allow meat-eaters who purport to care about their health to believe they are consuming healthy products without making any fundamental or radical changes to their diets.

The locavore movement is the most influential and insidious of the three outside academic and fitness circles (where the “paleo” fad is the most influential and accepted of *any* diet): it aims not only to absolve meat-eaters of their guilt, but also to give them a feeling of moral superiority to the vegetarians and vegans responsible for undermining the animal farming industries by creating awareness of ethical and environmental issues. As such, the resistance to social changes instigated by veganism is centered around the locavore movement, which consequently receives the most attention from agricultural initiatives, and from people who simply cannot think for themselves, but like being told they are in the right. The locavore movement is predicated on the principle that people are stupid and irrational, so that repetition (remedial education, a.k.a. brainwashing) and emotional appeals can offset reason and conscience, subverting minds and instilling whatever ideas are meant to be implemented therein. (This process, formerly called “propaganda” and now called “public relations,” has been the backbone of modern marketing schemes since about the 1930s, when corporations started hiring psychologists as advertising consultants, and especially since the advent of television.)

Locavores claim that those concerned with environmental problems can make the most positive impact by purchasing foods produced closest to where they live. This is aimed not so much at providing any reasonable argument against veganism (because there is none) as it is giving the masses an easy way to feel like they are doing their part to save the environment while diverting attention away from the real problem, which would require changes far more substantial than doing nothing more than buying from a farmer’s market instead of a grocery

store every so often. *The Omnivore's Dilemma* by Michael Pollan is the central text of this movement, and its publication in 2006 was no doubt the catalyst for the selection of the term 'locavore' as 2007's word of the year by the *Oxford American Dictionary*.³⁴⁶ Pollan's book misses no opportunity to attack vegetarianism, yet always does so by framing meat-eating as the only rational option for the environmentally conscious, in spite of the inevitability of the facts which we have already examined, and which Pollan himself—still that he is—is well aware of. We provide a few examples below in order to demonstrate how fallacious this mentality is.

The vegan utopia would also condemn people in many parts of the country to importing all their food from distant places ... To give up eating animals is to give up these places as human habitat, unless of course we are willing to make complete our dependence on a highly industrialized national food chain. The food chain would be in turn even more dependent than it already is on fossil fuels and chemical fertilizers, since food would need to travel even farther and fertility—in the form of manures—would be in short supply. Indeed, it is doubtful you can build a genuinely sustainable agriculture without animals to cycle nutrients and support local food production. If our concern is the health of nature—rather than, say, the internal consistency of our moral code or the condition of our souls—then eating animals may sometimes be the most ethical thing to do. Michael Pollan³⁴⁷

Pollan ignores the fact that neither humans nor the ecosystem as a whole benefit from our existing in every single crevice under every single rock on the globe. Not only that, but some of the most abundant food sources grow in some of the harshest climates and are cash crops for societies which do not export animal products, such as Bolivia, which exports the majority of its quinoa to America because it desperately needs the money, and America desperately needs the nutrition. Furthermore, traditional agriculture produces greater yields except where cash crops are concerned, and is more profitable to local producers than industrialized agriculture.

He also ignores the fact that veganism is fundamentally opposed to the use of manure and chemical fertilizers, and that the extra space and energy we would have if our food all came from plants would easily accommodate fallow fields, allowing the land to heal itself, as Nature intended, and as God has commanded us to do. Even so, Pollan dances around the issue of pollution: manure would not be in “short supply” even if the whole world went vegan, as there is a massive overabundance of it now as solid waste, and vegans do not propose killing off all the animals on animal farms, though perhaps to let them reproduce naturally and let their numbers be maintained organically. If there was such a shortage, humans would adapt by finding better use for their own feces than flushing it down the toilet, whereas the same number of animals raised on “organic” farms still produces the same amount of manure as those raised on “factory” farms.

Unfortunately for Pollan and his ilk, many of his flimsy lies can actually be subjected to the scrutiny of scientific measurements. The “most ethical thing” a person can do is not to indulge in filthy habits without any measure of skepticism, but to *think*, and to question the legitimacy of the arguments of people whose only real motivation is to perpetuate disease and murder while making money at the expense of suffering animals and gullible humans. Ethics are, after all, based on *facts*, and on reason, not the bias of subjective opinions. It is more than a bit ironic, then, that even judging by the dubious standard of greenhouse gas emissions (which *is* a real problem in terms of pollution), eating locally-raised grass-fed beef is inferior to eating plant products shipped from far away, contrary to Pollan's unsubstantiated claims.

Despite significant recent public concern and media attention to the environmental impacts of food, few studies in the United States have systematically compared the life-cycle greenhouse gas (GHG) emissions associated with food production against long-distance distribution, aka “food-miles.” We find that although food is transported long distances in general (1640 km delivery and 6760 km life-cycle supply chain on average) the GHG emissions associated with food are dominated by the production phase, contributing 83% of the average U.S. household’s 8.1 t CO₂e/yr footprint for food consumption. Transportation as a whole represents only 11% of life-cycle GHG emissions, and final delivery from producer to retail contributes only 4%. Different food groups exhibit a large range in GHG-intensity; on average, red meat is around 150% more GHG intensive than chicken or fish. *Thus, we suggest that dietary shift can be a more effective means of lowering an average household’s food-related climate footprint than “buying local.” Shifting less than one day per week’s worth of calories from red meat and dairy products to chicken, fish, eggs, or a vegetable-based diet achieves more GHG reduction than buying all locally sourced food.* Christopher L. Weber and H. Scott Matthews³⁴⁸

This by itself ought to put an end to the locavore movement, insofar as it is based on ethical considerations. (As far as it is based on moral considerations, it should have no basis, because it is totally immoral to exploit and murder animals for 8 seconds of plant-seasoned taste.) However, people advocating locavore diets clearly have no comprehension of how erroneous their views are or how thoroughly and easily the opposing arguments demolish theirs, because they do not know or understand the very first thing about issues pertaining to the destruction of the natural environment and the mismanagement of Earth’s natural resources, which is that they are all mostly attributable to systematic human consumption of animal products. Advocating human health under any pretense, or advocating any environmentalist cause while simultaneously advocating the consumption of meat and dairy to any extent whatsoever, is utterly ludicrous and hypocritical.

Even the icons of the locavore movement seem entirely oblivious to, or else gratuitously proud of this hypocrisy. In *The Omnivore’s Dilemma*, Pollan, while describing a meal he was attempting to assemble solely from locally-sourced foods, remarks, “Fortunately the state of Virginia produces no chocolate to speak of, so I was free to go for the good Belgian stuff, panglessly,”³⁴⁹ thus demonstrating that he is actually happier when he fails to meet his own self-generated standard of morality when indulging in nutritionally devoid “foods,” and not at all ashamed to admit it. Meanwhile, Joel Salatin, a farmer whose accolades from Pollan have assisted him in reaching celebrity status, refuses to ship the meats he produces because he does not believe that doing so is “sustainable.” Yet Salatin does not hesitate to advertise the quality of his product by bragging about how far his customers are forced to drive to buy from him directly, even posting a testimonial on his website which states, “I drive to Polyface 150 miles one way in order to get clean meat for my family.”³⁵⁰

This is supposed to be *more* sustainable than mass production and mass shipping to local markets. Could it be any more apparent that locavorism is a blatant marketing gimmick exploited by men like Salatin to get rich and famous and promoted by men like Pollan to perpetuate environmental destruction and animal suffering, rather than to do anything to alleviate either of them? If nothing else, we might question the wisdom of idealizing Salatin, a self-proclaimed Christian who enthusiastically promotes not just exposing children to killing and death, but encourages them to engage in acts of violence themselves.

Interestingly, we typically have families come—they want to come and see the chicken butchering, for example. Well, Mom and Dad (they're in their late-20s early-30s), they stay out behind in the car, and the 8-, 9-, 10-, 11-year-old children come around to see this. We have not found any child under 10 that's the least bit put off by it. They get right into it. We'll even give them a knife and let them slice some throats. Joel Salatin³⁵¹

“But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a millstone be hung around his neck, and that he be drowned in the depth of the sea. Woe to the world because of stumbling-blocks! For it is necessary that stumbling-blocks come, but woe to that man by whom the stumbling-block comes!” Matthew 18:6-7

Of all the outrageous ethical and environmental claims put forth by psychopaths like Pollan and Salatin, the greatest is the notion that only agricultural systems which “incorporate” animals (a euphemism which studiously diverts focus from their ultimate fate) are sustainable. No better is this sentiment represented than in Allan Savory's February 2013 TED Talk entitled “How to green the desert and reverse climate change,” in which it is asserted that, contrary to popular belief, grazing livestock are not the cause of desertification but instead can be employed to *reverse* it. Never mind that these incredible claims have failed to withstand the scrutiny of decades of scientific research: spinning a fairy tale of eating meat to save the planet was cause for a standing ovation and host Chris Anderson's effusive praise of “I'm sure everyone here ... wants to hug you.”³⁵²

Of course they do. That is exactly the problem. The locavore celebrities have merely caught onto the fact that there is a huge niche market to exploit, thanks to the growing awareness of ethical issues due to vegan initiatives, and that they can actually sell their products at higher prices without increasing production costs simply by *pretending* like they have more value. By hypnotizing audiences and making the relationship between producers and consumers a highly personal affair, logical critique and choice options can both be safely thrown out the window: the consumer does not have to worry about whether or not his carcinogens are “safe,” because he knows the killer, and he is a good and honest man because he smiles a lot and sings his pet a lullaby as he murders it—unlike those shady city slickers who put their products through assembly lines.

Actually, debunking this happily murderous paradigm is easy. It is so easy, in fact, that proponents of animal slaughter are beginning to acknowledge that they need to devise new methods to mitigate the inevitable conclusion that what they are doing is never morally acceptable or ecologically viable. One recent proposal demonstrates what lengths they are willing to go to while simultaneously pretending like they do not have the willpower to simply stop eating animals. In this case, rather than expanding the room which farmed chickens are given in order to make the environmental conditions more humane, the proposed solution to the ethical quandary of animal farming is to *reduce* the space and expand the *cages*, to the point of actually removing the feet of the chickens, hooking them up to life support machines, and removing their brains, which will theoretically take away their ability to feel the pain and psychological torment which other farmed animals are routinely subjected to.³⁵³

The images of the new cruelties imposed on the animals in this experiment are not only evocative of the terrifying human farming systems depicted in science fiction films like *The Matrix* and *The Island*; they also beg the question of whether or not removing an animal's brain is actually going to destroy its consciousness to the point that it has no capacity to suffer, or how

this can even be done without inflicting suffering (short of using anesthetics), or whether it will just create a system of atrocity so far removed from the auspices of morality that we will unknowingly be causing a far greater amount of suffering, but without any sense of remorse. That it can actually be proposed as a “solution” to the issue of Man’s inhumanity to his fellow Earthlings has sparked debate, which some might take as a sign of hope for humanity’s redemption. We do not; we find the fact that it is controversial deplorable in and of itself, considering that there was never anything to debate in the first place, as evidenced by the fact that when Joel Salatin found himself on the opposite side of a public debate³⁵⁴ with Neal Barnard, the founder and president of the Physicians Committee for Responsible Medicine, he was formally declared the loser, and with more than ample cause. Ironically, some spectators have remarked that it was Salatin’s appeal to Jesus and Mohammad that sealed his fate of having no credibility at all, as though “Jesus” would ever advocate his position. (Who can imagine “Jesus” cutting into a pork chop with a steak knife and commenting on how delicious it is, or asking one of his disciples to pass the salt because his oxtail soup is a little bland?) We hardly think it is an exaggeration to say that Mr. Salatin needs to read the present book, so he can see how he has defeated his own argument with his own fallacious logic, just as the inadequacy of his arguments have inadvertently helped to spread the vegan cause.

No matter how many websites, videos, papers, books and lectures are churned out to cleverly spin legitimate issues and vehemently assert otherwise, the notion that eating meat can ever be more ecologically efficient and beneficial than eating plants is fatally flawed for one very simple reason: it will always be more wasteful to eat an animal that eats plants (or an animal that eats animals that eats plants) than to eat plants directly. This is well-known to anyone who has bothered to study even the most basic fundamentals of environmental science. In fact, it is literally the first thing which environmental science textbooks teach, before proceeding to hypocritically offer the proposed solutions, i.e. the ways to “reduce” the proportions of meat in people’s diets *without* switching to plants. We quote from the authors of the beginners-level textbook *Environmental Science: Foundations and Applications*:

Plants absorb energy directly from the Sun. That energy is then spread throughout an ecosystem as *herbivores* (animals that eat plants) feed on plants and *carnivores* (animals that eat other animals) feed on herbivores. Consider the Serengeti Plain in East Africa ... There are millions of herbivores, such as zebras and wildebeests, in the Serengeti ecosystem, but far fewer carnivores, such as lions and cheetahs, that feed on those herbivores. In accordance with the second law of thermodynamics, when one organism consumes another, not all of the energy in the consumed organism is transferred to the consumer. Some of that energy is lost as heat. Therefore, all the carnivores in an area contain less energy than all the herbivores in the same area because all the energy going to the carnivores must come from the animals they eat ... The proportion of consumed energy that can be passed from one trophic level [link in the food chain] to another is referred to as ecological efficiency. Ecological efficiencies are fairly low: they range from 5 to 20 percent and average about 10 percent across all ecosystems. In other words, of the total biomass available at a given trophic level, only about 10 percent can be converted into energy at the next higher trophic level ... The principle of ecological efficiency also has implications for the human diet. For example, if all humans were to act only as primary consumers—that is, become vegetarians—we would harvest much more energy from any given area. How would this work? Suppose an acre of cropland could produce 1,000 kg of soybeans. This food could feed humans directly. Or, if we assume 10 percent ecological efficiency, it could be fed to cattle to produce approximately 100 kg of meat. In terms of biomass, there would be 10 times more food

available for humans acting as primary consumers by eating soybeans than for humans acting as secondary consumers by eating beef. However, 1 kg of soybeans actually contains about 2.5 times as many calories as 1 kg of beef. Therefore, 1 acre of land would produce 25 times more calories when used for soybeans than when used for beef. Andrew Friedland, Rick Relyea and David Courard-Hauri³⁵⁵

The peer-reviewed textbook *Environmental Science: Working With the Earth*, which is certainly not at all partial to the vegan cause, addresses the issue first by analyzing, and then by comparing organic farming favorably to “high-yield” agriculture. Conventional organic farming is shown to be better for the earth, for the farmers, and certainly for the consumers and the animals themselves—i.e. everyone except the agricultural establishment. When we consider that the USDA’s standard for certifying foods as organic is practically whatever does not destroy the health of the consumer, and just how very little food in the US is actually organic, the nature of the problem becomes crystal clear: the only reason for world hunger is that the enormous surplus is literally wasted on animal farming to suit the tastes of omnivores.

In the United States industrialized farming has become *agribusiness* as big companies and larger family-owned farms have taken control of almost three-fourths of U.S. food production. Only about 650,000 Americans (2% of the population) are full-time farmers. However, about 9% of the population is involved in the U.S. agricultural system, from growing and processing food to distributing it and selling it at the supermarket.

In terms of total annual sales, agriculture is bigger than the automotive, steel, and housing industries combined. It generates about 18% of the country’s gross national product and 19% of all jobs in the private sector, employing more people than any other industry.

Here are three pieces of *good news* about the highly productive industrialized agricultural system in the United States. *First*, with only 0.3% of the world’s farm labor force, U.S. farms produce about 17% of the world’s grain (most consumed by U.S. livestock) and nearly half of the world’s grain exports.

Second, since 1950, U.S. farmers have used green revolution techniques to more than double the yields of key crops without cultivating more land. Indeed, the amount of land used to grow crops in the United States decreased by 23% between 1950 and 2000. Such increases in the yield per hectare of key crops have kept large areas of forests, grasslands, wetlands, and easily erodible land from being converted to farmland.

Third, the country’s agricultural system has become increasingly efficient. While the U.S. output of crops, meat, and dairy products has been increasing steadily since 1975, the major inputs of labor and resources—with the exception of pesticides—to produce each unit of that output have fallen steadily since 1950.

This industrialization of agriculture has been made possible by the availability of cheap energy, most of it from oil. Agriculture consumes about 17% of all commercial energy in the United States each year. Some *good news* is that the input of energy needed to produce a unit of food has fallen considerably and most plant crops in the United States provide more food energy than the energy used to grow them.

The *bad news* is that if we include livestock, the U.S. food production system uses about three units of fossil fuel energy to produce one unit of food energy. That energy efficiency is much lower if we look at the whole U.S. food system. Considering the energy used to grow, store,

process, package, transport, refrigerate, and cook all plant and animal food, *about 10 units of nonrenewable fossil fuel are needed to put 1 unit of food energy on the table*. By comparison, every unit of energy from human labor in traditional subsistence farming provides at least 1 unit of food energy and up to 10 units of food energy using traditional intensive farming. G. Tyler Miller, Jr.³⁵⁶

[T]wo major ways to increase the world's food production are to increase crop yields per hectare and to increase the amount of land used to grow crops.

The total area of cropland is unlikely to expand because of a lack of affordable and environmentally sustainable land. In addition, increasing the yields per area of existing cropland may be limited in some areas because of a lack of water for irrigation, reduced genetic diversity needed to develop new crop strains, slowing of increases in yields per hectare, and the environmental effects of food production, which degrade existing cropland.

If these projections are correct, there are three main ways to reduce hunger and malnutrition and the harmful environmental effects of agriculture. *One* is to slow population growth. *Another* is to reduce poverty so people can grow or buy enough food for their survival and good health.

The third is to develop and phase in systems of more **sustainable agriculture** or **low-input agriculture** (also called **organic farming**) over the next three decades. Currently, organic farming is used on less than 1% of the world's cropland (0.2% in the United States) but on 6-10% of the cropland in many European countries. However, this type of farming is growing rapidly. In 2002, it was a \$25 billion global market and a \$12 billion market in the United States.

The U.S. Department of Agriculture has established several rules for organic food production. *First*, crops are grown on land that has not been fertilized with sewage sludge or chemical fertilizers. Soil health is managed primarily through use of organic fertilizers, crop rotation, and planting cover crops.

Second, organic farmers do not use chemical insecticides. They treat pests and plant diseases primarily with natural insect predators, traps, and insect repellents. They also do not use chemical herbicides. Instead, weeds are controlled mostly by mulching and hand weeding or mechanical cultivation.

Third, genetically engineered crops and livestock animals are not used. *Fourth*, animals used to provide meat and eggs must be raised on pure organic feed and receive no growth hormones or antibiotics. They must also be raised under living conditions that allow for exercise, freedom of movement, and reduction of stress. *Finally*, organic food cannot be irradiated. ...

In 2002, agricultural scientists Paul Mader and David Dubois reported the results of a 21-year study comparing organic and conventional farming. Their results and those from other studies have shown that for most crops low-input organic farming has a number of advantages over conventional high-input farming. They include use of up to 56% less energy per unit of yield, and improved soil health and fertility. Organic farming also provides more habitats for wild plant and animal species and generally is more profitable for the farmer than high-input farming.

Most proponents of more sustainable agriculture are not opposed to high-yield agriculture. Instead, they see it as vital for protecting the earth's biodiversity by reducing the need to cultivate new and often marginal land. They call for using environmentally sustainable forms of both high-yield polyculture and high-yield monoculture for growing crops. G. Tyler Miller, Jr.³⁵⁷

In other words, sustainable agriculture is up to 100 times more efficient than industrial agriculture, thanks to the inefficiency of raising animals for food. Yet Monsanto, the company which more than any other is responsible for the direction which the agriculture industry has been taking the last few decades, has declared that their critics are “elitists,” implying that they are attacking a company aiming to curb world hunger.³⁵⁸ To call this ironic would be to give it too much credit. Given all this data, it goes without saying that the inefficiency of profit-driven corporate domination of our food supply and the shift away from the type of organic production of grains and vegetables to which we are suited are actually the *cause* of world hunger.

Moreover, the problem is getting worse—much worse—very quickly. In 2012, the US was projected to consume over 50 billion pounds of meat; in just over 100 years’ time, this rate has quintupled from just shy of 10 billion pounds per year in 1909.^{359,360} The powers that be will tell us that such predation is actually necessary, and that predators play an essential role in the “food chain” or in the “cycle of life.” The implication is that by “culling the herd” (a euphemism for predations), you are doing the herd a favor, and perhaps even saving the whole species. It is thought that an overgrown herd could deplete its food source, thereby causing the whole species to go extinct. However, the only species that is even a threat to others, much less to *all* others, is Man. For example, wild fish have been projected to be extinct by the year 2050.³⁶¹

We are not even dealing with animals in their natural habitats or numbers, but those which are bred for slaughter. This argument could only even apply to carnivores, theoretically, as herbivores do not deplete their food sources, while it *has* happened in the case of *our* species causing others to go extinct. In addition, removing carnivores (including Man, as an omnivore that kills to eat, as opposed to scavenging) from an ecosystem will not adversely affect it, though the same would not be true of removing herbivores.

The carbon and nutrients in dead organic matter are broken down by a group of processes known as decomposition. This releases nutrients that can then be re-used for plant and microbial production, and returns carbon dioxide to the atmosphere (or water) where it can be used for photosynthesis. In the absence of decomposition, dead organic matter would accumulate in an ecosystem and nutrients and atmospheric carbon dioxide would be depleted. Approximately 90% of terrestrial NPP goes directly from plant to decomposer. Wikipedia³⁶²

What this means is that the more plants grow in any given ecosystem, the more energy is added to that ecosystem, because plants convert solar radiation into usable energy. This is nature’s perfect design for perpetually sustainable/renewable life. However, it only applies when all the consumers are consuming plants, and it is only sustainable in proportion with how much of the consumer’s diet is plant-based. In other words, farming which is not agricultural is a waste of energy and *depletes* the available food sources. So ‘sustainable farming’ and ‘animal farming’ in *any* capacity are antithetical, and the whole concept of sustainable agriculture applied to animal farming is an oxymoron.

The energy is passed on from trophic level to trophic level and each time about 90% of the energy is lost, with some being lost as heat into the environment (an effect of respiration) and some being lost as incompletely digested food (egesta). Therefore, primary consumers get about 10% of the energy produced by autotrophs, while secondary consumers get 1% and tertiary consumers get 0.1%. This means the top consumer of a food chain receives the least energy, as a lot of the food chain's energy has been lost between trophic levels. This loss of energy at each level limits typical food chains to only four to six links. Wikipedia³⁶³

If 90% of the plant material available for consumption is literally wasted, why do people even talk about overpopulation and world hunger? And if 90% of the energy available to herbivores is lost to carnivores when they eat the animal that eats the plant instead of eating the plant itself, how can any rational person argue that eating meat ever makes ecological sense? Likewise, how can omnivorous humans even think to ask vegans about their “energy levels,” as though a plant-based diet is somehow inefficient in enabling the body to turn glucose into ATP, and therefore going to make them lethargic, though it is many times more efficient than their own diets (and at least 10 times more than an entirely animal-based diet)? If our species stopped eating meat, our planet could already support 10 times the present human population, without cultivation of any new lands or species of crops. (This does not even account for the fact that if the available land could no longer support the population, plant farms could eventually be stacked and tiered, unlike grazing pastures.) In fact, more herbivores actually means more efficiency, so the sustainable population would actually be much greater, but we are still so far off from reaching that mark that it would not even matter for another century or two.

Consequently, dead animals decompose more rapidly than dead leaves, which themselves decompose more rapidly than fallen branches. As organic material in the soil ages, its quality decreases. The more labile compounds decompose quickly, leaving an increasing proportion of recalcitrant material. Wikipedia³⁶⁴

In other words, the ecosystem will cycle through nutrients much more quickly and efficiently with more herbivores. If you change a large number of species from herbivores to carnivores, then there are that less many consuming plants, and therefore decomposition and return of the nutrients in those plants to the ecosystem takes much longer. This is also the case where carnivores are ingesting herbivores and taking those nutrients into themselves rather than returning them to the environment. Without proper management of the ecosystem by a sentient species, carnivores always create a net loss on the ecosystem, and add virtually nothing to it. If you really think that God designed it this way so you could eat hamburgers and hot dogs, then know that it was actually designed to ensure that if you do, you will not live, “for in the day you eat of it, you shall surely die” (Genesis 2:17). This is not so much a matter of God punishing sinners as it is the natural consequence of doing what is necessarily disastrous to one’s own body, à la “the wages of sin is death.” Ever since the beginning, we have been told that light is the basis of creation, and of life; those who consume death are living in darkness.

The efficiency with which energy or biomass is transferred from one trophic level to the next is called the ecological efficiency. Consumers at each level convert on average only about 10% of the chemical energy in their food to their own organic tissue. For this reason, food chains rarely extend for more than 5 or 6 levels. At the lowest trophic level (the bottom of the food chain), plants convert about 1% of the sunlight they receive into chemical energy. It follows from this that the total energy originally present in the incident sunlight that is finally embodied in a tertiary consumer is about 0.001%. Wikipedia³⁶⁵

In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All came to be through Him, and without Him not even one came to be that came to be. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness has not overcome it. John 1:1-5

He was the true Light, which enlightens every man, coming into the world. He was in the world, and the world came to be through Him, and the world did not know Him. He came to His own,

and His own did not receive Him. But as many as received Him, to them He gave the authority to become children of Elohim, to those believing in His Name, who were born, not of blood nor of the desire of flesh nor of the desire of man, but of Elohim. John 1:9-13

Take note of the deliberate use of terms contrasted against “life,” “light” and “God”: “darkness,” “blood,” “flesh,” “Man.” It is absurd to think that God, in his infinite wisdom and benevolence, would have designed an ecosystem for the purpose of giving life to it, in which it was necessary for any one sentient creature to feed off any other, or in which it was even beneficial. Let the Darwinists cling to such baseless superstitions. Christians should know better, as their major preoccupation is with inheriting *everlasting* (perpetually sustainable, i.e. 100% organic, self-regenerating) life. Darkness and light cannot coexist; ignorance and wisdom are antitheses, as are death and life.

Light is sown for the righteous,
And gladness for the upright in heart. Psalm 97:11

For you were once darkness, but now you are light in the Master. Walk as children of light—for the fruit of the Spirit is in all goodness, and righteousness, and truth—proving what is well-pleasing to the Master. And have no fellowship with the fruitless works of darkness, but rather reprove them. For it is a shame even to speak of what is done by them in secret. But all matters being reprov'd are manifested by the light, for whatever is manifested is light. Ephesians 5:8-13

“The lamp of the body is the eye. If therefore your eye [what you see; what you desire] is good, all your body shall be enlightened.” Matthew 6:22

And this is the message which we have heard from Him and announce to you, that Elohim is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin. 1 John 1:5-7

The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. Romans 13:12

It can be difficult to see how one’s daily decisions impact an entire planet, in such a way as to realize that eating a hamburger in Chicago amounts to forcing millions of children in Africa to starve, especially considering that marketing tactics like those of the locavore movement are deliberately constructed in such a way as to occlude one’s sight from these truths. However, given the nature of the global economy (which is based on the worldwide financial system—*not* on whether you get your groceries from near or far!), everyone who financially supports the meat industry is undeniably contributing to the problem. Anyone who eats meat, or even so much as buys it at the store, is guilty of the same crime that caused Adam and Eve to get kicked out of Paradise, and caused God to destroy the human race with the Flood. What we need in order to return to the ideal state is to undo the effects of the Fall by removing their cause; what we need is to have more reverence for life, so that we do not gauge its value by its taste on our tongues.

The average city dweller will eat chops and burgers without ever having to confront the idea that what he or she is eating was once alive. Such fastidiousness would have been alien in [ancient times], so ideas of ritual sacrifice and preparation of animals may seem a touch barbaric in our squeamish society. In reality they were the reverse, showing respect for the beasts, to the social order and to the gods. Those who confront the reality of slaughter as well as the cost of rearing

and feeding livestock will be less inclined to waste the meat, of course. Chinese thinker Lin Yutang said that if a chicken is killed and then badly cooked then that chicken has died in vain—a good thought for our era of fish fingers and chicken nuggets that would have been obvious at any other times. John M. Wilkins and Shaun Hill³⁶⁶

In conclusion, if you think you need to murder animals to survive, *think again!* Your Creator says the exact opposite, and that you will be held accountable for each and every time you commit the sins of murder and adultery. Sin, being essentially the contravention of God's will, is most concretely expressed in the destruction of his creation, because God's will is all about life, and the appreciation and sustaining of it.

As for why we are calling the eating of flesh “adultery” (an association which we will examine later in more detail), we mean this in the biblical sense, of course, as ‘adulteration,’ which technically extends beyond merely eating the wrong things, but is mostly confined to that in general terms. The construction of all biological organisms is controlled by DNA, while the maintenance of said organisms is controlled by their metabolic processes. In humans, the consumption of animal products modifies DNA and disrupts metabolic processes. Therefore, the consumption of animal products is a sin because it alters God's creation. The penalty for such sin is the destruction of the human body through the buildup of metabolic wastes and the degradation of the body's tissues and organs, which ultimately results in death.

So now that you know the truth about why we mortals die before our times, will you still let mere men like Michael Pollan and Joel Salatin, or Pope Francis, tell you that there are no consequences for sin, or will you finally take the hint and put your trust in Yahweh?

Thus said יהוה, “Cursed is the man who trusts in man and makes flesh his arm, and whose heart turns away from יהוה. For he shall be like a shrub in the desert, and not see when good comes, and shall inhabit the parched places in the wilderness, a salt land that is not inhabited. Blessed is the man who trusts in יהוה, and whose trust is יהוה. For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit.” Jeremiah 17:5-8

Trust in יהוה with all your heart,
And lean not on your own understanding;
Know Him in all your ways,
And He makes all your paths straight.
Do not be wise in your own eyes;
Fear יהוה and turn away from evil.
It is healing to your navel,
And moistening to your bones. Proverbs 3:5-8

The word translated as “moistening” here is שִׁקְיָה (shiqquy, H8250), which literally means ‘drink,’ which was synonymous with ‘medicine’ in the ancient world. In other words, you can cause your obesity/bloating/indigestion and your cancers/leukemias to go into regression simply by doing what God tells you to do instead of thinking that you know better than him and acting accordingly. In other words, do not be like the “serpent” (“wise”—*in your own eyes*) and go your own way, which is the way of death. Rather, listen to God about what you should eat; trusting in him will heal your flesh and nourish your bones!

Chapter 3 - Thou Shalt Not Kill

Then יהושע said to him, “Return your sword to its place, for all who take the sword shall die by the sword.” Matthew 26:52

Ultimately, we must realize that the kingdom of heaven ideal does not boil down to a few instances in Scripture of promises of a better world for a few of us to live in, whether this is understood as happening when we as individuals die, or some far-flung utopian future society. What it all comes down to is the expectation which God has for us that we will obey his commands, and that if we do, we will be given everlasting life, but if we do not, the life that has been given to us will be taken away. The commandment, therefore, that speaks directly to this outcome, is that which is most important to it. Indeed, the greatest sin we can commit is the one that destroys God’s work, and we have been warned repetitively that this offense will not go unpunished. Perhaps God thought it reasonable to let men misbehave, make poor choices, have bad priorities, and even kill each other, but to commit rampant, systematic atrocities against the rest of the creatures of Earth, over whom Man had been given stewardship, is obviously unacceptable if the ecosystem is to be preserved at all. It would be far better to remove Man from the equation altogether, thereby preserving the rest of the ecosystem.

Mainstream Christianity has been more responsible than any other paradigm for creating and fostering the view that humans are the center of all creation, which exists merely to sustain, impress, entertain and gratify humans. The natural conclusion of such thinking is that it is perfectly reasonable that we be allowed to do whatever we want, as if the sum of existence constitutes only so many grapes to be plucked from the vine for the satisfaction of fleshly desires. The Bible, on the other hand, tells us that Man was brought forth to serve the purposes of Elohim (Genesis 2:5,15). Therefore, Man is not free to dispose of Earth’s resources however he so pleases, for, thousands of years later, he still has not even demonstrated the bare minimum concern for the harmonious balance of all God’s creation to be trusted with even the most trivial of jobs to that end.

Christians have further obscured a true understanding of the state of affairs on Earth by promoting their particular image of God. In the minds of most Christians, this planet and all that inhabits it (and, indeed, the entire physical universe) was created by Almighty God over the course of merely six days. (Many even get this number wrong, and it is no wonder, as they do not honor the Sabbath.) By this reasoning, given the ease with which our omnipotent Creator made all that we see, there is no real need for humans to care for it with any sense of responsibility. Despite the biblical command to be stewards of the planet (Genesis 1:28), it is thought no great loss if we humans destroy our own habitat, for God can (and will) simply erase all our mistakes with a snap of his fingers, making everything whole again. According to this logic, which is taken on blind faith, nothing could stop God from accomplishing this. So all concern for the well-being of any nonhuman creature is therefore futile, and all environmentalist initiatives are a complete waste of time and effort.

In order to rebut this absurd and exceedingly malevolent world view, it must first be pointed out that it was not Almighty God (אלשדי, or *el-shaddai* in Hebrew) who was directly responsible for the creation depicted in Genesis 1, but *the gods* (אלהים, or *elohim* in Hebrew—

you may think of them as “angels,” aliens or super-beings, rather than mythological figures). As these “mighty ones” have set our destiny into motion, and preside over it even now, if we want to understand the teachings of the kingdom of heaven (which is *their* kingdom), then we need to put ourselves in their shoes and see things from *their* perspective, not ours. This should not be very difficult, either, as they are conscious creatures in whose image we have been made, and therefore are just like us in many (if not all) respects.

Consider, then, that most people have experienced the great anger and frustration that comes from having their property destroyed, even if it was not a work of their own hands. We might imagine what an outcry might arise worldwide were a criminal to deface the *Mona Lisa*, which is, ultimately, nothing more than a small canvas with some oil on it. Yet every inch of soil has more beauty and complexity in it than any work of art intended to imitate nature, whether we are intelligent enough to see it or not. We are even told that God knows the numbers of the hairs on our heads, in the context of the observation that he takes care of every living creature (Luke 12:7), which indicates more concern for the smallest living thing than we have even for ourselves. (Do you know how many hairs, or even follicles, are on your head? God does, because each one had to be put there in your DNA, and that information can be extracted and read as well as written and reprogrammed.) What, then, could suitably convey the rage of the gods to see their creation slowly and systematically destroyed over thousands of years, without so much as a superficial apology or admission of wrongdoing on behalf of the culprits?

It is true that the Bible says our planet (but not the universe as a whole) was created in only six days. Rather than conclude, then, that such a process must have been easy and simple, we might marvel at what an incredible amount of work went into this process. The construction process took all of six days, but the planning and technological invention that enabled the gods to reach the point that this project could be completed so quickly surely took many thousands (probably billions) of years. After all, it took the humans of Earth five millennia to reach the point that automobiles could roll off an assembly line with comparative ease and efficiency. How much more effort must have gone into being able to manufacture an entire planet, complete with its complex ecosystem and biosphere? Truly, it is an unfathomably rich and beautiful work of art. Contemplate this for a moment; then you might begin to grasp what measure of wrath the gods have stored up for those who have disobeyed their rather simple and self-rewarding commandments time and time again, insisting instead upon destroying their magnificent creation.

“And when the Son of Adam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem. And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world—for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’ Then the righteous shall answer Him, saying, ‘Master, when did we see You hungry and we fed You, or thirsty and gave You to drink? And when did we see You a stranger and took You in, or naked and clothed You? And when did we see You sick, or in prison, and we came to You?’ And the Sovereign shall answer and say to them, ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’ He shall then also say to those on the left hand, ‘Go away from Me,

accursed ones, into the everlasting fire prepared for the devil and his messengers—for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.’ Then they also shall answer Him, saying, ‘Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?’ Then He shall answer them, saying, ‘Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.’ And these shall go away into everlasting punishment, but the righteous into everlasting life.” Matthew 25:31-46

“And if those days were not shortened, no flesh would be saved, but for the sake of the chosen ones those days shall be shortened.” Matthew 24:22

What does it mean to be a “chosen one,” you may ask? Well, the short answer is that it means your interests are aligned with God’s. (The long answer will be provided later, and as far as it is evident in Scripture, throughout the rest of the present book.) With this in mind, let us expand on the teachings of Matthew 25 and how they relate to our interactions with the “lower” species.

Regarding “in so far as you did it to one of the least of these my brothers, you did it to me,” it is evident in Yahshuah’s choice of words that this is intended to apply either to nonhuman animals specifically, or else to the other members of his sect, because that is the only context in which he is ever recorded as having used the phrase ‘my brothers.’ If it is understood that John the Baptist was lesser than any of the other members of his sect (Matthew 11:11; Luke 7:28), then that effectively rules them out, and therefore all humans. This ought to make sense; when humans act ignobly, we tend to regard them as “animals,” but we still take thought of them. It is the nonhuman animals which always get overlooked (hence the continued existence of animal farming after other forms of slavery and abuse other than those of a fiscal or monetary nature have been largely outlawed or abolished from most societies). So it makes sense that he would be speaking of animals, as the men in this parable do not take much thought of them, but would understand clearly that they had done well if they were being praised for serving humans.

Those who would scoff at such an application might consider that Joel 2:28 states that Yahweh shall pour out his spirit on “all flesh,” and this remarkable notion pertains to the spirit of prophecy, rather than merely the breath of life. You may ask, then, what a porcine or bovine prophet might look like, but this is an objection rooted in disbelief, not in belief: Yahweh spoke through the mouth of a donkey in Numbers 22:21-30 when a *human* prophet failed to be obedient to him. This *is*, after all, *God*, that we are talking about—the Creator of the universe. Causing a human to learn about love or obedience from a donkey or a dog is a rather simple feat for him, especially considering that it ought to come naturally when any significant amount of time is spent with one. If God indeed values *all* of his creations, and not just humans, or if we even reasonably suspect that he might, then we, being mere creatures ourselves (and mortal, at that), are obligated to immediately cease thinking and acting with such arrogance as to believe that we can treat all the rest of creation however we see fit.

Regarding “I was hungry and you gave me food,” consider the normal conditions on a typical animal farm. Most livestock are pumped full of antibiotics to make them grow more quickly, so as to cut back on feeding costs. Chickens have been bred to reach full maturity within just a few weeks, which makes them so frail that they can barely move. Even then, they are practically always starved, and then debeaked (meaning their beaks are burned off without any

anesthetic) so they do not peck at each other, due to their desperation for food. Newly hatched chicks among the males are either stuck in a grinder to become waste or chicken nuggets (as if there is even a difference) or simply put in the trash where they will starve to death if they do not die of dehydration or suffocation first.

In one recent case, 50,000 egg-laying hens were locked in a storehouse for two weeks without food; when they were found, only 2000 were in stable enough conditions to be rescued, and the rest were euthanized.³⁶⁷ So even when there is an incentive to take care of the animals, obviously that only extends so far as it will allow for the maximum amount of profit to be squeezed out of each. When it is no longer profitable to care for them, they are simply abandoned, because it is not worth the trouble to murder them. That is exactly what happened in this case: “in the face of mounting feed costs,” the owner chose to starve them to death rather than sink another cent into them.³⁶⁸

Now consider the diet fed to animals on feedlots. A cow’s diet is about 95% grain. (Cows are meant to eat grass.) This causes them to get diseases, so they are injected with antibiotics. They are fed diets that are dense in food energy in order to encourage the deposition of fat in muscle tissues, i.e. to fatten them up (which is very unhealthy), because consumers want the fat for flavor and tenderness.³⁶⁹

In other words, they are fed what they are not designed to eat because it results in tastier meat, and is therefore more economically viable for the producers. In light of the frequent comments from defenders of meat consumption that their acts are ethical because these animals are being raised and taken care of, their species guarded and perpetuated by humans who have a vested interest in doing so, we think it is abundantly clear how hypocritical such statements are, when obviously the only motivations for caring for these creatures at all are the money and belly gods. Even then, this is like putting a bowl of macaroni and cheese in the microwave when your daughter asks for a salad because you are too lazy to prepare one, and then saying that you are “taking care” of her.

“And what father among you whose son asks for bread shall give him a stone, or if he asks for a fish shall give him a snake instead of a fish, or if he asks for an egg shall give him a scorpion?”
Luke 11:11-12

Really, it would be more honorable to honestly state that you do not care about the welfare of these animals, rather than perpetuating this obvious masquerade. Anyone who naïvely thinks that all choices made with regards to what and how much animals raised for slaughter are fed are not exclusively driven by a profit motive really ought to spend some time educating himself as to just how closely the typical farm analyzes every last financially relevant detail of its operations. It is not as though this is different from any other business. Just look at the statistics gathered in a beef cow business record report to see how fine-tuned it gets.³⁷⁰

Regarding “I was thirsty and you gave me drink,” how about preventing a newborn calf from drinking the milk of its own mother because it is more economical to give it a “milk replacer” instead? Milk replacers have been around since the 1950s, and they are popular because they reduce the cost of feeding.³⁷¹ However, there is a problem: “But with milk replacer costs [now] exceeding \$60 per bag for standard products containing 20% protein, 20% fat and all-milk protein, the cost advantage is quickly eroding.”³⁷² What is the profit-conscious farmer to do? According to Penn State University’s College of Agricultural Sciences, “If you currently wean calves at any age over 5 to 6 weeks, you are spending more money on milk replacer than is

required.”³⁷³ Meanwhile, according to the National Department of Agriculture in South Africa, calves are ideally weaned at 7-8 *months* of age.³⁷⁴

Beyond that, there is also the issue of how to keep producing affordable, economical milk replacer (i.e. nourishing the calf as little as possible) balanced against protecting the farmer’s investment (i.e. keeping the calf alive). “Milk replacer cost is highly dependent on the ingredients used, especially the sources of protein. Milk proteins can be replaced by a variety of non-milk proteins such as soy, wheat, egg, blood plasma, and potato. These non-milk proteins are less expensive than milk protein, but it is important to understand that they are not equivalent to milk protein ... Non-milk proteins are not acceptable for feeding calves less than 3 weeks of age. These calves do not digest non-milk proteins efficiently.”³⁷⁵ Needless to say, only a scumbag that barely passes for a human being would believe the same proteins which are “not acceptable” for calves under 3 weeks are fine for calves over 3 weeks.

Then there is also the option of just giving the calves the leftover milk that is unfit for humans even by human standards. Apparently this is a last resort, and the only time a dairy calf is ever likely to drink its own species’ milk after the first 48 hours of its life. “Of course, waste milk from treated or recently fresh cows that cannot be sold is another potential option to reduce your milk replacer cost. There are several management issues that must be addressed to take best advantage of this milk. First, it is strongly recommended that waste milk be pasteurized. This milk is more likely than whole, salable milk to contain large populations of infectious organisms, and proper pasteurization is very effective in reducing bacterial numbers. In addition, feeding waste milk often exposes calves to more antibiotics and increases the risk of antibiotic residues in market calves.”³⁷⁶

Regarding “I was a stranger and you took me in,” human subjugation and slaughter of animals, either directly as a food source or indirectly as incidental extinctions caused by humanity’s consumption of more of the planet’s land and resources with little regard for the needs and survival of other species, is virtually entirely predicated on the facts that 1) they are not the same species as we are, and we look out for our own species before we do theirs (if at all) and 2) they are weaker than we are, which means we have the right to do with and to them whatever we please. Far from taking them in to our homes, we venture into *theirs* in order to rape and pillage them in their own abodes. Prairie dogs were already going extinct before the US government planned to wipe them out because we have built cities on their lands without leaving any space for them, while amateur hunters shoot them for sport; we probe the oceans in search of new fishing grounds because we have depleted the old ones; we travel all the way from North America to Antarctica just to find killer whales to bring back and put into captivity for our amusement, and so on. As Achilles says in the *Iliad*, “We men are wretched things.”

Regarding “I was naked and you did not clothe me,” animals actually have virtually no need for us to clothe them, except when we take them out of their natural habitats (where they are suited to the climates) and then abandon them in our cities. So we go much further than this: we even steal the clothing off the backs of these animals—which *we* have *absolutely no need for*—in the form of wool and “fur.” We even rape them, anally or vaginally, to electrocute them, because their skins are more precious to us than their lives, or just forego the killing altogether and bang their heads on the concrete ground repeatedly if they move while they are being flayed, in order to dull their senses, because we lack the decency to kill them first. Or, we could just cut straight to the point; as of the date of this writing, the biggest pop music star on the planet,

otherwise known for her fashionable ornamentation, is literally wearing red meat for her on-stage performances, and posing otherwise naked on the cover of a popular magazine.

Who, knowing this, can take any pride at all in being human, as the Christians do? Seeing how cotton, flax and hemp, among others, are perfectly suitable for fashioning all manner of human clothing, and how even these have been made largely obsolete by new technologies, such practices are absolutely unconscionable. Anyone who can bring himself to watch videos of the barbaric manner in which animals are literally stripped of their fur, still breathing, and left for dead, will appreciate this parable/prophecy in an entirely new light. We daresay he might even learn to have compassion on his fellow *man*, when he sees what real suffering looks like.

Regarding “I was sick and in prison and you did not visit me,” while this statement can well be said to encompass the entire life cycle of all farm animals, it is hard to imagine a more accurate description of the euphemistically termed “gestation crates” in which female breeding pigs are forced to spend the entirety of their adult lives, unable to so much as even turn around, or of the “battery cages” in which tens of thousands of hens cannot even stand or spread their wings. But hey, at least more eggs are produced at lowered costs, right? To be fair, though, the industry does not use only euphemisms to describe its violations of animals’ natural rights. Some sound like they come from Edgar Allan Poe’s “The Pit and the Pendulum.” For instance, one popular device designed to induce clinical depression in research animals at the University of Wisconsin-Madison was called the “pit of despair” by its designer. The same psychologist who designed it also designed the self-explanatory “rape rack” for artificial insemination purposes, which the dairy industry adopted and now uses everywhere, without having changed the name. So horrible is this device that it was actually condemned by his colleagues, though in principle *all* means of forced captivity should be condemned if any one is to be, as all cause psychological suffering, and the difference between one cruelty and another is just degree.

You get the point, so we will stop there. If you honestly think that Yahshuah would condone these practices, and that God has no concern for what you are personally responsible for but loves *you* in spite of it, then you may as well just stop reading this now: you are beyond redemption. If you were simply unaware that the violence is so out of control (and you have to see it for yourself to understand just how bad it is), then you should really be asking yourself why that is. *Children* do not have this problem; children do not compartmentalize suffering the way schizophrenic adults do simply in order to feel okay about something which is obviously not okay. They see animals for what they are, and what Yahshuah and all the prophets of the Bible in total proclaimed them to be: living, breathing extensions of themselves.³⁷⁷ You, too, were once a child. Have you, like most people, forgotten?

At that time the taught ones came to יהושע, saying, “Who, then, is greatest in the reign of the heavens?” And יהושע called a little child to Him, set him in their midst, and said, “Truly, I say to you, unless you turn and become as little children, you shall by no means enter into the reign of the heavens. Whoever then humbles himself as this little child is the greatest in the reign of the heavens. And whoever receives one little child like this in My Name receives Me.” Matthew 18:1-5

Then young children were brought to Him to lay His hands on them and pray, and the taught ones rebuked them. But יהושע said, “Allow the young children and do not stop them from coming to Me, for of such is the reign of the heavens.” Matthew 19:13-14

The idea that violence against nonhuman animals is wrong according to the Bible (or just according to God's moral law) is not as novel as it might sound. Many great Christian thinkers and activists have adopted this view from a lifetime devoted to bringing peace just to humanity. St. Francis of Assisi in particular had such great love for animals that it was said in his own time that his presence tamed the wildest beasts. Yet the only real change that took place in his life was his gradual and sometimes punctuated return to the innocence of his youth, whereas most of the ascetics of the Middle Ages joined one of the established orders, where such innocence was actively suppressed in favor of ecclesiastical discipline (or because it was considered heresy in its non-sanctioned forms).

The official biographers proclaim that Francis is a new spirit reviving the hallowed ancient beliefs and practices of Christianity. The *Sacrum Commercium*, the tale of a spiritual romance between Francis and Lady Poverty that Celano may have written in 1227, asserts that Francis has recovered the ascetic life of poverty followed in Eden and by the apostles. Celano's *Via Prima*, written in 1228, declares:

For when the teachings of the Gospel, not indeed in every respect, but taken generally, had everywhere failed to be put into practise, this man was sent by God to bear witness of the truth throughout the whole world in accordance with the example of the Apostles. ... For in this last time [*novissimo tempore*] this new evangelist, like one of the rivers that flowed out of paradise, diffused the waters of the Gospel over the whole world by his tender watering. ... Accordingly, in him and through him there arose throughout the world an unlooked for happiness and a holy newness and a shoot of the ancient religion suddenly brought a great renewal to those who had grown calloused and to the very old. A new spirit was born in the hearts of the elect. ... Through him the miracles of ancient times [*antiqua miracula*] were renewed, while there was planted in the desert [*deserto*] of this world, by a new order but in an ancient way, a fruitful vine bearing flowers of sweetness. ... (*VP* 89)

As we have seen, the "miracles of ancient times" were indeed renewed. And since Celano and Bonaventure consciously interpret Francis as the incarnation of ancient Christian traditions, many of their statements reveal, in a way not found before, the traditional assumptions behind a saint's unusual interactions with creation. The fervency and power of the new Franciscan movement spur more trenchant proclamations that Francis had achieved what ascetics in the past had sought. Old ascetic conceptions live again, in a new context. Thaumaturgic control over creation is strongly associated with a return to primordial, paradisaic innocence. When Francis submitted to Brother Fire and was not harmed by him, Celano asserted, "I believe that he had returned to primitive innocence [*ad innocentiam primam*], for whom, when he wished it, cruel things were made gentle" (*VS* 166). Armstrong recognizes the ideal of harmony expressed here, but cannot accept that in fact Francis' thaumaturgy is inseparable from it. Yet to a medieval observer ... thaumaturgical control over creation was just as sure a sign of the return to original harmony as much "milder" expressions as having pets.

Bonaventure expresses similar sentiments. "So it was," he says, "that by God's divine power the brute beasts felt drawn towards him and inanimate creation obeyed his will. It seemed as if he had returned to the state of primeval innocence, he was so good, so holy" (*MNL* 3:6). Several passages in Bonaventure's writings demonstrate he believed that Francis' unusual affectionate interactions with animals symbolized his return to the perfect relationship humankind had

attained with creatures in Eden. Bonaventure postulates a link between Francis' possession of the virtue of compassion or sympathy and the restoration of cordial respect from animals.

We should have the greatest reverence, therefore, for St. Francis' loving compassion which had such wonderful charm that it could bring savage animals into subjection and tame the beasts of the forest, training those which were tame already and claiming obedience from those which had rebelled against fallen mankind. (*ML* 8:11)

In one place Bonaventure used Francis to illustrate quite a detailed picture of how humans originally related to animals in paradise and reattained this ability with their increase in saintliness.

If you ask what is the virtue which makes a person love creatures, because they come from God and exist for him, I reply that it is compassion and a sort of natural affection. For example, we see that even now a person can be very fond of a dog because it obeys him faithfully. In the same way, man in his original state had a natural inclination to love animals and even irrational creatures. Therefore, the greater the progress a man makes and the nearer he approaches to the state of innocence the more docile these creatures become toward him, and the greater the affection he feels for them. We see this in the case of St. Francis; he overflowed with tender compassion even for animals, because to some extent he had returned to the state of innocence. This was made clear by the way irrational creatures obeyed him.

This is probably the most elaborate statement of the ascetic ideas intertwined around thaumaturgy involving animals and the significance of a saint's pets, as one will ever find. It was synthesized by a philosopher who could "intellectualize" them due to his Franciscan and ascetic ideals meeting and fertilizing his scholastic training in approaching this problem. Francis' kindness to animals is seen in a typical medieval manner, as a remaining vestige of humankind's paradisaic state of innocence. Humanity's original relationships with animals are partially restored when the saint progresses toward greater purity and innocence before God, and God shows the saint's achievement by giving the saint thaumaturgical control over irrational creatures as a model of the primeval relationship between humans and other creatures. Not that simple domination alone characterized this relationship—a mutual love and respect were involved also. Francis' accomplishment culminated in "restoring man's harmony with the whole of creation" (*ML* 8:1). Roger Sorrell³⁷⁸

Francis is perhaps best known as the patron saint of animals and of the environment. It is no wonder, too, for he alone of the many mystics revered in the Catholic religion called them his brothers and sisters, and actually considered it his vocation to preach to them the way that Paul styled himself the apostle to the nations/tribes. Anecdotal stories tell how he saved fish and animals hunted by humans whenever he had the opportunity, warning them not to get caught again. This compassionate attitude developed not when he became a monk, as one might suppose, but rather when he became enlightened (by God's grace, or so it has been said) through his interaction with them, which caused him to realize that every member of every nonhuman species is a lot more in line with God's will than is every member of his own.

But the blessed father went his way with his companions, rejoicing and giving thanks to God, whom all creatures venerate with humble acknowledgement. But now that he had become simple

by grace, not by nature, he began to blame himself for negligence in not having preached to the birds before, seeing that they had listened to the word of God with such great reverence. And so it happened that, from that day on, he solicitously admonished all birds, all animals and reptiles, and even creatures that have no feeling, to praise and love their Creator, for daily, when the name of the Savior had been invoked, he saw their obedience by personal experience. Celano³⁷⁹

The common themes in discussions about the life of Francis largely revolve around his position on nonviolence, which says a lot, considering that before donning the monk's robe he tried his hand at soldiering. His biographers mourned his death, blaming the wars and famines that ensued in 1227 on the passing of the saint the previous year and on the return to apostasy of those who had been under his influence. Celano's narrative of his death implies that the apostasy, among other things, included cannibalism of infants during famine, or at least that parents did not mourn them (that it was better that they died), and it reads like the narratives in the book of Judges which declare that upon the passing of each of the Judges, Israel's apostasy was even worse than it had been before.

As we might expect from the immediate return to apostasy after his death, there has been a great deficiency of animal lovers since the time of Francis, whose influence has caused them to be regarded by history as a significant force behind religious or civil reform. However, it is easy to point to figures in modern history to show the type of ideal or ethical standard that has caused many to return to a state of innocence, to some extent or another, though certainly not to the extent of Francis. We all know, for instance, that Martin Luther King, Jr. was a major influence on the civil rights reforms of his time. We also know that the positions he held on racial equality and nonviolence which got him killed are now widely accepted, defended and even celebrated. What most people do not know is that the revolution which he almost singularly led was carried on by his family after his death, and that he left behind a widow and a son who became vegans, owing specifically to the nonviolence ideal which he preached (as discussed in the previous chapter).³⁸⁰

Who has not heard (or at least heard a sound byte from) King's famous speech where he said he dreamed of a future where children of different racial backgrounds could play together, without the bias of racial bigotry? Is this not the clearest representation of the aspiration which caused the last vestiges of institutional racially-motivated slavery to be erased from American society? Yet the myriad voices of animal rights activists are still unheard by the overall population, because while Blacks in America were able to speak for themselves, the suffering animals cannot, because they are still perfectly enslaved and therefore have no voice. Does this not bode ill for us humans, who are as far from the epitome of God's creation as any species could theoretically get?

Imagine aliens visit our planet and decide to stay. They are bigger, stronger, smarter and faster than we are in every way. If they aren't naturally more advanced, their technology is. The aliens can live without doing harm to us, but they can choose to do great harm. There is no way for us to protect ourselves from them, let alone over-power them. All we can hope for is their mercy.

Under this scenario, do you think an aliens' empathy, compassion and altruism should be based solely on how they treat other aliens? Or you do think how an alien treats humans needs to be taken into consideration?

This story line is make-believe to us humans, but it is not to other animals. We are the omnipotent life-force. We do with them what we will. We bring babies into this world so we can

kill and eat them. We kill them for their fur. We take them from their homes and from their families. We use them for our entertainment, in rodeos, zoos, movies, and theme parks like Sea World. We steal their babies, milk and eggs. We mutilate them. We hunt them. We trap them. We genetically engineer them to grow bigger so we can slaughter them within weeks or to produce more eggs than is natural. We deny other animals everything that makes their life worth living. We objectify and commodify other sentient beings, which ... requires zero degrees of empathy.

Empathy is about crossing boundaries between “self” and “other.” If we restrict our empathy to humans only, we are drawing a line between “us” and “them,” just as in any form of discrimination. The process of prejudice and violence is the same whether between human and nonhuman animals, whites and blacks, men and women ... how we treat nonhuman animals is directly connected to how we treat each other.

When left to our innate predisposition, we include other beings in our circle of compassion. Research shows that children have an innate empathy for and desire to protect other animals and that society teaches them to go against their natural compassion, particularly as it relates to food animals ... If we’re addressing our capacity for empathy, compassion and altruism, wouldn’t we want to help children retain their innate capacity of kindness for all sentient beings and help adults return to their natural roots of compassion?

As you are aware, compassion begets compassion. Brain scans show that vegetarians and vegans have a greater empathic response to both human and animal suffering. It is unclear how much of the greater degree of empathy is due to genes, hormones, early experiences or culture. I would hypothesize that culture plays a significant role and that once a person steps outside the cultural mores of objectifying nonhuman animals, his empathy grows for all sentient beings.

There will be no Martin Luther King, Jr. to rise from and speak for the oppressed nonhuman animals. As members of the dominant group, we play an imperative role in dismantling this system of violence. Beth Levine³⁸¹

Truly, even if it could not be shown that the decision of St. Francis or of the Kings to become vegans was according to the letter of the Law, because we suppose that the Law is only applicable when the victims of the violence are human, then it would certainly at least be in keeping with the *spirit*, which is far more important, anyway. After all, it is having the right spirit which motivates and enables us to obey the Law. That this spirit is *innate* within us, and that it has to be *overcome* in order for us to give in to the sin of murder, means that we must overcome the societal programming and return to the innocence of our youth before we can possibly have any hope of entering the kingdom of heaven. Thus it is said that the kingdom of heaven belongs to such as these, and that their spirits are closer to God than most.

“See that you do not despise one of these little ones, for I say to you that in the heavens their messengers always see the face of My Father who is in the heavens. For the Son of Adam has come to save what was lost.” Matthew 18:10-11

Consider the perspective of these “messengers” (or “angels”) and what it must be like for them to watch over us and constantly witness how very far we have deviated from God’s plan. For one thing, even with the technological capability of creating a planet, it is not reasonable to assume that refurbishing one that has been wrecked is a simple process, so it is equally unreasonable to suppose that they do not mind that we are actively destroying their work. One important undercurrent of the Bible, and one that is expressly and implicitly denied in virtually

every doctrine of mainstream Christianity, is that humans are always made to take responsibility for their mistakes. While most Christians, if they have taken note of it at all, envision the Millennium described in Revelation 20 as nothing more than a supernatural celebration that God and Jesus (if there is a difference) hold for the saints, the reality is that this period of time will be largely spent by a small group of people restoring and repairing the earth from all the damage brought about by the rest of the human population.

It is true that the gods could create the “renewed heaven” and “renewed earth” themselves (where “renewed” connotes ‘fixed up,’ not ‘newly created after the previous one was utterly destroyed’), but why would they? To do so would be to grossly violate their own rule (natural law). We created the mess we are in; we have to clean it up. If this were not the case, then surely they would have intervened by now. (In fact, they do, regularly, but not in such a way as to come to the knowledge of most people, or to end the destructive processes.) This is exactly why there needs to be a millennial kingdom on Earth with an “iron rule” prior to our full admission into the universal system which we call the kingdom of heaven. The alternative is to blindly believe without any kind of substantiation, as the ignorant, superstitious masses of Christians do, that it will happen by way of some unknown magic, and that there is no reason for any of it, save God’s arbitrary will. Though they typically justify their lack of concern about this planet with references to 2 Peter’s testimony that the earth and all its works shall be burned up, they neglect to consider that the reason even for the necessity of such a thing is to rid the planet of the very things that Christians themselves allow to be built and transpire through their very lack of concern in the first place.

At best, the Christians’ attitude is indifferent to wholesale suffering, sin, death and destruction. At worst, it is the origin and cause of them. The idea that we are to just sit around and wait until the kingdom of heaven is established by someone else is one more lazy justification from apathy and ignorance in a long list of hedonistic vices meant to cater to and absolve them of the guilt of their eternal quest for worldly comforts and carnal pleasures. It is predicated on the notion that the animals and ecosystems under our dominion will be discarded in the same manner as are the leftover bones from their chicken dinners.

Christians ought to consider that in the same context where Yahweh speaks of redeeming a remnant of Israel, he pledges that peace and compassion shall reign in peace over the rest of the planet’s inhabitants, as well. The context does not indicate lack of concern for the rest of the Earth aside from humans, as Christians would suppose, but goes out of its way to indicate that we are only a part of God’s total creation and suzerainty. The word ‘covenant’ conveys that they will not hurt us, that we will not hurt them, and even that we have *equal rights*, including equal redress of wrongs and infractions against such rights.

“And in that day I shall make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping creatures of the ground, when bow, and sword, and battle I break from the earth. And I shall make them lie down in safety. And I shall take you as a bride unto Me forever, and take you as a bride unto Me in righteousness, and in right-ruling, and kindness and compassion.” Hosea 2:18-19

Furthermore, many Christians throughout the centuries have read the Bible and familiarized themselves with God’s will, so it is not as though there is no precedent whatsoever in Christian theology and literature for recognizing that God loves his nonhuman creations as well as his human ones. The notion that he does not comes not from established Christian

doctrine, but from individual laziness and apathy. Granted, it is usually an afterthought to the concerns of the egocentric human, but it is still there.

Until old age You shall provide for me, for my father did not know me, and my mother abandoned me to You. For You are a father to all the children of Your truth, and You rejoice over them as a loving mother over her nursing child. As a guardian with his embrace, You provide for all Your creatures. Thanksgiving Hymns (1QH) 17:34-36

Praise יהוה from the earth,
You great sea creatures and all the depths,
Fire and hail, snow and clouds,
Stormy wind that does His word,
The mountains and all hills,
Fruit tree and all cedars,
Wild beasts and all cattle,
Creeping creatures and flying birds,
Sovereigns of the earth and all peoples,
Rulers and all judges of the earth,
Both young men and maidens,
Old men and children.
Let them praise the Name of יהוה,
For His Name alone is exalted,
His splendour is above the earth and heavens. Psalm 148:7-13

As far as what God's will actually consists of, nothing could put it as succinctly as the Sixth Commandment, which really should be enough to silence all opposition to the argument for vegetarianism from the Bible:

Thou shalt not kill. Exodus 20:13; Deuteronomy 5:17 (KJV)

Keep in mind that Christians and Jews both universally accept the Ten Commandments as relevant moral precepts, applicable to everyone on the planet. The Ten Commandments fall under what the Christians call "moral law," rather than the Law of Moses, which means they hold themselves bound to them, without exception. (Even though Christians flatly reject the commandment to honor the Sabbath, they still regard Sunday fellowship and worship services as in keeping with the custom, as some sort of replacement for resting on Saturday, without explanation.) According to the Christians (and this is one of the few matters we agree with them on), if it is one of the Ten Commandments, it must be obeyed; there is no gray area.

The commandment proscribing killing speaks for itself. Nevertheless, its absoluteness has come under attack over the last several hundred years, to such an extent that most Christians now understand it to mean, and usually express it as, "Thou shalt not murder." So before we proceed, the difference between killing and murder must be made clear.

To kill is "to cause the death of (a person, animal, or other living thing)."³⁸² To murder is "to kill (someone) unlawfully and with premeditation."³⁸³ Thus, murder is a type of killing, distinguished specifically by premeditation and illegality, whereas killing is an all-encompassing term. The very idea that God, through Moses, meant to say "You shall not murder" rather than "You shall not kill," supposes that there was already a legal framework for determining what constituted an illegal killing before there was even a law!

Precisely what constitutes an illegal killing can vary widely according to the collective will of the community of humans in which it occurs. Legal codes in the United States even distinguish between murder and manslaughter based on whether the killer acted with “malice aforethought,” therefore attempting to judge the blameworthiness of the killer’s intentions.³⁸⁴ To consider murder in a more generalized sense, we will assume that the law being violated here is God’s, as embodied in the Old Testament by the Mosaic law. Generally speaking, every society has some recognition of this natural law called “common law,” which amounts to the idea that it is not okay to inflict harm upon other beings, especially human beings. Even though nonhuman animals are generally not accounted for or protected under common law (differentiated from other legal systems in that there is a victim), common law systems still bear the mark of this association; the word ‘victim’ comes from the Latin *victima*, which only and always refers to a sacrificial animal.

Putting the Sixth Commandment in its context certainly conveys the idea that we are not speaking of manslaughter, but rather premeditated killing. The major difference between the use of *râtsach* (רצח, H7523) and our use of ‘kill’ or ‘murder’ is therefore not a question of semantics, but of the subject of the killing. That is, whether it should read and be understood as ‘You shall not kill’ or ‘You shall not murder’ is the wrong question; the question is whether or not it should read ‘You shall not kill *humans*.’

The change to ‘murder’ has been deliberately initiated in order to retrofit the doctrine with the idea that it is okay to kill non-humans, thereby bypassing the commandment in all cases except premeditated homicide. This was done by people who wanted to invest in themselves the power to commit *murder* with no adverse repercussions, which even King James, who already claimed divine right to rule, had the sense to avoid. In fact, every English monarch since Henry VIII (including James) has claimed the title *Fidei Defensor* (‘Defender of the Faith’), originally awarded by the Pope, which serves the purpose of giving the monarch a *casus belli* or legal justification for declaring war (i.e., murder) on anyone who does not belong to, or has been excommunicated from, the Catholic sect—and this in spite of the fact that every English monarch since Henry’s daughter Elizabeth I has been formally excommunicated from that sect by English law! (Catholics, and those who marry them, are formally barred from the line of succession in Britain.)

War is still judicial murder, and judicial murder is still murder, however one looks at it. A student of history will be very hard pressed to find a single instance of a just war that was ever fought by any belligerent party on either side, whether according to theological standards or international convention. The theological sentiment was articulated well when Martin Luther declared that “War is the greatest plague that can afflict humanity; it destroys religion, it destroys states, it destroys families. Any scourge is preferable to it.” Yet even Luther himself is notorious for his role in the decision of the German princes to exterminate the peasants he helped incite to rebellion. In the end, these justifications by way of changing the legal definitions of words in the Bible do nothing to detract from God’s intent, and serve only to justify what is already taking place, thereby perpetuating sin and preventing the kingdom of heaven.

Most advocates of the “Thou shalt not murder” rendering begin this justification by insisting that translating the Hebrew word in question here, רצח (*râtsach*), as “murder” is warranted by a study of all the texts in which it occurs. While this word appears forty-seven times in the Old Testament, only thirteen of these are in verbal form, which, being the form present in Exodus 20:13, is most pertinent to the question at hand.

It is true that some of these thirteen passages support translating רצח as “murder”: Deuteronomy 22:26, Psalms 94:6 and Hosea 6:9, specifically. However, it must be remembered that what is under consideration is an argument for a narrow definition for רצח, understood only as a killing that is both illegal and premeditated. Therefore, all that is necessary to disprove the validity of this definition is to find a single instance in which the term is not used in this manner. We can do even better than that, as there are actually four.

The type of killing described in this passage is without premeditation, and thus cannot be classified as murder:

Then Mosheh separated three cities beyond the Yardēn, toward the rising of the sun, for him who killed [רצח] someone to flee there, he who kills [רצח] his neighbour unintentionally, without having hated him in time past, and might flee to one of these cities and live. Deuteronomy 4:41-42

This statute of the Mosaic law explicitly states that the type of killing described is perfectly acceptable and does not constitute murder (“blood”):

“But if the one who killed someone at any time goes outside the limits of the city of refuge where he fled, and the revenger of blood finds him outside the limits of his city of refuge, and the revenger of blood kills [רצח] him who killed someone, he is not guilty of blood.” Numbers 35:26-27

This statute of the Mosaic law commands death as the penalty for the act described, so unless one wishes to argue that a practice commanded by the Law itself was illegal and thus constitutes murder, this verse also demands that רצח be understood in a much broader context than accepted Christian doctrine professes:

“Whoever kills someone has to be put to death [רצח] as a murderer by the mouth of witnesses, but only one witness does not bear witness against someone to die.” Numbers 35:30

Finally, no reasonable person would claim that a lion can commit murder; such an act would always be described as “killing”:

The lazy one says, “There is a lion outside! I am going to be killed [רצח] in the streets!” Proverbs 22:13

As these passages demonstrate, *rātsach* clearly has a semantic range that is far too broad to fit into an English translation of “murder.” Nevertheless, one could rightly object that translating this term as “kill” leads to troubling contradictions. How is one to reconcile the Sixth Commandment, which seemingly prohibits killing of any kind, with Numbers 35:30, where the Law demands that such a person be executed? Indeed, there is no shortage of verses in the Pentateuch which proclaim that individuals guilty of various crimes ought to be executed. Furthermore, and more to the point, if the Sixth Commandment outlaws killing, then how can God’s declaration of war against the Canaanites be explained? And if the purview of this commandment extends even to animals, as we assert (and the conquest of Canaan even mandated the killing of the Canaanites’ livestock), then how can this be reconciled with the sacrificial system erected by Moses?

It is natural and laudable that Christians would wish to defend Scripture against contradiction, especially in an instance seemingly as flagrant as this (though, truth be told, this was certainly not the true impetus for their support of a translation of “murder”). However, it is

the Christians who allow for and create contradiction by accepting the “moral law” (their own invention) and rejecting the Law of Moses, with the supposition that the Law of Moses is more concise or demanding than God’s, when in fact the opposite is true. This case only *seems* to be a contradiction, and it is resolved not by altering the original meaning, but by understanding the commandment in its proper context.

It would be absurd to argue that there is no such thing as justifiable killing in God’s eyes. For instance, Christians can hardly argue that God would hold Yahshuah guilty of “murder” or even genocide, yet wide-scale killing is precisely what he is prophesied to commit (Luke 19:27, Revelation 19:11-21). Nor can it be said that the prophet Samuel was guilty of murder in God’s eyes when he killed the king of the Amalekites (1 Samuel 15:32-33). How, then, are we to resolve this apparent contradiction?

The answer comes by realizing that the Sixth Commandment was a general command given to the Israelites at large. As they had already shown themselves to be flamboyantly sinful and rebellious, it was proper for God and Moses to give them laws that were as restrictive as possible—for *their own sake*. As we have already seen, it is undeniable that each and every creation in existence is the work of God alone, as the very idea and defining quality of God is as the Creator. This is key to understanding the legitimacy of the sacrificial system, and therefore must be kept in mind. If God orders that a creature be killed, it cannot be said that the creature’s death is premature. Our dilemma does not lie in convincing Christians that God’s orders need to be obeyed, but in convincing them what they are, and especially that the order to sacrifice a lamb, given to the Israelites, does not apply any more to us (much less justify animal farming) than the orders to kill Canaanites apply to us.

God is the origin and sustainer of all life. As such, he has sole authority to determine the bounds of each creature’s life. Humans have *no* authority to take life into their own hands and end it prematurely. Therefore, it is paramount to assert this prohibition in the strongest terms possible, which is precisely what is communicated in the phrase “Thou shalt not kill.” Altering the translation to read “murder” instead is a sinister means of usurping God’s authority and reinforcing the ever-popular notion that humans have the right to enforce their own will upon that which they do not even have any inherent rights over—even the Law and the Word of God. Jews and Christians profess the sanctity and inviolability of both, yet transgress and rewrite their most fundamental commands, even going so far as to write the Torah scrolls on sheepskins and binding Bibles with leather. This is so commonplace that if one types the word ‘Bible’ into an Internet search engine, it will direct him to biblegateway.com, where he will be bombarded with paid advertisements for leather-bound Bibles in whatever horrendously adulterous translation he has selected.

Psychologically speaking, allowing humans in general a foot in the door to consider their own worthiness to make life-or-death decisions over other creatures is precisely what God and Moses would *never* do. Rather, it would have been imperative to emphasize God’s sovereignty over his creation, *especially* in terms of when a creature dies. This is also part of the key to understanding the legitimacy of the sacrificial system, because it reinforces the explanation as to why God would institute it in the first place. By making it a solemn religious/ceremonial affair, pious people would be strongly dissuaded from ever doing it on their own. That is to say that the command “Thou shalt not kill” was intended not for every single member of the Israelite nation in all circumstances, but for every member who was not a priest or dutifully appointed prophet (a judge) performing the action with certain restrictions.

For instance, can you imagine baptizing your kids every time they take a bath? Even just celebrating the Eucharist in your home would be extremely controversial, and if you asked any Christian, you would be told in no uncertain terms that this practice is illegitimate and that you need to go to church. Yet the ancient Christians who did these things would have avoided going to church at all costs, as we will show later.

These sacraments did not even exist during Moses' time. The whole ceremonial function of most priesthoods back then was the performance of sacrificial rites—roughly equivalent, especially in terms of how the laity would view them, to baptism and communion. The law therefore amounts to a divine prohibition of practicing it on one's own, without going to the priests. While this may sound like a *post hoc* justification for our point of view, it is not like an omniscient God would not factor it into his reasons for instituting the practice, where any kind of description of any other reason seems to be sorely lacking, and we are assuming that all such reasons ultimately pertain to the achievement of the highest possible good for the universe as a whole, which the routine killing of animals otherwise does not serve.

This is reconciled with passages in the Bible that do allow for and even command killing precisely because God, as the Creator, has sole and absolute authority for determining when to bring any creature's life to an end—authority which extends to his priests, prophets and judges, so long as they act according to his will and are indeed *his*. Scripture makes it clear that some humans (albeit a very small number of adepts—the “chosen” ones) do have authority to likewise end life, but this is only ever because such a person has already submitted himself to God's will (the first step in becoming a prophet of Yahweh), in which case it could rightly be said that such a person is only causing God's will to be effected, and that there is no difference between the will of God and the will of his agent (i.e., that they are “one,” so to speak). The vast majority of humans cannot claim to be anything but hostilely opposed to God's will, and as such would *never* be told that they have any right, under any circumstance, to bring a life to an end, nor would they be chosen to act as God's agents via some sort of process of divine inspiration or hypnotic manipulation. Evidently, God chooses donkeys over sinners to speak through.

This, essentially, is the origin of the eternal feud between the prophet (or judge) and the priest: the one, as his representative, seeks to establish his will, while the other, as his enemy and usurper, seeks to abolish it. It is an absolute travesty, not just for the earth, but for all mankind, that humans lack the sense to allow the prophet to have his place, and continually throw their weight behind the priest without thinking. (The modern priesthood includes mainstream media and other propaganda outlets, such as public education, which are the exact equivalents of the “scribes, Pharisees and teachers of the law” of the New Testament era.) A prophet is only going to kill, or advocate killing, when it is God's will, as it is otherwise understood that God wills life. However, sometimes killing is exactly what is needed to prevent the total collapse of justice, as we can easily infer from the righteousness of the Judges (who killed), or even of God's regrettable decision to wipe out the human race when its evil had run amok.

Again, violence is not merely *justified* in the case of righteous judgment; it is a *necessity* of justice. Unlike man's laws, wherein “might makes right,” according to God's law of righteous judgment, the one with the authority to mete justice (i.e. to kill or otherwise act violently) is also the one who preaches mercy and advocates peace. Samson was forbidden to go near a corpse, yet slew 1000 Philistines (many if not all of them armed men, no doubt) in a single day—not quite the same thing as 1 per day over 1000 days, which is basically what meat-eaters do. Clearly he had a goal in mind.

As judges like Gideon and Deborah can only act outside the bounds of the manmade rules which are theoretically supposed to uphold God's law and only actually tend to work against it in open rebellion, the short-sighted mob holds these prophets as public enemies and openly persecutes them, which has the effect of preserving the very thing which God has sent his agents to denounce and abolish. (The violence which is mandated in the Bible is clearly aimed at *protecting* the innocent, whereas the violence that is condemned is that which harms the innocent.) Without these checks in place, this inevitably leads to the degradation of society, to the point that law enforcement officers in America have been filmed shooting unarmed, subdued men in their custody in the back of the head just because they feel like it,³⁸⁵ while a single crime lab chemist can deliberately fabricate evidence to lead to as many as 40,000 criminal convictions in less than ten years, leading to a ridiculously easy sentence for her,³⁸⁶ and a judge can literally sell kids to prisons for cash—yet the public still fails to recognize that this kind of violence and oppression is neither what God intended, nor what is in its own best interest. Clearly, justice is not served under Man's rebellion, wherein injustice is enforced by violence, because Man himself is violent.³⁸⁷

Having established all this, then, the reader should have sufficient context to grasp precisely how grave is the sin which humanity has fallen into in regards to its treatment of animals. As it is obvious that we have no right to destroy God's creations, and as we have been commanded to not do so, to nevertheless fashion food and exploitation systems in which his creations are utilized, in assembly line fashion, toward the end of supporting mankind's egregious rebellion against his authority, constitutes precisely the level of sin that merits an abrupt end to the dominion of our species, and of the species itself. For if God has not granted permission to humans to feed upon his other creations—and clearly he has not, save in extreme circumstances, the likes of which are described in various Bible passages—then we are defying one of his most serious and important commands, and the one which constitutes, more than anything else, our very reason for existing. Indeed, most people are doing so many times a day. It is no wonder, then, that the world is in as fallen a state as it is.

Ultimately, the words 'kill' and 'murder' are synonymous when applied to unprovoked, premeditated, illegal killing. Just because Man's law allows the killing of animals, that does not mean that God's does, and the fact that it does not makes the killing murder in every instance. To eat meat even once is to murder a helpless, innocent victim.

We are not talking about swatting at flies here. We are talking about breeding conscious animals for slaughter, and keeping them in cages their whole lives where they cannot move, or are malnourished, tortured, beaten, raped, and discarded like they do not even matter, or otherwise treated like their only value is in the profit that can be gained from people paying to eat their carcasses. In no sense whatsoever is this what God had in mind either for us or for his creation.

The wholesale breeding and murder of animals for human consumption is undeniably and by far the greatest atrocity in the world today. Anyone with a conscience must at least realize that the state of affairs that has arisen out of an ever-increasing demand for animal-based food products is morally reprehensible, regardless of whether they even attempt to make an unreasonable justification for it. But to suggest that God changed his mind about what a proper human diet ought to consist of after the Garden of Eden is to pin one's own sins on God. Scripture, on the other hand, tells us that God, upon viewing his creation and observing that it was "good," held his crowning achievement—Man—in higher esteem *before* the notorious

incident (eating the proscribed food, according to the legend) had him banished from Paradise. Now that we are in this fallen state, are we supposed to wait until, as Isaiah prophesied, the lion would lie down with the lamb? Or are we supposed to, as Christ commanded, be perfect, even as our heavenly Father is perfect, and to seek his truth and righteousness in order to establish the kingdom of heaven here and now?

That Christians are, as a rule, content to wait until the peaceful coexistence of all creatures becomes the explicit and enforced law of the land demonstrates that their ideology is a major obstacle to the establishment of the kingdom of heaven, and begs the question of precisely how said kingdom can even be established without their forcible removal from their position at the head of the world's ecclesiastical government, presiding as the supreme authority on moral issues. This is not a matter of personal preferences, or of lifestyle choices, or of dietary restrictions. It is a matter of laying down the Law, of *demanding* justice and mercy for the billions of innocent victims whose voices are not even heard, and of divine wrath aimed at those who refuse to desist. It is *God* who makes the demands, and the *atheists* who tell us to mind our own business because morality is relative and a personal matter. Christians should be the ones on the front lines advocating mercy and compassion, as they are on so many other issues, such as the "right to life" being extended to unborn humans. They have the numbers, therefore they have the power and the responsibility to create the kingdom of heaven here and now. Consider the vegan's view, as articulated by the founder of the animal rescue and advocacy organization Free From Harm:

I would agree that, in many cases, morality is a personal matter. The choice of faith or secular belief is one's personal business. In fact, any belief or action that does not deny others their basic freedoms is generally respected as a personal one. A personal belief does not harm others, at least directly. That's what makes it *personal*. However, when it comes to eating animals, there are no neutral actions. We have only two options: either 1. we eat animal products and are directly responsible for sending animals to the slaughterhouse or 2. we don't eat animal products and thus spare animals a slaughterhouse end. There are no *gray* choices in between these two actions that could render a less definitive outcome.

In other words, there is no moral gray area between life and death, slavery and freedom, violence and nonviolence, killing and not killing. We've already applied this moral certainty to our own kind. At least in principle, we do not argue that slavery, rape, or murder is justifiable for some races, but not for others. We believe, in principle, that certain rights and freedoms apply to all humans, because we all have an interest in not being enslaved, raped, or murdered.

So on what grounds do some people think it is okay to abandon this fundamental moral principle when the victim belongs to another species? Why do these people maintain that a sentient being is not worthy of the same protection from slavery, rape, gratuitous violence, and killing simply because he is a member of a nonhuman species? If we say we believe in justice for all, why don't we extend that principle of universal justice, fairness, and equal consideration to *all* sentient beings?

These are questions that we must raise, repeatedly, when confronted with the moral relativist position that seeks to dismiss the idea that animals count morally. Those who argue that this is a matter of personal belief deny animals a voice in the public discourse and sabotage any attempt to accord them justice. This tactic has been used by opponents of all other social justice movements. It is self-serving, irresponsible, flimsy, and cowardly.

To be fair, some of the moral relativism surrounding this discussion is based on a misunderstanding of sentience. According to scientists, a sentient being has subjective awareness, a sense of self-worth, and an interest in avoiding pain and death—in staying alive. Under that definition, animals in our food system (as well as many other animals exploited for other reasons) are clearly sentient. Thus, there is no escaping the fact that our moral treatment of these animals cannot be based on mere opinions, cultural *mores*, or personal beliefs and choices.

This misunderstanding of sentience shows itself when people ask us questions like, *Where do you draw the line? Do insects have an interest in not being killed? How about plants? Do they care if they are killed?* Actually, what these questions imply is that the intelligence (as defined by humans) of a species determines our moral obligations to its members. But we need to remember that the issue is not intelligence, it is sentience. This is where we ought to draw the line—at sentience. And the sentience of the animals we exploit for our food is highly developed and irrefutable.³⁸⁸

Personal food choices had never been discussed at the dinner table until a growing number of vegans and vegetarians—by their very presence at the table—question the legitimacy of eating animals. A person who tells you that their meat eating is a personal choice is really telling you “stay away.” They don’t want you to question their highly-coveted moral beliefs or perhaps they object to exposing their unexamined moral quandary over how one can justify using and killing animals for food in an age when it is completely unnecessary. In other words, **they have made this issue *personal* precisely in response to you making it public.**

The irony is that while meat eaters defend their choice to eat meat as a *personal* one, they will nonetheless go to great lengths to defend it publicly when confronted with a vegan or vegetarian.

As activist Twyla Francois so aptly puts it: “All animals have the same capacity for suffering, but how we see them differs and that determines what we’ll tolerate happening to them. In the western world, we feel it wrong to torture and eat cats and dogs, but perfectly acceptable to do the same to animals equally as sentient and capable of suffering. No being who prides himself on rationality can continue to support such behaviour.”

In the spirit of justice, we live in a society where our actions and choices are governed by what society deems acceptable. We can make a personal choice to maim, rape or kill someone, but these actions will have consequences that serve as a deterrent. It is generally accepted in a democratic society that we are free to do what we want as long as it doesn’t harm anyone else or infringe on the same rights and freedoms of others.

Yet, for the meat eater, the choice of eating animals is completely disconnected from this concept of justice since justice does not, in their eyes, apply to other species, only to humans (how convenient). In other words, there are no visible, negative consequences to eating meat. The victims remain invisible and silent to those who eat them, and that is perhaps the greatest deception of all.

In reality, the choice to eat meat negates the very meaning of choice because the animal that had to be killed to procure the meat had no choice in the matter at all. And the notion of characterizing such a choice as a *personal* one is even more problematic since the choice required the taking of another’s life, not a personal sacrifice. Nothing could be more public than the taking of a sentient life who cares about his own life, particularly when that act is neither necessary nor therefore morally defensible. Robert Grillo³⁸⁹

You know when you see an adult hitting or beating a child, you feel compelled to step in and say something? You know when you see an aggressive man accosting a woman, you feel compelled to step in and say something? That's how vegans feel when they see people using and eating animals. Gary Smith³⁹⁰

Remember that next time you read Matthew 25:31-46, or eat a chicken sandwich.

Chapter 4 - In the Beginning

Let the wrong forsake his way, and the unrighteous man his thoughts. Let him return to יהוה, who has compassion on him, and to our Elohim, for He pardons much. “For My thoughts are not your thoughts, neither are your ways My ways,” declares יהוה. “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:7-9

The first (and more often than not, the only) objection that anyone advocating vegetarianism to Christians will meet with is that God has given Man dominion over the entire earth. The Christians usually invoke Genesis 9:2-3 to this end, or, if they are truly ignorant, Genesis 1:28. We therefore need to ask the questions of what it means to have dominion, and whether this is an adequate justification for persistently debasing and disobeying the authority of Scripture, including the Sixth Commandment (or the Fifth Commandment by the reckoning of Catholics and Lutherans). Central to this entire discussion is a proper interpretation of precisely what manner of authority God has vested in humans. The most straightforward statement in the Bible to this effect is this:

And Elohim blessed them, and Elohim said to them, “Bear fruit and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth.” Genesis 1:28

Clearly God has appointed humans to “rule” over the Earth in some manner or another. But exactly what kinds of behavior does this investiture of authority allow and *disallow* with regard to the planet itself and to the other creatures dwelling upon it? It should come as no surprise that most Christians would answer that we may do with it whatever we please, as their sins are so great that without taking it this far, there is no conceivable justification for them. To demonstrate that this supposition is not merely a convenient straw man for us to invoke, but that it does represent their actual view, we offer the “best answer” on Yahoo Answers to the open question, “Are there any bible verses that address the environment?” (which does not even touch on environmental issues).

I don't think you are going to find anything in the Bible that speaks about Jesus telling man to take care of the earth. Taking care of the earth is not the point in life and I don't think any Christian should make it their point.³⁹¹

Considering that the only real basis for the Christians' decision to avoid thinking about what they are doing when they are sinning is that it makes them feel good, this is simply wanton hedonism. Naturally, the proffered justification for this viewpoint is not advocacy of hedonism (even though this is the goal, both in theory and in practice—they just do not call it that), but rather that concern with such matters is pointless, and therefore should not be pursued, because Christians have more important things to do (which all amount to preaching the Christian atonement doctrine, gaining a larger tax base for the Church, and abolishing God's commandments for Man, as found in the Bible). Is this not the very definition of ‘hedonism’?

The response which we were met with when confronted by a Christian theologian about our objection to the casual disregard for God's commandments was for him to *brag* about eating pork, offering us recipes, saying “yum yum,” and insulting us. Yet he could not be bothered to

actually examine what either we or the Bible had to say about the matter before proclaiming the Bible's position on it, and himself the winner of the argument, in no uncertain terms. (See Appendix C.) In what sense is this not hedonism? In what sense is their end *not* destruction, their God *not* their stomach, and their glory *not* their shame (Philippians 3:19)?

We need to realize that the earth is dying and there is not anything [*sic*] anyone can do to stop it from decaying. Its [*sic*] going to get weaker and weaker until God is going to destroy it with fervent heat (2 Peter 3:10-12).³⁹²

Of course, this ignores that *humans* are the *only* cause of this planet's weakening state, which means that humans are the only ones that can do anything to rectify the situation—except for God, that is, and humans are not going to like his solution, as it consists of removing the source of the problem. Appeals to the certainty of biblical prophecy do not justify irresponsible, sinful behavior. Prophecy has only ever been dispensed in order to change unrighteous, destructive behavior, not to justify its continuation by some twisted manner of fatalism. This means that the primary purpose of prophecy is admonitory, not predictive. That it is almost exclusively understood as predictive testifies to nothing if not mankind's near-universal refusal to listen to any warning it ever receives, not even those issued thousands of years in advance. In the end, all this really amounts to is the Christian's declaration of intent to keep progressively sinning worse and to never repent until the whole world is destroyed. The context of the above quotation itself affirms this, and makes it clear that sinners like the one who returned this answer *do not* inherit life.

This is now, beloved ones, the second letter I write to you, in which I stir up your sincere mind, to remember the words previously spoken by the set-apart prophets, and of the command of the Master and Saviour, spoken by your emissaries, knowing this first: that mockers shall come in the last days with mocking, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all continues as from the beginning of creation." For they choose to have this hidden from them: that the heavens were of old, and the earth standing out of water and in the water, by the Word of Elohim, through which the world at that time was destroyed, being flooded with water. And the present heavens and the earth are treasured up by the same Word, being kept for fire, to a day of judgment and destruction of wicked men. 2 Peter 3:1-7

After God destroys the earth and heaven, He is going to make a new heaven and a new earth (Revelation 21:1).³⁹³

Once again, the context of this passage from Revelation conveys exactly the same position as Peter's epistle and the New Testament as a whole. We might wonder who is "walking according to their own lusts," if not those who say they need not care for the planet which God has so graciously given them. Are we to suppose that once they have finished extracting all the riches and pleasures to be had here, God will waste no time supplying them with a new one so the entire process can begin again?

The premise, and the inevitable conclusion of the Christians' logic, is that all our actions throughout our whole lives do not matter *at all*. God is going to make everything right, so why should we be bothered? Never mind that divine intervention would not even be necessary if people would just listen to God's commands in the first place. Christians actually go so far as to believe that the commands of God are the sly temptations of their arch-nemesis, even while flatly ignoring that the Bible repeatedly declares that the latter is the origin of their own doctrines and

head of their own institutions, which they acknowledge every time they refer to him by his ancient Canaanite title, as here:

The enemy tries and tries to pull people (believer and non-believer) away from focusing on the Lord, but rather focus on anything that is not the Lord (i.e. sin, pleasure, distractions, etc.).³⁹⁴

Hopefully, anyone can see that this is, in fact, a moral justification for *all* sin. “So you’re saying I may as well go around killing people? Cool.” That is what this really amounts to, except that the justification is not applied to the killing of humans—only nonhuman animals. The Bible, however, *does not even distinguish between the two*.

Christians seem to think that sinning consists in viewing pornography or stealing pens from your workplace, etc., when in fact it is mostly a matter of refusing to be righteous, where righteousness is defined in the Bible as having faith (believing in the kingdom of heaven and *obeying* the commands intended to establish it), and as being unpolluted by the world. If you were to tell them that it is wrong to not observe the Sabbath, then you would likely get the same treatment, but if you were to tell them that it is wrong to lie, then they would probably agree with you. Selective morality is a staple of Christian dogma, but no Christian will admit it. Yet the hypocrisy is as self-evident as it is revolting.

Unfortunately, in our considerable experience, these answers *are* representative of the Christian position on this subject. Notice that no appeal is to any moral imperative in Scripture, even though the imperative is given. “I don’t think any Christian should,” “We need to,” and “focus on” are the standard replies, but Scripture has no part in it except to ironically justify the diversionary tactic and appeal to pre-conceived amorality. Now compare that to what the Bible has to say, and therefore what the responses *should* be and *would* be if given by someone who had actually searched it out instead of despising it while pretending to be an authority on it.

The righteous regards the life of his beast,
But the compassion of the wrong is cruelty. Proverbs 12:10

“I am יהוה, and there is none else—there is no Elohim besides Me. I gird you, though you have not known Me, so that they know from the rising of the sun to its setting that there is none but Me. I am יהוה, and there is none else, forming light and creating darkness, making peace and creating evil. I, יהוה, do all these. “Rain down, O heavens, from above, and let clouds pour down righteousness. Let the earth open, let them bring forth deliverance, and let righteousness spring up together. I, יהוה, have created it. Woe to him who strives with his Maker! (a potsherd with the potsherds of the earth). Does clay say to him who forms it, ‘What are you making?’ Or your handiwork say, ‘He has no hands’? Woe to him who says to his father, ‘What are you bringing forth?’ Or to the woman, ‘What are you labouring over?’” Thus said יהוה, the Set-apart One of Yisra’el, and his Maker, “Do you ask Me about My sons what is to come? And about the work of My hands do you command Me? I have made the earth, and created man on it. I, My hands have stretched out the heavens, and all their host I have commanded.”” Isaiah 45:5-12

For thus said יהוה, Creator of the heavens, He is Elohim, Former of earth and its Maker, He established it, He did not create it to be empty, He formed it to be inhabited: “I am יהוה, and there is none else.” Isaiah 45:18

“Then I brought you into a garden land, to eat its fruit and its goodness. But when you entered, you defiled My land and made My inheritance an abomination.” Jeremiah 2:7

“I shall take up a weeping and wailing for the mountains, and for the pastures of the wilderness a lamentation, because they have been burned up, without any passing over, nor has the voice of cattle been heard. Both the birds of the heavens and the beasts have fled, they have gone. And I shall make Yerushalayim a heap of ruins, a habitation for jackals; and the cities of Yehudah I shall make a waste, without an inhabitant.” Who is the wise man, that he understands this? And to whom has the mouth of יהוה spoken, that he declares it? Why has the land perished, has it been burned up like a wilderness, with none passing through? And יהוה says, “Because they have forsaken My Torah which I set before them, and have not obeyed My voice, nor walked according to it, but they have walked according to the stubbornness of their own heart and after the Ba’als, which their fathers had taught them.” Therefore thus said יהוה of hosts, the Elohim of Yisra’el, “See, I am making this people eat wormwood, and I shall make them drink poisoned water.” Jeremiah 9:10-15

“For a voice of wailing is heard from Tsiyon, ‘How we are ravaged! We are greatly ashamed, because we have forsaken the land, because we have been thrown out of our dwellings.’” Jeremiah 9:19

“I have forsaken My house, I have left My inheritance, I have given the beloved of My being into the hand of her enemies. My inheritance has become to Me like a lion in the forest. It cries out against Me, therefore I have hated it. My inheritance is to Me like a speckled bird of prey, the birds of prey all around are against her. Go, gather all the beasts of the field, bring them to devour! Many shepherds have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion become a deserted wilderness. They have laid it waste—a waste, it mourns to Me. All the land is laid waste, because no one takes it to heart. The ravagers have come on all the bare heights in the wilderness, for the sword of יהוה is devouring from one end of the land to the other end of the land. There is no peace to any flesh. They have sown wheat but reaped thorns, they have exhausted themselves—they do not profit. And they shall be ashamed of your harvest because of the burning displeasure of יהוה.” Jeremiah 12:7-13

“Earth has been given into the hand of the wrong. He covers the faces of its judges. If it is not He, then who is it?” Job 9:24

And Elohim said to Yonah, “Have you rightly become displeased over the plant?” And he said, “I have rightly become displeased, even to death!” And יהוה said, “You felt sorry for the plant for which you have not laboured, nor made it grow, which came up in a night and perished in a night.” Jonah 4:9-10

Hear the word of יהוה, you children of Yisra’el, for יהוה has a case against the inhabitants of the land: “For there is no truth or kindness or knowledge of Elohim in the land. Swearing, and lying, and murdering, and stealing, and committing adultery have increased. And bloodshed follows bloodshed. Therefore the land mourns, and everyone living there languishes, with the beasts of the field and the birds of the heavens. And the fish of the sea are taken away.” Hosea 4:1-3

Yisra’el is a degenerate vine, he brings forth fruit for himself. As his fruit increased, he increased the altars [i.e., the more they ate meat]. And the better his land, the better they made the pillars. Hosea 10:1

The field is ravaged, the ground has mourned, for the grain is ruined, the new wine has dried up, the oil fails. The farmers are ashamed, the vinedressers wail over the wheat and over the barley, for the harvest of the field is destroyed. The vine has dried up, and the fig tree droops,

pomegranate, also palm, and apple tree, all the trees of the field are dried up, because joy has dried up among the sons of men. Joel 1:10-12

How the beasts moan! The herds of cattle are restless, because they have no pasture. The flocks of sheep also perish. I cry to You יהוה, for fire has consumed the pastures of the wilderness, and a flame has set on fire all the trees of the field. Even the beasts of the field cry out to You, for the water streams are dried up, and fire has consumed the pastures of the wilderness. Joel 1:18-20

Ahead of them a fire has consumed, and behind them a flame burns. Before them the land is like the Garden of Ėden, and behind them a desert waste. And from them there is no escape. Joel 2:3

And tear your heart and not your garments, and turn back to יהוה your Elohim, for He shows favour and is compassionate, patient, and of great kindness, and He shall relent concerning the evil. Joel 2:13

And let יהוה be jealous for His land, and spare His people. And let יהוה answer and say to His people, “See, I am sending you the grain and the new wine and the oil, and you shall be satisfied by them. And no longer do I make you a reproach among the gentiles.” Joel 2:18-19

Do not fear, O soil, be glad and rejoice, for יהוה has done greatly! Do not fear, you beasts of the field, for the pastures of the wilderness shall spring forth, and the tree shall bear its fruit, the fig tree and the vine shall yield their strength. And you children of Tsiyon, be glad and rejoice in יהוה your Elohim, for He shall give you the Teacher of Righteousness, and cause the rain to come down for you, the former rain and the latter rain, as before. And the threshing-floors shall be filled with grain, and the vats shall overflow with new wine and oil. Joel 2:21-24

“Because you have plundered many nations, all the remnant of the people shall plunder you, because of men’s blood, and doing violence to the land, to the city, and to all who dwell in it.” Habakkuk 2:8

“For the violence done to Lebanon is to overwhelm you—and the ravaging of beasts by which you made them afraid—because of men’s blood and the violence to the land, to the city and of all who dwell in it.” Habakkuk 2:17

“And the nations were enraged, and Your wrath has come, and the time of the dead to be judged, and to give the reward to Your servants the prophets and to the set-apart ones, and to those who fear Your Name, small and great, and to destroy those who destroy the earth.” Revelation 11:18

So we can see that there is an abundance of support in the Bible for environmentalism, to the point that anyone who disagrees with it as a matter of principle is cursed to be ravaged and destroyed by God. The righteous prophet Jonah, for instance, felt so bad for a single *tree* that he declared his will to die, after he had already suffered death for several days, and although he esteemed the Ninevites so lowly that he was angry that they repented and were spared. Yet the Christian thought process is so twisted that it attempts to squash the natural inclinations of conscience and resulting moral actions by declaring that doing what God wants is the opposite of what he has expressly told us, as demonstrated above. Environmentally conscious movements and ideologies are branded as profit-driven and political, and insinuations even go so far as to suggest that they are inherently satanic. Vegetarians, and vegans in particular, are regularly (and ironically) singled out and grouped with atheists, free-thinkers, social liberals, and other enemies of the mainstream Christian cause—especially owing to the fact that vegetarians are the only ones who have the solution to environmental problems, as we have already seen.

This is no joke; it is the standard response. We have all experienced being labeled “Gnostics,” “heretics,” “demons” or “demonic,” “false prophets,” etc., and being persecuted relentlessly, merely for pointing out what the Bible teaches on this subject. Of course, we also know that Satan is *the Accuser*, and avoids logical debate at all costs, so we can see the irony and the pettiness of the accusations for what they are: projections of a convicted and stubbornly defiant ego, intended to act as a barrier against the truth for the purpose of self-defense. Yet God *demand*s (not *suggests*—*demand*s) repentance and righteousness as a *necessary* condition for life. Only through humility and strict obedience will any of us see the Promised Land.

יהושע answered and said to him, “Truly, truly, I say to you, unless one is born from above, he is unable to see the reign of Elohim.” John 3:3

To be fair, there are variations of the standard response, due to the varying degrees of the Church’s overtly satanic influence. For example, we have heard stewardship being preached from the pulpit, but this concept never relates to meat consumption, animal farming or other ecological or environmental issues. In fact, it always revolves around the issues of how Man is sovereign (as opposed to the biblical ideal of the master being the one who takes on the role of a servant) and how money is spent. The aim of the latter, of course, is to convince Christians to spend their money wisely so they will have more to give to the Church. The Church does not even really care how it gets its revenues, provided that it does: unlike with most issues, the Church itself leaves it up to the individual minister to handle the issue of stewardship, rather than enforcing a policy espoused by the top of the hierarchy, because it refuses to address it at all, even without consideration to stewardship of our dominion, as opposed to that of some manmade fiction like fiat currency or government legislation.

This, in our estimation, combined with the idea that stewardship amounts to nothing more or less than tithing, is the origin of both Dominion Theology (dominionism) and Prosperity Theology—both of which are so overtly satanic that the mainstream Church hierarchies have deliberately distanced themselves from them in order to avoid guilt by association. Indeed, the term ‘dominionism’ actually comes from a reading of Genesis 1:28, but the term only applies to Christians’ roles in *politics*, even by its broadest use. (And all political institutions are summarily branded as evil and satanic throughout the Bible, without exception.) So it could hardly be more evident that their understanding of what it is to have dominion is entirely motivated by selfishness, worldly ambition and material lust—certainly not by a humble desire to accomplish God’s will and establish the kingdom of heaven on Earth.

“Do you reign because you enclose yourself in cedar? Did not your father eat and drink, and do right-ruling and righteousness? Then it was well with him. He defended the cause of the poor and needy—then it was well. Was this not to know Me?” declares יהוה. “But your eyes and your heart are only upon your own greedy gain, and on shedding innocent blood, and on oppression and on doing violence.” Jeremiah 22:15-17

Any deficiency we might find of citable references to environmental issues in the Bible is due not to the fact that God does not care how we treat the environment, but to the fact that when the Bible was written, the majority of issues we are presently facing in our ecological crisis would have been inconceivable. There was no industry the way there is now, no Codex Alimentarius, no gene patenting, and no corporations hell-bent on giving themselves a monopoly on our food source by destroying natural crops. These are purely modern inventions which had not existed on Earth since the Flood, and the Pentateuch did not come about until a millennium

and a half later. But this in no way detracts from the fact that things like selfishness, vanity, waste, overconsumption, senseless destruction, laziness and apathy are consistently condemned in the Bible, and it is according to this fact that we can confidently ascribe fault to the anti-environmentalist sentiments within Christianity.

That being said, there are also plenty of examples to set the precedent for the correct behaviors and mindset which constitute faithfulness (rendered “belief” here). The book of Hebrews in particular was written largely as an appeal to them.

For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohīm. And you have become such as need milk and not solid food. For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe. But solid food is for the mature whose senses have been trained by practice to discern both good and evil. Hebrews 5:12-14

For ground that is drinking the rain often falling on it, and is bearing plants fit for those by whom it is tilled, receives blessing from Elohīm, but if it brings forth thorns and thistles, it is rejected and near to being cursed, and ends up by being burned. But although we speak in this way, beloved, we are persuaded, concerning you, of better matters which possess deliverance. For Elohīm is not unrighteous to forget your work and labour of love which you have shown toward His Name, in that you have attended to the set-apart ones, and still attend. And we desire that each one of you show the same eagerness, to the entire confirmation of expectation until the end, in order that you do not become sluggish, but imitate those who through belief and patience inherit the promises. Hebrews 6:7-12

For it was fitting that we should have such a High Priest—kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens, who does not need, as those high priests, to offer up slaughter offerings day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself. For the Torah appoints as high priests men who have weakness, but the word of the oath which came after the Torah, appoints the Son having been perfected forever. Hebrews 7:26-28

By belief, Heḇel offered to Elohīm a greater slaughter offering than Qayin, through which he obtained witness that he was righteous, Elohīm witnessing of his gifts. And through it, having died, he still speaks. By belief, Ḥanok was translated so as not to see death, “and was not found because Elohīm had translated him.” For before his translation he obtained witness, that he pleased Elohīm. But without belief it is impossible to please Him, for he who comes to Elohīm has to believe that He is, and that He is a rewarder of those who earnestly seek Him. By belief, Noah, having been warned of what was yet unseen, having feared, prepared an ark to save his house, through which he condemned the world and became heir of the righteousness which is according to belief. By belief, Abraham obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going. By belief, he sojourned in the land of promise as a stranger, dwelling in tents with Yitshaq and Ya‘aqob, the heirs with him of the same promise, for he was looking for the city having foundations, whose builder and maker is Elohīm. By belief also, Sarah herself was enabled to conceive seed, and she bore a child when she was past the normal age, because she deemed Him trustworthy who had promised. And so from one, and him as good as dead, were born as numerous as the stars of the heaven, as countless as the sand which is by the seashore. In belief all these died, not having received the promises, but seeing them from a distance, welcomed and

embraced them, and confessed that they were aliens and strangers on the earth. For those who speak this way make it clear that they seek a fatherland. And yet, if they had indeed kept remembering that place from which they had come out, they would have had the chance to return. But now they long for a better place, that is, a heavenly. Therefore Elohim is not ashamed to be called their Elohim, for He has prepared a city for them. Hebrews 11:4-16

God is the object of the faith ascribed to all these patriarchs of the Bible, who trusted his promises and heeded his commands. By contrast, modern religions (among which we include secular humanism) have indoctrinated billions into the cult of mankind, wherein faith is placed in the immeasurable value of human beings. As the Christian is so quick to remind us, it is Man alone that has been made in God's image, so the suggestion that mankind's interests, much less his survival, should ever deign to bow before another creature's is borderline blasphemous. Consider these remarks from Dennis Prager, a syndicated radio show host who espouses a mainstream Judeo-Christian world view.

It was mealtime on a flight somewhere over the United States. I noticed that both the middle-aged woman seated next to me and I had ordered special meals. I had a kosher meal, she a vegetarian one.

"Are you a vegetarian?" I asked the woman.

"Yes," she responded.

"Why?"

"Because we have no right to kill animals. After all, who are we to claim that we are more valuable than animals?"

I vividly recall my thoughts. When she said that we have no right to kill animals, I felt a certain sympathy for her and her position. After all, I thought, here I am eating a kosher meal, and I have always understood kashrut to be Judaism's compromise with vegetarianism.

But when she delivered the second part of her explanation, I couldn't believe what I was hearing. In fact, I was so certain that she was engaging in hyperbole that I said, "I certainly understand your opposition to killing animals, but you can't really mean what you said about people not being more valuable than animals. After all, if an animal and a person were both drowning, which would you save first?"

I was sure I had posed a rhetorical question. So, when I received no response from the woman, I asked her if she had heard me. "Yes," she responded, "I'm thinking."

That was a bombshell. I recall my reaction as if it had happened last week: She's "thinking"? What on earth was there to think about? Dennis Prager³⁹⁵

Seeing how Prager's authority is founded on his alleged understanding of Scripture, he would do well to contemplate one of its most famous stories.

And יהוה was sorry that He had made man on the earth, and He was grieved in His heart. And Elohim said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them. And see, I am going to destroy them from the earth. And I shall establish My covenant with you, and you shall come into the ark, you and your sons and your wife and your sons' wives with you. And of all the living creatures of all flesh, two of each, you are to bring into the ark, to keep them alive with you—a male and a female." Genesis 6:6,13,18-19

We already know from Hebrews that Noah's faithfulness (obedience) was a curse to mankind, and it is common knowledge that he made exactly the opposite decision about who to save as Prager would, for which God was well pleased with him. If we are looking for definitive instruction regarding the nature of human stewardship over the planet, this is it. The responsibility of saving every species of animal life was a tremendous burden on Noah and his family, yet God judged the task to be so important as to delay the Flood to allow sufficient time for constructing the Ark. It would be exceedingly ignorant to presume that Noah obeyed, merely out of fear or "faithfulness," a command which he inwardly considered absurd or beneath him. Clearly he never would have been chosen were his will not already in conformity with God's, so that he would readily devote himself to the task, which is to say that he valued the lives of animals enough to want to preserve them. Apparently he was the only man on Earth willing to do so, for which he was awarded the title "preacher of righteousness" and considered "blameless" by Yahweh himself.

We have been told that God knows even the number of hairs on our heads (Matthew 10:30-31), and this, too, is used to justify the egocentrism and geocentrism of Christianity. Clearly God employs such knowledge to care for us and to deliver us from evil. If we are to obey and imitate him, we must employ our labor, knowledge and technology to care for the other creatures of this planet and deliver them from the evils in which we have ensnared them. Noah was asked to risk the lives of the last surviving humans on this planet in order to preserve the animal kingdom, so we have no right to complain about God tasking us with too heavy a burden as to stop senselessly butchering them. Even apart from this specific issue, continued refusal to submit to God's role for our species comes at our own peril, for we have been warned countless times that we shall be treated in the same manner that we treat other creatures (men, too, are creatures, and animals). One can scarcely object to God allowing Satan and his minions to inflict so much suffering upon humans, considering that even the most cunning and cruel of Satan's schemes pale in comparison to the abject evils to which we have subjected animals over the last 6000 years.

Humans, and Christians in particular, like to believe that their superiority to animals in the natural hierarchy (which is a fact) evidences their right to dispose of these creatures however they like. Yet we have barely even scratched the surface, and have already seen that this conviction is entirely at odds with the testimony of Scripture and the commandments of God. The central abominable subconscious belief of Christianity is that human beings are the pinnacle of Creation. The conclusions of this logic are as wretched as they are multitudinous.

For instance, one could conclude that this is what inevitably derives from the doctrine of Christ's atoning death as a scapegoat for the sins of mankind, but in fact it is the implicit belief that humans are important enough to merit such consideration by virtue of naught but our very existence which has led to the establishment of this definitive Christian doctrine. Either way, it perfectly communicates just how much inherent esteem Christians believe our species deserves to be held in. Swept under the rug are the Old Testament days of yore, when God judged people by the concordance of their actions with his commands. Now all one has to do is "believe in Jesus" and all other sins will be overlooked.

What underpins this change in their minds is that God finally repented of his overly harsh attitude and realized that humans are his most precious and cherished creation. Israel's long history had shown him that he could not realistically hope for anyone to live up to his "high standards" (which he himself has asserted are not even burdensome). Faced with the decision

between enforcing his arbitrary standards and embracing humanity, he chose the latter, because humans are just too valuable to discard merely on account of their stubbornness to conform to commands that are allegedly both unreasonable and unimportant. So God finally decided to stop capriciously consigning countless “innocent” (by the Christians’ reasoning, no one human is more sinful than any other) humans to hellfire for no better reason than to appease his transient whims. (Meanwhile, the issue of why, if we are indeed so important and so beloved, *any* of us would be so consigned, if not due to our disobedience, for which *everyone* necessarily must be treated in like manner in order for there to be any justice, remains unanswered. So to conclude that God is unjust is to go too easy on him: he is a raging psychopath.) To consecrate and concretize this new era of a kinder, gentler supreme being, he allowed himself one final orgy of senseless brutality by ordering the torture and murder of his only son, who was somehow also himself, because although he had previously been a sadistic sociopath for ridding the world of a few miscreants, he could not bear the thought of being that way toward his beloved “children” anymore, so he took the form of a man and committed suicide in order to appease his own bloodlust. After all, “God is love” (1 John 4:8).

This is the history of God’s plan of salvation for men—the “Gospel”—in a nutshell. As ridiculous as it is, this is the interpretation of Scripture necessitated by the underlying belief that humanity is God’s supreme creation, which is the basis for the entire paradigm of Christianity. It is this belief that, ultimately, makes mankind more powerful and righteous than God himself, as even he has had to yield ground on his principles in order to accommodate the multitude of Man’s weaknesses. In a very real way, all of this has made the Creator subject to the dictates of the beings that he has created: humans are of such supreme value that their maker is obligated to bestow eternal life upon them, presumably so they can commence spreading the rape and pillage of this planet to as many as they can reach, and all because of their obstinacy in a matter which is wholly trivial compared to the far-reaching benefits obtained by faithfulness. Meanwhile, we rewrite God’s Word however we see fit, for the express purpose of making him our scapegoat and whitewashing our own sins against him, so that he bears false witness against himself.

As troublesome as it is to the mainstream Christian perspective, it is clear from Scripture that God values human lives more than those of other creatures, but this is a matter of *degree*, not kind, as the Christians would have it. In making this point, when Yahshuah said that God knows the number of hairs on our heads, he was merely comparing us to wild animals so that it is understood that he cares for both humans and nonhuman animals alike. The idea expressed there is that we have a role to play in the maintenance of Nature. God is shown to employ such knowledge to care for us and to deliver us from evil, but this does not establish that we have free license to do whatever we please—it means that God is watching us and will instruct us in the ways of self-preservation and also hold us more accountable for our sins than we would be held if he was not so concerned, like any parent will discipline his own children to a greater extent than someone else’s. If we are to obey and imitate him, as children ought, then we must employ our labor, knowledge and technology to care for the other creatures of this planet (including humans) and deliver them from the evils in which wicked men have ensnared them. This is the very first priority of all those who would obey him; the second is to learn what we can about them (*without* torturing them with vivisection) in order to better serve them.

If this seems like an awful lot of work or that it will require a massive shift in our use of resources, then consider that our very own survival absolutely depends on it, per the passages invoked by the Christian on Yahoo! from 2 Peter and Revelation. Consider again the case of

Noah, who was asked to risk the lives of the last surviving humans on this planet in order to preserve the animal kingdom, and that the very context of 2 Peter falls back on this as an analogy by saying the world was destroyed by water, and will be likewise destroyed by fire, for the same reason. We have no right to complain about God tasking us with too heavy a burden, because nothing we could do for him could ever repay what he has done for us, nor compare to the precedents established by the teachers of righteousness (Enoch, Noah, Job, Moses, Daniel, Yahshuah, etc.). It would be a lot easier for us to follow the path of righteousness than for one man to do all the work himself in protest of the world's rebellion, so if they can do it, then surely we can, too.

Like Noah, our lives exist to carry out whatever purpose God has ascribed to them, and he has both the right and the power to end them if we are disobedient and neglectful of that purpose. Christ himself came to serve, not to be served. The corollary to this is not that God exists to serve us, but that Yahshuah, as the ultimate servant and ruler of us all, is to be the prototype for all who would call themselves Christians, and that no one has any right to call himself such who would lord it over the whole of God's creation with their "dominion" theology, the way other heathens do.

But יהושע called them near and said, "You know that the rulers of the gentiles are masters over them, and those who are great exercise authority over them. But it shall not be so among you, but whoever wishes to become great among you, let him be your servant. And whoever wishes to be first among you, let him be your servant, even as the Son of Adam did not come to be served, but to serve, and to give His life as a ransom for many." Matthew 20:25-28

Apparently this notion is entirely agreeable with Christians when they imagine Yahshuah washing their feet as he did Peter's, but what they cannot tolerate is citing this same principle to the intended end, in order to suggest that they are obligated to behave in the same manner. Indeed, it was once the case that Christian rulers (e.g. Catherine of Aragon) would wash other people's feet as a demonstration of piety, though this is traditionally a practice of "heretics" like the Waldenses and Hussites because the precedent comes from the Bible. Nothing could better evidence the fact that Christians wish to *be served* than the callousness with which they consign Christ to his death, demanding his blood to atone for the sins they steadfastly refuse to cease committing, not to mention their indignation at the proposition that they are obligated to serve animals in any way other than on their dinner plates. It is not as though Yahshuah invented an entirely new ethic; instead, he merely made it abundantly clear that the true nature of the dominion bestowed upon Adam in Genesis 1 is *service* and *responsibility* (insuring the survival and well-being of all of Earth's creatures), *not privilege* (employing and enslaving Earth's creatures to benefit him). As children of Adam, our very lives are in God's hands, and we are bound by this responsibility not just when it is convenient for us, but even when it requires risking and sacrificing our very lives.

What this tells us is that 1) God values *all* life, not just human life (it was God who commanded Noah to save the animals, and even materially supported him to this end); 2) God cares far more for the propagation of the various species which Man has little to no regard for, except as a food or labor source (just as they were preserved from the Flood while virtually all of humanity was destroyed, so shall they find peace in the kingdom of heaven, while sinners shall only find peace in the lake of fire); 3) righteous humans actively participate in the preservation of God's creations, sacrificing their own comforts and perhaps even risking their own lives in the

process, and are commanded by God to act in this manner; 4) authority is not given for the purpose of exploitation and destruction, but to act on God's behalf (i.e., the polar opposite).

Christians, who are more invested into the belief in mankind's superiority and supreme value than anyone else, will object that we make too much of one "story;" Noah's Ark says nothing of God's desire to save a drowning animal rather than a human who steadfastly refuses his instruction, but was purely a practical necessity. Yet we have already seen that Christians believe that God will magically restore the world which they have raped and pillaged, so we must wonder why he did not show such consideration to Noah. Instead, his reward for being righteous was to shoulder the burden for the mistakes of the rest of his species. If this is what was asked of Noah, what manner of wrath has been stored up for those who transgress God's will and abuse his creation? Surely such thoughts weighed heavily on Noah's mind in those lonely months aboard the Ark, surrounded by nothing but water where mountains and trees had been, but we imagine that more than anything, the entire enterprise must have engendered a tremendous sense of humility in the face of God's power and majesty. The whole of mankind, while clearly nearest to God of all his creations, was hardly granted any more space than any other species—just a few spots on the Ark—and only what one man was able to construct with his own hands, while furthermore being charged with tending to all the needs of all the other species onboard. Clearly, then, anyone who would have assumed, like Prager, that there was nothing to even think about, or who would have insisted that any animal aboard the Ark should have given up his seat in order to spare more humans (at the expense of the salvation of the whole species) never would have been allowed to set foot on it to begin with, but was destined instead to perish.

Consider further the sheer amount of effort dedicated to this quest in the first place. Given its dimensions, it must have taken Noah and his sons *an entire lifetime* by our standard just to put the Ark together. The average Christian, on the other hand, even with a fairly realistic sense of the impending cataclysm, cannot be bothered to *read* or even *look* at what God commands, much less look at the result of their wanton destruction of Earth and its myriad life forms. We have trouble even so much as getting them to watch a 1-minute video so they know where their "food" comes from. Some get so horrified or disgusted at images of the conditions on animal farms and in slaughterhouses that they shudder and immediately decide to avoid it altogether, specifically because they know it will spoil their appetites. We ask whether this is truly what it means to adhere to the mandates of conscience, or whether the concept of the conscience being "seared as with a hot iron" (1 Timothy 4:2), so often employed as a hostile response to Scripture-based objections to the Christians' meat-eating habits, sounds more like an analogy to the cattle branding which used to take place on ranches, or the atrocious debeaking of chickens on animal farms.

That Christian thought would follow the line of reasoning that applies the very same condemnations which are directed at them to the proponents of the biblical position is not surprising, given that they axiomatically believe humans to be the crown of God's creation, being the whole universe. Many will even argue that although the universe is currently estimated to contain nearly 1 trillion *galaxies* (a low estimate, by our reckoning), life exists on *one* planet alone, which just so happens to be ours; everything else was created merely to "glorify God." With this as their basic premise, it is no wonder that Christians believe our planet is expendable. Meanwhile, its nonhuman occupants fall somewhere on a scale between impediment to and implement for the glorification (deification) of Man. So brazen is this pride that we, the most

wretched and abominable species of Earth, imagine ourselves to be the sole purpose for the creation of not just our own planet, but the very universe itself, so that the extinction of other species is irrelevant. Such was the reasoning behind the serpent's lie to Eve which she believed because of her gullibility and pride, and is said to have gotten us into this mess to begin with.

Perhaps God will simply transport all of us somewhere else once we have trashed this planet; if no other planets are inhabited, then he certainly has many options to choose from! Of course, this view is more than merely antiquated, as scientists have discovered many planets suitable for habitation. It is also certainly not biblical, so Christians cannot even fall back on their "reason is the enemy of faith" mentality without implicitly admitting that their faith is founded upon naught but superstitions which are easily debunked by science and Scripture alike.

Also contributing to this view is the aforementioned fact that most Christians believe that any kind of concern with the material world is questionable, if not downright evil, and that as Christians, we are to be concerned with far more important matters (i.e. "saving souls"). This ignores the fact that to be spiritual is not to have a lack of concern for the material world; rather, it is to not let ourselves be overcome by lustful desires for the things of this world. We have already demonstrated how the Christians' paradigm is predicated on carnal lusts and selfish desires—especially as it pertains to the matter in question. The desire to obtain and consume the pleasurable items of the material world (including foods chosen according to individual tastes and convenience rather than for nutritional and life-sustaining qualities) in order to gratify our carnal lusts is fundamentally selfish, and ignores the importance of the rest of God's creation and how we are supposed to fit in it. Conversely, to keep our desires in check and to place greater importance on the survival and thriving of the rest of God's creation is to demonstrate humble selflessness, and therefore some measure of spirituality, in accordance with the mandates of Scripture, which is precisely the opposite of what Christians would have us believe.

Christians may want us to believe that their lack of concern for the material world demonstrates that they are applying the biblical mandate to deny themselves and be more spiritual. However, in reality, they only practice the appearance of such. Christianity as practiced by the masses employs and advocates very little asceticism and denial of personal desires; most struggle just to overcome temptations which a person whose heart is aligned with God's will literally never even experience. It is therefore the height of hypocrisy to criticize a concern over the material world which is motivated by selfless desires when the Christian is simultaneously engaged in gratifying his same carnal desires. This amounts to the pretense of spirituality with none of its actual fruits—exactly what they routinely accuse vegetarians of.

Even for the Christian that does practice self-denial in some form, it should be obvious that concern for the material world is not just a "nice sentiment," but rather a fundamental responsibility that God has left with human beings, without which we are really no use to him or his creation. The type of "rule" that humans were given in Genesis 1:29 should be clear by virtue of the fact that all of Creation belongs to God. At best, we are simply caretakers of it in his stead. This is the true nature of dominion, even where it actually does apply to the humans of Earth.

The earth belongs to יהוה,

And all that fills it—

The world and those who dwell in it. Psalm 24:1

O יהוה, how many have been Your works!
You have made all of them in wisdom.
The earth is filled with Your possessions. Psalm 104:24

“You are יהוה, You alone. You have made the heavens, the heavens of the heavens, with all their host, the earth and all that are on it, the seas and all that are in them, and You give life to them all. And the host of the heavens are bowing themselves to You.” Nehemiah 9:6

Because in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities—all have been created through Him and for Him. And He is before all, and in Him all hold together. Colossians 1:16-17

How long shall the land mourn, and the plants of every field wither? The beasts and birds are consumed, for the evil of those who dwell there, because they said, “He does not see our latter ending.” Jeremiah 12:4

“When you besiege a city for a long time by fighting against it to take it, you do not destroy its trees by wielding an axe against them. If you do eat of them, do not cut them down. For is the tree of the field a man to be besieged by you?” Deuteronomy 20:19

You made him rule over the works of Your hands;
You have put all under his feet,
All sheep and oxen,
And also the beasts of the field,
The birds of the heavens,
And the fish of the sea,
Passing through the paths of the seas. Psalm 8:6-8

Who has given to Me first, that I should repay him—under all the heavens that is Mine? Job 41:11

God values all of his creations, and does far more to care for them than his appointed caretakers ever could. So really, we are just here to lend a hand. If this upsets our delicate sensibilities based on pride and preconceived, self-generated notions of our importance and free will or self-determination, we just need to get over it and let God have his way. Surely, to do so will produce results that are better in every way than anything we can imagine for ourselves, anyway. This is, after all, *God* that we are talking about; how could anyone really think he knows better than that one conscious entity defined and characterized as that which is omniscient, omnipotent, omnibenevolent, unfailing, constant and eternal?

The esteem of יהוה is forever,
יהוה rejoices in His works. Psalm 104:31

He established the earth on its foundations,
So that it would not totter forever,
You covered it with the deep as with a garment;
The waters stood above the mountains.
At Your rebuke they flee;
At the voice of Your thunder they hurry away.
They go up the mountains;
They go down the valleys,
To the place which You founded for them.

You did set a boundary, they do not pass over,
 They do not return to cover the earth.
 Who is sending the springs into the valleys,
 They flow among the hills.
 They give drink to every beast of the field;
 Wild donkeys break their thirst.
 The birds of the heavens dwell beside them;
 They sing from between the branches.
 Watering the hills from His upper rooms;
 The earth is satisfied with the fruit of Your works.
 Causing the grass to grow for the cattle,
 And plants for the service of mankind,
 To bring forth food from the earth,
 And wine that makes glad the heart of man,
 Oil to make the face shine,
 And bread which sustains man's heart.
 The trees of יהוה are satisfied,
 The cedars of Lebanon which He planted,
 Where the birds do make nests;
 The stork has her home in the fir trees.
 The high hills are for wild goats;
 Rocks a refuge for rock badgers. Psalm 104:5-18

Put simply, this planet was given to Man not as a gift with which to indulge his lusts and pleasure himself, but as a responsibility to tend to, safeguard and watch over. Based on the most casual reading of Scripture, any concept of human ownership of that which is not even our own handiwork is not only null and void, but constitutes the foundational attitude warranting our destruction. We are *fortunate*, which means we owe God our deepest gratitude and appreciation, so that we are constantly trying to repay the debt.

“And the land is not to be sold beyond reclaim, for the land is Mine, for you are sojourners and settlers with Me.” Leviticus 25:23

Land reclamation in the ancient world consisted of “land improvement,” which can lead to soil erosion and desertification. This is not a matter of not having a right to even utilize God's property. We certainly do; in fact, we have the obligation. It *is*, however, a matter of recognizing, first and foremost, that the obligation stems from the fact that it is *his* property, not ours.

“Rule and fear belong to Him, making peace in His high places.” Job 25:2

“Who is this who darkens counsel by words without knowledge? Now gird up your loins like a man, and I ask you, and you answer Me. Where were you when I laid the foundations of the earth? Declare, if you have understanding.” Job 38:2-4

Esteem יהוה with your goods,
 And with the first-fruits of all your increase;
 Then your storehouses shall be filled with plenty,
 And your vats overflow with new wine. Proverbs 3:9-10

[And we swore] to bring the first-fruits of our soil and the first-fruits of all fruit of all trees, year by year, to the House of יהוה, also to bring the first-born of our sons and our livestock, as it is written in the Torah, and the firstlings of our herds and our flocks, to the House of our Elohim, to the priests attending in the House of our Elohim. And that we should bring the first-fruits of our dough, and our contributions, and the fruit from all kinds of trees, of new wine and of oil, to the priests, to the storerooms of the House of our Elohim; and the tithes of our land to the Lēwites, for the Lēwites should receive the tithes in all our rural towns. Nehemiah 10:35-37

We are indentured servants, employed as caretakers, charged with utilizing his creations in productive ways that are consonant with his will. Truth be told, we do not even have ownership rights over *ourselves*, and therefore are obligated to conform *ourselves*, first and foremost, to God's will, which begins with our thoughts and desires, and extends principally to how we sustain our bodies (with what we eat, though Sabbath observance is also significant to this). Our very life is a gift, and this is exactly why it is within God's power and right to take it away if we abuse it. Simply questioning his authority to do so merits death.

“Should a reprover contend with the Almighty? Let him who reproves Eloah answer it.” Job 40:2

If all we do is destroy God's creations, then what right do we have to continue controlling any part of it? What right do we have to *everlasting* life when we do nothing but demonstrate our negligence with what little we have been given in *this* life, and our outright contempt for the gift of life itself, even where the self-interest is at its height—that is, with our own bodies? God has taken pains to make us in such a way as that every cell serves a purpose, every organ is essential for life, and every sense is unequivocally precious, to the point that they are designed to turn against us and kill us if we are disobedient. Why would he make death-mongers everlasting freeloaders of his kingdom, with the rights of full property ownership and free will that are given to a beloved son in perpetual inheritance? Will any king make an openly treasonous rebel peasant the regent of his kingdom? Will any reasonable employer make a drunk his VP? Surely we can all agree that God has a better sense of justice and propriety than the very basest man.

Woe to those who join house to house, who add field to field, until there is no room, and you are made to dwell alone in the midst of the land! In my hearing יהוה of hosts said, “Truly, many houses shall be a waste—big and fine ones, without inhabitant. For ten acres of vineyard yield one bath, and a homer of seed yields one ēphah.” Woe to those who rise early in the morning pursuing strong drink, who stay up late at night—wine inflames them! And the lyre and the harp, the tambourine and flute, and wine are in their feasts; but they do not regard the deeds of יהוה, nor see the work of His hands. Therefore my people have gone into exile, because they have no knowledge. And their esteemed men are starved, and their crowd dried up with thirst. Therefore the grave has made itself wide and opened its mouth beyond measure. Their splendour and their crowd and their uproar, and he who is exulting within her, shall go down into it. Isaiah 5:8-14

Suffice it to say that when humans not only neglect their responsibilities and misappropriate the resources they have been given, but even go so far as to feed upon the flesh of God's other creations and to take great pains to this end, this is not exactly what he had in mind when he gave humans the responsibility of watching over the planet. For just *one* infraction of God's commands, Adam was kicked out of the grove where he was employed and made to suffer the consequence of being without the Tree of Life. What God has in mind for our “dominion” is to rid the world of lawless destroyers in order to purify it and establish his righteousness in it.

“And the nations were enraged, and Your wrath has come, and the time of the dead to be judged, and to give the reward to Your servants the prophets and to the set-apart ones, and to those who fear Your Name, small and great, and to destroy those who destroy the earth.” Revelation 11:18

So we see that, contrary to the responses to the inquiry we have seen above, God has not just revoked the status once given to Man in his perfect state, but also declared his intent to destroy those who destroy his creation. Furthermore, this punishment will be carried over to the Second Death according to the same criteria, the only difference being another (last) chance to repent and conform.

In summary, neither this planet nor the creatures upon it have been given to mankind to dispense with however we see fit. We are but the appointed overseers of another's property. How well we fulfill our duties shall determine whether we are fit to be entrusted with even greater responsibilities, and whatever rewards are deemed commensurate with our efforts. As we do not have the right to do with God's creations whatever we want, we will be judged according to how well we look after his property, just like any reasonable employer will promote his employees based on merit and on the needs of his company—that is, how the company benefits from his productivity—certainly not on a combination of slothfulness, refusal to adhere to expectations and company regulations, and wishful thinking on the part of the employee. God's company is Nature; how we take care of it will determine whether we as individuals have earned a shot at owning anything of our own.

And He also said to His taught ones, “There was a certain rich man who had a manager and he was accused to him as wasting his possessions. So having called him he said to him, ‘What is this I hear about you? Give an account of your management, for you are no longer able to be manager.’ He who is trustworthy in what is least, is trustworthy also in much. And he who is unrighteous in what is least is unrighteous also in much. And if you have not been trustworthy in what is another man's, who shall give you what is your own?” Luke 16:1-2,10,12

“And another came, saying, ‘Master, here is your mina, which I kept laid up in a handkerchief. For I was afraid of you, because you are a hard man. You take up what you did not lay down, and reap what you did not sow.’ And he said to him, ‘Out of your own mouth I shall judge you, you wicked servant. You knew that I was a hard man, taking up what I did not lay down and reaping what I did not sow. Why did you not put the silver in the bank, that when I come I could have collected it with interest?’ Then he said to those who stood by, ‘Take the mina from him, and give it to him who possesses ten minas.’ But they said to him, ‘Master, he already possesses ten minas.’ For I say to you, that to everyone who possesses shall be given; and from him who does not possess, even what he possesses shall be taken away from him. But those enemies of mine who did not wish me to reign over them, bring them here and slay them before me.” Luke 19:20-27

And the Master said, “Who then is the trustworthy and wise manager, whom his master shall appoint over his household, to give the portion of food in due season? Blessed is that servant whom his master shall find so doing when he comes. Truly, I say to you that he shall appoint him over all his possessions. But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male servants and female servants, and to eat and drink and be drunk, the master of that servant shall come on a day when he does not expect him, and at an hour that he does not know, and shall cut him in two and appoint his portion with the unbelievers.” Luke 12:42-46

The word ‘drunk’ here is a little misleading; its meaning in Scripture is ‘sated’ or ‘full,’ rather than ‘inebriated’ or ‘intoxicated with wine.’ So when 1 Peter 4 condemns “indecenties, lusts, drunkenness, orgies, wild parties, and abominable idolatries,” he is just being very redundant in order to establish the point that eating meat is sinful. (How “abominable idolatries” is a clear reference to flesh-eating will be explained in more detail later.) Likewise, Paul’s critical comments about “drunkenness and orgies” in Galatians 5:21 and Romans 13:13 are aimed at criticizing the Roman/Galatian practice of stuffing one’s face with food, rather than wine and sex, exclusively.

This is evident when Paul uses *methyei* (μεθύει, from G3184) or “drunk” in contrast with *peina* (πεινᾷ, from G3983) or “hungry” in 1 Corinthians 11. The latter word is the same as the one which he employs in Romans 12:20 to say, “When your enemy is hungry, feed him,” but the former is *not* the same as that which he employs to say, “If he thirsts, give him drink”—the difference being that we are to give *even our enemies* what nourishes them, rather than what fills or intoxicates them (i.e. what they *need*, though not what they might *want*). How much more should this apply to those over whom God has given us this responsibility—the animals!

For, when you eat, each one takes his own supper first, and one is hungry [πεινᾷ] and another is drunk [μεθύει]. 1 Corinthians 11:21

Later in the same epistle (15:34), Paul says ἐκνήψατε δικαίως or “sober up righteously” to describe the wakened state in which one does not sin, by having knowledge and abstaining from flesh. In any case, the point is not to seek knowledge or advancement, or to win favor with God, but to simply submit to God’s rules and become the people we were meant to be. We have the example of how a master who has been given dominion ought to be in the person of Yahshuah, so no one who utterly refuses to make any kind of attempt to exemplify him as a role model has any cause whatsoever to call himself a Christian or a follower of the Way.

And יהושע came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit, teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age.” Amēn. Matthew 28:18-20

“Is it not right for me to do what I wish with my own? Or is your eye evil because I am good?” Thus the last shall be first, and the first last. For many are called, but few chosen.” Matthew 20:15-16

Viewed in light of all this, clearly the argument becomes that the consumption of meat is not an even remotely acceptable practice, especially now, with conditions on animal farms being what they are, seeing as how it displays a blatant disregard for God’s creations and an outright contempt for his ultimate ownership of and authority over them. Of course, the ultimate authority that humans could ever exercise over God’s creatures is when to end their lives. Indeed, God has made it clear that humans in general have not been granted such authority precisely because they have never proved themselves worthy of it. Just look at what happened to Yahshuah, and how eager the Christians are to put the blame for his murder on themselves (and everyone else), as though that somehow justifies their obstinacy and disobedience, rather than aggravating it.

If anyone still wishes to insist that putting mankind’s dominion over the earth into its proper context does not prove that we are forbidden from consuming meat, then it should serve

as ample evidence to point out that it is in Genesis 1:26 where God announces Adam's dominion; exactly three verses later, he is told that his diet shall consist of plants (only). We must wonder why God would prescribe any diet to Man whatsoever if we are free to eat whichever of his creations we wish. To persist with such a clearly specious line of reasoning is tantamount to saying that Adam and Eve had dominion over the Tree of Knowledge, and that God was wrong to kick them out of the Garden.

The issue of dominion aside, most Christians who want to defend the consumption of meat on a biblical basis will first point to another passage from Genesis:

[“And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground, and on all the fish of the sea—into your hand they have been given. Every moving creature that lives is food for you. I have given you all, as I gave the green plants.”](#) Genesis 9:2-3

In this particular passage, God instructs Noah and his sons directly after the floodwaters have cleared and they have disembarked from the Ark. Most Christians want to claim this passage as evidence that God has changed his mind, rewritten the rules that were handed down to Adam and Eve, and changed mankind's acceptable diet forever after. Typically they are content to invoke this passage and leave their argument at that, with no further examination of the issues we are about to discuss. No context is provided, and no answer is given as to why God allegedly changed his mind from when humans were originally designed to be herbivores, if this is even acknowledged at all apart from the reminder in the passage itself.

No explanation is given for why, a millennium and a half later, God gave the Israelites a law which included dietary restrictions intended to set them apart from the heathen nations, the implication being that the heathens were sinning by virtue of the fact that they were eating whatever they wanted, and consequently, that those who follow their practices even now are also sinning. In fact, Christians reject all dietary restrictions specifically on the grounds that the whole Law has supposedly been done away with, and therefore that all sins are acceptable to God, but we will not digress on this point. It ought to be remembered that Noah was just one man, and was never told that this was a new “law” at all, much less that it was for all generations, as the covenant of circumcision and certain aspects of the Law of Moses are. In summary, Christians offer no explanation for why God even makes these concessions to Noah in Genesis 9, though the fact that eating meat will not be acceptable in the kingdom of heaven is more or less undisputed.

In order to understand Scripture with an aim towards deriving principles applicable to everyday life, as opposed to merely justifying traditions and whims, one cannot sweep such contradictions under the rug: resolving them, especially when they pertain to matters of such import, is required. Therefore, in an effort to accept this responsibility, we will now present the reader with several explanations for this passage. Due to the lack of material evidence, as well as the brevity of the Bible's account of these events, we cannot claim with certainty which of these alternatives best explains what happened some 5000 years ago. However, they are not mutually exclusive, and more importantly, what the sum total of these considerations does rule out is the possibility that Christians, or any other human for that matter, are free to consume flesh with impunity. Furthermore, by the end of this discussion, it ought to be clear precisely how shameful it is that Christianity has defaulted on *its* responsibility by failing to examine these issues more closely, if it can be said that it has examined them at all.

That being said, our first consideration is that Genesis 9:2-3 constitutes a temporary allowance granted in order to ensure the survival of the only remaining humans on the planet. The significance of this allowance cannot be appreciated without first recognizing that Noah and his family were vegans, though perhaps the only ones in the world by this time: God simply would not have chosen them otherwise. As such, to think that they would have been happy with this state of affairs, or that they would have relished the abolition of the restriction against eating meat, is pure projection. Furthermore, there is nothing in Genesis 9 to suggest that this concession was ever allowed to anyone other than Noah and his family, in stark contrast to the everlasting covenant expressed a little further into the narrative.

“And I, see, I establish My covenant with you and with your seed after you, and with every living creature that is with you: of the birds, of the cattle, and of every beast of the earth with you, of all that go out of the ark, every beast of the earth. And I shall establish My covenant with you, and never again is all flesh cut off by the waters of the flood, and never again is there a flood to destroy the earth.” And Elohim said, “This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for all generations to come: I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, and I shall remember My covenant which is between Me and you and every living creature of all flesh, and never again let the waters become a flood to destroy all flesh. And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Elohim and every living creature of all flesh that is on the earth.” And Elohim said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.” Genesis 9:9-17

What we have *precedent* (though not sufficient for certainty) for in Genesis 9:2-3, then, is saying that the consumption of meat is *allowable* (though not *ideal*) in situations where the survival of humans is at stake. This is a rather common theme in the world’s various religious/ethical systems, particularly those of the indigenous cultures of Asia and North America, where the kill is revered and a new hunt only begun once the animal has been entirely consumed. If left to themselves, apart from societal influences, most people would find killing animals altogether regrettable and undesirable, preferring to wait until it was necessary due to famine, just as most people are not inclined to cannibalism, but may resort to it in extreme cases where their survival depends on it. Either case (of killing a nonhuman animal, or of killing another human, and then eating the corpse) entails negotiating an emotional/psychological obstacle which is built into our subconscious minds to varying degrees of conscience.

Only those whose survival actually depends on eating flesh because there is nothing else to eat are ever morally justified in killing, and only to the extent that they had no other choice and regretted it, rather than that they took any amount of pleasure in it. This does not include populations which find themselves in harsh climates. Humans have no business venturing where vegetation does not grow, especially if the existing vegetation can support wild animals, which do not by themselves constitute a viable long-term food supply. (Plants are still needed both for the human predator and the nonhuman prey. Even “locavores” must rely on agriculture rather than game to some extent.) Historically, human migration patterns are thought to have followed those of animals, meaning that if they had settled in fertile regions and grown crops instead of being lazy, they would not have wound up in harsh climates. Relatively recent settlements in arid

lands and tundra have made the argument from necessity moot because of the means of transportation which have enabled the settlement, and therefore also the movement of foodstuffs.

An example of the allowable exception would be someone in such a location whose access to this supply has been cut off, and who does not have sufficient stores for reasons other than negligence. In the real world, this only ever happens in exceedingly rare cases where individuals or groups find themselves stranded far from a food source, such as survivors of a plane crash in a remote region who have little or no survival education and are unable to be rescued within the first few weeks. In any case, such situations would always entail trapping or hunting—acts of desperation—*never* settled animal farming. So to say that this allowance translates into license for citizens of First World countries to bypass the produce section and head straight for the deli at their local grocery store is as blasphemous as it is illogical, and flatly denies the intent of the concession (as meat destroys the human body and produces its death, whereas the intent is to sustain its life, and only as a temporary measure and last resort).

Agricultural societies are universally recognized as a more advanced form of civilization than are hunter-gatherer societies (if such can even be called societies at all). The former is more difficult to establish by far, but rather than suggesting that it is the more unnatural state in which Man may exist, given that we are made in God's image, it ought to be exceedingly clear that we were meant to employ the mental faculties he bestowed upon us in order to create societies that utilize said faculties, rather than living in squalor and desperation like savage beasts. Everyone knows this instinctively; appeals to caveman paleo fantasies serve only to justify savage *diets*, as opposed to eschewing the fruits of technological innovation. Of course, establishing even a basic agricultural society takes far more time and effort than does wandering into the forest and killing a wild animal, which is why it is perfectly reasonable that God would have allowed Noah to behave in such a manner, but only for survival purposes. 5000 years later, having reached the level of technology and resource acquisitions that we have, to use our knowledge and resources to continue and hone practices which are no longer needed for survival (i.e. animal farming) is not only contrary to the spirit of the allowance that God made to Noah, but to employ God's gifts in the destruction of the rest of his creation for no other reason than because it pleases us to do so. Human beings have undeniably already settled into their allotted habitations and accumulated more than enough knowledge and resources to easily feed the entire planet on a plant-based diet.

And He has made from one blood every nation of men to dwell on all the face of the earth, having ordained beforehand the times and the boundaries of their dwelling, to seek the Master, if at least they would reach out for Him and find Him, though He is not far from each of us. Acts 17:26-27

The only reason it is even problematic is that there are not enough people eating this way already, and that virtually all government subsidies for food production go to animal products. We *can* live without eating meat, with much more benefit and ease than it takes to sustain the untenable status quo, therefore we *should*. That it is healthier to not eat meat leaves no good reason for us to keep doing it, and considering that this planet is now home to more than 7 billion humans, and that the planet simply cannot support a carnocentric diet for that large a population, this should be our final clue as to what kind of diet will *need* to be adopted if we are even going to survive as a species, much less establish the kingdom of heaven on Earth. To justify not doing what is necessary to maintain our own health and to ensure our survival as a species on the basis of an alleged concession made to one man 5000 years ago is to purposefully ignore that the conditions of the planet and of humanity have changed dramatically since that time.

Furthermore, it is not as though this is a recent development: mankind had acquired sufficient knowledge and resources to sustain itself on agriculture well before the institution of animal sacrifice (being then synonymous with meat consumption) in ancient societies, which clearly came about as a result of people having enough time on their hands to do things that were not immediately necessary for their survival. The famous Roman orator Cicero had already observed, several decades before the birth of Christ, that Man is destined to a better occupation than that of pursuing and cutting the throat of dumb creatures. Surely, a Christian whose hope lies in the resurrection of the dead and a better life to come in the kingdom of heaven, wherein, we are told, such practice does not exist, can see the wisdom in this.

So why do Christians consciously participate in and actively contribute to an economy which is entirely built around it? Could it be that they are what the Bible calls “lovers of self ... lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof” (2 Timothy 3:4-5), “whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Philippians 3:19)? Anyone that has ever fasted for as little as 48 hours should agree that if humans were judged according to how steadfastly they obeyed the commands of God as opposed to the commands of their stomachs, the vast majority would be put to shame. “Heathens” participating in hunger strikes for righteous causes, therefore, have accrued more merit than have lifetime, church-going Christians.

Clearly, anyone who wants to claim to have the authority of the Bible on his side must deal with these issues, as they have no origin except the Bible itself. If one cannot discern the intent behind God’s commands in Scripture, then one cannot rightly claim the ability to infallibly deduce God’s will from Scripture. The fact that Christians will do little more than point to a handful of selected verses, removed and isolated from their contexts, while insisting on remaining ignorant about those contexts and all passages which do not appear to support their doctrines, and then leave it at that, acting as though the case is closed and they have won the argument, demonstrates that they have no interest in engaging in a pursuit of the truth in this matter, or even in entertaining what God (through Scripture) really has to say about it. Consequently, it demonstrates that they cite the Bible not because they are interested in the truth or in doing God’s will, but merely because they have chosen their lifestyle, are inimically opposed to reforming it, and want to claim that the Bible is on their side so as to squelch any further debate on the matter. As they invoke the Bible, let us turn to the Bible for our rebuttal.

The fact that the allowance of Genesis 9:3 was intended as a temporary measure is evident in 7:2, where Noah is told to bring more pairs of clean animals than unclean, because it demonstrates that the gods had meat-eating in mind for him well before the Flood, even though it was the very thing that caused them to unleash it. (If they did not care what he was eating *at all*, then they would not have specified that the extra animals be of the “clean” varieties.) Thus it is apparent that Noah and his family were to use the extra supply of clean animals first, which implies that the concession was only made as a matter of dire necessity, and was therefore anything but a mandate for all people, for all time and for any situation. Instead, the land should have been clear for agriculture by the time the supply was exhausted. Indeed, this is the case, as 9:20 says Noah became a “man of the soil” and planted a vineyard right after the Flood, though the KJV maliciously calls him a “husbandman,” as some meat-eaters will not even allow the Bible that much room to express its own ideals, even when the ideal leads to some kind of sin which they revel in, as it did with Noah and his drunkenness. They may as well praise him for it.

Of course, some will object that Noah and his sons, though perhaps morally inclined, were not strict vegetarians, or that the Bible does not explicitly state as much, so it would not follow that he would have found it reprehensible rather than desirable to eat meat, and that it has therefore not been shown that if it was truly allowed at all, it was only as a temporary measure to ensure the survival of the human species. However, there are multiple indications that Noah and all his ancestors were undefiled by meat, apart from some of the hints we have already seen. The most obvious one pertains both to his character and to the purity of his DNA.

[This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Elohim.](#) Genesis 6:9

The very fact that it was supposedly said in Genesis 9:3 that meat-eating was now allowed to Noah and his family indicates that they had previously observed the command not to, otherwise there would have been no reason for it, or else Noah would not have been seen as blameless before God. Having established, then, that Noah and his sons were strict vegetarians, it ought to be clear that the last thing they would have done upon hearing God grant them permission to eat meat is to gratuitously indulge themselves. Only a modern person addicted to meat consumption would imagine otherwise, ignorantly believing such a prohibition to be a great sacrifice, the abolition of which would be cause for celebration. It is an affront to God that Christians view his laws as sacrifices rather than statutes established principally to protect them from harm, being too childish to know any better and protect themselves. No vegan would ever think this way, because a vegan informs himself about the facts and chooses conscience as his guide, rather than only obeying some sort of convention begrudgingly and then celebrating when he no longer thinks he needs to.

The Christian mentality, on the other hand, even goes so far as to equate God making allowances with God desiring that we partake in those allowances, when common sense should tell us that precisely the opposite is implied. The wording of Genesis 9:3 is the same as that where God informs Adam of what he is to eat, but the idea of allowing something undesirable actually associates it with what he was *not* to eat. God *permitted* Adam the opportunity to eat from the Tree of Knowledge of Good and Evil, just by putting him on the same planet as other animals, but that in no way suggests that he had any desire at all that he would, or that there were no negative consequences for Adam when he did. This is an issue which does not just affect a couple and their offspring, but every creature on Earth. To want to get away with as much as you can by saying “God has permitted it” is to provoke God the way the Israelites did in the desert and the serpent did in Eden.

Furthermore, to say that God has permitted it because he approves of it is to beg the question of why he seemingly changed his mind, and to imply that he permitted Adam and Eve to eat the forbidden fruit because he approves of sin, and a myriad of other such absurdities. For instance, if the prohibition of the original sin has been undone, then why have the consequences not been? On the other hand, we do well to remember the consequences of the Fall, and the implications which it has for us. It is understood from Genesis 9:4 and the lead-in to 9:5 (“and/also”) that the context of 9:5 assumes that God has actually forbidden *killing* here (and therefore all but scavenged meat), because he is telling Noah that he is protected by his position on violence, just as all the other animals are. Some translations of 9:5 even go so far as to imply that God will hold us accountable for each and every animal we kill—and God’s idea of accountability is “a life for a life.”

“But you are not to eat meat with blood in it. (Blood is life.) In addition, I will demand your blood for your life. I will demand it from any animal or from any person. I will demand the life of any person [who kills] another person.” Genesis 9:4-5 (GWT)

Also, I will certainly demand an accounting regarding bloodshed, from every animal and from every human being. I’ll demand an accounting from every human being for the life of another human being. Genesis 9:5 (ISV)

The only real precedent which this accounting has in Scripture is the mercy which God had on Cain because his punishment was too much for him to bear (Genesis 4:13-15). Of course, a person cannot be avenged many times over, as Cain was promised he would be, because he cannot be killed more than once. However, this assumes that “Cain” was *one* man, rather than a whole tribe, as the context seems to indicate. Even assuming that there was really a man we call Cain and that there is nothing metaphorical about the narrative, the precedent which is established in Genesis 4 leads to the conclusion in 9:4-5 that all men are protected from all animals, rather than that special favor was granted only to Cain and his descendants when they were threatened by the “beasts of the field.” We allow that these “beasts” were human, but the Christians do not, so they will not object based on this point, which is the only reasonable objection or loophole in the present argument.

In any case, the blood debt for a single murder is still the same for many murders, because it is ultimate, 100% of what anyone could ever pay. The point here is to show that there is no essential difference between committing a single premeditated act of violence by eating meat and being a serial killer; either act makes you a murderer like Cain (which is exactly the point which Yahshuah made in his rant against the Jews), and the penalty is death. At least a serial killer has an excuse, because serial killers are categorically psychopathic. The difference is that societies determine what insanity looks like, so if a society is psychopathic (as all are), then it can hold radically dissonant views simultaneously—but only if it is psychopathic. It is understood that the kingdom of heaven is not, and that the gods and men who live in it do not tolerate such flagrant abuses of the regulations which make possible its existence.

With that in mind, what could be more schizophrenic than simultaneously protecting human life as sanctimonious, while systematically ravaging the rest of Earth’s sentient creatures for the sake of mere pleasure, even to the point of forcing famine upon roughly 20% of the allegedly precious global human population itself? It is not as though the animals themselves make such arbitrary determinations about which animals ought to be protected from violence based on whether or not they are human, much less without any sense of morality. If anything, such decisions would be made based on whether or not other animals belong to *their own* species. If a carnivorous animal lacks a sense of morality enough that it kills, it only does so because it is programmed to. Humans have no excuse, given that we regard ourselves as substantially more intelligent than all other animals, and therefore not prone to such base instincts as to fail to comprehend that we actually have no natural instinct to kill and eat moving creatures the way carnivores do.

Even the most barbaric of human societies still use tools to hunt their food, and still cook it, rather than eating it right off the bones of a fresh kill. That is not to say that a man may not sometimes eat a whole creature taken from the ocean, but the ocean is not his natural environment. Sushi is carefully prepared by a chef and presented on a plate in an economic exchange as though it were food; the consumer never hunts and kills the fish or the mollusk with

his teeth. The man who eats insects that he digs out of the dirt or picks off a tree does so because he is lost in the woods and desperate to survive, or else completely insane.

Now put this understanding in the context of Genesis, which assumes that Noah was not just a normal man, but actually a *prophet* of nearly 600 years, which is to say, a man who necessarily possessed the intellect and sense of morality to enable him to act in accordance with reason and conscience, even (especially) where others fail. He would not have interpreted license to sin as a luxury, using it to feed his gluttonous appetite, like the *nephilim* before him who, in so doing, brought about the Flood. Another interpretation of Genesis 9:5-6 leads to the conclusion that God was saying to Noah, “Just as it has been given unto you to seek and prey upon the lives of animals, and the dread of you is upon them, so shall the dread of *me* be upon you, because I am going to require (as in, *seek*—not just hold as a statute, but actually seek to acquire) your blood (the blood of men), at the hands of beasts (by way of the animals, as my agents), other men, and even your own brother. With all these, I will capture and destroy your lives.” The fact that this warning comes immediately after the dispensation on eating meat hints at the idea that it is not a dispensation at all, but a declaration of intent to requite the sin of it in retaliation.

We have no doubt whatsoever that the most plausible interpretation, that God is depicted as having told Adam and Noah the same thing (discussed below), is the right one. Either way, the one interpretation which does not make sense either in its own context, or in the greater context of Scripture, is the free license supposed by the Christians. This is why there are such stark differences between the different translations of 9:5; none of the translators are sure of what to make of it, because they have not allowed for the possibility of its meaning something other than that God was telling Noah that whatever dietary restrictions he had placed on mankind before were being lifted. The fact is, Christians do not use Genesis 9:3 to justify the eating of pets, or insects, or other more exotic choices for food, as they do the species raised on animal farms; it is used selectively, in defense of *what they are already doing*. Imagine that.

The bottom line is that God did *not* find meat consumption tolerable prior to the Flood, and God’s will is not arbitrary, so we must *assume* as an *a priori* bias that he did not simply change his mind, but that there must be a reason for the allowance, and that the final say in terms of what has ultimately been allowed cannot be accounted for in the contradiction of his expressly stated will in the beginning. What we really need to do is look to the New Testament for the final say. As for the reason for the allowance, the only explanation that fits is that a change of conditions on the planet took place such as necessitated a temporary change in diet, but not such as necessitated a change in morality, because otherwise God’s will is completely arbitrary. The alternative is that the conditions in the beginning were those which were unacceptable, but these were the conditions which God himself created and called “good” when he had examined them, and this assumption would still negate itself by making God’s laws subject to change.

Noah and his family, having far more sense of God’s will than any Christian, still would have seen meat consumption as a very great sin, and this would have been understood even if God himself stood before them and granted a short-term allowance for it. We need to remember, after all, that they had just seen their planet torn apart thanks largely to the introduction of meat consumption by the Watchers (fallen angels of the antediluvian world), so to think that they would have themselves eaten meat with anything other than extreme trepidation (not to mention revulsion on account of their long-standing veganism) is foolish in the extreme. Of course, this begs the question of why God, after having gone to such great lengths to preserve Noah and his family from harm, did not also obviate the need for them to depend on eating flesh to survive.

While not the only resolution to such a query, this does suggest another consideration regarding Genesis 9:3: that this passage needs to be seen in the light of a historical narrative. As stated earlier, to say “I give to you” is not to say “I give to you and all your descendants.” The narrator is assumed to have been Moses, and it was Moses who delivered the Law which contradicts this notion many times over, which begs the question of why he would have included it at all, had he not meant it as a mere record of the event, with no imperative implied, as it is plainly at odds with the dietary restrictions of his own Law. We might even infer that Moses was critical of Noah, as before the Flood he is described as righteous and perfect, but after he began to eat meat, all of a sudden he was getting drunk and being taken advantage of.

The absurdity of the alternative to seeing it in the light of a historical narrative ought to be self-evident. Shall we also assume that, as the Israelites under Moses were told that none of them would enter the Promised Land because of their sin, none of their descendants ever would, either, even though we know that even a few of those then living (and millions who came after) ultimately did? Obviously, if we interpreted everything as always applying to everyone in every place and time, then nothing would make sense—ever—except the axiom that we all die. Furthermore, we must not be so literal in our interpretation of the Bible as to take for granted that God himself had a conversation with Noah directly after the Flood and told him that eating flesh would be permitted, especially considering that this is a direct and blatant contradiction of his own command just a few chapters earlier in the same book.

God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will not fulfill it? Numbers 23:19 (ESV)

The point of the story is clearly to provide an explanation of how this practice came to be regarded as acceptable after the Flood even though, as Moses’ immediate audience would have known after hearing him preach about it for many years, it was so detestable as to have been a major contributing factor to the onset of the Flood. If this passage was more a literary device than an exact factual account of what transpired directly after the Flood, from this we can deduce a couple of things: 1) prior to the Flood the consumption of flesh was considered such a great sin that its tolerance in Moses’ day could only be explained by having God himself make a pronouncement to that end; 2) even at that time people were still conscious enough of their actions to realize that something seemed inherently wrong with eating flesh, and even if its practice was widespread and even done by the priests, there was still at least enough awareness and abhorrence that Moses felt it necessary to address how it became tolerated.

On the basis of nothing more than what has already been discussed, it should be clear that Genesis 9:3 does not permit Christians the free license they have nevertheless derived from it. This conclusion has been reached by dealing with the text as every Christian has received it. But as this is the sole scriptural basis for the Christians’ ideas about the dispensation to eat flesh, let us examine the text more closely to prove the point and dispel any lingering doubts. As we might suspect, it is not really their fault that they have the wrong ideas about it, except that they have made no effort to discern the truth about it or reference it against the rest of Scripture (especially the New Testament). As with most Christian doctrines, their misunderstanding ultimately derives from a misreading of the text, which is attributable to their reliance on the Jews for their interpretation of Scripture.

It is no exaggeration to say that the Jewish scribes have literally added the word לַכֶּם (*lakem* ‘unto you’) where it suited them, and that it is missing from the original Hebrew

manuscripts. This is incredibly significant to the proper understanding of the text, because without “unto you,” there is no indirect object: the possession is *inferred* as “I give *to you*.” Of course, it is also inferred from a proper reading (the possession necessitates an object), but *what* is actually given to Noah as his possession is made a whole lot clearer when we realize that *lakem* has been manually inserted *to change the meaning*. It is no wonder, considering that the second instance of the insertion in Genesis 9:3 is followed by אַתָּה (*ayt*, H853), the untranslatable primary article (i.e. “a,” but it really should not be translated as anything at all), which the translators have rendered “you.”

Recall our earlier discussion of the word לֶחֶם (*lekhem*, H3899), signifying *plants* as foods (or solid plant-based foods), and the other words which we have already demonstrated were subverted by the translators, in order to show their willful intent to destroy the meaning of other passages related to dietary restrictions. The difference between לָכֶם (*lakem*) and לֶחֶם (*lekhem*) is slight enough to almost go unnoticed, but for the fact that it is followed by the word לֹאֲכֹלָה (*le’aklah*, from H402). This same word is translated in Jeremiah 12:9 as “to devour,” elsewhere (e.g. Exodus 16:15) as “to eat,” and in other places (e.g. Ezekiel 15:4,6) as “for fuel.” The *lamed* distinguishes it from *aklah* (H402), meaning ‘food,’ thereby giving it the meaning of ‘for food,’ while the *kaf* at the beginning of the next word, יִרְקָה (*ka’yereq*, from H3418)—and this is the only use of כִּירְקָה in Scripture—signifies that this is the word which is taking the property of the object. (As a prefix, *kaf* has the meaning of ‘like’ or ‘as.’)

This necessarily means that the punctuation which the translators have added is arbitrary, and that the passage makes more sense without it, both grammatically and syllogistically, as God was simply *reiterating to Noah what he had said to Adam*, in the context of what he is to do with the animals which have been put under his charge. Imagine that; God has not actually changed his mind between sending the Flood to destroy carnivorous men and telling Noah immediately afterward that he is okay with that now—the Jews and the Christians changed it for him. Compare the NIV’s rendering to a literal rendering of Genesis 9:3, without anything added:

Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything. (NIV)

Everything that breathes shall take for food of the green plants I have given all.

A comparison between the NIV’s rendering of the whole context (9:1-6) and a literal translation is as follows:

Then God blessed Noah and his sons, saying to them, “Be fruitful and increase in number and fill the earth. The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands. Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything. But you must not eat meat that has its lifeblood still in it. And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each human being, too, I will demand an accounting for the life of another human being.

“Whoever sheds human blood,
by humans shall their blood be shed;
for in the image of God
has God made mankind.” (NIV)

And (the) Elohim blessed Noah and his sons, and said, “Bring forth much fruit to fill the land [*ha’aresh*]. Dread and terror shall be on every creature of the land [*ha’aresh*], and on every bird of the heavens, on everything that creeps of (those of the) earth [*ha’adamah*—i.e. the “serpents”], (and) on all the fish of the sea. Into your hand they shall be given. [And now that dominion is given, here are the rules for stewardship:] Everything that breathes shall take for food of the green plants I have given (to) all, but flesh that has spirit [*nephesh*], which (is its) blood [דָּמוֹ, *damow*], eat not. And surely (those) poor [דִּמְכִּים, *dimkim*] like yourselves [לִנְפֹשְׁתֵיכֶם, *lenapsotaykim*] I will require by the hand (of) every beast. And I will require by the hand of man [*ha’adam*], by the hand of (a) man’s brother, (he) who sheds (the) blood [דָּם, *dam*] of man [*ha’adam*]; by man [*ba’adam*] (his) blood [*damow*] shall be shed. For in the likeness of (the) Elohim man [*ha’adam*] (has been) made.”

Notice there are *three* separate words that are translated as “blood” or “lifeblood” (properly דָּם or *dam*, H1818) in this context. The main cause for contention here is with what God requires. *Damow* indeed means ‘blood.’ In other words, “whatever *has had* blood in it”—not what *still* has blood in it—“and whatever *looks like you* (has a face): *do not eat*.” However, the *dalet* in *dimkim* signifies a prefix, ‘that’ or ‘which,’ and the final *mem* indicates a plural, without which the passage makes no sense. The *only word in Hebrew* which even begins with *mem* and *kaf* is *myk* (H4134), and that is the whole word—meaning there is no other plausible alternative to supposing that the word rendered “blood” (or “lifeblood”) here means anything other than *mykim*, which is to say, ‘the poor (plural)’ or ‘the lowly,’ or ‘the oppressed.’ In other words, “If you disobey me, I will require your blood for the blood of the victim.”

The only other use of “the fear of you” (וּמֹרָאֲכֶם, H4172) in the Old Testament is Deuteronomy 11:25. This is *critical* to understanding where Moses was going with this description of what happened after the Flood, because it evidences the mind of the author of the Genesis 9 narrative. What we see here is that those who obey are blessed, as it says of Noah right at the beginning of the passage (meaning, necessarily, that he obeyed), and that those who disobey are *cursed*. This is what it means to have “the fear of you” upon other creatures; it can hardly be interpreted as *free license* to murder them, though it certainly pertains to the issue of dominion.

“For if you diligently guard all these commands which I command you, to do it, to love יהוה your Elohim, to walk in all His ways, and to cling to Him, then יהוה shall drive out all these nations before you, and you shall dispossess greater and stronger nations than you. Every place on which the sole of your foot treads is yours: from the wilderness, and Lebanon, from the river, the River Euphrates, even to the Western Sea is your border. No man shall stand against you. יהוה your Elohim shall put the dread of you and the fear [וּמֹרָאֲכֶם, *umowrakhem*] of you upon all the land where you tread, as He has spoken to you. See, I am setting before you today a blessing and a curse: the blessing, when you obey the commands of יהוה your Elohim which I command you today; and the curse, if you do not obey the commands of יהוה your Elohim, but turn aside from the way which I command you today, to go after other mighty ones which you have not known. And it shall be, when יהוה your Elohim has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ėybal.” Deuteronomy 11:22-29

Some will object here that the arguments from Genesis 1 and 9 do not constitute the sole objections from Christian doctrine or from Scripture, or that vegetarianism is not mandated in Deuteronomy as it is in Genesis, and that we should be looking to other parts of the Bible for the

answer, particularly the New Testament. Indeed we will—we have given Genesis 9 this attention only because the Christians do; it would serve our purpose much better to focus on Genesis 1 and leave it at that. As it is, it needed to be explained that there is no contradiction between the passages apart from what the Jews and Christians have created.

All of this is to say that while it is true that Genesis 9:3 evidently documents that the consumption of meat has been permitted, we ought not to assume we have read it rightly and drawn the correct inference, knowing that the misconception is based on a deliberate tampering of the text. Before we can turn it into a universal axiom and declare all sins acceptable, without accounting for why God was still thoroughly enraged over it a full 3000 years later, we must ask why the allowance was seemingly made, and whether it gives us the kind of free license that Christians assert. As Paul says (1 Corinthians 6:12; 10:23), “You say everything is permitted, but not everything is profitable.” Knowing this, do you really want to provoke God by doing what you know he despises, and pretending like it is in accordance with his will?

[יהושע](#) said to him, “It has also been written, ‘You shall not try יהוה your Elohim.’” Matthew 4:7

Given these details, it certainly is not sufficient for a meat-eater to point to Genesis 9:3 as justification and then be on his merry way. It simply is not sufficient to ignore these facts and choose to cling only to that which ratifies the lifestyle choices we are unwilling to change. Instead, we must proactively seek all these facts in their context in order to arrive at an understanding of how our present circumstances should be treated, or else just drop the pretense of caring what God has to say about our filthy habits.

No matter how you choose to look at it, it is simply illogical to isolate this one statement from its context of Genesis (“In the Beginning”) and focus on it exclusively. Moses would be appalled, as God is appalled, to know that his words have been employed in this way to destroy the spirit of his text. It is undeniable that the Bible asserts that in the beginning, Adam and Eve were the first humans made in God’s image, and they were vegans before they fell, so veganism is the closest thing one can attain to godliness in this area of life, and therefore what should be strived for, instead of casting about for whatever one can get away with. Considering that eating flesh will not be allowed *at all* in the kingdom of heaven, the choice that is presented to us, as Adam and Eve had theirs, is whether we want to strive *for* or *against* its establishment.

All of this has been to show that having dominion over the animals of Earth, as described in Genesis 1:28, does not amount to having authority to pick and choose which ones we will eat based on our arbitrary tastes, but to act as their guardians and servants. The very idea of the former being God’s intent is revolting, as it makes him outright malicious toward his own creation. All one needs to do to realize that it is false and that having dominion over them means *never* eating them is read the very next verse:

[And Elohim said, “See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.”](#) Genesis 1:29

Think about it. What could be more out of sync with God’s plan for creation than its completely unnecessary destruction, and why would such behavior be rewarded with everlasting life? We have been told repeatedly that the end result matches the intent of the way it was before it was ruined by malicious men. To suppose otherwise is to suppose that men will have the final say over what happens to God’s creation. One does not need to have a thorough understanding of

Scripture to realize that such vanity is associated with the apostasy of Satan and all who have determined to follow him, and is dealt with harshly by Yahweh.

But someone might say that even if we ourselves are not meant to eat flesh, there are still carnivores among Earth's species, so God created a system with death and meat-eating in it, and we are merely part of it. We will deal with this objection in the next chapter. For now, it suffices to point out that whether or not this is true is irrelevant, because it was never intended that *we* would be a part of it (whether before or after the Fall), and it was also originally intended that the kingdom of heaven would reign supreme over all the earth, while God never relinquished it to us or anyone else as a possession. Whether there are now carnivores is his prerogative and has no bearing on whether there will be in the future. It is obvious that the same gods who have the capacity to genetically engineer and alter our DNA and also our minds (as evidenced by our creation, and the reduction of our lifespans and reprogramming of our speech) can also turn carnivores and omnivores into herbivores. This is exactly what Scripture tells us will happen.

And a wolf shall dwell with the lamb, and a leopard lie down with the young goat, and the calf and the young lion and the fatling together, and a little child leads them. And cow and bear shall feed, their young ones lie down together, and a lion eat straw like an ox. And the nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the adder's den. They do no evil nor destroy in all My set-apart mountain, for the earth shall be filled with the knowledge of יהוה as the waters cover the sea. Isaiah 11:6-9

The word 'mountain,' here as elsewhere in Scripture, is symbolic of government. The Canaanites (and therefore the apostate Israelites) built their altars on hills, so when the Prophets speak of God's "holy mountain," they are talking about a government founded upon an ideal very different from that of the flesh-eaters. Isaiah indicates very clearly that the "mountain" will be established throughout the earth, though perhaps it is only meant to be read as 'the land.' This kingdom belongs to God, and God will have his way. His way is the same always and forever, so it is absurd to say that he will accept something now, but not later. (The implication is that meat-eating is presently "allowed" because we are under Satan's rule, hence the spectacle of Christians urging adherence to Satan's mandates rather than God's laws.)

"For I am יהוה, I shall not change." Malachi 3:6

יהושע Messiah is the same yesterday, and today, and forever. Hebrews 13:8

"An everlasting law throughout your generations in all your dwellings: you do not eat any fat or any blood." Leviticus 3:17

Notice that in the passage from Isaiah, the lion's food is straw. This is not remarkable merely for the implication that an infamous carnivore's diet shall change radically. Straw does not grow in the wild, but rather is a by-product of agriculture, comprising the dry stalks of cereal plants. From this we can infer that the dietary habits of lions will not be inexplicably and miraculously altered by supernatural intervention. Rather, humans will take direct responsibility for feeding them (and, by implication, all creatures, or at least all carnivores) a suitable plant-based diet (and the fact that it is straw implies it is a byproduct of our own food source), thereby eliminating their need to hunt. Compare that to the idea which people have in their heads of children frolicking in the hills with a variety of smiling, happy animals who are peaceable only because God snapped his fingers and miraculously changed their personalities, like the whole scene came straight out of a Disney movie based on a fairy tale.

Christians have declared, out of ignorance and selfishness, that they have neither the power nor the responsibility to care for animals to such an extent. “God,” it is thought, “has made them this way; who are we to change it?”—while simultaneously insisting we have dominion and that such dominion gives us authority to torture, maim, kill and eat them. Yet we already know that the fallen state of the world is not God’s fault, but that of humans. By what twisted logic, then, can Christians conclude that the *continued* fallen state of the world is not *their* fault, and therefore not their responsibility to fix? What is assumed to be “natural” is actually nothing more than tolerance of sin, for even in this present day there are well-known examples of so-called carnivorous animals eating strictly vegetarian diets.

Aside from the issue of whether mankind *can* alter the behavior of animals, consider how foreign the concept of even *wanting* to is. Most Americans are not willing to make slight modifications to their lifestyle in order to prevent the poverty and starvation of other *humans*, much less to dedicate significant resources towards ensuring that animals have enough food to not have to resort to killing and eating each other. This speaks volumes about precisely how far short most people fall of the vision of the kingdom of heaven. Service-based dominion demands the dedication of our lives towards the preservation of *all* life, human and nonhuman alike, on a massive scale, rather than on an individual, self-serving basis, as when someone feeds his own pet but eats other animals and sets lethal traps for anything he deems a pest. Seeing as how both our abject neglect and our wanton rapaciousness combined lead directly to *all* of the suffering and death within the animal kingdom, we can be certain that God will hold us responsible for the destruction caused by other creatures under our watch, as surely as he will hold us responsible for the behavior of our own offspring.

That being said, our tendency for neglect and self-absorption is no accident, nor is it the result of the unbiblical doctrine of “original sin.” Humans, particularly those living in First World countries, have been deliberately steered in this direction, and the indoctrination is far more subtle than the overtly kill-or-be-killed mentality inculcated by capitalist and socialist economic systems alike.

In the US and other developed countries, meat composes a significant portion of the normal diet, contributing more than 15% to daily energy intake, 40% to daily protein intake, and 20% to daily fat intake. The demand for meat in developing countries continues to grow as the production and consumption of meat increases with available income. A shift toward a dietary pattern characterized by high meat consumption also appears to supplant the consumption of cereals and other foods of plant origin ...

Looking in more detail at US meat consumption, USDA data indicates that total meat consumption has increased notably over the last century, nearly doubling between 1909 and 2007. Twenty-two percent of the meat consumed in the US is processed. According to NHANES 2003-2004, total meat intake averaged 128 g/day ...

According to international FAO data, total meat consumption (excluding fish) in the US, EU, and developed world as a whole has increased relatively steadily over the period from 1961 to 2003. As early as 1961, total meat consumption in the US was nearly double that of the EU and the developed world as a whole. From 1961 to 2003, total meat consumption continued to increase in all regions: nearly doubling in the EU and increasing approximately 1.5-fold in the US and developed world, as a whole. Carrie R. Daniel, Amanda J. Cross, Corinna Koebnick and Rashmi Sinha³⁹⁶

Clearly the problem is getting worse. That it has been going on for thousands of years is evidenced by the passage from Isaiah cited above, so we will benefit from a closer examination of it. Here it is again for quick reference:

And a wolf shall dwell with the lamb, and a leopard lie down with the young goat, and the calf and the young lion and the fatling together, and a little child leads them. And cow and bear shall feed, their young ones lie down together, and a lion eat straw like an ox. And the nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the adder's den. They do no evil nor destroy in all My set-apart mountain, for the earth shall be filled with the knowledge of יהוה as the waters cover the sea. Isaiah 11:6-9

The Masoretic Text, the product of Jewish scribes working between the 7th and 10th centuries, is the foundation of most English translations of the Old Testament. Notice that the first phrase of Isaiah 11:7 states that cows and bears “shall feed.” Due to the overall context of this passage, the clear implication is that they shall feed *together*. Nevertheless, this is *not* what the MT explicitly states, and roughly 80% of major English translations are faithful to the Jewish version of the Hebrew.³⁹⁷ The Septuagint (LXX) version of Isaiah 11:7, on the other hand, contains ἅμα (*ama*, G260: at the same time, at once, together; as preposition, ‘together with’), leaving no room for interpretation or doubt about the meaning of the phrase. English translations of the LXX, in recognition of this fact and in opposition to translations based on the MT, render the full phrase as, “the ox and bear shall feed together.”

The LXX also demonstrates a corruption that was introduced into 11:6 in order to change its meaning. In translations based on the Masoretic Text, this verse states that “the calf and the young lion and the fatling [shall eat] together.” Other translations render ‘fatling’ as “fattened calf,” “fatted calf,” and “fatted beast.” Contrary to the sentiment of this passage, the clear implication is that the calf has been fattened for slaughter, and thus that animal sacrifice shall persist in the kingdom of heaven. This is no fault of modern translators, for the word מריא (*mēriy'*, H4806) is always used to denote a sacrificial victim. That the blame lies with the Masoretes is clear with the LXX's assertion that “the calf and the bull and the lion shall graze together.” The implication that the bull feels secure enough to allow his offspring to be anywhere near a lion while it is eating is certainly far more consonant with Isaiah's prophecy of the kingdom of heaven than is the intentional Jewish corruption of Scripture.

This may sound far-fetched from a scientific vantage, but it is not. One famous lion born in captivity refused to eat meat throughout her life and preferred to starve. Opportunistic photos were taken of her lying with one of her friends, a lamb, and overt associations with Isaiah's prophecy were made. Scientists were baffled, claiming that no lion could survive without meat, and her handlers offered a reward to anyone who could devise a scheme to get her to eat flesh.³⁹⁸

This is not the only time this has ever happened, either. The British press announced a vegetarian cat in 2009, who only eats organic vegetables, with some fruits.³⁹⁹ In 2012, the National Sea Life Centre in Birmingham similarly announced it was keeping a vegetarian nurse shark.⁴⁰⁰

In each of these cases, the animal was traumatized and had not eaten before it was given what it wanted; the lion was the only cub to survive its mothers' attacks (mercy kills, apparently, so her cubs would not live in captivity as she did), the cat was homeless and malnourished, and the shark had had a fishing hook in its mouth that needed to be surgically removed. In all three cases, the owners/handlers have tried to secretly supplement the diets of their animal with meat

or fish, and in all three cases, the animal refused to eat the whole meal once it was discovered. The scientific implication is obvious: scientists who say that these animals have a biological need to eat meat are grossly mistaken—and these are *carnivores*. Imagine the moral implication: a lion, a housecat and a shark have better morals than the savage humans that disagree with their decisions so strongly that they try to force a change on them, even if they have to do it stealthily, falsely claiming that it was in their best interest because they “needed” it. It is no wonder, then, that parents try to kill their own children (even as adults) by force-feeding them death when they rock the boat by questioning the morality of eating meat.

Another implication is that, once the animal has experienced the psychological trauma of violence early enough in its life to develop an abhorrence of it, it does not pose a threat to other animals. This means that if they are raised properly, they do not need to be under constant supervision to ensure that they do not inflict harm, which would otherwise be the greatest difficulty which humans would have for managing them. Simply going for a few weeks without food, whether their suffering was due to emotional trauma or to physical trauma, has proved enough in each of these three cases to give the animals’ tastes the time they have needed to recalibrate, perhaps even causing a taste aversion to meat, just like when a human gets sick and can no longer eat meat or dairy products.⁴⁰¹ In all three cases, the decision to go vegetarian was conscious and consistent. Apart from the implication that a 2-year-old cat is smarter than the average human being, the implication of this is that Nature may have originally intended that these species (and by default, all animals) should be herbivores.

Now consider that there are already mass-produced vegetarian options for housecats that contain all the synthesized nutrients they need as “carnivores,” and it ought to be apparent that we humans already have it within our means to feed the world’s carnivore species, which is all that it would actually take to prevent most acts of violence in the animal kingdom. This assumes no genetic tampering of these species whatsoever, which is also an option. However, our obligation is not to the carnivores only, but to *all* of Earth’s inhabitants.

The fact is, it is not just unnatural for animals to commit acts of violence on other animals; it is also unnatural for humans to do the same. We already know that children are not predisposed to violence, which means that we either grow into it by some sort of mysterious genetic factors (and testosterone is not to blame, as women are capable of becoming violent as surely as men) or that it is inculcated in us. Which of these two it is should be obvious, especially considering that *most* adult humans do have aversions to violence outside the context of unseen human violence against animals. When it is seen, the tendency is still to be abhorred, which is exactly why meat-eaters typically do not want to see where their meat comes from, because intuitively they already know, and experience cognitive dissonance.

Furthermore, far from a casual disregard, most people have a great antipathy for violence when it is close to them, and governments essentially exist on the basis that the only way for a small group of people to control many people is to make them afraid by way of violent threats (either issuing the threats, which only works as long as the threats are perceived as real, or else presenting the threats as coming from somewhere else, which requires the surrendering of liberties in exchange for supposed protection). Even when we are told that we are under attack or being threatened with violence, the tribal mentality of “us and them” only allows governments as much leeway as is deemed absolutely necessary, and any excessive application of force is seen as counterproductive and prosecutable. Scientific research has proved that the tendency for humans to make war is unnatural,⁴⁰² contrary to popular opinion, indicating that wars only happen

because governments are run by sociopaths who have come into their positions of power precisely because they are sociopaths. Put another way, only sociopaths use violence to gain power; therefore only sociopaths are in power, and the tendency to make war is not indicative of the disposition toward violence in humans, but in sociopaths.

Citing a small amount of economically-incentivized and easily-debunked data (we have already debunked virtually all of it), Sweden has just become the first nation to advocate low-carb, high-fat diets for *nutritional* reasons.⁴⁰³ Meanwhile, a young American who had been arrested for marijuana possession (already legalized in some states) was dying in police custody after he was told there were no dairy products in the food he was given, and ignored when he cried for help because of a severe allergic reaction because he had been lied to.⁴⁰⁴ Sweden already suffers from some of the highest cancer rates in the world; how many more unsuspecting Swedes will die needlessly because of their government's initiatives, and their own failure to educate themselves with factual information?

It used to be that you could send your kids to school with homemade lunches, but that, too, has been done away with, and children are forced to eat meat and dairy products, among other completely arbitrary and inflammatory nutritional guidelines. Parents in Canada are now fined more than the cost of a homemade meal for each "missing" ingredient, such as the grain which was supplemented with *Ritz crackers*,⁴⁰⁵ which are not only genetically modified and completely devoid of any nutritional value, but also not even a grain. This ridiculous policy applies even to preschoolers in America, whose lunches are inspected and who are given *chicken nuggets*,⁴⁰⁶ unless parents can provide a doctor's note annotating a medical condition requiring a specific diet that requires deviation from the life-threatening USDA guidelines. One such preschool that wrote home to inform a parent of its enforcement of these guidelines has on its weekly menu: corn dog or chicken nuggets with tater tots, beef tostada boat or peanut butter and jelly on white bread, pepperoni pizza or fish sticks with roll, pretzel sticks with cheese sauce or chicken teriyaki, cheeseburger or breaded chicken patty with seasoned fries.⁴⁰⁷

Apparently the need to *live* does not meet these criteria, as the guidelines necessarily mandate the opposite. (Just look at that list! A McDonald's "Happy Meal" would meet the criteria, but a spinach salad or a fruit smoothie would not.) These inspections do not even account for the fact that, nutritionally speaking, it is better to eat *less* items at once than to eat several, or that most meals are eaten at home, and that some parents (such as the one cited here) make their children eat vegetables at home. So all this is really doing is ensuring that children are being polluted with known carcinogens without the parents' consent, while reinforcing the view that the State is sovereign over Man, especially during Man's formative years.

None of these stupid restrictions even have any basis in science or do anything to combat the early onset of atherosclerosis and childhood obesity; the whole point is to make it progressively more illegal to try to raise your children properly, in terms of both physical and spiritual health. Meanwhile, schools are telling parents that they will notify "child protection services" (i.e. do their best to have their children legally abducted and reassigned to other guardians by the State) if they do not provide documentation of regular medical and dental examinations.⁴⁰⁸ This puts them at the mercy of the doctors, when parents comply, and of the already overgrown bureaucracy of the police state when they do not. No recourse is allowed for parents who would rather not have their children vaccinated, or bring them to holistic health practitioners instead of State policy-pandering physicians. Dentists, of course, treat teeth with

fluoride, a known neurotoxin which has no health benefit whatsoever, and which was originally patented in 1896 as an insecticide.⁴⁰⁹

Physicians, likewise, support the global vaccine agenda, which is perhaps the most insidious and ambitious attempt at mass subversion of natural rights under the auspices of public welfare ever undertaken. Many are experimental vaccines, such as the biological warfare agents that are regularly administered on military personnel and known to cause a wide range of debilitating symptoms and diseases. Aside from these, a partial list of ingredients in vaccines given to both children and adults in the general population includes:

- **Aluminum:** a toxic metal implicated in brain disorders, including encephalopathies, dementia, seizures and comas; also a known carcinogen.
- **Ammonium sulfate:** a poison effecting the gastrointestinal, respiratory and nervous systems.
- **Beta-propiolactone:** a poison and known carcinogen.
- **Gelatin:** a hydrolyzed form of collagen usually taken from the skin of cows and pigs.
- **Gentamicin sulfate:** an antibiotic that can cause severe hearing and kidney problems.
- **Genetically modified yeast, micro-organisms, animal, bacterial and viral DNA:** the principle component of any vaccine, sometimes live and sometimes inactive. Polio in particular has persisted exclusively through the polio vaccine, and is associated with bone and brain tumors and lymphomas.
- **Formaldehyde (formalin):** a poison used as embalming fluid; a known allergen, neurotoxin and carcinogen.
- **Human and animal cells:** human cells are from albumin and aborted fetuses; other cells come from the blood, embryo, egg, serum and organs (brain, heart, liver, kidney, etc.) of a variety of mammalian species.
- **Hydrochloric acid:** a corrosive which the stomach produces to break down food particles
- **Latex rubber:** a polymer that can cause allergic reactions which are sometimes fatal.
- **Monosodium glutamate (glutamic acid, MSG):** a neurotoxin that can cause severe allergic reactions, and a suspected mutagen.
- **Neomycin sulfate:** an antibiotic that can cause severe allergic reactions.
- **Phenoxyethanol (phenol):** a glycol ether typically used as antifreeze; a toxin and irritant known to cause nervous and immune system disorders.
- **Polymyxin B:** an antibiotic and known neurotoxin.
- **Polysorbate 80:** a polymer used as an emulsifier; a known carcinogen.
- **Sodium hydroxide (caustic soda, lye):** a corrosive and respiratory irritant that can cause blindness; can be fatal if swallowed (which it often is as a food additive).
- **Thimerosal:** a mercury derivative and known neurotoxin and carcinogen; causes autism.
- **Tributyl phosphate:** a poisonous ester normally used as a solvent, adhesive and herbicide.

Both live and inactivated viruses are grown in cell cultures and animal serums to produce vaccines. The varicella (chicken pox) vaccine was actually created from the lung tissues of two aborted fetuses.⁴¹⁰ Squalene from shark liver oil is strongly implicated in nervous and immune system disorders, and is to date the only medically established causative agent of Gulf War Syndrome. Not just every vegan, but everyone who is at all concerned about health risks needs to

stay away from all vaccines. Furthermore, giving a single vaccine to a child at birth is like giving 30 to an adult—and there is no way of knowing whether the child will even have an allergic reaction or not. Yet it is perfectly legal, “safe,” routine and even mandatory, while Christians who feed homeless people are increasingly subjected to punishment—that is, persecuted for performing acts of charity as their religion requires.⁴¹¹

Think about how absurd this is, for a moment, in light of the following example. The FDA has recently decided that walnuts are a drug, which means they cannot be legally marketed in the United States, while specifying that they are not approved, because they “are promoted for conditions that cause them to be drugs because these products are intended for use in the prevention, mitigation, and treatment of disease,” and “misbranded” because they “are offered for conditions that are not amenable to self-diagnosis and treatment by individuals who are not medical practitioners; therefore, adequate directions for use cannot be written so that a layperson can use these drugs safely for their intended purposes.”⁴¹² Yet these same “medical practitioners” are the *documented* leading cause of accidental death in the United States (never mind what is undocumented), accounting for more than the rest of accidental deaths put together, as well as the third leading cause of death overall. In order to practice medicine you need to be licensed to kill rather than to save and heal, while the same government that bans walnuts recommends consumption of meat and dairy for everyone from cradle to early grave, and has started enforcing it on parents whose taxes fund both the public schools and government institutions themselves, but who have no say in their policies.

It was recently reported that the USDA allowed hidden feces, pus, bacteria and bleach in conventional poultry,⁴¹³ though this should not be a surprise, considering that poultry already has arsenic (a known carcinogen) in it. The FDA in particular has scandalously approved known carcinogens like rBGH and a whole myriad of other disease agents. But *marijuana* (which has been shown many times over by clinical study to have medicinal, cancer-fighting properties) and *almonds* and *walnuts* are classified as illegal drugs by the FDA, which has prohibited some retailers from marketing them based on one of the exact same things which the American government also cites in its recommendations for eating meat for health reasons (fatty acids—except that in the case of walnuts, they have been shown to combat the diseases which eating meat has been proved to cause).

Knowing that this is the policy of the world government, and of the agricultural establishment which controls it, it should not be surprising to learn that one of the major goals of the genetic modification of our food sources is to depopulate the world. As part of this agenda, a protein which causes human sterility was isolated in 2001 by Epicyte, which then spliced it with corn and sold the resultant technology to DuPont and Monsanto, which were both already heavily invested in research to innovate and apply technologies to kill off the world’s human population. As if this is not disturbing enough, the same governments and institutions which put the genetically modified corn on the market are also responsible for the global vaccine agenda, and for the Svalbard Global Seed Vault. To date, no government inquiry of any kind has been made regarding the Epicyte corn, but it has been pushed through and safeguarded by politicians in America and its proxies.⁴¹⁵ It is easy to see why when you do a little research.

Monsanto Representative	Monsanto Position	US Government Position
Donald Rumsfeld	Board of Directors	Secretary of Defense
Anne Veneman	Board of Directors	Secretary of Agriculture
Mikey Kantor	Board Member	Secretary of Commerce
Michael Taylor	Vice-President	FDA Deputy Commissioner
Linda Fisher	Vice-President	EPA Deputy Administrator
David Beler	Vice-President	Chief Policy Advisor
Marcia Hale	Director	Director of Intergovernmental Affairs
Roger Bleachy	Director	NIFA Director
Margaret Miller	Supervisor	FDA Deputy Director
Hillary Clinton	Council	Secretary of State
Clarence Thomas	Council	Supreme Court Justice
Dennis DeConcini	Council	Senator
Toby Moffett	Consultant	Congressman
Islam Siddiqui	Lobbyist	USTR Chief Agricultural Negotiator
Caroll Tucker-Foreman	Lobbyist	White House Consumer Advocate

In what sense is this not a war against humanity itself? ‘Biological warfare’ is defined as “The use of disease-producing microorganisms, toxic biological products, or organic biocides to cause death or injury to humans, animals, or plants.” Biological weapons “deliver toxins and microorganisms, such as viruses and bacteria, so as to deliberately inflict disease among people, animals, and agriculture.”⁴¹⁶ In what sense do Monsanto’s State-sponsored, insecticide-modified corn and other foodstuffs not constitute the American government’s biological warfare agents to deliberately inflict injury and death to humans, animals and plants?

But it is not just Monsanto’s foodstuffs that are used to this end. Genetically engineered retroviruses (vaccines), organic and inorganic compounds added to public drinking water and to air (chemtrails), chemical food additives, pharmaceutical drugs, herbicides and insecticides are all designed to accomplish the same thing. They do not have to *kill* to be weapons of war, but all of these *do* kill, especially when their mutagenic properties are compounded by consumption of animal proteins. Moreover, unlike conventional weapons, they are all designed to kill *slowly*, so that they can be used on the entire unsuspecting population of Earth, rather than just whatever civilians can be attacked as collateral damage of open warfare, because it was decided a long time ago now that the population needs to be kept in check. However, simply living on Earth is not a death sentence for this reason—the only people who really have cause to worry about what does not kill everyone (and the people responsible have no desire to kill themselves, so they cannot unleash anything that will eradicate mankind altogether) are those who are most susceptible to degenerative diseases initiated by mutagens—that is, everyone except the vegans. Were the situation to get much worse, not all vegans would necessarily survive a global pandemic, but many would certainly be among the last of the survivors.

On the other hand, this is just the situation in First World countries, and where the influence of the NATO countries extends. Governments around the world (at least, around the Third World) are beginning to take steps to protect animals, for the reasons that they are getting ready to implement the New World Order agenda which has used the veneer of

environmentalism to justify its preconceived ideas about human population reduction. These governments are those that are most likely to defend the populations of their nations against the foreign threats. Botswana banned commercial game hunting in December 2012.⁴¹⁷ Costa Rica recently announced its decision to close its zoos and release animals from captivity in August 2013,⁴¹⁸ a measure which was followed by India's decision to prohibit all animals from circuses just days later. (Wild animals had already been banned for more than a decade.)⁴¹⁹

Even Israel, despite having by far the worst track record of human rights violations since the day of its very inception, has no interest in subjecting its own citizens to the horrors of genetic tampering. Prime Minister Benjamin Netanyahu demonstrated that our take on the forthcoming Zionist policy is not mere fiction when he recently began expressing sympathy for animal rights causes, causing some to speculate that he may be turning vegan, presumably due to American vegan activist Gary Yourofsky's recent activities and a growing support base in Israel.⁴²⁰ Netanyahu's decision to follow the "Meatless Mondays" protocol⁴²¹ seems to indicate that he is now trying to set a precedent for all Jews, citing that, "With my responsibility as prime minister to protect the lives of people here, I feel committed to increase awareness to fight cruelty toward animals."⁴²²

The implications of this are enormous as we head into the final phase of the already ancient Zionist conspiracy to capture the Holy Land and rebuild the Temple of Solomon; without both the rebirth of the animal slaughter industry from the Temple in Jerusalem and the forbidding of all else in accordance with the Law of Moses, there can be no modern Jewish application of the Abomination of Desolation. Unfortunately, even Israel (a very wealthy and technologically advanced nation with the largest percentage of vegans of any nation, by far) is too backward to adopt any government legislation by any strictly political means, without religious incentives. These government initiatives have only been undertaken as a result of cultural influences in relatively civilized nations like Costa Rica, which detests violence so much that it has no military, and India, which has a long history of regarding animals as having the same innate rights as humans. When it happens in Israel, it will be for different reasons, and from the opposite direction (from the top of the religious/political ladder, rather than the base).

That there are still wars between men going on all the time, and that lions and oxen do not already feed (are not already being fed) together, means we have a lot of work to do. It also means that, in the future, all animals will be natural herbivores, meaning that they have been designed to be so *now*. Some may think we are just reading too much into it, but the fact is, how it will be in the future is consistent with how it was in the beginning, but not with the way it is *now*. To deny this is to deny the authority of Scripture.

"And to every beast of the earth, and to every bird of the heavens, and to every creeping creature on the earth, in which there is life, every green plant is for food." And it came to be so. Genesis 1:30

For the intense longing of the creation eagerly waits for the revealing of the sons of Elohim. For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation, that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim. For we know that all the creation groans together, and suffers the pains of childbirth together until now. And not only so, but even we ourselves who have the first-fruits of the Spirit, we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body. Romans 8:19-23

Seeing how the Bible declares that animals (including the human animal) were created as natural herbivores, this leaves the question of how we can now find so many carnivorous animals on the planet. Clearly the animal kingdom was tampered with, just as our species was, for reasons not the least of which included making them in large part omnivorous, if not outright carnivorous. (The presumption is that carnivores are naturally suited and inclined to eating flesh, but this is not necessarily the case, as we have discussed briefly in Chapter 2. A carnivore is an animal that *does* eat meat, not one that is *designed* to, and all animals are so designed that they would be better off without the toxins of animal proteins, even if they are more readily adapted than herbivores are to breaking down the acids and processing out the toxins quickly.)

All of this ought to serve to drive home the point that by no means did the Flood effectively wipe the slate clean and give humanity a fresh start, with a new, universally applicable rule about what our diet ought to be. In fact, the planet is still dealing with problems that were introduced at that time, and no one who lends any credibility to the biblical account of our origins will argue that we are better off now than we were, as vegans, in the beginning. That the same manner of genetic tampering with both our food sources and our DNA is being revived in modern times ought to go a long way toward demonstrating why humanity is in the midst of the events warned about in the Book of Revelation and elsewhere. As we delve into the Bible's position on this (the Sin of Sins) and on the Abomination of Desolation in the succeeding chapters, do not forget that the position of the Church, and of mainstream Christianity as a whole, is, "I don't think you are going to find anything in the Bible that speaks about Jesus telling man to take care of the earth," and perhaps you will realize why God hates them both so very, very much.

Chapter 5 - The Sin of Sins

“Woe to the stubborn children,” declares יהוה, “to make counsel, but not from Me, and to devise plans, but not of My Spirit, in order to add sin to sin.” Isaiah 30:1

In the previous chapter we have examined why God evidently made allowance for the consumption of animal flesh after the Flood, as recorded in the Bible, and how even this idea comes from a mistranslation and misunderstanding of the text, which actually supports the opposite conclusion. We would be remiss to conclude from this that Genesis 9:3 documents the first time a human ever ate meat. Therefore, we must now turn our attention to the more fundamental question of how and why humans began to eat animals in the first place, which is no small feat, given the lack of information we have on the subject.

The importance of constructing a rational hypothesis to explain how and why meat-eating first began on this planet cannot be overstated. (This includes animal sacrifice, for as we shall see, the histories of animal sacrifice and flesh-eating are inextricably linked.) This is not just necessary for achieving certainty regarding the present book’s main thesis, but rather because a proper examination of this matter will reaffirm certain metaphysical truths about the nature of God which are commonly and rightly put into doubt by the Christians’ reading of the Bible (i.e. his justice and benevolence). It should also help to unveil the nature of the cosmological drama that the human race is currently embroiled in.

Clearly mankind’s flesh-eating practices began sometime between the Fall and the Flood. Whether or not we take the metaphor of the Fall literally, we see that the inclination to sin began with the incident with the Tree of Knowledge of Good and Evil, meaning that a choice between foods, or whatever the respective foods each represent, was offered, and the wrong decision about what to “eat” was made. After this episode, ‘good’ and ‘evil,’ when used in contrast and applied to food choices, are rendered ‘clean’ and ‘unclean,’ respectively, throughout Scripture. The only foods that are unclean are certain (nearly all) varieties of animal flesh, so if the metaphor is meant to be taken literally as a matter of choices between foods, then it necessarily involves consumption of animal products, and meat in particular.

This could mean that some meats were the “evil” and some the “good,” or it could mean that all meat was deemed evil and all plant-based foods were deemed good. We could simply leave it at that and declare the will of our Creator established. However, we do not take the metaphor so literally, and do not imagine that anyone reading this does, either. Therefore our focus is on developing a hypothesis of what the meaning behind the metaphor is, as a plausible explanation addressing the main points of the description of the Fall is sorely lacking in the mainstream Christian literature. In order to do this, we need to examine the actual meaning of the words employed in the narrative, rather than allowing the antiquated image of a snake tempting Eve to eat an apple and then biting at her heel when she tries to stomp on it, to persist here.

As with the seduction of Eve by the Serpent, it is obvious that humans would not have one day decided, entirely of their own accord, that it is a great idea to eat flesh. Rather, it was clearly some “god” or some “beast” who introduced the idea to them and encouraged them along those lines, and it was a temptation no less grave in import than that of the Garden of Eden. Just as the Serpent had to deceive Eve in order to manipulate her, so also would this god (or devil, or

dumbass) have been responsible for deceiving humans into eating meat. This is not a problem for us, because it is already generally assumed that Adam and Eve were very young, innocent, impressionable, and perhaps naïve at the time. Deceiving them would have been the easy part; convincing them it was in their best interest to disobey Yahweh's rule on pain of death would have been more difficult, and necessarily accomplished with the blatant lie "You shall not surely die." As the practice would have been both highly unnatural and explicitly off-limits, to break these taboos would have required nothing less than a divine sanction—some sort of higher intelligence or authority figure to displace Yahweh, even for a short time when he was out of sight, or else the observation that it did not immediately result in the stated consequence from someone else showing them.

Let us consider the validity of this hypothesis in the light of sacrificial rites. A ritual sacrifice is an act performed for the purpose of pleasing or appeasing God/the gods, so we know that when this practice first began, it must have carried that same purpose. Is it more likely that some human somewhere decided on his own that, out of all possible actions he could perform, the act of killing an animal with gratitude in his heart (or whatever—some gods evidently prefer malice that is not disguised as something else) was what would be most pleasing to some god, or that some god *told* humans that this is what would please him? Obviously it is far more plausible that the sacrifices were rituals instituted by the gods and handed down to men, especially considering how unnatural yet profoundly universal such ceremonies were in the ancient world, and that our species is naturally herbivorous.

What we can be immediately certain of is that the practice was not instituted by God or anyone representing him. Even in Genesis 4, where Cain and Abel are presenting their respective offerings, and Abel's seems to be an offering of flesh, the word in Hebrew is the same as that used to describe Cain's offering, normally rendered as 'grain offering' throughout the Bible. It may convey that Abel gave a portion of his flock to Yahweh as a tribute; what it certainly does not convey is 'ritual slaughter.' The next such offering to Yahweh is Noah's one-time burnt offering, so if we assume that the practice began before the Flood, then there is no biblical precedent for establishing that either Yahweh or the gods associated with him established it anywhere in the world. On the other hand, Cain's rage is evidence that he was acting on his animalistic impulses, or perhaps even on his father's (the Serpent's) orders or advice—either way, the apple did not fall far from the tree, and it was inevitable that Cain's offspring would wind up in the service of the gods who demanded sacrifice after his exile from Eden.

While this vaguely explains the origin of animal sacrifice in terms of which ideological faction of the gods instituted it, it does not explain how this practice came to be so widespread. After all, we are not supposing that there was only one small group of gods or extraterrestrials on Earth, and that they had a free hand to subvert the creation of a prior group that had inexplicably abandoned it. The actions of these malicious gods were opposed with great vehemence, but the fact that the marks of their sins are prevalent to this day demonstrates just how great the temptation was to follow them, and how *narrow* the path of perfection really is.

There are two main alternatives as to how the sacrifices became so popular that they continued even after the Flood, and they are not mutually exclusive. The first alternative is that sacrificial offerings were once made to beings (not necessarily ETs) who devoured them, and the practice was continued even after they disappeared. This is the less likely of the two, as the practice would have had to have remained universally, even though they were not there anymore, but it is still plausible if we consider that the people in charge of presenting the offerings took to

devouring them themselves and acting as though the gods had done it. We know that religious castes have done this in other ways, and that they actually did it with meat in the classical era (“food offered to idols”), so it is certainly in keeping with the nature of priestcraft. Traces of the practice may be found in Asia to this day, where offerings are made both to idols (as stand-ins for flesh-and-blood gods) and to ancestors. This is true even where the priesthood does not devour the food and is perhaps absent altogether, and where food offerings are made to the priests (Buddhist monks, considered “gods” by their understanding) on a daily basis.

The second alternative is that the rituals were started by “evil” gods who did not need offerings for sustenance or who had nothing to gain from them, in which case the point was to get people doing something which was out of the ordinary for them. The only tangible outcome of animal sacrifice for the supplicant is that he has some flesh to eat, so obviously the purpose would be to get him to eat it, with the excuse that it had been commanded by or just offered to the gods first. By the time the “good” gods came along, people had already fallen into sin by beginning to eat meat, and when they saw that it was too late to reverse the damage, they instead insisted that if sacrifices were going to be done at all, they had to be done with proper ritual first (i.e. by offering the meat to the gods who would not be eating it, in order to deter the men from doing so, and by eating the grains themselves). This seems to be the case with the story of Cain and Abel. Either way, it would be implicitly known that the act being committed was wrong, and an abomination, but by making it a sacrifice rather than just taking the animal’s life outright, at least the supplicant had demonstrated a *little* bit of humility and submission to God first.

Understanding these matters is necessary in order to counter the specious reasoning typically employed with regards to animal sacrifice in the Bible. That reasoning goes something like this: the Mosaic Law demanded animal sacrifices, and it was said that God delighted in their “pleasing aroma,” so it could not possibly be true that he detested these sacrifices, which is what Israel’s prophets constantly asserted, so there is a massive contradiction between the Law and the Prophets—fuel for atheists, and a controversy which needs to be reconciled by circular reasoning for Christians. In fact, the only way to reconcile the Law and the Prophets is to realize that there is no inherent contradiction here, apart from the will of Man and the will of God. That is, God hates sacrifice, and Man rather enjoys it, so it is no wonder that we find the words “pleasing aroma” used to describe it in the Bible, or that wicked men would tell us that it is God who found the aroma pleasing, as opposed to the men who wrote it. After all, it was not *God* who said that *he* found the aroma pleasing, much less that he changed his mind and was now convinced that he needed more sacrifices for ages to come, was it? (See Appendix B.6 for our rebuttal of this whole line of reasoning.)

Ignoring for the moment that there are many passages testifying that God *does* detest sacrifice and finds no satisfaction in it whatsoever, we might consider that God’s ways, and his reasons for acting as he does, are far more nuanced than what Christians typically allow for. For instance, it is in the identification of what constitutes an acceptable sacrifice that we find the biblical basis for distinguishing between animals which were deemed fit for human consumption (“clean”) and those which were not (“unclean”). This makes perfect sense in light of the fact that the dietary restrictions of the Law seem to be aimed at preserving human health in ways that could not have been known before the advent of modern science. It makes even more sense in light of the fact that God takes no delight whatsoever in the practice, and the policy (at least under Moses) was essentially designed to curb the growth of the already existent animal slaughter industry, as it gave a sanctimonious air to what was otherwise a very profane event.

(However one looks at it, the sacrificial system under Moses was preferable to what Aaron was doing with the Golden Calf when Moses was receiving the Law at Sinai. For all we know, the tablets which Moses destroyed in anger were even stricter than the ones which were ultimately given to Israel, and forbade meat altogether. In fact, it is illogical to suppose otherwise, given how angry Moses was about this event.) By turning a normal Sunday barbecue into a regular, organized affair presided over by a priest, you reduce the likelihood that the attendees will try barbecues of their own during the week, or eat or ask for any more than they are given. Such sanctimoniousness is still normal, and people of all religious dispositions are still more likely to pray or offer thanks before a special holiday feast than before any other meal.

If this does not make sense enough to overcome the notion that God has delighted in animal slaughter at some point in time, then consider that the instances in Scripture which seem to suggest he does (and there are many that explicitly state the opposite) all pertain to God receiving his portion, not because he benefits from it, but as a demonstration of humility indicating that the supplicant is willing to let him have his way in a more general sense. It is not as though God comes down from heaven and eats his fill, the way Santa Claus tumbles down the chimney to gorge on milk and cookies. That would be ridiculous, and if it was ever the case that any gods accepted offerings in this way, then it would only serve to show how far out of line we are with the ancient customs, which means there is no longer any justification for it, and how far out of line with God's character the practice really is, as such gods are overtly evil, if not actually parasitic extortionists. Sacrificing to them may serve a different purpose than sacrificing to Yahweh would have, but sacrifices made to Yahweh according to the rituals handed down by Moses, as well as those evident earlier during special occasions (Abel, Noah, Abraham, etc.), still serve the purpose of inducing a healthy respect for the supplicant's role as a steward of his creation, and recognition that all belongs to him, and that all life is precious, so that we are not inclined to throw it away easily.

By virtue of his character alone, God cannot possibly want or relish in sacrifice, and to suggest otherwise is to blaspheme him and bring his name to naught (the actual meaning of the Third Commandment, contrary to popular belief, which interprets it as telling us not to use expletive speech). He is not malicious, and has nothing to gain from us in any sense, much less at such a mundane level that we are feeding him because he is too lazy to feed himself. On the contrary, it is *he* who feeds *us*; he gives so freely that it is self-apparent that he wants us all to be satisfied and well-nourished in abundance. It is humans who invented overconsumption (to the end of malnutrition) and world hunger by means of a fraudulent, exploitative monetary system based on privation. Sacrifice is self-deprivation (not to be confused with self-denial, or temperance), and where it concerns an animal, it is the privation of life, the greatest gift of all. Privation/deprivation is *sin*. How could *God* delight in *sin*?

So God (or the "good" gods) allowed for sacrifice because it taught sanctity of life and restriction of meat consumption by turning a common practice into a solemn affair to be presided over by set-apart priests, with no exceptions. Now assume that the "bad" gods' motivation for meat consumption was altering human genetics. Their purpose of introducing sacrifice, then, was the exact opposite: they wanted people to eat meat, and this meant *more* sacrifice, not less, so they had to remove the stigma from it by attaching it to powerful rituals. That is, sacrificial rituals were probably not meant to excuse a practice that most inherently knew was wrong so much as they were intended to reinforce the divine sanction and indeed the mandate to eat meat.

But still, why teach humans to eat meat? Why not just shoot them up with advanced pharmaceuticals? The answer to this is that meat is self-administered and more destructive. “Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime.” Put another way: Teach a man to grow things, and you show him how to acquire a renewable food source which has no adverse effects on the environment that do not heal themselves over time; teach a man to fish, and you get him to depopulate the oceans for you, thereby doing the work of remodeling the world in your image.

To anyone who supposes the validity of the concept of macroevolution or of the notion that humans, being now largely omnivores, must always have been so, these questions will seem absurd. Our focus is on the Bible, however, and the Bible makes it clear that we were *created to be strict vegetarians*, and that one day all humans will be the same once again. So the question is not so much “Why did God make a one-time allowance for meat-eating thousands of years ago,” but rather, “How did meat-eating become so pervasive as to seem perfectly natural, especially since it is most certainly not so?”

This is the type of understanding that can only be derived from the study of Scripture, which has a great deal to say about the eschatological fate of our species. But in order to learn what our end shall be, we must attempt to understand our beginnings. This is alluded to in one of Yahshuah’s most important prophecies, the one which addresses the question of how to determine the time of the end of the world:

“And as it came to be in the days of Noah, so also shall it be in the days of the Son of Adam: They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah went into the ark, and the flood came and destroyed them all.” Luke 17:26-27

“And as the days of Noah, so also shall the coming of the Son of Adam be. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they did not know until the flood came and took them all away, so also shall the coming of the Son of Adam be.” Matthew 24:37-39

Of course, most people have no understanding whatsoever of what “the days of Noah” were like, and that assumes they acknowledge that there ever was such a time, as scientists holding to the *ex nihilo* creation bias of Christianity have proved *ad nauseam*. This passage inadvertently reinforces the typical Christian belief that thousands of years ago, people were just living out their lives, oblivious and content in their undifferentiated sin (simply existing is a sin, by their reckoning), when one day God decided he had had enough and destroyed them all. By that logic, he could have done the same on any given day for the last several thousand years, so one must wonder what God is waiting for, if their assumption that theirs is the gospel of the kingdom of heaven is true, for we all know it has been preached in all corners of the earth.

“And because of the increase in lawlessness, the love of many shall become cold. But he who shall have endured to the end shall be saved. And this Good News of the reign shall be proclaimed in all the world as a witness to all the nations, and then the end shall come.” Matthew 24:12-14

Apart from the obvious fact that the true gospel *has not* been proclaimed in all the world, but is only beginning to emerge, the answer is that God is waiting for, and anticipating, the very same sin that caused him to unleash the Flood. Although Christians are altogether ignorant of this cause, it is well and attested documented in Scripture.

And it came to be, when men began to increase on the face of the earth, and daughters were born to them, that the sons of Elohim saw the daughters of men, that they were good. And they took wives for themselves of all whom they chose. And יהוה said, “My Spirit shall not strive with man forever in his going astray. He is flesh, and his days shall be one hundred and twenty years.” The Nephilim were on the earth in those days, and also afterward, when the sons of Elohim came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, the men of name. And יהוה saw that the wickedness of man was great in the earth, and that every inclination of the thoughts of his heart was only evil continually. And יהוה was sorry that He had made man on the earth, and He was grieved in His heart. And יהוה said, “I am going to wipe off man whom I have created from the face of the earth, both man and beast, creeping creature and birds of the heavens, for I am sorry that I have made them.” Genesis 6:1-7

The key components of this passage are “the sons of Elohim” and “the Nephilim.” Whoever these groups were, it is apparent that were the key players in the events leading up to the Flood. If all we had to go on was this short passage, we might still be largely in the dark. Fortunately, the Book of Enoch (which was regarded as canon by early Christians, just like the Tanakh or Old Testament was) contains far more detail.

The main focus of *Enoch* is how and why our world was destroyed some 5000 years ago. Its central revelation is of a war between a faction of renegade angels called the Watchers, evidently corresponding with “the sons of Elohim” of Genesis 6:2, and the angels aligned with Yahweh, the God of the Bible. It was this war—not some mundane human sin or gradual or sudden proclivity to wickedness in general—that culminated in the Flood.

We might pause here to appreciate the lengths to which mainstream Christianity has gone to induce ignorance of our place in the universe, not to mention what God expects of us. “Angels” are not at all what Christians imagine them to be: some kind of unfathomable and description-defying immaterial light beings with wings whom God created to be our supernatural butlers. A far more accurate description to apply to them is ‘gods,’ and so that is the term we have been using and shall apply to them henceforth, for the Bible itself refers to the Watchers only as the ‘sons of (the) gods’ (*bene ha’elohim*), in contrast with the ‘daughters of Adam’ (*benowt ha’adam*).⁴²³

Christians, more than any other group, should be well aware of the existence and attributes of these gods, given that the worship of them is proscribed in the First Commandment and that the Old Testament is largely an extended documentation of how thoroughly our ancestors transgressed this command. Instead we find that, far from avoiding their worship, Christians, because of their doctrine of monotheism, deny their very *existence*. In so doing they show themselves to be little more than atheists in terms of their cosmological beliefs, with the exception of only one deity, which they make no effort to understand, know or obey, though they conflate his person with that of several pagan emanations of the Sun. In light of our rapidly approaching eschatological end, the denial of the very existence of these gods essentially gives them free reign to manipulate us toward their malevolent ends with absolutely no opposition.

Enoch has much to say about this, and its warnings ought to be sobering to the modern reader due to familiar associations. It summarizes the fallen state of mankind prior to the Flood primarily with reference to three things: Man’s violence against Man, his materialism and vanity, and his consumption of flesh. Clearly, the vision of Enoch is prophetic, as these same sins are what best define the present world in its fallen state. In it, the eating of flesh takes precedence

over the wars and vanities, and it is presented as the straw that broke the camel's back in terms of what the gods allowed. Sin, in a nutshell, according to *Enoch*, is oppressing and devouring animals, i.e. whatever is entailed in animal farming.

And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones. 1 Enoch 7:5-6

And their hands commit lawless deeds, and the sinners devour all whom they lawlessly oppress: yet the sinners shall be destroyed before the face of the Lord of Spirits, and they shall be banished from off the face of His earth, and they shall perish for ever and ever. 1 Enoch 53:2

This was mankind's transgression, which warranted its destruction. As for the Watchers, Enoch predicts that they would be bound for 70 generations (10:11-12), in an obvious allusion to the end of the world, if not Daniel's "70 sevens." (Generations were counted by sevens: depending on how they are enumerated, Enoch was the seventh from Adam; Eber, the namesake and patriarch of the Hebrews, was the seventh from Enoch; Abraham was the fourteenth from Enoch; Joshua was of the seventh generation from Abraham, David was the fourteenth from Abraham etc. This pattern is clearly deliberate, as some of the unwanted entries are omitted in the accounts of Yahshuah's genealogy, among other places.) From the above passage we might infer that their crime consisted merely of tempting or encouraging men to make war with each other and all sentient life, but it was, in fact, much, much worse.

Scriptural references to transgenic experimentation and DNA corruption, especially in the non-canonical texts, are obvious, as is the connotation that righteousness is largely (if not entirely) a matter of genetic purity (hence the genealogy omissions, as 7 is the mystical number of perfection). This "sin of sins" is actually referred to as a "great sin" in *Enoch*, where it is described as the reason for which not only Semyaza, the *mal'akh ha'mastema* or 'angel of adversity' (i.e., the Devil), but also all the fallen ones who followed him, were punished by being consigned to Tartarus. Even if we take it so literally as to assume that the text is speaking of nothing but natural physical birth, this is still a matter of the deliberate genetic engineering, known by the culprits to be strictly forbidden by the Most High God, of a hybrid human-ET race which came to dominate the planet and exterminate the descendants of Adam while corrupting and consuming the other species which he had placed on the earth.⁴²⁴

And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: "Come, let us choose us wives from among the children of men and beget us children." And Semjaza, who was their leader, said unto them: "I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin." And they all answered him and said: "Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing." Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 1 Enoch 6:1-7a

The Hebrew term for a self-made god is *gibbor* (גִּבּוֹר, H1368). The word *rapha* or *rephaim* (from רָפָא, H7497, or רָפָה, H7503) denotes the 'shades' (of the dead), i.e. the "demons" (or disembodied spirits) of the *nephilim* who were destroyed in the Flood. *Pharmakeia*, as we

have discussed it, actually denotes gene therapy, and serves the express purpose of making human bodies suitable for possession by demons (the *rephaim* in particular).

The *gibborim* existed both before and after the Flood (Genesis 6:4). It is evident from Genesis 10:8 that the *gibborim* existed right after the Flood; Nimrod “began to be a *gibbor ba’ares* [a mighty one in the land].” He is significant because he is the only person given any special attention in the Table of Nations in Genesis.

And Kush brought forth Nimrod, he began to be a mighty one [*gibbor*] on the earth. He was a mighty hunter before יהוה, therefore it is said, “Like Nimrod the mighty hunter before יהוה.” Genesis 10:8-9

The real-life person of Nimrod certainly considered himself the ideological and genetic offspring of his patron Inanna (a.k.a. Ishtar), the goddess of killing and fornication, as well as the origin of the Whore of Babylon motif, so it is no wonder that the Whore still reigns supreme over the world’s institutions and its billions of subjects, considering that Nimrod laid the foundations both of Babylon and of “the great city,” and this is the reason he is esteemed by the Satanists, Luciferians/Illuminati and high-level Masons who now run it.

And the beginning of his reign was Babel, and Ereḵ, and Akkad, and Kalnēh, in the land of Shin’ar. From that land he went to Ashshur and built Ninewēh, and Reḥoboth Ir, and Kelaḥ, and Resen between Ninewēh and Kelaḥ, the great city. Genesis 10:10-12

The fact that the writer of Genesis chose a Hebrew word signifying ‘rebellion’ to describe the popular neo-Sumerian (or Akkadian) hero-king Gilgamesh is evident in the verse that follows: “He was a *gibbor sayid* [god-chaser] (in opposition to) Yahweh; (for this reason) it is said, ‘Like Nimrod, the *gibbor sayid* (in opposition to) Yahweh.’” This term, *gibbor sayid*, is normally translated “mighty hunter,” and this could be considered an accurate translation, but the word *sayid* (ציד, H6718) actually means ‘to catch’—the hunting element is inferred. The story of Gilgamesh, which was by far the most influential story at the time of the writing of Genesis (and Genesis 10:9 alludes to a popular story as common knowledge), is about a king (a “mighty one” or *gibbor*) who both hunts and kills the “Bull of Heaven,” for which he is cursed by the gods, and spends the rest of his life on a quest for immortality.

So it is plainly evident that the remarks in Genesis 10:8-9 are in reference to the Epic of Gilgamesh. The meaning, therefore, of *gibbor sayid*, is of one who is seeking to make himself a god by cheating death, and this is evidently why *Enoch* describes the *gibborim* as demons in several places, with deliberate allusions to the *rephaim* of the antediluvian era, rather than that the *nephilim* will be resurrected or whatever. We might infer, then, that the other central character of the Epic, Enkidu, the “wild man of the mountain,” is none other than the “serpent” of Eden, and that Gilgamesh was seeking immortality because he was unhappy about the fact that people die in general, rather than that he was affected by the death of a personal acquaintance.

That the Akkadian story is figurative and that it relates to the depiction of the Fall in Genesis is evident, for instance, in the fact that when Gilgamesh tracks down Utnapishtim, the man who built the Ark to escape the Flood, for advice, he finds him in Dilmun (i.e. Eden). The old man tells him to lay hold of a certain “serpent” at the bottom of the sea (code for ‘abyss,’ i.e. Tartarus). Dilmun was said to exist in the land, or perhaps to actually be the land submerged by the Persian Gulf, where Eden is buried, according to the description in Genesis 2:8 and 10:14.

That is to say that Utnapishtim told Gilgamesh that he needed to undo the effect of the Fall, thereby getting access to the Tree of Life, if he wanted to live forever. The serpent, however, eluded his grasp.

If not part of the basis of the Creation and Fall accounts in Genesis 2-3, this is evidently a metaphor for the knowledge of good and evil (*gibborim* and *elohim* both mean ‘mighty ones’), and therefore the sin of eating flesh. (This will be explained in a moment). Gilgamesh (or Nimrod) did not actually become immortal in either depiction; he is only said to have been seeking immortality. It is obvious that he was a flesh-eater, as the Akkadian version actually has him participating in what seems to be, in the interpretation of Genesis, the event of the Fall, and then sharing in the serpent’s curse. The fact that he and the other *gibborim* were “mighty” at all, and that they spawned the post-Flood giants called the *anakim* (and also the “remnant of the *rephaim*,” such as Og of Bashan) suggests that they were consuming the growth hormones in milk, and thus practicing the same policies of the pre-Flood *nephilim*. This is also evident in how the *gibborim* are depicted in ancient art, as enormous in comparison with those around them.

So we see that the prophecy in Genesis 3:15 of the “bruising” of the serpent’s “head” (explained further on) was fulfilled by the Israelite conquest of Palestine, and by the “ban” (the systematic extermination of the *anakim* and the other descendants of Canaan, led by Moses and Joshua), brought about as the result of the quest for the knowledge of evil, and for the salvation of the human race. The non-canonical texts affirm all this; according to *Enoch* and *Jubilees*, etc., there was once a race war between humans and transgenic *gibborim*. That is exactly what Nimrod instigated when he hunted the righteous ones, and what is being instigated a third time, hence Yahshuah’s statement “as in the days of Noah.” It has been said that when this calamity was visited on us before, only Noah was saved, because only he was “perfect in his generations” after the rest who were uncorrupted died (were killed) off.

And Methuselah called his name Noah, saying, The earth was in his days at rest and free from corruption, and Lamech [Akkadian: ‘Servant of God; Priest’] his father called his name Menachem [Masoretic Hebrew: ‘Comforter’], saying, This one shall comfort us in our works and miserable toil in the earth, which God had cursed. And the child grew up and was weaned, and he went in the ways of his father Methuselah, perfect and upright with God. And all the sons of men departed from the ways of Yahweh in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices [war, hybridization, drug sorcery, cosmetics] and they continued sinning against Yahweh. And every man made unto himself a god [*gibbor*—the translated text should read ‘every man made himself into a god’ or ‘every man made himself like unto a god’] and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence. And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke Yahweh; and God saw the whole earth and it was corrupt [tainted by genetic alteration], for all flesh had corrupted its ways [all flesh had been corrupted in (or by) its ways (of corruption)] upon earth, all men and all animals. And Yahweh said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air, together with cattle and beasts that are in the field for I repent that I made them. And all men who walked in the ways of Yahweh, died in those days, before Yahweh brought the evil upon man which he had declared, for this was from Yahweh, that they should

not see the evil which Yahweh spoke of concerning the sons of men. And Noah found grace in the sight of Yahweh, and Yahweh chose him and his children to raise up seed [Hebrew: *zera* (offspring, children, descendants)] from them upon the face of the whole earth. Jasher 4:14-21

If sin is defined as a transgression of God's will, and his will is most concretely expressed in the particular way that he designed his creations, then there can be no greater violation of his will than to directly tamper with his designs. This is why genetic modification is the "sin of sins." That the Watchers were intent on committing it demonstrates that they had a vision for creation far different from God's, and were dedicated enough to this vision to instigate the war that ultimately led to their own demise, as well as Man's.

And what was the nature of this vision? Humans were created as vegans, and we were created in the image of the *elohim*, from which we necessarily infer that our creators are also vegans by nature. We might therefore expect to find evidence in Scripture that the Watchers were carnivores, as carnism is the opposite of veganism. Indeed, this is precisely what we find in *Enoch*, which testifies that the *nephilim* devoured both animals and humans (7:1-4).

We can also plainly see that other races of extraterrestrials are carnivorous, assuming there is any difference in kind between the Watchers and the beings responsible for the cattle mutilation phenomenon. Cattle mutilations demonstrate that extremely advanced technology has been applied to the extraction of blood from the body, leaving it otherwise unharmed, suggesting that the carnivorous nature of these beings is not just a coincidence or a "lifestyle preference," but rather a central focus of their very existence.⁴²⁵ That being the case, recasting Earth in their image would have been no mere happenstance, nor even a means of expressing their defiance against God, as if any race of sentient creatures would ever make such huge decisions based on trivial issues, like spray-painting graffiti across the globe, rather than on matters pertaining to the necessity for their own *survival* or extraction and utilization of resources.⁴²⁶ That it was indeed a matter of necessity for them is evident in the shortening of their children's lives, which we also find in Genesis 6:3 as the gods' means of intervention to prevent mankind from possessing the gods' technology, which would have otherwise largely negated the consequence of the Fall, and then again after the Flood, thereby negating its consequences, too.

And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens, and make a name for ourselves, lest we be scattered over all the face of the earth." Then יהוה came down to see the city and the tower which the sons of men had built. And יהוה said, "Look, they are one people and they all have one language, and this is what they begin to do! And now, they are not going to be withheld from doing whatever they plan to do. "Come, let Us go there and confuse their language, so that they do not understand one another's speech." And יהוה scattered them from there, over the face of all the earth, and they left off building the city. Genesis 11:4-8

Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: "Go to Noah and tell him in my name 'Hide thyself!' [i.e., 'Hide, so you are not discovered and killed along with the rest of the undefiled Adamites!'] and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world." And again Yahweh said to Raphael: "Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not

see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.” And to Gabriel said Yahweh: “Proceed against the biters [literally ‘devourers,’ i.e. flesh-eaters: cf. 86:5-6]⁴²⁷ and the reprobates, and against the children of fornication [actually ‘adultery,’ i.e. of the flesh-eaters]: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.” And Yahweh said unto Michael: “Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore.” 1 Enoch 10:1-16

Several things about this passage ought to be immediately apparent. First of all, the archangels Uriel, Raphael, Gabriel and Michael are the same as those affiliated with Yahweh in the Bible. Two are mentioned by name: Gabriel as the angel of the annunciation of Yahshuah’s birth, and of the proclamation in Daniel 9, and Michael as the prince of Israel, and the leader of the host of heaven in Revelation. Both are princes who strive against the enemies of Israel in its defense. Uriel (normally associated with Ariel) is the name of the angel credited with the destruction of the Assyrian forces which besieged Jerusalem during the reign of Sennacherib. Raphael is a favorite character of pseudopigraphic literature, such as the book of Tobit. The implication is that each of the princes of the angelic orders is ideologically affiliated with the views presented in the text, according to that text.

Even if this does not seem like a big deal, it really is, because the influence of *Enoch* on early Christianity was massive. For instance, Azazel’s punishment, “cover him with darkness, and let him abide there for ever, and cover his face that he may not see light,” is evident in John 1:5, which reads, “And the light shines in the darkness, and the darkness has not overcome it,” and in Jude 6, which reads, “And the messengers who did not keep their own principality, but left their own dwelling, He has kept in everlasting shackles under darkness for the judgment of the great day.” Again, we see the impact of “the vine which they plant thereon shall yield wine in abundance ... and each measure of olives shall yield ten presses of oil” in Revelation 6:6, which reads, “A quart of wheat for a day’s wage, and three quarts of barley for a day’s wage. And do not harm the oil and the wine.”

Scholars are divided on the exact influence of the Enochic literature, due mostly to the fact that Christians regard everything in the Bible as God's infallible Word, and everything that is not as not that, so there is a lot of insincerity and incredulity in the academic circles from both sides. (The academic establishment thoroughly rejects the idea that the Bible has any credibility at all, due mostly to its own pompous ignorance and subjective bias.) Yet all can agree that *Enoch* is representative of what the early Christians believed. For example, Gabriele Boccaccini, director of the Enoch Seminar, argues that the Qumran tradition of the Essenes which produced the Dead Sea Scrolls may very well be distinct from the Enochic tradition as a whole, but that the latter came first, and that the roots of Christianity were planted in it.⁴²⁸ So whether or not we make the association between Essenes and Christians, both had the origins of their literature—and that means the New Testament and the Dead Sea Scrolls—in that of the Enochic tradition. Put this way, the very least we can say about it is that it is the elder cousin of Revelation.

Secondly, “all sin” is ascribed to the fallen angel Azazel, as the mythological personification of impurity or corruption. *Azazel* literally means ‘scapegoat’ in Hebrew, so the “sin of sins” is therefore literally associated with ritual sacrifice in the Old Testament, and consequently, the atonement doctrine of both Judaism and mainstream Christianity. This is extremely significant when we consider that Satan is given the name of Belial (‘worthless one’) in the New Testament (2 Corinthians 6:15) and the Dead Sea Scrolls, and the “angel of hostility” in *Enoch*. By making Jesus their scapegoat, they have associated him with Belial, the one who is always contrasted with Yahweh as the chief enemy of righteousness, and the originator of darkness and sin.

But for corruption thou hast made Belial, an [translator's bias: original intent was probably ‘the’] angel of hostility. All his dominions are in darkness, and his purpose is to bring about wickedness and guilt. All the spirits that are associated with him are but angels of destruction. War Scroll (1QM) 13:10-12

This is what it actually means to take on the sins of the world. Even under the Law of Moses, an animal to whom the sins of Azazel were ascribed was not supposed to be murdered, but actually released to venture off and return to Azazel, to whom it theoretically belonged. (Take note, Christians: the implication regarding the release of Barabbas and the execution of Yahshuah ought to be obvious.) This is self-evident in the only place that the word *azazel* actually appears in the Hebrew Bible:

“And Aharon shall cast lots for the two goats, one lot for יהוה and the other lot for Azazel. And Aharon shall bring the goat on which the lot for יהוה fell, and shall prepare it as a sin offering. But the goat on which the lot for Azazel fell is caused to stand alive before יהוה, to make atonement upon it, to send it into the wilderness to Azazel.” Leviticus 16:8-10

Azazel is credited with teaching men the scapegoating ritual in the Talmud (that is, sacrifice, by which atonement is *not* made, as opposed to the atonement/release ritual of Leviticus). He is equated with Satan in Islam (Azazel being the original name of Iblis)⁴²⁹ as well as by Origen of Alexandria (*Contra Celsum* vi.43).⁴³⁰ Can it really be a coincidence that the one who taught men the art of sacrifice is the one who has the original sin ascribed to him? This is obviously the main thrust of Yahshuah's rant against the Pharisees in John 8, especially considering that it was directed at their practice of the scapegoating ritual which he so detested.

So we see that all sins are ascribed to Belial, called the Angel of Adversity, the Adversary, the Accuser (Satan), Belial, Azazel or Gadriel (the Serpent of Eden), and that the sins

ascribed to men all the way from the Fall of Man through the Tower of Babel incident all come back to the conscious desire to repeat the mistake which Adam and Eve made in the beginning. This also makes it clear that the original sin was eating flesh, because of how the sin of the Fall and the Flood is treated throughout the Bible. This policy, carried on continuously over many generations, strongly implies outside intervention. That is, humans have been manipulated since the beginning by a malevolent nonhuman force or entity/entities to choose a diet which is counterproductive to their own well-being, but advantageous to those doing the manipulating. So whatever sins Azazel is said to have been guilty of amount to *all sin*, and whoever is not participating in this particular sin is not regarded by Scripture as sinful, but whoever does also makes his own offspring sinful—children of Belial, as they are called in Scripture—by default.

And יהוה passed before him and proclaimed, “יהוה, יהוה, an Ėl compassionate and showing favour, patient, and great in kindness and truth, watching over kindness for thousands, forgiving crookedness and transgression and sin, but by no means leaving unpunished, visiting the crookedness of the fathers upon the children and the children’s children to the third and the fourth generation.” Exodus 34:6-7

“יהוה is patient and of great kindness, forgiving crookedness and transgression, but by no means leaving unpunished; visiting the crookedness of the fathers on the children to the third and fourth generation.” Numbers 14:18

“You do not bow down to them nor serve them. For I, יהוה your Elohim am a jealous Ėl, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me.” Exodus 20:5; Deuteronomy 5:9

It really should be no wonder that the origin of the “sin of sins” is in the forbidden food of the Garden of Eden or that it has a genetic cause passed down from one generation to the next, as Christian theologians all refer to it as the “original sin” and tell us that we cannot possibly not succumb to its genetic influence, while the Bible and the mainstream doctrines alike both ascribe the influence to a malicious nonhuman creature. That this is referring to knowledge of genetic information, such as is necessary for making modifications, and that this knowledge is *beneficent* (good) in the right hands, but *disastrous* (evil) in the wrong hands, could hardly be more obvious.

Now no shrub of the field was yet on the earth, and no plant of the field had yet sprung up, for יהוה Elohim had not sent rain on the earth, and there was no man to till the ground, but a mist went up from the earth and watered the entire surface of the ground. And יהוה Elohim formed the man out of dust from the ground, and breathed into his nostrils breath of life. And the man became a living being. And יהוה Elohim planted a garden in Ėden, to the east, and there He put the man whom He had formed. And out of the ground יהוה Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil. Genesis 2:5-9

In Hebrew, האדם (*ha’adam*, H120), translated as “Adam” or “the man,” actually means ‘of man.’ That is to say that *ha’adam* connotes ‘pertaining to flesh.’ האדמה (*ha’adamah*, H127) means ‘of the ground’ or ‘of the earth,’ i.e. pertaining to the earth. עפר (*aphar*, 6083) means ‘dry earth’ or ‘dust,’ and is used poetically to indicate the origin of Man’s mortal body as “from the earth,” when the context indicates that he is from the earth and will return to it (e.g. Job 10:9, Ecclesiastes 3:20, Psalm 104:29). The meaning of Genesis 2:5-7 in the original language is therefore as follows:

And every plant of the field was not yet on the land and every plant of the field grew not yet for Yahweh (of) the gods had not caused (it) to rain on the land, and *adam* [a man] was not (there) to serve *ha'adamah* ['the land,' or '(the men, or the beasts) of the land']. And a flood went up from the land and drank the whole surface *ha'adamah* ['of the land']. And Yahweh (of) the gods molded *ha'adam* [the man] *aphar* [literally 'of the dust,' or figuratively, 'of the flesh (of the creatures)'] *min-ha'adamah* [from among the *adamah* (the men of the earth)] and imparted to his face [or 'his countenance'] the spirit of life, and *ha'adam* [the man] became a living being.

Whether we suppose that the writer of Genesis means to speak of a certain group or tribe of men, or of a single man, what this means is that “Adam” was a lot smarter than other “men” (beasts, really, by the writer’s reckoning) because he had been given some measure of the gods’ knowledge. Consider, therefore, that Adam was *already living* when he was made from the genetic blueprint which Yahweh used to create him, *before* he “breathed” into his “face” the “spirit of life.” The Hebrew word for “face” literally reads “countenance” or “anger,” not “nostrils”—this is inferred by the translators, as if God was giving him CPR.

The implication here is that God took a certain savage and gave him the gift of human sentimentality, which the other savages still lacked. The Hebrew term for “living being” is נפש (*nephesh*, H5315) חי (*khay*, H2416), which has the connotation of ‘passionate soul,’ ‘man of emotion,’ ‘man of life,’ ‘spirited person,’ etc. *Nephesh* clearly implies some sort of knowledge which was “breathed” into him, which is a common way in Scripture of saying that he was instructed in matters of “spirit,” which is to say of righteousness. The word for ‘formed’ is יצר (*yâtsar*, H3335), which means ‘to mold.’ In other words, Yahweh recruited and “molded” him according to his own desire and likeness by instructing him.

The implication is that God personally set this one man apart from the other men of the land and educated him so that he would learn the “way of life” and serve the land (and the people of the land), presumably by instructing them, even as he had been instructed. Moreover, this is a clear indication that when Yahshuah said “Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matthew 5:3), he was speaking of the “lower animals,” even if we suppose that he meant the “beasts of the field” (i.e. the working classes, as opposed to the high and mighty educated elites), which hardly makes sense if we understand this “spirit of life” to mean ‘capacity to reason’ (which all men have), especially considering that the term is used throughout the Bible to describe nonhuman animals as well as proper men, and that other animals have the same capacity, but to a much lesser extent.

Furthermore, Yahshuah said that “God is the God of the living, not the dead” (Matthew 22:32), in explicit reference to *dead* people (Abraham, Isaac and Jacob) who had chosen to serve God, and in deliberate contrast to *living* people (the Pharisees) who had chosen to contravene God’s commands and go their own way by eating flesh. Likewise, Adam named his wife Eve “because she was mother of all the living” (Genesis 3:20), which necessarily means that the other men who were not Adam’s offspring were not “living.” So it is obvious that the term ‘living’ means ‘those who have chosen life’ or ‘those who have the spirit of life’ in Scripture. What could this possibly mean if not compassion and respect for all life, i.e. the spirit of ethical veganism? In other words, God is the God of strict vegetarians *and no one else*, because no one else obeys him, i.e. no one else accepts him as their master: “In the day you eat of it, you shall surely die (lose the spirit of life, become like the living dead).”

Adam's charge, then, was with stewardship not just of the land, but also of its people and other living creatures, and should he fall into sin, then so, too, would the rest of the men. This, of course, is what happened, because he was not as smart as we all would have liked; the savagery had not been educated out of him (at least not entirely), and he forgot who was the master, who was the servant (the steward, as opposed to the master), who was the helper (his wife—he did what she told him, instead of vice-versa) and who was the slave (the worker, who became the master of both). We have all heard this story before, though few indeed have understood it.

And יהוה Elohim took the man and put him in the garden of Ēden to work it and to guard it. And יהוה Elohim commanded the man, saying, “Eat of every tree of the garden, but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die.” And יהוה Elohim said, “It is not good for the man to be alone, I am going to make a helper for him, as his counterpart.” So יהוה Elohim caused a deep sleep to fall on the man, and he slept. And He took one of his ribs, and closed up the flesh in its place. And the rib which יהוה Elohim had taken from the man He made into a woman, and He brought her to the man. And the man said, “This is now bone of my bones and flesh of my flesh. This one is called ‘woman,’ because she was taken out of man.” Genesis 2:15-18,21-23

And the serpent was more crafty than any beast of the field which יהוה Elohim had made, and he said to the woman, “Is it true that Elohim has said, ‘Do not eat of every tree of the garden?’” And the woman said to the serpent, “We are to eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘Do not eat of it, nor touch it, lest you die.’” And the serpent said to the woman, “You shall certainly not die. For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil.” Genesis 3:1-5

נחש (*nakhash*, H5175), translated as “the serpent,” comes, according to *Strong's*, from נחש (*nakhash*, H5172), ‘to practice divination.’ Take a look at each of these words. There is no difference between them apart from what has been inferred from a misunderstanding and misreading of the text. Thus ‘serpent’ is actually an obvious mistranslation, and means ‘diviner,’ as in ‘sorcerer.’ This is evident all throughout Scripture, where H5175 (a pure invention) seldom takes on the meaning of ‘snake’ and virtually always takes on the “figurative” meaning of ‘biter’ or ‘monster.’

The fact that *nakhash* actually means ‘biter,’ with the precise connotation of ‘flesh-eater’ or ‘devourer,’ should be evident from our citation of *Enoch*, where it is corroborated by the Ethiopic translation of the Fragment of Noah. We regard *nakhash* as coming from נחר (*nakhar*, H5170), meaning ‘to snort,’ as in, ‘to breathe in the spirit of death’ (in deliberate contrast to Adam’s ‘spirit of life’—*nakhar* is normally translated as “nostrils,” just as the word describing Adam’s “face” is), in relation to נחת (*nakhath*, H5181), which means ‘to go down (to death/hell),’ which is related to both *rapha* (‘to sink’) and *nephil* (‘to fall’). (See B.6 in the appendix.) If our proposed etymology of *nakhash* is correct, as the context of the narrative seems to clearly indicate (“to *gehenna* you go”—see below), then the best way to translate it in order to keep the implication intact would be ‘death-eater’ or ‘death-monger.’

עָרָם (*âram*, H6175), translated as “more crafty” or “more subtle,” has the short definition of ‘man,’ and originates, according to *Strong's*, from עָרָם (*âram*, H6191). Once again, H6191 is clearly the same word in Hebrew; H6175 is likewise a pure invention based on a misreading of the text. The long definition for H6191 gives its primitive root as “properly, to be (or make) bare;

but used only in the derivative sense (through the idea perhaps of smoothness) to be cunning (usually in a bad sense)—X very, beware, take crafty (counsel), be prudent, deal subtly.” In other words, the “serpent” was “naked.” This, too, is grossly apparent throughout Scripture, but unlike “biters,” it is grossly apparent right in the context of Genesis 3. Now consider the significance of this in light of Yahshuah’s remark, “I was naked but you clothed me,” with the understanding that to “clothe” someone is to teach him not to sin. We will have much to say about both of these terms (‘naked’ and ‘clothed’ or ‘covered’) later.

חַיָּת (*khayat*, H2416), translated as “beast,” is actually the same as *khay* (חַי, H2416—note the reference number is the same) and means ‘living’ and can apply to any living being (including God), so there is no point for us to offer a better translation, as its meaning is subjective and depends entirely upon the context. Therefore, in order to establish its meaning, we must establish the meaning of the context. It suffices, however, to point out that the common translation is wrong due to the failure of the common translation to properly interpret the context.

חֲשָׂדֵה (*hassadeh*, H7704), translated as “of the field,” can mean numerous things, but in the context of the description of the Garden of Eden in ch. 2, the one most fitting is ‘[of/from the] city-land, adjacent to a city (town) and subject to its control.’ It is also clearly related to the name of Eden itself; the term *gan be’eden* actually means ‘garden of delight’ in Hebrew. This tells us that there was no intent to ascribe a proper name to *any* of the places or characters of the narrative apart from Yahweh—not even Eden itself—and that ‘of the field’ is meant to be read ‘of the land around the garden of delight,’ where Yahweh was. The animals that were kept there were off-limits, being tended to perhaps by the gods themselves, while Adam and the other men were put to work outside the middle of the garden in the capacity of agriculture. The boundary must have been set by a wooden enclosure—a *pen*, fence or paling, not a *tree*: the word rendered “tree” (עֵץ, H6086) actually means ‘firmness,’ and its origin (עֲצָה, H6095) literally means ‘to shut’ (‘enclosure’).

This gives the passage a much different meaning than ‘the snake was the most clever of all the wild animals that God had made.’ It actually implies that the thing being spoken of as Yahweh’s creation in this context is not the earth itself, nor all of the creatures that dwell therein, but a single enclosure in Eden, specifically. This is why the name of Yahweh does not appear until after the initial creation account which describes the creation of the whole world, attributed to *Elohim* (i.e., ‘the gods’ in general, whereas Yahweh was personally responsible for Eden, though 2:4 does say explicitly that he created the heavens and the earth, i.e. that he was in charge of the whole process, being, in some sense, foremost among them, or else the personification of the very spirit of the universe, which animates both us and them).

With all this in mind, a literal interpretation of the first part of Genesis 3:1 would be: “Now *ha’nakhash* [‘the flesh-eater,’ or ‘one of the flesh-eaters’] was the most shameful [or ‘lowliest,’ ‘most naked,’ ‘most debased’] of all the *khayyat* [the ‘living creatures,’ i.e. the beasts, or men] of (the land which) Yahweh (of) the gods had made.” The phrase rendered “your eyes will be opened” in v. 5 means ‘your senses will be awakened (to know both good and evil),’ i.e. to “make bare” or make it possible to see what is hidden (clothed/veiled). The obvious implication is that whoever eats from the Tree of Knowledge of Good and Evil will be “clever” (naked, shamed) like the “serpent” (biter, death-eater), and that the Christians are actually glorifying the Serpent by telling us he was brilliant when the Bible explicitly tells us he was the most shameful creature of the land. This is also why Yahweh immediately understood that Adam

had eaten flesh as soon as he said he hid because he was naked, as he had stooped to the level of the basest beast when he had eaten of flesh, and was ashamed of it.

And He said, “Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?” Genesis 3:11

So we see the origin of sorcery in the Bible, and how it relates to the original sin of eating flesh, and therefore also why it is associated with idolatry and adultery, because the word for tree (עץ, H6086) is actually used as ‘idol’ in the Old Testament. There is nothing mysterious about the metaphors in the Bible after all, apart from what undiscerning men have added to it in order to hide its meaning from the masses. It only seems mysterious to people who do not already have the right interpretations. Even the “metaphor” of Moses impaling the “serpent” on the “tree” demonstrates how the flesh-eater of Eden had to be “sacrificed” (*put to death; impaled*) if the Israelites were to be healed of their plagues, and *this* is the *real* origin of the motif which was used against Yahshuah when he was nailed to the “cross” as the “scapegoat” of the Jews.

“And as Mosheh lifted up the serpent in the wilderness, even so the Son of Adam has to be lifted up, so that whoever is believing in Him should not perish but possess everlasting life.” John 3:14-15

“Now is the judgment of this world, now the ruler of this world shall be cast out. And I, if I am lifted up from the earth, shall draw all men unto Myself.” This He said, signifying by what death He was about to die. John 12:31-33

Or we can just blindly assume, as the Christians do, that God sends all human beings on Earth to Hell because Adam and Eve bit into the wrong apple, unless they believe that Jesus died in their place, so that they are free to repeat the same thing which made him so angry in the first place. Would it make any difference to the Christians that their idea comes from Greek mythology? Renaissance painters, at the behest of the Vatican, adopted the motif of the golden apple in the garden of the Hesperides from Greek mythology and applied it to the Bible, for some inexplicable reason.

There are a few other things about this narrative which are also intriguing, but which do not pertain to our main thesis. Of the rest, only the declaration in 3:14-15 is of particular interest to the rest of this treatise, as it essentially means the Serpent’s curse is a genetic modification which makes it a natural carnivore. Compare the meaning (our translation) of the Hebrew to the KJV rendering:

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (KJV)

Said Yahweh (of) the gods to the biter: Because (you) have done likewise—you have cursed all the animals [of the land, i.e. land animals, livestock] and every beast [man] of the land: (therefore) to gehenna [to hell, or to the valley of wailing] (you will) go and flesh (you) will eat all the days (of the) animals [throughout the age of men]. Enmity (I) will put between (you) and (the) woman, between your seed and her seed; it shall strike (or ‘overwhelm’) (your) head (or ‘chief’) and you shall strike (at its) back.

Now consider that you are statistically more likely to get struck by lightning or kicked to death by a donkey than die from a snakebite. In fact, in South Africa, you are more likely to die

from being bitten by a human than snake.⁴³¹ So it hardly makes sense to suppose that snakes are the bane of men, and that there is some sort eternal feud between one particular snake and the offspring of Eve, or Jesus in particular, or whatever. Such an interpretation does not fit with the seriousness of the text, or with common sense.

What the prophecy of this text means to say is that Adam and his progeny would fight against the other men, who would continue to eat flesh until the final consummation. The Adamites are prophesied to be victorious in the struggle, defeating their leaders and putting the rest to the whip. Of course, we who live in the 21st century may not like the sound of this, but consider that this was some six millennia ago, that the language of Revelation and the Enochian literature is almost gruesome by comparison, and that whatever measures which Adam and his sons took against the flesh-eaters were not nearly enough to prevent the total apostasy which precipitated the Flood, and its necessity is obvious. This is grossly apparent in the Fragment of Noah, preserved in *Enoch*.

We may be mistaken about the word *gehenna* here, but it is not certain because the Hebrew word, which is normally translated as “on your belly,” is found nowhere else in the Bible. Certainly, the association with *gehenna* as found in the New Testament is more in keeping with the spirit of the text (the vast majority of what Yahshuah is recorded as having said in the Gospels is in direct reference to, a quotation of or a paraphrasing of things in the Old Testament, including his remarks about *gehenna*), as the Serpent was being *cursed*; otherwise it is a matter of genetic modification, the exact nature of which we can only speculate about. In any case, it is not relevant unless we suppose that God literally took a talking reptile and modified it so that it no longer walked on all fours like other creatures, but was made to slither, which does not even make sense. More plausible is the fact that *nakhash* was chosen to make the analogy due to the creatures’ characteristics, or that it has yet another esoteric meaning which is still unknown to us now, as many have supposed.

Genesis 3:14-15 is particularly revealing due to the fact that the word for ‘dust’ is the same as that used in 2:7 to describe the substance which Adam was made from, implying ‘flesh.’ The alternative is that snakes are literally said to eat dust where a much more accurate translation of the word for the word rendered “lick” is ‘lap up,’ and that Man is literally said to *be* dust. Even then, dust as we know it is generally just skin, so alternate renderings of the Hebrew term aside (snakes cannot subsist on soil!), it still amounts to the same thing: flesh.

In other words, the curse of the Serpent was that it was now a carnivore—not by some mysterious removal of its limbs so that it has to crawl on its abdomen, but by consequence of its own choice. This curse was evidently applied to all the non-Adamic humans, presumably owing in large part to the abandonment of the Eden settlement by Yahweh or the forced removal of the savages from it, while Adam and Eve each had a different curse, which amount to having to work harder to feed themselves by tilling soil without God’s help. That is to say that it was God himself who cursed the Serpent by making him (or simply declaring him to be) a carnivore, and that the descendants of the original “flesh-eater” are naturally inclined to eat flesh.⁴³²

The only possible objection to this interpretation, really, is that the serpent is described as eating dust in the kingdom of heaven in Isaiah 65:25, which we have already seen is plainly stating that lions and wolves are on an herbivorous diet, so the serpent must also be, unless his diet is contrasted against that of other carnivores. Notice that it is almost exactly the same speech as 11:6-9, with the addition of the snake’s diet of “dust.” This is clearly intended to convey a

contrast in order to disparage the other option, rather than that snakes will be licking dust *or* eating flesh in the kingdom of heaven. (It is illogical to suppose that things have changed so that a lion would eat a vegetarian diet but a snake would not in the same context.)

“Wolf and lamb feed together, a lion eats straw as an ox, and dust is the snake’s food. They shall do no evil, nor destroy in all My set-apart mountain,” said יהוה. Isaiah 65:25

Once again this apparent contradiction is accounted for by the Jews’ malice. We find evidence of a deliberate change to the text if we cross-reference the Masoretic texts with the older and more reliable Septuagint, just as with the case of Isaiah 11. This time the word ‘bread’ is inserted to qualify the word for ‘dust’ (rendered ‘earth’ here, and ‘soil’ in other translations), either because it was in the original Hebrew manuscripts but was not carried over into the Masoretic texts, or else because the intent of the Jewish scholars was to preserve its meaning.

Then wolves and lambs shall feed together, and a lion shall eat straw like an ox, but a snake shall eat earth as bread! They shall not do wrong or destroy on my holy mountain, says the Lord. Isaiah 65:25 (LXX)

We might suppose that the Masoretes were true to the letter of the original, while the Septuagint scholars were true to its spirit. Either way, the implication is that snakes, which *do* eat flesh, and were presumably made to eat flesh (which is consistent with our rendering of Genesis 3:14), *will not* be eating it in the kingdom of heaven, regardless of whether they will be eating soil or bread (which is consistent with our rendering of Isaiah 11:6-9). If we suppose that a change was made to the original Hebrew manuscripts, then it is very probable that they had said that the snake will eat “bread of the earth,” or even (owing to the meaning of *ha’adamah*) the “bread of men.” What is not even remotely plausible is that Isaiah ever said that a snake will eat flesh in the kingdom of heaven, even if it means our rendering of Genesis 3:14 is mistaken. However, it cannot mean this, as the contexts of both passages from Isaiah are speaking of nonhuman animals, and the context of Genesis is not. Even if we do not take the whole story in Genesis literally as applying to a race-mixing episode pertaining to only a few individuals, it still really ought to inform us as to what the Parable of the Tares is all about, and why the prophets of the New Testament era were so decidedly opposed to the Pharisees in principle rather than merely in matters of doctrine.

Another parable He put before them, saying, “The reign of the heavens has become like a man who sowed good seed in his field, but while men slept, his enemy came and sowed darnel among the wheat and went away. And when the blade sprouted and bore fruit, then the darnel also appeared. And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? From where then does it have the darnel?’ And he said to them, ‘A man, an enemy did this.’ And the servants said to him, ‘Do you wish then, that we go and gather them up?’ But he said, ‘No, lest while you gather up the darnel you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, “First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary.”’” Matthew 13:24-30

Although its significance to our main thesis is enormous and by itself proves beyond any doubt that eating meat is emphatically and forever disallowed in Scripture, the episode in Eden is just the beginning of this drama. Even with the disastrous effects of the “original sin” plainly evident and accepted as pertaining to all humans, even as the reason we all inevitably die, most people still cannot possibly fathom just how incredible the implications are. Take, for instance,

the KJV's rendering of Genesis 4:1-12 compared to what the meaning in Hebrew is, and it is apparent that the curse of the Serpent was inherited by his son:

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. (KJV)

Now ha'adam ['of the earth,' or 'the Adam'] had Eve. His wife conceived and brought forth Qayin ['acquired'] and said, "I have gotten a man against Yahweh." And again (she) brought forth his brother Hebel ['vanity']. Hebel became (a) tender (of) flocks [or sheep], but Qayin became a servant [or slave, laborer] ha'adamah ['of men,' or 'the Adamites']. And the end of (the) time came [And the time to make presentations came], and Qayin brought fruit ha'adamah [of men, the Adamites] (as his) offering (to) Yahweh. Hebel also brought his birthright, the best of his flock. Yahweh regarded [or looked upon] Hebel and his offering, and not Qayin and his offering. Qayin became very fallen in his face [or Qayin's countenance fell]. Yahweh said to Qayin, "Why are you angry? Why has your face [or countenance] fallen? If (you) do not (do) well, (you) will not be swelled [or exalted], and if (you) do not (do) well, you lie in the doorway of sin and your master." And Qayin told Hebel his brother to come to the field [i.e., away from the settlement]. And Qayin rose up to [against] Hebel his brother and killed him. And Yahweh said to Qayin, "Where is Hebel your brother?" And (he) said, "(I) know not. My brother's keeper (am) I?" And (he, Yahweh) said, "What have (you) done(?) (The) sound of your brother's blood is crying about ha'adamah [of men, the Adamites]. Now cursed [cut off] are you from ha'adamah [of men, the Adamites] who have opened (your) mouth to receive your brother's blood (from) your hand. When (you) work ha'adamah [of men, the Adamites] will no longer give (you) fruit. (A) vagrant wanderer you have become in the land."

When it comes to Scripture, you can always be certain that its language is so complex and written from such an intelligent and cryptic perspective as to be rich in layered meanings. Clearly the man's name was not really Adam, but the writer of the narrative made a play on words specifically to make this association here and explain events which had happened thousands of years earlier and which he only knew about from his anecdotal sources. It makes sense that the layered meanings of a dead language like ancient Hebrew would be completely lost in translation. The word *adamah* is indeed not the same as *adam*, and has the meaning normally ascribed to it, but it is the feminine form and root of *adam*. So in order to get the right meaning, we have to consider the context.

The context is that of Genesis 1:22 and 27, where Adam and Eve are told to “be fruitful and increase” their numbers, which we know is not just a one-time use, as the exact same figure of speech is repeated to Noah and his family in 9:7, and actually means “bring forth fruit from the ground.” There is a double meaning here: If we do not suppose that the “offerings” were of food, then this necessarily means that the “fruit” which Cain presented to Yahweh (or to the gods) were his own children, and that Abel was doing exactly the same. ‘Offering’ is synonymous with ‘presentation,’ and only takes on its religious connotation when it is understood to have a religious context, which we are disputing as plainly absurd. The word for ‘shepherd’ here should be taken, as it is throughout Scripture, as ‘father’ (as in, ‘priest’) or ‘teacher’ (of righteousness). The ‘choice’ is also used throughout the prophetic books to describe people upon whom the religious leaders have preyed, and we also know that the Church has laid claim to “pastoral” duties over its “flock” since its very beginnings, right to the present. So considering that the same word is rendered ‘fat’ in the KJV, the carnivorous bias and outright stupidity and malice of the evil shepherds, among whom the KJV translators were happy to count themselves, ought to be self-evident.

We infer from this extremely significant event that Cain was being judged negatively for failing to raise his children well, which implies (among other things) that he was feeding them the wrong things. Perhaps they did not perform well when examined regarding what he had instructed them, whereas Abel’s children did. Otherwise we have to simply assume that the gods capriciously looked down on Cain for offering the fruits of the earth, which is so inconsistent with the rest of Scripture on so many levels that we have only even included a discussion of it here because of the depth and complexity of the text, rather than that it has any merit, and because the most superficial is also the common understanding of the allegory.

In light of the rest of Scripture, it would be utterly absurd to think, as the Christians do, that Cain’s punishment of *exile* for *murdering his brother* was more than he could bear, and that God agreed that it was indeed too harsh a sentence, so that he took enough pity on him to protect him, thereby damning all future generations of men, unless there was more to it than that. Cain was Adam’s (and consequently, his brother’s) servant. He depended on them for his food, so perhaps his offering was rejected because he brought what did not belong to him (assuming our explanation that they were his own children is not the right one), while Abel brought the best of his “flocks,” which was his birthright. (Abel and his offspring were given dominion, but Cain and his offspring were born into servitude, and failed to graduate to Abel’s status.)⁴³³

When Cain realized that he was cursed to be an omnivore because he could not feed himself, the way his father had been, because of his sin, he repented, and this is why God showed him mercy. So although he was cut off from his Adamic kin, and from Yahweh, he was still allowed to settle and build a city of his own, among strangers. (Imagine that; we are told not to be like Cain in 1 John 3:12, but the Christians cannot even bring themselves to repent and find life, as Cain did.) These strangers were known by the Adamites to be cannibals, from whom Cain knew he would need protection. This is attested in ancient documents attributed to Noah himself (more on that later), in language which highly suggests that they were among Moses’ sources.

My son, you should not travel alone eastwards. Instructions of Shuruppak 165-166

To get lost is bad for a dog; but terrible for a man. On the unfamiliar way at the edge of the mountains, the gods [mighty; rulers] of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do. Instructions of Shuruppak 266-271

When you bring a slave girl from the hills, she brings both good and evil with her. The good is in the hands; the evil is in the heart. The heart does not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart does not abandon the good. Evil is a store-room ... Instructions of Shuruppak 193-201

Should we suppose that God miraculously caused the ground to stop yielding its crops because Cain murdered his brother? Or is it more plausible to suppose that Abel's relatives stopped feeding him because he murdered him and drank his blood? We have seen how intolerable this is in God's mind, and we can all be appalled at the idea that Cain was a cannibal, if only for a moment, but why should we not suppose that his carnism was in fact the cause of his fratricide, if we have no trouble with the idea that he did in fact commit fratricide? It was Cain's *disposition* which made him evil, being the genetic offspring of the cursed carnivore.

Not as Qayin who was of the wicked one and killed his brother. And why did he kill him? Because his works were wicked but those of his brother were righteous. 1 John 3:12

So we have seen from the testimony of Yahshuah, as recorded in the gospel of John, and also from John's first epistle, that all sin comes back to that one original sin. The murder of each of the prophets, and consequently the murder of Yahshuah as well, is attributable to Cain's murder of Abel, which set the precedent. We do not suppose that the biblical prophets were eaten by their persecutors, or even necessarily that Abel was eaten by his brother, but it is hard to see how the word for 'blood' even became associated with murder unless by Cain's act, which Scripture tells us involved drinking his blood for whatever reason. There is no doubt that the reason given us is that he was angry and jealous, but if we take the text seriously, then we also must accept that in his rage, his appetite for blood took over, and even if he did not take the time to cut and cook his brother's flesh, he at least put his bloody hand to his mouth.

It is probably no coincidence that the same things which Azazel and the Watchers taught to men were the same things that are attributed to Cain's descendant Tubal-Cain in 4:22. Tubal-Cain's half-brother Jabal (4:20) is regarded as the first rancher, and the ancestor of those who dwell in tents (cf. the hill-dwellers of the Instructions of Shuruppak), obviously preferring barbarism to the settled life which Cain's work had afforded him. It was not long after this that men began to call upon the name of Yahweh (4:26), meaning the righteous offspring of Adam were beginning to be overpowered by the barbarians, no doubt owing to the events described both here and in Noah's testament, and to the influence of the Watchers.

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field. Instructions of Shuruppak 272-273

As for the Instructions of Shuruppak, there is plenty of evidence to establish its influence on the writer of Genesis. We have stated that Genesis 6:3 indicates that the natural human lifespan was reduced to 120 years. However, some influential Christian scholars regard this as meaning that the Flood took place 120 years after God's declaration of intent.⁴³⁴ Assuming this, then Noah must have spent at least a century building the Ark, which is certainly reasonable, given its dimensions. The alternative is that he had more resources and manpower at his disposal, enough to complete the task in the two-year timeframe which seems to be indicated in the text.

Based on the WB-62 Sumerian king list, it seems Moses believed that Noah was the priest-king of Shuruppak, and that he lived or reigned 600 years, completing the project at the end of his reign. If this is true, then he certainly would have had the resources necessary to build

it in a short amount of time. Either way, the fact that he built it at all means he had an awful lot of faith, in the sense that faith is obedience. Whether he spent 120 years building it himself, or 2 years organizing its construction, this was a truly monumental task for the time.

We believe Noah was indeed the “man of Shuruppak” called Ziusudra in the Sumerian (Utnapishtim or Utnapishtin in the Akkadian) Epic of Gilgamesh, which was certainly known to Moses. Shuruppak, which means ‘the Healing Place’ in Sumerian, was a grain storage and distribution city which had more silos than any other Sumerian city. It was dedicated to Ninlil (the ‘Lady of the Field’), a.k.a. Sud, the goddess of grain and of heaven. This means that according to the neo-Sumerian literature, Noah was a priest-king of agriculture itself. We can assume that he really was such, or else we can assume that the writer of the Sumerian legend simply invented him to relate the point he wanted to make, knowing Shuruppak’s importance or its relevance to agriculture. Either way, this association has found its way into the Bible, where the ideal man of the antediluvian world is the one touting veganism.

The Instructions of Shuruppak, among the oldest known literature in the world, are proverbs attributed to Ziusudra’s father (presumably Noah’s father Lamech, but anyone in his family line, such as Methuselah or Enoch), or perhaps Ziusudra himself—in any case, a “son of Ubaratutu,” the son of Enmendurana, who is associated with Enoch. We might just suppose that they were sayings attributed to Noah, considering that his ancestors all perished in the Flood, and he was the only one left to deliver them to posterity. Perhaps Ubaratutu is simply Ararat, which comes from *urartu*, probably a corruption of a longer Sumerian name (like *ubaratutu*). Whatever the case may be, these instructions were the very beginning of the legacy which has become the Bible, and attributed to someone very close to Noah, as perhaps instructions for him, the heir of Shuruppak if not for the fact that the Flood swept it away.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be. Instructions of Shuruppak 131-133

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income. Instructions of Shuruppak 262-263

You should not beat a farmer’s son: he has constructed your embankments and ditches. Instructions of Shuruppak 153

My son, you should not use violence. Instructions of Shuruppak 61

You should not abuse a ewe. Instructions of Shuruppak 246

You should not eat stolen food with anyone. You should not sink your hand into blood. After you have apportioned the bones, you will be made to restore the ox, you will be made to restore the sheep. Instructions of Shuruppak 39-41

Who works with leather will eventually work with his own leather. Instructions of Shuruppak 109

So there is the proof that Noah, the archetype and ideal figure of the Bible, was a vegan, even by today’s standards. Of course, it would be hard for us to demonstrate that he did not use animals for labor, or that he never drank a cow’s milk or ate cheese. However, the only real way to know one way or the other is to establish the ideological basis, as we just have. Further on we will see that what was really going on during his time, which we know he was not participating

in, was the genetic manipulation of the human species by way of consumption of animal proteins—particularly the growth factors in milk. So it is abundantly evident that Noah’s diet was strictly plant-based, and that he had a genuine regard for the well-being of whatever animals (including humans) he had power over.

Nimrod, on the other hand—the antagonist of the Genesis narrative between the Flood and the Tower of Babel incident, was a “hunter.” It is apparent from all the available evidence (including the Instructions of Shuruppak) that Nimrod was not a hunter in the modern sense, but that he “hunted” *humans*. (This is how “hunters” is used, along with “fishers” or “fishermen,” in Jeremiah 16, for example, though not to convey ‘killers.’) In particular, the humans he hunted were righteous men. Nimrod sought to establish himself as a divine king over the whole world by hunting down and killing whoever resisted his rule—particularly whoever acknowledged the right of dominion which extended from Noah’s lineage. This birthright eventually fell to another hunter, Esau, who sold it *for a bowl of porridge* (at least he valued it), and made himself and his descendants the enemy of his brother Israel. So Nimrod is not in good company, and it is not as though the writer of Genesis extols his virtues when he calls him “mighty,” just because he acquired big muscles and pushed weaker people around.

With this in mind, let us return once again to the matter of dominion, which still needs to be settled. ‘Dominion’ is defined as “control or the exercise of control; sovereignty,” “a territory or sphere of influence or control; a realm,” and as “the land governed by one ruler or government.”⁴³⁵ To say that Man has dominion is to say that Man has a sovereign, or that Man *is* sovereign. Take note, Christians, for if you believe that the latter applies, rather than the former, then you are not a Christian: you are a Humanist who follows the way of Nimrod (which means ‘rebellion’). It is not *Man*, but *a* man that has sovereignty; it is God alone who is the “one ruler” or sovereign, and Yahshuah has been appointed the regent of his dominion here on Earth.

Moreover, this line of kingship was passed down to him, straight from Noah, in a line going all the way back to Adam. In contrast, Yahshuah told the Jews, who are supposed to be “God’s chosen people” and the ones who have inherited Abraham’s blessing (the inheritance was passed through him), that their house was left to them desolate (Matthew 23:38). What else could this mean but that the Abomination had ruined them and whatever inheritance they actually would have otherwise had?

From the Instructions of Shuruppak alone it is evident that the earth became corrupted because people stopped performing agriculture, because it was easier to kill animals and eat them. However, this is not a sustainable means of existence, and the more meat-eaters you have, the less sustainable it is. So by the time the *nephilim* showed up, people began to starve.

As the Bible records that Cain was the offspring of the Serpent (be it biological or ideological) through Eve, in both testaments, clearly the human race has a history of being tampered with going back to the very beginning. However, the origin of the *nephilim* indicates that the tampering got progressively more extensive. *Enoch* actually ascribes the seduction of Eve to the angel Gadriel (a.k.a. Azazel), whose major contribution to the Watchers’ cause was teaching men how to kill with weapons. The context indicates that all who perform the “blows of death” are offspring of the Devil, just like Cain. Christians whose stance is opposed to abortion ought to realize that the same precedent which they have for appealing to Scripture in support of their moral standard (there is no other one) only treats it as an afterthought to the murder of humans and nonhuman animals.

And the third was named Gâdreêl: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed the weapons of death to the sons of men the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power it is consuming me. And the fifth was named Kâsdejâ: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and the smitings of the soul the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Tabâ'êt. 1 Enoch 69:6-7,11-12

The offspring of Adam were, of course, the primary targets of this treachery, as God's designated stewards, but the reason the Watchers' sin is much greater than that of the Serpent is that no living creature of Earth lay outside their purview. Genesis 6 relates this, in somewhat cryptic fashion, by attesting that the Watchers "took wives" from among the Adamites and created offspring from them, which is confirmed by *Enoch* (6:1-8). Once again, even if we do not consider *Enoch* to be canon or even authoritative, when we reference it and hold it against the Bible, we must consider the fact that the early Christians who composed the New Testament did.

And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways. 1 Enoch 8:1-3a

The fact that Azazel is described as inciting humans to violence against each other is clear, but there can be no doubt that the same weapons which were used against humans were also used against animals to the same ends. The narrative (7:3b-6) describes the *nephilim* as not killing each other until they had depleted their other food sources, including men, and even then, there is an alternate explanation in the fact that Gabriel was told by Yahweh himself to incite the men to destroy each other. If we are to take that literally, then Azazel is responsible for the human violence against animals, while Yahweh is responsible for the human violence against humans to counteract it, but only after the *nephilim* had devoured humans and gotten away with it. In other words, the decision to destroy the transgenic *nephilim* was made to save the nonhuman animals rather than the humans, though ultimately all three races perished because it was too late to save them all from corruption, but all three also persisted to some extent after the Flood.

The translator's choice of the word 'antimony' here is also of interest. The ancient Greek etymology of 'antimony' (στίμμι) actually suggests *sodomy*, and the word which we use is thought to derive from ἀντίμωναχος (*antimonachos*, or 'monk-killer'), because antimony is poisonous, and most alchemists of the Middle Ages were monks, so it killed many monks. In any case, the fact that it is indeed poisonous suggests *pharmakeia* rather than a merely cosmetic use for the element. Furthermore, antimony has been used to fashion bullets of lead and tin alloys, which suggests this also may have been done in the ancient world, especially before the advent of bronze and iron metallurgy. Otherwise we are left to wonder why Azazel's preoccupation was with two so remarkably distinct enterprises—the one of grave importance and the other virtually useless—or why, assuming a later writer inserted his character into the narrative, this writer

attributed them to him, rather than making deliberate associations between related concepts. That they were seen by the writer as so related is evident enough in the fact that the “cosmetics” led to “fornication,” which we know is a euphemism for corruption of the flesh (more on this later), and that the consequence of the fornication is explicitly said to have been corruption in all their ways, which we have already identified as clearly indicating genetic modification in Jasher 4. With this in mind, we may as well just assume that “coloring tinctures” could just as easily apply to toxic food colorings, but there is no need to go that far, as even now, with many natural and synthetic alternatives to choose from, most modern cosmetics contain animal derivatives, such as gelatin, glycerin, keratin, collagen, carmine and stearic acid.⁴³⁶

Recall that the three things which brought about the Flood are Man’s violence against Man, his materialism and vanity, and his consumption of flesh. It is plainly evident, then, that those things attributed to Azazel were those which Yahweh took the most exception to, as evidenced by the fact that “all sin” was put on him. Thus whatever sins are attributed to scapegoats in future generations, such as we see under the Law of Moses, have their origins in these three things, but none so much as the “sin of sins,” which is to say the deliberate corruption of our DNA, and that of other species, which happens by way of the eating of flesh, but not the other two sins. Hence we also have the association between Azazel and the Serpent of Eden, as their goal was exactly the same. In all likelihood, the character of Azazel was just invented in order to personify the spirit of the Serpent, to make it easier to diffuse and divide the concepts of good and evil for the literary purposes of the Enochic tradition.

As the goal of the Watchers was to get us to eat meat, the most direct and evident result of the tampering is the genetic disposition to eat meat, which is far more common and pronounced in many *other* species than in humans, because humans are *still* natural vegans, despite the tampering, while many others are not. After all, Noah was perfect in his generations, and God made a concerted effort to save our species from further corruption, so it makes sense that the human genome is not as defiled as it could be. We have observed that God regarded his entire creation—not just part of it—as “good” (i.e., perfect, undefiled), so it should not be that difficult to conceive that there was a time when not just humans, but *all* animals on this planet were herbivores like we are. Recall from the previous chapter that Genesis 1:30 indicates exactly that.

Although we may regard it as the most authoritative, the Bible is not the only place where we can find evidence of this in Scripture. Some of the Qumran texts make it clear that the early Christians all believed that all of Earth’s creatures would one day return to their natural state of veganism, in accordance with the prophecy we have seen in Isaiah 11. This is important because without anything else to draw on, one could object that the creation account in Genesis is not meant to be taken so literally, and that anything which we can glean from it therefore lacks credibility or the force of authority selectively given to 9:3, for instance.

I g[ive thanks to You, O Lord, for] You set me by a fountain which flows in a dry land, a spring of water in a desolate land, a well watered garden [and a pool ...] You [plan]ted a stand of juniper and pine together with cypress for Your glory; trees of life at the secret spring, hidden among all the trees by the water so that a shoot might grow up into an eternal planting. Taking root before they shoot up, they stretch out their roots to the water-course, that its trunk might be open to the living water and become an eternal fountain. On its leafy branches every wild animal of the forest shall graze, and its trunk shall become a gathering place to all who pass, and its branches roosts for all the birds. Thanksgiving Hymns (1QH), 16:5-10

From all this we can conclude that it is not so much that humans were tempted and succumbed to a diet which included meat, as that they were engineered (corrupted, even) to pursue such a thing once the sin had been committed, perhaps just by the natural consequence of eating and adapting to it, and later again when the Watchers deliberately intervened. This should not come as a surprise any more from a scientific standpoint than a scriptural one, as we know that humans are natural herbivores, but very few are strict vegetarians. Only on rare occasions will herbivores consume flesh, even when faced with starvation, so the fact that humans now have such a strong inclination to consume flesh, to the point that strong institutional, monetary and psychological safeguards protect against going the other way, suggests that this is not the result of all these bulwarks of sin, but that these bulwarks were only able to manifest in the first place because of modifications made to the human genome which are too slight to affect our physiology as much as they affect our psychology.

We are talking about people who lived for several centuries, so gradual changes to their genes by way of mutagens in their food would have been inevitable, even as the long-term effects would have been dramatic—certainly enough to notice a change—but the change begins and ends with the adverse consequences of consuming animal proteins where the brain, and therefore the mind and psychology, is concerned. To alter the brain, or even the endogenous hormonal balances, as proteins do, is to alter the mind, and the force of habit spread across tens of thousands of episodes of the same event will eventually become insurmountable in terms of its impact on future behavior. We can only speculate as to how the highly oxygenated atmospheric environment of the antediluvian world may have affected the physiology as a whole, but it certainly could have exacerbated the process of genetic mutations, enough that virtually all of the races of humans are descended from the same ancestor who lived *c.* 3000 BC.

Our purpose here is not to offer an exact account of how the Watchers succeeded in defiling all conscious life on this planet, especially mankind. This cannot be accomplished without, for starters, rigorous scientific testing, and that will not be happening anytime soon, given that scientists are largely employed toward the end not of exposing what happened 5000 years ago, but *reprising* it. Our purpose is merely to point out that Scripture claims that it has happened, and that it will happen again, so as to lay the groundwork for more productive scientific pursuits in the future, and to expose the precedent and the trend in order to show how it is already happening again, with no less impetus as then. After all, this is the sign which Yahshuah gave for identifying the run-up to the end of the world, so we really ought to be taking it very seriously.

That being said, considering the utility of the methods presently used to modify human genetics (e.g., vaccines, modification of foods, pesticides, pharmaceuticals, chemtrails, thermonuclear radiation and depleted uranium contamination, and water fluoridation), we can reasonably suspect that the Watchers used some of the very same methods back then. Such indirect or uncontrolled methods of genetic modification make a great deal of sense, as opposed to overt tactics that would provoke violent backlashes. They can be done to large populations without the consent and participation of the victims, require less effort overall, and may even be seen as accidental, as in the cases of the infamous disasters of Chernobyl and Fukushima. Yet there is one method of genetic modification that, more than any other, has been supremely successful, to the point that it has had a continuous history of use over the last several thousand years, and that is the consumption of animal flesh.

It is commonly thought that in its natural setting, free of interference from advanced technology, the human genome is set in stone. Even the scientific community has long considered our DNA to be largely immutable—subject to the occasional transcription error or mutation, of course, but otherwise, the DNA a person possesses at birth is exactly what will be present in his body when he dies. Never mind that scientists cannot account for the purpose of the *vast majority* of our DNA, and the enormous ramifications of that. It now seems that this conventional view of immutability is sorely mistaken. Even eye color is affected by differences between diets, and can change in adulthood based on whether or not someone is eating animal proteins.⁴³⁷ The implication is that what are commonly understood to be genetic causes for diseases which we supposedly inherit from our parents are actually determined, at least in part, if not primarily, by genetic mutations caused by metabolic factors.

The term used to refer to the transfer of genes between organisms by any means other than reproduction is horizontal gene transfer (HGT). HGT was discovered in the mid-20th century, but for decades it has been thought to apply only to prokaryotes. (Most prokaryotes are single-cell organisms. HGT is ubiquitous in bacteria, so no one will deny that it happens in prokaryotes.) Only in the last decade has it been begrudgingly acknowledged to occur in eukaryotes as well.⁴³⁸ Even more controversial has been the question of whether genes can transfer between different species, much less different biological kingdoms. Yet in 2008 a group of genetic sequences known for their ability to move to different positions in a genome (transposons) was found in seven largely unrelated species, under such circumstances that suggest horizontal gene transfer.⁴³⁹

This field of research is so new and controversial that no one has a good grasp of what the actual mechanisms behind HGT are, much less how extensive it is. Nevertheless, this did not stop researchers on the Human Genome Project from observing that a set of 223 proteins are markedly similar to proteins in bacteria, but unlike any other eukaryotic proteins, thus concluding, “a more parsimonious explanation is that these genes entered the vertebrate (or prevertebrate) lineage by horizontal transfer from bacteria.”⁴⁴⁰ This finding is enormously significant in light of the fact that the human body is home for somewhere between 75 and 200 *trillion* bacteria, the majority of which reside in the digestive tract. In 2011 researchers discovered that our bodies constitute the perfect environment for the transfer of genes between bacteria.⁴⁴¹ Meanwhile, the experiments of other researchers led them to conclude that viruses which infect bacteria (known as bacteriophages) also target the nuclei of the host, thus suggesting that bacteriophages “[facilitate] the horizontal transfer of genes between prokaryotes and eukaryotes.”⁴⁴²

What does all this mean? It means that it is now established beyond a reasonable doubt that the bacteria in our digestive tract can be (and are) genetically modified by new bacteria introduced from the environment, and that the same bacteria alter (or have the capacity to alter) *our* DNA, even though our body’s cells are quite different than those of bacteria. In fact, a 2001 experiment conducted on poultry farmers and slaughterers found that merely being in such close proximity with chickens (to say nothing of consuming their flesh or menestrations) resulted in the genetic modification of the gut flora of their human handlers.⁴⁴³ This should explain the high incidence of cancer rates among poultry workers that we discussed in Chapter 2. Based on this, it should go without saying that the deliberate, prolonged ingestion of animal flesh, with all its concomitant bacteria, represents a significant threat to the integrity of the human genome.

In order for this threat to be real, we would need to see evidence that genes from such bacteria can make the jump to an entirely different species (ours) and begin modifying the genome. This is precisely why the 223 proteins discovered by the Human Genome Project are so important, as are the transposons found in unrelated species. However, horizontal gene transfer in humans does not necessarily need to be instigated by bacteria. An experiment conducted on rats demonstrated that foreign genes in GMO feed were present in stomach cells and intestinal lymph nodes two hours after eating, in intestinal lymph nodes, kidney and liver cells six hours after eating, and in intestinal lymph nodes, spleen and liver cells three days after eating.⁴⁴⁴ Another experiment found that foreign DNA consumed by pregnant mice was present in the organs of fetuses and newborns.⁴⁴⁵

If the reader is unsure as to whether we are suggesting that DNA functions in a manner far different from what the scientific community currently understands, know that we are. It is no secret in esoteric circles, and in several schools of psychology, that even a person's thoughts and memories are imprinted into his DNA, and that the personality and behavioral traits of any given species are inherited as genetic memory. Revelation 20:12 states not only that the dead shall be judged according to their works, but that their works are *written* in the "book of life." Given that we have been told that even the very hairs on our head have been counted, we would be remiss to think that the thoughts we think and the acts we commit throughout our lives have not been dutifully recorded, yet somehow we are still going to be judged according to them. That does not even make sense, which is obviously why the Christians have invented a new standard (whether or not you believe in Jesus, whatever that means) in order to detract from the Bible's explicit declarations. We would also be remiss to suppose that there is any sort of rational basis for anyone to know all about us if it is not because that information has been imprinted in our DNA, not just when we are conceived, but throughout our lives, and that it can be retrieved.

Simply put, our DNA is far more sensitive to the substances and experiences we subject it to than we can possibly imagine at present. As with the original sin and the increasing psychological and physiological desensitization to and tolerance of sin which come about through the practice of sin, it all comes back to what we consume. While almost everyone knows, in a vague sense, that "you are what you eat," few have appreciated just how prescient this aphorism is. Does it not make sense to say that when we consume that which we were never meant to consume, we become that which we were never meant to become? Each bite of flesh transforms a human into a transhuman: from a being made in God's image to a being made in the image of the Watchers, and of Satan. Demonic possession, the Watchers' intended goal of introducing us to meat, is therefore merely an afterthought, as it is the natural and inevitable consequence of molding oneself into the "image" (the material form) of these demons.

Let us not pretend that ignorance with regards to these scientific findings is any excuse. It is not as though Christians and the public at large have not been emphatically warned. In fact, we are not even the first to say this, as there are a few mainstream Christians that are clued into most of this, if only in the way of general ideas that do not necessarily connect it to eating meat.

What clued me in to the primary goal of the pharmakeia strategy was the realization that most of the schemes serve Satan's grand procreative scheme. When the Lord began to grant me surprising insight into the modern "graven images" as one of Satan's schemes ... it became apparent that this procreative scheme is and has ever been the underlying theme of graven images. It dawned on me (Thank you Lord!) that the procreative scheme was at the root of these other schemes, even pharmakeia! ...

Drugs induce changes in our body chemistry. These effect our body's function, metabolic processes. They influence how we feel, think and act, our personality, responses and reactions. These changes may be temporary but may also last a very long time. Some cause our DNA to be rewritten, which changes us quite tangibly into a different “us.” Because the life of the flesh is in the blood (Leviticus 17:11) and our blood is subject to *pharmakeia*’s effects, there is a direct impact on our souls! The influence is also supernatural, with the very real effect of opening a door or gateway, a dimensional portal through which demons may pass. Our thoughts and actions are then given over to their control. These entities are referred to as familiar spirits. The supernatural activity of angels and demons is the effectual power, which do work through natural agencies. *Pharmakeia* can hinder people from receiving the holy spirit, or can isolate those who have it from the Lord and deny them what benefit would otherwise be enjoyed.

Technically, I believe effectual chemical agents configure biological structures so they resonate with certain vibrational frequencies. These tune us, literally, to match established frequencies or their harmonics. ...

Pharmakeia prepares an individual for the mark of the beast on an emotional level, causing an affinity for the serpent and the serpent-kind and a desire for union with the serpent as an aphrodisiac. It facilitates the supernatural opening of what is referred to as the third eye or sixth chakra enlightenment channel. It prepares an individual physically by making them a fit container, a welcoming abode for the entities who were bound during the great flood and that still await their release. An individual so detuned is a willing and even eager receptacle, a canning jar ready to be filled, a receiver slave. Bob Schlenker⁴⁴⁶

What this mainstream Christian fails to recognize is that the “modern graven images” are not what he thinks they are, as they have not deviated in function from those of the ancient world, and that the ancient ones were nothing more or less than meat stands. That is, all the idols he speaks of were associated with sacrifices in the ancient world, and those sacrifices were essentially the ancients’ sources of meat. We will cover this issue later, but for now it suffices to say that *pharmakeia* and idolatry are all about turning humans into portals for demons by changing and manipulating our DNA via our blood. Even without understanding the meaning of the text describing Cain’s sin and how it was his bloodlust which caused him to shed his brother’s blood, Christians still have nothing to fall back on to justify their ignorance of the command which was penned thousands of years ago—a command which finishes the sentence they now routinely use to justify their lust for blood:

“But do not eat flesh with its life, its blood.” Genesis 9:4

Even without the explanation which we have provided in the previous chapter, anyone pointing to Genesis 9:3 in order to justify eating meat ought also to read the very next verse and then ask himself, “Does the meat that I consume contain blood?” If it does, then this is a clear transgression of the command, which is affirmed as an “everlasting ordinance” in Leviticus 3:17, where *fat* is also forbidden. It is simply impossible to rid muscle tissue of either all its blood or all its fat without completely destroying the flesh itself, and the fact is that most people prefer the fat over the lean tissue because it has more flavor, so they actually seek out fatty meats like pork and beef.

Regardless of the previous commands handed down to Adam and Noah, and regardless of how things stand now, flesh was not prohibited altogether under Moses. So one could object that the spirit of the Law does not prohibit flesh altogether, the way the Law itself prohibits certain

types of flesh. However, blood was prohibited altogether, in terms of both the spirit and the letter of the Law. The following examples show how allowances were only begrudgingly made to eat unclean animals, while blood was still restricted in the same context:

“Only, whatever your being desires you shall slaughter and eat, according to the blessing of יהוה your Elohim which He has given you, within all your gates. The unclean and the clean do eat of it, of the gazelle and the deer alike. Only, the blood you do not eat, pour it on the earth like water.” Deuteronomy 12:15-16

“When יהוה your Elohim enlarges your border as He has promised you, and you say, ‘Let me eat meat,’ because you long to eat meat, you eat as much meat as your being desires. When the place where יהוה your Elohim chooses to put His Name is too far from you, then you shall slaughter from your herd and from your flock which יהוה has given you, as I have commanded you, and you shall eat within your gates as much as your being desires. Only, as the gazelle and the deer are eaten, so you are to eat of it. The unclean and the clean alike eat of it. Only, be firm not to eat the blood, for the blood is the life, do not eat the life with the meat. Do not eat it, you pour it on the earth like water. Do not eat it, that it might be well with you and your children after you, when you do what is right in the eyes of יהוה. Only, the set-apart gifts which you have, and your vowed offerings, you are to take up and go to the place which יהוה chooses. And you shall make your burnt offerings, the meat and the blood, on the altar of יהוה your Elohim. And the blood of your offerings is poured out on the altar of יהוה your Elohim, and you eat the meat.” Deuteronomy 12:20-27

These are just examples. The command itself was explicit, and its enforcement was strict. So grave was the sin of consuming blood that a single infraction warranted a man being cut off (cursed) from Israel, forever, just as Cain was cut off from Adam. The context of this proscription makes it clear that “blood” (which is *eaten*) actually means raw flesh.

“‘And any man of the house of Yisra’el, or of the strangers who sojourn among you, who eats any blood, I shall set My face against that being who eats blood, and shall cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that makes atonement for the life.’ Therefore I said to the children of Yisra’el, ‘No being among you eats blood, nor does any stranger who sojourns among you eat blood.’ And any man from the children of Yisra’el, or from the strangers who sojourn among you, who hunts and catches any beast or bird, which is eaten, shall pour out its blood and cover it with dust, for it is the life of all flesh. Its blood is for its life. And I said to the children of Yisra’el, ‘Do not eat the blood of any flesh, for the life of all flesh is its blood. Anyone eating it is cut off.’ And any being who eats a carcass or what was torn by a beast, be he a native or a stranger, he shall wash his garments and bathe in water, and shall be unclean until evening. Then he shall be clean. And if he does not wash or bathe his body, then he shall bear his crookedness.” Leviticus 17:10-16

Now consider that ‘blood’ is synonymous with ‘murder.’ In other words, it is never acceptable to eat a living creature. This commandment was clearly given as much for its health implications as any others. (That which is “clean” is that which is less likely to contribute to disease pathogenesis.) Knowing this, the fact that *any* kind of meat, cooked or not, causes disease, means that it is unclean; red meat just happens to be a little more infectious than others—unless *all* of the blood is cooked out of it.

Jews go to extreme lengths to observe this command because Scripture is inflexible about it. The common practice of *melihah* involves soaking, salting and draining meat in order to remove as much of the blood as possible. Yet even the Talmud (Keritot 2a,20b; Hullin 111a,117a) opines that strict obedience to this command is impossible, and that the consumption of meat is therefore still acceptable even if some amount of blood remains, in blatant contravention and contempt of the command. This type of logical fallacy is common in the rabbinic interpretations, which seek only loopholes in the Law while rendering lip service to it, and this one in particular undoubtedly contributed to Yahshuah's criticism of the hypocritical Pharisees when they complained that his disciples did not wash their hands before eating, even though there was no command insisting upon it, and though the food itself which *they* ate was unclean (Matthew 15:1-9).

The fact of the matter is that no amount of preparation will remove every last drop of blood from the capillaries in a piece of flesh, which means that it will have some measure of influence over you, and offend God to some extent, no matter what. This is not a minor, legalistic objection over what is a negligible issue compared to the more important things, like whether we believe in Jesus and whether we have been baptized. It is an undeniable, empirically attested observation about a fact which God has made a big deal about. So rather than making God either a hypocrite or an exceedingly incompetent lawgiver, what this points to is that Genesis 9:3 constitutes, at best, a one-time concession, rather than free license, and that eating meat is still so detestable that it ought to be avoided at all costs, short of extreme desperation.

Sin is sin, and all sin is intolerable to God, who demands perfection, to the point that he will cut you off from your inheritance if you do it, before he will ever allow you to defile it, whether that inheritance is to be a servant in the fields outside Eden, or the land promised to Abraham, or the kingdom of heaven itself. Even Moses was not allowed into the Promised Land on account of a single failure to obey God to the letter of a single command. So if we are just one sin away from redemption and perfection, then we humans who think the goal is unattainable are fooling ourselves, because in reality the bar is ridiculously low. Instead, we need to strive for it with all our heart and all our soul and all our mind. Yes, God demands perfection, but when perfection is equivalent to not committing murder on a daily basis, that is really not saying much. The only question, then, is to what extent, or how much you want to get away with before ceasing to provoke God.

Let us suppose that consuming meat is acceptable, even though consuming blood is not. One might then protest that cooking the meat is as good as removing the blood, but even with this, only the water is evaporated. The red and white blood cells will remain, even if in altered form. So the intent of the command (keeping your body free of corruption) is thwarted, and your intent does not even factor into it. The command is *for your own good*, and you are literally rejecting God's precious gift of life if you intend to find a loophole and work around it.

So, far from adopting the rabbinical interpretation which seeks to justify sin, the true Christian ought not to take any chances by adopting a "when in doubt, anything goes" rule. He ought rather to seek out what corrections might be made to his behaviors, lest he offend God not just once with his sin, but twice, and more grievously, with his refusal to repent. When in doubt, the best policy is to *abstain* from the matter in question, especially if the doubt is over the fact that you cannot possibly remove all of the proscribed substance from the item in question. If you handed someone a dish which he refused to eat because the item was laced with cyanide before you cooked it, you would not say, "It's okay, most of the cyanide cooked out." So imagine what

God thinks of this justification, as he has told us not to do it, and also not to justify our sins to him, because he is not having it.

It really is no wonder. We are told quite explicitly that we need to be perfect, *daily*, even as our heavenly Father is perfect (Matthew 5:48), and that it is better to lose one's own body than to sin. Again, *one sin* is the difference between Hell and Heaven.

And He said to them all, "If anyone wishes to come after Me, let him deny himself, and take up his stake daily, and follow Me. For whoever wishes to save his life shall lose it, but whoever loses his life for My sake shall save it. For what is a man profited if he gains all the world, and is himself destroyed or lost?" Luke 9:23-25

"And if your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life lame or crippled, rather than having two hands or two feet, to be thrown into the everlasting fire. And if your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than having two eyes, to be thrown into the fire of Gehenna." Matthew 18:8-9

Think about this for a moment. To acknowledge that to eat meat is to ingest *any* blood is to acknowledge that eating meat is breaking the Law. Breaking the Law *once* where it concerns taking a life means death, and breaking the Law without repenting means everlasting damnation. Even Cain repented and was shown mercy, so why do Christians find it so hard? If it was not a matter of being told not to sin, but of something which they would actually take seriously, such as not ingesting *human* blood, or fecal matter, or mercury or some other dreaded poison (and meat *is* poison), then they would not even hesitate in their decision to abstain. Moreover, it has now been found that there actually *is* human blood in the meat sold in supermarkets.⁴⁴⁷ Furthermore, the difference between consuming blood and consuming flesh is merely a difference in degree, not kind.

What we are suggesting is that the consumption of blood (and of meat) was both advocated by the Watchers and proscribed by Yahweh precisely because it is a potent agent of gene therapy that is in abundant supply and requires no advanced technology, and amounts to the deliberate and permanent destruction of God's otherwise perfect creation, the worst offense we can possibly commit against him. It is no coincidence, then, that the consumption of blood is, in modern times, almost exclusively associated with satanic rituals, as Satanists actively seek to offend God as much as possible. It must be understood that these rituals are not just grotesque offenses to human sensibilities; they are specifically designed to offend *God* and accomplish certain effects which can be, and often are, very real. If we dismiss the possibility that there is something more to it than superstitious ceremony, then we fail to heed the vehement warnings of the Bible, as well as common sense.

Satanism and Luciferianism and other similar cults are blood cults that require blood to be sacrificed to pull in certain demons. For instance, blood may be taken from both the tongue and the genital area and mixed in a certain ceremony to invoke a particular demon. Demons are not bought with gold or silver, they are bought with blood. Fritz Springmeier and Cisco Wheeler⁴⁴⁸

The power that lies in the consumption of blood has been understood for thousands of years, and has been used by men throughout the ages to accrue temporal power to themselves, in abject defiance of God's will. One might wonder as to the specifics of how the transhumanist policies of Nimrod and the Watchers were enacted, but unfortunately we cannot know them at

present, unless it is as simple as transfer (or loss) of consciousness through horizontal gene transfer. What we can say for sure is that we live in a world which was created in their image, so whatever is going on now is along the lines of what Satan and the Watchers intended. What they intended was to have control of us, so this amounts to possessing our minds, as they are no longer able to exert the kind of physical control which they wielded in their own time. That being said, even mainstream Christian theologians of all denominations agree that there are multiple types of possession, and that the less aggressive of the two main forms amounts to gradual inculcation of societal or environmental influences.

The devil, however, always tempts in order to hurt by urging man into sin. In this sense it is said to be his proper office to tempt ... The flesh and the world are said to tempt as the instruments or matter of temptations; inasmuch as one can know what sort of man someone is, according as he follows or resists the desires of the flesh, and according as he despises worldly advantages and adversity: of which things the devil also makes use in tempting. Thomas Aquinas⁴⁴⁹

What spirit can that be, which by a hidden inspiration stirs men's corruption, and goads them to adultery, and feeds on the full-fledged iniquity, unless it be the same that finds pleasure in such religious ceremonies, sets in the temples images of devils, and loves to see in play the images of vices; that whispers in secret some righteous sayings to deceive the few who are good, and scatters in public invitations to profligacy, to gain possession of the millions who are wicked? Augustine⁴⁵⁰

With respect, then, to moral evils, evils of life and conduct,—evils which are so mighty, that, according to the wisest pagans, by them states are ruined while their cities stand uninjured,—their gods made not the smallest provision for preserving their worshippers from these evils, but, on the contrary, took special pains to increase them, as we have previously endeavored to prove. Augustine⁴⁵¹

As the Church is guided “into all truth” by the “Spirit of truth” (John 16:13), the foundation head of all true inspiration, so He is opposed in His beneficent ministrations, by Satan, “the spirit of error” (1 John 4:6), the arch-enemy of truth and the great deceiver, who, with his demon-helpers, is the source of all false inspiration. But since Satan is a mere creature, and, unlike the Holy Spirit, neither infinite nor omnipresent, he requires the aid of an innumerable host of wicked, deluding spirits to carry on effectively his vast program of doctrinal corruption and deception. As the “Spirit of truth” inspires the genuine prophets and teachers of God (1 Cor. 12:3), so the “spirit of error,” and his spirit-satellites, energize the “many false prophets” who “are gone out into the world” (1 John 4:1). Hence the Apostle John, like the Apostle Paul, traces error to its real source in satanic and demonic activity, rather than in the human agent. Merrill F. Unger⁴⁵²

So many people are concerned about the influence of film and television on young/impressionable minds, especially when it comes to desensitizing them to violence, but then overlook the fact that they are serving their own children the carcasses of *violently murdered* animals every day. And this is *a reality*, not mere fiction for entertainment purposes. The fact that they do not even see it constitutes positive proof that they themselves are victims of demon possession. Put simply, the more they eat, the more they lose the innocence of their youth, the further they are from repenting, and the more their minds are enslaved, not just by demons, but by demonically-inspired control mechanisms, which is to say, the religions of Satanism, or Judaism, and Luciferianism, or Christianity.

There has always been argument and controversy over whether it is right to kill an animal to eat its meat, and I have studied this issue for many years, but please understand that where blood is spilt, the lower spirits will gather. T. Stokes⁴⁵³

In view of the ceaseless industry of Satan and his vast cohorts of demon-helpers, zealously bent upon instigating error, and perverting and distorting the truth of God as the chief barrier to the progress and success of their nefarious program for the world, the oft-perplexing problem of the prevalence of so many conflicting sects and isms in professing Christianity, with such contrariety of doctrinal opinion, even among those of the same denominational affiliation, becomes less and less difficult of explanation. The recognition of demonism as the source of doctrinal deception is the only adequate basis upon which to account for the modern religious Babel, and the present-day confusion of tongues. Merrill F. Unger⁴⁵⁴

Knowing that the entire world is under Satan's control, should it surprise anyone to discover that the reason meat consumption is purposefully pushed upon the masses with an *a priori* agenda is to subject them to demon possession? It is not as though the average person would actually *choose* to be the subject of transhumanist experiments to make him suitable for possession. Nor would most people ever consider drinking blood, so the eating of flesh serves the purpose of acclimating them to its taste and achieving the same end, albeit more gradually, and more safely, as ingesting too much of any toxin before your body has developed an immunity to it could make it fatally poisonous. (The only differences between a toxin and a poison are dosage and degree of immunity.)

The drinking of blood, either human or animal is consistently part of the ritual abuse survivors disclosures. According to the victims, Satanists believe that the life force of the sacrificial victim is in the blood. Partaking of the blood is believed to empower and add longevity of life. ... The very young children are sometimes introduced to the taste of blood gradually by mixing it with milk, formula, punch, and other beverages. Eventually, with increases in blood content in these drinks, the child victim will be able to drink the blood without dilution. David L. and Donna M. Carrico⁴⁵⁵

So there are two types of victims: those forced to drink the blood of sacrifices, and the sacrificial victims themselves. The survivors attest that blood is imbibed specifically to bring about a change in consciousness. This obviously applies more in cases of animal sacrifice, because the drinkers would not consider themselves victims in cases of human sacrifice, and the real victims would not live to tell about it. It is not without reason, then, that we strenuously assert that meat-eaters experience a renewing of their minds which brings about a transformation very different than that advocated by Paul in Romans 12.

August 24, 1995, EDWARD BENNETT v. THE STATE OF NEVADA, SUPREME COURT OF NEVADA, 901 P.2d 676; 787 P.2d 797 (1990), Denial of Post Conviction Petition Affirmed.

Overview: Appellate documents state Edward Bennett was sentenced to death for killing a girl. Writings were seized as evidence. Some of the statements included: ... "I need to kill somebody or tear someone apart. I got to satisfy my need, cure this thirst for blood. So as I make the sacrifice by doing it just for you and kill this child, for it is a first born, I'm giving you my soul, Satan. Where is my reward? My thirst for blood is now calm, but it shall rise again. My power is so strong I need to cause some death. For Lucifer's inside of me, and I don't want to let him out. I look in the mirror, I see him in my eyes. I feel his heart beating in my chest, and I know it is not mine. For I feel so privileged for I'm with number one. I'm so f_____ powerful and my reign has

just begun as I kill and kill again. I feel my rewards come on. My power's growing even greater. I'm so f___ strong for I am the devil's right-hand man. I carry out his every chore. I make this sacrifice in his name, Lucifer the Great, blood splattered on my face from the kill I've just done." Charles McCorkle⁴⁵⁶

It is well known among exorcists that it is not possible to permanently remove a demon without the permission of the subject of the possession. Many exorcists (the experienced ones) will not even attempt it. Consider, then, that if demons are attached according to what you consume, then it is literally impossible to rid yourself of their influence if you refuse to cut off their supply by changing your diet. The Bible itself hints that due to the severity of the possession from a lifetime of consuming agony and death, or in participating in the killing mechanisms, some demons cannot be removed without detoxification of the physical body as well as of the spirit. The implications of this in light of everything we have covered so far are clearly enormous.

And coming to the taught ones, He saw a large crowd around them, and scribes disputing with them. And immediately, when all the crowd saw Him, they were greatly astonished, and running near, greeted Him. And He asked the scribes, "What are you disputing with them?" And one of the crowd answering, said, "Teacher, I brought You my son, who has a dumb spirit. And wherever he seizes him, he throws him down, and he foams at the mouth, and gnashes his teeth, and he wastes away. And I spoke to Your taught ones, that they should cast him out, but they were not able." And He answered him and said, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me." So they brought him to Him. And when he saw Him, immediately the spirit threw him into convulsions. And falling on the ground, he rolled about, foaming at the mouth. And He asked his father, "How long has he been like this?" And he said, "From childhood, and often he has thrown him both into the fire and into the water to destroy him. But if it is at all possible for You, have compassion on us and help us." And יהושע said to him, "If you are able to believe, all is possible to him who believes." And immediately the father of the child cried out and said with tears, "I believe Master, help my unbelief!" And when יהושע saw that a crowd came running together, He rebuked the unclean spirit, saying to him, "You deaf and dumb spirit, I order you, come out of him, and never again enter into him!" And crying out, and convulsing him much, it came out of him. And he became as one dead, so that many said that he was dead. But יהושע, taking him by the hand, lifted him up, and he arose. And when He came into a house, His taught ones asked Him separately, "Why were we unable to cast him out?" And He said to them, "It is impossible for this kind to come out except through prayer and fasting." Mark 9:14-29

Christians who would comfort themselves with the thought that God would never allow such a terrible fate as outright demon possession to befall them should consider that by their fanciful logic, God never would have allowed Eve to be tempted in the Garden, never would have punished her transgression, never would have sent the Flood, and a long list of other 'never would have' items that are *all* attested to in the Bible. It is exceedingly foolish to suppose that it is fine for tragedies to befall other people from long, long ago, but that the last thing God would ever do is punish *your* sins or allow *you* to suffer their consequences without intervening, after he has sent so many prophets to warn against both the influences and the punishments he has in store for succumbing to them. We fully realize that the Christians' casual dismissal of the words of the prophets do not amount to any kind of rational argument, but rather to the willful ignorance and apostasy which lead to destruction, and which are so thoroughly and vehemently

condemned throughout Scripture. What the Christian must do, if he ever hopes to mature and avoid his own destruction, is to cease *lying* to himself and realize that God would indeed allow the consequences of his actions to recoil back on him in full force and effect, and that he *certainly will* make sure that it does, because he himself has ordained it. God is just, and this is the very essence of justice.

Howl, for the day of יהוה is near! It comes as a destruction from the Almighty. Therefore all hands go limp, every man's heart melts, and they shall be afraid. Pangs and sorrows take hold of them, they are in pain as a woman in labour; they are amazed at one another, their faces aflame! See, the day of יהוה is coming, fierce, with wrath and heat of displeasure, to lay the earth waste, and destroy its sinners from it. For the stars of the heavens and their constellations do not give off their light. The sun shall be dark at its rising, and the moon not send out its light. "And I shall punish the world for its evil, and the wrong for their crookedness, and shall put an end to the arrogance of the proud, and lay low the pride of the ruthless. I shall make mortal man scarcer than fine gold, and mankind scarcer than the gold of Ophir. So I shall make the heavens tremble, and the earth shall shake from her place, in the wrath of יהוה of hosts and in the day of the heat of His displeasure." Isaiah 13:6-13

Up to this point we have demonstrated that the consumption of flesh and blood constitutes gene therapy and leads to demon possession. We have learned that modern humans are a hybrid species which still contains the ancient genetic corruptions attributable to the Serpent and the Watchers. We have touched on the fact that like our bodies and the human species in general, our planet's entire ecosystem is also a hybrid ecosystem which still carries the mark of the Watchers, including countless species which have been modified to instinctively eat flesh. Yet the question still remains as to why the Watchers, as carnivores or omnivores, found it necessary to remake the planet in their image in the first place. If what they needed was *food*, the planet was already teeming with it; they certainly could have gone about eating humans and animals without making modifications to either, unless there was something specific they wanted to achieve, the way humans have bred chickens to reach maturity after 6 weeks so they can be butchered sooner than is natural.

Perhaps the answer lies in our own habits as a species. Data from the National Health and Nutrition Examination Survey (NHANES) from a single 24-hour dietary recall indicates that around 58% of the meat consumed in the US was red meat, 32% was poultry, and 10% was fish.⁴⁵⁷ This goes to show that humans prefer red meat to (and consume more of it than) other kinds, which is to say that we have a taste for blood. Supposing our tastes can be likened to the Watchers' tastes, or that they may even be derived from them, then the Watchers would have gone right for eating the animals which the Law of Moses has identified as unclean precisely because they wanted to consume animals that consume blood, just as they clearly were directly consuming blood themselves. This suggests that consuming carnivores instead of herbivores has the effect of amplifying occult powers.

Hence we see that while the consumption of flesh and blood has severe deleterious effects on the physical health of humans and other natural herbivores, this does not even scratch the surface of the mental, psychological and spiritual dangers involved. Nor does it begin to encompass all the reasons why God and his prophets have continually warned against such practices. Christians typically allow the Devil some sort of mischievous, undefined power, but do not allow any speculation as to what it may actually consist of or how it might work, and content themselves with the superstition that they are immune to it if they simply say a little prayer.

Moreover, any Christian who does so speculate is admonished and told to focus on Jesus instead. Historically, demonology was the interest of Kabbalists. Now, it is still a taboo subject even among mainstream theologians, and the line which they are forced to tow never steps outside the bounds of established dogma or noncanonical sources.

In contrast, New Agers have tried to be a little more realistic with their speculations about what they have called ‘loosh,’ a spiritual (yet palpable) energy that some beings are supposed to consume as food, which is most potent when it derives from the pain and suffering of others. The idea of loosh factors heavily into occult rituals, especially those that emphasize eating flesh and drinking blood—most notably the Roman Catholic Mass and the Satanic Black Mass. Even if we do not presently have the capacity to explain how this happens in a scientific way, it is clearly manifest in the behavior of those in power to this day. Many have attributed the Grey aliens’ empirically attested vampirism to this idea of feeding off our spiritual essence, and that would explain why the blood is always drained from mutilated cattle and other beasts while the carcasses are left intact. Many more have blindly associated the Greys with “demons” (though they do not understand the meaning of the latter term, which means ‘disembodied spirits’), presumably because they want to confine the universe to biblical terminology in support of their geocentrism. Whether or not we make the Grey/demon association, as many Christians do, it at least ought to be understood that the Greys which we have been in contact with are little more than intelligent cybernetic organisms (synthetic life forms, i.e., not part of God’s creation, just as the Serpent is said to not have been created by Yahweh in Genesis 3:1) which exist to give bodies to demons, and that they much prefer ours.

Demons feed on spiritual essence, what many call life force, and also on procreative energies. The life force comes packaged in blood and in the sexual energies in semen. (The significance of these obviously pertains to the DNA.) Both are believed by Satanists to facilitate demon possession; virtually all satanic rituals aimed at bringing about such possession are based on some form of bloodletting or imbibing of blood, on sex rites, or on a combination of the two. They are most effective when they are joined together and when the victims are especially undefiled, such as when a young virgin (preferably a male child) is raped and murdered. (This ought to inform the reader as to why ritual sex abuse is such a pervasive problem within the Roman Catholic Church, and why there are so many missing children in industrialized nations.)

The real reason animal farming is so widespread in today’s world is not because there is a market for meat, but because every animal on every animal farm endures a life of torture. The pain of the torture victim is imprinted in its DNA and transmitted to the consumer, making its way to the consumer’s DNA. The more flesh that is consumed, and the more the animals consumed are tortured, the more effective the possession in the consumer, and the harder it is for him to mitigate the effects or break free of it. Dairy products are especially effective at accomplishing the desired result, as the milk of a dairy cow is the blood-infected lactation of a rape victim whose child has been tortured and hauled off to slaughter right in front of her eyes, usually the day after it is born (she, too, will be slaughtered as soon as she stops producing milk—the duration of her life is determined by how long she can be tortured), and the eggs of a farm chicken are the ovulations of a hen that will never produce life. (Eating an unfertilized egg is equivalent to destroying the potential life and consuming the potential energy of a whole chicken. This is basically the same principle behind the Catholic Church’s prohibition of birth control. The Church forbids birth control because it wants a larger tax base; less Catholics in the world means less revenue.)

I am always amazed at the intensity of some knee-jerk reactions. You know there's something seriously wrong in society when people act like heroin addicts in withdrawal at the mere suggestion of a meat-free diet. I can't help but imagine that all that rage is tortured animal energy manifested. A lot of people really are vessels of that suffering, I can see it and it's painful. That's what affects me—when someone is so obviously affected but so far removed from caring. I feel a physical urgency to tell them everything I know to save them and animals, but I've learned to choose battles. ... They're totally cooked and lost—and there's a lot of them. Ruby Roth⁴⁵⁸

Give them, O יהוה—give what? Give them a miscarrying womb and dry breasts. Hosea 9:14

Demon possession is basically the subversion of an individual's ego consciousness by a nonlocal or subconscious will. Black magick, on the other hand, entails imposing one's own will onto someone else, which is essentially the opposite of becoming possessed. This means that animal farming amounts to black magick performed on sacrificial victims, to the end of forcing demonic possession onto the unsuspecting masses. And this is hardly any different from how it would have been seen in the ancient world, such as in the Roman Empire, where religious rites were completely based on the assumption that the magick was powerful enough to effect a change in the will of the gods themselves, and each type of sacrifice to each particular god was intended to have a specific effect, just like modern sacrificial rites.

Simply put, blood is a conduit for demons. This is why splicing DNA and hybridization are the “sin of sins.” It does not just destroy the physical body of the victim; it corrupts the soul for every generation of its descendants forever after, after the first instance. We cannot possibly fathom just how much of a problem this poses for each and every creature on Earth, but nevertheless, we must suppose that if it grieved God to the point that he unleashed the Flood to wipe out all the abominations when the process was still new, it must be of paramount significance.

The rampant, systematic destruction of the ecosystem we are experiencing now, and have been experiencing for 5000 years, is retribution for the Flood. We are caught up in a race war between different extraterrestrial species, one of which is our creator and benefactor. The other, which virtually all of mankind has insanely decided to support, is unable to attack its opponent directly, so it attacks us instead, out of sheer spite, because we are beloved by the opposing species, and because we *are* that species (at least, we were created in their image, and are becoming part of that species' universal empire, the “reign of the heavens”). So they hit us where they can (which is only where we allow them to, by giving our consent and making free choices), as often as they can, and by getting us to turn against our benefactors. It obviously works, for the Bible itself declares that God regretted (or was grieved for) having made us and put us on the earth.

The Flood, which was intended to mitigate the effects of the genetic tampering, reset our course and delayed our early demise, but it was inevitable that the same practices which brought it on would resume. There is sufficient evidence of this in Genesis 6:4, which states that the *nephilim* were on the earth after the Flood as well as before, and in the fact that there were still giants in the earth a good two millennia afterward. So obviously God had to do what he could to curb these practices and their effects, lest the new world pick up right where the old had left off. But it is now 5000 years since, and all the safeguards that God has put in place in order to patiently wait for all men to be saved have been methodically disassembled.

This is no coincidence. The world's ruling class (the "Illuminati") hold themselves to be relatively purebred physical and ideological descendants of Nimrod and the *gibborim*, and of the ruling class of malevolent psychopaths which bred them (the *nephilim* and their ET ancestors, the *zophim* or Watchers). In fact, the patriarchs of Masonry are Nimrod, Tubal-Cain, Solomon, and Solomon's co-conspirator Hiram Abiff. (Nimrod is credited with building the Tower of Babel, and Hiram Abiff is credited with building the Temple of Solomon.) So we can surely understand how they would be driven to mold the earth in the fashion of the Watchers, in order to bring more suffering and violence into it, though most people could not comprehend why they would, and have even come to see these things as normal and natural. We have been purposely desensitized to it, with the intent of making the brainwashed masses mimic the violent and destructive behaviors so that they become second nature to us, rather than repulsive.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron. 1 Timothy 4:1-2 (KJV)

Enoch explicitly refers to the *nephilim* as "evil spirits" which proceed from men, whose "beginning and primal origin" is the Watchers (15:8-10). Historians and serious Bible scholars alike typically disregard *Enoch* as pseudepigrapha without accounting for the fact that it is not meant to be taken literally as an autobiographical account of the historical Enoch. On the contrary, the fact that it references the "fragment of Noah" in chapter 6 proves that it was understood to have been citing the same source as was cited in Genesis 6, rather than antedating Genesis. 'Enoch' (*hanok* in Hebrew), in fact, simply means 'initiated (one),' and it says that his "eyes were opened by God" right at the beginning.

Enoch was clearly written by a 1st century Christian convert, as evident by the detailed prophecies concerning Yahshuah. The context of the citing of the Fragment of Noah makes it clear that there is actually a historical account of the events concerning the Flood written from the first person, so the argument that it is pseudepigrapha is not without reason, but rejecting it for this reason without considering that it is a parable is unreasonable. For all we know, the author was Yahshuah himself. The point of citing the Fragment of Noah is to proclaim that the wicked will be judged and the righteous will be saved in the End Times; that it is indeed a parable and a prophecy for the End Times is plainly evident in the opening statements.

The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed. And he took up his parable and said—Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come. 1 Enoch 1:1-3

Following this, chapters 2 to 5 appeal to recognition of God's ordinances from the natural environment, which we are obligated to recognize as being highly indicative of the world view of the early Christians. Chapter 5 says the world failed to heed the call, but that the Elect would, and would not sin, and that they would live out their full number of days, as their ancestors did before the days of Noah. This all takes place before the citation of the Fragment of Noah, which includes the descent of the Watchers and God's response.

The prophecy attributed to God at the end of his monologue against the Watchers makes the vegetarian ethic of Christianity abundantly clear. This also shows the meaning of God's

command not to harm the “wine and oil” in Revelation 6:6, from which we draw the conclusion that organic farming does not produce the plagues described in that book. Notice the heavy use of agricultural terms to reinforce that this is not just a meaningless parable, but that it has certain real-life applications which literally define some as righteous and others as wicked.

“And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever. And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.” 1 Enoch 10:18-11:2

Other parallels with Revelation are immediately apparent. While *Enoch* makes a greater effort to hide it, the essential reason behind the plagues and the judgment of sinners similarly depicted in Revelation is also apparent.

And in those days shall the earth also give back that which has been entrusted to it, and Sheol also shall give back that which it has received, and hell shall give back that which it owes. And he shall choose the righteous and holy from among them, for the day has drawn nigh that they should be saved. And the Elect One shall in those days sit on My throne, and his mouth shall pour forth all the secrets of wisdom and counsel, for the Lord of Spirits has given (them) to him and has glorified him. 1 Enoch 51:1-3

And I saw a great white throne and Him who was sitting on it, from whose face the earth and the heaven fled away, and no place was found for them. And I saw the dead, small and great, standing before the throne, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged from what was written in the books, according to their works. And the sea gave up the dead who were in it, and death and the grave gave up the dead who were in them. And they were judged, each one according to his works. Revelation 20:11-13

And a command has gone forth from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers—the most secret ones—and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth. 1 Enoch 65:6

Scholars think they are clever enough to discern the meaning of these prophecies without the spirit of prophecy. They suppose that there is a retroactively applied historical presentation, which is utterly useless to any student of history, without recognizing the fact that the whole book is deliberately intended to mislead whoever does not have the “eyes” to see its meaning, as it is to be analogous with the End Times. Nor does this apply to *Enoch* only, but to all of the

Enochian literature which permeates the base of 1st century Christian Scripture, including the Bible.

At the same time as there has been a widespread falling away from what has become the unworkable and dogmatic teachings of varying established religions and political orders, there would appear to be a corresponding and gradual dawning within the minds of men and women across the world that some glimmer in the nature of essential truth still shines from the core teachings of these ancient systems. Many rightly feel they want to know more of what may lie hidden behind the veil of confusion and misdirection that obviously and undeniably bears such a high degree of influence upon not only their lives, but also on the directions taken by their societies as a whole down through the ages. Many genuinely express concern as to where these inherited systems of belief are leading both individuals and societies as a whole and, more importantly, where they will take us in the future, should we have one. ...

The prophetic and parabolic works of Enoch are not to be interpreted according to what you might subjectively wish to consider them to be and, as indicated at the outset, you will most likely not fully understand them in their entirety, as they contain a mixture of both prophecy and parable. Both these facets will speak to your mind in accordance with your ability to reason, and also to the willingness of your mind to rise up to understanding the teachings of The Way.

If you the reader are able to learn anything from these texts that are set before you, it is imperative that you realise that belief systems are taught modes of thought and behaviour, and they are therefore designed so that the populace at large will blindly and unwittingly accept a false image of what is deemed desirable by the powers that be. Many such ideas and concepts have been taught as fact, yet such things are promoted in the absence of truth, fact, or transparent explanation. Therefore, these taught beliefs are contrary to actual facts and truths, which are obvious, and therefore require no false interpretation. It is essential, therefore, that an open mind be kept; and that what Enoch has to say does not become clouded by blindness of mind and faulted leanings. Robert George Crosbie⁴⁵⁹

This is how one scholar describes the Enochian literature in particular, of which *Enoch* (or 1 Enoch) is a major part. As it is highly symbolic, the evidence of misinterpretation by the unwitting fools with letters after their names is even more abundant in this tradition than it is in the Bible. The prophecy concerning the rebuilding of Solomon's Temple in chapter 89, for example, is interpreted as a *post hoc* reference to the construction of Zerubabbel's Temple, yet it is clearly no less a prophecy against "Christians" who do not have the sense to see that animal flesh is not food for humans, and that sacrifices consisting of the same are not at all acceptable to God.

And they began again to build as before, and they reared up that tower, and it was named the high tower; and they began again to place a table before the tower, but all the bread on it was polluted and not pure. And as touching all this the eyes of those sheep were blinded so that they saw not, and (the eyes of) their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them. 1 Enoch 89:73-74

The fact that *Enoch* regards the offspring of the Watchers as being possessed by evil spirits is also clear from the text. Not only that, but it demonstrates that the early Christians regarded sacrifices as being made to demons, which Paul affirms in one of his epistles. (We will discuss this later.) As for the "demons" themselves, one curious passage shows that it is not

meant for anyone reading the text to understand what is happening if they do not understand the meaning of the parable, a fact which applies to everyone who summarily dismisses *Enoch* as non-canonical.

Then I said: “For what sin are they bound, and on what account have they been cast in hither?” Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: “Enoch, why dost thou ask, and why art thou eager for the truth?” 1 Enoch 21:4-5

As stated above, *Enoch* prophesies that the *nephilim* will be raised during the End Times. Several Bible passages (e.g., Joel 2, Isaiah 13) indicate the same, and even make a link to Babel/Babylon as some sort of stargate or inter-dimensional portal, though with less exact descriptions than the ones given in *Enoch*. We already know that this process is well under way, and meeting no real opposition. The implication is clear: the end is upon us, and the Illuminati have been laying the groundwork for the *nephilim* to have as much of the human race as possible in their possession.

We know that the pathological effects of IGF-1 are Nature’s response to sin; what is not so plainly evident is that they are the specific response to the Sin of Sins, or the genetic manipulation of the Watchers upon Earth’s myriad species. In other words, insulin-like growth factors are God’s mechanism for killing off those who are disobedient to his rule for our dietary standards (or rather, for murdering multitudes of innocents). The fact that growth hormones are even responsible for all disease (and especially tumor growths) was apparently not even known until Monsanto began its quest to complete the work of the Watchers, but by now it ought to be common knowledge, as Monsanto’s treachery has made it a household name, and it was the Monsanto-engineered recombinant bovine growth hormone (rBGH, also called recombinant bovine somatotropin, or rBST) which led to the genetic engineering of all the plant foods which has transpired since the early 1990s.

Monsanto’s rBST drug is so controversial that it is banned (and therefore milk produced by cows treated with it is banned) in Canada, Australia, New Zealand, Japan, Israel and all 27 European Union nations.⁴⁶⁰ Yet most people have no idea why that even is, apart from a vague notion that genetically engineered foods are unsafe and that the American government is in bed with Monsanto, which is an evil corporation that takes no thought in what is in mankind’s best interest. The blind hatred of Monsanto which has become typical is by no means unwarranted, but few people really know what is going on behind the scenes of government in America, because the mainstream media have been instructed to impose a blackout on reporting on it. For example, Fox fired a team of TV reporters just for breaking the silence about rBST’s well-documented cancer associations.⁴⁶¹ Many underground/alternative news reporters have a good idea that Monsanto deserves their attention, but they only seem to interpret everything as a financially-motivated collusion or even conflict of interests, without seeing the big picture. The Liberty Beacon, for example, in reporting the latest scandal (the US Department of Justice’s silent closing of its three-year “investigation” into Monsanto’s anti-trust law violations), incredibly contends that Monsanto “outfoxed the Obama Administration,”⁴⁶² as though such collusion does not even exist.

For the sake of brevity, we will not get into the details of the conspiracy which has put Monsanto in control of the federal government of the United States, because ultimately the only reason this was even allowed to happen is that both corporations were controlled by the same men since their respective beginnings, and Monsanto’s role has simply been as a change agent.

Had it not been Monsanto, it would have been some other organization. We will say this, however: Monsanto is the bridge between the executive branch of the American government, the major financial powers behind it, and the civilian contractors originally charged with developing the world's first nuclear weapons and then reassigned to reverse engineer previously unknown technologies from the crashed UFO so famously recovered near Roswell, New Mexico in 1947. The implications of this ought to be sufficient to dispel any belief that Monsanto is just a corporation competing with others in the free market, and that the trend of developing new ways to destroy the earth is of a strictly terrestrial and anthropogenic design and origin.

The man who blew the lid off the rBGH conspiracy is Robert Cohen, author of the book we borrowed from in Chapter 2. Cohen's main concerns are essentially twofold: that milk is poisonous, and that rBGH never should have passed FDA approval. We have covered the main thrust of the argument to establish the first concern; the second is more specific to genetically modified milk, and by default, all genetically modified foods, due to the implications of the FDA's scandalous role in forcing known carcinogens into the world's food supply, when it is actually tasked with preventing the very same thing.

In our rush and excitement to get rbST to market, sloppy research was tolerated. When laboratory animals became sick, the incriminating data were hidden. When people like myself requested specific data proving laboratory animals get cancer from rbST, the government, in its great display of bureaucratic strength, did not allow such data to be released. Robert Cohen⁴⁶³

Monsanto's recombinant BST has a freak amino acid which was created during its production and then hidden from the public by Monsanto's decision to refer to it as the amino acid lysine. A single amino acid difference like this can result in hundreds of known diseases, including sickle cell anemia and certain forms of dementia.⁴⁶⁴ During the application process, FDA buried the evidence that inadvertently proved beyond a reasonable doubt that (untreated) BST itself causes tumors to develop. Every animal treated with rBGH got cancer in one study, which the FDA later refused to release in spite of publishing its conclusion that rBGH is safe based solely on these data in a prestigious peer-review journal, and in spite of Freedom of Information Act requests.⁴⁶⁵

One major concern over rBGH is that it causes mastitis, a condition of ulcerations and sores on cows' udders, resulting in pus in the milk, which increases the already dangerous bacteria cell count.⁴⁶⁶ This requires enormous doses of antibiotics, for which reason 95% of dairy farmers in America (who, as we have seen, do not even care about the cows' health, and were motivated only by economic incentives) initially refused to inject their cows with rBGH.⁴⁶⁷ Cohen seems to suggest that, at the time of his writing, there were 9 antibiotics not approved by FDA for use on lactating cows that were being regularly administered. Elaborating on this point, he says that authorities only test 4 of the 82 drugs approved for use as antibiotics on lactating dairy cows, and that more than 50% of the samples tested by FDA were positive on (illicit) drug traces.⁴⁶⁸

Raw milk advocates invariably cite Monsanto's recombinant BST as the chief reason for the use of antibiotics on dairy cows in their attempts to establish the presumed safety of raw milk in its stead. This is indeed the main cause of antibiotic use on treated cows, because it makes them sick (to say nothing of the humans who drink the contaminated milk), but it ignores that the reason for the need of the antibiotics is that the cows are sick, not that they are treated with rBGH, and that cow milk by itself causes humans to be sick, apart from rBGH treatment. These

cows are already sick: *the large majority* have the bovine leukemia virus, which is killed by pasteurization, so the pasteurized, rBGH-treated milk is *much* safer than organic, raw milk. The point here is that neither is safe, obviously, and that the raw milk advocates are using a valid argument to establish a false premise and ignore the more important factors contributing to the adverse health effects of drinking cow milk.

We know that the key factors in cancer growth and proliferation are IGF-1 and certain proteins, especially caseins and the essential amino acid methionine. rBGH increases levels of IGF-1,⁴⁶⁹ and this is exactly the reason for its administration, but it only *increases* the amount of IGF-1 that cows produce in milk, and only by about 20 to 25% of the normal rate. It is the milk itself, rather than any drugs that are added to it, that causes cancer, and the growth factors which cause it to grow and spread—a fact which is only *slightly* truer of processed milk, and that also assumes that the homogenization and pasteurization processes do not offset this factor by breaking down a significant enough percentage of the growth factor molecules.

So anyone who wishes to argue that rBGH-treated milk is unsafe for human consumption first needs to recognize that the reason it is unsafe is that it is *milk*, and that *milk* is unsafe, otherwise his argument will fall apart, or it will only pertain to the presence of antibiotics, which actually make treated milk relatively safer than it would be otherwise (except that long-term exposure to antibiotics also makes one immune to their effects, so greater doses are necessary to produce the same results). Also, anyone who thinks that “organic” milk is free of contaminants is fooling himself, and trusts the USDA, the FDA and the farmers who are producing it far too much. Even the idea of organic *produce* is basically wishful thinking, unless you are growing it yourself in an indoor, tightly-controlled environment. Still, to say nothing of vegans, vegetarians have only half the levels of breast milk contamination from pesticides as omnivores,⁴⁷⁰ so cutting meat out of one’s diet is as essential to eliminating pesticides as cutting out dairy is.

All that said, rBGH is what brought genetically modified foods into the public consciousness and made possible the trend to artificially turn wholesome foods into aberrations which cause long-term disease and premature death. Monsanto submitted its first rBGH application to the FDA in 1988. Before then, there were no genetically modified foods in the global food market; now, most of the foods available in Western supermarkets have been genetically modified. So the story of how this came to be is a good indicator of what the agenda behind all the Monsanto hype is really all about.

Veterinary scientist Richard Burroughs was one of the FDA employees tasked with the rBGH review. He was fired for rocking the boat and later went on record saying “FDA has become an extension of the drug industry.”⁴⁷¹ Monsanto was not about to let its product die; rBGH was a \$500 million investment.⁴⁷² Burroughs was assaulted by a security guard on his last day at FDA and had to be taken to the hospital due to ripped tendons, under arrest. He was charged with animal cruelty—an obvious attempt to destroy his reputation as a veterinarian, and an obvious lie, considering that the conflict had stemmed from his attempts to impose animal safety standards on Monsanto/FDA tests.⁴⁷³

Meanwhile, Monsanto’s attorney Michael Taylor sorely lacked any sort of scientific credentials whatsoever, but was nevertheless hired on at FDA to do little more than promote rBGH. He then went on to become the acting undersecretary of food safety at USDA and then executive assistant to the FDA commissioner.⁴⁷⁴ As further evidence of the existing corruption

prior to these appointments, Taylor replaced Michael Espy at USDA because the latter had resigned in disgrace after it came to light that he had taken bribes from meat producers.⁴⁷⁵

The reason for the move was quite simple: Monsanto sent Taylor to FDA to oversee the rBGH approval process.⁴⁷⁶ This approval was a tricky matter, because the US Congress had added a revision to its Pure Food and Drug Act in 1958, called the Food Additives Amendment (a.k.a. the Delaney Clause), which required that food additives be approved by FDA before being added to foods. The clause stipulated that no additive was to be deemed safe (i.e. approved for use) by FDA if it had been shown to cause cancer in laboratory animals, such as Burroughs had observed and tried to warn the public about. Monsanto already knew for certain that rBGH was causing cancer at least as far back as 1988, and was trying to repeal this amendment through subversive influence and political bribes.

While he was still Monsanto's lawyer, and just before moving over to FDA, Taylor wrote against the Delaney Clause and was published in the *Journal of the American College of Toxicology* even though he was a lawyer writing up his opinion on the legalization of cancer-causing drugs, not a scientist writing up a report of any scientific findings. His argument against the Delaney Clause essentially amounts to his opinion that cancer—yes, *cancer*—is a “truly trivial matter,” and therefore should not be a factor in government regulatory practices.⁴⁷⁷ Of course, the American people were never consulted as to whether they regard cancer as a “truly trivial matter” before any kind of decision was reached, because we all know what kind of feedback would have been given to such an inquiry.

Taylor effectively did away with the Delaney Clause at FDA, and his policy was formalized by HR1627, the Food Policy Protection Act, in August 1996.⁴⁷⁸ After rBGH's approval (after he went to FDA), his firm King & Spalding represented Monsanto in suits against companies that labeled their milk “rBGH free” in an attempt to put a legal ban on implicitly advising consumers to stay away from genetically modified foods. King & Spalding sent Taylor's own guidelines to those companies when threatening suits while he was at FDA.⁴⁷⁹

The grassroots initiative to force rBGH-treated milk to be labeled thus shot down, Monsanto was free to release its other abominations onto the public with the goal of creating a global food monopoly by forcing farmers to buy its own nonrenewable seeds, just like John D. Rockefeller bullied his competitors in the oil industry to gain a monopoly and become the world's first billionaire. Right after rBGH was approved, Monsanto purchased Calgene, a biotech company that owned the patents to the new genetically modified tomato gene, the world's first officially GM food that hit stores in 1994. In late 1996/early 1997 Monsanto's GM soybeans, corn and wheat began to find their way into America's foods.

According to FDA, the decision to not require product labeling of genetically modified foods was made because it would hurt Monsanto financially. In reality, FDA did not want to allow anyone to prove that the data disproving rBGH's carcinogenic effects had been created out of thin air and then deliberately manipulated in the Monsanto/FDA report, as it would have come to light that milk itself, especially rBGH-treated milk, and that GM foods in general are extremely detrimental to human health. What this means is that the FDA had deliberately betrayed the American people and the world in general for a bribe and was not going to allow Monsanto or itself to be held accountable for its crime against humanity.⁴⁸⁰

Despite numerous grassroots attempts and even a (failed) referendum in California, no government consideration has been given to mandatory labeling of GM foods since rBGH's

approval. Simply releasing the data which proves that the government is formally charged with *banning* these foods as illicit substances would “hurt the company financially.” Meanwhile, Monsanto has thrived so much, financially, due to this betrayal, that it has been charged by concerned congressmen with violations of anti-trust legislation, and wields enough power in the executive branch to have Congressional investigations stopped. For example, during the approval process, the Government Accounting Office (GAO) investigation of rBGH was thwarted by Monsanto’s refusal to make their data available to GAO well before FDA approved it,⁴⁸¹ and several Congressmen were bribed to ensure the approval.⁴⁸² Since the formal approval, FDA has cited the GAO’s failure to produce charges against itself (on account of its failure to release the data) in order to deny all attempts to have the data released either to GAO (representing Congress) or to the public (under the terms of the Freedom of Information Act) and told investigative journalists that it would never be released.

However, we do not need the data to know what is going on and lay charges against these wicked men, because God’s law is higher than Man’s law, and based on truth and revelation rather than conspiracy and malfeasance. In truth, the initiative to push rBGH on the public came right from the top of the hierarchy of world governance, and the facts indicting the FDA and Monsanto in colluding in this conspiracy cannot be hidden. The fact that the FDA-submitted report which was used to justify the decision to push it through used data from Searle and other Monsanto-funded research is all a reasonable person should need to know that the American government is entirely corrupt and complicit in the intentional, belligerent destruction of the earth and its myriad species.

Searle had been run by Donald Rumsfeld, the perennial government magnate in charge of overseeing the development and application of experimental vaccines, illegal biological weapons, and financial kickbacks of political arbitrage in general, especially where it has concerned fabricating health scares in order to award multi-billion dollar no-bid government contracts to the vaccine companies he has been affiliated with. Rumsfeld was in charge of Searle from 1977 to 1985, as CEO and then President. During this time, Robert Shapiro was brought in as a general counsel (1979) for Searle, and then became CEO and Chairman (1982) of Searle’s NutraSweet (a.k.a. aspartame) subsidiary, which served the purpose of getting NutraSweet’s FDA approval in 1983. Monsanto then acquired Searle in 1985, making Rumsfeld about \$12 million richer, effectively establishing both its control of the neo-conservative faction of the American government, and its monopoly over the death-inducing chemical additives in the American food supply.

Robert Shapiro is the son of Moses Shapiro, President (1960), Vice-Chairman (1968) and Chairman (1969-1975) of General Instrument, the company tasked with developing the “Mark of the Beast” RFID chips under his direction. Robert ran his father’s company from 1972 to 1979 as Vice-President before coming over to Searle to work on NutraSweet’s approval with Rumsfeld. He went on to become Vice-President (1990), President (1993) and CEO (1995-2000) of Monsanto during the most critical phases of the conspiracy. Rumsfeld became Chairman of General Instrument in 1990 and served in that capacity until 1993 before moving back into vaccine and biological weapons development, and then back into government as Secretary of Defense.

Based just on this, the early influence of Monsanto on the executive branch of the government’s approval of genetically modified foods, and the conflict of interest in FDA’s decision to publish no other sources than vague references to data acquired by Searle should both

be self-evident. Moreover, the data were never even released to the public, or for peer review, though they were published in a peer review journal. The data in question are just numbers in a chart showing the organ sizes of rats in a study. These numbers remain a “trade secret” according to FDA, though they have no significance pertaining to the chemical composition of the product which could lead to development of similar products by competitors, and although they were used to justify approval for the drug (meaning it is a matter of public record, without which there is no justification), and could only possibly harm the company financially by demonstrating that the drug causes cancer, which means the FDA was obligated by its own charter not to approve it.⁴⁸³

The study in question demonstrated that growth hormones in general are responsible for cancer growth and that milk can cause tumors to develop and even kill rats very rapidly (under 6 months). Alanyn porcine GH-treated rats showed increase in heart and liver weights, decrease in brain weight, increase in adrenal and kidney weights and decrease in testicular weights in males and increase in spleen weight and decrease in ovary weight in females. Rats in the high dose group showed increase in kidney weight, decrease in brain weight, decrease in testicular weight (males) and spleen weight (females). (Basically, it destroys your brain first, then your reproductive organs, then your kidneys and spleen—necessary for fighting off the disease—and then your heart and liver, in that order.) Oral ingestion of IGF-1 has noticeable effects on rats’ blood filtration organs *within one week of administration*—never mind that the effects are more pronounced in humans, whose bodies are already adapted to BGH because it is the exact same chain of amino acids as the growth hormone in humans.

In reality, FDA simply lied about the data, and that is why it will not be released. FDA said it was a 90-day study, but it was actually a 180-day study.⁴⁸⁴ (Think about this. Even supposing you did not develop cancerous tumors in the first three months of drinking milk, would you drink it knowing that you would within the first six months? That is the difference between the results of the 90-day study and those of the 90-day reverse study.) The most prestigious American medical journal, *JAMA*, endorsed the FDA article 2 days before it was published, as did *Science News* the day after it was published, a fact which clearly demonstrates the political bias of a calculated release intended to curb any kind of oppositional response. (No scientist in his right mind will argue with a *JAMA* endorsement, as it will likely be the last act of his career.) The writers of *JAMA*’s endorsing article had already worked for Monsanto dozens of times, and had even previously collaborated on an article on the influence of rBGH on general milk composition; Monsanto paid a “consulting fee” (a bribe).⁴⁸⁵

Cohen’s investigation into the particulars of the FDA report revealed that Monsanto scientists tried to destroy BST by pasteurization, and scandalously fixed the controls of the experiment to suit their agenda, but when the data proved to work against their agenda anyway, they simply lied about it. The FDA, knowing full well that it was committing fraud, buried the evidence and reported, “It has also been determined that at least 90% of bGH activity is destroyed upon pasteurization of milk. Therefore, bGH residues do not present a human food safety concern.” This lie was obviously motivated by the conclusion, for if the data were to speak for themselves, then the conclusion would be that bGH residues are very much a food safety concern, meaning the FDA was obligated by federal law and its own charter not to approve rBGH, and, in fact, to also remove milk in general (even pasteurized milk) from store shelves.

Consequently, Monsanto’s top scientists (especially Margaret Miller) were hired by FDA to review their own report—a serious felony, as well as a matter of blatant scientific fraud and

conflict of interests—and to prevent anyone else from exposing the fraud.⁴⁸⁶ While at FDA, Margaret Miller arbitrarily changed the government’s tolerance of antibiotics in milk from 1 part per 100 million to 1 part per 1 million (a 10,000% increase, with no stated reason whatsoever), obviously in order to quell concerns about the health effects of treated milk. This was after she had witnessed rBGH-treated cows develop mastitis while at Monsanto. Meanwhile, the Centers for Disease Control have issued memorandums alerting Americans that antibiotics no longer seem to work.⁴⁸⁷

That rBGH only brought the carcinogenic effect of the public milk supply to light, rather than creating it, is perfectly evidenced by the laboratory studies. FDA and Monsanto say that bST-treated cows contain immunoreactive bST at a level that is not different from that found in control cows. The “sustainable” animal farming crowd says that the difference between treated cows and “organic grass-fed” cows is all that matters. In fact, both views are entirely fraudulent: the difference is perhaps 26% more from treated cows,⁴⁸⁸ which is significant, but certainly not even close to enough to argue that “organic” milk is safe for human consumption if treated milk is not, apart from the matter of added pus and antibiotics. At most, the difference is consuming five parts of a known carcinogen instead of four, when the legal precedent necessarily requires a ban on the substance altogether.

Miller’s own study showed an increase of IGF-1 from rBGH-treated cows at 71% (primiparous) and 47% (multiparous).⁴⁸⁹ (The discrepancy between this high number and lower-end results from other studies may be accounted for in the fact that Monsanto needed to convince farmers that rBGH actually works in order to sell it. Either way, the highest observed range limit at the time of rBGH’s approval was 78%, and the average is about 25%.) Even the abstract of the report says rBGH-treated milk contains higher concentrations of IGF-1. In spite of this, Monsanto/FDA still found reason to claim that “rBGH treatment appears to have no significant impact on the nutritional quality of milk.”⁴⁹⁰

The report refutes all contradictory evidence by declaring that “These findings in the oral groups are considered contradictory in terms of effects of IGFs on growth indices [those that were obliquely referenced but hidden from the public as “trade secrets”] and are therefore considered to be sporadic results.”⁴⁹¹ In one place, the very next line after the statement that oral rBST administration has “no effect” says, “Body weights of male rats given the high dose of rIGF-1 by oral gavage showed a statistically significant increase. However, this increase was considered incidental.”⁴⁹² In other words, there *was* an observed effect, but it was considered to contradict their pre-established conclusion, therefore they threw out the data.

The conclusion of this grossly unscientific procedure is to declare that the bovine growth hormone (the actual cancer agent—remember, rBGH treatment only *increases the amount* of it) is biologically inactive in humans,⁴⁹³ meaning that it does not have the same effect on growth as the human growth hormone does. However, the hormone is *exactly the same* between the two species, which necessarily means that the human growth hormone is also biologically inactive in humans if the bovine growth hormone is. We might infer from this reasoning that BGH is also inactive in cows, and that, by implication, all growth hormones are biologically inactive in the species which produce them to make their offspring grow quickly. As absurd as that is, it is the inevitable conclusion of this reasoning, and it is the position which the FDA has formally espoused in order to provide its only pseudo-scientific basis for the presumed safety of milk (not *treated* milk—*milk*). The basis for the presumption of safety for rBGH-treated milk in particular is the false notion that growth hormones are destroyed by stomach acids.⁴⁹⁴ (This is false because

of the change in stomach pH by the milk from highly acidic to almost neutral. Milk is 87% water, which means the stomach acids are neutralized at the same time as the acids in the milk are imbibed. This is also one of the main reasons you should not eat and drink at the same time—it is bad for digestion. However, the protection of the milkfat molecules is also facilitated by homogenization, as we have discussed in Chapter 2.)

Based on these horrendously unscrupulous findings, the World Health Organization (WHO) determined in June 1992 that, “after somidobove (rbST) injection, mean IGF-1 levels in the treated animals are always higher than those found in the controls.” Yet just eight pages later, in order to establish the already presumed safety of this drug, the same WHO report goes on to say, “The most definitive and comprehensive studies demonstrate that IGF-1 concentrations are not altered after rbST treatment.”⁴⁹⁵ This demonstrates how easily the world’s population has been hoodwinked into accepting GM foods, based on nothing more than “science” that is so bad that a layman can point out the flaws and self-contradictions, which reek of conspiracy as much as they do of lies.

To put it simply, if cancer kills, then so does milk, and so does meat. The agricultural-political establishment knows this all too well, but had already decided to kill us all *before* it came to their attention. This is the reason for the ongoing cover-up.

In their summary, FDA made eight major errors:

- 1) *Bovine GH is biologically inactive in humans.*
Actions of bovine GH are mediated by IGF-1 and the IGF-1 receptor. IGF-1 is identical in humans and cows. FDA could also conclude that bovine GH is inactive in cows because there are no such receptors in the mammary tissues of cows.
- 2) *It is unlikely that fragments of bGH could reach the gastrointestinal tract.*
Milk acts as an enzyme inhibitor. Milk buffers gastric pH from a normal 1.8 to a 6.0. At 6, growth hormones are not broken down.
- 3) *No oral activity was found when bGH was administered orally to rats.*
Here’s What FDA Calls Evidence Contrary to Their Opinions:
 - A) INCIDENTAL FINDINGS
 - B) NO SIGNIFICANT INCREASE
 - C) BIOLOGICALLY INSIGNIFICANT
 - D) SPORADIC RESULTS
 - E) NOT TREATMENT RELATED
- 4) *No significant increase in milk concentrations of bGH occur after cows are treated with rbGH.*
A 26 percent increase was reported!
- 5) *90% of bGH in milk is destroyed after milk is pasteurized.*
Milk was heated for 30 minutes at a temperature reserved for a 15-second treatment and 82 percent of the bGH survived! Only 18 percent of the bGH was destroyed, yet this lie became the foundation of bGH approval.
- 6) *rbGH treatment appears to have no significant impact on the nutritional quality of milk.*
The most powerful growth hormone in the human body, IGF-1, is the same as bovine IGF-1. Milk drinkers ingest enormous amounts of this hormone. Milk treated with the new genetically engineered hormone always contains increased levels of IGF-1.
- 7) *An increase in growth factors in rbGH-treated milk was unlikely to present any human food safety concerns.*

These growth factors survive digestion.

8) *IGF-1 is not orally active in rats.*

Research indicates otherwise. Laboratory rats were fed IGF-1 which was naturally destroyed by digestive processes. In milk, protected by casein and the buffering effect which milk has upon stomach acid, IGF-1 survived and has been shown to be active.

Robert Cohen⁴⁹⁶

All this goes to show why it is not enough to be a vegetarian, and how aberrant every non-vegan diet is from God's law. At this point it hardly even matters whether people are eating swarming creatures and cultured recombinant fecal bacteria which the Law has declared unclean (Leviticus 11:41-43), because they have their hearts set on sin and put more trust in the openly corrupt governments of the world than they do in God. Just look at how widespread the ideology of political Zionism (i.e. the Abomination of Desolation) is among Christians. One article⁴⁹⁷ from Chabad demonstrates just how obstinate and far-removed from God's intent the Jews who authorized Zionism really are, even beyond the articles we examined in Chapter 1, if that is even possible. This time we have added our own comments in brackets.

Question: Are you really planning to re-initiate animal sacrifices in the Temple?

Answer: In our prayers, for the past 2,000 years, we've been asking for G-d to let us rebuild that Temple so that we can start doing those sacrifices, just like He asked us to. So there's got to be something deep going on here, more than meets the eye.

Q: Charity, prayer, study ... all those I can understand. But why on earth would G-d want us to burn animals on an altar?

A: Now, don't get the idea that you're the first one to have difficulty with this. It's one of those things that if it doesn't puzzle you, you just haven't gotten the facts straight. I think we need to look at this from a very different perspective to make sense of it.

Q: If the whole point was to wean the people off sacrificial cultism, then it was good for then. But why should we be praying for it to return? Sure, it's cool to have a central place for prayer and meditation ... but why the butcher shop?

A: The main act of a sacrifice was not the physical act of slaughtering an animal. You understand that the sacrificial service was principally a spiritual one.

Q: In what way?

A: Well, for one thing, when a person brought a sacrifice, his mental focus was crucial. If his mind was not focused on the correct meaning and intent of the sacrifice, the whole thing could be deemed useless, or worse.

Q: What sort of meanings?

A: Well, if it was being brought to atone for some inadvertent sin, he had to have in mind some remorse over what had happened. But it went far beyond that: The priests would focus their minds on the higher spiritual spheres, according to esoteric traditions. That explains why they had the Levites singing and the musicians playing. After all, if it was all just a grand barbecue, what need was there for inspirational music? [The music was to drown out the screams of the

dying victims, as we have discussed in Chapter 8.] Rather, it was a deep spiritual experience for all involved. You went away truly elevated.

Q: Okay, I can see the experiential quality of it all ... but I think we could get the elevation without the blood and guts.

A: Well, in fact, today our prayers are in place of the sacrifices. [Indeed, prayers are better because they circumvent the otherwise pointless ritual. Needless to say, the ritual can only get in the way of anything that God would want and detract from it, especially considering that he does not listen to the prayers of sinners, and killing and eating meat are clearly sins that aggravate him more than others. See Isaiah 1:15-16.] So the principal aspect of the sacrifices was never terminated. Just the outer aspects that the Torah [i.e., polishing the outside of the cup while ignoring the whole point of what polishing is for] also demands, those are temporarily suspended. [Who said it was temporarily suspended? This assumption certainly has no basis in Scripture. In fact, in the New Testament, Yahshuah is depicted as having come to abolish it altogether, forever.]

Q: So, if we can have the spiritual experience without dicing meat on the altar, why go back to it?

A: So we need to come to a deeper understanding of what the sacrifices and the Temple are all about. ... We have to realize there's a whole other dimension here that we don't see. From that dimension, everything makes sense.

Q: Whose dimension is that?

A: Well, there are higher planes of reality than our own. Spiritual realms. And beyond. There's a whole chain of worlds working down from the plane of the infinite light until arriving at us and our little physical cosmos down here.

Q: Kabbalah stuff.

A: It's in the Talmud, too—lots of details in tractate Chagigah about the seven heavens, etc.

Q: So, with sacrifices . . .

A: Rabbi Isaac Luria, the Arizal, explains that the sacrifices were a way of elevating the matter and vitality of this world up to a higher plane.

Q: You know, I read a story about some tzaddik who would meditate and carry his consciousness up to higher places.

A: Actually, anytime someone meditates and prays with focus, he or she is doing that, to some small degree.

Q: So we're back to square one: Who needs the barbecue?

A: Because that elevates only the human soul. The human soul has many layers. The G-dly. The rational. The animal within. The sacrifices in the Temple elevated those, plus a whole real animal. It touched not just the spirit, but the body as well. [So, basically, according to this logic, the whole point of the Law is mindless repetition of animalistic rituals.]

Q: Let me get this straight: you're saying that what prayer accomplishes on a spiritual level, the sacrifices accomplished with the physical world? You're saying that the Temple was a sort of transformer, to beam up physical stuff into the spiritual realms?

A: You're getting it. That's why the space of the Temple was so important. You know that there is a tradition that the place where the altar of the Temple stood, that was the place from which Adam was formed. Cain and Abel made their sacrifices there. Noah made his sacrifices there after the flood. The binding of Isaac took place there ...

Q: So, why did they all have to use that spot? What's so special about it?

A: It's the spot where Jacob had his dream about the ladder and the angels going up and down. He said, "This is the gateway to heaven!" [This rabbi clearly has no idea what he is talking about. Jacob called the place where this happened *beth el*, which means 'House of God.' By this logic, it was the fact that Jacob had a miraculous vision which involved angels ascending and descending for which the place was called "gate of heaven"—*not* the fact that he had built an altar there. Either way, the location of Jacob's Ladder was Bethel, not Jerusalem, so the rabbi invalidates his own argument by mentioning it here. See Genesis 28:10-19.]

Q: Hmmm. You mean like what we call in 'Net jargon a portal.

A: Right. Or a transformer. The interface between the physical and the spiritual. That's what the rabbis [i.e. God doesn't say, some spiteful Jews said] mean when they say that when G-d went about creating this world, the place he started from was the place of the Temple Mount. So, you'll say, there was no space when G-d started creating the world. But what they mean is that this is the first link from the higher worlds to this world. That's where "above" stops and "below" begins. Heaven to Earth. And so, that's where the transmission line between the two is situated. The portal.

Q: What happens when all this meat and wine gets up there?

A: Obviously, it's no longer a chewy steak when it's in a spiritual domain. But we are physical beings, so we can't really imagine what spiritual roast beef looks like. [how about spiritual bread?, you know like the word which you have forsaken?] But there are conscious beings that have no physical bodies, and they are on the receiving end of all this.

Q: You mean angels?

A: That's what they're called in English. ... Ramban (Nachmanides) says that our souls are more closely related to the angels than to the animals. After all, human beings live principally in a world of ideas and abstractions, more so than in the visceral, tangible world. [This rabbi needs to get out more, especially considering that his abstract thinking has evidently done him no good.] ... At any rate, there is no reason not to believe that there is consciousness that is not associated with a physical body. And if we would ask one of those conscious beings whether the Temple sacrifices make sense to him/her/it, it/she/he would likely exclaim that it is one of the few things human beings do that make any sense at all! [This position is diametrically opposed to Scripture, as we will see in the story of Manoah and the angel recorded in Judges 13.] And I bet they're real peeved that it's been stopped all these years. [Except that they were the ones who stopped it, for the express reason that it peeved them a great deal.]

Q: What do they get out of it?

A: According to the Kabbalah, returning energy. [So it's true: demons feed on spiritual energy of death and suffering, which is the whole point of the ritual—at least according to the Kabbalah.]

Q: You mean, like energy bouncing back? What do they need that for? Don't they get enough when it's on its way down?

A: Because the energy they get is only direct energy, filtered down through many steps. We get the final, most condensed creative energy to sustain our existence in this world. [It's called adrenaline, or "fear" if you want to put it that way—it also causes stress and degenerative disease leading to premature death. How this rabbi has managed to infer that it *sustains* our existence in this world is beyond our reckoning.] But, since we are the final stop, we also have the essence of that energy. That's something they can get only when we elevate matters of our world up to theirs. [Why can't they just do it themselves? Why do they need to profane holy ground by murdering an innocent victim and then relishing in the taste of its corpse, calling it a "spiritual" affair? Perhaps these people don't understand anything about things of a spiritual nature.]

Q: You're telling me those angels have a real interest in our sacrifices?

A: They have a real interest in anything good we do. [Sacrifice is not good; it is definitively evil. However, they also have an interest in the evils we do, too, which ought to be a cause for concern to this rabbi. Seeing how it isn't, his logic is hypocritical.] Any mitzvah we do elevates some aspect of the material world—perhaps not to such an extent as the sacrifices. But the sacrifices provide a paradigm to understand what all mitzvahs are really about. ... The Talmud says that whenever a person does a mitzvah, it is only after the Holy One sends His angels to set everything up for him to do it. [So they set it up for us, doing all the work, but they still need us to do it ... ok.] And they complete the job, as well. Often, our entire input is no more than making the conscious decision that yes, I want to do this mitzvah.

Q: So really, all of our mitzvahs happen within this larger, multidimensional context.

A: Which is why so many of them are so hard to understand. [i.e. why it makes absolutely no sense] ... Because we see only the material plane. [Thus he admits that he is without "eyes to see," and the case against his position is closed.]

It should be pretty clear by now that the sin of abomination is the same as the original sin, and that anyone who gives his support to this debauchery is altogether defiant of every aspect of God's Law. Yet we have barely even begun to cover the Bible's position on (against) the eating of flesh, and there is still much more to be said. All of this has merely served to show *why* it takes this position, and how dire the need for a reform of the mainstream Judeo-Christian paradigm is. Given how controversial what we have covered so far is already, all this was necessary.

Christians typically celebrate Jesus' atoning death as the sacrifice to end all sacrifices, but this fails to consider that every single killing of every single animal whose flesh is consumed by humans is a sacrifice to demons. In truth, the real accomplishment of "Christianity" has been to decouple the butchering of animals and feasting on their flesh from any air of religious ritual, thereby allowing it to grow at an unprecedented rate. The unbridled suffering and death which the Watchers never could have accomplished on their own has only been made possible by Christianity. More to the point, the sin of sins would not even be possible without the Christians' support, just as the Antichrist could not sit on his throne without it, and there would be no Abomination of Desolation without it, either. One needs only make a cursory examination of Western history, or pay minimal attention to their views on political Zionism, to realize that it is the Jews and Christians—and *only* the Jews and Christians—who are responsible for the existence of the very things which Yahshuah willingly surrendered his life to warn us about.

[Armageddon] can happen at any time ... Pieces of flesh began to fall from their bones. Their eyeballs began to rot in their sockets. Their internal organs slowly began to turn to mush, and they fell, gushing blood, one after another. Bodies of the dead and dying were piled all over the hills and valleys surrounding Jerusalem. Pat Robertson⁴⁹⁸

Armageddon is a reality, a terrible reality [but] it sets the stage for the introduction of the king, the Lord Jesus, in power and in great glory. ... You know why I'm not worried? I ain't gonna be here. Jerry Falwell⁴⁹⁹

Armageddon is coming. They can sign all the peace treaties they want [in the Middle East]. They don't do any good. There are dark days coming. My Lord, I'm happy about it. [Jesus] is coming again ... I don't care who it troubles. It thrills my soul. Jimmy Swaggart⁵⁰⁰

Chapter 6 - The Law

“Speak to the children of Yisra’el, and say to them, ‘I am יהוה your Elohim. Do not do as they do in the land of Mitsrayim, where you dwelt. And do not do as they do in the land of Kena’an, where I am bringing you, and do not walk in their laws. Do My right-rulings and guard My laws, to walk in them. I am יהוה your Elohim. And you shall guard My laws and My right-rulings, which a man does and lives by them. I am יהוה.’” Leviticus 18:2-5

Those who cling to the supposition that God is okay with people eating animals but also acknowledge that the “moral law” still has some precedence, even if the Law of Moses does not, now have 3 strikes against them: that we were originally given a strictly vegetarian diet, that we have been commanded not to kill, and that we have been commanded not to eat anything with blood in it, with the intent of prohibiting anything that has been genetically modified, which is “all flesh” now, as it was already that way before the Flood. While it is possible to avoid genetically modified plant foods, because the engineering of crops was only started recently by humans, and has not been extended to the full range of available plant foods yet, it is not possible to avoid genetically modified animal foods, because the engineering of animals was carried out by the malicious gods over 5000 years ago and has continued ever since.

Moreover, the only alleged allowance to eat flesh that was ever given by God only has any merit with the understanding that it would have been a temporary necessity for survival (and we dispute the validity of this interpretation emphatically). Even so, it was also the very thing which angered him so much that it caused mankind’s downfall and near-extinction. We do not live in a world where such means are necessary or even beneficial in any way whatsoever; therefore there is no allowance for it, no justification for it, and no reason for it. It is always a sin.

This should suffice to establish the mandate for strict vegetarianism in the Bible. However, some will object that there is no deliberate command in the New Testament to eat only that which is clean—i.e., no blood (not possible), no corruption (“without blemish”—not available since before the Flood, much less in the present age), and kosher/humane slaughter (not possible—oxymoron). Yet the idea that God simply changed his mind about the commands not to eat certain things, or that such rules do not apply to us, though they did to ancient Israel, begs the questions of how Christians can think they have inherited Israel’s legacy and therefore some sort of dispensation of God’s grace, how they can regard everything God says which they happen to agree with as universally applicable for all time when his will is clearly capricious and arbitrary by their logic, and why he ever issued such commands in the first place.

Those who would look to the New Testament for their immutable axiom must allow for it to speak for themselves. What it says is that anyone who would observe the Law is validated (James 1:25), and that anyone who falters on a single point breaks (and is condemned by) the whole of it (James 2:10). Like Jews, most Christians will argue that this means that we should not even try to obey God because our efforts are futile. Can anyone not see that all they are really trying to say is that they just do not care at all about what God wants of them, while invoking God’s Word as their justification? If we let the Bible speak for itself, what we do not find is that eating meat was ever allowed *at all* until “the fear of every living thing is upon you ... they are delivered into your hands.”

“And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground, and on all the fish of the sea—into your hand they have been given.” Genesis 9:2

The Bible uses the same idiom of things being given “into your hand” when speaking of cities and nations being conquered, or people being sold or taken into captivity. When seen in this light, the meaning of Genesis 9:3 becomes a lot clearer, and it becomes apparent that God recognized in Man his utter failure to carry out his function as the steward of his creation, and understood that he was its, and therefore *his*, greatest enemy. Furthermore, there is a scientific basis for this, and it only applies to those who eat meat and dairy—the implication being that the remarks are not directed at vegans! This makes sense if we consider that they were not even delivered to Noah until he was 600 years old, and were made as soon as he apparently ate an animal carcass for both the first and the last time in his long life.

The scientific basis is that animals become afraid of predators when they smell the odor of what they have been eating coming off of them. This certainly applies to human predators as well as any others, whether the humans intend to kill them or not. The animal smells dead animals exuding from the skin, and instinctively go on their guard.

While this may sound like a novel concept, it actually has roots in Scripture—just not any scriptures that Christians or even the Western world as a whole are aware of. Of course, Christians will balk at the notion that Buddhism and Christianity even share anything in common, much less that they both originated as offshoots of the same sect, but it still needs to be said, because it is impossible to fully comprehend one without the aid of the other, and this is one point which is discussed in the Buddhist scriptures but not in the Christian scriptures. We have noted already that the Mahayana sect technically forbids eating meat, but so does the Theravada tradition, though most Buddhists—even monks—are unaware of this. One remarkable passage in the Mahaparinirvana Sutra, the longest and most detailed account of the Buddha’s final teachings in the Pali Canon (and therefore the final authority on Buddhism according to the Theravada tradition), explains that it is impossible to have *maha-maitri* (‘great loving kindness,’ or ‘great compassion,’ i.e. *agape*) for other creatures when they are afraid of you, and that such fear is the tangible product of eating the flesh of other animals. Notice that the allowance was only even made due to the weakness of men, on a provisional basis, in order to get them to begin to be righteous, and that the true adept discerns the intent as to avoid all meat, as we have said about Genesis 9 and the Law of Moses.

Then Maha-Kasyapaika-gotra asked, “If it is very important to uphold the impropriety of meat-eating, would it not then be wrong to give meat to those who do not want meat?” [The question here is whether it is wrong to give meat to monks who do not want it, which by the Buddha’s reckoning should be every Buddhist monk, but clearly the implication extends to forcing one’s own food choices onto others, particularly their own children, who are vegans by nature—whence the practice of carnism ultimately originates.]

[The Buddha replied:] “Excellent, noble son, excellent! You have understood my intention. One who protects the authentic Dharma should not do that. Noble son, henceforth I do not permit my disciples to eat meat. If I have said that [one should view] the country’s alms-food as the flesh of one’s son, how could I permit the eating of meat? I teach that the eating of meat cuts off *maha-maitri*.”

“Blessed One, why did you permit the eating of meat that was blameless in three respects?”

“Because I stipulated these three types of blameless as a provisional basis of training; I now discard them.”

“Blessed One, what was your intention in talking of the ninefold great benefit and the abandoning of the ten types of meat?”

“Because those pronouncements were stipulated to restrict the eating of meat; they are also withdrawn.”

“Blessed One, what was your intention in stating that meat and fish are wholesome foodstuffs?”

“I did not say that meat and fish are wholesome foodstuffs, but I have said that sugar-cane, winter-rice, ordinary rice, wheat, barley, green lentils, black lentils, molasses, sugar, honey, ghee, milk and sesame oil are wholesome foodstuffs. If I have taught that even the various garments for covering the body should be dyed an unattractive color, then how much more so attachment to the taste of meat foods!”

“In that case, does it not follow that the five milk products, sesame, sesame oil, sugar-cane sap, conch-shell, silk and so forth also violate the precepts?”

“Don’t cleave to the views of the Nirgranthas [Jains]! I have imposed the bases of training upon you with a different intention: I stipulate that you should not even eat meat blameless in the three respects. Even those meats other than the ten [previously forbidden] kinds should be abandoned. The meat of corpses should also be abandoned. All creatures sense the odor and are frightened by meat-eaters, no matter if they are moving around or resting. If a person eats asafoetida or garlic, everybody else feels uncomfortable and alienated—whether in a crowd of many people or in the midst of many creatures, they all know that that person has eaten them. Similarly, all creatures can recognize a person who eats meat and, when they catch the odor, they are frightened by the terror of death. Wherever that person roams, the beings in the waters, on dry land or in the sky are frightened. Thinking that they will be killed by that person, they even swoon or die. For these reasons, Bodhisattva-mahasattvas do not eat meat. Even though they may appear to eat meat on account of those to be converted, since they do not actually eat ordinary food, then how much less so meat! Noble son, when many hundreds of years have elapsed after I have gone, there will be no stream-enterers, once-returners, non-returners or arhats. In the age of the Dharma’s decline, there will be monks who preserve the *vinaya* and *abhidharma* and who have a multitude of rituals, but who also look after their physical well-being, who highly esteem various kinds of meat, whose humors are disturbed, who are troubled by hunger and thirst, whose clothing looks a fright, who have robes with splashes of colour like a cowherd or a fowler, who behave like cats, who assert that they are arhats, who are pained by many hurts, whose bodies will be soiled with their own feces and urine, who dress themselves well as though they were *munis* [sages], who dress themselves as *shramana* [Samaritans, known to the Hindu culture as ascetic wanderers after the Babylonian exile], though they are not [cf. Revelation 2:9, 3:9], and who hold spurious writings to be the authentic Dharma. These people destroy what I have devised—the *vinaya*, rites, comportment and the authentic utterances that free and liberate one from attachment to what is improper, selecting and reciting passages from each of the sutras according to their inclinations [cf. 2 Peter 1:16-2:22]. Thus there will appear [so-called] *shramana*, sons of Shakyamuni [so-called Buddhists], who will claim that, ‘According to our *vinaya*, the Blessed One has said that alms of meat-stuffs are acceptable’ and who will concoct their own [scriptures] and contradict each other.

“Moreover, noble son, there will also be those who accept raw cereals, meat and fish, do their own cooking and [stockpile] pots of sesame oil; who frequent leather-makers, parasol-makers and royalty ... The person I call a monk is one who abandons those things.”

“Blessed One, what should be done by monks, nuns, *upasakas* [male lay followers of Buddhism] and *upasikas* [female lay followers of Buddhism], who depend upon what is offered to them, to purify alms-food that contains meat in such places where the food has not been verified?”

“Noble son, I have taught that it does not contradict the *vinaya* in any way if they wash it [the vegetarian food, after the meat has been picked out or it has been verified that it had none] with water and then eat it. If it appears that the food in such places contains a lot of prepared meat, it should be rejected. There is no fault if one vessel touches another but the food is not actually mixed together. I say that even meat, fish, game, dried hooves and scraps of meat left over by others constitute an infraction. Previously, I taught this in cases arising from the needs of the situation. Now, on this occasion, I teach the harm arising from meat-eating. Being the time when I shall pass into Parinirvana, this is a comprehensive declaration.” Mahaparinirvana Sutra⁵⁰¹

We can hardly fault the Buddha for diverging from the Samaritan and Jainist teachings which influenced him by allowing dairy in his disciples’ diets and silk (though not leather) into their lifestyles. After all, he was living in the 6th century BC, so it is not as though he had access to the most cutting edge scientific research available to us now. However, those living today have no such excuse, especially where it concerns things that were known and have been widely disseminated for that great amount of time, and in light of modern animal farming practices which did not exist back then and which cause a great deal of suffering. It is extremely implausible to suppose that the Buddha would not have been wholly opposed to animal farming practices based on this. So while he was not advocating veganism as we know it, he was certainly advocating the ethic behind it, which is what we will also find in the Old Testament in those places where milk from *living* creatures is allowed or even extolled as nourishing food for humans. The point here is to say that even food which has *touched* the flesh of murdered animals is unclean and must be washed or discarded, even if it means the monk has to go without food for the whole day, which is a concept we will see applied in the New Testament to the meat-eater himself. (Far from merely having been forbidden from eating meat, the Bible actually forbids Christians from touching meat-eaters. This is discussed in Chapter 10.)

Having established this precedent in the ancient scriptural traditions, this is undoubtedly what was meant when God told Noah that the fear of every living thing was on him—*not* that he was free to eat whatever he wished (which begs the question of why he imposed dietary restrictions on Israel later, and then did away with them again), but that the animals would no longer obey him, because he had defiled himself and they knew it. Compare this with the story of Daniel, which we will discuss later. Daniel tamed the lions that were set upon him to kill him, specifically because he chose to die instead of betraying his vegan ethic just once. Had he not been a vegan, a very different result would have ensued, as the Bible attests.

If this story seems far-fetched, then we simply need to give due consideration to the fact that taming lions and other carnivores is more than merely possible where there is no fear. For example, see the film *Run With Lions*,⁵⁰² featuring Namibian conservationist Marlice van Vuuren. Van Vuuren runs the Naankuse Wildlife Sanctuary with her husband Rudi, and can attest that simply being kind to the most vicious carnivores and asserting dominance (dominion) over them may cause them to befriend you.

For years, we have been observing the reactions of wild animals to the presence of human vegans as opposed to those who eat animal flesh, secretions, and by-products. The animals seem to be able to detect the odor of people who eat animals, much like they do with animal predators, and it sparks a fear and flight reaction, which is exactly what we are told in Genesis 9:2. Mary T. and Frank L. Hoffman Family Foundation⁵⁰³

So animals *can* smell fear, as the old saying goes. That is, the fear which animals have for us is a tangible byproduct of our consumption of animal proteins, and is not natural to these animals in regards to vegans, as well as people who take care of injured animals and have thus earned their trust through experience. So it is no wonder that it has been prophesied that different species which had been predator and prey will feed together, and that a little child will lead them; if animals are frightened by the scent of a meat-eating human, then of course they will also be frightened by the scent of a meat-eating nonhuman, but only due to that nonhuman's diet, rather than its species or some other factor. Is this not obvious, based on what we have seen in the preceding chapter? It is obviously also the reason behind the remark in Genesis 9:2 (and consequently, of the "allowance" of 9:3), considering that just four verses earlier Noah is described as having just eaten meat, presumably for the first time in his life.

And Noah built an altar to יהוה, and took of every clean beast and of every clean bird, and offered burnt offerings on the altar. Genesis 8:20

The very next verse (Genesis 8:21) even says that Yahweh smelled the "sweet savor" (KJV, DV, ERV) or "pleasing aroma" (NIV, ESV, ISV), and that he decided (consequently, it seems) that he would not curse the earth again for man's sake, nor ever destroy all the living creatures of Earth again. Even in this context, the condemnation of Man in 6:5 (that every inclination of the thoughts of his heart was only evil all the time) is repeated and interjected, as if to remind the reader that God hates mankind and to preempt any notion of thinking that he suddenly must have been okay with mankind's treachery now that he had relented and spared a few of them, thereby elevating them to the pinnacle and dominant position of his creation, above even himself. Note well that the mercy which God extends to Man is *in spite of* Man's treachery, not because he was pleased with the aroma of one man's sacrifice:

And יהוה smelled a soothing fragrance, and יהוה said in His heart, "Never again shall I curse the ground because of man, although the inclination of man's heart is evil from his youth, and never again smite all living creatures, as I have done." Genesis 8:21

This phrase, "pleasing aroma" (rendered "soothing fragrance" here), makes it seem as though God was delighted in the smell of the sacrifice from the previous verse. However, as with most of the cases which would seem to work against our thesis, it is simply a mistranslation with an overtly antithetical bias. The only English translation which gets it right is the Jubilee Bible, which says "And the LORD smelled a savour of rest." In fact, what it says in the Hebrew is "Yahweh smelled the smell of Noah." The name of Noah does mean 'rest,' but it is 'rest' in the sense of *death* (cf. נחם, H5183). The actual meaning of this phrase as it would have been understood to the Hebrew audience is 'the smell of death,' and pertains not to the sacrifice, but to the stench of the rotting corpses which the receding floodwaters was beginning to uncover. (For a detailed explanation of this, see Appendix B.6.)

So when God proceeds to say "The fear of every living thing is upon you," it means that the stench of death has polluted the world, to the point that God repented of the destruction, though not of his abhorrence of the sin, and that he noticed this stench on Noah's skin and

clothes, if not that the animals knew that the destruction was wrought by humans. The Hebrew context clearly indicates that, upon smelling the stench of billions of rotting corpses, or possibly the smell of death on Noah (it is a play on words and can be read either way), God observed that the destruction which he regrettably unleashed on the whole world because of Man's sin was lamentable. The smell actually made him decide he would never do it again, because the ground and the animals *other than men* were too precious to lay waste to again. The alternative, the way which it is commonly read, suggests that God wiped out the whole world because of this sin, and then decided the sin itself (murdering animals) was actually delightful and the Flood was unnecessary. To say that this is simply illogical is to give this position too much credit; to call it blasphemous is to merely hint at how much it provokes God's wrath.

As for how this applies to the case of Daniel, it is common knowledge that, according to the story, Daniel was sentenced to death but emerged from a den of lions unscathed, while his companions were similarly sentenced to death and similarly emerged from a fiery furnace unscathed. What most people are unaware of is that they were all uncorrupted by food that others ironically considered fit for kings, and that the reason God protected them is that they practiced strict vegetarianism (i.e. veganism), even when threatened with martyrdom. The text of Daniel makes this very clear by contrasting the outcome of God's protected servants against that of the non-vegetarians, because of the "fear of every living thing" that Christians so relish and revel in.

In the third year of the reign of Yehoyaqim, sovereign of Yehudāh, Nebūkadnetšsar, sovereign of Babel came to Yerushalayim and besieged it. And יהוה gave Yehoyaqim sovereign of Yehudāh into his hand, with some of the utensils of the House of Elohim, which he brought to the land of Shin'ar to the house of his mighty one. And he brought the utensils into the treasure house of his mighty one. And the sovereign said to Ashpenaz, the chief of his eunuchs, to bring some of the children of Yisra'el and some of the sovereign's descendants and some of the nobles, young men in whom there was no blemish, but good-looking, having insight in all wisdom, having knowledge and understanding learning, capable to stand in the sovereign's palace, and to teach them the writing and speech of the Chaldeans. And the sovereign appointed for them a daily ration of the sovereign's food and of the wine which he drank, and three years of training for them, so that at the end thereof they should stand before the sovereign. Now among them were from the sons of Yehudāh: Dani'el, Ḥananyah, Misha'el, and Azaryah. And the chief of the eunuchs gave them names. For he called Dani'el, Bēlteshatšsar; and Ḥananyah, Šadraq; and Misha'el, Mēyšaḱ; and Azaryah, Aḇḏ-Neḡo. But Dani'el laid it upon his heart that he would not defile himself with the portion of the sovereign's food, nor with the wine which he drank. So he asked permission from the chief of the eunuchs not to defile himself. And Elohim granted Dani'el kindness and compassion from the chief of the eunuchs, but the chief of the eunuchs said to Dani'el, "I fear my master the sovereign, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would make my head guilty before the sovereign!" And Dani'el said to the overseer whom the chief of the eunuchs had set over Dani'el, Ḥananyah, Misha'el, and Azaryah, "Please try your servants for ten days, and let them give us vegetables to eat and water to drink. Then let our appearances be examined before you, and the appearances of the young men who eat the portion of the sovereign's food. And do with your servants as you see fit." And he listened to them in this matter, and tried them ten days. And at the end of ten days their appearances looked better and fatter in flesh [NIV: "healthier and better nourished"] than all the young men who ate the portion of the sovereign's food. And it came to be that the overseer took away their portion of food and the wine they were to drink, and gave them vegetables. Daniel 1:1-16

Then the sovereign rose up very early in the morning and hurried to the den of lions. And when he came to the den, he called with a grieved voice to Dani'el. The sovereign spoke and said to Dani'el, "Dani'el, servant of the living Elah, has your Elah, whom you serve continually, been able to deliver you from the lions?" Then Dani'el said to the sovereign, "O sovereign, live forever! My Elah has sent His messenger and has shut the lions' mouths, and they did not harm me, because I was found innocent before Him. And also before you, O sovereign, I have done no harm." Then the sovereign was very glad and gave orders that Dani'el be taken up out of the den. And Dani'el was taken up out of the den, and no harm was found on him, because he trusted in his Elah. And the sovereign gave orders and they brought those men who had accused Dani'el, and they threw them, their children, and their wives into the den of lions. And the lions overpowered them, and broke all their bones in pieces before they reached the floor of the den. Daniel 6:19-24

This makes it abundantly clear that as late as the Babylonian captivity (i.e. during the Buddha's own lifetime), at least several of the prophets (Samaritans/*shramana*) of the BC era considered the laws of God to forbid consumption of animal products, and that strict obedience demanded martyrdom before defilement. In fact, the ideals and the prophetic revelations of Daniel are so profoundly in line with the spirit of the New Testament that most scholars even dispute the book's authenticity, claiming it is evidently a more recent forgery, while Jews reject it (and Daniel himself) altogether. And lest anyone think that having your bones crushed by a lion means something other than that it uses its powerful jaw to rip your flesh apart due to the scent of the meat in your body triggering its fight-or-flight instinct, there is also a precedent for determining that carnivores which are capable of crushing bones are unclean in the Law of Moses. This is significant, if for no other reason than that the authorship of Genesis is attributed to Moses, and to the same God that made the pronouncement of 9:3.

For example, the 15th century Sephardic biblical commentator and leader, the Abarbanel, explains why kosher animals are limited to those that "dividest the hoof ... and chewest the cud ..." (Leviticus 11:3). In his commentary on this verse, the Abarbanel advanced his theory that animals that chew the cud are not capable of crushing and chewing up bones. Therefore, they feed on plants and do not have the ferocity of wild animals. Their split hooves are without claws so they are peaceful and relatively harmless. Limiting people to such animals means that they avoid eating animals with a cruel and violent nature. Richard Schwartz⁵⁰⁴

This is not just a matter of whether an animal can crush you or not, due to its anatomy. It applies to the smallest of creatures which have a violent nature. For instance, virtually all insects eat foods that are unclean, and virtually all insects are unclean. There is (only) one exception to this rule, which is the locust: some locusts are unclean, but those which are traditionally kosher happen to be strictly vegetarian.⁵⁰⁵

The idea here is that eating something which is unclean makes a person so unclean that an animal can detect the change, particularly when the item in question is the flesh of an animal with a violent nature. This is all the more significant when we understand that our choice of food influences our own behaviors and emotions, which also have a profound impact on how animals interact with us. Experimental confirmations of this have been performed by scientists at MIT.⁵⁰⁶ Meat especially has long been utilized to induce aggression, particularly in military forces and particularly prior to battle.

While science has yet to ascertain the precise causes for this phenomenon, Carlo Sirtori (a professor at the University of Paris-Diderot's Materials and Quantum Phenomena Laboratory) believes that meat's phosphorus-to-calcium ratio of 50:1 is worthy of attention, being that this same ratio stands at 1:2 in human breast milk, while abnormal calcium levels have been linked to irritable, aggressive behavior.⁵⁰⁷ This is hardly surprising, considering that indigenous populations that have historically not engaged in agriculture have created violent societies in relation to those of settled populations, prior to the colonial expansions of the latter. That aggressive behaviors come about as a result of eating animal proteins is evident in the fact that mad cow disease has come about as a result of feeding meat to an animal that was not made to eat it. Likewise, Creutzfeldt-Jakob disease was named after kuru (a related disease among the Fore natives of Papua New Guinea) was recognized as a prion (misfolded protein) disease.⁵⁰⁸ Kuru is thought to have been transmitted by the endocannibalistic rites of the Fore. (They used to eat their own dead; the disease is thought to have been transmitted via the brain matter.)

Now consider that Moses knew that the practices of the Canaanites entailed cannibalism, and that, therefore, if the Israelites adopted their customs, this would inevitably lead them to cannibalism. Obviously he would have had a big problem with this. According to Jewish tradition, Moses had been predestined by God to lead his people out of Egypt before he had been born, and the Exodus Rabbah actually claims that he was chosen to lead Israel specifically because of his kindness to animals, demonstrated by how he tended to his father-in-law's sheep.

Moses, when tending Jethro's flock in the wilderness, proved himself a tender shepherd. He was not above carrying a little lamb, becoming footsore in its search for water, on his shoulder back to the flock. God said, "This tender shepherd of man's flock shall be the shepherd of my own flock." Moses, leading Jethro's flock into the wilderness, was typical of his leading God's flock in the wilderness. Sheltering, feeding, and getting drink for the sheep were the forerunners of his obtaining for Israel the sheltering protection of the pillars of fire and cloud, and a supply of manna, quails, and water in the wilderness. Exodus Rabbah 2:2-3

"He made his people go forth like sheep and guided them in the wilderness like a flock" [Psalm 78:52]. "Like sheep"—like the sheep of Jethro which Moses led to the wilderness; so he led the Israelites through the wilderness, for as sheep are not brought into the dwelling-house, and there is no fixed fund out of which to maintain them, so was it with Israel; they had no buildings wherein to dwell, they had to pick up their food in the open. Not however like sheep destined for slaughter, for they are God's holy flock; he who touches that which is holy unto the Lord incurs guilt, and he who touches Israel, God's firstborn, shall offend; evil shall come upon them, says the prophet [Jeremiah 2]. Exodus Rabbah 24:2

If nothing else, the metaphor is obvious enough, especially in light of the greater context of Scripture, which often refers to priests as "shepherds," whether they are "good" or "bad." This metaphor begins with Abel, whose name means 'father of the mighty (or of God).' It extends to Noah, called a "preacher of righteousness" in 2 Peter 2:5, and persists well into the New Testament, where the last and greatest "moses" (*messiah* in Hebrew) deliberately describes himself as the "good shepherd" and expounds on the meaning. So whether or not Moses was indeed chosen to lead Israel into the Promised Land because of his kindness to animals, Yahshuah depicted himself in the same role. Christians would do well to comprehend this if they would follow him where he has led, but are convinced, contrary to Scripture (e.g., Isaiah 53:6, 1 Peter 2:25), that his role was not to guide them, but to die in the wilderness in their stead as a scapegoat for their gluttony.

For the purpose of understanding, it is very important that we do not simply “sacrifice” the Law of Moses in favor of something else, even if that be the higher heavenly law to which we appeal. Truly, the Law of Moses was never intended (whether by Moses or by God) to be a permanent fixture of any society, but only as a guiding light to the wandering Israel, yet its necessity is self-evident in light of what the Israelites were doing at the time it was given, and also how people still behave to this day. It is certainly not the final authority on the Bible’s position on anything, but we would be remiss to overlook that it points to the final authority, which is far more demanding. Any examination of what the final position of the Bible on anything actually is must by necessity begin with an examination of the Law of Moses, because everything else derives from it. Even the Genesis narrative is simply Moses’ take on Israel’s history, leading into the laws set forth in the rest of the Pentateuch. Without a proper (as opposed to superficial) examination of these laws, no one can claim any understanding of the rest of Scripture. Thus the meaning and purpose of the dietary restrictions in the Law of Moses are critical to understanding what the Bible’s position on the eating of flesh is.

Basically, the dietary restrictions instituted by Moses allow for anything which is plant-based, and disallow those animals which were known to have been the most corrupted (and corrupting) in their DNA at that time, as evidenced by either their carnivorous appetites or their nature as scavengers (omnivores). Viewed in this light, the word which we translate as ‘unclean’ carries the meaning of ‘defiled’—*by blood*. Therefore, even a list of clean animals can be presented in favor of the argument against eating meat, because it is unhealthy (unclean) to eat the carnivorous animals which violate the rule of Genesis 9:4. (Predators and scavengers never cook or drain the blood of their prey. Only humans do these things. For example, if a wolf is unclean because it eats a deer, then so are we if we do the same. The only difference is that we would cook and clean it, and it is the act of killing and the act of eating, and the will to do both, that makes one unclean, not *how* the acts are performed.) Nor is this view of corruption simply arbitrary; it is based on principles which scientists are now beginning to observe, and which are therefore no less applicable to us today than they were to ancient Israel. If we fail to observe the *intent* of the Law, which is to prohibit us from defiling ourselves, then we invalidate the whole thing, for the Law itself makes clear its own intent and how we are to go about fulfilling it.

[“Do not eat whatever is abominable.”](#) Deuteronomy 14:3

So we see that God wanted us to avoid eating meat as much because the act defiles us and makes us naturally violent, as that it destroys other sentient creatures. Constantly violating this rule therefore amounts to wholesale contempt for God’s plan for us to live and prosper. This is why breaking the Law on a single point means violating the whole thing, because it amounts to total, resolute rejection of God’s authority to tell us how to live. Contrary to the Christians’ belief, it does not mean accidentally or even consciously making one mistake once, but repeating such a mistake without repenting, thus displaying the will to perpetuate it indefinitely.

Assuming all this is true, we would expect to see a lot of evidence in the Bible to suggest that people who ate meat were disliked or even punished by God for it, and that those who were determined to carry on in their transgressions were regarded as apostate. Indeed, this is exactly what the evidence suggests. In fact, without the pre-established understanding of carnism being the central feature behind Man’s sin and rebellion against God, most of the condemnations of sin in the Bible do not even make sense, unless we just suppose that God is a vindictive autocrat concerned solely with his own authority rather than the well-being of his people. That is just not the God of the Bible, whose reason for telling us how to live is “that it might be well with you.”

“Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim.”
Deuteronomy 12:28

Christians will firmly assert that the Law of Moses has been discarded in favor of placing one’s faith in Christ, as though what is good for us has somehow changed, with the premise that having faith in Christ means you *do not* obey him, rather than that you do. This is supposed to be a blessing, as it is presumed that following the Law is impossible, even though Scripture (e.g. Luke 1:5-6) contradicts this notion. Following this logic, Christians interpret this conclusion (if only subconsciously) as encouragement to flaunt their supposed freedom from laws, especially God’s and Moses’. However, the man who they claim freed them from “subservience” to Moses explicitly stated that he never had any intention of abolishing the Law (Matthew 5:17-18).

Indeed, Yahshuah followed this declaration by “completing” the Law (i.e. filling in the gaps and explaining it) in such a way as to demonstrate that his standards are much *greater* and more demanding than what Moses imposed upon the Israelites. The word translated as “complete” in Matthew 5 is πληρώω (*pleróō*, G4317), which means ‘fulfill,’ as in fulfilling a prophecy, and this is how it is practically always rendered in English. Of the other sixteen uses of *pleróō* in Matthew, only three do not explicitly refer to the fulfillment of a particular prophecy, and one of those three (3:5) is the most indicative of its meaning in 5:17, where Yahshuah declares that he is making an effort to humble himself and fulfill the mandates of Scripture (in the Prophets) even where the Law does not require anything, in order to fulfill “all righteousness.” Is it not remarkable, then, that Christians feel that their very identity as Christians compels them to reject *all* standards?

The Christians’ flawed interpretation of the New Testament has much to do with the fact that they view the Law of Moses as a collection of rules that are largely nonsensical. In their minds, God’s original commands to the Israelites were silly, useless and capricious, and not even relevant to Jews (whom they hold to be the “physical” remnant of Israel) anymore. If pressed to offer an explanation for the purpose of such laws, if they were only going to become irrelevant again within 1500 years, they might respond that God is always testing our faith by making demands and seeing whether we obey. In essence, then, God’s laws not only make no sense, but this is done purposefully in order to test our obedience to his supreme, dictatorial authority, because he is unsure of how else to judge us. This detracts from his wisdom and benevolence, which are among his defining characteristics, thus reducing God to the level of Mars and Jupiter.

So then, concerning the eating of food offered to idols, we know that an idol is no matter at all in the world, and that there is no other Elohim but one. For even if there are so-called mighty ones, whether in heaven or on earth—as there are many mighty ones [gods] and many masters [baals]—for us there is one Elohim, the Father, from whom all came and for whom we live, and one Master יהושע Messiah, through whom all came and through whom we live. However, not all have this knowledge. But some, being aware of the idol, until now eat it as having been offered to an idol, so their conscience, being weak, is defiled. 1 Corinthians 8:4-7

We will have much to say about the context of this passage later. The knowledge which Paul is speaking about (v. 3) is the knowledge and love of God. And God is known by his laws, which are the express dictates of his will, and therefore of his being, which are evidence not of his lust for power, which he already has without limitation, but of his beneficent intent. For as we have observed in *The End of Learning*:

The practices of virtue, as well as those of vice, may be the effect of a mere habit, one may acquire a taste for them; but when virtue is reasonable, when it is related to God, who is the supreme reason of things, it is founded on knowledge. One cannot love God without knowing his perfections, and this knowledge contains the principles of true piety. The purpose of religions should be to imprint these principles upon our souls: but in some strange way it has happened all too often that men, that teachers of religion have strayed far from this purpose. Contrary to the intention of our divine Master, devotion has been reduced to ceremonies and doctrine has been cumbered with formulae. All too often these ceremonies have not been well fitted to maintain the exercise of virtue, and the formulae sometimes have not been lucid. Can one believe it? Some Christians have imagined that they could be devout without loving their neighbor, and pious without loving God; or else people have thought that they could love their neighbor without serving him and could love God without knowing him. Gottfried W. Leibniz⁵⁰⁹

This failure to know (and therefore love/obey) God is clearly seen in the way that Christians, if they have even bothered to study the Law of Moses at all, categorize its contents in order to selectively choose which aspects of it to obey while acting as though it was actually *God* who decided to enforce some parts of his own law while rejecting others. The titles of such divisions usually include “moral laws,” “social laws,” “food laws,” and “purity laws.”⁵¹⁰ The obvious implication of these divisions is that there was no moral reason for the issuance of the dietary laws, or the sacrificial system, or the feasts, or anything else that is arbitrarily lumped into anything other than the “moral laws” classification. So it really is no wonder that Christians are pleased to declare their freedom from such nonsense, though it is absurd and blasphemous of them to attribute their own nonsense to God.

Does it really need to be argued that the God that all Christians acknowledge as all-knowing, all-wise, all-powerful and all-loving would command anything without perfectly good reasons for doing so, especially where it is a gross violation of his expressly stated will (as indicated in Genesis 2)? Of course, to admit that this manner of reasoning is flawed would be to implicitly acknowledge that the Law of Moses is still applicable in modern times, or at least can be highly instructive as to how we ought to be living. This might not be so, had Christians done their duty and followed Christ’s call to adhere to the natural law. Instead, having failed so magnificently, we now find ourselves in the position where a legal code that is nearly 3500 years old has *a lot* to teach us.

Consider, for example, the so-called dietary and purity laws, both of which are no doubt viewed by Christians as irrelevant or by secularists as superstitious, at best. As we have seen, the divisions between clean and unclean animals were given for reasons that very few people can begin to grasp, even now. And as we have learned from the study conducted on poultry farmers and slaughterers, the mere act of handling chickens can result in the genetic modification of bacteria in our digestive tract, causing cancer. So we might then be justified in considering the possibility that all the ancient obsessiveness with ritual purity was not mere paranoia and superstition, but tangibly beneficial, and thousands of years ahead of its time. This consideration does not contradict and diminish God’s attributes, as does the Christian point of view, but rather, it establishes them. Therefore it needs to be assumed *a priori* unless another sufficient explanation can be given for the same purpose.

Indeed, the other divisions of the Law have no less weight and import for us than the so-called moral law portion. The Law existed, and still exists, because God is our Father, and we are his children. A parent will desire that his child would obey without ceaselessly questioning and

undermining his authority, if only to avoid explanations that cannot even be properly appreciated at the child's current level of knowledge and maturity. No sensible human parent would entertain the thought of failing to impose controls over his children even for a moment, knowing full well that to do so would result in disaster. When all Christians will insist that they are God's children, while with some degree of shame admitting that they are rebellious and untrustworthy, do they really think that God is so irresponsible as to allow them to do whatever they want, or that they are responsible enough to handle such freedom, when even they will admit and profusely insist upon the contrary?

“Or is there a man among you who, if his son asks for bread, shall give him a stone? Or if he asks for a fish, shall he give him a snake? If you then, being wicked, know how to give good gifts to your children, how much more shall your Father who is in the heavens give what is good to those who ask Him! Therefore, whatever you wish men to do to you, do also to them, for this is the Torah and the Prophets.” Matthew 7:9-12

And it came to be, when יהושע had ended these words, that the people were astonished at His teaching, for He was teaching them as one possessing authority, and not as the scribes. Matthew 7:28-29

If Yahshuah himself, the supreme authority on the Law in the mind of every Christian, has declared that the Law is a “good gift,” then no Christian has any basis at all for rejecting it, apart from deliberate apostasy. In the very same speech, we are told to enter the narrow gate (life), that there are few who find it, that few apply his teachings, and that only such (*not sinners*) will be admitted into the kingdom of heaven. Consider the analogy of the Flood, and that the closest thing we have to a real name for Noah is from the Epic of Gilgamesh: Utnapishtim, which means ‘He found life.’

“Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.” Matthew 7:24-27

“Enter in through the narrow gate! Because the gate is wide—and the way is broad—that leads to destruction, and there are many who enter in through it. Because the gate is narrow and the way is hard pressed [‘afflicted’] which leads to life, and there are few who find it.” Matthew 7:13-14

Now, we have covered the book of Genesis in sufficient detail to show that God's intent was to give us life and the means to sustain it, including the information about what we must eat in order to do so. Therefore, in order to show that the Law (which is the rest of the Pentateuch) is in harmony with this spirit, we only need to demonstrate that it does not contradict it. To this end, we have chosen one chapter from Exodus and one from Numbers, and selected excerpts from Leviticus and Deuteronomy, to demonstrate how all five books are in perfect harmony. (Really, they were never even seen as five separate books prior to the Classical Era, when Jews began dividing the Law into separate parts, the way Christians divide it now. Back then, it was simply known as the Law, or the “scriptures of Moses.”) We begin with Exodus 16, which describes the events which took place right after Moses led the Israelites out of Egypt.

And they set out from Ėlim, and all the congregation of the children of Yisra'el came to the Wilderness of Sin, which is between Ėlim and Sinai, on the fifteenth day of the second month after their going out of the land of Mitsrayim. And all the congregation of the children of Yisra'el grumbled against Mosheh and Aharon in the wilderness. And the children of Yisra'el said to them, "If only we had died by the hand of יהוה in the land of Mitsrayim, when we sat by the pots of meat and when we ate bread to satisfaction! For you have brought us out into this wilderness to put all this assembly to death with hunger." And יהוה said to Mosheh, "See, I am raining bread from the heavens for you. And the people shall go out and gather a day's portion every day, in order to try them, whether they walk in My Torah or not. "And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily." And Mosheh and Aharon said to all the children of Yisra'el, "At evening you shall know that יהוה has brought you out of the land of Mitsrayim. And in the morning you shall see the esteem of יהוה, for He hears your grumblings against יהוה. And what are we, that you grumble against us?" And Mosheh said, "In that יהוה gives you meat to eat in the evening, and in the morning bread to satisfaction, for יהוה hears your grumblings which you make against Him. And what are we? Your grumblings are not against us but against יהוה." And Mosheh said to Aharon, "Say to all the congregation of the children of Yisra'el, 'Come near before יהוה, for He has heard your grumblings.'" And it came to be, as Aharon spoke to all the congregation of the children of Yisra'el, that they looked toward the wilderness and see, the esteem of יהוה appeared in the cloud. And יהוה spoke to Mosheh, saying, "I have heard the grumblings of the children of Yisra'el. Speak to them, saying, 'Between the evenings you are to eat meat, and in the morning you are to be satisfied with bread. And you shall know that I am יהוה your Elohim.'" And it came to be that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp. And the layer of dew went up, and see, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. And the children of Yisra'el saw, and they said to each other, "What is it?" For they did not know what it was. And Mosheh said to them, "It is the bread which יהוה has given you to eat. This is the word which יהוה has commanded: 'Let every man gather it according to each one's need, an omer for each being, according to the number of beings. Let every man take for those who are in his tent.'" And the children of Yisra'el did so and gathered, some more, some less. And they measured it by omers, and he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered according to his need. And Mosheh said, "Let no one leave any of it until morning." And they did not listen to Mosheh, so some of them left part of it until morning, and it bred worms and stank. And Mosheh was wroth with them. And they gathered it every morning, each one according to his need. And when the sun became hot, it melted. And it came to be, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Mosheh. And he said to them, "This is what יהוה has said, 'Tomorrow is a rest, a Sabbath set-apart to יהוה. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until morning.'" And they laid it up till morning, as Mosheh commanded. And it did not stink, and no worm was in it. And Mosheh said, "Eat it today, for today is a Sabbath to יהוה, today you do not find it in the field. Gather it six days, but on the seventh day, which is the Sabbath, there is none." And it came to be that some of the people went out on the seventh day to gather, but they found none. And יהוה said to Mosheh, "How long shall you refuse to guard My commands and My Torot ['laws']? See, because יהוה has given you the Sabbath, therefore He is giving you bread for two days on the sixth day. Let each one stay in his place, do not let anyone go out of his place on the seventh

day.” So the people rested on the seventh day. And the house of Yisra’el called its name Manna. And it was like white coriander seed, and the taste of it was like thin cakes made with honey. And Mosheh said, “This is the word which יהוה has commanded: ‘Fill an omer with it, to keep for your generations, so that they see the bread with which I fed you in the wilderness, when I brought you out of the land of Mitsrayim.’” And Mosheh said to Aharon, “Take a pot and put an omer of manna in it, and set it down before יהוה, to keep for your generations.” As יהוה commanded Mosheh, so did Aharon set it down before the Witness, to keep. And the children of Yisra’el ate manna forty years, until they came to an inhabited land. They ate manna until they came to the border of the land of Kena’an. And an omer is one-tenth of an éphah. Exodus 16

Note the significance of the fact that Yahweh commanded them to keep a pot of manna in the Ark of the Covenant. It is not as though he commanded them to preserve some lamb’s blood for posterity, as a sign of any covenant he made between himself and them. As a matter of fact, there was no such covenant. The covenants stipulated that they would obey him, and the manna was the sign of their obedience (i.e. of their observance of the law against eating flesh), as well as of his graciousness. A pot of lamb’s blood or a sirloin would have been a sign of their disobedience to witness against them in future generations, as the Golden Calf was and is.

This narrative clearly shows that the Israelites were discontent with their food options—bread from heaven, even, which more than qualifies as a “good gift” from the Father. More to the point, the Law itself is seen to be the good gift, because the purpose of the manna was “to try them” to see whether or not they would follow God’s commands—a fact which is confirmed in Deuteronomy 8:16, “so that in the end it might go well with you.” The clear implication of their failure is that meat was only allowed at all under Moses because they refused to obey and be content with the gift of manna. (That is, the Law of Moses was only instituted because they refused to obey the heavenly law.) This is affirmed in Moses’ remark in verse 8, “for Yahweh hears your grumblings which you make against him,” and by God’s in verse 12, “you are to be satisfied with bread.” Clearly, then, the Law was indeed only ever intended for sinners, as Paul declares when he upholds its validity.

And we know that the Torah is good if one uses it legitimately, knowing this: that Torah is not laid down for a righteous being, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers, for those who whore, for sodomites, for kidnappers, for liars, for perjurers, and for whatever else that is contrary to sound teaching, according to the esteemed Good News of the blessed Elohim which was entrusted to me. 1 Timothy 1:8-11

This is extremely significant, because the context of Exodus 16 is immediately after the Exodus, just before the Law was given to Israel. God explicitly states in verse 4 that his law is to eat bread rather than meat, and the context makes it clear that this law existed before Moses was given the tablets at Mt. Sinai. That is to say that God’s eternal law is described in this context as vegetarianism, and had it not been for the Israelites’ refusal to obey it, no new law with all its dietary restrictions would have been issued, because the people would have been righteous and not in need of one. This fact alone is sufficient to demonstrate that the Law of Moses in its entirety is valid for all sinners (i.e., Christians) and anyone who would desire meat rather than God’s Word (the real “bread from heaven”), and that it is indicative of God’s immutable will, but also that it is totally irrelevant to anyone who already obeys the law upon which the Law of Moses was founded, defined as simply choosing bread over meat without complaining. This is also the main focus of Hebrews, which was intended to call those under the Law to repentance.

For the Torah, having a shadow of the good matters to come, and not the image itself of the matters, was never able to make perfect those who draw near with the same slaughter offerings which they offer continually year by year. Otherwise, would they not have ceased to be offered? Because those who served, once cleansed, would have had no more consciousness of sins. But in those offerings is a reminder of sins year by year. For it is impossible for blood of bulls and goats to take away sins. Therefore, coming into the world, He says, "Slaughtering and meal offering You did not desire, but a body You have prepared for Me. In burnt offerings and offerings for sin You did not delight. Then I said, 'See, I come—in the roll of the book it has been written concerning Me—to do Your desire, O Elohim.'" Saying above, "Slaughter and meal offering, and burnt offerings, and offerings for sin You did not desire, nor delighted in," which are offered according to the Torah, then He said, "See, I come to do Your desire, O Elohim." He takes away the first to establish the second. By that desire we have been set apart through the offering of the body of יהושע Messiah once for all. And indeed every priest stands day by day doing service, and repeatedly offering the same slaughter offerings which are never able to take away sins. But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim, waiting from that time onward until His enemies are made a footstool for His feet. For by one offering He has perfected for all time those who are being set apart. Hebrews 10:1-14

Now where there is forgiveness of these, there is no longer a slaughter offering for sin. Hebrews 10:18

From the above, two things are immediately evidenced: 1) Without repentance and remission of sins, i.e. "year by year," the offering itself is a visual demonstration not of the ceremonial expurgation of sin, but of its perpetual practice! 2) Yahshuah came to abolish the sacrificial system, i.e. flesh-eating. Christians will implicitly agree with the latter conclusion, yet fail to understand its meaning; they will interpret it to mean that he came to establish a better, more effectual sacrifice in place of the old one. Yet the point is not to say that the blood of bulls and goats cannot effect salvation, but that *blood* cannot do that, because blood cannot actually pay for blood, as there is no restitution of life. Consider that the loved ones of homicide victims who watch their murderers' executions report that they are satisfied that justice has been done, but that the satisfaction is hollow, as all they really want is for their loved ones to be restored. Consider also that this is impossible, short of divine intervention. We do not inherit life (that is, resurrection) because of Yahshuah's death, but because of *our* deaths, which cancel the debt incurred by our sins (Romans 6:5-7), and because of *our* redemption while we lived, which happens by way of our following the example of his *life*, when we stop sinning (i.e. when we learn from his example, and obey the commandments).

New Testament context aside, other things are immediately apparent from the Exodus narrative. The fact that Moses himself was angered by the Israelites' refusal to obey the command not to leave any of the manna as leftover, even when they were content to live on it rather than on meat, shows that Moses had no more intention of seeing them fall into apostasy than God did. Nowhere is this more evident than in Numbers 11, which records a confrontation so profound that God miraculously intervened to save Moses from a great rebellion against him (Moses) because he was God's agent. Obviously the cause of the rebellion was the Israelites' refusal to obey, because they were indeed discontented to eat manna instead of meat. Note that it was not for their own sake that the Israelites were spared, but for Moses'.

And it came to be, when the people were as complainers, it was evil in the ears of יהוה. And יהוה heard it, and His displeasure burned. And the fire of יהוה burned among them, and consumed

those in the outskirts of the camp. And the people cried out to Mosheh, and Mosheh prayed to יהוה, and the fire died down. Then he called the name of the place Tab'erah, because the fire of יהוה had burned among them. And the mixed multitude who were in their midst lusted greatly, so the children of Yisra'el also wept again and said, "Who is giving us meat to eat? We remember the fish which we ate without cost in Mitsrayim, the cucumbers, and the melons, and the leeks, and the onions, and the garlic, but now our throat is dried up. There is naught to look at but this manna!" Now the manna was like coriander seed, and its appearance like the appearance of bdellium. The people went about and gathered it, ground it on millstones or beat it in the mortar, and cooked it in a pot, and made cakes of it. And its taste was as the taste of cakes baked with oil. And when the dew fell on the camp at night, the manna fell on it. And Mosheh heard the people weeping throughout their clans, each man at the door of his tent. And the displeasure of יהוה burned exceedingly. And in the eyes of Mosheh it was evil, so Mosheh said to יהוה, "Why have You done evil to Your servant? And why have I not found favour in Your eyes, to put the burden of all these people on me? Was it I who conceived all these people? Was it I who brought them forth, that You should say to me, 'Carry them in your bosom, as the foster father carries a nursing child,' to the land which You swore to their fathers? Where am I to get meat to give to all these people? For they weep before me, saying, 'Give us meat to eat.' I am unable to bear all these people alone, because the burden is too heavy for me. And if You are doing this to me, please slay me altogether, if I have found favour in Your eyes, and let me not see my evil!" Then יהוה said to Mosheh, "Gather to Me seventy men of the elders of Yisra'el, whom you know to be the elders of the people and officers over them. And bring them to the Tent of Meeting, and let them stand there with you. And I shall come down and speak with you there, and shall take of the Spirit that is on you, and put on them. And they shall bear the burden of the people with you, so that you do not bear it yourself alone. And say to the people, 'Set yourselves apart for tomorrow, and you shall eat meat, because you have wept in the hearing of יהוה, saying, "Who is giving us meat to eat? For it was well with us in Mitsrayim." And יהוה shall give you meat, and you shall eat. You are going to eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, but for a month of days, until it comes out of your nostrils and becomes an abomination to you, because you have rejected יהוה who is among you, and have wept before Him, saying, "Why did we come up out of Mitsrayim?"'" And Mosheh said, "The people in whose midst I am are six hundred thousand men on foot, and You, You have said, 'I give them meat to eat for a month of days.' Could flocks and herds be slaughtered for them, to be sufficient for them? Or could all the fish of the sea be gathered together for them, to be sufficient for them?" And יהוה said to Mosheh, "Is the arm of יהוה too short? Now see whether My word meets you or not!" And Mosheh went out and spoke to the people the words of יהוה, and he gathered the seventy men of the elders of the people and placed them around the Tent. And יהוה came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders. And it came to be, when the Spirit rested upon them, that they prophesied, but did not continue. However, two men had remained in the camp. The name of one was Eldad, and the name of the other Mēydaḏ. And the Spirit rested upon them. Now they were among those listed, but did not go out to the Tent. And they prophesied in the camp. And a young man ran and informed Mosheh, and said, "Eldad and Mēydaḏ are prophesying in the camp." And Yehoshua son of Nun, Mosheh's assistant from his youth, answered and said, "Mosheh my master, forbid them!" Then Mosheh said to him, "Are you jealous for my sake? Oh, that all the people of יהוה were prophets, that יהוה would put His Spirit upon them!" And Mosheh returned to the camp, both he and the elders of Yisra'el. And a wind went forth from יהוה, and it

brought quail from the sea and let them fall beside the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground. And the people were up all that day, and all that night, and all the next day, and gathered the quail. He who has least gathered ten homers. And they spread them out for themselves all around the camp. The meat was still between their teeth, before it was chewed, and the wrath of יהוה burned against the people, and יהוה smote the people with an exceeding great plague. Then he called the name of that place Qibroth Hatta'awah, because there they buried the people who had lusted. From Qibroth Hatta'awah the people set out for Hatsueroth—and they were at Hatsueroth. Numbers 11

Note the significance of the timing of Eldad and Medad's prophesying, and of Moses' approval of it. The narrative leaves no room for interpreting it any other way than that they were trying to warn people not to eat meat, or at least to stop grumbling over it and submit to God's will (i.e. that they not eat meat). To be a prophet, according to this passage, is to abstain from eating flesh, and to prophesy is to warn against it. This is exactly the same thing that we will see in regards to Acts 15:22-32, where Judas and Silas are explicitly called prophets, and are depicted as prophesying simply by encouraging people to abstain. The only difference, then, between a prophet of God and an animal rights activist is cultural context.

More than anything, this narrative demonstrates that the Israelites were still grumbling after God sent them the manna because they missed their Egyptian diet. God was infuriated, and Moses thought their choice was "evil," but was happy to have any amount of competition from anyone who would simply agree with him on that point. Needless to say, if simply *desiring* to eat meat is "evil," then the Law allows no justification for the act itself, and we can plainly see that the spirit of Law is the same as that in Genesis, and in the New Testament. In every case, it is an abomination. The word 'abomination' is even used here in Numbers 11:20, as elsewhere (e.g., Leviticus 11:20), except that the people themselves became so sick of it that *they* regarded it as abominable, whereas normally it is God or one of his prophets who calls it such.

Forcing this overtly vegetarian view on them by forcing them to eat meat until they had developed a taste aversion is the only reason God gave any animals to the Israelites to be taken as meat. It is not as though the remark (v. 22) about their appetite being insatiable brings no condemnation with it, or that it is any less relevant to the common Christian who eats far more flesh than the average Israelite did. We might suppose that God punished their apostasy with the plague (v. 33), but common sense should tell us that eating nothing for a whole month other than a single item which is poisonous will inevitably result in severe malnutrition, and therefore disease. God did not give them the quail and then strike them with disease, but the disease was the natural consequence of their own decision to complain until he relented and then proceeded to stuff their faces with it. Either way, given the way it is depicted, the writer of Numbers obviously found meat-eating to be altogether abominable, just as God does.

This theme is also evident elsewhere, such as in Numbers 31:16, where the prophet (or "diviner," i.e. serpent) Balaam returns to King Balak of Moab and informs him how to get the Israelites to curse themselves before entering the Promised Land by enticing them with "sexual immorality" and unclean food sacrificed to idols—practices which were still in effect as of the 1st century, according to Revelation 2:14. Balaam is regarded as wicked, which is no surprise in light of the fact that he abused his donkey (22:28), which is the only time an animal has a voice and speaks in its own defense in the Bible, whereupon an angel discloses that the obedience of the donkey is the only reason he has not killed Balaam.

This story is anecdotal; the strongest evidence from the Law itself is the allowance given the Nazarites in Numbers 6, they being the only people in Israel to whom the Law of Moses did not apply. The Nazarites were not under the Law of Moses because they were “set apart” (holy) and wholly dedicated to Yahweh, and therefore regarded by the Law as perfect and blameless, and therefore having no need of it. In other words, God allowed anyone who wanted to be dedicated to him to completely bypass the laws which applied to everyone else in Israel. This can only make sense if we understand that the Law of Moses was for the unrighteous, and the law of the Nazarites was for the righteous. So the defining characteristics of the Nazarites are the measure of righteousness by the Bible’s standards, which everyone who desired to live among them had to adopt beforehand, so as not to contaminate the Nazarite community upon arrival.

And יהוה spoke to Mosheh, saying, “Speak to the children of Yisra’el, and say to them, ‘When a man or woman does separate, by making a vow of a Nazirite, to be separate to יהוה, he separates himself from wine and strong drink—he drinks neither vinegar of wine nor vinegar of strong drink, neither does he drink any grape juice, nor eat grapes or raisins. All the days of his separation he does not eat whatever is made of the grapevine, from seed to skin. All the days of the vow of his separation a razor does not come upon his head. Until the days are completed for which he does separate himself to יהוה, he is set-apart. He shall let the locks of the hair of his head grow long. All the days of his separation to יהוה he does not go near a dead body. He does not make himself unclean for his father, or for his mother, for his brother or his sister, when they die, because his separation to Elohim is on his head. All the days of his separation he is set-apart to יהוה. And when anyone dies beside him in an instant, suddenly, and he has defiled the head of his separation, then he shall shave his head on the day of his cleansing—on the seventh day he shaves it. And on the eighth day he brings two turtledoves or two young pigeons to the priest, to the door of the Tent of Meeting, and the priest shall prepare one as a sin offering and the other as a burnt offering, and shall make atonement for him, because he sinned by reason of the dead body. And he shall set apart his head on that day, and shall separate to יהוה the days of his separation, and shall bring a male lamb a year old, as a guilt offering. But the former days are not counted, because his separation was defiled. And this is the Torah of the Nazirite: When the days of his separation are completed, he is brought to the door of the Tent of Meeting, and he shall bring his offering to יהוה: one male lamb a year old, a perfect one, as a burnt offering, and one ewe lamb a year old, a perfect one, as a sin offering, and one ram, a perfect one, as a peace offering, and a basket of unleavened bread, cakes of fine flour mixed with oil, and unleavened thin cakes anointed with oil, and their grain offering with their drink offerings. And the priest shall bring them before יהוה and prepare his sin offering and his burnt offering. And he shall prepare the ram as a peace offering to יהוה, together with the basket of unleavened bread. And the priest shall prepare its grain offering and its drink offering. And the Nazirite shall shave the head of his separation at the door of the Tent of Meeting, and shall take the hair from the head of his separation and shall put it on the fire which is under the slaughtering of the peace offering. And the priest shall take the boiled shoulder of the ram, and one unleavened cake from the basket, and one unleavened thin cake, and put them upon the hands of the Nazirite after he has shaved his hair of separation. Then the priest shall wave them, a wave offering before יהוה. It is set-apart for the priest, besides the breast of the wave offering and besides the thigh of the contribution. And afterwards the Nazirite shall drink wine.’ This is the Torah of the Nazirite who vows to יהוה the offering for his separation, and besides that, whatever else his hand is able to provide. According to the vow which he takes, so he shall do according to the Torah of his separation.” Numbers 6:1-21

From this it is evident that the Nazarites were supposed to be vigilant in their holiness to the point of adopting it as their lifestyle, and that according to their law, simply being in the presence of a dead body was considered an act of defilement. This ought to inform us why Yahshuah neglected to attend the funeral of his friend Eliazar (Lazarus). More importantly for us, it means that the law of the Nazarites prohibited the eating of flesh. And *only* the Nazarites were holy in Israel, as evidenced by the fact that they were the only ones who were not subject to the Law of Moses (unless they became defiled, which required purification, or were returning to it after completing a period of dedication, but failure meant rededication and doing the whole period from the beginning again). Moreover, this also necessarily means that the prophets were all Nazarites, as discussed in the next chapter, and that the disparity between the Law and the Prophets is attributable to the fact that the standard of righteousness under God's law is more demanding than that of the Law of Moses.

Obviously there is a reason all for these rules and rituals, apart from mere capriciousness. Numbers 6 shows that the Nazarites were forbidden from drinking anything which is intoxicating—the only of Noah's sins which is explicitly recorded in the Bible as sinful. The implication is that alcohol defiles the human body because it is poisonous, or even that it defiles the mind by making the drinker susceptible to suggestion, and therefore temptation. We might make allowance for wine, as it appears that Yahshuah had it from time to time (specifically at Passover), and the Nazarite judge Samson did, yet neither of these two is described as having had to make atonement. So this rule was clearly not as important as not approaching carcasses, but its purpose was essentially the same: to avoid toxic substances that defile the body. (It can hardly be said that observing the Passover meal constitutes an act of defilement, unlike drinking for the sake of being drunk, provided that it is understood what the meal actually consisted of. We have covered this elsewhere in great detail, especially Chapter 12.) Clearly, the same rule would have applied to illicit narcotics, pharmaceuticals, hydrogenated oils, genetically modified organisms, artificial sweeteners, etc. Unlike meat, it is *allowable* for a Nazarite to consume these things under duress, or on special occasions like Passover, but it is also highly undesirable.

The other key item is that a Nazarite was forbidden from cutting his hair. The text seems to make an illogical association between defilement from going near a dead body and the hair being the symbol of his dedication to Yahweh, so we might ask why and whether the act of approaching a dead body amounts to a Nazarite's hair being defiled. The answer is that the hair is only sacred from the point that it has not been growing from the last defilement. It is not hard for a technologically advanced race (the *elohim*) to determine how long it has been since a person has consumed animal proteins based on a single hair from his head. To be ceremonially clean, a Nazarite had to shave off the vestiges of his impurity. Therefore, the length of his hair was a status symbol to the Nazarite—a status of his purity and perfection, and of the length of his devotion to God. The longer he was a Nazarite, the holier he was and the more esteem was imparted to him, and those who were the holiest were the Nazarites “from the womb.”

Even without considering DNA, much can be learned about a person based on his hair. Thinning hair is a sign of sickness from infection, autoimmune diseases, thyroid disease, diabetes and hormonal changes. Excess cortisol secretion (in response to chronic inflammation) causes the hair to be dry and brittle.⁵¹¹ So one of the easiest ways of evaluating how healthy a person's diet is (and therefore how righteous that person is), is to examine the hair. This would have been especially true in the ancient world, where the major factors were diet- and stress-induced, rather than induced by treatment from chemicals in hair care products and the public water supply.

It has long been believed across many cultures that long hair heightens spiritual perception. According to American government documents, military personnel who have had long hair have demonstrated heightened senses of both sensory and extrasensory awareness. The reasoning is that hairs are extensions of the nervous system and act as antennae to transmit information to the brain and limbic system.⁵¹² The conclusion of this research is that cutting one's hair stifles both sensory and extrasensory attunement to one's surroundings, which is essentially the definition of spirituality. So the fact that Nazarites are forbidden from cutting their hair has profound implications, just as their other basic rules do.

This may not seem like a big deal, but it is actually critical to understanding the main themes of Scripture, and the gospel of the kingdom of heaven in general, because this gospel was the message of the Nazarites. For instance, when Yahshuah said that the greatest commandment is to love Yahweh with all your heart, soul and mind, and that the second greatest is to love your neighbor as yourself, he may be quoting Moses, but he is speaking of the law of the Nazarites. A Pharisee finds himself in agreement, because the Law of Moses is based on the law of the Nazarites, and therefore agrees with it. We do not need to look any further than this. To love Yahweh with all your being necessarily entails obeying every last one of his precepts, with no exception: this is the whole idea of what it means to be a Nazarite.

Of course, Nazarites are humans, too, so they may sin from time to time. However, in their case it is not a proper sin, because they do not do so consciously, and are not bound to the same rules as the rest of society because they adhere to a higher law. In fact, many vegans have found themselves having to defend themselves on this point, because there are many who would rather maliciously nitpick and try to pin some sort of inadvertent blame on them than listen to reason. As Romans 3:20 says, consciousness of sin comes by way of the Law. No vegan intends to be ignorant of his rule, or to disobey it. (If he does, he is not a true vegan.) He does not *intentionally* sin, as everyone who is not a vegan does, so no sin is imputed to him.

For example, a Nazarite may accidentally step on a bug, and according to the Nazarite rule, this might constitute a sin, though it is not a sin by Moses. However, it is only a sin in so far as the life which has been extinguished was sacred (i.e., how intelligent the creature was) and how much it has contaminated the culprit. This is a matter of common sense rather than legalism; if the decay of death does not contaminate his flesh, then he is not defiled. Needless to say, then, a Nazarite follows a set of moral principles rather than specific instructions, from which he may never intentionally deviate. Eating meat only once a week does not make one a vegan, and every vegan will be offended at the association—so it is with Nazarites.

Now take notice of the “sin offering” mentioned in the passage quoted above (Numbers 6:11), by which a Nazarite was to make atonement. In Hebrew, this term actually means ‘purification offering.’ The Nazarite who defiled himself by eating flesh or being near a dead body was to bring one offering for his purification, and another to atone not for whatever caused him to need to be purified, but for having just defiled himself with the purification offering! Only then was he ceremonially clean. So just being near a dead bird constituted defilement, even if that bird was a purification offering to Yahweh! This proves that the rule about going near dead bodies applies not only apply to human cadavers, but to dead animals as well. It is established, therefore, that Nazarites were strictly forbidden from eating flesh, even as priests engaging in the sacrificial system of the Levites, which was only intended for *sinners*. The fact that the Nazarite coming back to the Law of Moses had to make a hefty sacrifice is intended to get him to remain as he is, or to provoke his conscience over (to discourage him from) leaving God's service.

But the Nazarites were not the only ones dedicated to God's service. The entire tribe of Levi was, too, according to mainstream Jewish and Christian belief. In reality, it was only the priests who were so dedicated, but Christians generally believe that all Levites were priests (all the men, anyway—women and children have not been accounted for in their paradigm). Really, all priests under the Law of Moses were Levites, but not all Levites were priests. This makes sense, as Moses and his brother Aaron (the high priest) were Levites, and the high priests were all patrilineal descendants of Aaron.

The book of Leviticus contains instructions for these Levite priests—hence the name. The majority of the instructions actually pertain to the rest of the Israelites, as the Levites were charged with instructing them in the Law and presiding over the ceremonial rituals derived from it. Most of these are cleansing rituals designed to atone for sin. Large tracts within the book describe what makes a person ceremonially unclean, and just as in the other books of the Pentateuch, some pertain to what is eaten. Many such passages speak of merely *touching* abominations as constituting defilement, in no uncertain terms, while touching the carcass of either an unclean animal or an abomination constitutes defilement. Thus we see the same law of the Nazarites applied to the rest of Israel: no one is to touch the carcass of an unclean animal.

And יהוה spoke to Mosheh and to Aharon, saying to them, “Speak to the children of Yisra’el, saying, ‘These are the living creatures which you do eat among all the beasts that are on the earth: Whatever has a split hoof completely divided, chewing the cud, among the beasts, that you do eat. Only, these you do not eat among those that chew the cud or those that have a split hoof: the camel, because it chews the cud but does not have a split hoof, it is unclean to you; and the rabbit, because it chews the cud but does not have a split hoof, it is unclean to you; and the hare, because it chews the cud but does not have a split hoof, it is unclean to you; and the pig, though it has a split hoof, completely divided, yet does not chew the cud, it is unclean to you. Their flesh you do not eat, and their carcasses you do not touch. They are unclean to you. These you do eat of all that are in the waters: any one that has fins and scales in the waters, in the seas or in the rivers, that you do eat. But all that have not fins and scales in the seas and in the rivers, all that move in the waters or any living creature which is in the waters, they are an abomination to you. They are an abomination to you—of their flesh you do not eat, and their carcasses you abominate. All that have not fins or scales in the waters is an abomination to you. And these you do abominate among the birds, they are not eaten, they are an abomination: the eagle, and the vulture, and the black vulture, and the hawk, and the falcon after its kind, every raven after its kind, and the ostrich, and the nighthawk, and the seagull, and the hawk after its kind, and the little owl, and the fisher owl, and the great owl, and the white owl, and the pelican, and the carrion vulture, and the stork, the heron after its kind, and the hoopoe, and the bat. All flying insects that creep on all fours is an abomination to you. Only, these you do eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth. These of them you do eat: the locust after its kind, and the destroying locust after its kind, and the cricket after its kind, and the grasshopper after its kind. But all other flying insects which have four feet is an abomination to you. And by these you are made unclean, anyone touching the carcass of any of them is unclean until evening, and anyone picking up part of the carcass of any of them has to wash his garments, and shall be unclean until evening. Every beast that has a split hoof not completely divided, or does not chew the cud, is unclean to you. Anyone who touches their carcass is unclean. And whatever goes on its paws, among all the creatures that go on all fours, those are unclean to you. Anyone who touches their carcass is unclean until evening, and he who picks up their carcass has to wash his garments, and shall be unclean until

evening. They are unclean to you. And these are unclean to you among the creeping creatures that creep on the earth: the mole, and the mouse, and the tortoise after its kind, and the gecko, and the land crocodile, and the sand reptile, and the sand lizard, and the chameleon. These are unclean to you among all that creep. Anyone who touches them when they are dead becomes unclean until evening. And whatever any of them in its dead state falls upon, becomes unclean, whether it is any wooden object or garment or skin or sack, any object in which work is done, it is put in water. And it shall be unclean until evening, then it shall be clean. Any earthen vessel into which any of them falls, whatever is in it becomes unclean, and you break it. Any of the food which might be eaten, on which water comes, becomes unclean, and any drink which might be drunk from it becomes unclean. And on whatever any of their carcass falls becomes unclean—an oven or cooking range—it is broken down. They are unclean, and are unclean to you. But a fountain or a well, a collection of water, is clean, but whatever touches their carcass is unclean. And when any of their carcass falls on any planting seed which is to be sown, it is clean. But when any water is put on the seed and any part of any such carcass falls on it, it is unclean to you. And when any of the beasts which are yours for food dies, he who touches its carcass becomes unclean until evening. And he who eats of its carcass has to wash his garments, and shall be unclean until evening. And he who picks up its carcass has to wash his garments, and shall be unclean until evening. And every creeping creature that creeps on the earth is an abomination, it is not eaten. Whatever crawls on its stomach, and whatever goes on all fours, and whatever has many feet among all creeping creatures that creep on the earth, these you do not eat, for they are an abomination. Do not make yourselves abominable with any creeping creature that creeps, and do not make yourselves unclean with them, lest you be defiled by them. For I am יהוה your Elohim, and you shall set yourselves apart. And you shall be set-apart, for I am set-apart. And do not defile yourselves with any creeping creature that creeps on the earth. For I am יהוה who is bringing you up out of the land of Mitsrayim, to be your Elohim. And you shall be set-apart, for I am set-apart. This is the Torah of the beasts and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, to make a distinction between the unclean and the clean, and between the living creature that is eaten and the living creature that is not eaten.” Leviticus 11

We would suppose that the churches, the Bible translators and the publishers of Bible commentaries do not even see a difference between unclean animals and abominations. They would say that the belletristic language of the text uses synonyms to express the same idea multiple ways. Yet these words are not synonyms, and anyone who reads through the Law will see that it is very legalistic in the sense that it uses deliberate words to convey specific ideas, however repetitively, rather than changing it up with synonyms, just like modern legal speech. This makes the meaning of each term clear and indisputable. God never intended to make his law subject to interpretation; the interpretative bias of the scholars is wholly unscriptural.

The difference between an animal which is “unclean to you” and one which is “an abomination to you” is that some animals, though identified as clean based on their diets, are identified as unclean to eat based on their genetic traits, while some are simply abominations, and therefore unclean across the board. It just so happens that those identified here as abominations are the carnivores, omnivores and scavengers, while the clean ones are the herbivores.⁵¹³ And this is just from a simple reading of the text and a little knowledge of the animal kingdom; it does not require a whole lot of understanding, much less as much as the Bible commentators presume to wield.

There is not much more to say than this, because the other book of the Pentateuch, Deuteronomy, is largely a reiteration of the rest of the Law. A few things do stand out as relevant, however. Among them is 12:20-27 (quoted in the previous chapter: “Do not eat it, that it might be well with you and your children after you, when you do what is right in the eyes of Yahweh”) and its surrounding context, which indicates just how abominable the practice of eating flesh really was in the eyes of God, and of Moses:

Commenting on the above Torah verse (Deut. 12:20), modern Torah scholar and teacher Nehama Leibowitz points out how odd the dispensation is and how grudgingly permission to eat meat is granted. She concludes that people have not been granted dominion over the animal kingdom to do with them anything that we desire, but that we have been given a “barely tolerated dispensation,” if we cannot resist temptation and must eat meat, to slaughter animals for our consumption. [...] Rav Kook also regards the same Torah verse as clearly indicating that the Torah did not regard the slaughter of animals for human consumption as an ideal state of affairs. [...] The negative connotation associated with the consumption of meat is indicated in the Talmud: The Torah teaches a lesson in moral conduct, that man shall not eat meat unless he has a special craving for it ... and shall eat it only occasionally and sparingly. Richard Schwartz⁵¹⁴

Once again it is shown that the flesh of a burnt offering may be consumed (*may* be, albeit very begrudgingly, from God’s perspective), but the blood may not be. This is crucial for establishing the point of the text, which is that it is allowed, if you “crave” it (meaning, you are already a sinner: it was their craving for meat rather than the act itself that brought the Israelites to ruin in Exodus 16—the desire always precedes the act, unless it is not premeditated, in which case it is not as blameworthy). Even so, there are still restrictions, and those restrictions exist for your own benefit, meaning that God himself has explicitly told you it is never in your interest to consume animal flesh, and this is part of the reason he has forbidden it. There is also an implication in this statement, “that it might be well with you and your children after you,” that consuming something which defiles you in terms of genetics also alters the DNA of your descendants, and that this can be avoided by obedience. Obviously this is indeed what happens, not just after your DNA is altered before you procreate, but even after, in your children, when you feed them the same abominations that brought about your own mutations.

As we can see that even the Jewish scholars have got this right, we have to ask whether those who “crave meat” are really any better than the Canaanites who worshiped Molekh. (There is a reason for asking this, which will become apparent later.) Is the meat-eating Christian obedient to God? Of course not; only one who does not defile himself is. But even Christians will agree that there are degrees of defilement which even they will not cross, based on their views on morality, *without any precedent in Scripture*. This is why we have to ask whether they are really better than the Canaanites, because the context we just referenced sets up the Bible’s condemnation of *cannibalism* as a matter of meat cravings gone too far, but certainly no further than the average meat-eater’s appetite.

“When יהוה your Elohim does cut off from before you the nations which you go to dispossess, and you dispossess them and dwell in their land, guard yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire about their mighty ones, saying, ‘How did these nations serve their mighty ones? And let me do so too.’ Do not do so to יהוה your Elohim, for every abomination which יהוה hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones.” Deuteronomy 12:29-31

The context here is that of sacrifice, where sacrifice has been associated with eating meat, so we already know that the burnt offerings were eaten. This means the Canaanites were literally cooking and eating their own children. This is further evidenced by the fact that Jericho, the first city which the Israelites destroyed after they crossed the Jordan River, was founded upon the sacrifice of a firstborn. This seems to suggest that this was a common practice, and there is evidence that it was widespread. For example, the legendary Mycenaean king Agamemnon (a Philistine by descent who lived during the Judges period) is depicted in Homer's *Iliad* as having sacrificed his daughter for a fair wind when he took his fleet to besiege Troy. The Israelites were certainly acquainted with the custom, for even their kings practiced it.

And Yehoshua warned them at that time, saying, “Cursed is the man before יהוה who rises up and builds this city Yeriho—he lays its foundation with his first-born, and with his youngest he sets up its gates.” Joshua 6:26

In his days Hī'ēl of Bēyth Ēl built Yeriho. He laid its foundation at the cost of Abiram his first-born, and at the cost of his youngest son Seḡub he set up its gates, according to the word of יהוה, which He had spoken through Yehoshua son of Nun. 1 Kings 16:34

While the average meat-eating Christian will readily object that this is a detestable practice, to the vegan Christian, it is indistinguishable from the practice of cooking and eating animal flesh. The reason God says they “even” do that is that most of us would have serious reservations about doing it, but the Canaanites were so ravished by their appetites that they had a desire to eat human flesh. So it is no wonder that God commanded their extermination for the whole world's sake, and why the prophets so hated the cult of Molekh, as we all know.

The Christian who sees a huge difference between his Sunday pot roast and the cannibalistic rites of the Canaanites is fooling himself; the difference is in his head more than in the nature of what goes in his mouth. It is a matter of the degree or severity of the sin, not of a kind which makes one a sin while the other is not. The cardinal sin is the appetite for flesh and the intentional pollution of the body which then leads to the act of killing, and without which, no such killing would occur.

It has been observed that human flesh tastes like pork. Perhaps this is why pigs are the sole exception to the rules determining the clean and unclean statuses of Leviticus 11, as God wanted to deter the Israelites from developing a taste for human flesh. Either way, we know that they failed to heed his commands and fell into apostasy, going so far as to pick up the rites of the Molekh cult, so what is to keep pork-eating Christians from thinking they do not also have it in them to do exactly the same? Surely the apostate Israelites must have had a practical reason for preferring statues over the living God—that reason being their carnivorous appetites.

Consider the contrast between the great restraint evident in Deuteronomy 12:20, as well as the disgust exhibited in Numbers 11, with the enjoyment of fruits, vegetables and grains that God commands the Israelites to partake in. As the chapters of Deuteronomy which precede 12 are the context of the allowances in that chapter, they show that God regards vegetarianism as more than merely preferable to carnism, but actually essential to the notion that the Promised Land is a blessing to Israel. In every instance, failure to abide by God's rules for living in the Promised Land merits the same destruction as those whom the Israelites have dispossessed. We ask Christians to consider the implications, in light of all the talk of the Second Death in the New Testament, and of Christ being the “bread from heaven,” which they openly reject and despise in favor of slaughter offerings, just as the Israelites despised their manna and gorged on quail.

“Therefore you shall guard the commands of יהוה your Elohim, to walk in His ways and to fear Him. For יהוה your Elohim is bringing you into a good land, a land of streams of water, of fountains and springs, that flow out of valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey, a land in which you eat bread without scarcity, in which you do not lack at all, a land whose stones are iron and out of whose hills you dig copper. And you shall eat and be satisfied, and shall bless יהוה your Elohim for the good land which He has given you. Be on guard, lest you forget יהוה your Elohim by not guarding His commands, and His right-rulings, and His laws which I command you today, lest you eat and shall be satisfied, and build lovely houses and shall dwell in them, and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased, that your heart then becomes lifted up, and you forget יהוה your Elohim who brought you out of the land of Mitsrayim, from the house of bondage, who led you through that great and awesome wilderness—fiery serpents and scorpions and thirst—where there was no water, who brought water for you out of the flinty rock, who fed you in the wilderness with manna, which your fathers did not know, in order to humble you and to try you, to do you good in the end, “you then shall say in your heart, ‘My power and the strength of my hand have made for me this wealth!’ But you shall remember יהוה your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today. And it shall be, if you by any means forget יהוה your Elohim, and follow other mighty ones, and serve them and bow yourself to them, I have warned you this day that you shall certainly perish. Like the nations which יהוה is destroying before you, so you are to perish, because you did not obey the voice of יהוה your Elohim.” Deuteronomy 8:6-20

““And it shall be that if you diligently obey My commands which I command you today, to love יהוה your Elohim and to serve Him with all your heart and with all your being, then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil. And I shall give grass in your fields for your livestock, and you shall eat and be satisfied. Guard yourselves, lest your heart be deceived, and you turn aside and serve other mighty ones and bow down to them. Then the displeasure of יהוה shall burn against you, and He shall shut up the heavens, and there be no rain, and the land not give its increase. And you shall perish quickly from the good land which יהוה is giving you.” Deuteronomy 11:13-17

These examples ought to be more than enough to establish what the intent of the Law in regards to eating meat was. Yet it cannot be denied that the Bible gives no indication that there was anything considered (by God) to be morally wrong with the actual practice of consuming meat and dairy products during the Old Testament period, apart from the consequences of disobedience to God in general, in terms of our roles as stewards. This is still important, as it demonstrates that some measure of sin is allowed under the Law of Moses, because it is for sinners (only), while the law of the Nazarites does not, and the latter is the standard for admission into the kingdom of heaven. So even though only a select few (the vegans) are worthy to eat of the Tree of Life, because all others contribute to the way of death, it still falls upon the Prophets to clarify the finer points of the Law, so that those who would be perfect, yet who know that the Law is good, can find the incentive they need to set themselves apart from it, and to serve Yahweh with their whole hearts, rather than the Law, with something less.

Christians will recognize, as we have previously asserted, that the first and greatest commandment is “You shall love יהוה your Elohim with all your heart, and with all your being,

and with all your mind,” that the second is “You shall love your neighbor as yourself,” and that “On these two commands hang all the Torah and the Prophets.” It is important that we realize that the Law and the Prophets are in conformity here, lest we fall into the trap of thinking that the Christians are right, and the Law has no validity (by which they mean to say also, and more importantly, that the Prophets have no validity). It is also important that we accept that the Golden Rule (that is, the lesser of these commands), which is the highest ideal any Christian ever aims for, is merely redundant and irrelevant against the more important commandment.

Little do the Christians realize that the greatest commandment, as recorded in Deuteronomy 6:5, is actually *to obey all the commandments*, as it is nothing less than an appeal to observe the Ten Commandments (Deuteronomy 5) and the rest of the Law of Moses (the rest of Deuteronomy) with one’s whole being. As love is fulfillment of the Law, it cannot be said that one who does not fulfill it, loves God—yet all who love God obey him, *with all their being*, so that there is no fault in them, according to the Law. This is the point of saying that this is the greatest commandment, for it is God’s law, and whoever accomplishes God’s law loves God, and vice-versa. A single premeditated infraction constitutes rejection of the Law, and of God, in principle and in its entirety.

“Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim. All the words I am commanding you, guard to do it—do not add to it nor take away from it.” Deuteronomy 12:28,32

So, no matter how you look at it, if you truly love God (according to *his* standards, rather than those merely ascribed to him), then no other commandment ever needs to be considered, because you have fulfilled the Law in its entirety. This, too, we have established from Romans 13, as we have established from John 14:15 that one must necessarily obey God’s commands if he is going to presume to love God. And obeying the commandments necessarily means you are not killing God’s creatures, whether you are under the Law of Moses, or the Law of Yahweh.

“If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned. If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and it shall be done for you. In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones. As the Father has loved Me, I have also loved you. Stay in My love. If you guard My commands, you shall stay in My love, even as I have guarded My Father’s commands and stay in His love. These words I have spoken to you, so that My joy might be in you, and that your joy might be complete.” John 15:6-11

Now the objection will be made that the Law of Moses does not just allow for killing, but actually *requires* it in the form of animal sacrifice. It will be argued further that animal sacrifice means eating animal flesh, so that, too, is mandated. This is certainly true (at least under the Law of Moses), and constitutes the greatest contradiction in the whole Bible, for it was never meant to be this way. A close examination of Scripture will show that the circumstances of the sacrifices are very particular, that they do not apply to anyone now living, and that they actually constitute the only exceptions to the general “Thou shalt not kill” rule, which necessarily means that all meat-eating outside the context of the sacrificial system is actually strictly forbidden. Again, we are allowing for last resorts in survival situations, but even Noah built an altar to worship Yahweh before he ate any flesh, which is not an act of desperation, and which no one ever does.

From the time of Noah, at least, if not Abel, there was a way of life which included not just keeping the earth but also tending herds. Tending herds means keeping them safe, which includes destroying threats, even if those threats come from within. This is important to the reason why the laws were given in the forms they were, because in order to be effective in their purpose of teaching righteousness, they needed to be understood in terms of simple analogy.

Let us take a flock of sheep as the example. When a flock has too many rams in it, the rams tend to become violent and attack each other, as well as the other sheep (ewes included). Those animals not killed by the violence become wounded, leaving them open to pain and sickness. This characteristic is true of many species, especially those whose groups are dominated by alpha males, but none so much as the human species. When it comes to the Bible, we need look no further than the dispute between Moses and Korah to see how the priesthood of Aaron was already in jeopardy before the Israelites were even in the Promised Land, and why recognition of Moses' authority was so important to the preservation of the Law itself.

And Qorah, son of Yitshar, son of Qehath, son of Lěwi, took both Dathan and Abiram the sons of Eliyah, and On, son of Peleth, sons of Re'uhēn, and they rose up before Mosheh with some of the children of Yisra'ēl, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name. And they assembled against Mosheh and against Aharon, and said to them, "Enough of you! For all the congregation is set-apart, all of them, and יהוה is in their midst. Why then do you lift up yourselves above the assembly of יהוה?" And when Mosheh heard, he fell on his face, and spoke to Qorah and all his company, saying, "Tomorrow morning יהוה shall make known who is His and who is set-apart, and bring him near to Him. And let Him bring near to Him the one whom He chooses. Do this: Take fire holders, Qorah and all your company, and put fire in them and put incense in them before יהוה tomorrow. And it shall be that the one whom יהוה chooses is the set-apart one. Enough of you, sons of Lěwi!" And Mosheh said to Qorah, "Hear now, you sons of Lěwi: Is it little to you that the Elohim of Yisra'ēl has separated you from the congregation of Yisra'ēl, to bring you near to Himself, to perform the service of the Dwelling Place of יהוה, and to stand before the congregation to serve them, and that He has brought you near to Himself, you and all your brothers, the sons of Lěwi, with you? Yet you seek the priesthood as well? Therefore you and all your company are set against יהוה. And Aharon, what is he that you grumble against him?" And Mosheh sent to call Dathan and Abiram the sons of Eliyah, but they said, "We are not coming up! Is it little that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you would also seize total rule over us? Also, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Would you bore out the eyes of these men? We are not coming up!" And Mosheh became very displeased, and said to יהוה, "Do not respect their offering. I have not taken one donkey from them, nor have I done harm to any of them." Then Mosheh said to Qorah, "Tomorrow, you and all your company shall be there before יהוה, you and they and Aharon. And take each one his fire holder, and you shall put incense in it. And let each one bring his fire holder before יהוה, two hundred and fifty fire holders, and you and Aharon, each one with his fire holder." So each one took his fire holder, and put fire in it, and laid incense on it, and stood at the door of the Tent of Meeting with Mosheh and Aharon. And Qorah assembled all the congregation against them at the door of the Tent of Meeting. Then the esteem of יהוה appeared to all the congregation. And יהוה spoke to Mosheh, and to Aharon, saying, "Separate yourselves from the midst of this congregation, and let Me consume them in a moment." But they fell on their faces, and said, "O Ėl, Elohim of the spirits of all flesh! When one man sins, are You wroth with all the congregation?" And יהוה spoke to Mosheh, saying,

“Speak to the congregation, saying, ‘Move away from around the tents of Qorah, Dathan, and Abiram.’” So Mosheh rose up and went to Dathan and Abiram, and the elders of Yisra’el followed him. And he spoke to the congregation, saying, “Please turn away from the tents of these wrong men! Do not touch whatever belongs to them, lest you be consumed in all their sins.” Then they moved away from around the tents of Qorah, Dathan, and Abiram. And Dathan and Abiram came out and stood at the door of their tents, with their wives, and their sons, and their little children. And Mosheh said, “By this you know that יהוה has sent me to do all these works, that they are not from my own heart. If these die as all men do, or if they are visited as all men are visited, then יהוה has not sent me. But if יהוה creates what is unheard of, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the grave, then you shall know that these men have scorned יהוה.” And it came to be, as he ended speaking all these words, that the ground under them split apart, and the earth opened its mouth and swallowed them up, with their households and all the men with Qorah, with all their goods. So they and all those with them went down alive into the grave, and the earth closed over them, and they perished from the midst of the assembly. Numbers 16:1-33

It is no wonder that Korah wanted the priesthood. The priests were supposed to be the shepherds of Israel. There are many instances where the title is given to Yahweh (e.g., Psalm 23:1; 80:1), but more often it is applied to whoever the Holy Spirit has come upon. We will have much to say about this later. For now it suffices to point out that the good shepherd has good intentions, and that *no one else* has the rightful authority to make decisions for his flock.

He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young. Isaiah 40:11

Then He remembered the days of old, Mosheh, His people, “Where is He who brought them up out of the sea with the shepherd of His flock? Where is He who put His Set-apart Spirit within him?” Isaiah 63:11

“But he who enters through the door is the shepherd of the sheep.” John 10:2

“I am the good shepherd. The good shepherd lays down His life for the sheep.” John 10:11

“I am the good shepherd. And I know Mine, and Mine know Me.” John 10:14

God wants what is best for his sheep. Therefore he chooses the shepherd who is going to gather them and take care of them, as in the case of Moses. In contrast, the evil shepherd is the one either elevated by men or raised by God to punish his sheep when they have strayed too far, so that they can be brought back to pasture. He does not care for the well-being of the flock, but scatters it and feeds off it.

“For look, I am raising up a shepherd in the land who does not visit those straying, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he does eat the flesh of the fat and tear off their hooves.” Zechariah 11:16

If it is not already evident that every meat-eater is indicted as an evil steward of whatever God has given him, it at least ought to be evident that he is being punished for his sin (straying from God’s commands). The whole point of this kind of analogy is to teach the simple-minded not to become proud and rebellious (i.e. violent), the way Korah was proud and rebellious. We might barely imagine how perverse the Israelites would have become had the priesthood fallen to his descendants rather than Aaron’s. Aaron was not perfect in the beginning, but he protected his flock, whereas Korah brought his to ruin in a very small amount of time.

Now, knowing the nature of the sheep, a good shepherd does not allow the proud sheep to bully and kill the peaceful ones. Instead, he will kill them (which God ultimately does to all sinners) or cast them out (which God also does to sinners, and which finds analogies in Scripture apart from that of the scapegoat, such as that of leprosy). Casting them out serves the purpose of giving them the chance to reform before returning instead to the immediate justice of death, as warranted in Korah's case. Had Korah or his rebellion been allowed to run amok, the innocent would not have been protected from the consequences. So the Law acts as a barrier of protection, and anyone who lived through the rebellion of Korah would have understood that the only ones who were ever in any sort of trouble were those who followed him because they had rejected Yahweh and his prophets, in favor of a violent, arrogant alpha male. Moses, in contrast, celebrated the competition of Eldad and Medad, and even complained to Yahweh both about the prospect of leading Israel in the beginning and about his heavy burden after, all of which demonstrates that he did not stay in power for his own sake or have any qualms about sharing it with anyone who was of the same mind as he. In a word, Moses was a good shepherd whose burden was to keep the alpha males of Israel in check for the sake of the flock.

This idea that God kills off the rams helps us establish that an evil shepherd is, in fact, a ram and not a shepherd. That is to say that when God raises up an evil shepherd to punish the flock, what really happens is that there is no good shepherd to cull the herd and keep the influence of the rams in check. This is the result of the flock rejecting the authority of the shepherd, rather than that God never appointed one, for he has never failed to make his will known. More importantly, the fact that the evil shepherd is the one preying on the herd ought to inform us of what God's position on this kind of justice is, for without realizing that it is the herd's own fault, we will be led to believe that God does not do enough to care for the herd, when he is actually doing everything he can without infringing on our right to choose.

[“Say to them, ‘As I live,’ declares the Master יהוה, ‘I have no pleasure in the death of the wrong, but that the wrong turn from his way and live. Turn back, turn back from your evil ways! For why should you die, O house of Yisra’el?’” Ezekiel 33:11](#)

Knowing that even the shepherd tasked with culling the flock does not *prey* on the flock, it is apparent that raising animals just to eat them is a sin, even by the comparatively lax standard of the Law of Moses which begrudgingly makes allowances for the sin. Given the fact that most people do not raise any animals and have little or no idea what happens to any farmed animals prior to bits of their flesh winding up on their plates or in mislabeled packages at their grocery stores, but they do eat them, they obviously cannot see the message or the original intent of the Law and how it pertains to what they are doing. To them, the animals exist only to feed them, and certainly not because God has some other will for them which is entirely antithetical to this process. Thus the abomination of the flesh becomes an abomination of the Word of God as well. That is, it is not only a perversion of the natural law of sin and death, but of the intended message of the written law as well, as it pertains to the lesson that it was trying to teach.

The lesson, essentially, is that killing does not equate to eating—it equates to *death*. Eating constitutes *consuming* or digesting, so eating what is killed amounts to digesting death. This lesson was already given to the Israelites before they were given the Law, in response to a sin which was committed again and again, as we shall see in the next chapter. The Law of Moses would not even have been given in that form had it not been for the infamous Golden Calf incident. Most have heard of it, but do not know what ultimately became of it. This, too, was used to teach a lesson, which Christians would do well to learn.

And he took the calf which they had made, and burned it in the fire, and ground it into powder, and scattered it on the face of the water and made the children of Yisra'el drink it. Exodus 32:20

This concept of eating the sin is so pertinent to the rest of the sins for which Israel was condemned and punished throughout the Bible that it could very well be the origin of the sin offering itself, which is more or less equivalent to the Bible's only allowance for eating meat. Moses was telling his people that if they wanted to eat beef so badly that they would worship it as a golden image the moment he stepped away, then they could eat it as gold, too. What other purpose could it have served than to destroy the image in such a way that it would never be built again? This is how a parent punishes a child, or even a pet which poops where the master does not want it to, after which he puts its face in it to show it what it has done.

Truly, being forced to eat something makes you accept your responsibility for it. It becomes a part of you which has to be worked out through your digestive system. If you eat the wrong thing, you will suffer indigestion; if you eat the wrong thing over and over, you will die. The Israelites had already demonstrated that they were unwilling to abide by God's law, and that they would keep complaining and rebelling until they had what they wanted, which was sin. God's response, in the form of the Law, was that if they were going to cause one of their flock to die for their sin, then they would at least have to bear the shame and the consequence of it by digesting the moral implications as well as exciting their tastes.

This also has a major impact on the form which the particular dietary restrictions within the Law took. One must *chew* solid food before it can be swallowed. Thus the animals which chew the cud are more likely to be clean, because the "food" has been duly considered before it gets processed out. This is the meaning of the passage which says that solid food is for those who have their senses developed to discern good and evil (Hebrews 5:12-14). If we did not have this understanding, we might read Hebrews and be led to think that meat is good for adults, and preferable to milk, which is good for children. But if we dig deep enough in Scripture, we find that milk is used as a metaphor for rudimentary understanding even in the Old Testament.

"And you shall drink dry the milk of the gentiles, and shall milk the breast of sovereigns. And you shall know that I, יהוה, your Saviour and your Redeemer, am the Elohim of Ya'aqob." Isaiah 60:16

It is also used as a metaphor for God's esteem, which explains why the Promised Land is described as "a land flowing with milk and honey." The word 'esteem' is then applied to the Ark of the Covenant, or else the Tabernacle (which was built to house it), which means that 'milk' actually has a spiritual connotation in Scripture. After all, it is not as though there were rivers of milk running through the valleys. That would be absurd. But where the metaphor is not used, the description of the land promised to the remnant of Israel is that of a land which produces an abundance of fruits, vegetables and grains.

"Rejoice with Yerushalayim, and be glad with her, all you who love her; rejoice greatly with her, all you who mourn for her; so that you feed, and shall be satisfied with the breast of her comforts, so that you drink deeply, and shall delight yourselves in her overflowing esteem." For thus said יהוה, "See, I am extending peace to her like a river, and the esteem of the gentiles like a flowing stream. And you shall feed; you shall be carried on the side, and be fondled on her knees. As one whom his mother comforts, so I comfort you. And in Yerushalayim you are comforted." Isaiah 66:10-12

“Has a nation changed its mighty ones, which are not mighty ones? But My people have changed My esteem [the Tabernacle] for that which does not profit [the Temple].” Jeremiah 2:11

“Because of the sowing of peace the vine does give its fruit, the ground does give her increase, and the heavens do give their dew. And I shall cause the remnant of this people to inherit all these.” Zechariah 8:12

“And I shall rebuke the devourer for you, so that it does not destroy the fruit of your ground, nor does the vine fail to bear fruit for you in the field,” said יהוה of hosts. “And all nations shall call you blessed, for you shall be a land of delight,” said יהוה of hosts. Malachi 3:11-12

They hated the one who reproves in the gate, and they despise the one who speaks the truth. Therefore, because you trample on the poor and take grain taxes from him—you have built houses of hewn stone but you are not going to dwell in them, you have planted pleasant vineyards but not drink wine from them. For I know your transgressions are many and your sins are great, afflicting the righteous and accepting bribes, and turning aside the poor at the gate. Therefore the wise keep silent at that time, for it is an evil time. Seek good and not evil, so that you live. And let יהוה Elohim of hosts be with you, as you have spoken. Hate evil and love good, and set up right-ruling in the gate. It might be that יהוה Elohim of hosts shows favour to the remnant of Yosēph. Amos 5:10-15

Just to show that the phrase rendered “milk and honey” actually has the meaning of “cream and sweetness,” take a look at Job 20:17 and its context. *Honey*, here, is “evil” and “poison,” the theft and oppression of bees. “Honey,” on the other hand, is good and wholesome.

“Though evil is sweet in his mouth, he hides it under his tongue, *though* he fondles it and does not forsake it, but still keeps it in his mouth, his food is turned in his stomach, the bitterness of cobras is in him. He has swallowed down riches, then vomits them up—Ēl drives it out of his stomach. He sucks the poison of cobras; the tongue of the poisonous snake slays him. He looks not on streams, the rivers flowing with honey and cream. He is giving back what he laboured for, and does not eat it—like wealth from his trade, but he does not enjoy. For he has oppressed, he has forsaken the poor, he has seized a house which he did not build. For he shall not know ease in his innermost, neither save what he desires. There is no left-over after he has eaten, therefore his good does not last. With all his plenty he is in distress; the hand of every labourer comes against him. It shall be, at the filling of his stomach, that He casts on him His burning wrath, and rains it down on him while he is eating. The heavens reveal his crookedness, and the earth rises up against him. The increase of his house departs, flowing away in the day of His wrath. This is the portion from Elohim for a wrong man, and the heritage Ēl has decreed for him.” Job 20:12-23,27-29

Job is supposedly the oldest book of the Bible, so Christians are bound to agree that the origin of the phrase is closer to what they have variously translated as “honey and cream” (NIV), “honey and curds” (ESV, NASB), “honey and butter” (KJV), “honey and buttermilk” and “honey and cream,” but never as “honey and milk.” The variable word in question, *chem'ah* (חמאת, H2529), is used ten times in the Old Testament, and it certainly does convey an animal product of some kind (whether butter or curds), but it is never translated as ‘milk.’ In fact, it is used together with the Hebrew word for milk, to their mutual exclusion, in four of the remaining nine instances. So that, combined with the fact that “honey” is associated with *evil* in the same context of Job, and that the same word itself (חמאת) is used similarly in Proverbs 30, should give Christians cause to reconsider the validity of their notion of a Promised Dairyland.

If you have been foolish in lifting up yourself,
Or if you have plotted evil,
Put your hand on your mouth.
For as milk under pressure brings forth curds,
And as a nose under pressure brings forth blood,
So wrath under pressure brings forth strife. Proverbs 30:32-33

The word translated as “honey” (מֶדֶב, H1706) really means ‘gum’ or ‘syrup.’ It can apply to the honey of both bees and fruit (especially dates), so the honey that Samson ate was certainly the former type, as the context of Judges 14 makes that clear, but the “wild honey” that John the Baptist ate (Matthew 3:4) was certainly the latter type. (This will be explained later.) The meaning in Genesis 43:11 and Ezekiel 27:17 is thought to be dibs (grape molasses). In all cases it refers to sweetness, and is used to describe both literal sweetness, as with manna (Exodus 16:31), and figurative sweetness, as with the Law (Psalm 19:11) and love (Song of Songs 5:1). Needless to say, sweet taste does not derive from blood and flesh, but from fruit, and figurative sweetness does not derive from violence and bloodshed, but from gentleness and happiness.

The comments in Job are particularly insightful because they give us a view into the ancient Near Eastern concept of sweeteners. Among other things, the lesson from the animal kingdom is that we ought not to complain (as the Israelites did) for lack of food just because we have fastidious tastes, for there are plenty of plants to choose from that are sweet. In one instance, Job disparagingly mentions the nectar of mallows (disparagingly because he was mourning, not because he did not like it), implying that honey was actually derived from any number of plants, but those of the Malvaceae family in particular. It is known that the ancient Egyptians made confections from marshmallow plants (hence the term ‘marshmallow’) which were used to treat sore throats.⁵¹⁵ This suggests that Job was denying himself *honey* made from *marshmallows* as a remedy for his sickness, right in the context of how animals nourish themselves by eating grass and fodder.

“Does the wild donkey bray when it has grass, or does the ox bellow over its fodder? Is tasteless food eaten without salt? Is there any flavour in the juice of mallows? I refuse to touch it, they are like food when I am sick.” Job 6:5-7

If read wrongly, according to modern translations, one might suppose that God’s promise to bless Israel with a “land flowing with milk and honey” is a clear indication that he has no problem with the exploitation of animals and insects for human tastes. Yet we can see here that the meaning was clearly foreign to the ancient Israelites, and already ancient by the time they adopted it, as well as being metaphorical. The significance of both terms is in relation to their texture, and can only possibly apply to foods of plant origin (which fits all other descriptions), or to blood (which is obviously not the case, as blood was forbidden), and *possibly* to dairy products, but only if we suppose that it is human processes that produce them, rather than the land itself, which would render the description void. In any case, the most literal application of the phrase in relation to food brings us back to our main point by making a clear distinction between what is evil (carnism) and what is good (vegetarianism).

“He eats curds and honey when He knows to refuse evil and choose the good. For before the Child knows to refuse evil and choose the good, the land that you dread is to be forsaken by both her sovereigns. יהוה brings on you and your people and your father’s house days that have not

come since the day that Ephrayim turned away from Yehudah—the sovereign of Ashshur.”
Isaiah 7:15-17

Christians assume this is a messianic prophecy, and that the context therefore does not matter at all, because the preceding verse is cited in Matthew. We do not dispute that the prophecy of Isaiah 7:14 (“the maiden conceives and gives birth to a son, and shall call his name Immanuel”) applies to Yahshuah. However, like most prophecies, this one is rich with layers of meanings, and it applied *more* to the context of the time. In that context, it is apparent that the son is only eating curds to begin with because of economic hardship. Let us not forget that Yahshuah was born in a stable because there was no room in the inn, even though he was born of the royal line of David in the city of David. According to Isaiah’s prophecy, the choice is between meat (evil) and dairy (good), specifically because the land was to be laid waste, so that the ground did not bring forth its fruits—and this because of the sins of Israel, which all amount to the choice to eat meat.

And it shall be in that day that יהוה whistles for the fly that is in the farthest part of the rivers of Mitsrayim, and for the bee that is in the land of Ashshur. And they shall come, and all of them shall rest in the steep ravines and in the clefts of the rocks, and on all weeds and in all pastures. In that day יהוה shall shave with a razor hired beyond the River—with the sovereign of Ashshur—the head and the hair of the legs, and also remove the beard. And it shall be in that day that a man keeps alive a young cow and two sheep. And it shall be, that he shall eat curds because of the plenty milk he gets, for everyone left in the land shall eat curds. And it shall be in that day, every place where there were a thousand vines worth a thousand sheqels of silver, let it be for thornbushes and weeds. With arrows and bows one shall go there, because all the land shall be thornbushes and weeds. And to all the hills which were tilled with the hoe, you do not go for fear of thornbushes and weeds; but it shall be for sending oxen to, and a place for sheep to roam. Isaiah 7:18-25

We do not mean to say that children necessarily should not suckle because milk’s only goodness is in the metaphorical description of God’s grace or esteem. On the contrary, it would not be an appropriate metaphor if there was nothing good about it. *Human* breast milk is good for human children, but it could hardly be more apparent that the metaphor pertains to the act of chewing, with the meaning of contemplating and giving due consideration to the weightier principles of the text. The implication is that anyone who is still under the bondage of sin, and who is therefore still under the Law, has not learned to choose what is right over what is wrong, because he is an infant, spiritually. Even so, human breast milk is forbidden in Judaism unless it is suckled right from the breast by a young child,⁵¹⁶ which clearly agrees with natural law.

The kind of consideration which a Nazarite (or anyone who would truly fulfill it) needs to give to the Law is the kind which addresses the issue of why the Law was instituted in the first place. Weaning, so to speak, means understanding that to steal a calf from its mother and kill it, in order to steal the milk to which the calf is naturally entitled and which it needs, is to violate the commandment, “You shall not steal.” The same applies to eggs, in so far as chicks die so you can have them, and more especially to honey, which is a bee’s only food. A bee labors intensely its whole life to produce only one-twelfth of a teaspoon of honey; a human who eats several tablespoons in one sitting has stolen the entire lifetime food supply of the hundreds of bees which produced it, just to enhance the flavor of his meal, when he easily could have chosen a different sweetener. Even if it is allowed that it is in keeping with the command itself because the Bible does not explicitly say “Thou shalt not eat the honey of bees,” this is not in keeping with

the spirit of the Law, and no one whose righteousness does not exceed that of the legalists in search of loopholes (e.g. Genesis 9:3) will ever enter the kingdom of heaven.

Even to say that abstaining from all forms of animal cruelty as well as from violence (including and especially harboring malice) toward one's fellow humans is sufficient for God is not enough. One must first make the decision to do so and then learn how, by carefully examining the reasons the Law was instituted in the first place, before this is even possible. Then it is a matter of realizing that the spirit of the Law is compassion, and compassion is more than abstaining from violence, entailing conscious efforts and informed choices. Anyone who sees cruelty and turns the other way cannot be said to be practicing compassion. So anyone who sees his neighbor drinking milk or eating veal and allows it is unrighteous; at the very least, he has a moral obligation to say "You shouldn't steal" and "It's wrong to kill," if not to do his very best to persuade the culprit to repent. Moreover, if that person believes that the use of force is mandated by the overtly evil manmade institutions of government and law enforcement, to the end of protecting individual or economic interests, then it is certainly also mandated in wresting away the culprit's stolen possession, for it was both forcefully taken and forbidden by *God*.

The bottom line with the allowances in the Law is that animal sacrifices were only ever meant to be performed as an atonement for sin, and the Law was given as a warning in order to *prevent* sin, *not* to institute and sustain it, with the expectation that everyone under the Law would studiously avoid the sins identified in the Law. Thus the spirit of the Law on this point is essentially ethical vegetarianism, and nonviolence in other areas. More to the point, the spirit of the whole of the Law is "Don't sin." Violence toward animals is a sin, and against the spirit of the Law; the only exception in terms of the letter is the sacrifice intended to curb sin where it already exists, which cannot possibly be done where the sin persists. In such cases even the sacrifice is an abomination, for it has produced no atonement or remission of sin, and all that is left to say about it is that the offering is just another murdered animal to be eaten by a ravenous sinner.

This is even more relevant with the understanding that even where the sacrifice was intended to effect the opposite outcome, it actually made the situation worse. The sacrificial system was actually so much against God's law that God was forced to reject the High Priest when he allowed his sons to abuse it in order to indulge their appetites. The position of the Prophets was that the unjust violence to animals performed by the priests in superficial accordance with the Law actually constitutes violence not just to the innocent victims, but to the Law itself, and by implication, God.

Her rulers in her midst are roaring lions, her judges are evening wolves, they shall leave no bone until morning. Her prophets are reckless, treacherous men. Her priests have profaned the set-apart place, they have done violence to the Torah. יהוה is righteous in her midst, He does no unrighteousness. Morning by morning He brings His right-ruling to light, it has not been lacking, yet the unrighteous one knows no shame. Zephaniah 3:3-5

Ezekiel 22 (quoted in Chapter 9) is even more explicit and uses the same term, "roaring lions," to describe the priests and potentates upholding the sacrificial system and rejecting the Law itself. Christians will recognize "roaring lion" from 1 Peter 5:8, where it is used to describe Satan, who "prowls around looking for someone to devour." It is not that all the priests and clergy of Israel were evil, necessarily; they were only evil in and of themselves if they rejected the Law and taught the laity to follow suit rather than to be obedient. The sacrificial part of the

Law was the recourse for violating it, as opposed to the purpose of the Law, so if the priests had neglected to instruct and produce the fruits of righteousness amongst their flock, then they had already failed at their one and only real function.

This is why it is said, “I desire mercy, not sacrifice,” i.e., “I want you to listen to and obey my instructions, not try to bribe me with the blood I’ve given you as recourse for your disobedience, short of the punishment you deserve.” Mercy amounts to strict obedience, as it entails total fulfillment of the Law. Sacrifice amounts to strict disobedience, as it is a ritual intended to expurgate sin, and its continuation can only mean persistent rebellion.

Some will say, however, that strict obedience to the Law would necessitate fulfillment of the sacrificial obligations. Actually, this is an argument used only by those who wish to justify their disobedience and their attempts to do away with the Law, and therefore a false dilemma. The dilemma is that you are either bound to the rigorous application of all the details of the Law of Moses, or you are free from it entirely. Christians usually cite that the “moral” aspect of the Law is upheld in their religion, though obviously nothing could be further from the truth, when the only point they attempt to establish is that the only sin is the “pride” or “self-righteousness” of attempting to fulfill the Law. (We, the authors, have seen this dilemma, along with the ad hominem insults which follow, employed in virtually every discussion we have ever had with any of them on this subject, usually within the first two or three exchanges.)

The Law actually makes no requirement which is impossible or even difficult to fulfill (*becoming a vegan is easy*—resisting God and one’s own conscience, on the other hand, takes strenuous effort), nor is there any command which requires the death of something. These stipulations are for the disobedient only, and for certain feast days and other occasions where the priests were expected to make intercession, all of which were instituted specifically in response to the whole nation’s apostasy with the intent of steering it back to obedience, rather than propagating vain rituals. Those who would actually fulfill the Law inevitably recognize the insufficiency of the Law of Moses to produce the fruits of righteousness, and are thus led to the simpler instructions of the higher laws espoused by the Nazarites, and which are therefore evident in Yahshuah’s teachings in the Gospels. This is why Yahshuah and the other high priests of his sect were allowed to go straight into the Holy of Holies without making a sacrifice for themselves first, because they were already perfect according to the Law, though perhaps not the Law of Moses. Furthermore, *Moses himself* explicitly voiced his wish that *the whole nation* would turn from him and go this way (Numbers 11:29).

So all that is left is to explain how eating roasted animal flesh amounts to ritual purification, seeing how that is supposed to make atonement for sin. Again, this is only even relevant as far as it pertains to the Law of Moses, because it has no basis either in natural law or in the rest of Scripture. In fact, the Prophets had a very different view. Elsewhere in the Bible, atonement is made by washing (baptism), by applying a hot coal to the sinner’s own lips, and simply by repentance. Yet never is atonement made, in the estimation of the Prophets, by the death of the innocent in the place of the guilty—upon which the entire dogmatic apparatus of Christianity is based, supposedly on the very same Law which it rejects outright.

To sin is to die; to repent is to live: that is the spirit of the Law of Life, the law of karma or of natural consequence. Certainly the spirit of the Law in this regard is “an eye for eye,” and justice is not served when a man gives up someone else’s eye in payment of the debt of having destroyed another person’s. Each of us has probably been told that “Two wrongs don’t make a

right” at some point in our life. Of course, the meaning is that committing a second sin does not atone for a first. Though essentially an act of violence as much as purification, it was not wrong of the angel to touch the coal to Isaiah’s lips, but it served to atone for his sins because it served to remind him of his obligation to obey, without going so far as to take his life, which is what justice would have demanded. The fact that it was in his own interest is evident in the fact that he repented, was redeemed, and became the great prophet we all know him to be, though previously he had been a sinner without the hope of resurrection.

Isaiah was made right without having to surrender his life because, according to the Law of Life, *he was already dead* when he sinned. Most people just want to blame someone else for their sins; with Christians, the scapegoat is usually Satan, as in the case of Adam and Eve. The sacrificial atonement ritual was designed to symbolically represent the act of “digesting” what was done in order to expurgate the sin as the feces were expelled from the bowels. It only had its desired effect if it caused the sinner to admit his sin and then dwell on the consequences, and then remove it from his life. Wherever this is done, God has mercy, even apart from the Law, as we see so clearly in the matter of David’s sin and repentance compared to Saul’s. This kind of association and the repentance which it entails should have been easy for anyone who participated in the sacrificial rituals, as meat causes inflammation, so the effect on the body is very tangible, but only someone who normally eats a healthy plant-based diet (i.e. someone who is not accustomed to sinning already) would even know the difference. As it is, most people are devout sinners, so they think that being sick is a normal and natural part of life, and would not consider themselves in poor health because they would compare themselves to other sinners.

In regards to the sin of eating flesh itself and the allowances made by the Law of Moses (though not outside that context), the allowances amount to lifted restrictions. Most of the dietary laws in Leviticus 11 and Deuteronomy 14 focus entirely on naming that which is forbidden as unclean. The only statement regarding clean animals is Deuteronomy 14:4-5, which lists only herbivores. Should anyone decide that he is being obedient if he is only eating what is allowed, then he must take this into consideration. For example, chickens would be prohibited as surely as pigs are, as chickens are omnivores; they are just not on the list of prohibited items because they were not available at the time, as they are native to rain forests.

Furthermore, it is not feasible to suppose that Moses even had any knowledge of exotic animals such as kangaroos and koalas. Simply listing the major orders of species would have been impossible to someone before the modern era, and supposing Moses had such knowledge because it was imparted to him supernaturally, it still would have served no practical purpose to the Law. Even then, more species are being discovered all the time, so the assumption that everything that God could have to say about whether or not a certain animal is acceptable as food is utterly preposterous: at the very least, every newly discovered species would be clean, without regard to its endangered status, for no other reason than that it was not listed by Moses once upon a time. No matter how they are interpreted, it is abundantly clear that these stipulations were not intended for all people and for all time, and even the Christians will agree with this, as their *laissez-faire* ideology absolutely depends on it.

So, in conclusion, the Law of Moses does prescribe vegetarianism, because that is its ethical basis (its “spirit”). A few commands like “You shall not muzzle the ox when it treads out the grain” (Deuteronomy 24:5) demonstrate a legitimate concern for the well-being of the creature which has been enlisted to aid Man in his work, which invalidates the “kosher” label of every animal farm or meat producer which does far worse to its victims than muzzling them.

This is the “moral” law which carries over into the present age, thus nullifying the entire meat and dairy industries, which thrive on callous exploitation and prolonged torture far more than anything which the wicked Israelites ever could have envisioned, and on a much larger scale. (That which is considered the *most* “humane” treatment now, like simply allowing livestock to graze and eat grass, was the universal standard then. For example, the ancient Israelites would not have separated a calf from its mother in order to steal its milk. Rather, they would have allowed it to suckle and graze until it was fully grown, and only then end its life. This makes much more sense, economically, than modern farming practices.) More importantly, this particular command (the one in Deuteronomy 24:5) is invoked twice in the New Testament (1 Timothy 5:18 and 1 Corinthians 9:9), so it is clear that this particular aspect of the Law—the compassion—was never meant to be done away with altogether ... and compassion is blatantly antithetical to murder.

Eventually, the particulars of the Law all boil down to the fact that the love of flesh is the love of sin, because the Law teaches us the consequences through negative reinforcement (if you want to worship the Calf, you can eat it, too), so only someone who loves to sin could desire to do it. If the person desiring to sin was the shepherd, then the whole flock would suffer the consequences. Therefore it was even more important that the priests were perfectly in line with God’s will than that the common people were.

Again, this precedent was already established by the time the Law of Moses was given to Israel, before the Levites were set apart to minister to the priests and the people. God set them apart to himself and gave them as a gift to Aaron and his sons to help them minister at the Tabernacle and to the congregation. They had no inheritance like the people did, because they were a *ransom* for the people. They bore their sins; it was put upon them to eradicate the sins of the land. Therefore, if the priests erred and failed to carry out their function, then the whole nation was steeped in sin.

And יהוה said to Aharon, “You and your sons and your father’s house with you are to bear the crookedness against the set-apart place, and you and your sons with you are to bear the crookedness against your priesthood.” Numbers 18:1

The iniquity of the priesthood was obviously the desire to eat that which was forbidden by God’s law, which is to say animal flesh. So Aaron was the scapegoat of Israel, and so was each of the priests serving under him. If the scapegoat loved the sin, then no atonement could be made, because he was not innocent, and was only going to further his own agenda, which means there would be no repentance. This is compounded by the fact that the meat itself was supposed to be set-apart. Anyone who bore the sin (i.e. anyone who approached the Tabernacle to make atonement) apart from the priests was condemned to *die*, while anyone who ate any meat at all apart from the sanctioned sacrifices was cut off from Israel, as was any priest who ate something which was unholy (i.e. any meat at all which was not from a sanctioned sacrifice).

“This is yours of the most set-apart gifts, from the fire: all their offerings, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most set-apart for you and your sons. Eat it in the most set-apart place—every male eats it. It is set-apart to you.” Numbers 18:9-10

“And see, I have given the children of Lēwi all the tithes in Yisra’ēl as an inheritance in return for the service which they are serving, the service of the Tent of Meeting. And let the children of Yisra’ēl no more come near the Tent of Meeting, lest they bear sin and die, because the Lēwites

shall do the service of the Tent of Meeting, so they themselves bear their crookedness. A law forever, throughout your generations: that among the children of Yisra'el they are to have no inheritance.” Numbers 18:21-23

It could be inferred from this that the Levites were to bear their own sin, but it would make more sense to infer that they bore the sin of the children of Israel. After all, that is exactly what we are told they were set apart for at the beginning of the chapter. Not only that, but they had also been taken as the redeeming price for the firstborn of Israel, which had been spared during the Tenth Plague, which is the origin of the Passover custom, and therefore ultimately of the obligatory sacrificial system under Moses. Clearly, the Levites were the scapegoats of Israel, and bearing the sins of Israel meant eating the flesh of the sacrificial scapegoats—the sin offerings. What this means is that only someone who wanted to bear their sins rather than atone for them would ever have any cause to play the part of the priest by eating animal flesh.

Even so, another objection could be made, in that not all meat was regarded under the Law as a sacrificial offering, or that the two concepts are not literally synonymous in Scripture. The implication of this is that meat may have been allowed under the Law apart from the rules concerning the duties of the priests. However, this objection is easily refuted by the fact that the Law requires that specific steps be taken to ensure a proper slaughter before any animal can be eaten, and that this was the duty of the priest. To this day, Jews who see themselves as under the Law of Moses make enormous efforts to ensure that the meat which they eat is suitable for consumption (kosher), even if they do not have priests to perform these duties, because they are not Israelites and they therefore have no Levites among them to carry out the duties.

As at every meal the Deity was supposed to be present and to claim His own, every meal became a sacrifice, and the killing of the animal a sacrificial act (see I Sam. xiv.); and so strong did this feeling remain, even after the lapse of centuries, that when the Second Temple was destroyed, the rigorists abstained from eating meat on the plea that as the sacrifices had been discontinued, all meat was rendered unfit for food (Tos. Soṭah, end; B. B. 60b).

The donative character of the Hebrew sacrifices appears also from the material used, which is always something to eat or drink, the common dietary articles of the Israelites. The phrase “food of God” (Lev. xxi. 6, 8, 17, 21; xxii. 25; Ezek. xlv. 7) proves the use for which such offerings were intended; and Ps. l. 13 also reveals this intention. The Jewish Encyclopedia⁵¹⁷

This leaves no room for doubt, at least from the totemist point of view, that throughout their history, Jews have never considered that there was a difference between meat and animal sacrifice. Furthermore, it establishes that those who have taken their religion seriously have considered all meat that is not from a sacrificial offering unclean and unfit for human consumption. However, we do not even need to invoke Jewish customs derived from interpretations of the Law, or any of the scholarly opinions of old rabbis to establish this, as the Law speaks for itself on this point. To Yahweh, it is the same as murdering a human.

“Any man from the house of Yisra'el who slaughters a bull or a lamb or a goat in the camp, or who slaughters it outside the camp, and does not bring it to the door of the Tent of Meeting, to bring an offering to יהוה before the Dwelling Place of יהוה, blood-guilt is reckoned to that man. He has shed blood, and that man shall be cut off from among his people, in order that the children of Yisra'el bring their slaughterings which they slaughter in the open field. And they shall bring them to יהוה at the door of the Tent of meeting, to the priest, and slaughter them as peace offerings to יהוה.” Leviticus 17:3-5

In other words, if anyone ate any meat that was not part of a sacrificial rite sanctioned by Yahweh, the act warranted his being cut off from Israel. This is especially drastic if we consider that the Israelites were in the wilderness; as their survival depended on manna, it practically amounted to a death sentence. Now consider the implication for modern-day Christians, as it only took one offense to merit this punishment. A few examples of how these laws are obviously not observed by any Christian omnivores are as follows:

1) Milk (or any milk derivatives) and meat cannot be mixed, according to Deuteronomy 14:21. That is, they are not served at the same meal, served or cooked with the same utensils, or stored together. Jews always use separate sets of dishes and cooking utensils for milk and meats, and sometimes even store and prepare them in different kitchens, and they wait up to six hours after eating meat before consuming milk products.⁵¹⁸

2) All injured or sick animals (*terefah*) are forbidden.⁵¹⁹ This is virtually all farmed animals, regardless of farm conditions. Most farming processes, however, only arrange for the slaughter of animals which are injured in some way before they are killed. Simply being *near* this other meat (as in, in the same production facility) constitutes contamination, but it is irrelevant, as all the flesh from the other animals is already unsuitable. In reality, the policy of animals being maimed and beaten all the way to the point of death is *routine* on animal farms. Some commonly practiced nonfatal injuries, such as debeaking and cow fistulation (or forage analysis), can cause permanent, chronic pain. Moreover, such practices would be totally useless if conditions for the animals were not so terrible as to be potentially fatal.

3) Certain types of fats (*chelev*) are forbidden, presumably for the same reasons that blood is.⁵²⁰ It is safe to assume that any processed meat which has not been certified kosher is contaminated by *chelev*.

4) Non-kosher milk (*chalav akum*) and cheese (*gevinat akum*) are prohibited, for reasons which also apply to eggs and yogurt.⁵²¹ To say that all milk from dairy farms is contaminated with pathogens, viruses and blood from diseased cows is a gross understatement. In fact, dairy farmers actually prize cows that have leukemia, as the leukemia causes them to produce more milk. As many cows (roughly 80% of all dairy cows in the US) are infected with the bovine leukemia virus, the milk from those cows contaminates all pooled milk supplies, and their flesh contaminates all the meat it is ground with when they are finally slaughtered.

5) Vegetables are checked for insect infestation before being cooked and served.

6) Any food that poses a health risk (*sakanah*), and any meat from an animal which had a life-threatening disease at the time of its death, or from any animal that had been poisoned (including unsanitary water), is forbidden. In every case, this alone demonstrates that the spirit of the Law allows for no meat or dairy consumption whatsoever, regardless of what the letter says, and regardless of how it may have pertained to well-nourished animals in the Middle East four and a half millennia ago.

Jews take these laws so seriously that food cooked by non-Jews (*bishul akum*) is considered unclean. The lesson behind this rule pertains to intermixing, which is no less applicable to Christians today, as we will see later on. In Judaism, even *plants* grown near grapevines are considered contaminated, and forbidden, while bread is only acceptable if it is made from the five allowed grains, and baked by a Jew.⁵²²

These are just a few examples. In fact, anything that comes from any animal which is not suitable for consumption is restricted by the Law of Moses, and this applies to every animal that is not killed in a specific, *humane* way (if reason can be twisted so much that the term ‘humane’ can be applied to senseless murder). Furthermore, virtually everything the average person eats is contaminated—most of it by byproducts from animals which are expressly designated as unclean (especially pigs). Pig derivatives alone are found in cheese (including “vegetarian” cheeses),⁵²³ candy, gel capsules, ice cream, margarine, creamer, soups, seasonings, powders, emulsifiers, pasta, biscuits, jelly, and most of the “natural flavors” listed on a food’s ingredients—not to mention other household products like cosmetics (all types) and brushes, including toothbrushes.

It is a relatively easy feat to show that all meat consumption in the ancient world, and especially in Israelite society, was the result of a sacrifice. We do not even have to resort to assuming that those under the Law of Moses lived by the commandment which prohibited killing, or that there is no verb in the Hebrew lexicon that equates to our ‘murder.’ The assumption is that they generally did adhere to it (as people generally do in all societies), and that this is why sacrificing animals was such a big hit with them, because they simply had no other recourse for eating flesh.

Now, assuming the Israelites really wanted to kill their animals and eat their flesh, can we still call it a sacrifice? When one person’s animal is killed and then sold to another who wants to eat it, and the farmer/butcher is financially compensated for this transaction, there is no loss of value in the exchange of commodities, hence no “sacrifice” involved anywhere in the process. Therefore, without any threat of loss, everyone is incentivized to kill.

That is what happens when a system of animal sacrifice is established. Yet God did not allow it to be established under the guidelines of the Law of Moses in order to perpetuate and accelerate slaughter; it was actually intended to minimize it, ultimately leading to its elimination. In the hands of the Aaronic priesthood, which cared only about its palate, it became exactly the opposite, probably little more than a continuation of what they had had before Moses came along. Moses tried to work within the system to realign its values and salvage something from it, when he would rather have just thrown it out altogether, but the people would not allow it.

The whole notion of sacrifice is absurd, anyway, even apart from this. There is no sacrifice in the Bible, only *offerings*, and the word ‘sacrifice’ does not belong even in the New Testament, as the metaphorical application of Yahshuah’s actual sacrifice of himself relates it to the context of animal slaughter in the OT, and therefore to a *voluntary* offering. Sacrifice is indeed a sort of offering, but it entails giving something up with no expectation of return, for someone else’s benefit. The offerings under the Law of Moses were not to anyone’s benefit except the priests, and except in the way of atonement. Even then, the priests benefited *more* from voluntary offerings, which took the form of grain and foodstuffs (often firstfruits).

Wherever the notion that an animal can be traded as a commodity persists, the ritual of denial of what is actually taking place is perpetuated. This leads us to think that an animal has been sacrificed, rather than that a sacrifice has been made by a human who has lost his property. As sacrifice entails a personal loss, the only person who has made a sacrifice is the one who has experienced the loss. So it is inferred, if only subconsciously, whenever the term ‘sacrifice’ is used, that the lamb or goat or bull has sacrificed itself, when it never even actually had any say in the matter. No sentient creature wants to die; animals struggle to the very end to retain their lives. This is simply a *meal* following the *murder* of a *victim* (*victima* in Latin), not a “sacrifice.”

Domesticated animals who are exploited as a resource are neither acting on their own free will, making a choice, or communicating their consent to us to be subjected to domination, enslavement or killing. Moreover, it is impossible to fairly describe such a situation as a sacrifice. What we do know for certain, based on observing their emotions and reactions, is that all animals have the same will to live that we have, as demonstrated by how tenaciously they fight for their own lives, for those of their immediate family and even for members of their extended social groups.

Even for indigenous people, who live on subsistence hunting and gathering and who kill animals for food out of necessity, the necessary act of killing does not constitute a sacrifice. Author Sherry Colb describes this as “a ritual of denial,” a ritual intended to absolve the guilt one feels for having caused another sentient being harm. “[I]ndigenous people—like us—created ways of coping with their own violence against animals through rituals of denial. Some indigenous hunters have given thanks to animals for gifts the animals never consented to bestow ... We have consumed the flesh and secretions of animals in restaurants carrying the names and images of ecstatic, celebrating versions of those same animals painted on the entrance.”

Whether in the past or in the present, the notion that animals are willing to be harmed or killed as a sacrifice to us is, not only anthropomorphic, it is an irrational way of justifying harm that we know in our hearts is wrong. Robert Grillo⁵²⁴

There are no magical slaughterhouses where animals are fed their favorite meal, make a last phone call to a loved one and voluntarily hold their breath until they die. The act of slaughter is violent, vicious, bloody and hellish. The animals do not sacrifice themselves for your pleasure, tradition or greed. They are dragged in kicking and screaming until their last breath. Don't fool yourself into thinking that you can eat meat, dairy and eggs and remain disconnected from this violence. The only way out is ... vegan. Gary Smith⁵²⁵

In order for the economy of animal slaughter to be properly regarded as a sacrificial system, the meat would have had to have gone to someone other than the supplicant. What was actually left over from the meal was the blood and the fat, which were dedicated to God (or one of the Canaanite gods), but we already know that God had no use for either of these items, and that causing the supplicants to set them apart was just his way of steering them away from eating the most disease-inducing parts of the meal. The fact that it was indeed a *meal* rather than a sacrifice is key to understanding why it was so prevalent and so hard for the Prophets to get rid of. This much is authoritatively affirmed by *The Jewish Encyclopedia*.

The primitive notion of sacrifice is that it is a gift, which is the meaning of the Hebrew word “minḥah.” During the period of cannibalism the gift naturally takes the form of human victims, human flesh being the choice article of food during the prevalence of anthropophagism [human cannibalism]. It is also that which by preference or necessity is placed on the table of the deity. Traces of human sacrifices abound in the Biblical records. The command to Abraham (Gen. xxii.) and the subsequent development of the story indicate that the substitution of animal for human victims was traced to patriarchal example. The Ban (“herem”) preserves a certain form of the primitive human sacrifice (Schwally, “Kriegsaltertümer”). The first-born naturally belonged to the deity. Originally he was not ransomed, but immolated; and in the Law the very intensity of the protest against “passing the children through the fire to Moloch” reveals the extent of the practise in Israel. In fact, the sacrifice of a son is specifically recorded in the cases of King Mesha (II Kings iii. 27), of Ahaz (ib. xvi. 3; II Chron. xxviii. 3), and of Manasseh (ib. xxi. 6).

Jeremiah laments bitterly this devouring disgrace (iii. 24, 25); and even Ezekiel (xx. 30, 31) speaks of it as of frequent occurrence. Ps. cvi. 37, 38 confesses that sons and daughters were sacrificed to demons; and in Deutero-Isaiah lvii. 5 allusions to this horrid iniquity recur. If such offerings were made to Moloch, some instances are not suppressed where human life was “devoted” to Yhwh. The fate of Jephthah’s daughter presents the clearest instance of such immolations (Judges xi. 30, 31, 34-40). That of the seven sons of Saul delivered up by David to the men of Gibeon (II Sam. xxi. 1-14) is another, though the phraseology is less explicit. Other indications, however, point in the same direction. Blood belonged to Yhwh; no man might eat it (I Sam. xiv. 32-34; Lev. xvii. 3 et seq.). The blood was the soul. When animals were substituted for human victims, blood still remained the portion of the Deity. No subtle theological construction of a philosophy of expiation is required to explain this prominent trait (see S. I. Curtiss, “Primitive Semitic Religion,” passim). The blood on the lintel (the threshold covenant) at the Passover was proof that that which the Destroyer was seeking—viz., life—had not been withheld. The Jewish Encyclopedia⁵²⁶

The Canaanites, with whom later the Hebrews came in contact, had, as agricultural peoples, a more elaborate and lascivious sacrificial form of worship. From them the Hebrews adopted most of the features of their own priestly scheme, which, even as exhibited in the latest strata of the code, presents some remarkable elements disclosing a non-Hebrew origin (e.g., Azazel, the scapegoat, the red heifer).

This process of adaptation did not proceed without arousing the opposition of the Prophets. They were outspoken in their disapproval of sacrificial religion; and some of them made no concealment of their opinion that the sacrificial rites had no original connection with the worship of Yhwh. At all events, the sacrificial ordinances of the Book of the Covenant are simple, as, indeed, the historical glosses of the feasts at Shiloh would lead one to suppose (see Sacrifice, Biblical Data). Even Deuteronomy cannot be said to have proceeded very far toward a detailed system. The one step taken therein was the centralization of the cult in Jerusalem, with the final official suppression of the High Places, and the assignment of rank to the Levitical priests. The freedom to sacrifice thus received a severe check. The Jewish Encyclopedia⁵²⁷

So Jews recognize that, according to Psalm 106, sacrifices are made to demons (a fact which is confirmed in the NT), and that the institution of the Levitical priesthood constituted a “severe check” to the freedom to sacrifice, which had no original connection with the worship of Yahweh and was actually antagonistic to it, just as we have explained. *The Jewish Encyclopedia* also attests that sacrifices are, in fact, meals, which at least sometimes include cannibalistic rites. The very *kings* of Israel that followed David all practiced these cannibalistic rites and used their power to establish them throughout the land, so it is safe to say that the sacrificial system of the ancient Israelites was largely cannibalistic in nature. This is confirmed in the Apocrypha; regardless of whether or not we regard it as canon, the authority of *Baruch* as a historical source is established by the fact that it is referenced in at least 3 books in the New Testament.⁵²⁸

So Yahweh carried out the threat he had made against us and against our judges, our kings, our rulers, and the people of Israel and Judah. Nowhere else on earth have such things happened as happened in Jerusalem when Yahweh carried out the threats written in the Law of Moses. Things were so bad that we even ate the flesh of our own sons and daughters. Yahweh scattered our people, handing us over to the control of all the nations around us, and they looked on us with reproach and horror. We sinned against Yahweh our God and refused to obey him. Therefore, our nation was conquered, instead of being victorious. Yahweh our God is always righteous, but

we and our ancestors are still burdened with our guilt. Even though Yahweh punished us as he had threatened, we still did not turn to him and pray that we would abandon our evil thoughts. We did not obey him or live by his just commands, so Yahweh brought on us all the punishments he had kept ready for us. 1 Baruch 2:1-10

The differences between the modern meat-eating “Christians” and the ancient Jews are that the Jews practiced cannibalism, that the Christians eat *a lot* more meat, and that they think they are getting away with it. The similarities are self-evident: God has warned them of the consequences of their disobedience, and they have chosen to remain disobedient. However, the punishment is still effected, as it was in ancient Israel, except that they are too ignorant of health and medicine to understand that they all die as payment for their sins.

It is worth repeating here that the sacrificial laws in ancient Israel were exceptions to the general no-meat rule, designed for the express purpose of atoning for sin, and that this means that the spirit of the society that Moses created was a vegetarian one. The sacrificial laws were given, as with any other laws, with the expectation that they be followed, not with the expectation that they be broken. (Whether or not the lawgiver actually thought they would follow them, they were still demanded of them.) There is no doubt that the spirit of the Law was overtly benevolent, and admonitions to abide by it are often followed with “so it may be well with you,” in contrast to the many warnings against breaking it. The Law was meant to serve as a guide, to teach people how to be good and to instruct and remind them concerning the laws which God had declared were to be written on their hearts. It was not conceived for no other reason than to give God an excuse to punish people once they inevitably broke it. (And Christians do suppose it was inevitable, because they cannot conceive that anyone would choose to obey it, or that, having made such a choice, that they would follow through on it. According to their beliefs, it is literally impossible to obey the Law or not be tempted to break it, and to succumb to temptation.)

To suppose that the expectation of the Law was anything short of perfection is to suppose that God is incompetent to tell anyone who adheres to a higher law how to live. That is, unless the Law aspires to the greatest good, then any vegan atheist is fitter for the kingdom of heaven than any Pharisee. What matters is not the Law itself, but the greater good: the heavenly law is based on obligation: “Do ... so that,” as opposed to compulsion, like the Law of Moses: “Do not ... or else.” Compulsory laws are simply appeals to obligatory laws, but with the threat of consequence where it is expected that some people will not do what they are obligated to do, because they are immoral. We have it on the authority of Yahshuah (e.g., Mark 2:23-27) that the laws were written for men, rather than that men exist to fulfill the laws.

So of course the ideal was a vegetarian one; God only gave Israel the compulsory laws after Moses threw down and shattered the tablets of the Law in his rage against the flesh-mongering he came back to. Vegetarianism is espoused by those who *do* care for the welfare of animals, not by those who seek loopholes in the obligation and are only coerced by the threat of force, because eating meat is not against the law in *any* nation, and they therefore need no such loopholes. Looking for excuses to justify sin (as opposed to simply not sinning) provokes God, and it is a shame to every Christian who is so entrenched in his sin that he has not already come to the same conclusion without assistance, but seeks loopholes when he learns that he is sinning and that God will hold him to account for it. The alternative, if we ignore the testimony of Scripture like Christians do and suppose that Yahshuah, the Prophets and the Apostles had no genuine concern for the suffering and death of the animals being “sacrificed” by the murderous

Israelites, is that every ethical vegetarian in history has had a sense of morality superior to that of all these figures in the Bible, in which case the whole idea of Christianity is altogether bunk.

Put another way, if the only time you kill an animal is when you break the Law, this means that the only opportunity to even eat meat is if you break the Law. As the expectation is that you *obey* the law, that you do not break it, this means that those who follow the Law, as was expected and commanded of the ancient Israelites, are *necessarily* vegetarians. The only exceptions are those circumstances where a sacrifice is offered for a reason other than sin. Even then, any thanksgiving offering other than an animal would have been preferable to it, because it would feed the priests much longer and more efficiently, and would certainly also please God a whole lot more. The thanksgiving offering of a malicious killer is hypocritical at best, and flatly ignores what God regards as a proper offering: a spirit of contrition and the “bull of the lips.”

In order to truly understand the spirit of the Law and how it was applied on a daily basis, we need to consider how much import was given to the sacrifice. When these laws are read nowadays, we do not tend to think about the practical aspects of it. For instance, how many times would an individual make a slaughter offering in his lifetime, and under what circumstances might we suppose he did? It is not as though an ancient Israelite was going to make a sacrifice on a daily basis just because of some new sin that he committed, the way Christians pig out on animal flesh every day. (According to the USDA, Americans consume an average of nearly 9 oz. of meat every day: up 66% from just 100 years ago.)⁵²⁹

Such a policy would have been completely impractical and unrealistic for all but the upper class, as access to fresh meat would have been in extremely short supply compared to today's standards. Animals in a man's possession typically constituted the bulk of his wealth. He would have had to kill off his possessions just to keep the Law, which means it would have been too repressive and thus the people would have rejected it. (Indeed, they did reject it, but that is because they wanted more meat than the Law allowed for.) It is fair to say that if one in ten men lived off the rest, which is about how a contemporary government functions, then the other nine could have supported them with a fresh animal every few years. In reality, it was far less than one in ten, as only a few of the Levites were actually priests, and that means that a priest could have eaten meat fairly often, though he only received a tenth of the wealth of his locality. However, even this was not sufficient for them, as they lusted after more, and one of the chief criticisms of the priests in the books of the so-called major prophets is that they exacted more taxes from the poor than they were allowed by the Law.

For most crimes regarded as meriting the death of an innocent victim, a more appropriate punishment would have been to cut off a limb or a hand, as has historically been done in Middle Eastern societies. Simply mistreating a slave so that he lost a tooth meant the slave was set free as compensation (Exodus 21:27). The rule of retaliation (*lex talionis*) was standard in the ancient world, and no doubt considered necessary for the preservation of justice in any society with any sort of egalitarian ideals. We see evidence of the Law's original standard form of retaliation in the Code of Hammurabi, centuries before Moses, and it is also the sentiment of the Prophets.

“But if there is injury, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, lash for lash. And when a man smites the eye of his male or female servant, and destroys it, he is to let him go free for the sake of his eye. And if he knocks out the tooth of his male or female servant, he is to let him go free for the sake of his tooth.” Exodus 21:23-27

Therefore יהוה does not rejoice over their young men, and has no compassion on their fatherless and widows; for everyone is defiled and evil, and every mouth speaks foolishness. With all this His displeasure has not turned back, and His hand is still stretched out. For wrongness burns as the fire; it consumes thornbushes and weeds, and sets the bushes of the forest ablaze, and they roll up like rising smoke. The land shall be burned up by the wrath of יהוה of hosts, and the people be as fuel for the fire. A man shall not spare his brother, and cut down on the right hand, but shall be hungry; and he devours on the left hand, but shall not be satisfied; each one devouring the flesh of his own arm. Isaiah 9:17-20

Animals were precious possessions in the ancient world, right behind land (which not everyone had the means to own), health and freedom. (It was common for people to sell themselves into slavery if they could not afford to eat, or for lenders to enslave them for defaulting on debt payments.) To the average person, parting with an animal would have been like one of us parting with a car; it was the most valuable thing they owned other than their land and house. In fact, the root for 'sacrifice' in Hebrew (קרב) means 'to be close to someone/something,' and the word itself means 'close,' as in 'close relation' or 'relative.'⁵³⁰ In effect, the word for 'sacrifice' conveys that one was surrendering his own relative ... to death.

This needs to be kept in mind when we consider how serious an affair the sacrifice was. It probably only happened a few times in the average person's whole lifetime, and perhaps once a year for the landed gentry. We also need to consider that God had every intention of *blessing* his people, so to see them squander all their wealth and health for something as foolish as their disgusting tastes is obviously enough reason for him to have steered them away from it.

Moreover, the fact that only unblemished (and usually very young) animals were allowable sacrifices meant that most of any flock was never to be eaten. The fact that the milk of these animals was likewise forbidden, and would even contaminate that which was clean by its proximity, means that keeping flocks really served no purpose at all that amounts to animal farming, unless the rules given by God were flatly ignored. One can only wonder, then, for what purpose a righteous man might choose to keep herds of animals, if not because he intended to take care of them. It would not be true, for instance, to say that milking a goat would serve no purpose, when that milk could not be drunk, if it was given to another goat. In any case, the rules defining veganism have only developed since then; it would not have been true to say that a shepherd who tended flocks was exploiting them for their wool, but it would be true to say that now, because sheep are not tended to now on animal farms the way they were back then.

The fact that an Israelite under Moses would have to go to great lengths to make sure his meat was acceptable, and that it was connected either to a grave sin or to an offering of thanksgiving, ought to have served the purpose of reminding the Israelites that meat-eating was a *concession* granted by God. (They did not need to go to such lengths to eat a simple piece of bread, or manna, or any fruit, vegetable, grain, nut or seed. All they had to do was grow them separately, and abstain from new grains on the first day of Passover, fruits from trees planted within their first three years, and from anything that was tithed or contaminated.) Having to go to these lengths should have served to remind them that they ought to have been thanking God for being so merciful as to accommodate their wickedness in lusting after that which they ought not to have wanted in the first place. The clear implication of all of this is that they were supposed to be reevaluating the morality of their desires, and maybe, just maybe, wrest control of their minds away from their demons long enough to suppress these desires and ultimately get rid of them.

Now consider for a moment what the implication of all this is for us living in the present. There are different types of imitation meats, mayonnaise, milks, margarines and even protein powders mass-produced and marketed in the United States which are suitable for vegans, some of which may even be certified organic. Yet, after exhaustive efforts, we (the authors) literally cannot find *any salad dressing whatsoever* that does not have any animal product or some amount of distilled vinegar in it. And this is *salad* dressing we are talking about. In fact, in the case of buying food products (though in no others), the Jews are our friends, because the ‘pareve’ label on a food package implies ‘vegan,’ and there is seldom any other indication whether any processed food is suitable for vegans, even in countries where foods are typically labeled as suitable for vegetarians. (Technically, the ‘pareve’ label does not account for eggs, as eggs are not considered an animal product under Jewish law, but eggs are the easiest thing to check for.)

Needless to say, the only safe way to abide by the Law of Moses is to be a conscious vegan, acquire raw fruits and vegetables, and prepare your own food. Needless to say, eating meat that is not at least certified kosher (which does not come anywhere near the Bible’s specific requirements) is to be in open rebellion to it. So it also goes without saying, at this point, that simply trying to obey the Law of Moses, which is the highest ideal we would ever expect any “Christian” to appeal to, simply does not cut it. Sacrifices for sins only perpetuate sin; the priest bears the sin of the suppliant and makes atonement, but does not actually dispel his *will* to sin. Dispelling our will to sin—not making atonement for us—is the whole reason our good shepherd became the scapegoat of everyone who would be one of his flock ...

... not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own. For if so, He would have had to suffer often, since the foundation of the world. But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself. Hebrews 9:25-26

So, brothers, having boldness to enter into the Set-apart Place by the blood of יהושע, by a new and living way which He instituted for us, through the veil, that is, His flesh, and having a High Priest over the House of Elohim, let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water. Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy. And let us be concerned for one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the Day coming near. For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins, but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents. Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour? For we know Him who has said, “Vengeance is Mine, I shall repay, says יהוה.” And again, “יהוה shall judge His people.” It is fearsome to fall into the hands of the living Elohim. Hebrews 10:19-31

Ignorance of sin and of its consequences is one veil; the Law (i.e. knowledge of sin and its consequences) is another. It teaches, dispelling the ignorance, and stands in its place to offer freedom from consequence, because God is merciful, but it will not provide this service forever. For the veil which cuts you off from the consequence of your sin also keeps you tied to your sin, and you cannot attain the righteousness which leads to life while you are tied to your sin.

Consider that Moses wore a veil when he spoke to the Israelites, because they were impure and he had been sanctified in Yahweh's presence. From this it is clear that once you have come out from under the veil separating you from the consequences of your sin, you cannot go back. That is, once you understand the Law, you cannot make yourself clean by spilling the blood of animals. This type of cleanliness is only symbolic, and does not actually make you blameless before God. The veil, therefore, is the illusion that you have been redeemed by blood, when in fact the act by which you think you have been redeemed was only ever aimed at teaching you not to sin, and to therefore bring about repentance, which is the true redemption.

So it is no wonder that Paul pronounced a curse upon anyone who gave the Galatians a different gospel than the one which the apostles had been given, for this is the punishment for eating unsanctioned meat under the Law of Moses. Christians not only cut themselves off from the "body of Christ" when they do this, but also from whatever inheritance they would have in the kingdom of heaven. Furthermore, they do not just presume to eat Christ's flesh (while ignoring the reason behind the metaphor of his being the "bread from heaven" altogether) once a year on Passover, as ordained by Christ, but every Sunday, as well as on the feasts of Ishtar and Mithras, etc., and on other special occasions such as Confirmation and Last Rites, *but never on Passover*. So even the Eucharist is nothing more than an excuse for the bad shepherds to indoctrinate their flocks with the false doctrine of atonement by sacrifice under the guise of a Christian sacrament.

We who understand the Law well enough to accept its mandates ought to know that even strict obedience to the Law does not effect salvation, but that its purpose is to mitigate sin—in order to effect salvation by means of our redemption. That is, while we are under the Law, we are bound by sin, but once we have been redeemed, neither sin nor the Law (i.e. the threat of consequence) has any power over us. The Law was not made for the righteous, but for sinners, and no sinner will enter the kingdom of heaven. So while one might say that the Law allows for the eating of flesh, this is true, but it is only a valid sacrifice if it leads to repentance, and is never without the consequence of a life for a life. This is exactly why the once-and-for-all "sacrifice" of Yahshuah is so much more efficacious as a means of redemption and salvation than the regular murder of dumb beasts which sinners place no value on to begin with. Even such people as care nothing of these animals must recognize the import of the metaphor when applied to a man as esteemed as Yahshuah, whether or not they regard him as the incarnation of God. To fail to grasp the necessary implication of putting an end to sin is to put oneself beyond salvation.

Therefore, having left the word of the beginning of the Messiah, let us go on to perfection, not laying again the foundation of repentance from dead works, and of belief toward Elohim, of the teaching of immersions, and of laying on of hands, and of resurrection of the dead, and of everlasting judgment. And this we shall do, if Elohim indeed permits. For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Set-apart Spirit, and have tasted the good Word of Elohim and the powers of the age to come, and fall away, to renew them again to repentance—having impaled for themselves the Son of Elohim again, and put Him to open shame. Hebrews 6:1-6

Now, some will argue that the Law has no bearing on us, whether we are sinners or not, the inevitable conclusion of which is that God has no problem with sin, or perhaps that sinners who profess faith in Jesus will not be held accountable for their sins. They will even go so far as to openly blaspheme the Holy Spirit, arguing that we are *all* sinners *by nature* and that there is nothing we can do about it, and that God tolerates every last infraction of his laws—moral,

ceremonial or otherwise. Yet we have already seen that Christ himself, true to the Nazarite ethic, said he came not to *abolish* the Law, but to *fulfill* it, and that there was not a single ordinance that was to be done away with until the very end of time—that unless your righteousness *exceeds* the mandates of the Law of Moses, you will *by no means* enter the kingdom of heaven.

Those egotistical Christians who suppose themselves to be the heirs of God’s covenants with Man, ranging from the matter of dominion in Genesis, to the circumcision (“of the heart”), and to Yahshuah’s “new testament,” must first understand that “salvation” was only ever offered to those outside the Nazarite and Mosaic orders based on certain conditions which were clearly laid out at what the Christians have called the “Council of Jerusalem.” Most Christians think that this so-called council was convened in order to discuss the issue of circumcision of the Gentiles, or else that this became the chief issue due to the dispute between Peter and Paul over it. Actually, Acts 15:5 clearly states that the issue itself was over whether or not “the Gentiles must be circumcised and required to keep the law of Moses.” Circumcision is actually part of the Abrahamic covenant, not the Law of Moses, and just a one-off rather than a perpetual system of ordinances, so what they have done, essentially, is ignore the major point of contention.

The same Christians know well that the decision of the apostles was that they need not be circumcised (and this is obviously why they focus on that part, because it means they are not obligated to do *anything*, according to their logic—they would have ignored this, too, if circumcision was demanded). This means the real issue is actually whether or not the Christians are obligated to obey Moses. So the fact that the Christians even bring it up in their discussions about circumcision is proof that they have willingly subjected themselves to the judgment of the council regarding the matter of obeying the Law, which they effectively ignore, except that they think it means they do not have to abide by the Law of Moses *or* the Covenant of Abraham.

Even though no meat-eating Christian will ever even touch it, the decision of the apostolic body is incredibly important to any discussion about whether or not eating meat is allowable under the scrutiny of the New Testament. The council identified the intent of the Law as necessarily applicable to all Christians everywhere, even if the Law itself was not, even preempting any argument which the hedonists could raise from any new teachings, as these things were “known from long ago,” referring directly to the Law of Moses. The vegan/Nazarite James led the assembly and ordered that while no drastic changes would be enforced, due to the difficulty which converts were having in immediately accepting the lifestyle mandated by their teachings, *some restrictions indeed needed to be made*, i.e. not all was lawful. This idea that some people are too weak of conscience to be holy is the *sole basis* for *every* allowance for *any* meat in the New Testament, and it is also the primary reason for their admonitions by the apostles in the epistles.

And after they were silent, Ya’aqob [James] answered, saying, “Men, brothers, listen to me: Shim’on [Peter] has declared how Elohim first visited the gentiles to take out of them a people for His Name. And the words of the prophets agree with this, as it has been written: ‘After this I shall return and rebuild the Booth of Dawid which has fallen down. And I shall rebuild its ruins, and I shall set it up, so that the remnant of mankind shall seek יְהוָה, even all the gentiles on whom My Name has been called, says יְהוָה who is doing all this,’ who has made this known from of old. Therefore I judge that we should not trouble those from among the gentiles who are turning to Elohim, but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood. For from ancient generations Mosheh has, in every city, those proclaiming him—being read in the congregations every Sabbath.” Acts 15:13-21

Strangled animals are unclean according to the Law, which requires that the animal not suffer any more than is necessary to kill it. This means that Christians are necessarily obligated to abstain from eating the flesh of a creature which is tortured, which means *all meat which comes from animal farms*. And “whoring” (normally translated as “sexual immorality” or “fornication”), is always a euphemism for ‘adultery’ in the New Testament, as we shall see, despite the translators’ efforts to squelch its real meaning. So *every condition* which the apostles gave to new Christian converts, which applies to *everyone* and *for all time*, amounts to the same thing: “You shall not eat meat, just like Moses said. We can talk about the rest later.”

Knowing this, there can be no doubt that the only thing on the minds of the apostles was not circumcision or the Law of Moses, but whether Christians were eating meat or not. They literally had nothing else to say to them. Even then, their opinion was divided, and the most liberal of them still agreed on the regulations which prohibit the meat-eating Christians of our age from doing what they do *every day*, saying “It doesn’t matter if it’s immoral. God has allowed it.” If this does not convict the Christian and bring him to repentance, then he is hopelessly beyond salvation. The apostles of the 1st century knew as much, which is exactly why the issue was raised, and why the Christians mentioned in 15:24 were spreading the vegan ideal, which, incidentally, is not even refuted in the context.

Then it seemed good to the emissaries and elders, with all the assembly, to send chosen men from among them to Antioch with Sha’ul [Paul] and Barnabāh [Barnabas]: Yehuḏah [Judah or Jude] being called Barsabba, and Sila [Silas], leading men among the brothers, having written by their hand this: The emissaries and the elders and the brothers, To the brothers who are of the gentiles in Antioch, and Syria, and Kilikia: Greetings. Since we have heard that some who went out from us have troubled you with words, unsettling your lives, to whom we gave no command—it seemed good to us, having become of one mind, to send chosen men to you with our beloved Barnabāh and Sha’ul, men who have given up their lives for the Name of our Master יהושע Messiah. We have therefore sent Yehuḏah and Sila, who are also confirming this by word of mouth. For it seemed good to the Set-apart Spirit, and to us, to lay upon you no greater burden than these necessities: that you abstain from what is offered to idols, and blood, and what is strangled, and whoring. If you keep yourselves from these, you shall do well. Be strong! They, therefore, being sent off, went to Antioch. And having gathered the crowd together, they delivered the letter. And having read it, they rejoiced over its encouragement. And Yehuḏah and Sila, being themselves also prophets, encouraged the brothers with many words and strengthened them. And having spent some time, they were sent back in peace from the brothers to the emissaries. Acts 15:22-33

Notice that Judas and Silas are called “prophets.” David, too, was called a prophet by Peter at Pentecost (Acts 2:30). The implication is that Judas and Silas, who were themselves Nazarites/vegans, encouraged those among the Christians at Antioch who were not. Acts 6 actually states that Yahshuah’s disciples served tables for thousands of believers before they appointed deacons to do it, in order that they could focus on teaching. Yet it is also evident that even the deacons witnessed to the throngs in Jerusalem, for Stephen was one of them. So there is not a clear line between the various roles of a prophet, being those who preach the vegetarian message, those who live by it, and those who encourage the believers who take the message by feeding them accordingly—both physically and spiritually. That the words of the prophets are to be “eaten” and that this is a matter of obeying the Law is evident, for example, in the fact that Stephen himself calls the Law received at Sinai “living words” in Acts 7:38.

That being said, there is a big difference here between a “prophet” (one who feeds the living words) or an “emissary” (apostle) and a “believer” (one who eats them) or a “brother.” Christians tend to think of prophets as only existing before Christ, but in fact there were a lot more prophets *after* him, due mostly to his enormous influence in bringing the prophetic message to Judea. This is extremely relevant to an examination of the New Testament, as Christians who allow for prophecy in the modern age tend to think of it as a matter of speaking in tongues, or something else which churchgoers do that is equally subjective and satanic, but Paul makes it very clear that a distinction is to be made, and that one is better than the other.

“Let it therefore be known to you, brothers, that through this One forgiveness of sins is proclaimed to you, and by Him everyone who believes is declared right from all sins from which you were not able to be declared right by the Torah of Mosheh. Watch then that what was said in the prophets does not come upon you: See, you despisers, marvel and perish, for I work a work in your days, a work which you would in no way believe if someone were to declare it to you.” Acts 13:38-41

Pursue love, and earnestly seek the spiritual gifts, but rather that you prophesy. For he who is speaking in a tongue does not speak to men but to Elohim, for no one understands, but in the Spirit he speaks secrets. But he who is prophesying speaks upbuilding and encouragement and comfort to men. He who is speaking in a tongue builds up himself, but he who is prophesying builds up the assembly. Now I wish you all spoke with tongues, but rather that you might prophesy, for he who is prophesying is greater than he who is speaking with tongues, unless he interprets, so that the assembly might receive upbuilding. 1 Corinthians 14:1-5

Some Christians (Pentecostals) will say that you are not “saved” unless you speak in tongues, because speaking in tongues is the sign of the Holy Spirit. Even if this is true, then how much more so is it true that you must also prophesy? We might say that you are not saved unless you are vegan, because *veganism* is the sign of the Holy (Set-apart) Spirit. Indeed, the Nazarites, i.e. the vegans of the Bible from whom all the prophets came, were those who were “set apart to Yahweh.” (This is covered in more detail in Chapter 8.) So what else could the term “set-apart spirit” actually apply to other than veganism, short of the Christians’ nonsensical notions of some sort of demonic presence which overwhelms the emotional center and causes you to act like a fool, crawling around, as the Pentecostals do, on all fours and barking like dogs, among the other signs of possession? Can you even imagine Paul and Barnabas doing this, teaching others to do it right in the midst of preaching about matters no less serious than the end of the world, and calling it the true gospel of Christ which edifies (rather than dehumanizes and shames) the body of believers?

Considering that Judas and Silas are said to have strengthened the believers in the same sentence as that they were prophets, and Paul writes that the one who prophesies speaks to people for their strengthening, encouraging and comfort, it is inconceivable how Christians could not make the association, apart from sheer ignorance both of what is in the Bible and of what it is to be a prophet. Christians think a prophet is someone who goes into a trance and foretells the future like Edgar Cayce or Miss Cleo, but the Bible says a prophet is someone who prophesies, which is to say, who encourages people to stop sinning by changing their lifestyle. In the Old Testament, the prophets were Nazarites, and the Nazarites were vegans. In the New Testament, they were Christian adepts (the “doers” of the Law), which is to say, vegans, as opposed to “believers” (the “hearers”). By this standard, every Christian who is a vegan and spreads the vegan ideal to others is a prophet, and everyone who is not a vegan is not a prophet.

The fact is, the matter of Acts 15 was raised because the Christian adepts in Judea did not want any association with the meat-eating converts unless they were willing to make substantial changes. Acts 14:4 identifies the antagonists as Pharisees, meaning they belonged to the sect opposed to the apostles. So it is no wonder that the apostles ruled against them, but it is also no wonder that they were willing to make a concession on the point of the validity of the Law, for they themselves upheld it, and it did not constitute a compromise with their opponents, for they were already in agreement. The compromise was over whether to include the Gentiles in the community of believers *at all*, which Peter (and we can safely assume at least some of the other disciples) were initially against—*because they did not already follow the Law of Moses*. The compromise was to include them without making them obey the letter of the Law, provided that they obey the spirit, which is to say, that they would necessarily abstain from meat forever, which is really all that Moses ever could have hoped for.

We cannot fault Peter for whatever short-sightedness he had due to his strict obedience. At least he was obedient and made no compromises about it, and this is exactly why God chose him to lead the congregation: he listened to God and did what he was told. God is not so unreasonable as to turn away a willing and repentant soul. Therefore, Peter was given a dream and reminded that he himself had once been a sinner, and that his job was now to feed Yahshuah's "lambs" the spiritual nourishment which had been imparted to him. Thus the Gentile converts were included among the community, just as the Pharisees mentioned in Acts 15:5 had been. However, the authority to render judgment did not even rest with Peter, the presbyter of Antioch, or with Paul, the missionary to the Gentiles, but with James.

The disciples said to Yahshuah, "We know that you will depart from us. Who is to be our leader?" Yahshuah said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being." Thomas 12

Knowing that the Bible itself declares James to be the ultimate authority on Christian doctrine after Yahshuah himself, and that this is confirmed by the Gospel of Thomas, then anywhere we can go beyond this is dependent on what these two men have to say about it. So we will examine the epistle of James, as we will examine the gospels, but we already know from our brief citations that James upheld the Law. The most controversial items left to be covered, therefore, come from Paul's epistles. Should there be any disagreement between Paul's epistles and the rest of the New Testament, then we would be obligated to throw out Paul in favor of the rest. Fortunately there is none, and we are not so obligated, and while the Christians may not understand either one at all, there is not even any disagreement between the Law and the Prophets—not even in how they are actually received by those who profess to live by one and not the other.

Chapter 7 - The Patriarchs

And see, the word of יהוה came to him, saying, “This one is not your heir, but he who comes from your own body is your heir.” And He brought him outside and said, “Look now toward the heavens, and count the stars if you are able to count them.” And He said to him, “So are your seed.” Genesis 15:4-5

To understand the prophetic tradition, we must first of all realize that it is partly derived from the proper understanding and application of the Law of Moses, as we have just explained it, and partly from the tradition of the Nazarites which predated the Law of Moses. The common view is that the prophets were completely removed from the Levite priests, if not in function, then in ideology. However, the prophetic tradition practically begins with Samuel, a Levite who served the high priest Eli as a Nazarite, and these traditions were only ever at odds so much as the priests had diverted from the Law and had therefore ceased to perform their functions in a way pleasing to God. (Prophets did this, too, but those who did would be called ‘false prophets’ by the common standard, and ‘prophets of Baal’ in the Bible. The term ‘prophet’ does not carry this negative connotation, whereas the term ‘priest’ can.) Several of the prophets depicted in the Old Testament were actually priests themselves, and virtually all of them seemed to uphold the sacrificial system instituted by Moses, but vehemently opposed all other forms of violence. As we will see, their opposition to animal slaughter apart from the limiting conditions applied by the Law of Moses is what defines their role in ancient Israel more than anything else.

It is important that we recognize the association between the Nazarites and the Levite priests, for several reasons, but none so much as to demonstrate the agreement between the Law and the Prophets on ideological matters, as well as the supremacy of the prophetic tradition. One of the keys to interpreting the association correctly and clearing up the confusion is the correct identification of the origins of each of the prophets. Fortunately, the Bible is explicit enough in some areas, and gives enough clues in general, so that we do not need to rely on speculation to establish who the prophets were or what they actually believed and practiced. The most obvious clue is the community called Nazareth, the name of which, contrary to the speculations of befuddled Christian scholars, is blatantly related to that of the root of ‘Nazarite,’ *nazar* (נָזַר, H5144), which means ‘set-apart’ (holy) or ‘consecrated.’ The implication, of course, is that any prophet that comes from Nazareth was understood to be a Nazarite, and the association would not have needed to have been pointed out to someone who was familiar with the Law, such as the Pharisees of the New Testament era.

The Nazareth community moved a few times and set up a few colonies in its long history, or else there were a few sites from very ancient times and the seat of their influence was moved. Originally, and for the longest time, the Nazarite stronghold was at Mt. Carmel, so this is what we might call the original Nazareth, even though the Bible does not explicitly name it as such. Technically, there were several locations named Carmel. Contrary to popular belief, the one where Elijah was camped (and the one we are interested in) was actually at Mt. Gerizim, and therefore the city of Salem (a suburb of Shechem, modern Nablus in the West Bank, Palestine). Salem was the location where both Abraham and Jacob settled, independently of each other, as it is where God directed Abraham to when he called him to the Promised Land.

For some inexplicable reason, Christians think that Salem is Jerusalem, which would mean that the Order of Melchizedek in the Bible was based at Jerusalem, rather than at Salem, as the Bible says. However, they only assume this because David (who was a self-described subject of the high priest of the order) settled in the Hittite city of Jebus (later known as Jerusalem) after he conquered it, presumably owing to the fact that the previous king Saul had ruled from there, and the half-Hittite Solomon was also born in and ruled out of Jerusalem. This assumption ignores that David's association with Solomon's mother (which was evidently his main reason for staying in Jebus) was his "great sin," and that he almost forfeited the throne as a result, or that Solomon's right to rule was forfeited during his reign and his dynasty ended in Israel as soon as he died. Every king over Israel after Solomon ruled out of Samaria—most at Shechem—as the kings of Salem before them had done. Meanwhile, the name of Salem was not transferred to Jerusalem the way Nazareth was relocated, as Jerusalem was never called Salem at any point in its history. In other words, Salem had existed since at least a millennium before Solomon's time as the capital of the whole region, and did not cease to be either the place by that name (i.e. the seat of the Order of Melchizedek) or the capital of Israel once the Hittite city of Jebus became known as Jerusalem and was converted into the capital of a rump state of Israel. (Judah, where Solomon's dynasty continued to reign, became a foreign nation, completely cut off from Israel, after the last of the civil wars which changed its status from a tribe to a nation with its own king.)

Psalm 110 clearly conveys that David's authority derived from the Order of Melchizedek, and that he considered himself subject to it—a fact which Yahshuah pointed out to the Pharisees in order to establish his own authority over them (Matthew 22:41-46). The namesake of the order was the first and only recorded king of Salem, the name by which the entire region of Palestine was known amongst the Semites prior to Abraham's sojourn there. The other names, such as Canaan and Philistia (or Phoenicia), designated the ethnic distribution throughout the land of those whose right to rule it was considered illegitimate, and whose presence was barely tolerated by the Aramaic and Hebrew-speaking Semites. Abraham's calling was no doubt related to Melchizedek's presence there, and this is evident in the fact that Abraham fought and defeated the Babylonians on behalf of Melchizedek's subjects, which included Abraham's nephew Lot.

Shalem means 'Peace.' It is not as though a peaceful civilization would have gone through the trouble of driving out another neighboring civilization. This is presumably why the Israelites were ultimately charged with the task, as the Israelites were an extremely violent civilization, though even they failed to complete it, in spite of having had the means. What this means is that Abraham was originally called out of Aramea to serve the king of Salem (Palestine), who was himself Aramean (a descendant of Aram) by heritage. Palestine essentially belonged to Arameans, but had also been settled by Canaanites (i.e. descendants of Canaan, and therefore of Cain), so armed conflict was inevitable, if not already ongoing by Abraham's time.

Christians believe Abraham came from the Sumerian city of Ur, but in fact *ur* simply means 'city,' so when the Bible says (in English) that he came from "Ur of the Chaldees," it should be read as saying that he came from 'the settlement of the Kesedim.' Christians suppose that this *ur* must mean the Sumerian city of Ur, even though the Sumerian name for this Ur is actually Urim, simply because the Chaldeans conquered Babylon thousands of years later, so they suppose "Chaldees" denotes Babylon rather than Aramea, and that Abraham, who was Aramean, must have come from Babylon rather than Aramea. Of course, no explanation is offered as to how he or his family wound up in Babylon to begin with, or how there is no archaeological record of Arameans populating Sumerian or Babylonian cities.

In fact, Abraham's journey to Palestine was not nearly as far as a hike from the Persian Gulf region, and before he left for Egypt, it amounted to nothing more than leaving Syria and going straight to the West Bank—a few hundred miles, at most (about 1000 less than commonly supposed). The so-called Chaldean Dynasty began in 626 BC and lasted less than a century, so it is hardly even worth mentioning in the context of the Bible, but Leonard Woolley, the archaeologist who led the major excavations of Ur in the early part of the 20th century, was extremely ignorant and biased in his interpretations of data, as were most notable archaeologists of the time. This common view of the Ur of Nahor being anywhere in Iraq has only even been espoused since about 1927, while Jewish scholars all the way back to Josephus have always correctly placed it in Aramea. Christians would do well to recognize that the man who located it in Sumer is the same as the one who popularized the belief that the Flood was local to the area around Ur rather than the global deluge which the Bible presents it as before they attribute any more credibility to him or his ideas without any substantiation whatsoever.

Genesis is very explicit regarding the fact that Abraham married his half-sister in Aram, and then deliberately sought out a wife for his son Isaac from among his own people there, and also that Isaac and his wife Rebekah both insisted that their son Jacob also travel to Paddam Aram, 'the field (country) of Aram' in Hebrew, for the same reason. Jacob wound up spending a full 14 years in Haran (somewhere in the vicinity of modern Harran in Syria, about 120 miles northeast of Aleppo) before coming back to Canaan with his wives. Esau, on the other hand, greatly displeased Isaac by marrying Canaanites (28:8), so we can only assume that this factored heavily into Isaac's decision to award Jacob with his birthright, even though the circumstances of the blessing indicate that Isaac was a meat-eater on at least one occasion. So the least we can do is realize that keeping the genetic purity of the Hebrew bloodlines intact was of paramount significance to the Patriarchs. With that in mind, let us take a closer look at this family.

According to Genesis 22:22, Abraham's brother Nahor had a son named Kesed, which demonstrates that the word *kesedim* in 11:28 denotes the family of one of Abraham's nephews, and that this is what the writer of Genesis meant by *ur kesedim*, because there were no Chaldeans existent at that time. (In fact, there is also no known evidence of the existence of the Arameans themselves which antedates the biblical account, though their existence is accounted for within a few centuries of Abraham's time.) Read properly, the text of 11:28 is specific rather than redundant, as commonly interpreted. It indicates that Abraham's father Terah moved away from his own settlement, where Abraham was presumably also living (unless he just picked up his father on his way to Canaan). Compare the following text from the NIV with our translation of the Hebrew texts demonstrating that the name of Haran indicates that Terah only journeyed as far as his son's camp, rather than to any non-existent city which coincidentally bore the same name.

This is the account of Terah's family line. Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milkah; she was the daughter of Haran, the father of both Milkah and Iskah. Now Sarai was childless because she was not able to conceive. Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Harran, they settled there. Terah lived 205 years, and he died in Harran. Genesis 11:27-32 (NIV)

These are the generations of Terah: Terah begat Abram, Nahor and Haran the father of Lot, and died in Haran, before Terah his father, in the land of his birth, in the settlement of the kesedim [family of Kesed]. Abram and Nahor took wives: the name of Abram's wife was Sarai, and the name of Nahor's wife was Milkah, the daughter of Haran, the father of Milkah and Iskah. Sarai was barren, with no offspring. Terah took his son Abram, Lot (the son of his own son Haran), and Sarai his daughter-in-law (the wife of his son Abram), and they went together from the settlement of the kesedim to enter the land of Kenan, and they came as far as [Terah's son, the brother of Abram and Nahor] Haran and settled there. The days of Terah were two hundred and five years, and Terah died at Haran.

Nahor was named after Terah's father, a seventh-generation descendant of Eber, the progenitor of the Hebrews, and ninth from Shem, the progenitor of the Semites. What these men would have been doing in Babylon in the first place begs a lot of questions, especially if we consider that Abraham was born in the land of this Ur, and that both his father and his brothers were allegedly born elsewhere, and that the rest of his family lived there for many generations both before and after his time. Haran's son Lot left with Abraham, which effectively means that Haran's birthright came with Lot to Canaan, just as Terah's did with Abraham. Only Nahor's birthright remained in Aram. This issue of birthright is extremely significant, as it amounts to the dominion given to Adam and passed through Noah and his son Shem. It is clearly the main reason that Abraham was called to Salem, if not also that Terah and his other descendants were.

So this is why Abraham sent to Nahor's son Bethuel for a wife and was married to Bethuel's daughter, while she, in turn, sent Jacob to Bethuel's son (her brother) Laban. Their intention was clearly to pass Nahor's birthright to the descendants of Abraham, thus ensuring that the birthright of all of Terah's descendants was moved to the Promised Land. All of Nahor's sons, including Bethuel, were offspring of Haran and members of his household, because Nahor married Haran's daughter Milkah, but the birthright was inherited through the male line. This is why the text reads *ur kesedim* rather than *ur haranim*. The settlement was properly known as Haran, because it was Haran who settled there, but it was only ever the settlement of the offspring of Terah, not a proper city.

It really should be obvious that *ur kesedim* would not be joined with "in the land of his birth" if it meant exactly that, redundantly, as we all locate a city within a nation, or within a province or state of a larger nation. An example of such hyperbole would be "New York, New York," as opposed to "New York, also known as the Big Apple." No one talks like that, because it is commonly understood what New York is with even more certainty than other monikers we might attach to it, so it is folly to assume that the writer of Genesis did this when he was so careful to locate *paddan aram* that it appears 11 times in the book. Furthermore, the concept of established cities was all but foreign to the Hebrews back when the world was sparsely populated (hence the fact that there are no other records of Aram prior to c. 1900 BC, much less to any city called Haran at that time), so they referred to places based on who lived there, or even who had lived there many generations earlier, as evidenced by the name of Aram itself, or even "the land of Canaan," where they were going. In short, there was no "Ur of the Chaldees" as it is known; there were only the tents of Terah in Aram, the tents of his son Nahor about a day's journey away, and the tents of Nahor's son Kesed nearby. Nor would any scholar in his right mind ever claim that Aram (meaning 'highland') was in the flood plain of Babylon, or that even the Chaldeans were not Aramaeans or at least Amorites (these are usually associated), or that the Hebrew language was unrelated to Aramaic but related to the language of the Babylonians.

This ought to inform us as to why the Chaldean ruler of Babylon was regarded by Jeremiah as the servant of Yahweh when he conquered the wayward Israelites and brought them into captivity. Mesopotamia was mostly inhabited by Hamites before the various Semitic nations invaded, and there is no trace of the existence of Chaldeans in Babylon (much less originating there) prior to the early Classical era. Aramea, on the other hand, was exclusively inhabited by Hebrews, who practically only lived in Aram. It is obvious that people did not stray very far from their parents, so we should not find it a surprise, as the Christians do, that Terah only ventured a day's journey from his own home before he stopped at Haran. (They actually use this fact to argue that he would not have stopped so early during the pilgrimage, but it ignores that he had a reason for stopping there if he had family there, and supposes no other reason in place of this one.) More important than how far he had come in relation to how far he had to go is the issue of whether or not he would be leaving the confines of what he was familiar with altogether, and tradition (e.g., the *Apocalypse of Abraham*, Midrash Bereishit 38 and Surah 21 of the Qur'an) holds that Terah was an idol-worshiper who did not want to give up his practices, and that Abraham himself destroyed the idols. We might interpret this to mean that Terah did not want to give up his *meat*, despite his son's insisting, as that is essentially what it amounts to. Some of the old stories go so far as to say that Abraham did not want to leave his father, and that God sent the angel of death to burn Terah's tents (with him in them) in order to compel him to leave for the Promised Land. Given the Bible's depiction of the circumstances surrounding the destruction of Sodom, neither of these scenarios seems implausible.

Now, while this argument is not entirely based on Scripture, it is presented here in order that the reader might understand what the plain speech of the text is, rather than reading into it things which have been inferred and repeated by a plethora of scholars who cannot make sense of it and actually have nothing to add but their confusion. Those who have actually read and made an effort to understand it will be familiar with the text of Deuteronomy 26 (on the Feast of First Fruits), wherein the Israelites were commanded to remind themselves, year after year, that Abraham was an Aramean. The irony, therefore, of the Jews, Christians and Muslims (but especially Jews and Christians) laying claim to a *Babylonian* heritage via Abraham is more than a little indicative of their spiritual apostasy, as well as of their blatant ignorance of the clear speech of the Bible.

“And the priest shall take the basket from your hand and place it before the altar of יהוה your Elohim. And you shall answer and say before יהוה your Elohim, ‘My father was a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous.’” Deuteronomy 26:4-5

Now let us consider how this all relates to God's selection of the offspring of Terah, a patrilineal descendant of Noah, to receive the Promised Land as their perpetual inheritance. By the time the nation of Salem was overrun by Canaanites and Hittites (Hittites being descendants of Canaan), the city (or city-state) of Salem would have been seen as an outpost of the Semitic civilization to the North, or on the southern frontier of the civilization of Aram. The Hittite city of Jebus was likewise established as an outpost much later by the Israelites after the Conquest, because it had already been a major cultural center prior to its capture, and because the Israelites who captured it failed to put it under the ban (i.e. to massacre all of its inhabitants), but had instead established the stronghold of the Tribe of Benjamin as a suburb of Jebus, all of which necessarily means that it prospered more than all the other cities of Canaan. However, while Jerusalem became a thriving metropolis under the Israelites in the dynastic period, the capital of

the Kingdom of Israel still remained at Salem, as it had for hundreds of years. More importantly, the Nazarite prophets dwelled there and retained their rights as its rulers throughout the Judges period and well after—rights which included anointing kings over Israel, or rending the kingdom from them, as in the cases of Saul and Rehoboam.

Jebus was renamed to reflect its affinity to Salem, as the southern capital or administrative center of the South (Benjamin, Judah, Simeon and Dan). *Yerushalayim*, the name which David gave it, literally means ‘possession of Salem,’ so there is no doubt that David submitted to the authority of the Nazarites in the North, even on behalf of the entire settlement, for all posterity, even though the kings who came after him certainly did not. (Ironically, they still failed to rename the city as an act of defiance.) This is confirmed by his interactions with the prophets Samuel and Nathan, and by the fact that Nathan declared Solomon’s descendants as cut off from the throne due to his apostasy. Meanwhile, the kings of Israel after Solomon continued to reside at Shechem, though not with any more esteem from the Nazarites than he had enjoyed.

This line of inquiry is mostly significant for Christians because it was essential to establishing the supremacy of Yahshuah over the Mosaic tradition in both Israel (Samaria and Galilee in the New Testament) and Judah (Judea in the NT), because Yahshuah’s genealogy is recorded in Matthew from the kings of Israel, and in Luke from the *legitimate* kings of Judah, who were prophets, though they did not reign. Otherwise, without the knowledge that Jerusalem was never the capital of Israel in any sense, one might suppose that the legitimacy descended from Solomon’s dynasty in Judah rather than the kings of Israel, as recorded in Matthew. Even with this knowledge, it could still be supposed that Yahshuah’s genealogy was nothing to brag about, as the kings of Israel were more or less wicked to a man. However, they were still the only legitimate kings of the unified kingdom, as Judah was only a legitimate kingdom in its own right, by the Nazarites’ standard, after the fall of Israel. Even then, its duration depended on its upholding of the Law, which it failed to do. As we will see, this issue comes down to their carnivorous appetite, just as we have already inferred about Terah, though the case of Terah leaves room for doubt, being explicit only in the non-canonical texts (unless the Qur’an is considered canonical).

In some sense, ownership of Canaan belonged to Abraham, because it was promised to his descendants by God, but in the real world sense of it, that right was conferred by Melchizedek after Abraham came to him in Salem. Yahshuah’s right to rule comes not from his descent from David, but because God himself appointed him as the everlasting high priest of the order of Melchizedek (Hebrews 5:6-10, 6:20, 8:1). Abraham himself did homage to Melchizedek as King of Salem, though not to any of the other kings of the region (Genesis 14:18-20), which clearly indicates his preferred status, if not his supremacy. This also implies that the policy of tithing to the Levitical priesthood was based on Abraham’s tithe to Melchizedek. Not only this, but Melchizedek’s offering of “bread and wine” was obviously recorded due to its ceremonial nature, so we might reasonably suppose that this event is also the origin of the Eucharist rite, as the Last Supper amounts to exactly the same thing (the high priest of the order of Melchizedek offering bread and wine to symbolically represent his abdication of his possession, though not his authority, in favor of the heirs of a new covenant between God and his people, the descendants of Abraham).

With all this in mind, it is not enough to simply switch out Jerusalem (‘possession of Salem’) with Salem itself, as this is not even logical. The right to rule extended not just from Salem, but from Melchizedek himself, as he was not just its king, but also, according to Genesis

14:18, the priest of *El Elyon* ('the highest god'). The ethnocentric Jews of Yahshuah's time found themselves unable to argue with him on any matter at all after he brought up the Psalm 110 passage (Matthew 22:46), and Pontius Pilate even recognized his kingship over the Judeans (i.e. the Jews), even though he was from Galilee, a fact which inflamed them. All of the canonical gospels record this;⁵³¹ Mark uses the phrase "Sovereign of the Yahudim" 5 times in Chapter 15 alone (vv. 9,12,18,26,32), and leaves no room for doubt that Pilate actually regarded him as such.

And the entire assembly of them, having risen up, led Him to Pilate, and began to accuse Him, saying, "We found this one perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Messiah, a Sovereign." And Pilate asked Him, saying, "Are You the Sovereign of the Yehudim?" And answering him He said, "You say it." And Pilate said to the chief priests and the crowd, "I find no guilt in this Man." Luke 23:1-4

But Pilate answered them, saying, "Do you wish me to release for you the Sovereign of the Yehudim?" Mark 15:9

And the inscription of His accusation was written above: THE SOVEREIGN OF THE YEHUDIM. Mark 15:26

Judea was technically a client kingdom (i.e. vassal state) of the Roman Empire, and its monarch's will had to be ratified by Rome, so the decision of the Roman procurator or prefect (representing the emperor) to call him their king effectively meant that he *was* their king, *legally* as well as ceremonially, especially considering that the people of Jerusalem had already hailed him as such from the moment he had arrived, and did so, albeit mockingly, right up until his death. This title of King is far more significant than that of Messiah ever would have been, for there were many who were called by the latter, but there could only be one King.

"The Messiah? The Sovereign of Yisra'el? Come down now from the stake, so that we see and believe." And those who were impaled with Him were reproaching Him. Mark 15:32

In order to understand this right of kingship, we need to go back to Genesis and identify this Melchizedek. In doing so, we run into some interesting associations. First of all, Melchizedek means 'king of righteousness,' or perhaps 'the king is righteous,' 'my king is righteous,' or 'the righteous king.' Either way, it is a generic title applied only to one man as the sovereign. The point is that he was the leader of the sect (or nation) regarded by the Bible's authors as righteous. It appears by that name just once in the Bible (presumably because it is a title), after Abraham rescues his nephew Lot who was taken captive because he was associating with people he should not have been. Note well how the so-called "Pentapolis" of "cities" is actually just a loose, *post hoc* description of wicked men, summarily referred to as *rephaim*, and it should already be apparent that Abraham's business in Salem amounted to defending it against the encroaching demon-possessed corpse-munchers.

And it came to be in the days of Amraphel sovereign of Shin'ar [Babylon], Aryok sovereign of Ellasar [Tyre, falsely believed to be in the vicinity of Babylon], Kedorla'omer sovereign of Ėylam [Elam], and Tid'al sovereign of Goyim ['tribes' or 'nations'], that they fought against Bera sovereign of Seđom [Sodom, 'the scorched'], Birsha sovereign of Amorah [Gomorra, 'the ruined (heap)'], Shinab sovereign of Admah ['the (leveled) earth'], Shem'ēber sovereign of Tseboyim ['the wild ones,' i.e. beast-men, or possibly 'the places (which became) wilderness,' in that they were inhabited by deer or other wild game after these events], and the sovereign of Bela

[‘the devourers’ or ‘the devoured’], that is Tso‘ar [‘the poorly esteemed’]. All these joined together in the Valley of Siddim [‘the flats’ or ‘the fields’], that is the Salt Sea. Twelve years they served Keḏorla‘omer, and in the thirteenth year they rebelled. And in the fourteenth year Keḏorla‘omer and the sovereigns that were with him came and smote the Repha‘im in Ashteroth Qarnayim [‘the horns of Ashtoreth,’ i.e. the altars upon which the cult of Molekh performed its sacrifices], and the Zuzim in Ḥam [‘the throngs’ or possibly ‘the prominent’ of Canaan], and the Ėmites [‘the dreadful’] in Shawēh Qiryathayim [‘the (twin) cities of the plain,’ i.e. Sodom and Gomorrah], and the Horites [‘the cavemen’] in their mountain of Sē‘ir, as far as Ėl Paran, which is by the wilderness. And they turned back and came to Ėn Mishpat, that is Qadēsh, and smote all the country of the Amalēqites, and also the Amorites who dwelt in Ḥatsetson Tamar. And the sovereign of Seḏom, and the sovereign of Amorah, and the sovereign of Aḏmah, and the sovereign of Tseḇoyim, and the sovereign of Bela, that is Tso‘ar, went out and joined together in battle in the Valley of Siddim [actually Sodom], against Keḏorla‘omer sovereign of Ėylam, and Tid‘al sovereign of Goyim, and Amraphel sovereign of Shin‘ar, and Aryok sovereign of Ellasar—four sovereigns against five. And the Valley of Siddim had many tar pits. And the sovereigns of Seḏom and Amorah fled and fell there, and the remainder fled to the mountains. And they took all the goods of Seḏom and Amorah, and all their food, and went away. And they took Lot, Abram’s brother’s son who dwelt in Seḏom, and his goods, and left. Genesis 14:1-12

This narrative shows that the first engagements were fought by the “nations” (rather, the loose confederation of barbarians) east of Salem on the other side of the Jordan River. The Babylonians either pressed as far as Engedi (an important city on the western side of the Dead Sea), or else forced the Amorites living there into submission by defeating them in the field. Either way, the next in line was the area around Sodom, so the allied “cities” (the text calls them “cave-dwellers”) in the southern Dead Sea region marched out to fight when those to the North had been vanquished. Considering that at least one of the names of the invading kings (Amraphel) is Aramaic, that another (Arioch) is Hebrew, that the Elamites are designated as Semites in 10:22, and that the other king is simply referred to as a king of Goyim (‘the nations,’ i.e. non-Hebrews, generically), it is safe to say that there was an alliance between the Semites of the Fertile Crescent against the Canaanites on the fringes of their civilization, extending well beyond the clash of the Hittites or Amorites and Arameans in Palestine. So our assertion that Abraham was called out of Aram to help the Kingdom of Salem rid itself of the wicked Canaanites clearly has support in Scripture, and the only reason this is not already commonly known is that translators always mistakenly think that proper names belong where common descriptions exist, especially when those descriptions are as inflammatory as these.

The other side of this alliance lists the “cities” of the Plain of Zoar (or Valley of Sodom, i.e. ‘the despised plain’ or ‘the burnt valley’) as a separate alliance from the one that rebelled in the North. This joint rebellion of separatist factions suggests an ideological association between them. To show a link between the practices of the Rephaim in the North and the Sodomites in the South is therefore to demonstrate exactly what the prophetic tradition is against. And contrary to popular belief, the wickedness of the Sodomites was not a matter of any kind of sexual perversion, but of violence and total lack of charity or empathy for suffering beings, the kind of which is much more readily evident in the animal farming industry of today than it ever was before Zoar’s wholesale destruction. The implications for the present time are as obvious as they are enormous, and they even have several deliberate correlations in the New Testament. For instance, the Talmud holds that the sin which provoked God’s wrath was basically a repeat of the murder of Abel, so this was already well established by oral tradition in Yahshuah’s time.

A certain maiden gave some bread to a poor man, hiding it in a pitcher. On the matter becoming known, they daubed her with honey and placed her on the parapet of the wall, and the bees came and consumed her. Thus it is written, And the Lord said, The cry of Sodom and Gomorrah, because it is great (rabbah): whereupon Rab Judah commented in Rab's name: on account of the maiden (ribah). Sanhedrin 109a

“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and decorate the monuments of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have taken part with them in the blood of the prophets.’ Thus you bear witness against yourselves that you are sons of those who did murder the prophets—and you fill up the measure of your fathers! Serpents, brood of adders! How would you escape the judgment of Gehenna? Because of this, see, I send you prophets, and wise men, and scholars of Scripture. Some of them you shall kill and impale, and some of them you shall flog in your congregations and persecute from city to city, so that on you should come all the righteous blood shed on the earth, from the blood of righteous Hebel to the blood of Zekaryah, son of Berekyah, whom you murdered between the Dwelling Place and the altar.” Matthew 23:29-35

This gives us an insight as to why Lot would have insisted that the messengers sent from Salem to investigate this murder come under his protection. Obviously he would not have even been living in Sodom, knowing it was so evil, right down to the last man, unless the event in question had only just happened, or else he himself would not have been considered righteous in the eyes of the messengers. Considering that every other man in the whole city was condemned, what could this possibly mean but that Lot was the only one who had enough compassion to do the right thing in spite of his fear of the consequences—i.e. that he was the only one who was not of the same spirit as that which today pervades the animal farming industry and everyone who consumes its products? The only alternative is to suppose that the messengers made a mistake (that there were some righteous people who were shut up in their homes) or that literally every man and every woman in the whole city was part of the mob that stormed his house.

Lacking a clear depiction of the events in the Bible, we are reliant on Jewish tradition to discern what the implications of Lot's compassion are, and whether or not to extend it to a vegetarian ethic. The Talmud and Midrashim abound with explanations, and all are in agreement that when the people of the city came to Lot and demanded he hand them over to them, their intent was to inform not just these men in particular, but indeed all strangers (all who were not Sodomites: the word ‘stranger’ in English comes from the French word for ‘foreigner’) as to how unwelcome they were. The notable 13th century scholar Nachmanides says, in his *Commentary on Genesis*, concerning the phrase “we shall know them” (i.e. the rapacious sex act for which Sodom has been condemned by posterity):

Their intention was to stop people from coming among them, as our rabbis have said, for they thought that because of the excellence of their land ... many will come there and they despised charity ... they continued provoking and rebelling against Him with their ease and the oppression of the poor ... In the opinion of our Rabbis, all evil practices were rampant among them. Yet their fate was sealed because of this sin—i.e. they did not strengthen the hand of the poor and needy—since this sin represented their usual behaviour more than any other. Besides, since all peoples act righteously towards their friends and their poor, there was none among all the nations who matched Sodom in cruelty. Nachmanides⁵³²

Rabbi Ze'era said: The men of Sodom were the wealthy men of prosperity, on account of the good and fruitful land whereon they dwelt ... Rabbi Nathaniel said: The men of Sodom had no consideration for the honour of their Owner by not distributing food to the wayfarer and stranger, but they even fenced in all the trees on top above their fruit so that so that they should not be seized; not even by the bird of heaven ... Rabbi Joshua ... said: They appointed over themselves judges who were lying judges, and they oppressed every wayfarer and stranger who entered Sodom by their perverse judgment, and they sent them forth naked ...

Rabbi Jehudah said: They made a proclamation in Sodom saying: Everyone who strengthens the hand of the poor or the needy with a loaf of bread shall be burnt by fire. Peletith, daughter of Lot, was wedded to one of the magnates of Sodom. She saw a certain very poor man in the street of the city, and her soul was grieved on his account ... Every day when she went out to draw water she put in her bucket all sorts of provisions from her home, and she fed that poor man. The men of Sodom said: How does this poor man live? When they ascertained the facts, they brought her forth to be burnt by fire. She said: Sovereign of all the worlds! maintain my right and my cause (at the hands of) the men of Sodom. And her cry ascended before the Throne of Glory. In that hour the Holy One, blessed be He, said: I will now descend and I will see whether the men of Sodom have done according to the cry of this young woman, I will turn her foundation upwards, and the surface thereof shall be turned downwards. Pirke de-Rabbi Eliezer⁵³³

Said R Levi, Even if I wanted to keep silent, the requirement of justice for a certain girl will not allow me to keep silent. There was the case of two girls, who went down to draw water from the well. One said to her friend, Why are you pale? The other said, All the food is gone from our house and we are ready to die. What did the other do? She filled the jug with flour and exchanged it for her own. Each took the one of the other. When the Sodomites found out about it, they took the girl (who had shared the food) and burned her. Said the Holy One, blessed be He, Even if I wanted to keep silent, the requirement of justice for a certain girl will not allow me to keep silent. What is written is not, 'In accord with their cry,' but, 'according to her cry,' referring in particular to the girl. Genesis Rabbah, Parashah 49:6⁵³⁴

So the sin of Sodom was not *sodomy*, but of murdering a girl for giving a beggar bread, and according to Jewish tradition, this girl was Lot's own daughter (Abraham's great-niece). Furthermore, if there is any truth to the account of their sticking her to the parapet with honey to be eaten by bees, that means they wasted an awful lot of honey, which we know was made from fruit. So this is a matter of not approving of a woman's charity, when that charity consists in giving bread to the needy, and of devising a scheme to murder her in an ironic and extremely torturous way, as if to say "This is what happens to those who eat bread and honey in our city."

Considering that the messengers promised to spare the city when Abraham inquired after Lot, should they have found a few righteous people in it, it seems very plausible that the victim was indeed one of his own relatives. What does not seem plausible is that every last man in the city was a homosexual or bisexual, especially considering that Lot had already betrothed his daughters to some of them. The act which secured Sodom's destruction was just the final straw, and the total greediness and lack of compassion demonstrated by these accounts are evidence that the real sin of Sodom was its appetite for flesh. Certainly this is how Ezekiel saw it, and he was not afraid to call Jerusalem and Samaria by the name of Sodom for that very reason. Ezekiel's rants are nothing short of epic; in Chapter 16 alone he uses the word "whorings" 9 times before making 6 explicit references to Jerusalem as "Sodom," as well as 10 more references to "abominations" throughout. (See Ezekiel 16 in Appendix E.)

Now, we already know what an abomination is. Yet the context of Genesis 14 and the association which Ezekiel makes between Sodom and Jerusalem, and with Israel as a whole, ties it right back to the Watchers and their deliberate plan to corrupt the earth by introducing men to violence. The *rephaim* of Genesis 14, as we know, were descendants of the *nephilim*. Asttheroth is clearly linked to the term which we will see much of in this chapter—it was a place in Bashan, the area south of Mt. Hermon, where the Watchers were said to have landed (1 Enoch 6:6). Ham was a generic name given to the land between Bashan and Moab, presumably named for Noah's apostate son (or, more likely, vice-versa). The Kiriathaim (or twin cities) in the context are assumed to have been the ones in Moab, but probably refer to the ones in Naphtali, not far from Mt. Hermon or Kadesh. (We have identified them as Sodom and Gomorrah; this is an alternative explanation based on the notion that the descriptions in Genesis 14 should actually be taken as proper names.) Seir is Edom, En Misphat is Kadesh (thought to be in Judah, but probably in Naphtali), and Hazezon Tamar is Engedi (2 Chronicles 20:2).

Despite this comprehensive description of an all-out vendetta against the Amorites of Canaan, it was only the beginning of the feud between the sons of Shem and the sons of Ham. In reality, Abraham lacked the power to effect much of a change, even as Melchizedek did, as he was just one man. The world power of Babylon went to war with the Amorites, and even that was not enough to put an end to their savagery. Perhaps that is why God took care of the problem in a more direct manner entailing presumably supernatural events. After all, it was God himself who told Abraham that his descendants would reclaim the Promised Land specifically on account of the Amorites' sins.

[“Then, in the fourth generation they shall return here, for the crookedness of the Amorites is not yet complete.”](#) Genesis 15:16

The first wars which the Israelites fought after the Exodus were against the Amalekites and Amorites. There is no doubt that Moses and Joshua were following the same pattern of conquest that Kedolaomer and his allies followed when they came from the other direction. Even if Kedolaomer did not, this means that God had had it in mind all along to destroy these peoples completely, since at the least the time of Abraham (c. 2100 BC). That they persisted after the Israelites' conquest of Palestine is the source of literally all of the antagonism of the Prophets directed at Israel from then on. And their sin, as we will see, was both their lack of compassion and their appetite for flesh.

So we can imagine how the Zionists and Jews have had all kinds of incentive to write Salem out of history, especially in light of how Ezekiel's rant against their beloved Jerusalem leaves no room for doubt that it was thoroughly violent and wicked, and how Revelation 11:8 blatantly reaffirms the association between the sins of Jerusalem and those of Sodom and Egypt. This endeavor to supplant Israel's legacy with a Jewish one has been done primarily through deliberate changes to references to Mt. Gerizim and the relocation of Mt. Moriah, because references to mountains are less explicit and easier to obfuscate than are references to cities which have had a long and continuous presence. Powerful cities are often figuratively called by the names of the mountains they have been built upon in the Bible, and this is especially true of Zion in Jerusalem and Moriah in Salem, so to associate Zion with Moriah is to associate Jerusalem with the capital of Israel, rather than just of Judah. This is why the word 'mountain' is normally synonymous with 'government' in prophetic literature, and also why the texts of Matthew and Luke are not in agreement about what Yahshuah said when he use the term this way, because the people who changed the wording were politically motivated, and feared that a

literal interpretation would lead to civil rebellion. (Matthew is the reliable one, as we have explained in *Satan's Synoptics*.)

And יהושע said to them, "Because of your unbelief, for truly, I say to you, if you have belief as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move. And no matter shall be impossible for you." Matthew 17:20

And the Master said, "If you have belief as a mustard seed, you would say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you." Luke 17:6

What Yahshuah was really telling his disciples here was that the Jews *had* moved the seat of government, and that they could just as easily move it back. It is the Jews who have invented fantastical stories of mountains being lifted up into the air, due to their extremely fallacious reading of Exodus 19:17, as if to detract from the obvious implication and prevent rebellion even further. And considering that Muslims have repeated the error, they are no better off.

The Holy One, blessed is He, raised a mountain over Israel as though it were a dome. And He said to them: if you hold to the Torah all is well, but if not you will be buried here! Avodah Zarah 2b

And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], "Take what We have given you with determination and remember what is in it that you might fear Allah." Qur'an 7:171

The mistake concerning the location of Mt. Moriah is no less absurd and even more significant than this. Jews (and also Muslims, following Jewish tradition) have located Abraham's offering of Isaac at the Temple Mount, for no other reason than that they have laid claim to his inheritance, which Yahshuah emphatically disputed.⁵³⁵ Abraham's test took place at Moriah (Genesis 22:2), after which he settled at Beersheba. Jews have relocated this to the city in Judah which they have called Beersheba, but the name actually means 'well of the oath.' In fact, Abraham is never described as having lived in a city after God called him out of Ur, but lived as a wanderer.

In other words, the Bible never says that he lived in a city, as Ur was not a city, either. However, it is very likely that he did live in a city while in Egypt. Either way, it was not his custom, and his experiences with Lot would have been sufficient to make him leery about doing so, so it is illogical to suppose that the "well" where the covenant was made was in the middle of a city without any indication to that effect. Genesis 18:1 says that God appeared to Abraham when he was near the entrance of his tent, in a location which is clearly out of the way of any human settlement. On the other hand, if this assertion was wrong, and he was indeed living in previously settled locations, then it would beg the question of how the places he named were named by him rather than the people who had already been living there.

The fact is, Abraham and his nephew Lot were not the only ones who lived this way. Most people back then did. Furthermore, his entire household was supposed to be "set apart," and it was to Israelites' great shame that they settled in the cities of the Canaanites and adopted their practices, disregarding the many commands and warnings which God issued them. This is discussed in the next chapter, but it has its basis in the relationship between God and Abraham. Still 2 generations later, which was actually a few centuries, Esau was described as a "man of the field" (25:27), and Jacob built "shelters" for his livestock after returning from Aramea (33:17), before crossing the Jordan and pitching his tents outside Shechem (33:18).

In any case, it may not be immediately apparent that the places where Abraham and Jacob wandered did not become the cities that have been known by the names ascribed to them due to the descriptions given to them in the Bible, with a few exceptions (particularly Bethel). Yet the fact that they both dwelled right outside the city of Shechem means there was already a city there, rather than that they were the ones who established it. These descriptions are obviously therefore points of reference for people already familiar with the layout of the land, and in particular with the vicinity of Shechem, which was only called Shechem because of the association between Jacob's sons and the men that they murdered, the most notable of whom was named Shechem. Otherwise the only known settlement there was Salem.

The most interesting connection prior to that massacre is a pact which was made between the people of Shechem and Abraham, as it shows how powerful he had already become, how violent the sons of Jacob were, and how peaceful the people of Shechem were in comparison. It is not immediately apparent that the name of Abimelek denotes the son of Melchizedek, because it was a common title among the Canaanites, but as *Abimelek* means 'my father (is) King,' and as Abraham had no other king, it could not apply to anyone else.⁵³⁶ What this means is that Abraham lived in peace with his masters, but the sons of Jacob betrayed and violated this peace, which is why they were driven away from Salem.

And it came to be at that time that Abimelek and Piḳol, the commander of his army, spoke to Abraham, saying, "Elohim is with you in all that you do. And now, swear to me by Elohim, not to be untrue to me, to my offspring, or to my descendants. Do to me according to the kindness that I have done to you and to the land in which you have dwelt." And Abraham said, "I swear." And Abraham reproved Abimelek because of a well of water which Abimelek's servants had seized. And Abimelek said, "I do not know who has done this deed. Neither did you inform me, nor did I hear until today." So Abraham took sheep and cattle and gave them to Abimelek, and the two of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelek asked Abraham, "What are these seven ewe lambs which you have set by themselves?" And he said, "Take these seven ewe lambs from my hand, to be my witness that I have dug this well." So he called that place Be'ērsheḃa, because the two of them swore an oath there. Thus they made a covenant at Be'ērsheḃa. And Abimelek rose with Piḳol, the commander of his army, and they returned to the land of the Philistines. And he planted a tamarisk tree in Be'ērsheḃa, and there called on the Name of יהוה, the Everlasting Ēl. And Abraham sojourned in the land of the Philistines many days. Genesis 21:22-34

And Ḥamor and Shekem his son came to the gate of their city, and spoke with the men of their city, saying, "These men are at peace with us, so let them dwell in the land and move about in it. And see, the land is large enough for them. Let us take their daughters for us for wives, and let us give them our daughters. Only on this condition would the men agree to dwell with us, to be one people: if every male among us is circumcised as they are circumcised. Their herds and their possessions, and all their beasts, should they not be ours? Only let us agree with them, and let them dwell with us." And all who went out of the gate of his city listened to Ḥamor and Shekem his son; every male was circumcised, all who went out of the gate of his city. And it came to be on the third day, when they were in pain, that two of the sons of Ya'aqob, Shim'on and Lēwi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males. And they killed Ḥamor and Shekem his son with the edge of the sword, and took Dinah from Shekem's house, and went out. The sons of Ya'aqob came upon the slain, and plundered the city, because they had defiled their sister. They took their flocks and their herds, and their donkeys,

and that which was in the city and that which was in the field, and all their wealth. And all their little ones and their wives they took captive, and they plundered all that was in the houses. And Ya'aqob said to Shim'on and Lëwi, "You have troubled me by making me a stench among the inhabitants of the land, among the Kena'anites and the Perizzites. And I am few in number, they shall gather themselves against me and shall smite me, and I shall be destroyed, my household and I." Genesis 34:20-30

And Elohim said to Ya'aqob, "Arise, go up to Bëyth Ėl and dwell there. And make an altar there to Ėl who appeared to you when you fled from the face of Ėsaw your brother." And Ya'aqob said to his household and to all who were with him, "Put away the foreign mighty ones that are among you, and cleanse yourselves, and change your garments. And let us arise and go up to Bëyth Ėl, and let me make there an altar to Ėl, who answered me in the day of my distress, and has been with me in the way which I have gone." So they gave Ya'aqob all the foreign mighty ones which were in their hands, and all their earrings which were in their ears. And Ya'aqob hid them under the terebinth tree which was near Shekem. And they departed, and the fear of Elohim was upon the cities that were all around them, and they did not pursue the sons of Ya'aqob. And Ya'aqob came to Luz, that is Bëyth Ėl, which is in the land of Kena'an, he and all the people who were with him. And he built there an altar and called the place El Bëyth Ėl, because there Elohim appeared to him when he fled from the face of his brother. Genesis 35:1-7

So we find that Beersheba is not Beersheba as it is known now, but rather an otherwise obscure and random location, so-named because of a pact between men. It is not even a proper name, even now, because a city did not develop there, though Abraham did live there for a long time. Yet an important city was named for Jacob's interaction with God, because he ultimately settled there. So it would be inconsistent to suppose that there would not have been a Beersheba which described a pact between God and Abraham as well, especially considering that the conflict between Samaria and Judea was clearly still centered around the well at Shechem by Yahshuah's time. This fact alone provides a certain indication of where the Beersheba of Abraham really is.

So when the Master knew that the Pharisees had heard that יהושע made and immersed more taught ones than Yohanan—although יהושע Himself did not immerse, but His taught ones—He left Yehudah and went away again to Galil [Galilee]. And He had to pass through Shomeron [Samaria]. So He came to a city of Shomeron, called Shekem, near the piece of land Ya'aqob gave to his son Yosëph. And Ya'aqob's fountain was there. So יהושע, being wearied from the journey, was sitting thus at the fountain. It was about the sixth hour. A woman of Shomeron came to draw water. יהושע said to her, "Give Me to drink." For His taught ones had gone off into the city to buy food. The woman of Shomeron therefore said to Him, "How is it that You, being a Yehudite, ask a drink from me, a woman of Shomeron?" For Yehudim do not associate with Shomeronites. יהושע answered and said to her, "If you knew the gift of Elohim, and who it is who says to you, 'Give Me to drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Master, You have no vessel, and the well is deep. From where, then, do You have living water? Are You greater than our father Ya'aqob, who gave us the well, and drank from it himself, and his sons, and his cattle?" John 4:1-12

The woman said to Him, "Master, I see that You are a prophet. Our fathers worshipped on this mountain, but you people say that in Yerushalayim is the place where one needs to worship." יהושע said to her, "Woman, believe Me, the hour is coming when you shall neither on this mountain, nor in Yerushalayim, worship the Father. The woman said to Him, "I know that

Messiah is coming, the One who is called Anointed. When that One comes, He shall announce to us all.” יהושע said to her, “I who am speaking to you am He.” John 4:19-21,25-26

This demonstrates a few things. Firstly, although he was initially mistaken for a Judean based either on his outer appearance or his reputation, the people of Shechem identified Yahshuah as the Messiah (i.e. the heir of Melchizedek) based on his teachings and on his dialect (Hebrew, as opposed to Aramaic, spoken by the Jews). Secondly, the initial assumption shows that his appearance was dissimilar to the norm, which means he was identified as a Nazarite based on it (“I perceive that you are a prophet”), and that his reputation as *the* prophet did *not* precede him. This is no surprise, as they did not have television and other media we do now, and he was traveling. Thirdly, it shows that the Samaritans were waiting for their king to return from his exile in Galilee and teach them “all.” Compare this reception, and the reception he received in Jerusalem as King of the Judeans after word spread of him, to the initial one he received in Judea by those who had no legacy to draw from other than the Jewish one, and to one he received in his own country by those who presumed to know him, but not as their king.

And many of the Shomerites of that city believed in Him because of the word of the woman who witnessed, “He told me all that I have done.” Therefore when the Shomerites came to Him, they were asking Him to stay with them, and He stayed there two days. And many more believed because of His word. And they said to the woman, “We no longer believe because of what you said, for we ourselves have heard, and we know that this is truly the Messiah, the Saviour of the world.” John 4:39-42

Philip found Nathanael and said to him, “We have found Him whom Mosheh wrote of in the Torah, and the prophets: יהושע of Natsareth—the son of Yoseph.” And Nathanael said to him, “Is it possible for any good matter to come out of Natsareth?” Philip said to him, “Come and see.” John 1:45-46

Others said, “This is the Messiah,” but others said, “Does the Messiah then come out of Galil? Did not the Scripture say that the Messiah comes from the seed of Dawid and from the village of Bēyth Lehem, where Dawid was?” John 7:41-42

And some of them wished to take [arrest] Him, but no one laid hands on Him. “Has anyone of the rulers or of the Pharisees believed in Him?” John 4:44,48

Yahshuah was the legitimate ruler of the Galileans, the Samaritans and the Judeans, because he had inherited the Kingdom of Israel from his ancestors, while the reigning kings were foreigners elected by the Roman Senate, and therefore illegitimate and only barely tolerated by the mob. His positive reception by the Samaritans at Jacob’s Well (the ‘well of the oath’) confirms the legitimacy of his right of inheritance. Although there was possibly more than one Beersheba (otherwise there was more than one etymology for one), the “oath” of this one could not have been any other than God’s promise to Abraham comprising his end of the Covenant of Circumcision, that Abraham’s descendants would inherit “the whole land of Canaan, where you now reside as a foreigner” (Genesis 17:8), or else the confirmation of the oath after Abraham’s test: “I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me” (Genesis 22:17-18). In either case the location was undoubtedly Salem, as we know that Abraham’s test took place at Moriah, and the oath was the same, in both instances, as the one made to Jacob when he set out from Shechem.

The Book of Jubilees helps clarify these issues. *Jubilees* shares much in common with *Enoch* and appears to have been written from the perspective either of the Elohim themselves, or (like *Enoch*) of the prophets of the so-called intertestamental period, though Christians would obviously infer that the “we” of the text refers to God in some sort of quasi-rational multiple-person form, rather than to the messengers depicted in the Bible as representing Melchizedek.⁵³⁷ This alone is very helpful toward establishing that the prophetic tradition extends from the order, and that this tradition, whether or not *Jubilees* is pseudopigraphic, as alleged, was the basis for the Genesis narratives, which Moses plagiarized. *Jubilees* was certainly in existence prior to the Hasmonean period, and has been found among the Dead Sea Scrolls, so there is no doubt that it was considered canon by the early Christians and contributed greatly to the New Testament period concept of the Abomination of Desolation. On the surface, it seems to have been written by the order of Melchizedek, so Yahshuah’s statement that “I was before Abraham was” in direct allusion to the ancient priesthood actually has a clear basis in Scripture, unlike the Christians’ illogical belief that he was referring to himself as Yahweh.

And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife. And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words. And we told her the name of her son, as his name is ordained and written in the heavenly tables (i.e.) Isaac. And (that) when we returned to her at a set time, she would have conceived a son. And in this month the Lord executed his judgments on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth. And, in like manner, God will execute judgment on the places where they have done according to the uncleanness of the Sodomites, like unto the judgment of Sodom. But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow. And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters. And, behold, it was commanded and engraven concerning all his seed, on the heavenly tables, to remove them and root them out, and to execute judgment upon them like the judgment of Sodom, and to leave no seed of the man on earth on the day of condemnation. And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar. And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath. And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken, and she conceived. And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first-fruits of the harvest, Isaac was born. And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever. And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son. And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called: And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one

should become a holy seed, and should not be reckoned among the Gentiles. For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation. And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy. And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath. And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth. And during these seven days he brought each day to the altar a burnt-offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin-offering, that he might atone thereby for himself and for his seed. And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit-offerings and their drink-offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour. And morning and evening he burnt fragrant substances, frankincense and galbanum, and stacte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure. And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house; and there was no stranger with him, nor any that was uncircumcised. And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things. And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God. And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tables. For this reason it is ordained on the heavenly tables concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord—a statute for ever throughout their generations every year. And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads,³ and take leafy boughs, and willows from the brook. And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy. Jubilees 16

Along with the main account in Genesis 18, this remarkable text shows us several things, which evidences its own authenticity. (Only someone who knew what they were talking about could have gotten the details right with such precision.) There are many items of interest for us to choose from, but the most pertinent to our study are as follows:

1. Abraham was dwelling at Mamre, a Canaanite cultic shrine near Hebron, about 20 miles south of Jerusalem.
2. The visit prompted him to pitch his tents in “the mountains,” implying a general location outside of any established human settlements. It was not until then that he was near the mountain of Yahweh, which was clearly a fixed point. By implication, Abraham understood that he needed to be closer to the messengers from Salem by the time Isaac was born. (Isaac was his firstborn, and the land was promised to his descendants.)

3. Isaac was a “portion of the Most High,” which strongly suggests he was dedicated as a Nazarite from the womb. This explains why he, unlike his father and his sons, never left the area (not even to fetch a wife from his homeland), why Abraham was commanded to sacrifice him, and why his offspring were considered a “holy seed.” Of course, this was only true so far as they remained holy, which meant that Esau’s children were exempt from the promised inheritance, as were the products of other unholy unions, such as Solomon. This association between a “holy nation” and a “holy priesthood” is confirmed in Exodus 19:6 and 1 Peter 2:9.
4. The Well of the Oath (i.e. Beersheba) was built at the location of the covenant of circumcision, and the name applies to that oath (i.e. there was no city there).
5. Some sort of record of the traditions and ceremonial laws of Salem called the “heavenly tables” was already extant at the time of Abraham, and at least a portion of a written form of it found its way into *Jubilees*. (The “heavenly tables” or “heavenly tablets” are also heavily referenced in *Enoch*, particularly Chapter 81, which implies that *Enoch* drew on *Jubilees* as well as Genesis. However, it is also possible that they all referenced a common source, which was kept by the Order of Melchizedek and known to Abraham.) As the traditions and those who observed them were evidently of terrestrial origin (as evidenced by the fact that the messengers ate the food offered to them), this corroborates the idea that the “kingdom of heaven” in Scripture is actually the reign of Salem, or of Moriah—i.e., the Millennial Kingdom of Revelation. (*Moriyah* literally means ‘chosen of Yah,’ and is therefore the Old Testament Hebrew term for the Elect.) In other words, the gospel preached by Yahshuah and his disciples—that of the kingdom of heaven—was rooted in fealty to the order of Melchizedek, and to the God of the religion which it espoused. This is no wonder, for El Elyon (of whom Melchizedek was the high priest) was the god of the heavens in the Canaanite pantheon, which regarded Heaven and Earth as eternal enemies, and Yahshuah explicitly remarked, “My kingdom is not of this world” (John 18:36).
6. The Feast of Tabernacles was instituted by Abraham in accordance with the heavenly tables, which means that there is another precedent for suggesting that the finer points of the Law of Moses were at least partially patterned after more ancient customs instituted during the time of Melchizedek, which once again suggests the superiority of the law of the Nazarites as the remnant of Salem over that of the lawgiver of Israel.
7. The Sodomites’ sins were defiling themselves, fornicating in their flesh, and working uncleanness on the earth—all of which point to carnism.
8. Lot was ultimately regarded as sinful himself, and only exempted on account of his uncle while he was with him. This is certainly in keeping with the Bible’s position on the man at every depicted stage of his character development, which gets progressively worse the further he gets from his uncle.

We already know about Sodom and how that was played out by the Old Testament prophets. We cannot be certain which city was the most notorious after its destruction (apart from Jerusalem, obviously), but Mamre is as likely a candidate as any other. It was notorious for its pagan practices in its own day, particularly the idolatry and adultery associated with its fair (i.e. its liberal leisure activities, which certainly had carnism as one of its central foci). Only 3 such fairs in ancient Palestine are found prohibited in the Talmud, and Mamre’s was considered

the most detestable; Jerome observed that that many Jews still detested it as late as around 400 AD, though the majority had frequented pagan markets for hundreds of years by that time (presumably because their appetite for meat exceeding their obedience to the Torah), and even the Jewish sages of Constantine's era frequented the one at Botnah (Mamre).⁵³⁸ It was so notorious, in fact, that more than 2 millennia after Abraham, Constantine's mother-in-law was the subject of a scandal just for visiting it.⁵³⁹ Nevertheless, Constantine built up the pagan shrine, as did the emperor Hadrian and Herod the Great before him—not exactly a ringing endorsement of the site, in our estimation.

So this ought to inform us as to why, when it says that Abraham offered his visitors food at Mamre (Genesis 18:3-8), the Christian theologians, following the precedent of Maimonides, tell us that they only gave the “appearance” of eating; otherwise we might suppose that they were engaging in an extremely notorious pagan practice. At the same time, it appears they did actually partake in a meal which included meat and dairy (and bread), so this tells us that the visitors were men rather than “angels,” as “angels” are never depicted as eating the food of men in other such instances (those of Gideon in Judges 6 and Manoah in Judges 13), and do not just turn it down if they are offered meat, but actually call down fire from heaven to consume the offering.

Then again, this is not a reasonable criticism either of Abraham or of his visitors, as it does not appear that any of them were actually participating in the pagan revelries of his neighbors, and the evidence is to the contrary. The reason the location of this incident is significant is that Abraham was effectively called away from what was one of the most profane places in the history of Canaan and immediately settled in the holiest one. He was only even living in Mamre, apparently, because he let Lot choose which land to settle, and Lot headed toward Sodom because it was more bountiful. So the fact that Lot was cut off from his inheritance for his sin (incest with his daughters brought about by drunkenness) while Abraham was not is evidence enough that Abraham was comparatively righteous.

Of course, the objection will be raised that Abraham clearly ate meat, and there is plenty of evidence that he set up altars wherever he went in Canaan. This does not trouble us, for the fact that he was not perfect is hinted at several times, and we certainly know that he was not above performing acts of violence, however justified. Concerning the promise cited at the beginning of the chapter, 15:6 declares that Abraham believed God, and that God credited his belief as righteousness. This does not mean that Abraham himself was righteous, but that God esteemed him for his believing the promise. After all, the animals which he ate were, at least on the one occasion, sin offerings to atone for him and his offspring.

One therefore could not reasonably say that we are allowed to eat meat, by implication, because Abraham, Isaac and Jacob did, as did everyone under the Law of Moses. Instead, the implication is that Abraham's sin offering should have covered his descendants, and that they would not have needed the Law of Moses *at all* if they were true to Abraham, as Yahshuah says in Matthew 3:9. The implication is that the promise is only for those descendants of Abraham who are righteous in point of fact, whereas Abraham himself was not, and did not receive the possession himself, but only the promise that his descendants would. This is certainly the implication of Yahshuah's statement (Matthew 5:20) that unless your righteousness exceeds that of the Pharisees, you will by no means enter the kingdom of heaven.

With this in mind, there is no need for us to even cover any of the patriarchs except Abraham, because it is conceded that Abraham's offspring ate meat, and it is established that

they were *wrong* for doing so both before and after Joshua led them into the Promised Land, but that Abraham himself was considered righteous because he acted according to what he thought was right, without the Law. (The assumption is that if he had had the Law at his disposal, he would have obeyed it, because he obeyed God, even when it meant making a great personal sacrifice.) That which we might look at as his sin, if we are overly critical, was naught but an act of celebration, which he ceremoniously performed with *fruit* 7 times a day. The fact that he had to *build* an altar implies that he was not already preying on his flocks, which also necessarily means that he did not eat meat regularly, and actually implies that it was an extremely rare event, as Isaac's request before he gave his blessing to Jacob clearly was.

In any case, the significance of the Law is to instruct in matters of righteousness, but it falls short of the rule established by Yahshuah, because Yahshuah *is* the rule, and the ruler to whom Abraham would have done homage, had they lived at the same time. The importance of the location of his settlement is due to the fact that the people who made the promise to Abraham were the progenitors of the prophetic tradition, even if we go so far as to suppose that they were angels in the traditional sense, which would really only strengthen our case. Mamre was clearly somewhere between benign and evil, and south enough to be foreign to Salem, because it was far away enough to be near and on its way to Sodom, as well as on the way back to Salem from Egypt. In contrast, the other places where Abraham resided were near enough to Salem that Abraham had contact with the people there on more than the 2 occasions where they ventured out to Mamre.

If the other names provided in the above contexts are taken as proper names, then the land between Shur and Kadesh would encompass all the land from the mountains of Lebanon to the desert bordering Egypt, and the mountains of Gerar could apply to any mountains in Israel. This would mesh with the idea that the whole land had been promised to Abraham's descendants, but clearly this is not the intent, as Abraham is already depicted in the same context as having been there for quite some time, and the Philistine town of Gerar did not even exist for another millennium or so. *Gerar* means '(the) lodging-place,' and *shur* means '(the) wall,' so this passage indicates that he was somewhere between the wall (of Shechem, or possibly of Hebron) and Kadesh.

According to Genesis 16:14, the land where Abraham was residing (i.e. the place of the oath) when he was circumcised was "between Kadesh and Bered," so there is a slight discrepancy between Genesis and *Jubilees* which helps to clarify the significance of each of the places in question. The meaning of *bered* is uncertain, but is thought to be related to the word for 'hail' and 'hailstones,' transliterated as *barad*. Such an irrelevant etymology would seem to indicate that it is indeed a proper place name, which would invalidate our suppositions about the meanings of the other terms in this context. However, a more likely association (because it is Aramaic) is with the word *bar* (ברא, H1251), meaning 'open field,' or *bârâ'* (H1254), meaning 'chosen' or 'created.'

According to this etymology, Bered (or Barad) would be a proper place name either for a particular field, or else for a particular chosen location (the location of 'the Chosen'). In other words, Abraham would have been dwelling in the mountains between the wall of Shechem and the ravine between Shechem and Salem (between Mt. Ebal and Mt. Moriah—*moriyah* signifying 'chosen'), or perhaps a certain field which was where the inhabitants of Shechem grew their food, or else the only valley significant enough to be known simply as "the field," which is to say the Valley of Jezreel, also known as the Plain of Esdraelon (in Greek), where Nazareth is.

Jezreel means ‘sown by God,’ implying an association with the ancient order based at Salem and Nazareth. Joel 3 (a favorite prophecy of the Zionists) seems to refer to it symbolically as the Valley of Jehoshaphat, because Jehoshaphat (a king of Judah) defeated an alliance of Israel’s enemies there. This contributes to the Zionists’ ideas about Jerusalem being God’s city, but in fact the New Testament actually calls the site of the future battle to which Joel alluded as Armageddon, which means ‘mountain of Megiddo.’ The plain of Megiddo (that is, the Valley of Jezreel) was even more famous as a battle site in the North than the Valley of Jehoshaphat was in the South.

The name of Megiddo is probably related to *meqed* (מֵקֵד, H4022), meaning ‘chosen’ or ‘precious.’ The connotation is exactly the same as the ones chosen for presentation from among Abel’s flock, or the Elect who are supposedly going to gather in Jerusalem at the end of days (according to the Zionists). Armageddon, the name of the final pitched battle, is a Greek derivation meaning ‘(the) mountain of Megiddo,’ which cannot but refer to Mt. Moriah—not, as the Zionists claim, to Jerusalem, as the Valley of Jezreel does not extend anywhere near Jerusalem. So either the Revelator is in agreement with Joel on this point, and the name of Megiddo is symbolic, or else the holy site from which God has said he will judge the nations is in the North of Israel, somewhere between Salem on one side of the Valley of Jezreel and Nazareth on the other.

Kadesh means ‘holy’ or ‘sacred,’ so it is most likely another name either for Salem as “the holy city,” or, more likely, for the spot where Abraham met God on Mt. Moriah, “the mountain of Yahweh” (22:14). Otherwise the only known city named Kadesh existent at that time would place it far to the North, well out of range of a local description, so that it would not have been a point of reference. If it is indeed speaking of the Kadesh in Naphtali, in the far North of Israel, then this is because the tribal allotments had not been arranged until after Moses’ death. In this case, Bered is taken to mean Ephraim, because Bered was a son or grandson of Ephraim (1 Chronicles 7:20), and Ephraim’s territory included Shechem (7:28). Taken this way, the description of Abraham’s location is between Shechem and Kadesh, and the only city old enough to fit this description just happens to be Nazareth. In other words, Abraham was undoubtedly either at Salem or at Nazareth.

We have given all these possibilities so as not to rule any of them out, but it seems clear enough that the description of the place “between Kadesh and Bered” signifies a location between the place where Abraham met Yahweh (elsewhere, wherever someone meets God, he is told to take off his sandals, “for the place you are standing is holy ground”) and the chosen place. This would necessarily mean that Abraham was living in the mountains around Shechem, whether or not there was an actual town called Salem which was actually situated on Moriah itself. This is all the more important considering that the Zionist scheme to replace Salem with Jerusalem dates at least as far back as the time of Solomon, and is deliberately rejected as late as the Council of Jerusalem a full millennium later, where the term “booth of David” is still used to describe the Tabernacle, in open defiance of Solomon’s Temple. Unfortunately, diffusing these antithetical concepts is far from simple: the association between Moriah and Zion as 2 names for the same mountain even has support in the Jewish scriptures which have made their way into the Bible (e.g., 2 Chronicles 3:1).

Of course, the mountain of Salem never ceased to be the actual Moriah, so the alternative name of Gerizim has been deliberately changed to Carmel in most editions of the Bible, in order to establish the legitimacy of the rule of Solomon and his progeny over the prophets of Israel

who traced biological and ideological descent from Melchizedek. This makes some sense, as Carmel is the proper name of the holy mountain of Salem, while the name of Gerizim actually applies both to it and to mountain opposite of Salem (Mt. Ebal at Shechem). The name of Gerizim actually means ‘the cut off’ or ‘the divided’ (plural) and therefore implies either the mountain of Megiddo (which we assume is Moriah anyway), as the etymology of *mege*d implies exactly that, or else to Ebal rather than Moriah, which is ironically the one which has since been designated as Gerizim, because the name of Moriah has been dropped. However, considering that *gerizim* is plural, it could just as easily apply to Carmel, as Carmel is actually a fairly vague name which applies to a whole range of mountains. However, Christians do not know any of this, and blindly assume that all references to Carmel in the Bible are to the mountain on which the modern city of Haifi is situated. Even so, the Nazareth in Galilee, where Yahshuah was raised (as opposed to the Nazareth in Judea, i.e. Damascus, or the Nazareth in Samaria, i.e. Salem) could not have been far from Mt. Carmel as the world knows it (i.e. from Haifa), and although it has no historic association with the ancient Nazareth, the modern city which bears the name is very close to the ancient Nazareth, and only about a 45-minute drive from Haifa.

That being said, it has been observed that despite its great antiquity and its heritage of kings, Nazareth has never been located on any ancient map—not even by the Greeks or Romans. This is simply because the name has been deliberately changed. Those who lived there were monastics, and seldom left it to interact with the outside world, which knew of it by a different name: Bethlehem, which means ‘place of bread.’ This name is incredibly important and insightful to understanding the prophetic tradition, because it shows not only that the prophets were vegetarians, but also that they were known as such by the rest of the world, implying that no one else that far to the West was—at least not until Pythagoras became a Nazarite and spread the vegetarian ideal to Greece.

So there were 2 cities in the Old Testament known as Bethlehem: the famous one in Judah (NT Judea), and the one in Israel (NT Galilee), known in the Bible as Bethlehem of Zebulun. Given that there were 2 major settlements with that name, the significance of each of which is enormous throughout the Bible, it could hardly be more obvious that the name is a descriptive term which came about as a matter of identifying the people who lived there by their strictly vegetarian diets. The less famous is none other than the Nazareth where Yahshuah grew up, just a few miles west of modern-day Nazareth, on the way toward Haifa (Mt. Carmel).

Some archaeologists actually believe that the Galilean Bethlehem is where Yahshuah was born, due to its proximity to Nazareth, but in fact this cannot be the case, not just because the Bible says that he was born in the Judean Bethlehem, but because the Galilean Bethlehem *was* Nazareth, and his parents had to *leave* it to register for a census in their native city. At the very least, this shows a clear connection between Nazareth and the “City of David,” a moniker which was usurped by the Jews and applied to their Temple Mount. This fact has been attributed to David himself (e.g., 2 Samuel 5:9), but it is clear that in the minds of the people who wrote the New Testament, the title properly belonged to Bethlehem in Judea (Luke 2:4,11).

As previously mentioned, Matthew and Luke are also at odds in their separate genealogies for Yahshuah, and Matthew’s genealogy associates him with the House and line of David (a fact which is corroborated in Luke 2:4), through the ancient kings of Israel. From what we have just seen, this is not exactly something to be proud of, but then again, the kingdom itself had long since been conquered and assimilated, but the order of Melchizedek had not been. So Yahshuah had a legitimate claim to the high priesthood through his Zadokite lineage, unlike the

Maccabees who were both foreigners and Jews, and also to the throne of Judah through his patrilineal descent from David, which the reigning king (Herod) at the time of his birth lacked, as he was an Idumean (Edomite) who only married into the Hasmonean Dynasty, which itself was illegitimate, and was elected by the Romans, who had no authority to appoint a king in Judea in the first place, as Judea was a sovereign nation and not even part of the Roman Empire.

So of course Herod was threatened by the Old Testament prophecies that declared that a king would come out of Bethlehem in Judea. His own illegitimacy was widely recognized, even by Rome, and the people actively sought a “messiah” to free them of foreign rule, which included his. The fact that Yahshuah was visited and honored right after his birth and then hailed in Jerusalem as King of the Judeans upon his first documented arrival into the city as an adult shows that his claims were widely publicized during his lifetime. Furthermore, the reputation of the Nazarites was still unblemished by this time, which points to the fact that they knew the Messiah was to come from Bethlehem (though some were confused by the association with Nazareth, as we have already pointed out). There are 3 places in Matthew alone that proclaim that all held John to be a prophet, and John 4:1 also says that Yahshuah made even more disciples than his cousin John did.

Salem’s significance in Yahshuah’s kingship ultimately extends from his namesake, Joshua son of Nun. Joshua established the council at Salem when the Israelites first came into the Promised Land, in order to determine the fate of the nation. The fact that Yahshuah was the only claimant in the North and that he was hailed as King in the South means he was regarded as the legitimate heir of the unified kingdom of David during his own lifetime. This is why Herod sought his death, even though his right to rule actually extended from Melchizedek rather than David, for it had been prophesied several times over that a king of the line of David would come to power. (Being King of Salem held precedence over being King of Judea, as Judah was just a rebel faction of Israel, and Israel’s own right had always and only ever extended from Salem.)

This prophesied Messiah was called the “prince of peace” (i.e. Prince of Salem) in Isaiah 9:6, which demonstrates the deliberate effort by the Prophets over many hundreds of years to establish one of their own as the rightful king of a reunified Israel. The very next verse says he would establish his rule on David’s throne *and* over his kingdom (i.e., the Kingdom of Salem), meaning he was to rule both Jerusalem and Salem, or Judah and Israel. Most people simply think that the contrast between Judah and Israel, evident in the next verse (9:8) is just a matter of poetic license, and that it has no real significance, yet the whole context makes other distinctions to indicate that Manasseh is Galilee and Ephraim is Samaria, etc. Christians have even managed to convince themselves that Yahshuah was a nobody—a humble craftsman—despite such efforts and such prophecies, and despite that separate pedigrees from David are presented for him, one for each of his parents.

So when the prophets of both eras preached the kingdom of heaven, what they were really preaching, quite literally, was the reign of *peace* on earth. Yahshuah himself proclaimed that his kingdom was not of this world (John 18:36), not because he had no right to rule on earth, but because the reign would not be established without peace. The implication is that his kingdom *is* the status quo throughout the universe, wherever peace reigns, and that the servants who will fight for it are *elohim* who will destroy the works of men in the last days. Against such there can be no victory for men, and the Prophets knew this well and had prophesied the Second Coming of the Messiah centuries before the first. Not only that, but while the kingdoms of men molder and pass away, he has told us that he intends to take what is his.

They showed Yahshuah a gold coin and said to him, "Caesar's men demand taxes from us." He said to them, "Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine." Thomas 100

We are assuming that most people reading this have probably never heard the last part of this phrase, because Caesar decided that the focus should be on Caesar as the beneficiary (which Christians still maintain, while downplaying the significance of the whole point). The reason is obvious: Caesar and the Church each get their portion, if the Church stands in the way of God, as the sheep allow it to. It is a symbiotic relationship. But Palestine did not belong to the Romans, and was never meant to. It was given to the offspring of Abraham, to be ruled by the House of David, forever. When Yahshuah was born, there was no other claimant to David's inheritance.

Obviously the mystique of Yahshuah's origins begins to disappear when we recognize that he was the one in whom the authority of the Kingdom of Israel was invested. To say that he was a carpenter is to say that he was not born to be a king, which he most certainly was, just as Abel was, and just as Noah was. It is not as though God just put these prophets into a frenzied trance and had them spout rubbish out of their mouths. They knew what they were talking about, and they knew what they were aiming to achieve. Ultimately, they did achieve it, too, though not every step of the process has yet been implemented.

However, the Christians would have us believe that Israel was apostate and that the real authority of the nation was invested not with the Prophets, but with Solomon in Judea. In truth, the kingdom of his son Rehoboam was little more than a stronghold of rebellion, which he and his successors were barely able to hold together. The prophecies declared that the Redeemer would come *to* Jerusalem, the way that David had triumphantly taken the city and established himself there, not that he was *from* Jerusalem, the way that Solomon had been born in David's palace there.

And the entire assembly of them, having risen up, led Him to Pilate, and began to accuse Him, saying, "We found this one perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Messiah, a Sovereign." And Pilate asked Him, saying, "Are You the Sovereign of the Yehudim?" And answering him He said, "You say it." And Pilate said to the chief priests and the crowd, "I find no guilt in this Man." But they were insisting, saying, "He stirs up the people, teaching through all Yehudah, beginning from Galil unto this place." And when Pilate heard of Galil, he asked if the Man were a Galilean. And when he learned that He was under the authority of Herodes, he sent Him to Herodes, who was also in Yerushalayim in those days. Luke 23:1-7

"And the Redeemer shall come to Tsiyon, and to those turning from transgression in Ya'aqob," declares יְהוָה. Isaiah 59:20

This prophetic vein of redemption is not a matter of a spooky, mystical insight into the future, but of the inevitable outcome of the apostasy of Solomon and Israel as a whole in light of the fact that God had promised to establish the throne of David forever, rather than allowing Israel to be destroyed, for God cannot fail to deliver on a promise. Only the prophets of Salem (in the Old Testament) and Nazareth (in the New Testament) had the authority to anoint a king over Israel, much less to tout an anointed king as the Redeemer. Yahshuah was the obvious choice, as he was a direct descendant of Rehoboam as well as of the kings of Israel. When he came to Judea, he openly declared that he was the one of whom the ancient prophecies had spoken, and even his enemies, those sent by the Jews to arrest him, recognized his authority.

Yehudāh [Judas], then, having received the company of soldiers, and officers from the chief priests and Pharisees, came there with lanterns, and torches, and weapons. יהושע, then, knowing all that would come upon Him, went forward and said to them, “Whom do you seek?” They answered Him, “יהושע of Natsareth.” יהושע said to them, “I am.” And Yehudāh, who delivered Him up, was also standing with them. When, therefore, He said to them, “I am,” they drew back and fell to the ground. John 18:3-6

The significance of this is that everyone in Israel knew that Yahshuah was their legitimate king. The whole nation already accepted John as a prophet, and this was enough to keep Herod from killing him for fear of the mob—and of God (Matthew 14:5). The “*magi* from the east” (i.e. the Damascus of Judah, the Nazarite settlement in Judea, as Bethlehem of Zebulun was the Nazarite settlement of Galilee—Damascus was directly east of Jerusalem), where John preached, made a prophecy about the redeemer of Israel, and then hundreds of years later their descendants sent emissaries to Jerusalem to announce its fulfillment, but instead of hailing Yahshuah as the new ruler, the reigning king sought his death, so he was in hiding until he came of age and laid claim to the inheritance of Abraham.

And after this יהושע was walking in Galil, for He did not wish to walk in Yehudāh, because the Yehudim were seeking to kill Him. And the festival of the Yehudim was near, the Festival of Booths. So His brothers said to Him, “Get away from here and go into Yehudāh, so that Your taught ones also see the works that You are doing. For no one acts in secret while he himself seeks to be known openly. If You do these works, show Yourself to the world.” For even His brothers did not believe in Him. יהושע therefore said to them, “My time has not yet come, but your time is always ready. It is impossible for the world to hate you, but it hates Me because I bear witness of it, that its works are wicked. You go up to this festival. I am not yet going up to this festival, for My time has not yet been filled.” And having said this to them, He stayed in Galil. But when His brothers had gone up to the festival, then He also went up, not openly, but as it were in secret. The Yehudim, therefore, were seeking Him at the festival, and said, “Where is He?” And there was much grumbling about Him among the crowd. Some were saying, “He is good,” but others were saying, “No, but He is leading the crowd astray.” However, no one spoke openly of Him for fear of the Yehudim. And about the middle of the festival יהושע went up into the Set-apart Place, and He was teaching. And the Yehudim were marvelling, saying, “How does this Man know letters, not having learned?” יהושע answered them and said, “My teaching is not Mine, but His who sent Me. If anyone desires to do His desire, he shall know concerning the teaching, whether it is from Elohim, or whether I speak from Myself. He who speaks from himself is seeking his own esteem, but He who seeks the esteem of the One who sent Him is true, and no unrighteousness is in Him.” John 7:1-18

Based on this alone, it is clear that Yahshuah never sought his own glory, yet those who listened only heard the political rhetoric of a would-be king. He was, first and foremost, a prophet, in whom God would not have trusted to carry out such an important agenda if he had not been competent. That is, he was only deserving of his inheritance because he was righteous, and like David, because his every thought was on obeying God’s commandments through the Law and Prophets. The Christians say it is a sin to be judgmental, and “Judge not lest ye be judged,” but that warning was only for the unrighteous. We, the righteous, have been told repeatedly to do obey the law of the Nazarites over and above the Law of Moses, which Yahshuah summed up with his command of “judge with righteous judgment.”

“Did not Mosheh give you the Torah? Yet not one of you does the Torah! Why do you seek to kill Me?” The crowd answered and said, “You have a demon, who seeks to kill You?” יהושע answered and said to them, “I did one work, and you all marvel. Because of this Mosheh has given you the circumcision—though it is not from Mosheh, but from the fathers—and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath, so that the Torah of Mosheh should not be broken, are you wroth with Me because I made a man entirely well on the Sabbath? Do not judge according to appearance, but judge with righteous judgment.” John 7:19-24

We will get to the precedent for this in a moment. For now, see how the rulers of the Judeans demonstrated their ignorance to the mob.

“And see! He speaks boldly, and they say none at all to Him. Could it be that the rulers truly know that this is truly the Messiah?” John 7:26

The officers therefore came to the chief priests and Pharisees. And they said to them, “Why did you not bring Him?” The officers answered, “Never has any man spoken like this Man!” The Pharisees, therefore, answered them, “Have you also been led astray? Has anyone of the rulers or of the Pharisees believed in Him? But this crowd that does not know the Torah is accursed.” Nakdimon—he who came to יהושע by night, being one of them—said to them, “Does our Torah judge the man unless it hears first from him and knows what he is doing?” They answered and said to him, “Are you also from Galil? Search and see that no prophet has arisen out of Galil.” John 7:45-52

This is a truly remarkable answer, as the Pharisees and the chief priests were those who were supposed to know the scriptures better than anyone, to the point that they condemned Yahshuah for having demonstrated knowledge of them without having received their education. In fact, every prophet evidently came from Nazareth, whether it was the Nazareth in Galilee or the one in Judea. The exceptions are Anathoth, which was given to the Levites (Joshua 21:18), a Ramah in the North and a Ramah in the South (just as there were 2 cities named Bethlehem), the Bethlehems, which we have already identified with the Nazareth of Galilee and the Damascus of Judea, and Tekoa in Judea, in the district of Bethlehem.

In case it is not immediately apparent, what this means is that every prophet was necessarily a vegetarian. The fact that a single exception cannot be made even though they all seemed to have supported the sacrificial system of the Law of Moses speaks volumes about the Bible’s position on violence. However, Christians will go to great lengths to defend their erroneous suppositions and absurd superstitions, so we will also give evidence to debunk them and to establish our own suppositions here.

First of all, the Old Testament prophets and judges are most clearly associated with the Levitical priesthood in the fact that many were Levites themselves. Beyond this, several ministered to the priests in charge of the Tabernacle while it was at Shiloh (i.e. before it fell into the hands of the evil Israelites, and then the Philistines, and then the worst of them all: Solomon). Ahijah and Eli in particular were both from Shiloh. To some extent, the Judges simply executed the will of the Prophets and Levites while the Ark was at Shiloh, though they themselves were typically either Nazarites or Levites.

Obadiah is thought to have been from Shechem (i.e. Salem), and Obed was a Samaritan, which implies the same. Micah prophesied against Jerusalem and predicted that the Messiah

would come from Bethlehem, which suggests that he himself was from Bethlehem or at least had intimate knowledge of the Bethlehem community and its agenda. The prophet Uriah was from Kirjath-jearim, right on the border between Judah and Benjamin (culturally part of Ephraim, and geographically part of Israel), which is where the Ark of the Covenant was moved to after being in Beth-shemesh; this, too, necessarily implies a strong association with the Nazarites. And, of course, the most famous of the prophets, Elijah and Elisha, were based at “Carmel,” which is to say Mt. Moriah.

There is much more we could say, but unfortunately precious little is known about the Old Testament prophets or where they came from, so we would have to rely on speculation to make any strong inferences. The more famous prophets are a little easier to track down, however. Ezekiel and Jeremiah were both from families of priests in a town called Anathoth, which is near the Ramah near Jerusalem. Jeremiah 1:5 says he was set-apart as a prophet from the womb, which clearly indicates that he was a Nazarite from the womb. (This stands in stark contrast with Isaiah 48:8; “I knew that you are indeed treacherous, and are called ‘a transgressor from the womb.’”)

There is evidence in the Bible that the priests of Anathoth were corrupt, but the fact that Jeremiah was from there suggests that there were other Nazarites at Anathoth, even if Ezekiel was not also one. Due to its proximity to Jerusalem, it is very likely that the priests of Jerusalem were based in Anathoth, and this would explain why the priests of Anathoth sought Jeremiah’s life (Jeremiah 11:21), especially owing to the fact that he prophesied against Jerusalem, and it was they who convinced the rulers to punish him (26:11). Ezekiel, on the other hand, even told Yahweh himself that he would not obey him when Yahweh required him to eat defiled bread, so the implication is that he would not have eaten any kind of meat at all, and almost certainly also that he was a consecrated Nazarite. Whether he meant to say that he had never eaten anything that was ceremonially unclean according to the Law of Moses, or anything which was unclean, period, the implication is that he was raised in a religious community, isolated from the rest of the population. The further evidence of the ritual burning of his hair adds to the certainty that he must have been a Nazarite.

“And eat it as a barley cake. And bake it, before their eyes, on human dung.” And יהוה said, “Even so the children of Yisra’el shall eat their defiled bread among the gentiles, to whom I drive them.” Then I said, “Ah, Master יהוה! See, I have never defiled myself from my youth till now. I have never eaten what died of itself or was torn by beasts, nor has unclean meat ever come into my mouth.” And He said to me, “See, I am giving you the dung of cattle instead of human dung, and you shall prepare your bread over it.” And He said to me, “Son of man, see, I am going to cut off the supply of bread in Yerushalayim, and they shall eat bread by weight and with fear, and drink water by measure and with dread, so that they lack bread and water, and shall be appalled with one another, and be consumed in their crookedness. And you, son of man, take a sharp sword, take it as a barber’s razor, and you shall pass it over your head and your beard. And you shall take scales to weigh and divide the hair. Burn with fire one-third in the midst of the city when the days of the siege are completed. And you shall take one-third and strike around it with the sword, and scatter one-third in the wind. And I shall draw out a sword after them. And you shall take a few hairs from there and bind them in the edge of your garment. And take again some of them, and throw them into the midst of the fire, and burn them in the fire. From it a fire shall spread unto all the house of Yisra’el.” Ezekiel 4:12-5:4

Joshua 18:25 places the more famous Ramah (that of the South) in Benjamin, north of Jerusalem, while 19:36 places another in Naphtali. We suspect the Ramah in Benjamin was a community of Nazarites called Ramathaim-Zophim in the Bible, as *zophim* means something like ‘the high place of the watchers’ (i.e., where people performed sacrifices to the Watchers, unless *zophim* does not refer to the same Watchers of *Enoch* and Genesis 6), which would locate it in the far North. We suspect these Nazarites set themselves apart from Kadesh (the one mentioned earlier in Genesis), the way the Nazarites of Damascus set themselves apart from Engedi.⁵⁴⁰ Another Ramah, namely Ramoth-Gilead, was a Levite city of refuge in Gad (far East). Baalath-Beer in Simeon, known as the Ramoth of the South, has not been identified, as it is probably the original name of Beersheba, before the Jews replaced the Baal-name with the throwback to Abraham.

The episode of Herod butchering the children of the Bethlehem of Judea is relevant because Matthew 2:18 associates the city of Ramah with the event, by way of the prophecy of Jeremiah 31:15. The entire chapter of Jeremiah 31 is about a cultural invasion of Judea from the North in order to save a remnant of Israel, and it names Ephraim (not Judah) as God’s firstborn. So if there was an association between Jeremiah and the other Old Testament prophets with Yahshuah and the events depicted in the Gospels, we would expect to see some sort of relevance to the location of Ramah. In fact, it seems that the significance of Ramah is even more pertinent to the NT than the OT.

Samuel’s father Elkanah was a Levite, but a descendant of Korah, not Aaron, and therefore not a priest, but an assistant to the priests.⁵⁴¹ Elkanah lived in Ramah in the tribe of Ephraim, apparently on the outskirts of Salem (thought by Christians to mean Jerusalem). It is not clear exactly where this Ramah was, but it was certainly very close to Shechem, according to 1 Samuel 19:22, which basically means it must have been another name for Salem or Beersheba.⁵⁴² It also appears that Joshua was buried somewhere nearby, which locates it in Ephraim (Judges 2:9), and that the judge Deborah was from somewhere in the vicinity (4:5). So there is certainly a precedent for establishing a connection between Samuel, the Judges and Joshua.

Joshua set up the Tabernacle at Shiloh, where it remained for the majority of the Judges period. Samuel’s mother Hannah went on a pilgrimage to Shiloh to pray for a son, and then Samuel was born at Ramah, and spent much of his life there. If Hannah was in fact from somewhere in the vicinity of Jerusalem, as supposed, then there would have had to have been more than one town named Ramah outside Jerusalem, because there was one by Salem (if it was indeed not just another name for Salem itself) and one by Jerusalem. Not only that, but a journey which would not take a woman well past her prime more than 2 hours can hardly be considered a pilgrimage! So this definitively establishes that Samuel was from somewhere in the vicinity of Shechem, which makes perfect sense in light of the supposition that the Nazarites were based at this location even before Samuel was consecrated and became a leader among them.

Jerusalem was in Benjamin, which was south of Ephraim. Jeremiah 31 speaks of Ephraim *only* until v. 23, where the people of Judah are prophesied to submit to the authority of Jeremiah’s “holy mountain,” i.e. *Moriah*, as opposed to Zion in Jerusalem. He locates Ramah in Ephraim, and scholars unanimously, albeit mistakenly associate Benjamin with Judah. If Ramah was north of Jerusalem, then Herod’s slaughter could not have happened in Bethlehem, which is south of Jerusalem. So either Samuel was definitely from a Ramah near Shechem, or else there was one near Shechem and at least 2 near Jerusalem, which is absurd.

We might infer from all this is that there were several settlements called Bethlehem (in Zebulun, Samaria and Judea, respectively), that they were all known alternatively as Ramah, and that all were affiliated with each other based on very ancient ties. After all, the name simply means ‘high place,’ which describes virtually every permanent settlement in ancient Palestine, but none so much as the locations of altars, sanctuaries and temples attended by the various religious orders. What we can say for certain is that the associations between Shiloh, Shechem (or Salem) and Bethlehem (or Ramah) are not mere coincidence. None of the various prophets were Judeans—not even those born in Judea, or from the tribe of Judah—but all prophesied against the kingdom and the apostasy of Solomon, as well as against Jeroboam, and their successors. All hailed from monastic communities which preserved the ancient knowledge and traditions handed down to them, whether from Melchizedek and Abraham (Salem), Moses and Joshua (Shiloh) or Eli and Samuel (Ramah). It was not until the Crusades that anyone claimed to know where these places were, and the Crusaders were so full of nonsense that they claimed to have actually discovered not just Ramah, but the bones of Samuel himself (not to mention several incarnations of the “True Cross”), and it is upon this ridiculous assertion that the contemporary geographical associations are based.

Actually, the fact that Ramah was a city of Benjamin is not a problem for establishing that it was in Ephraim. Contrary to popular belief, Benjamin was culturally part of Ephraim (and therefore Israel), not Judah, all the way up to the capitulation and exile of the Northern Tribes. (Even then, only Jerusalem held out against the invaders, so that is why Benjamin was subsequently annexed to Judah, because other than Judah, Jerusalem was all that was left.) The main problem with locating Ramah is that the territory of Ephraim extended all the way to Mt. Moriah (i.e. Salem), so the term ‘mountain of Ephraim’ does not help very much, but we might suppose that it at least sometimes applies to Ramah itself. In this sense, it would have been called Ramathaim-Zophim by the apostate Israelites who worshiped the Watchers, and simply “the mountain of Ephraim” by those loyal to Joshua and to Yahweh.

It is clear that Joshua was buried at Mt. Moriah, and we are not convinced that Mt. Moriah and the mountain of Ephraim are the same, even though it appears that Mt. Moriah originally belonged to Ephraim, and was taken over by Manasseh due to Shechem’s influence. In fact, even Bethlehem in Judah had stronger cultural ties to Ephraim than it did to Benjamin, because there were Levites in Bethlehem, and they scorned Jerusalem both before and after it was conquered by the Israelites. Notice that the cultural affinities cross tribal boundaries, and even the Jordan. The connections between the Nazarites and those Levites which had not forsaken Yahweh for the pagan abominations are obvious.

And there was a young man from Běyth Leḥem in Yehuḏah, of the clan of Yehuḏah. And he was a Lěwite, and he was sojourning there. And the man went out of the city of Běyth Leḥem in Yehuḏah to sojourn wherever he could find a place. And he came to the mountains of Ephrayim, to the house of Miḳah, as he journeyed. And Miḳah said to him, “Where do you come from?” And he said to him, “I am a Lěwite from Běyth Leḥem in Yehuḏah, and I am on my way to find a place to sojourn.” And Miḳah said to him, “Dwell with me, and be a father and a priest to me, and I give you ten pieces of silver per year, and a suit of garments, and your food.” And the Lěwite went in. So the Lěwite agreed to dwell with the man. And the young man became like one of his sons to him. Judges 17:7-11

And it came to be in those days, when there was no sovereign in Yisra'ël, that there was a certain Lēwite sojourning on the further side of the mountains of Ephrayim. And he took for himself a concubine from Běyth Leḥem in Yehuḏah. Judges 19:1

And it came to be, in the days when the rulers ruled, that there was a scarcity of food in the land. And a man from Běyth Leḥem, Yehuḏah, went to sojourn in the fields of Mo'ab, he and his wife and his two sons. And the name of the man was Elimelek, and the name of his wife was Na'omi, and the names of his two sons were Maḥlon and Kilyon—Ephrathites of Běyth Leḥem, Yehuḏah. And they went to the fields of Mo'ab and came to be there. Ruth 1:1-2

Tekoa was founded by colonists from Bethlehem. So it is significant that the prophet Amos was from Tekoa, as was the unnamed prophetess of 2 Samuel 14. So, too, were the judges Ibzan and Elon, and many scholars also think they were related.⁵⁴³ At least one of David's Thirty was from Tekoa, and at least one other was from Anathoth, which implies that the majority (if not all) of his trusted captains were loyal to the prophetic tradition even before he came to power, as though they were appointed on the advice of Samuel and/or Zadok (the high priest), or after David inquired about them. To further substantiate this idea, the one from Anathoth was named Abiezer; the judge Gideon was an Abiezrite from Manasseh, as was his son Abimelek, implying a connection between David's captain and Gideon's family. Gideon himself threshed wheat before being called to be a warrior (Judges 6:11-12) and threw down the altars of the Midianites.

The people of Bethlehem are clearly portrayed throughout the book of Ruth as having been considered righteous specifically because they were farmers, and Boaz is singled out because he was charitable. This is no small matter, for it means the line of David was established by the act of giving a hungry woman some barley, and by the redemption of a field for agriculture. David, too, was chosen by Yahweh to lead Israel because he was the only one of Ruth's lineage found tending his father's flocks when Samuel went to his father's house to search for a king. This really ought to clarify what it means when Yahshuah, a descendant of David and native of Bethlehem, called himself the "good shepherd." It also explains why Amos was chosen to represent God as a prophet, when there were perhaps more academically qualified candidates among the upright people of Bethlehem.

And Amos answered and said to Amatsyah, "I am not a prophet, nor am I a son of a prophet, for I am a herdsman and a grower of sycamore figs. But יהוה took me from behind the flock, and יהוה said to me, 'Go, prophesy to My people Yisra'ël.'" Amos 7:14-15

So now that we have established that God chooses men both to represent him and to rule over other men based solely on how righteous they are, and that righteousness is more a matter of abstaining from eating meat than anything else (but also on tending to animals and plants), let us not fall into the trap of thinking that everyone ever associated with the order of Melchizedek in any way was necessarily a strict vegetarian. On the contrary, the large majority of these men who have been so revered by Jews, Christians and Muslims for so many centuries have not even been regarded as fit for life. The strict vegetarian ideal or "good shepherd" is just the precedent which the prophets have set for us, epitomized in the teachings of the apostles which we will examine later on. The point here is just to show that the prophetic tradition did have an origin in the pre-Abrahamic era, extending all the way back to Noah, and that the prophets all had a common ideology which is the sole basis for the moral/ethic values found in each of the various traditions which have factored into the Bible, from Abel and Noah to Moses and Yahshuah.

Chapter 8 - The Prophets

And יהושע answering, said to them, “You go astray, not knowing the Scriptures nor the power of Elohim. For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heaven. And concerning the resurrection of the dead, have you not read what was spoken to you by Elohim, saying, ‘I am the Elohim of Abraham, and the Elohim of Yitshaq, and the Elohim of Ya‘aqob’? Elohim is not the Elohim of the dead, but of the living.” Matthew 22:29-32

The Bible says the righteous are to judge, and to do so righteously. To judge is to carry out the will of God. This is the basis of roles of both prophets and judges in Scripture. In fact, we are doing other people a favor when we judge them, as without the call to repentance, they are unlikely to repent, and liable, therefore, to suffer God’s prescribed punishments. Sometimes God’s wrath even takes the form of prophets performing acts of violence in order to cleanse the land of its unrighteousness, and this requires a level of faith which exempts the prophet of any notion of wrongdoing, because it is done out of necessity, and according to God’s commands.

“When I say to the wrong, ‘You shall certainly die,’ and you have not warned him, nor spoken to warn the wrong from his wrong way, to save his life, that same wrong man shall die in his crookedness, and his blood I require at your hand. But if you have warned the wrong and he does not turn from his wrong, nor from his wrong way, he shall die in his crookedness, and you have delivered your being. And when a righteous one turns from his righteousness and shall do unrighteousness, when I have put a stumbling-block before him, he shall die. Because you did not warn him, he shall die in his sin, and his righteousness which he has done is not remembered, and his blood I require at your hand. But if you have warned the righteous one that the righteous should not sin, and he did not sin, he shall certainly live because he has been warned, and you have delivered your being [your soul].” Ezekiel 3:18-21

“Judge them, son of man, judge them! Make known to them the abominations of their fathers.” Ezekiel 20:4

“Thus said יהוה, ‘Stand in the courtyard of the House of יהוה, and speak to all the cities of Yehudah, which come to bow themselves in the House of יהוה, all the words that I command you to speak to them. Do not diminish a word.’” Jeremiah 26:2

“Whoever rebels against your command and does not obey your words, in all that you command him, is put to death. Only be strong and courageous.” Joshua 1:18

Unfortunately, practically no one ever listens to the words of any prophet well enough to repent (which is the whole point of the prophetic message), and this is why history keeps repeating itself. In fact, Christians will tell us that it is actually wrong (morally) to judge, even quoting Yahshuah by saying “Judge not lest ye be judged,” as though the righteous judge has any cause to fear a judgment by the standard he is judging others by. (This is *their* assumption, based on their assumption that no one is righteous.) If nothing else, the prophet who judges will at least save himself in the process, even if no one listens, and that alone is enough incentive to judge.

“But when you have warned the wrong to turn from his way, and he has not turned from his way, he shall die in his crookedness, but you have delivered your being.” Ezekiel 33:9

In the Bible, the Prophets' judgment normally centers around spiritual debauchery—that is, adultery. It is commonly thought that adultery in the biblical sense is the physical act of fornication or extramarital sex, and this connotation has even become the legal definition of the term in modern English. However, the mainstream Christians take it even further. Based on Yahshuah's remark about lust (Matthew 5:27-28), it is the mere *thought* of adultery which makes one an adulterer, and they have understood that this means that there are no loopholes, and that the position of Scripture is absolute. Accordingly, you do not even have to be married in order for sex to be considered extramarital in their minds, so adultery actually encompasses anything of a sexual nature outside the bounds of a Church-sanctioned union—including *thoughts*.

The Catholic Catechism declares (2380) that adultery is “absolutely” forbidden both by the Sixth Commandment (“You shall not commit adultery”) and by the New Testament, and that “between the baptized, ‘a ratified and consummated marriage cannot be dissolved by any human power or for any reason other than death’” (2382), effectively declaring divorce, which it calls “a plague on society” (2385), a sin in contravention of the Sixth Commandment. It also specifies lust (2351), masturbation (2352), fornication (2353), pornography (2354), prostitution (2355), rape (2356), polygamy (2387), incest (2388), sexual abuse of children and adolescents (2389), open relationships (i.e. any conjugal union wherein the partners reject that the Catholic Church has the sole and absolute authority to broker all such unions—i.e. most intimate relationships) (2390) and “trial marriages” (2391) as offenses against chastity, all under the auspices of its teachings on the same commandment. Homosexuality (2357), too, is to be approved “under no circumstances,” and related to the same commandment. Each of these things constitutes adultery according to the most liberal definitions in mainstream Christianity, but, ironically, the one thing which the Bible defines as adultery does not, because Christians of all denominations refuse to admit that they are engaging in it on a daily basis, or to see what the Bible has to say about it.

Even the Catholic Catechism admits, right at the beginning of its explanation of the subject at hand (2331), that what God intended right from the beginning, according to Scripture, is what is best, and it bases its arguments against the alleged offenses to chastity upon this reasoning. Yet if we apply the exact same logic to the *actual* meaning of adultery—that we were meant, in the beginning, to eat fruits and green herbs—for some reason, the logic is no longer valid. How can this possibly be, especially when God himself tells us to look to Nature for our example, and there are exceedingly few monogamous species, and when Yahshuah tells us that in the kingdom of heaven, there is no marriage?

Utterly hypocritical, selective hearing is how. Adherence to such a restrictive manmade definition of adultery combined with the total rejection of such a loose one from Scripture demonstrates that the Christians would rather give up *anything* that gives them pleasure than eating meat. (The Church itself affirms in 2362 that sexuality is indeed a source of joy and pleasure, and that sexual gratification is not inherently evil, but ordained by the Creator.) That is to say that they take more pleasure in eating meat than in every other fleshly pursuit put together, to the point of deliberately looking for excuses in Scripture, and then denying the legitimacy of *their own arguments* when they are used to *properly* establish the counter-thesis. It is a very good point to say that we should be chaste, sexually, and Yahshuah even made this argument himself, but there is no command in all of Scripture to suggest that we have any necessary obligation to adhere to such a rule, save 1 Timothy 3:2 and 12, where Paul is describing his regulations for selecting presbyters and deacons in his congregations—they being those whose measure of piety as overseers is more demanding, and which hardly applies to all Christians.

More importantly, the command to abstain from adultery brings with it an *imperative* to keep to the other, more important restrictions of Eden. Due to the connection between adultery and animal sacrifice in the Bible, particularly from the consistent associations between Molekh worship and Ashtoreth worship, it is generally assumed that the “prostitutes” involved with the latter were engaged in sex rites. In fact, while this is almost certainly the case, the Bible tells it differently, even in the context of God telling his prophets to judge righteously (i.e. *rightly*, as opposed to wrongly). Just as with the case of sodomy, the concept of adultery is consistently used throughout Scripture either as a metaphor for forsaking God and turning to foreign idols, which amounts to eating flesh, or else some other form of violence and oppression of innocents.

“On that day I lifted My hand in an oath to them, to bring them out of the land of Mitsrayim into a land that I had searched out for them, flowing with milk and honey, the splendour of all lands. And I said to them, ‘Each one of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Mitsrayim! I am יהוה your Elohim.’ But they rebelled against Me, and would not obey Me. All of them did not throw away the abominations which were before their eyes, nor did they forsake the idols of Mitsrayim. So I resolved to pour out My wrath on them to complete My displeasure against them in the midst of the land of Mitsrayim.” Ezekiel 20:6-8

“And now, son of man, judge, judge the city of blood [Jerusalem]! And you shall show her all her abominations! And you shall say, ‘Thus said the Master יהוה, “The city sheds blood in her midst, that her time might come. And she has made idols within herself to become defiled. You have become guilty by the blood which you have shed, and have defiled yourself with the idols which you have made. Thus you have brought your days near, and have come to the end of your years. Therefore I shall make you a reproach to the gentiles, and a mockery to all lands. Those near and those far from you mock you—defiled is your name and great the confusion! See the leaders of Yisra’el: each one has used his arm to shed blood in you.”’” Ezekiel 22:2-6

Then the word of יהוה came to me, saying, “Son of man, they who inhabit those ruins in the land of Yisra’el are saying, ‘Abraham was only one, and he inherited the land. But we are many, let the land be given to us as a possession.’ Therefore say to them, ‘Thus said the Master יהוה, “You eat meat with blood, and you lift up your eyes toward your idols, and shed blood. Should you then possess the land? You depend on your sword, and you commit abominations, and each of you defiles his neighbour’s wife. Should you then possess the land?”’ Say this to them, ‘Thus said the Master יהוה, “As I live, those who are in the ruins shall fall by the sword, and the one who is in the open field I shall give to the beasts to be devoured, and those who are in the strongholds and caves shall die of the pestilence. And I shall make the land a desert and a waste, the arrogance of her strength shall cease, and the mountains of Yisra’el shall be a waste, with none passing through. And they shall know that I am יהוה, when I have made the land a desert and a waste, because of all their abominations which they have done.”’” Ezekiel 33:23-29

“And I shall judge you with judgments of adulteresses and shedders of blood. And I shall bring on you the blood of wrath and jealousy.” Ezekiel 16:38

And יהוה said to me, “Son of man, judge Oholah [‘her tent,’ i.e. the temple at Mt. Gerizim, or Israel] and Oholibah [‘my tent is in her,’ i.e. the Temple of Solomon, or Judah]! And declare to them their abominations. For they have committed adultery, and blood is on their hands. And they have committed adultery with their idols, and even offered their sons whom they bore to Me, passing them through the fire, to devour.” Ezekiel 23:36-37

“But let righteous men judge them with the judgment of adulteresses, and the judgment of women who shed blood, for they are adulteresses, and blood is on their hands.” Ezekiel 23:45

“Swearing, and lying, and murdering, and stealing, and committing adultery have increased. And bloodshed follows bloodshed. Therefore the land mourns, and everyone living there languishes, with the beasts of the field and the birds of the heavens. And the fish of the sea are taken away.” Hosea 4:2-3

‘Adultery’ (or adulteration) and ‘whoring’ are used synonymously with ‘defilement’ in Scripture. Defilement involves eating (or touching, or even just approaching) dead flesh, and really only refers to fornication in the proper sense in regards to the Israelites’ loss of genetic/racial purity by mixing their bloodlines with those of foreigners who worshiped strange gods (i.e., who ate meat). In every sense, adultery is regarded as defiling one’s body or spirit with things that are unnatural to it. Some instances are more explicit about this than others.

This is the way of an adulterous woman: She shall eat and wipe her mouth, and say, “I have not done wickedness.” Proverbs 30:20

“Thus said יהוה of hosts, ‘Now, ask the priests concerning the Torah, saying, “If one bears set-apart meat in the fold of his garment, and with the edge he touches bread or stew, or wine or oil, or any food, is it set-apart?”’” And the priests answered and said, “No.” And Haggai said, “If someone defiled by a dead body touches any of these, is it defiled?” And the priests answered and said, “It is defiled.” And Haggai answered and said, ““So is this people, and so is this nation before Me,’ declares יהוה, ‘and so is every work of their hands. And whatever they bring near there is defiled.”” Haggai 2:11-14

And the sovereign defiled the high places that were before Yerushalayim, which were on the right hand of the Mountain of Destruction, which Shelomoh sovereign of Yisra’el built for Ashtoreth the abomination of the Tsidonians, and for Kemosh the abomination of the Mo’abites, and for Milkom the abomination of the children of Ammon. 2 Kings 23:13

And יהוה said to me in the days of Yoshiyahu the sovereign, “Have you seen what backsliding Yisra’el has done? She has gone up on every high mountain and under every green tree, and there committed whoring. And after she had done all these, I said ‘Return to Me.’ But she did not return. And her treacherous sister Yehuḏah saw it. And I saw that for all the causes for which backsliding Yisra’el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yehuḏah did not fear, but went and committed whoring too. And it came to be, through her frivolous whoring, that she defiled the land and committed adultery with stones [altars] and wood [idols/kindling].” Jeremiah 3:6-9

For the land is filled with adulterers; for the land mourns because of a curse. The pastures of the wilderness are dried up. And their course is evil, and their might is not right. “For both prophet and priest have become defiled. Even in My house I have found their evil,” declares יהוה. Jeremiah 23:10-11

“Arise and go, for this is not your rest, because uncleanness destroys, and the destruction is grievous.” Micah 2:10

“But My people have forgotten Me, they have burned incense to what is false, and they have stumbled from their ways, from the ancient paths, to walk in bypaths and not on a highway, to make their land become a ruin, a hissing forever—everyone who passes by it is appalled and shakes his head.” Jeremiah 18:15-16

“He also is my deliverance, for a defiled one does not come before Him.” Job 13:16

“Who brings the clean out of the unclean? No one!” Job 14:4

“You have known this of old, since man was placed on earth, that the singing of the wrong is short-lived, and the joy of the defiled one is but for a moment? Although his pride mounts up to the heavens, and his head does reach to the clouds, he perishes forever like his own dung. Those who have seen him say, ‘Where is he?’” Job 20:4-7

“For of old you have broken your yoke and tore of your bonds. And you said, ‘I am not serving *You*,’ when on every high hill and under every green tree you lay down, a whore. Yet I had planted you a choice vine, all of it a true seed. How then have you turned before Me into the degenerate plant of a strange vine? Although you wash yourself with lye, and use much soap, yet your crookedness is ingrained before Me,” declares the Master יהוה. “How do you say, ‘I am not defiled, I have not gone after the Ba’als’? See your way in the valley, know what you have done: a swift dromedary breaking loose in her ways, a wild donkey used to the wilderness, sniffing the wind in the desire of her being—in her time of mating, who turns her away? All those who seek her need not weary themselves; in her month they find her.” Jeremiah 2:20-24

This is not just a matter of Yahweh getting jealous when you worship some other deity. There is always the physical element of the act which needs to be accounted for. We can hardly state this emphatically enough, in light of our observation (according to no less an authority than *The Jewish Encyclopedia*), that sacrifices were always meals, and vice-versa—that there was no other real purpose behind it. Hopefully we can all agree that the Pharisees at least had Yahweh in mind when they sinned, unlike Solomon and his successors.

Thus said יהוה, “The heavens are My throne, and the earth is My footstool. Where is this house that you build for Me? And where is this place of My rest? And all these My hand have made, and all these that exist,” declares יהוה. “Yet to such a one I look: on him who is poor and bruised of spirit, and who trembles at My Word. *But* whoever slaughters the bull slays a man; whoever slaughters the lamb breaks a dog’s neck; whoever brings a grain offering—pig’s blood; whoever burns incense blesses an idol. Indeed, they have chosen their own ways, and their being delights in their abominations. I shall also choose their punishments, and bring their fears on them. Because I called, but no one answered. I spoke and they did not hear, and they did evil before My eyes, and chose what was displeasing to Me.” Isaiah 66:1-4

Only prophets are competent to judge, because only prophets are righteous. (Being righteous is what chiefly defines a prophet.) This is why Yahshuah *warned* against judging, rather than commanded against it. What God hates is not the judgment of the righteous, but the hypocrisy of sinners, a characteristic which applies far more to the average church-going meat-eating Christian in the present than it ever did to any Pharisee in Yahshuah’s time. The obvious analogy here is with a Christian who goes to church on Sunday and pretends to worship God with his lips, and then goes straight home and defiles them with a pork chop or pot roast—or, better yet, sticks around and brings his own abomination to the weekly potluck.

“And they come to you as people do, and they sit before you as My people, and they hear your words, but they do not do them. For with their mouth they show much love—their hearts pursue their greedy gain. And see, you are to them as a very lovely song of one who has a pleasant voice and playing well on an instrument. And they hear your words, but they do not do them.” Ezekiel 33:31-32

“Even on your skirts is found the blood of the lives of the poor innocents. You did not find them breaking in, but in spite of all these, you say, ‘Because I am innocent, certainly His displeasure shall turn from me.’ See, I shall bring judgment on you, because you say, ‘I have not sinned.’” Jeremiah 2:34-35

“And it shall be, when you declare to this people all these words, and they shall say to you, ‘Why has יהוה pronounced all this great evil against us? And what is our crookedness, and what is our sin that we have committed against יהוה our Elohim?’ then you shall say to them, ‘Because your fathers have forsaken Me,’ declares יהוה, ‘and have walked after other mighty ones and served them and bowed themselves to them, and have forsaken Me, and did not guard My Torah. And you have done more evil than your fathers, for look, each one walks according to the stubbornness of his own evil heart, without listening to Me.’” Jeremiah 16:10-12

God judges hypocrites with a “double” portion of their sin. This is not just an allegory, for we know that all die once, but that sinners will only be resurrected to judgment, and that the punishment for their sins is the Second Death. So God makes life hard for us when we sin, in order to set us on the right path, and then we die, and then get one last chance to repent before we die again. In the case of the Israelites, the “snares” which God set up for them served the express purpose of correcting them, and no matter how many times they were given a new reminder to stop eating meat, they refused to obey and were punished. Contemporary Christians who have repeated this process again and again really need to take this into account if they want to have a realistic expectation about what is going to happen to them, being no better than the Israelites in the context of Scripture, and committing sins far more grievous and plentiful.

“And you shall diligently guard yourselves, to love יהוה your Elohim. But if you do turn back at all, and cling to the remnant of these nations, these that remain among you, and intermarry with them, and go in to them and they to you, know for certain that יהוה your Elohim shall no longer drive these nations out from before you. And they shall be snares and traps to you, and a whip on your sides and thorns in your eyes, until you perish from this good land which יהוה your Elohim has given you.” Joshua 23:11-13

“And it shall be, that as every good word has come upon you which יהוה your Elohim promised you, so יהוה does bring upon you every evil word, until He has destroyed you from this good land which יהוה your Elohim has given you, when you transgress the covenant of יהוה your Elohim, which He commanded you, and shall go and serve other mighty ones, and bow down to them. And the displeasure of יהוה shall burn against you, and you shall perish quickly from the good land which He has given you.” Joshua 23:15-16

And the Messenger of יהוה came up from Gilgal to Boֹkִim, and said, “I led you up from Mitsrayim and brought you to the land of which I swore to your fathers, and I said, ‘I do not break My covenant with you, and as for you, do not make a covenant with the inhabitants of this land—break down their altars.’ But you have not obeyed My voice. What is this you have done? Therefore I also said, ‘I am not driving them out before you, and they shall be adversaries to you, and their mighty ones shall be a snare to you.’” Judges 2:1-3

And all that generation were likewise gathered to their fathers, and another generation arose after them who did not know יהוה nor the work which He had done for Yisra’el. Then the children of Yisra’el did evil in the eyes of יהוה, and served the Ba’als, and forsook יהוה Elohim of their fathers, who had brought them out of the land of Mitsrayim, and went after other mighty ones, of the mighty ones of the people who were all around them, and they bowed down to them, and

provoked יהוה. So they forsook יהוה and served Ba'al and the Ashtoreths. And the displeasure of יהוה burned against Yisra'el. Therefore He gave them into the hands of plunderers who despoiled them. And He sold them into the hands of their enemies all around, and they were unable to stand before their enemies any longer. Wherever they went out, the hand of יהוה was against them for evil, as יהוה had spoken, and as יהוה had sworn to them. And they were distressed—greatly. Then יהוה raised up rulers who saved them from the hand of those who plundered them. However, they did not listen to their rulers either, but went whoring after other mighty ones, and bowed down to them. They soon turned aside from the way in which their fathers walked, in obeying the commands of יהוה—they did not do so. And when יהוה raised up rulers for them, יהוה was with the ruler and saved them from the hand of their enemies all the days of the ruler, for יהוה had compassion on their groaning because of those who oppressed them and crushed them. And it came to be, when the ruler was dead, that they would turn back and do more corruptly than their fathers, to go after other mighty ones, to serve them and bow down to them. They did not refrain from their practices and from their stubborn way. And the displeasure of יהוה burned against Yisra'el, and He said, “Because this nation has transgressed My covenant that I commanded their fathers, and has not obeyed My voice, I also shall no longer drive out before them any of the nations which Yehoshua left when he died, in order to try Yisra'el by them, whether they would guard the way of יהוה, to walk in them as their fathers guarded them, or not.” Judges 2:10-22

And they were to try Yisra'el by them, to know whether they would obey the commands of יהוה, which He had commanded their fathers by the hand of Mosheh. Thus the children of Yisra'el dwelt in the midst of the Kena'anites, the Hittites, and the Amorites, and the Perizzites, and the Hivvites, and the Jebusites, and took their daughters to be their wives, and gave their daughters to their sons, and they served their mighty ones. Thus the children of Yisra'el did evil in the eyes of יהוה, and forgot יהוה their Elohim, and served the Ba'als and the Asherahs. Judges 3:4-7

“And first I shall repay double for their crookedness and their sin, because they have defiled My land with the dead bodies of their disgusting *matters*, and have filled My inheritance with their abominations.” Jeremiah 16:18

So while the efforts of the industrial agricultural firms like Monsanto and Cargill to poison us are certainly abominable and ought to be thwarted, it is senseless to complain about the threat they pose without addressing the cause of it, which is the demand, not the supply. The masses of humanity are just getting a taste of the evil they deserve—actually, far less than that—and unless they repent and stop destroying the environment, there will always be an incentive for these firms to spread their abominations around the globe and gain a monopoly on the food source. We may see them as evil, and rightly so, but God himself has ordained it this way, because what he sees as evil is not the consequence or punishment of the sin, but the sin itself.

Furthermore, the second judgment against hypocrisy (where the first is against wrongdoing) applies even more to the supposedly conscientious meat-eaters (those who are opposed to GMOs and modern animal farming practices, but not animal farming itself) than it does to the ignorant masses, as they ought to know better than to think that they are going to get away with their sins. The concept (or, rather, the lie) of treating the animal relatively well (compared to industrial farms) by not feeding it something that is going to slowly kill it just so that its flesh will not be as toxic to you when you eat it is extremely hypocritical, as is the concept of “humane” animal farming in its entirety, because there is no way to humanely raise an animal and slaughter it for the sole purpose of eating it. We know that Jacob built “shelters” (not

to be confused with pens or cages) for his animals, but there is no record of him slaughtering them so he could feed himself, though there is a record of him cooking porridge for himself while his brother was out hunting, and of his mother having to prepare a meal of meat for him (he was an elderly man by our standards) because he knew not how. Is this not the real “humane” ideal? We even call buildings dedicated to the protection of animals “humane shelters.”

Consider the biting criticism of Hosea 13, the context of which concerns the Golden Calves set up by Jeroboam, which we will be discussing later in this chapter. Hosea’s judgment is just as appropriate to the modern context of “humane” slaughter. Is not calling the murder of an innocent being “humane” just because you pretended to love it the height of hypocrisy?

And now they sin more and more, and make for themselves moulded images from their silver, idols according to their skill, all of them the work of craftsmen. They say of them, “Let the men who slaughter kiss the calves!” Hosea 13:2

Judging righteously, or rightly, the way Yahshuah and the other prophets of the Bible did, means judging fairly. The only way to judge a person fairly is to judge him according to his works, so this is exactly what God always does, and what we are likewise supposed to do. Anything else would be unfair, and therefore unrighteous. Neither God nor anyone who represents him can ever judge by any other standard, for that would negate the righteousness of the judge, and render all his other judgments unfair due to the double standard. Even so, God is also merciful, because the point of his judgment is not to condemn and punish sinners, but to convict them (i.e. *convince* them, and cause them to repent) and save them from the consequences of their sin, as he would have us live, not die.

“The being who sins shall die. The son shall not bear the crookedness of the father, nor the father bear the crookedness of the son. The righteousness of the righteous is upon himself, and the wrongness of the wrong is upon himself. But the wrong, if he turns from all his sins which he has done, and he shall guard all My laws, and shall do right-ruling and righteousness, he shall certainly live, he shall not die. All the transgressions which he has done shall not be remembered against him—in his righteousness that he has done, he shall live. Have I any pleasure in the death of the wrong?” declares the Master יהוה. “Is it not that he should turn from his ways, and live? But when a righteous one turns away from his righteousness and does unrighteousness, according to all the abominations that the wrong one has done, shall he live? All his righteousness which he has done shall not be remembered. For his trespass which he has committed, and for his sin which he has committed, for them he shall die. And you said, ‘The way of יהוה is not right.’ Hear now, O house of Yisra’el, is My way not right? Is it not your ways that are not right? When a righteous one turns away from his righteousness, and does unrighteousness, and he dies in it, it is because of his unrighteousness which he has done that he dies. And when the wrong turns away from the wrong which he has done, and he does right-ruling and righteousness, he keeps himself alive. Because he sees and turns away from all the transgressions which he has done, he shall certainly live, he shall not die. And the house of Yisra’el have said, ‘The way of יהוה is not right.’ Are My ways not right, O house of Yisra’el? Is it not your ways that are not right? Therefore I judge you, O house of Yisra’el, every one according to his ways,” declares the Master יהוה. “Repent, and turn back from all your transgressions, and let not crookedness be a stumbling-block to you. Cast away from you all the transgressions, by which you have transgressed, and make for yourselves a new heart and a new spirit. For why should you die, O house of Yisra’el? For I have no pleasure in the death of one who dies,” declares the Master יהוה. “So turn back and live!” Ezekiel 18:20-32

“And you, O son of man, say to the children of your people, ‘The righteousness of the righteous man shall not deliver him in the day of his transgression. And as for the wrongness of the wrong, he shall not stumble because of it in the day that he turns from his wrong. And the righteous shall not be able to live because of his righteousness in the day that he sins.’ When I say to the righteous that he shall live, and he has trusted in his righteousness, and shall do unrighteousness, none of his righteousness shall be remembered, but because of his unrighteousness that he has done, he shall die. Again, when I say to the wrong, ‘You shall certainly die,’ if he turns from his sin and does right and righteousness, if the wrong restores the pledge, gives back what he has stolen, and walks in the laws of life without doing crookedness, he shall certainly live; he shall not die. None of his sins which he has committed shall be remembered against him—he has done right and righteousness; he shall certainly live. And the children of your people have said, ‘The way of יהוה is not fair.’ But it is their way which is not fair! When the righteous turns from his righteousness and does unrighteousness, he shall die because of it. But when the wrong turns from his wrongness and does right and righteousness, he shall live because of it. And you have said, ‘The way of יהוה is not fair.’ O house of Yisra’el, I shall judge every one of you according to his own ways.” Ezekiel 33:12-20

“Slandorous men have been in you to shed blood. And in you are those who eat on the mountains. They have done wickedness in your midst. And see, I shall smite My hand because of your greedy gain which you have made, and at the bloodshed which has been in your midst.” Ezekiel 22:9,13

For the vineyard of יהוה of hosts is the house of Yisra’el, and the man of Yehudah is His pleasant plant. He looked for right-ruling, but see, oppression; for righteousness, but see, weeping. Isaiah 5:7

“But you are those who forsake יהוה, who forget My set-apart mountain, who prepare a table for Gad, and who fill a drink offering for Meni. And I shall allot you to the sword, and let you all bow down to the slaughter, because I called and you did not answer, I spoke and you did not hear, and you did evil before My eyes and chose that in which I did not delight.” Therefore thus said the Master יהוה, “See, My servants eat, but you hunger; see, My servants drink, but you thirst; see, My servants rejoice, but you are put to shame.” Isaiah 65:11-13

Here are some more passages to further substantiate that the prophetic tradition is based on righteous judgment, and that righteous judgment is according to works. From this it should be clear that the question “Why does God let bad things happen to good people?” is absurd, according to the logical fallacy known as poisoning the well. “Good,” by the world’s standard, is anything but that. Rather, God *makes* bad things happen to *bad* people (whether or not they consider themselves bad), even though he would rather not, because of the necessity of justice.

“Son of man, when the house of Yisra’el dwelt in their own land, they defiled it by their own ways and deeds. To Me their way was like the uncleanness of a woman in her monthly period. So I poured out My wrath on them for the blood they had shed on the land, and for their idols they defiled it. And I scattered them among the gentiles, and they were dispersed throughout the lands. I have judged them according to their ways and their deeds.” Ezekiel 36:17-19

And the Spirit of יהוה fell upon me, and said to me, “Speak! ‘Thus said יהוה, “Thus you have said, O house of Yisra’el. For I know what comes up in your spirit. You have increased your slain in this city, and filled its streets with the slain.” Therefore thus said the Master יהוה, “Your slain whom you have laid in its midst, they are the meat, and this city is the cooking pot. But I shall

bring you out of the midst of it. You have feared the sword, and I bring a sword upon you,” declares the Master יהוה. “And you shall know that I am יהוה, for you have not walked in My laws nor executed My right-rulings, but have done according to the rulings of the gentiles which are all around you.”” Ezekiel 11:5-8,12

“You have destroyed yourself, O Yisra’ēl, but your help is in Me.” Hosea 13:9

“I have made the earth, the man and the beast that are on the face of the earth, by My great power and by My outstretched arm. And I shall give it to whom it seemed right in My eyes.” Jeremiah 27:5

“For they too shall be enslaved by many nations and great sovereigns. And I shall repay them according to their deeds and according to the works of their hands.” Jeremiah 25:14

“For Iyob has said, ‘I am righteous, but Ėl has taken away my right. Would I lie concerning my right? My wound is incurable—without transgression.’” Job 34:5-6

“So that a defiled one should not reign, lest the people be ensnared.” Job 34:30

“Your wrong is for a man like yourself, and your righteousness for a son of man. Because of the multitude of oppressions they cry out; they cry out for help because of the arm of the many. And no one says, ‘Where is Eloah my Maker, who gives songs in the night, teaching us more than the beasts of the earth, and makes us wiser than the birds of the heavens?’ There they cry, but He answers not, because of the pride of evil ones. Only, it is false that Ėl does not hear, and that the Almighty pays no attention to it. Although you say you do not see Him, yet right-ruling is before Him, and you wait for Him. And now, is it for naught that His displeasure has come? Yet He has not taken note of extreme arrogance.” Job 35:8-15

According to their deeds, so He repays, wrath to His adversaries, recompense to His enemies. He repays recompense to the coastlands. Isaiah 59:18

Scripture is clear about the fact that the deeds which require recompense are the result of a man’s appetite (usually of the physical variety, but also spiritual in the rare cases of people who are spiritually minded, whether disposed to good or to evil). This is a common theme of the Prophets, and often relates to the end times, being those which are the most spiritually depraved, as evidenced by the fact that carnism and the greed of capitalism have run amok. Always, the problem with this is that it breeds violence.

All the labour of man is for his mouth, and yet the appetite is not satisfied. Ecclesiastes 6:7

Then I said, “Hear now, O heads of Ya’aqob, and you rulers of the house of Yisra’ēl: Should you not know right-ruling, you who are hating good and loving evil, tearing away the skin from My people, and the flesh from their bones, and who have eaten the flesh of My people, and stripped off their skin, and have broken their bones, and have cut it up as into a pot, like flesh in the cooking pot?” Micah 3:1-3

All you beasts of the field, come to devour, all you beasts in the forest. His watchmen [prophets] are blind, all of them, they have not known. All of them are dumb dogs, unable to bark, dreaming, lying down, loving to slumber. And the dogs have a strong appetite, they never have enough. And they are shepherds [priests/rulers]! They have not known understanding. All of them look to their own way, every one for his own gain, from his own end, *saying*, “Come, let me bring wine and fill ourselves with strong drink. And tomorrow shall be as today, even much greater.” Isaiah 56:9-12

“As a cage is filled with birds, so their houses are filled with deceit. Therefore they have become great and grown rich.” Jeremiah 5:27

“By the greatness of your trade you became filled with violence within, and you sinned. So I thrust you from the mountain of Elohim, and I destroyed you, O covering kerub, from the midst of the stones of fire.” Ezekiel 28:16

The sin of violence against innocent nonhumans is as inseparable from the sin of adultery as it is from the sin of violence against innocent humans. The explicit condemnation of violence against both is as frequent in the Prophets as anything else, except for the implicit condemnations of adultery which amount to the same. Mt. Zion has the distinction of not being recognized as having been a site of human sacrifice, compared to the other mountains and “high places” (altars) around Israel, where the meat was cooked. Even so, Jerusalem is still called the “city of blood” in Scripture, even as we have already seen, if for no other reason than that it was in Jerusalem that the precedent was established and the will of kings who built these altars was enacted.

Woe to the city of blood! All of it is a lie, filled with plunder, the prey is not lacking. The sound of a whip and the sound of rattling wheels, of galloping horses, of jolting chariots, mounted horsemen with bright sword and glittering spear, and many wounded, and a mass of dead bodies, and no end of corpses, they stumble over the corpses—because of the many whorings of the well-favoured whore, the mistress of sorceries, who sells nations by her whorings, and clans by her sorceries. “See, I am against you,” declares יהוה of hosts, “and shall lift up your skirts over your face, and shall show nations your nakedness, and reigns your shame.” Nahum 3:1-5

“And you shall say to the people of the land, ‘Thus said the Master יהוה to the inhabitants of Yerushalayim and to the land of Yisra’el, “Let them eat their bread with anxiety, and drink their water with astonishment, for her land is emptied of all who are in it, because of the violence of all those who dwell in it. And the cities that are inhabited shall be laid waste, and the land shall become a wasteland. And you shall know that I am יהוה.”’” Ezekiel 12:19-20

“Therefore, as I live,” declares the Master יהוה, “I shall appoint you for blood, and let blood pursue you. Since you did not hate blood, therefore blood shall pursue you. And I shall make Mount Sē’ir a ruin and a waste, and cut off from it the one who leaves and the one who returns, and shall fill its mountains with the slain, those slain by the sword falling on your hills and in your valleys and in all your ravines. I shall make you an everlasting ruin, and your cities uninhabited. And you shall know that I am יהוה.” Ezekiel 35:6-9

For I have heard a voice as of a woman in labour, the distress as of her who brings forth her first child, the voice of the daughter of Tsiyon! She bewails herself, she spreads out her hands, saying, “Woe to me, for my being faints because of murderers!” Jeremiah 4:31

For thus said יהוה of hosts, “Cut down her trees, and cast up a siege mound against Yerushalayim. She is the city to be punished, in whose midst there is only oppression. As a well flows with water, so she flows with her evil. Violence and destruction are heard in her. Before Me continually are suffering and smiting.” Jeremiah 6:6-7

Some prophets (especially Joel and Isaiah) prophesied that peace would come to Israel and reign over Mt. Zion. These prophecies all pertain either to the end of the nation’s autonomy, or to the time when all nations would be judged, which is to say the “day of Yahweh.” This notion of a new earth wherein righteousness dwells (2 Peter 3:13) is what every Christian ought to look forward to, as opposed to a great feast where we all get to dine on dozens of varieties of

burnt flesh, which, though typically what is imagined of “heaven,” as though it were Valhalla, is exactly what has provoked God’s wrath to begin with.

And it shall be in the latter days that the mountain of the House of יהוה is established on the top of the mountains, and shall be exalted above the hills. And all nations shall flow to it. And many peoples shall come and say, “Come, and let us go up to the mountain of יהוה, to the House of the Elohim of Ya‘aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of יהוה from Yerushalayim.” And He shall judge between the nations, and shall reprove many peoples. And they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither teach battle any more. Isaiah 2:2-4

The books of the Prophets include the New Testament, and therefore comprise the large majority of Scripture (everything in the standard biblical canon except the Pentateuch, or the Law). Most of their content condemns the “bad shepherds” and the ignorance of their “flock,” which they have led astray. In some instances, it is alleged that they are preaching peace while violence persists all around them. Thus the violence is shown to be largely a matter of violence against nonhumans, and mostly attributable to the priests and to the rest of the ruling class, which are constantly criticized as having failed in their duty to take care of the sheep. (Being that the violence is routinely and consistently attributed to the priests, as opposed to soldiers or criminals, it cannot be but that it refers to animal slaughter.) This is obviously the origin of the “wolves in sheep’s clothing” (Matthew 7:15) motif as well, which Christians love to cite as much as they love to fail to apply it to their own circumstances in all but the most obvious cases of self-made millionaire clergymen like Pat Robertson and Joel Osteen, who are just preaching the gospel of peace that they want to hear, anyway. The Bible is hardly so forgiving to the rest of the predators formally known as the Church, or to those who are ignorant—because they have listened to them instead of God and his holy messengers—formally known as Christians.

All this is for the transgression of Ya‘aqob and for the sins of the house of Yisra’el. What is the transgression of Ya‘aqob? Is it not Shomeron? And what are the high places of Yehudah? Are they not Yerushalayim? Micah 1:5

“For the shepherds have become brutish, and they have not sought יהוה. Therefore they did not understand, and all their flock scattered.” Jeremiah 10:21

Even though it is not punished as severely as premeditated rebellion, ignorance is still not a valid excuse for sin. To claim as much is to deny that God has warned us against choosing to practice evil or to listen to those who would fill our heads with evil thoughts. Ultimately, we are all responsible for our own decisions, and it is the vice of the common man rather than what the clergy have filled his head with which will bring about his punishment. Even Christians will agree to this, as they all believe in the doctrine of free will, contrary to Scripture.

“For from the least of them even to the greatest of them, they are all greedy for gain. And from the prophet even to the priest, all act falsely. And they heal the breach of My people slightly, saying, ‘Peace, peace,’ when there is no peace. Were they ashamed when they had done abomination? No! They were not at all ashamed, nor did they know how to blush. Therefore they shall fall among those who fall. They shall stumble at the time I visit them,” said יהוה. Jeremiah 6:13-15

“As they were increased, so they sinned against Me. My esteem they have changed into shame. They eat the sin of My people, and lift up their desire to their crookedness. And it shall be: like people, like priest. And I shall punish them for their ways, and reward them for their deeds. And they shall eat but not be satisfied, they shall whore but not increase, for they have stopped obeying יהוה. Whoring, and wine, and new wine enslave the heart. My people ask from their Wood, and their Staff declares to them. For a spirit of whorings has led them astray, and they went whoring from under their Elohim. They slaughter on the mountaintops, and burn incense on the hills, under oak and poplars and terebinth, because its shade is good. Therefore your daughters commit whoring, and your brides commit adultery.” Hosea 4:7-13

Thus said יהוה my Elohim, “Feed the flock for slaughter, whose owners slaughter them and feel no guilt, and their sellers say, ‘Blessed be יהוה, for I have become rich.’ And their own shepherds do not spare them. For I shall no longer spare the inhabitants of the land,” declares יהוה. “But see, I am delivering up mankind, each one into his neighbour’s hand and into the hand of his sovereign. And they shall crush the earth, but I do not deliver from their hand.” Zechariah 11:4-6

“Woe to the shepherds destroying and scattering the sheep of My pasture!” declares יהוה. Therefore thus said יהוה Elohim of Yisra’el against the shepherds who feed My people, “You have scattered My flock, driven them away, and have not tended them. See, I am punishing you for the evil of your deeds,” declares יהוה. “Therefore I shall gather the remnant of My flock out of all the lands where I have driven them, and shall bring them back to their fold. And they shall bear and increase. And I shall raise up shepherds over them, and they shall feed them. And they shall fear no more, nor be discouraged, nor shall they be lacking,” declares יהוה. Jeremiah 23:1-4

“For look, I am raising up a shepherd in the land who does not visit those straying, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he does eat the flesh of the fat and tear off their hooves. Woe to the worthless shepherd forsaking the flock! Let a sword be upon his arm and upon his right eye! His arm shall wither and his right eye shall be dimmed.” Zechariah 11:16-17

“Son of man, prophesy against the shepherds of Yisra’el, prophesy and say to them, ‘Thus said the Master יהוה to the shepherds, “Woe to the shepherds of Yisra’el who have been feeding themselves! Should not the shepherds feed the flock? You eat the fat [Hebrew: ‘the choice’] and you put on the wool. You slaughter the fatlings [the chosen ones]—you do not feed the flock. You have not strengthened the weak, nor have you healed the sick, nor bound up the broken, nor brought back the straying, nor sought what was lost; but you have ruled them with might and harshness.”’” Ezekiel 34:2-4

“Moreover, יהוה has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear, saying, ‘Turn back now everyone from his evil way and from the evil of your deeds, and dwell on the soil which יהוה has given to you and your fathers forever and ever. And do not go after other mighty ones to serve them and to bow down to them. And do not provoke Me with the works of your hands, so that I do you no evil.’ But you did not listen to Me,” declares יהוה, “so as to provoke Me with the works of your hands, for your own evil.” Jeremiah 25:4-7

“I have listened and heard—they do not speak right. No man has repented of his evil, saying, ‘What have I done?’ They all turned to their own course, like a horse rushing into battle. Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right-ruling of יהוה. How do

you say, ‘We are wise, and the Torah of יהוה is with us’? But look, the false pen of the scribe has worked falsehood. The wise shall be put to shame, they shall be broken down and caught. See, they have rejected the Word of יהוה, so what wisdom do they have?” Jeremiah 8:6-9

Note here the use of “the wise” to describe the clergy and “wisdom” to describe their lies. Yahshuah’s statement that false prophets are known by their fruits (Matthew 7:15-20) is a clear reference to the Tree of Knowledge, not just some exceedingly vague platitude amounting to “Actions speak louder than words.” The latter idea is certainly true in a sense, but it is also true that Yahshuah did not leave it to his audience to discern what is good and what is evil; he confronted this issue directly, repeatedly and persistently. And while this fact typically gets overlooked because of the “God” status that has been retrofitted to him, he was the greatest prophet and the culmination of the prophetic tradition, so his opinion on the matter is paramount.

The first and most obvious sign of whether someone pretending to be a prophet is really a false prophet is in his lack of concern for the welfare of animals, and particularly the fact that he goes out of his way to eat or otherwise destroy them. Regardless of how convincing and pleasant-sounding his words may be, if he ever eats flesh, then he is certainly not a prophet of the Most High God. If, on the other hand, he eats what God would have him eat, then he is beyond reproach in this area, and it may be assumed he is not a false prophet until his words fail the test of truth or he is seen to consciously commit some other grave sin. This is to say that anyone claiming to teach or prophesy in the name of Yahweh that also advocates, condones or fails to condemn the consumption of flesh and/or rampant abuse of the animal kingdom shall assuredly be “cut down and thrown into the fire.”

Thus said יהוה of hosts, “Do not listen to the words of the prophets who prophesy to you, they lead you astray. They speak a vision of their own heart, not from the mouth of יהוה. They keep on saying to those who despise Me, ‘יהוה has said you shall have peace.’ And to all who walk according to the stubbornness of their own heart *they say*, ‘No evil comes upon you.’” For who has stood in the counsel of יהוה, and has seen and heard His word? Who has listened to His word and obeyed it? See, a storm of יהוה shall go forth in a rage, a whirling storm! It whirls on the head of the wrong. The displeasure of יהוה shall not turn back until He has done and established the purposes of His heart. In the latter days you shall understand it perfectly. “I did not send these prophets, yet they ran. I have not spoken to them, yet they prophesied. But if they had stood in My counsel, then they would have let My people hear My Words, and they would have turned them from their evil way and from the evil of their deeds. Am I an Elohim close by,” declares יהוה, “and not an Elohim afar off? If anyone is hidden in secret places, would I not see him?” declares יהוה. “Do I not fill the heavens and earth?” declares יהוה. “I have heard what the prophets have said who prophesy falsehood in My Name, saying, ‘I have dreamed, I have dreamed!’ Till when shall it be in the heart of the prophets?—the prophets of falsehood and prophets of the deceit of their own heart, who try to make My people forget My Name by their dreams which everyone relates to his neighbour, as their fathers forgot My Name for Ba’al. The prophet who has a dream, let him relate the dream, and he who has My Word, let him speak My Word in truth. What is the chaff to the wheat?” declares יהוה. “Is not My Word like a fire?” declares יהוה, “and like a hammer that shatters a rock? Therefore see, I am against the prophets,” declares יהוה, “who steal My Words every one from his neighbour. See, I am against the prophets,” declares יהוה, “who use their tongues and say, ‘He declares.’ See, I am against those who prophesy false dreams,” declares יהוה, “and relate them, and lead My people astray by their falsehoods and by their reckless boasting. But I Myself did not send them nor have I commanded

them. And they do not profit this people at all,” declares יהוה. “And when these people or the prophet or the priest ask you, saying, ‘What is the message of יהוה?’ then you shall say to them, ‘What message?’ I shall forsake you,” declares יהוה. “As for the prophet and the priest and the people who say, ‘The message of יהוה,’ I shall punish that man and his house. This is what each one says to his neighbour, and each one to his brother, ‘What has יהוה answered?’ and, ‘What has יהוה spoken?’ But the message of יהוה you no longer remember! For every man’s message is his own word, for you have changed the Words of the living Elohim, יהוה of hosts, our Elohim! This is what you say to the prophet, ‘What has יהוה answered you?’ and, ‘What has יהוה spoken?’ But since you say, ‘The message of יהוה!’ therefore thus said יהוה, ‘Because you say this word, “The message of יהוה!” and I have sent to you, saying, “Do not say, ‘The message of יהוה!’” therefore see, I, I shall utterly forget you and cast you away from My presence, along with the city that I gave you and your fathers. And I shall put an everlasting reproach on you, and an everlasting shame that is not forgotten.’” Jeremiah 23:16-40

Verse 36 here says the message of Yahweh has been forgotten by the “prophets.” This is why conservative Christians recognize no prophets today, because there are none that they know of or acknowledge, and those who wear the mantle create their own prophesying to suit their own agendas! Their habits are as filthy and abominable as anyone else’s, and God is not fooled. It would have been better for them if they had gone about their business without bringing God into it. Moreover, these people are truly prophets (of Baal), for they are possessions of demons who use them to teach falsehood and prophecy against Yahweh in the name of the LORD (Baal).

We have discussed previously how the basic premise behind eating flesh is to make us suitable habitations for demons. So it should not be surprising that divination, witchcraft and sorcery are all associated with idolatry. The fact that God disapproves of these practices enough to intervene on our behalf and to award us with new life also serves as the basis for the NT understanding of the resurrection, which was still a matter of great controversy at that time.

“And the spirit of Mitsrayim shall vanish within them, and I destroy their counsel. And they shall seek the idols and the mutterers, the mediums and the sorcerers.” Isaiah 19:3

They shall be put to shame, and even be humiliated, all of them—the makers of idols shall go away together in humiliation. Isaiah 45:16

The dead do not live; the departed spirits do not rise. Therefore You have visited and destroyed them, and made all their remembrance to perish. Let Your dead live, *together with* my dead body, let them arise. Awake and sing, you who dwell in dust; for Your dew is a dew of light, and let the earth give birth to the departed spirits. Go, my people, enter your rooms, and shut your doors behind you; hide yourself, as it were, for a little while, until the displeasure is past. For look, יהוה is coming out of His place to punish the inhabitants of the earth for their crookedness. And the earth shall disclose her blood, and no longer cover her slain. Isaiah 26:14,19-21

“But come here, you sons of the sorceress, you offspring of the adulterer and the whore! Against whom are you sporting? Against whom do you make a wide mouth and stick out the tongue? Are you not children of transgression, offspring of falsehood, being inflamed with mighty ones under every green tree, slaying the children in the valleys, under the clefts of the rocks? Among the smooth stones of the stream is your portion; they, they, are your lot! Also to them you have poured a drink offering, you have offered a grain offering. Am I comforted in these? On a high and lofty mountain you have set your bed. There, too, you went up to make an offering.” Isaiah 57:3-7

We also mentioned earlier that Belial (‘worthless one’ or ‘worthlessness’) is the name ascribed to Satan in the Dead Sea Scrolls, and in one of Paul’s epistles. This concept of “worthlessness” is contrasted with compassion in the Prophets, indicating, once again, that that which is worthless, is that which is violent or destructive. Jeremiah’s use and repetition of the term leaves no room for doubt that the early Christians considered the “sons of Belial” those who were descended from the idolaters of the previous era. The contrast is always between the murder and abomination of the one offering sacrifices, and the prayer of the one worshipping Yahweh with thanksgiving and compassion for animals who would otherwise be victimized.

“When my life fainted within me, I remembered יהוה. And my prayer went up to You, into Your set-apart Hēkal [your holy temple]. Those observing false worthlessnesses forsake their own kindness. But I offer to You with the voice of thanksgiving, I pay what I have vowed. Deliverance is of יהוה.” Jonah 2:7-9

Thus said יהוה, “Do not learn the way of the gentiles, and do not be awed by the signs of the heavens, for the gentiles are awed by them. For the prescribed customs of these peoples are worthless, for one cuts a tree [an idol, but especially an *asherah* pole or “cross” (*crux immissa*) as it is typically known] from the forest, work for the hands of a craftsman with a cutting tool.” They [the tree cutter and the craftsman] are both brutish and foolish, an instruction of worthlessness is the tree. They are worthless, a work of mockery. In the time of their punishment they perish. Jeremiah 10:2-3,8,15

Are there among the worthless idols of the nations any causing rain? And do the heavens give showers? Are You not He, O יהוה our Elohim? And we wait for You, for You are the One who does all this. Jeremiah 14:22

And the priest of Zeus, being in front of their city, brought oxen and wreaths to the gates, and wished to offer with the crowds. And when the emissaries Barnabāh and Sha’ul heard this, they tore their garments and ran in among the crowd, crying out and saying, “Men, why are you doing this? We also are men with the same nature as you, bringing to you the Good News: to turn from these worthless matters to the living Elohim, who made the heaven, and the earth, and the sea, and all that is in them, who in past generations allowed all the nations to walk in their own ways, though, indeed, He did not leave Himself without witness, doing good—giving us rain from heaven and fruit-bearing seasons, filling our hearts with food and gladness.” Even with these words they still had difficulty in stopping the crowds from offering to them. Acts 14:13-18

All throughout Scripture, it is evident that God is infuriated by such wanton violence and destruction as is the norm now. Sodom and Jerusalem were nothing compared to our own Babylon, which far surpasses every city and every nation of antiquity in the measure and magnitude of its sin. Thus we find that the sin which provoked God’s wrath in the beginning is also prophesied as the catalyst for the Day of Wrath at the end of the world, as it is ultimately the cause of the great apostasy. As it was in the days when Jerusalem was under siege, so it is now—the calm before the greatest storm in our planet’s history.

See, יהוה is making the earth empty and making it waste, and shall overturn its surface, and shall scatter abroad its inhabitants. And it shall be—as with the people so with the priest, as with the servant so with his master, as with the female servant so with her mistress, as with the buyer so with the seller, as with the lender so with the borrower, as with the creditor so with the debtor; the earth is completely emptied and utterly plundered, for יהוה has spoken this word. The earth shall mourn and wither, the world shall languish and wither, the haughty people of the earth shall

languish. For the earth has been defiled under its inhabitants, because they have transgressed the Torah, changed the law, broken the everlasting covenant. Therefore a curse shall consume the earth, and those who dwell in it be punished. Therefore the inhabitants of the earth shall be burned, and few men shall be left. Isaiah 24:1-6

And go, write it before them on a tablet, and inscribe it on a scroll, that it is for a latter day, a witness forever: that this is a rebellious people, lying children, children who refuse to hear the Torah of יהוה, who say to the seers, “Do not see,” and to the prophets, “Do not prophesy to us what is right. Speak to us what is smooth, prophesy deceits. Turn aside from the way, swerve from the path, cause the Set-apart One of Yisra’el to cease from before us.” Therefore thus said the Set-apart One of Yisra’el, “Because you despise this word, and trust in oppression and perverseness, and rely on them, therefore this crookedness is to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, swiftly.” And He shall break it like the breaking of the potter’s vessel, which is broken in pieces, without sparing, so that there is not found among its fragments a sherd to take fire from the hearth, or to take water from the cistern. Isaiah 30:8-14

“And peoples shall be like the burnings of lime, like thorns cut up they are burned in the fire. You who are afar off, hear what I shall do; and you who are near, know My might.” Sinners in Tsiyon shall be afraid; trembling shall grip the defiled ones, “Who of us shall dwell with the devouring fire? Who of us shall dwell with everlasting burnings?” He who walks righteously and speaks what is straight, he who rejects the gain of oppressions, who keeps his hands from accepting bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil—he shall inhabit the heights; strongholds of rocks be his refuge. His bread shall be given him, his water be steadfast. Isaiah 33:12-16

Neither shall the inhabitant say, “I am sick.” The people who dwell in it is forgiven their crookedness! Isaiah 33:24

“But they did not obey or incline their ear, but everyone walked in the stubbornness of his evil heart. So I brought on them all the words of this covenant, which I commanded them to do, and they did not do.” Therefore thus said יהוה, “See, I am bringing evil on them which they are unable to escape. Then they shall cry out to Me, but I shall not listen to them.” Jeremiah 11:8,11

“So I shall scatter them like stubble that passes away by the wind of the wilderness. This is your lot, your measured portion from Me,” declares יהוה, “because you have forgotten Me, and trust in falsehood. I shall even draw your skirts over your face, and your shame shall be seen, your adulteries and your neighings, the wickedness of your whoring! I have seen your abominations on the hills in the fields. Woe to you, O Yerushalayim! How long before you would be made clean?” Jeremiah 13:24-27

And יהוה said to me, “Do not pray for this people for their good. When they fast, I do not hear their cry. And when they offer burnt offering and grain offering, I do not accept them. Instead, I am consuming them by sword, and by scarcity of food, and by pestilence.” But I said, “Ah, Master יהוה! See, the prophets say to them, ‘You are not to see a sword, nor have scarcity of food, for I give you true peace in this place.’” Then יהוה said to me, “The prophets prophesy falsehood in My Name. I have not sent them, nor commanded them, nor spoken to them. They are prophesying to you a false vision, worthless divination, and the deceit of their own heart. Therefore thus said יהוה concerning the prophets who prophesy in My Name, whom I did not send, and who say, ‘Sword and scarcity of food shall not be in this land.’ ‘By sword and scarcity

of food those prophets shall be consumed! And the people to whom they are prophesying shall be thrown out in the streets of Yerushalayim because of the scarcity of food and the sword, with no one to bury them—they nor their wives, their sons nor their daughters. For I shall pour their evil on them.” Jeremiah 14:11-16

“For look, יהוה comes with fire and with His chariots, like a whirlwind, to render His displeasure with burning, and His rebuke with flames of fire. For by fire and by His sword יהוה shall judge all flesh, and the slain of יהוה shall be many—those who set themselves apart and cleanse themselves at the gardens after ‘One’ in the midst, eating flesh of pigs and the abomination and the mouse, are snatched away, together,” declares יהוה. Isaiah 66:15-17

Woe to those plotting wickedness, and working out evil upon their beds! In the light of the morning they practise it, because it is in the might of their hand. And they coveted fields and seized them, also houses, and took them away. And they oppressed a man and his house, a man and his inheritance. Therefore thus said יהוה, “See, against this clan I am planning evil, from which you do not remove your necks, nor walk proudly, for this is a time of evil.” Micah 2:1-3

But truly I am filled with power, with the Spirit of יהוה, and with right-ruling and with might, to declare to Ya‘aqob his transgression and to Yisra’el his sin. Hear this, please, you heads of the house of Ya‘aqob and you rulers of the house of Yisra’el, who despise right-ruling and distort all that is straight, those building up Tsiyon with bloodshed and Yerushalayim with unrighteousness. Micah 3:8-10

“And I shall cut off witchcrafts out of your hand, and let you have no magicians. And I shall cut off your carved images, and your pillars from your midst, so that you no longer bow down to the work of your hands. And I shall pluck your Ashērim out of your midst, and I shall destroy your cities. And I shall take vengeance in wrath and rage on the gentiles who did not obey.” Micah 5:12-15

Some of the prophets’ rants are of a nature no less epic and severe than Yahshuah’s longer speeches against the Pharisees. Ezekiel in particular had a major problem with violence, of both the human and the nonhuman victim varieties. Then again, he was just reporting what God had told him to say, so we do well to remember that the ferocity of the judgment belongs to Yahweh (rather than the prophet delivering the message), from whose wrath *no one* can escape.

“They remove landmarks; they rob and feed on flocks; they drive away the donkey of the fatherless; they take the widow’s ox as a pledge; they turn the needy out of the way; the poor of the earth have hidden together. See, as wild donkeys in the wilderness they go about their tasks, eager seekers for prey; the desert gives his bread, for the children. They reap his fodder in a field and they glean the vineyard of the wrong. They spend the night naked, without a garment, and without covering in the cold. They are wet with the showers of the hills, and have embraced a rock for lack of shelter. They snatch away the fatherless from the breast, and take a pledge from the poor; naked, they shall go about without a garment; and hungry, they shall take away sheaves. They press out oil within their walls; winepresses they shall tread, yet suffer thirst. Men groan in the city, and the beings of the wounded cry out, and Eloah does not regard it as foolish. They have become rebels against the light; they have not known His ways nor remained in His paths. The murderer rises at daylight, he slays the poor and needy, and in the night he is as a thief. And the eye of the adulterer watches for dusk, saying, ‘No eye sees me.’ And he puts a covering on the face.” Job 24:2-15

“And you, son of man, set your face against the daughters of your people, who are prophesying out of their own heart, and prophesy against them. And you shall say, ‘This is what the Master יהוה said, “Woe to the women sewing cushions for all joints of the hand, and to those making veils for the heads of *people* of every size, to hunt beings! You hunt the beings of My people, while you keep alive your own beings! And you have profaned Me among My people for handfuls of barley and for pieces of bread, to put to death beings that should not die, and to keep alive beings who should not live, by your lying to My people who listen to lies!” Therefore thus said the Master יהוה, “See, I am against your cushions by which you hunt the beings there like birds. And I shall tear them from your arms, and shall let the beings go, the beings you hunt like birds. And I shall tear off your veils, and shall deliver My people out of your hand, and they shall no longer be as prey in your hand. And you shall know that I am יהוה. Because with falsehood you have made the heart of the righteous sad, whom I have not made sad. And you have strengthened the hands of the wrong, so that he does not turn from his evil way, to keep him alive. Therefore you shall no longer see false visions, nor practise divination. And I shall deliver My people out of your hand, and you shall know that I am יהוה.”’” Ezekiel 13:17-23

“And speak a parable to the rebellious house, and you shall say to them, ‘Thus said the Master יהוה, “Put on a pot, put it on, and also pour water into it. Gather pieces of meat in it, every good piece, the thigh and the shoulder, fill it with choice bones. Take the choice of the flock, also pile bones under it, cook it thoroughly, also let the bones cook in it.” Therefore thus said the Master יהוה, “Woe to the city of blood, to the pot in which there is rust, and whose rust has not gone out of it! Bring it out piece by piece, on which no lot has fallen. For her blood is in her midst. She has set it on a shining rock. She did not pour it on the ground, to cover it with dust. To stir up wrath and take vengeance, I have set her blood on a shining rock, so that it would not be covered.” Therefore thus said the Master יהוה, “Woe to the city of blood! Let Me also make the pile great. Heap on the wood, kindle the fire, cook the meat well, mixing in the spices, and let the bones be burned up. And set it on the coals, empty, so that it gets hot, and its bronze glows. And its filthiness shall be melted in it, and its rust be consumed. She has wearied herself with sorrows, and her great rust has not gone from her. Into the fire with her rust! In your filthiness is wickedness. Because I have cleansed you, but you are not clean. You shall not be cleansed of your filthiness any more, till I have caused My wrath to rest upon you. I, יהוה, have spoken. It shall come, and I shall do it. I do not hold back, nor do I pardon, nor do I relent. According to your ways and according to your deeds they shall judge you,” declares the Master יהוה.”’” Ezekiel 24:3-14

The major theme of the Prophets is reiterated again and again: “You have sinned. You think you will get away with it, but you shall surely have the consequence of your iniquity visited upon you. You shall surely die. God does not desire you to die. Repent, so that you might live.” Put another way, “Have compassion, and you will get compassion.” In fact, the whole Bible in a nutshell practically amounts to a single imperative: “Stop eating meat.” Have we not already seen that this is the case?

Half of it he shall burn in the fire; with this half he eats meat. He roasts a roast, and is satisfied. He also warms himself and says, “Aha, I am warm, I have seen the fire.” And the rest of it he makes into a mighty one, his carved image. He falls down before it and worships, prays to it and says, “Deliver me, for you are my mighty one.” They do not know nor understand, for He has smeared their eyes from seeing, and their hearts from understanding. And no one recalls it to his heart, nor is there knowledge nor understanding to say, “I have burned half of it in the fire, and I

have also baked bread on its coals; I have roasted meat and eaten it. And shall I make the rest of it an abomination? Should I fall down before a log of wood?" Isaiah 44:16-19

And in that day the Master יהוה of hosts called for weeping and for mourning, for baldness and for girding with sackcloth. Then see! Joy and gladness, slaying oxen and killing sheep, eating meat and drinking wine, "Let us eat and drink, for tomorrow we die!" And it was revealed in my hearing by יהוה of hosts, "For this crookedness shall certainly not be pardoned until you die," said the Master יהוה of hosts. Isaiah 22:12-14

Pause and wonder! Blind yourselves and be blind! They are drunk, but not with wine; they stagger, but not with strong drink. For יהוה has poured out on you the spirit of deep sleep, and has closed your eyes, the prophets. And He has covered your heads, the seers. And the entire vision is to you like the words of a book that is sealed, which men give to one who knows books, saying, "Read this, please." And he said, "I am unable, for it is sealed." And the book is given to one who does not know books, saying, "Read this, please." And he said, "I have not known books." And יהוה says, "Because this people has drawn near with its mouth, and with its lips they have esteemed Me, and it has kept its heart far from Me, and their fear of Me has become a command of men that is taught! Therefore, see, I am again doing a marvellous work among this people, a marvellous work and a wonder. And the wisdom of their wise men shall perish, and the understanding of their clever men shall be hidden." Woe to those who seek deep to hide their counsel far from יהוה, and their works are in the dark; they say, "Who sees us?" and, "Who knows us?" How perverse of you! Should the potter be reckoned as the clay? Should what is made say of its Maker, "He did not make me"? And what is formed say of Him who formed it, "He did not understand"? Isaiah 29:9-16

And in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of gloom, and out of darkness. And the meek ones shall increase their joy in יהוה, and the poor among men rejoice in the Set-apart One of Yisra'el. For the ruthless one is brought to naught, the scorner is consumed, and all who watch for evil shall be cut off, those who make a man to sin in word, and lay a snare for him who reproves in the gate, and turn aside the righteous with empty *reasoning*. Therefore thus said יהוה, who ransomed Abraham, concerning the house of Ya'aqob, "Ya'aqob is no longer put to shame, no longer does his face grow pale. For when he sees his children, the work of My hands, in his midst, they shall set apart My Name, and set apart the Set-apart One of Ya'aqob, and fear the Elohim of Yisra'el. And those who went astray in spirit shall come to understanding, and the grumblers accept instruction." Isaiah 29:18-24

And Yonah began to go in to the city on the first day's walk. And he cried out and said, "Yet forty days, and Ninewēh shall be overthrown!" And the men of Ninewēh believed in Elohim, and proclaimed a fast, and put on sackcloth, from the greatest to the least of them. And the word reached the sovereign of Ninewēh, so he arose from his throne and took off his robe, and covered himself with sackcloth and sat in ashes. And he proclaimed and said throughout Ninewēh, "By decree of the sovereign and his nobles: No man or beast, herd or flock, shall taste whatever—let them not eat, let them not even drink water. But let man and beast be covered with sackcloth, and call mightily to Elohim. And let each one turn from his evil way and from the violence that is in his hands. Who knows whether Elohim does turn and relent, and shall turn away from the heat of His displeasure, so that we do not perish?" And Elohim saw their works, that they turned from their evil way. And Elohim relented from the evil which He had said He would do to them, and He did not do it. Jonah 3:4-10

“And I shall sprinkle clean water on you, and you shall be clean—from all your filthiness and from all your idols I cleanse you. And I shall give you a new heart and put a new spirit within you. And I shall take the heart of stone out of your flesh, and I shall give you a heart of flesh, and put My Spirit within you. And I shall cause you to walk in My laws and guard My right-rulings and shall do them. And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I shall be your Elohim. And I shall save you from all your uncleannesses. And I shall call for the grain and increase it, and I shall bring no scarcity of food upon you. And I shall increase the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of scarcity of food among the gentiles. And you shall remember your evil ways and your deeds that were not good. And you shall loathe yourselves in your own eyes, for your crookednesses and your abominations. Not for your sake am I acting,” declares the Master יהוה, “let it be known to you. Be ashamed and blush for your ways, O house of Yisra’el!” Thus said the Master יהוה, “On the day that I cleanse you from all your crookednesses, I shall cause the cities to be inhabited, and the ruined places shall be rebuilt, and the land that was laid waste tilled instead of being a ruin before the eyes of all who pass by. And they shall say, ‘This land that was laid waste has become like the garden of Ėden. And the wasted, the deserted, and the destroyed cities are now walled and inhabited.’” Ezekiel 36:25-35

And therefore יהוה shall wait, to show you favour. And therefore He shall be exalted, to have compassion on you. For יהוה is an Elohim of right-ruling. Blessed are all those who wait for Him. For the people shall dwell in Tsiyon at Yerushalayim, you shall weep no more. He shall show much favour to you at the sound of your cry; when He hears, He shall answer you. Though יהוה gave you bread of adversity and water of affliction, your Teacher shall no longer be hidden. But your eyes shall see your Teacher, and your ears hear a word behind you, saying, “This is the Way, walk in it,” whenever you turn to the right, or whenever you turn to the left. And you shall defile the covering of your graven images of silver, and the plating of your moulded images of gold. You shall throw them away as a menstrual cloth and say to them, “Be gone!” And He shall give the rain for your seed with which you sow the ground, and bread of the increase of the earth. And it shall be fat and rich, your cattle grazing in an enlarged pasture in that day, and the oxen and the young donkeys that work the ground eat seasoned fodder winnowed with shovel and fan. And on every high mountain and on every high hill there shall be rivers and streams of waters, in the day of great slaughter, when the towers fall. And the light of the moon shall be as the light of the sun, and the light of the sun be sevenfold, as the light of seven days, in the day that יהוה binds up the breach of His people, and heals the wound of His blows. Isaiah 30:18-26

“For a little while I have forsaken you, but with great compassion I shall gather you. In an overflow of wrath I hid My face from you for a moment, but with everlasting kindness I shall have compassion on you,” said יהוה, your Redeemer. “For this is the waters of Noah to Me, in that I have sworn that the waters of Noah would never again cover the earth, so have I sworn not to be wroth with you, nor to rebuke you. For though the mountains be removed and the hills be shaken, My kindness is not removed from you, nor is My covenant of peace shaken,” said יהוה, who has compassion on you. Isaiah 54:7-10

If the sin which requires repentance is violence, then obviously righteousness consists in peace, and remitting the sins of violence means practicing compassion. So when the violence ends, the land returns to its natural state of bounty and security for all who dwell in it. These passages typically contrast the blessedness of Eden with the ritual slaughter of animals,

demonstrating that the only things standing between us and that blessedness are our privations against our fellow men, and our consumption of flesh as the main impetus of violence.

The palace is abandoned, the crowded city deserted. Hill and watchtower serve as caves forever, a joy of wild donkeys, a pasture of flocks; until the Spirit is poured upon us from on high, and the wilderness shall become garden-land, and the garden-land be reckoned as a forest. Then right-ruling shall dwell in the wilderness, and righteousness remain in the garden-land. The work of righteousness shall be peace, and the service of righteousness be rest and safety forever. Isaiah 32:14-17

With what shall I come before יהוה, bow myself before the high Elohim? Shall I come before Him with burnt offerings, with calves a year old? Is יהוה pleased with thousands of rams or ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my being? He has declared to you, O man, what is good. And what does יהוה require of you but to do right, and to love kindness, and to walk humbly with your Elohim? Micah 6:6-8

“Say to the righteous it is well, for they eat the fruit of their doings. Woe to the wrong—evil! For the reward of his hand is done to him.” Isaiah 3:10-11

In that day the Branch of יהוה shall be splendid and esteemed. And the fruit of the earth shall be excellent and comely for the escaped ones of Yisra’el. And it shall be that he who is left in Tsiyon and he who remains in Yerushalayim is called set-apart, everyone who is written among the living in Yerushalayim. When יהוה has washed away the filth of the daughters of Tsiyon, and rinsed away the blood of Yerushalayim from her midst, by the spirit of judgment and by the spirit of burning. Isaiah 4:2-4

יהוה enters into judgment with the elders of His people and its heads, “It is you who have eaten up the vineyard, the plunder of the poor is in your houses. “What do you mean by crushing My people and grinding the faces of the poor?” declares the Master, יהוה of hosts. Isaiah 3:14-15

“But still, there is a tenth part in it, and it shall again be for a burning, like a terebinth tree and like an oak, whose stump remains when it is cut down. The set-apart seed is its stump!” Isaiah 6:13

“And He said to man, ‘See, the fear of יהוה, that is wisdom, and to turn from evil is understanding.’” Job 28:28

“I put on righteousness, and it robed me; right-ruling was my cloak and turban. I was eyes to the blind, and I was feet to the lame. I was a father to the poor, and I investigated the case which I did not know. And I broke the jaws of the perverse, and snatched the prey from his teeth.” Job 29:14-17

Revelation prophesies that this peace of righteousness will be enforced in the Millennial Kingdom by an iron rule. So it is not as though Christians have any cause to think that Heaven is some sort of hippie farm, much less an animal farm where we get a constant supply of fresh chickens to choose for dinner—“organic” or otherwise. Far from it; the implication is that there will be *no tolerance* of any type of disobedience to Yahshuah’s commands, and that whatever resistance our king meets with will be met with swift justice. Like everything else in Revelation (as we will examine later), this has other precedents in Scripture.

“But hold fast what you have until I come. And he who overcomes, and guards My works until the end, to him I shall give authority over the nations, and he shall shepherd them with a rod of

iron, as the potter's vessels shall be broken to pieces, as I also have received from My Father.” Revelation 2:25-27

And I saw the heaven opened, and there was a white horse. And He who sat on him was called Trustworthy and True, and in righteousness He judges and fights. And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself—and having been dressed in a robe dipped in blood—and His Name is called: The Word of יהוה. And the armies in the heaven, dressed in fine linen, white and clean, followed Him on white horses. And out of His mouth goes a sharp sword, that with it He should smite the nations. And He shall shepherd them with a rod of iron. And He treads the winepress of the fierceness and wrath of Ėl Shaddai. And on His robe and on His thigh He has a name written: SOVEREIGN OF SOVEREIGNS AND MASTER OF MASTERS. Revelation 19:11-16

So the men of Yisra'el said to Gid'on, “Rule over us, both you and your son, also your son's son, for you have saved us from the hand of Miḏyan.” But Gid'on said to them, “I do not rule over you, nor does my son rule over you. יהוה does rule over you.” Judges 8:22-23

“And in kindness the throne shall be established. And One shall sit on it in truth, in the Tent of Dawiḏ, judging and seeking right-ruling, and speeding righteousness.” Isaiah 16:5

“‘It is sharpened to make a slaughter, it is polished to flash like lightning!’ Or shall we rejoice? My son, you have despised the rod, every stick! For it is a trier, and what if it even despises the rod? Shall it not be?” declares the Master יהוה. Ezekiel 21:10,13

Those who think that animal sacrifice will be the norm in the future age, based on superstitious suppositions, or upon the prophecy of the Third Temple in Ezekiel (which does not pertain to the Millennial Kingdom anyway), need to familiarize themselves with just how detestable the notion of animal sacrifice really is, by the Prophets' reckoning. It may come as a surprise to Christians, but the Israelites did not even celebrate the Passover at all after the events in Exodus for several centuries, much less by sacrificing an animal. This helps to explain how the Paschal lamb and other such slaughter offerings were abominations, because they were not done in accordance with the Law of Moses, seeing how the Israelites were only commanded to butcher the lambs the one time, the night they were preparing to leave Egypt—not as part of the commemoration of the event, which is the Feast of Unleavened Bread, and the Day of Preparation for said feast. The idea, for instance, that Joshua would have ordered animals to be slaughtered again in preparation for the feast is as preposterous as it is only inferred, based wholly on carnocentric bias, not on Scripture. When Joshua reigned, they ate only bread.

And the children of Yisra'el camped in Gilgal, and performed the Passover on the fourteenth day of the month at evening on the desert plains of Yeriho. And they ate of the stored grain of the land on the morrow after the Passover, unleavened bread and roasted grain on this same day. And the manna ceased on the day after they had eaten the stored grain of the land. And the children of Yisra'el no longer had manna, but they ate the food of the land of Kenaan that year. Joshua 5:10-12

And the sovereign commanded all the people, saying, “Prepare the Passover to יהוה your Elohim, as it is written in this Book of the Covenant.” For such a Passover had not been prepared since the days of the rulers who ruled Yisra'el, nor in all the days of the sovereigns of Yisra'el and the sovereigns of Yehuḏah. 2 Kings 23:21-22

Put simply, God never had any need for animal sacrifice; the whole institution of it depended solely upon the fact that the Israelites (the only people to whom such ordinances or instructions were ever given) were wholly unwilling to live according to his law. It is not as though the Levite and Nazarite prophets of ancient Israel were not aware of and attuned to this fact. Moreover, given the fact that all meat which was acceptable for human consumption consisted of such rites, the inevitable conclusion is that the prophets unilaterally opposed the consumption of all animal flesh. Anyone who has read the Old Testament should be well aware of this fact, and it is a wonder that any Jew or Christian who claims to have read it is not.

“What need have I of frankincense from Sheḇa, and sweet cane from a distant land? Your burnt offerings are not acceptable, and your slaughterings have not been sweet to Me.” Jeremiah 6:20

Is Gil’ad wicked? Certainly, they have been false! In Gilgal they have offered bulls. Also their altars are as heaps on a ploughed field. Hosea 12:11

“Come to Bēyth Ėl and transgress, to Gilgal, increase transgression. And bring your slaughterings every morning, your tithes every three days. And burn an offering of thanksgiving with leaven, proclaim voluntary offerings, loudly. For you have loved this, you children of Yisra’ēl!” declares the Master יהוה. “And I also gave you cleanness of teeth in all your cities, and lack of bread in all your places. But you did not turn back to Me,” declares יהוה. Amos 4:4-6

“I have hated, I have despised your festivals, and I am not pleased with your assemblies. Though you offer Me burnt offerings and your grain offerings, I do not accept them, nor do I look on your fattened peace offerings. Take away from Me the noise of your songs, for I do not hear the sound of your stringed instruments. And let right-ruling roll on like water, and righteousness like a mighty stream.” Amos 5:21-24

“A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said יהוה of hosts to you priests who despise My Name. But you asked, ‘In what way have we despised Your Name?’ You are presenting defiled food on My altar. But you asked, ‘In what way have we defiled You?’ Because you say, ‘The table of יהוה is despicable.’ And when you present the blind as a slaughtering, is it not evil? And when you present the lame and sick, is it not evil? Bring it then to your governor! Would he be pleased with you? Would he accept you favourably?” said יהוה of hosts. Malachi 1:6-8

“For I, יהוה, love right-ruling; I hate robbery for burnt offering. And I shall give their reward in truth, and make an everlasting covenant with them.” Isaiah 61:8

This all being said, if the Bible really does prescribe a vegetarian diet for everyone who would live by its mandates, then we might suppose that there is a deficiency of evidence in support of this claim. Indeed, there is no such deficiency. It may be slightly more focused on eliminating sin than it is on upholding righteousness and compassion, but this is because of the circumstances of men refusing to repent. The Bible is still replete with admonitions to eat plants and plant-based foods, an imperative which is already taken for granted by anyone who knows the difference between right and wrong, anyway. Apart from the original intent discussed in Genesis, and the events surrounding the composition of the Law of Moses, we have already seen many examples within the Prophets as well, such as Hosea 10:12-13. Here are some more to further substantiate the point. (Keep in mind, regarding the first, that “fatness” is actually “the choice” in the original language of the Old Testament.)

“Why do you weigh out silver for what is not bread, and your labour for what does not satisfy? Listen, listen to Me, and eat what is good, and let your being delight itself in fatness.” Isaiah 55:2

For what goodness is His, and what comeliness is His. Grain make the young men thrive, and new wine the maidens! Zechariah 9:17

“And you, son of man, hear what I am speaking to you. Do not be rebellious like that rebellious house, open your mouth and eat what I am giving you.” Ezekiel 2:8

“The hungry eat up his harvest, taking it even from the thorns, and the snare snaps up their wealth. For evil does not come from the dust, nor does trouble spring from the ground; for man is born for trouble, and the sparks fly upward.” Job 5:5-7

“Because your rage against Me and your pride have come up to My ears, I shall put My hook in your nose and My bridle in your lips, and I shall turn you back by the way which you came. And this is the sign for you: This year you eat what grows of itself, and in the second year what springs from that, and in the third year sow and reap and plant vineyards and eat their fruit. And the remnant who have escaped of the house of Yehudah shall again take root downward, and bear fruit upward.” 2 Kings 19:28-30

“If you do return, O Yisra’el,” declares יהוה, “return to Me. And if you remove your abominations from My presence, and cease straying, and shall swear, ‘As יהוה lives,’ in truth, in right-ruling, and in righteousness—then nations shall bless themselves in Him, and they shall boast in Him!” For this is what יהוה said to the men of Yehudah and Yerushalayim, “Break up your tillable ground, and do not sow among thorns.” Jeremiah 4:1-3

However, the priests of the high places did not come up to the altar of יהוה in Yerushalayim, but they ate unleavened bread among their brothers. 2 Kings 23:9

To Mitsrayim we have given a hand;
To Ashshur, to be satisfied with bread.
Our fathers sinned, they are no more.
We have borne their crookednesses.
Servants have ruled over us;
There is no one to deliver from their hand.
With our lives we bring in our bread,
Because of the sword of the wilderness. Lamentations 5:6-9

יהוה has sworn by His right hand and by the arm of His strength, “No more do I give your grain to be food for your enemies, nor do sons of the foreigner drink your new wine, for which you have laboured; but those gathering it shall eat it, and praise יהוה. And those collecting it shall drink it in My set-apart courts.” Isaiah 62:8-9

“Is the seed yet in the storehouse? And until now the vine, and the fig tree, and the pomegranate, and the olive tree have not yielded fruit! From this day on I shall bless you!” Haggai 2:19

Those who come He causes to take root in Ya‘aqob, Yisra’el shall blossom and bud. And they shall fill the face of the world with fruit. Has He smitten him as He smote those who were smiting him? Or were they slain as those they had slaughtered? Therefore by this the crookedness of Ya‘aqob is covered. And this is all the fruit of taking away his sin: when he

makes all the stones of the altar like chalkstones that are beaten to dust—Ashërim and sun-pillars rise no more. Isaiah 27:6-7,9

Does the ploughman keep ploughing all day to sow? Does he keep turning his soil and breaking the clods? When he has levelled its surface, does he not sow the caraway and scatter the cummin, plant the wheat in rows, the barley in the appointed place, and the spelt in its place? For He instructs him for right-ruling, his Elohim teaches him. For caraway is not threshed with a threshing sledge, nor is a wagon wheel rolled over cummin, but caraway is beaten out with a stick, and cummin with a rod. Grain is crushed, so one does not go on threshing it forever, nor break it with his wagon wheel, nor crush it with his horsemen. Even this has come from יהוה of hosts, who did wonders in counsel, who made wisdom great. Isaiah 28:24-29

Now that that is all out of the way, we can focus our attention on the historical element of the prophetic tradition, which is so critical to our understanding of the New Testament. After all, the central figure of Christianity is Christ, and Christ's teachings come entirely from the Old Testament, just as the rest of the New Testament does. The name of Christ itself is simply a translation of the Hebrew name for Moses, as transliterated into English. So if we were operating with the assumption that the Bible is the internally consistent, divinely inspired Word of God, then we would at least expect to see some sort of affinity between Moses and Yahshuah, which is to say, between the Law and the Prophets. Indeed, such affinity is grossly apparent, albeit universally undervalued and misunderstood by the Christians, and we will definitely see it.

The prophetic tradition of Israel effectively begins with Moses, because he was the first prophet whose birth is depicted as having entailed some sort of miracle, conferring a divine origin and mandate. While others such as Joshua and Deborah served in capacities no less important in their own times as Moses' was in his, the next prophet after him whose authority is unquestionably of divine origin is the judge Samson. It is typically thought that the judges of Israel were quite distinct from the prophets, but this owes more to a misconception of what a prophet really is than to any real difference. The major difference is that the judges were warriors, as they were those who led Israel in its wars with its neighbors. So the mightier the judge, the greater he was, and there was no one mightier than Samson.

If Moses is depicted in the Bible as a sort of real-life wizard like the Merlin or Gandalf of fiction, then Samson is a sort of real-life Hercules or Conan. The circumstances of his birth set several precedents for the rest of the prophets that followed, namely that they were miraculous and foretold by a messenger of Yahweh, that he was a Nazarite (a vegan) from the womb, and that he was put in charge of the faction of Israelites who opposed the common practice of Baal worship in Israel. The references to the Nazarite customs are especially insightful, as they describe an interaction which clearly shows that his upbringing was not the design of his parents, but of God—and also that his veganism imbued him with an unnatural, superhuman strength.

And there was a certain man from Tsor'ah, of the clan of the Danites, whose name was Manowah. And his wife was barren and had not borne. And a Messenger of יהוה appeared to the woman and said to her, "See now, you are barren and have not borne, but you shall conceive, and you shall bear a son. And now, please guard, and do not drink wine or strong drink, and do not eat any unclean food. For look, you are conceiving and bearing a son. And let no razor come upon his head, for the youth is a Nazirite to Elohim from the womb on. And he shall begin to save Yisra'el out of the hand of the Philistines." And the woman came and spoke to her husband, saying, "A Man of Elohim came to me, and His appearance was like the appearance of a

Messenger of Elohim, very awesome. But I did not ask Him where He was from, and He did not declare to me His name. And He said to me, ‘See, you are conceiving and bearing a son. And now, drink no wine or strong drink, nor eat any unclean food, for the youth is a Nazirite to Elohim from the womb to the day of his death.’” And Manowah prayed to יהוה, and said, “O יהוה, please let the Man of Elohim whom You sent come to us again and teach us what to do for the youth who is to be born.” And Elohim listened to the voice of Manowah, and the Messenger of Elohim came to the woman again as she was sitting in the field, but Manowah her husband was not with her. And the woman ran hurriedly and informed her husband, and said to him, “See, He has appeared to me, the Man who came to me the other day!” And Manowah arose and went after his wife, and came to the Man, and he said to Him, “Are You the Man who spoke to this woman?” And He said, “I am.” And Manowah said, “Now let Your words come true! What is to be the rule for the youth’s life and his work?” And the Messenger of יהוה said to Manowah, “Let the woman guard all that I said to her.” Judges 13:2-13

What is the “unclean food” that Samson’s mother is told to abstain from, lest she make the child in her womb impure? Some writers observe that this is nothing more than a reiteration of the basic dietary laws given to all of Israel by Moses, such as what is contained in Leviticus 11. However, this notion is untenable, seeing how the vows of a Nazarite were *more* strict than what was imposed on the general population, not less, and even applied to the mother *before her conception* and throughout the pregnancy, as shown in this passage. (The rule which Moses established for the Nazarites was only for *admission* into their order, and for coming out of it to be placed under his law once again—he would have much preferred if all Israel had been set apart to Yahweh, and lamented that they would not be). Furthermore, the critical imperative translated here as “guard” is השמר (ha’shamaray, H8104), normally translated as “keep,” as in “keep the command,” which is the root of the term ‘Samaritan,’ synonymous in Scripture with ‘prophet,’ as we will see. So it would be absurd to suppose that the most basic dietary laws of the Law of Moses would have needed to be repeated to a woman found worthy of bearing a Nazarite from the womb, and to a father so eager to obey Yahweh already that he felt obligated to ask for further instruction. Clearly, they both anticipated that whatever instruction they might receive for raising the child would go beyond the dietary restrictions of the Law of Moses.

It has also been suggested that “unclean food” is a reference to the Nazarite vow to not consume grapes or grape products (Numbers 6:3-4). However, this ignores the fact that the Law of Moses only makes distinctions between clean and unclean animals; such designations are never attached to plants. That is to say that grapes and grape products were not considered unclean by Nazarites; rather, they were to be avoided due to their potential for intoxication. However, the point is moot, considering that the messenger makes clear in v. 14 that he certainly was not referring to the Nazarite vow to abstain from grapes, but that both were to be avoided.

“Let her not eat any food that comes from the vine, neither let her drink wine or strong drink, or eat any unclean food. Let her guard all that which I have commanded her.” Judges 13:14

So if “unclean food” is not a reference to grapes, and it is not a reference to the traditional Israelite dietary laws, then what is it a reference to? With the exception of grapes given here, and of the “fruit” of the Tree of Knowledge (which is no fruit at all, but *meat*), no fruit or herb was ever forbidden to anyone in the Bible, unless we interpret Genesis 1:29 strictly to exclude whatever does not have seeds (i.e. everything but fruit!). So the most reasonable supposition would be that Samson was supposed to eat a natural diet of healthy plants, as allowed in Eden, and that all else (i.e., meat and overly processed or genetically modified foods) was disallowed,

or at least suspect. At the very least, we would have to say that it is a command to abstain from more animals than those that are listed in the Law of Moses, but put in the context of the historical record of Nazarite behaviors and beliefs, it is clear that the messenger's command to Samson's mother was to abstain from eating *all meat*. This thought is underscored when the messenger politely declines the meal of *clean* goat meat that is offered to him:

And Manowah said to the Messenger of יהוה, "Please let us detain You, and prepare a young goat for You." And the Messenger of יהוה said to Manowah, "Though you detain Me, I do not eat your food. But if you offer a burnt offering, offer it to יהוה." Judges 13:15-16

After this episode the angel vanished in a column of fire at the altar, just as in the case of Gideon a few chapters earlier. It is quite evident from this that the angel was not about to eat the slaughter offering under any circumstances, to the point that we can safely assume that the gods are not at all interested in human food (implying that our interpretation of the "offerings" of Cain and Abel—that they presented their children—is indeed the correct one), and that all the talk of the "sweet aroma" of burnt flesh in Scripture is solely from the human perspective of the writers. This is even more evident in the circumstances of the birth of Samuel, discussed below.

Samson's parents did as they were instructed, no doubt rewarded for the zeal which caused them to seek out a second set of instructions just to make sure they got it right. As a result, Samson grew proverbially strong. According to the narrative, the secret of his strength lay in the fact that he was a Nazarite (specifically, that he never cut his hair, but realistically, because he was undefiled). Like the other judges, he is said to have performed many heroic acts, culminating in the destruction of the temple of the Philistine god Dagon at Gaza. Judges 16:23 says that the Philistines held a great slaughtering in Dagon's honor to celebrate the capture of their nemesis, and that is why they had all congregated at the temple. So, while Samson asked for vengeance on account of his eyes (16:28), the narrative seems to indicate that God answered his prayer specifically to punish the flesh-eaters for their idolatry, the implication being that this is why he had been set apart and imbued with his great strength all along, before his birth.

There were judges between Moses and Samson, but by the time Samson was born, Israel had fallen so deep into its apostasy and was so immersed in the ways of the pagans that it was on the verge of formally adopting a king for itself, without God's permission (thus effectively rejecting the sovereignty of Yahweh once and for all). So he was really the last and the greatest of the judges apart from Gideon. Thus, establishing the continuity between Samson and Samuel is crucial to showing that Samson was actually a prophet as well as a judge (i.e. that the rulers of Israel were prophets, rather than that just one happened to be so) and that Samuel was actually a judge as well as a prophet (i.e. that the prophetic tradition descends from the kingship of Salem).

It is clear that God had already decided to hand the power of the Levitical priests over to the judges by the time Samuel was born. So it is no surprise that he required another Nazarite to receive the honor, given the circumstances of Samson's birth. Yet this time, instead of being chosen to bear a son dedicated to Yahweh, the mother herself repented of her carnism, adopted the Nazarite customs by her own free will, and also offered the boy into service by her own choosing. We know that Samson ate honey from the carcass of a lion he had killed with his bare hands, and it is well known that he betrayed his own people for the love of a Canaanite woman, i.e. that he was an only semi-sincere prophet who consorted with his (Israel's, and God's) enemies, and paid the price with his life. Samuel, on the other hand, was a true offering to Yahweh, and remained so until his dying day.

Notice that Samuel's mother Hannah was already holy before she made her pilgrimage. This strongly implies that God answered her prayer favorably due to her desire to obey him. The irony is that her husband thought he was doing her a favor by offering her a double portion of his annual sacrifice. If not for the miraculous intervention, we might even wonder whether her barrenness was a result of her omnivorous diet, seeing how it is the one thing that changed.

And there was a certain man of Ramathayim Tsophim, of the mountains of Ephrayim, and his name was Elqanah son of Yeroḥam, son of Elihu, son of Tohu, son of Tsuph, an Ephrayimite. And he had two wives, the name of one was Ḥannah, and the name of the other Peninnah. And Peninnah had children, but Ḥannah had no children. Now this man went up from his city year by year to worship and to slaughter to יהוה of hosts in Shiloh. And the two sons of Ēli, Ḥophni and Pineḥas, the priests of יהוה, were there. And when the day came for Elqanah to make an offering, he gave portions to Peninnah his wife and to all her sons and daughters, but, although he loved Ḥannah, he gave only one portion to Ḥannah, because יהוה had shut up her womb. Moreover, her rival also provoked her greatly, to make her irritable, because יהוה had shut up her womb. And so he did, year by year. Whenever she went up to the House of יהוה, she was provoked, so that she wept and did not eat. And her husband Elqanah said to her, "Ḥannah, why do you weep? Why do you not eat? And why is your heart sad? Am I not better to you than ten sons?" And Ḥannah rose up after eating and drinking in Shiloh, while Ēli the priest was sitting on the seat by the doorpost of the Hēḵal of יהוה. And she was bitter in life, and prayed to יהוה and wept greatly. And she made a vow and said, "O יהוה of hosts, if You would indeed look on the affliction of your female servant and remember me, and not forget your female servant, but shall give your female servant a male child, then I shall give him to יהוה all the days of his life, and let no razor come upon his head." And it came to be, as she kept on praying before יהוה, that Ēli was watching her mouth. And Ḥannah spoke in her heart, only her lips moved, but her voice was not heard. So Ēli thought she was drunk. Then Ēli said to her, "How long are you going to be drunk? Put your wine away from you!" And Ḥannah answered and said, "No, my master, I am a woman pained in spirit. And I have drunk neither wine nor strong drink, but have poured out my being before יהוה. Do not take your female servant for a daughter of Beliya'al, for it is out of my great concern and provocation that I have spoken until now." And Ēli answered and said, "Go in peace, and the Elohim of Yisra'el give you your petition which you have asked of Him." And she said, "Let your female servant find favour in your eyes." And the woman went her way and ate, and her face was no more sad. And they rose up early in the morning and worshipped before יהוה, and returned and came to their house at Ramah. And Elqanah knew Ḥannah his wife, and יהוה remembered her. And it came to be at the turn of days, that Ḥannah conceived and bore a son, and called his name Shemu'el, "Because I have asked יהוה for him." And the man Elqanah and all his house went up to offer to יהוה the yearly slaughtering and his vow. But Ḥannah did not go up, for she said to her husband, "When the child is weaned, then I shall take him. And he shall appear before יהוה and remain forever there." And her husband Elqanah said to her, "Do what is good in your eyes. Remain until you have weaned him. Only let יהוה establish His word." And the woman remained and nursed her son until she had weaned him. And when she had weaned him, she took him up with her, with three bulls, and one ēphah of flour, and a skin of wine, and brought him to the House of יהוה in Shiloh. And the child was young. And they slaughtered a bull, and brought the child to Ēli. And she said, "O my master! As your being lives, my master, I am the woman who stood by you here, praying to יהוה. I prayed for this youth, and יהוה has granted me what I asked of Him. So I have also loaned him to יהוה. All the days that he lives he shall be loaned to יהוה." And he worshipped there before יהוה. 1 Samuel 1

The English translations of this passage are based on the Masoretic Text. The much older Dead Sea Scrolls have “(let Yahweh establish) *your* [Hannah’s] word” rather than “his [God’s] word,” and “I have dedicated him as a Nazarite” after “he will live there always.” The implication is that the Nazarites of the Judges period served the Levites at the Tabernacle, which necessarily means they were effectively in charge of the nation, whereas judges rose up every now and then, sporadically, according to need. (The implication of *that* is that the judges served the Nazarites.) The fact that a humble woman knew how this system worked, well enough to say no razor would come upon his head, suggests that it was common knowledge. However, the priests themselves were far from perfect, which means that they were ultimately divested of their authority, which then fell back to Samuel, for he, being a Nazarite in the true sense of the word (i.e. he had none of their selfish ambitions or carnal desires), and dedicated at the Tabernacle (the central authority), was a much better candidate for wielding power. There is no doubt that Hannah was righteous, and her prayer is a good indication that she raised her son the same:

“Do not multiply words so proudly, proudly; let no arrogance come from your mouth, for יהוה is an Ėl of knowledge, and by Him deeds are weighed.” 1 Samuel 2:3

Samuel basically became the ringleader of the prophets of Israel, the *de facto* king or regent (*de facto* because he ruled in the name of Yahweh). The fact that he wore a linen ephod is the first indication that the prophets were vegans in the modern sense of the word, rather than merely ovo-lacto vegetarians, and it sets the precedent for the vegan ideal personified most clearly by James the Just later on. The sin of the sons of Eli, on the other hand, which merited their death, was none other than their appetite for flesh; we will see the term “sons of Belial” again, in a context which makes it clear that it is the prophets’ name for meat-eaters.

And the sons of Ėli were sons of Beliya’al—they did not know יהוה. And the ruling of the priests with the people was that when any man offered a slaughtering, the priest’s servant shall come with a three-pronged flesh-hook in his hand while the meat was cooking, and shall thrust it into the basin, or kettle, or cauldron, or pot. And the priest would take for himself all that the flesh-hook brought up. Thus they did in Shiloh to all the Yisra’ēlites who came there. Also, before they burned the fat, the priest’s servant would come and say to the man who slaughtered, “Give meat for roasting to the priest, for he does not accept cooked meat from you, but raw.” And if the man said to him, “Let the fat be burned up first, then take as much as your being desires,” he would then answer him, “No, but give it to me now. And if not, I shall take it by strength.” And the sin of the young men was very great before יהוה, for the men despised the offering of יהוה. But Shemu’ēl was attending before יהוה—a youth, wearing a linen shoulder garment. 1 Samuel 2:12-18

““Why do you kick at My slaughtering and My offering which I have commanded in My Dwelling Place, and esteem your sons above Me, to make yourselves fat with the best of all the offerings of Yisra’ēl My people?”” 1 Samuel 2:29

The lineage of Eleazar was restored to the priesthood when God punished the sons of Eli for their sin by killing them. Considering they were priests at the Tabernacle, we hardly think their punishment was too severe. The precedent was already there in the Law, and the fact that they were eating the choice parts of the animal and even taking them by force proves that they were expressly contravening its intent. The point was not to give them some flesh to eat, but to symbolize the redemption of the supplicants; if the priests themselves were sinning in the process, then the function was entirely without merit, and the priesthood itself was ruinous.

“But the being who eats the flesh of the peace offering that belongs to יהוה, while he is unclean, that being shall be cut off from his people. And when a being who touches that which is unclean, of the uncleanness of man, or of the uncleanness of beast, or of any unclean swarming creature, and shall eat the flesh of the peace offering that belongs to יהוה, that being shall be cut off from his people.” Leviticus 7:20-21

Knowing he was so zealous for Yahweh, we might wonder whether Samuel was the one who actually killed the sons of Eli, rather than supposing it was the “angel of the LORD” or whoever. (Even if the text spoke of the “messenger of Yahweh” here, Samuel still would have qualified as that.) In any case, the punishment was meant to be a sign—that is, a warning to others, as well as a messianic prophecy. The significance of this passage is incredible; animal flesh (and therefore the slaughter offerings themselves) is conspicuously absent from the wages accrued by the priestly functions, “forever,” clearly implying that God has no intention of allowing the sacrificial customs to persist indefinitely, and that they would be gone as soon as his will was established, while those who had performed sacrifices would have to beg for bread.

“And this is the sign to you that comes upon your two sons, upon Hophni and Pinehas: in one day they are going to die, both of them. And I shall raise up for Myself a trustworthy priest who does according to what is in My heart and in My being. And I shall build him a steadfast house, and he shall walk before My anointed [messiah] forever. And it shall be that everyone who is left in your house shall come and bow down to him for a piece of silver and a cake of bread, and say, “Please, put me in one of the priestly positions to eat a piece of bread.”” 1 Samuel 2:34-36

The high priest who took the place of the sons of Eli, as prophesied here, was named Zadok, which means ‘righteousness,’ or ‘the righteous one.’ The other high priest at that time, Abiathar, was later dismissed by David, so Zadok was the sole legitimate priest at the time of the consecration of Solomon’s Temple, but he was deposed (unlawfully) and driven to exile by Solomon. Thus there was a feud between the establishment (the “sons of *Belial*”) and the exiled “sons of *Zadok*” all the way up to the point of the compilation of the Dead Sea Scrolls, which was made more intense when the Zadokites were deposed once again by the wicked Maccabees (c. 167 BC). Recall the prophecy in 1 Samuel, and consider that *Jubilees* was composed with the following in mind, according to the man whose translation we have cited in the previous chapter:

This kingdom was to be ruled over by a Messiah sprung, not from Levi—that is, from the Maccabean family—as some of his contemporaries expected—but from Judah. This kingdom would be gradually realized on earth, and the transformation of physical nature would go hand in hand with the ethical transformation of man until there was a new heaven and a new earth. Thus, finally, all sin and pain would disappear and men would live to the age of 1,000 years in happiness and peace, and after death enjoy a blessed immortality in the spirit world. R.H. Charles⁵⁴⁴

Saul, Israel’s first king, was from the tribe of Benjamin (1 Samuel 9:1-2), which was already infamous by that time for a war between Benjamin and the other tribes. Jewish scholars have observed that the event which supposedly led to war is probably a political invention, and that it is reminiscent of the inhospitality of the Sodomites.⁵⁴⁵ The text of Judges 19 certainly seems to indicate as much, by way of a parable associating the Levites with the prophets of Bethlehem in Judah, with a particular focus on what a certain Levite (representing the priesthood situated at Salem and Shiloh) from the mountain of Ephraim (Mt. Moriah) was eating (i.e. bread, as Bethlehem is the “place of bread”).

In this parable, the Levite sojourns to Bethlehem to fetch his adulterous wife (representing Judah) and restore her to himself. In the context, it is his servant (representing the debauched priests in Judah) who suggests they stay in the Hittite city of Jebus (Jerusalem) in Benjamin, rather than going all the way to Ramah (i.e. his home of the Bethlehem in Ephraim—either Shiloh or Salem, the original Nazareth). The association between Jebus and Sodom is unmistakable, blatant and deliberate, rather than merely reminiscent, as is that of the old man from the mountain of Ephraim who was living in Gibeah and took them in, with Lot in Sodom. In other words, the tribe of Benjamin was all but eradicated (Judges 20) because of the sin of Jerusalem, deliberately equivocated here with the sin of Sodom, which was so great that the union of the Levites at Shiloh and the Nazarites at Bethlehem called the rest of the tribes to war against it until it had been almost completely destroyed. The clear implication is that the sin of Benjamin was its decision to adopt the pagan practice of animal sacrifice in opposition to the mandates of the Law of Moses and the tradition of the Nazarites. Considering that Jebus is deliberately likened to Sodom, the description of the “Sodomites” at Gibeah as “sons of Belial” leaves no room for doubt as to what the actual sin of Benjamin was that brought about its downfall, as well as that of Israel, once Israel accepted one of Gibeah’s own as king over itself.

And all the men of Yisra’el were gathered against the city, knit together as one man. And the tribes of Yisra’el sent men through all the tribe of Binyamin, saying, “What is this evil that has come about among you? And now, give us the men, the sons of Beliya’al who are in Gib’ah, so that we put them to death and put away evil from Yisra’el!” But the children of Binyamin would not listen to the voice of their brothers, the children of Yisra’el. So the children of Binyamin gathered together from their cities to Gib’ah, to go to battle against the children of Yisra’el. Judges 20:11-14

Here it says that this war was instigated “to put away evil from Israel.” Given Jebus’ supremacy over Gibeah, the whole tribe of Benjamin, and therefore the whole of Israel under Saul, was effectively ruled by Canaanites—at least culturally, which is what concerns us the most. Thus the subsequent accession of a Benjaminite and his acceptance by the Israelites demonstrates how far they had rejected Yahweh, and that their intent, ultimately, was to preserve the evil, which Judges 19 describes as a priestly function equivocal to the sin of Sodom. (More evidence of this can be gleaned from the fact that Yahweh told Amos to go through the same thing with his wife (a prostitute), in direct and expressly stated allusion to Israel’s adultery, and in clear association with the events described in Judges 19-20.) Saul was a logical choice for the kingship, as he hailed from Gibeah, but only because of Israel’s apostasy. Gibeah was the Benjaminite settlement—a suburb—of the Hittite city of Jebus. Bible scholars and archaeologists are unsure as to Gibeah’s location, but its name is a variation of a word meaning ‘hill,’ and is commonly interpreted as signifying a hill in Jerusalem. In fact, that hill is none other than Mt. Zion, which is where the Benjaminites camped when they settled in with the local Hittites, and the so-called City of David to the South of the Temple Mount is actually the historical Jebus. David simply annexed Jebus to Gibeah when he conquered it and renamed it Jerusalem, presumably in order to make sure everyone knew that it had been conquered and was to be ruled by the Kingdom of Salem and the order of Melchizedek. The name of Jebus itself hints of textual revisionism, even as the name of Sodom does: *yebus* (יְבוּס, H2982) is a Hebrew name (rather than a Canaanite name, as would be expected of a Canaanite settlement) and means ‘trodden’ or ‘trampled,’ as though suggesting ‘the conquered city.’

We will provide a more detailed explanation of Jerusalem's sin in a moment. Interestingly enough, it is already hinted at in Samuel's dealings with Saul. 1 Samuel 13 describes the latter's fall from grace as a matter of cowardice, or lack of faith, culminating in disobedience to the prophet's commands. Saul may have been anointed King of Israel, but he was still obligated to obey Israel's prophet in every regard, for if he failed to do so, he would face defeat and his kingdom would be ruined. This is precisely what happened. Furthermore, when Samuel rebuked him for his disobedience, instead of repenting, he offered a burnt offering, which only provoked Samuel even further. Contrast this outcome with that of David, who not only repented of his sin when confronted by Nathan, but even repeated Samuel's own words with his own understanding and in his own words throughout the Psalms.

Then Shemu'el said, "What have you done?" And Sha'ul said, "Because I saw that the people were scattered from me, and that you did not come within the days appointed, and that the Philistines gathered at Mikmash, so I said, 'The Philistines are going to come down on me at Gilgal, and I have not appeased the face of יהוה.' So I felt compelled, and offered a burnt offering." And Shemu'el said to Sha'ul, "You have been foolish. You have not guarded the command of יהוה your Elohim, which He commanded you. For now יהוה would have established your reign over Yisra'el forever. But now, your reign is not going to stand. יהוה shall seek for Himself a man after His own heart, and יהוה shall command him to be leader over His people, because you have not guarded what יהוה commanded you." 1 Samuel 13:11-14

Then Shemu'el said, "Does יהוה delight in burnt offerings and slaughterings, as in obeying the voice of יהוה? Look, to obey is better than an offering, to heed is better than the fat of rams. For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of יהוה, He also does reject you as sovereign." 1 Samuel 15:22-23

Needless to say, this clearly establishes that God desires mercy, obedience and righteousness, which are the antitheses of animal slaughter both theologically and in point of fact. Samuel ought to have known; he was the very "voice of Yahweh" which he spoke of. To reject him is to reject the authority of the prophetic tradition altogether in favor of pagan idolatries, as Israel had done, prompting them to seek a king to rule over them. This is absolutely essential to establishing why David's reign was legitimate, whereas Saul's was not, even though David was only a humble shepherd, anointed while he was still in Saul's service. The difference is that he listened to and obeyed the word of God as it came to him from the prophets.

I acknowledged my sin to You,
And my crookedness I did not hide.
I have said, "I confess my transgressions to יהוה,"
And You forgave the crookedness of my sin. Selah. Psalm 32:5

Slaughtering and meal offering You did not desire;
You have opened my ears;
Burnt offering and sin offering
You did not ask for.
Then I said, "See, I have come;
In the scroll of the Book it is prescribed for me.
I have delighted to do Your pleasure, O my Elohim,
And Your Torah is within my heart." Psalm 40:6-8

“You have opened my ears” is a poetic way of saying “I have listened to your words.” We see in this some of the strongest evidence that the text of the New Testament (Hebrews 10) was deliberately tampered with in order to substantiate an ecclesiastical doctrine, given that the culprits either forgot to change the source material accordingly, or, more likely, they were simply ignorant of it, presumably because it is not a verbatim quotation, but needs to be understood in order to be reinterpreted. The writer of Hebrews was echoing the sentiment of the Prophets, as recorded by the contrite psalmist. Instead of “you have opened my ears,” the text of Hebrews says “a body you have prepared for me,” which is completely inconsistent with the context (and with the Bible as a whole) and consistent with the exact opposite ideal (that God indeed requires carcass-offerings for appeasement, rather than obedience and humility), demonstrating that the text of Hebrews 10 was originally in line with Psalm 40, if not actually a verbatim quote. Here is the most relevant part again, as a reminder:

Therefore, coming into the world, He says, “Slaughtering and meal offering You did not desire, but a body You have prepared for Me. In burnt offerings and offerings for sin You did not delight. Then I said, ‘See, I come—in the roll of the book it has been written concerning Me—to do Your desire, O Elohim.’” Saying above, “Slaughter and meal offering, and burnt offerings, and offerings for sin You did not desire, nor delighted in,” which are offered according to the Torah, then He said, “See, I come to do Your desire, O Elohim.” He takes away the first to establish the second. By that desire we have been set apart through the offering of the body of יהושע Messiah once for all. Hebrews 10:5-10

This shows how blatantly the evil shepherds of the Church have discredited the prophetic tradition in order to establish their own carnivorous tastes, just as the sons of Eli took whatever parts of the offerings they desired and let God have the rest, rather than vice-versa. No one else has ever had the capacity to change the text of the epistles this way, much less both the capacity and the incentive to do so. The meaning of the text both of Psalm 40 and of its quotation in Hebrews 10 is clearly that inspiration and spiritual development give us understanding as to what God wants of us, leading to obedience, while the Church closes our ears and turns our hearts away from God. Instead, what they have given us is a scriptural basis for their atonement doctrine—what God desires is the opposite of what he expressly says he desires in the exact same context: that Jesus should die in your place so that you do not have to repent of your sins, rather than that you repent, so that no one has to die. In spite of all this, the words of the Prophet are clear: “to obey is better: because you have rejected the word of Yahweh, he rejects you.”

It is more than a little relevant that it was Samuel himself who was set over Israel and who not only anointed both Samuel and David, but also delivered the prophecy against the sons of Eli. This great apostasy of the priesthood which extends all the way into the present time could be said to have begun with them, but it was offset by the emergence of the Zadokites, so the blame does not properly belong to the priests of Israel. Nor are its origins even in the Roman sect, which has never been at all Christian in any sense of the word, except in vague pretension. Its origins are in the reign of the most evil of the kings of ancient Israel—virtually all of whom were constantly condemned by the prophets—namely the murderous Jebusite bastard Solomon, who usurped the authority of the prophets at Shiloh and established his capital in the city which, according to Revelation 11:8, “spiritually is called Sodom.” This association is confirmed elsewhere, outside the context of Solomon, but always in direct reference to his apostasy.

The precious sons of Tsiyon
Who were weighed against fine gold,

How they have been reckoned as clay pots,
 The work of the hands of the potter!
 Even jackals have presented their breasts,
 They have nursed their young.
 The daughter of my people has become as cruel,
 As ostriches in the wilderness.
 The tongue of the infant has clung
 To the roof of its mouth for thirst;
 Children asked for bread,
 No one breaks it for them.
 Those who ate delicacies
 Have been laid waste in the streets;
 Those who were brought up in scarlet
 Have embraced dunghills.
 And the crookedness of the daughter of my people
 Is greater than the punishment of the sin of Sedom,
 Which was overthrown in a moment,
 And no hands were wrung over her!
 Her Nazirites were brighter than snow
 And whiter than milk;
 More ruddy in body than rubies,
 Their cut like sapphire.
 Their appearance has become blacker than soot;
 They have become unrecognised in the streets;
 Their skin has shrivelled on their bones,
 It has become dry, it has become as wood.
 Better off were those pierced by the sword
 Than those pierced by hunger;
 For these pine away,
 Pierced through for lack of the fruits of the field.
 The hands of the compassionate women
 Have boiled their own children;
 They became food for them
 In the destruction of the daughter of my people.
 יהוה has completed His wrath,
 He has poured out His burning displeasure.
 And He kindled a fire in Tsiyon,
 And it consumed her foundations.
 The sovereigns of the earth did not believe,
 Nor any of the inhabitants of the world,
 That an adversary and enemy
 Would enter the gates of Yerushalayim.
 It was because of the sins of her prophets,
 The crookednesses of her priests,
 Who shed in her midst the blood of the righteous. Lamentations 4:2-13

Ironically, Solomon's name means 'peaceable.' Yet it is evident that the violence of his disposition surpassed even that of his hired assassins, as we will demonstrate below. At the very least, he was guilty of murdering Joab right at the altar of the Tabernacle (the same crime which Yahshuah condemned the Pharisees for and likened to the murder of Abel in Matthew 23:35), for no reason other than that Joab had been loyal to David, from whom Solomon himself claimed succession, and who was already dead by that time. This reason was presumably enough to make Joab loyal to any of the half dozen or so of David's sons whose succession would have been more legitimate than Solomon's simply on account of the rule of primogeniture, and unlike Solomon's bid, did not depend on a conspiracy to murder them off and on the testimony of a single false witness to carry it out after a solemn oath had been sworn (to Yahweh) to the contrary. Knowing, therefore, that Joab was righteous, to the point of only giving Solomon any leeway because he did not want to see Israel plunged into another civil war, and that he was loyal to the House of David, even unto death, as well as that he was the commander of David's troops, he was therefore the biggest threat to Solomon's usurpation of the throne, and the first to go.

We do well to remember that Solomon was born of covetousness, adultery and murder, and that his older brother was punished with death for being the same product of David's sin that Solomon also was. And it is not as though Solomon knew he was nowhere near the top of the line of succession and that he had to plot and murder his way to the throne, for Deuteronomy 21:15-17 stipulates that the right of the firstborn belongs to the firstborn, and that a man's property must not be bequeathed to the son of a second wife even if he loves the second more than the first, as David loved Solomon's mother Bathsheba more than his other wives, and the only evidence we have that David suddenly changed his mind about the succession the moment before he died is the word of Solomon and Bathsheba themselves—and this only because they had conspired to drive the rest of his family out of the palace and to shut David up so that only they had access to his chambers. Seeing how all these events happened right at the beginning of his reign, that he would not have reigned at all except for these sins, that these sins were far greater than any of David's (one of which was significant enough to merit the kingdom being torn from him until he repented of it), and that Solomon never took any steps to repent of the sins which he committed daily for nearly half a century, it is quite clear that he had an extremely violent, domineering and ambitious personality—i.e. that he was a totally deranged psychopath. Even his "wisdom" is evidence of his violent temperament, yet Christians would invoke it to justify their own violence, as though the man who burned his newborn children alive and then feasted on them is the one we ought to be taking parenting lessons from.

He who spares his rod hates his son,
But he who loves him, seeks him with discipline. Proverbs 13:24

Folly is bound up in the heart of a child;
The rod of discipline drives it far from him. Proverbs 22:15

Do not withhold discipline from a child;
If you beat him with a rod, he does not die.
Beat him with a rod
And deliver his being from the grave. Proverbs 23:13-14

A rod and reproof give wisdom,
But a child unrestrained brings shame to his mother. Proverbs 29:15

Even though a full millennium later Yahshuah was still openly mocking Solomon (e.g., Matthew 6:29), his own ancestor according to Matthew 1:6-7, Christians have so much love for him that they call him “Righteous Prophet and King” (his official title in Orthodox Christianity, where he is venerated as a saint) and “the wisest man who ever lived.” When we have questioned them about how they can venerate such an openly and unapologetically wicked man, they have consistently refused to even so much as acknowledge that the Bible paints him in the opposite light, or when the evidence that it does is presented, they remark, contrary to all available evidence, that his mistakes were negligible compared to his allegedly great deeds, and that he repented toward the end of his life. These great deeds all revolve around his materialism and vanity, and the heavy taxation which he imposed on his subjects in order to finance the dismantling of the Tabernacle and the building of a temple to Molekh in Jerusalem in its place—an act which his father David was expressly forbidden from doing, even though he intended to dedicate it to Yahweh. And just in case anyone reading this is thinking that it could not possibly have been the case that there were ever any altars dedicated to Molekh or any other god than Yahweh in Solomon’s Temple while Israelite kings still reigned in Judah:

And there was a great scarcity of food in Shomeron. And see, they besieged it until a donkey’s head went at eighty pieces of silver, and one-fourth of a kab of dove droppings for five pieces of silver. And it came to be, as the sovereign of Yisra’el was passing by on the wall, a woman cried out to him, saying, “Help, my master, O sovereign!” And he said, “If יהוה does not help you, where do I find help for you? From the threshing floor or from the winepress?” And the sovereign said to her, “What is troubling you?” And she answered, “This woman said to me, ‘Give your son and let us eat him today, and tomorrow we eat my son.’ “So we cooked my son, and ate him. And I said to her on the next day, ‘Give your son and let us eat him.’ But she has hidden her son.” 2 Kings 6:25-29

Menashsheh was twelve years old when he began to reign, and he reigned fifty-five years in Yerushalayim. And his mother’s name was Hephthibah. And he did evil in the eyes of יהוה, according to the abominations of the gentiles whom יהוה dispossessed before the children of Yisra’el. For he turned and built the high places which Hizqiyahu his father had destroyed, and raised up altars for Ba’al, and made an Asherah, as Ahab sovereign of Yisra’el had done, and he bowed himself to all the host of the heavens and served them. And he built altars in the House of יהוה, of which יהוה had said, “In Yerushalayim I put My Name.” And he built altars for all the host of the heavens in the two courtyards of the House of יהוה. And he made his son pass through the fire, and practised magic, and used divination, and consulted spiritists and mediums. He did much evil in the eyes of יהוה, to provoke Him. 2 Kings 21:1-6

Incidentally, the Hebrew word translated here as “winepress” in 2 Kings 6:27 is יקב (*yeqeb*, H3342), an abbreviated form of יעקב or Jacob (H3290), as well as having its own meaning of ‘vat’ (as opposed to ‘press,’ but the semantics concern us little). The word for “threshing floor” (הגרן, H1637) is used derogatively, for example, in Jeremiah 51:33, to denote the “daughters of Babylon,” thus demonstrating that it is indeed used metaphorically in Scripture to denote an apostate people. So the fact that the name of Jebus is also thought to mean ‘threshing floor’ is illuminating. The implication, if only as a play on words evidencing the narrator’s subtle bias, is that the King of Israel is asking, “Who should I ask for help: the Jebusites, or the Israelites (i.e. Judah or Israel/Samaria)?”

We see, therefore, that a subtle association is still being made during the time of Elisha between the apostate rulers of Judah in Jerusalem and their Canaanite predecessors, regardless of

what we choose to make of it. More likely is that the Jews simply deleted the *ayin* from *ya'aqob* in order to cover up this association: we already know that this has been their policy in other passages that portray them in a similarly bad light, but it gets even worse where the reign of Solomon is concerned. Although the text of 1 Kings clearly has multiple sources, one of which was evidently state propaganda intended to whitewash Solomon's apostasy, especially in regards to his early reign (a fact which we will have to substantiate later), we take it at face value that Solomon's Temple was consecrated to Yahweh with the understanding that the Israelites were going to stop sinning and that he was therefore going to have compassion on them for repenting.

“When they sin against You—for there is no one who does not sin—and You become enraged with them and give them to the enemy, and they take them captive to the land of the enemy, far or near; and they shall turn back unto their heart in the land where they have been taken captive, and shall turn, and make supplication to You in the land of those who took them captive, saying, ‘We have sinned and acted crookedly, we have committed wrong,’ and they shall turn back to You with all their heart and with all their being in the land of their enemies who led them away captive, and shall pray to You toward their land which You gave to their fathers, the city which You have chosen and the House which I have built for Your Name, then shall You hear in the heavens Your dwelling place their prayer and their supplication, and maintain their cause, and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You? And give them compassion before those who took them captive, and they shall have compassion on them.” 1 Kings 8:46-50

And יהוה said to him, “I have heard your prayer and your supplication that you have made before Me. I have set this house apart which you have built to put My Name there forever, and My eyes and My heart shall always be there.” 1 Kings 9:3

So we see just how merciful God really is, that he would spare the Israelites from the doom they were warned about, just as he spared the Ninevites during Jonah's time and would have spared Sodom if there had but been a handful of people worth sparing to be found in it. Except that the Israelites were not so spared, because they went the way of Sodom rather than Nineveh in their refusal to repent, and it was Solomon who led the apostasy. He made no effort at all to turn his people back to Yahweh, for his own lust for flesh and indulgence in other carnal pleasures had already turned him away from Yahweh well before the Temple was even constructed, and it seems the long-winded prayer recorded in 1 Kings was just to keep up appearances and let everyone know who was in charge.

And Sovereign Shelomoh loved many foreign women in addition to the daughter of Pharaoh: Mo'abite, Ammonite, Edomite, Tsidonian, and Hittite women; from the nations of whom יהוה had said to the children of Yisra'el, “You do not go into them, and they do not go into you, for they shall certainly turn away your hearts after their mighty ones.” Shelomoh clung to these in love. And he had seven hundred wives, princesses, and three hundred concubines. And his wives turned away his heart. And it came to be, when Shelomoh was old, that his wives turned away his heart after other mighty ones. And his heart was not perfect with יהוה his Elohim, as was the heart of his father Dawid. And Shelomoh went after Ashtoreth the mighty one of the Tsidonians, and after Milkom the abomination of the Ammonites. Thus Shelomoh did evil in the eyes of יהוה, and did not follow יהוה completely, like his father Dawid. Then Shelomoh built a high place for Kemosh the abomination of Mo'ab, on the hill that is east of Yerushalayim, and for Molek the abomination of the children of Ammon. And so he did for all his foreign wives, who burned incense and slaughtered to their mighty ones. 1 Kings 11:1-8

Considering that Solomon had *a thousand* consorts, it is a wonder that the Bible only ascribes *one* son to him. It does not suffice to suggest that he was impotent, and that the son was not his, for that would beg the question of why he had such an enormous harem. Yet the answer is as plain as day: Solomon produced many children, most of whom were sacrificed to Molekh, and this was done at Solomon's own discretion. Otherwise, at least some of these women would have obeyed their natural instincts and preserved their children's lives, but he was King, which means he had the power to prevent it. What we are looking at is a matter of abortion on demand being instituted by the man whom Christians revere as the "best king" the world has ever known, but unlike modern abortions, his children were roasted alive and feasted on, as the main course of a somewhat solemn, somewhat joyous religious celebration venerating the Devil. Consider this in light of the fact that Christians universally hold the place where it happened to be God's sanctuary, and in light of the punishment prescribed by Moses for this particular abomination.

And יהוה spoke to Mosheh, saying, "Say to the children of Yisra'el, 'Any man of the children of Yisra'el, or of the strangers who sojourn in Yisra'el, who gives any of his offspring to Molek, shall certainly be put to death. The people of the land shall stone him with stones. And I, I shall set My face against that man, and shall cut him off from the midst of his people, because he has given of his offspring to Molek, so as to defile My set-apart place and to profane My set-apart Name. And if the people of the land at all hide their eyes from the man, as he gives any of his offspring to Molek, and they do not kill him, then I shall set My face against that man and against his clan, and shall cut him off—and all who go whoring after him, even go whoring after Molek—from the midst of their people.'" Leviticus 20:1-5

In other words, simply turning a blind eye to Solomon's sin merits *death* according the Law. Imagine, then, how grievous an affront it is to Yahweh to actually be carrying on his legacy to the fullest measure, and that is essentially what Israel's sin was, and what every single meat-eater on the planet is guilty of. Molekh is Lucifer; the most perfect way of worshiping him is by cooking and eating one's own children, and secondary to that is some other form of blood sacrifice (especially suicide, according to Satanism, but Luciferianism a.k.a. Theistic Satanism diverges on this point). Think about it. The one who does not eat his own children, but still consumes animal flesh, still eats the children of another of God's creatures. Satan's prerogative is to destroy God's creation, especially its living souls, so what could be more in line with his will than the permanent and perpetual establishment of the Abomination of Desolation, as accomplished by Solomon, save perhaps the end of all things? Viewed in this light, only a true Luciferian could ever actually regard Solomon as the "best king" the world has ever known.

Yet someone may say that Solomon did not actually sacrifice his own children, but only encouraged others to do it to theirs. However, 1 Kings 11 lists the gods he worshiped: Chemosh is just the Moabite name for Molekh, and Ashtoreth was the consort of Molekh, so it is not as though he was unaware of what he was doing, or that he was much interested in worshiping any other gods besides Molekh, or that he did not participate in the rituals. Again, he had *a thousand* wives, whom the Bible calls worshipers of Ashtoreth, a Canaanite fertility goddess worshiped by unbridled sex rites. Shall we assume that none of them got pregnant during such rites except on *one* occasion, or that none of their children survived infancy save that one, or that they somehow failed to venerate the consort of their goddess while simultaneously drawing their own husband into such veneration? It would take at least one of these absurdities to establish this premise!

To demonstrate that worship of Molekh necessarily entailed child sacrifice, and that Jerusalem (as Gibeah) was established as nothing more or less than the center of his cult, we find

plenty of evidence in the historians of antiquity. The best evidence is from Carthage, as Carthage was a colony of Tyre, a Canaanite city which Solomon allied himself with and from which he supposedly hired a master builder to construct his temple in Jerusalem. The Carthaginian version of Molekh is Kronos, equated with Saturn in the Roman pantheon and Satan in the contemporary Christian cosmology. The founding myth of Carthage indicates that it was established by a certain Elissar, a princess of Tyre who was also a grandniece of King Ahab's infamous wife Jezebel. (Ahab solidified an alliance with the Phoenicians by marrying the Sidonian princess. This constitutes fornication, hence Jezebel's name being a byword representing Israel's apostasy, and personifying the archetype of the Whore of Babylon in particular. Elissar herself was married to the high priest of Molekh in Tyre before his assassination, which caused her exile.)

The following descriptions of the Carthaginian fire god are from Cleitarchus (c. 315 BC), Diodorus Siculus (90-30 BC) and Plutarch (46-127 AD), respectively.

There stands in their midst a bronze statue of Kronos, its hands extended over a bronze brazier, the flames of which engulf the child. When the flames fall upon the body, the limbs contract and the open mouth seems almost to be laughing until the contracted body slips quietly into the brazier. Cleitarchus⁵⁴⁶

There was in their city a bronze image of Cronus extending its hands, palms up and sloping toward the ground, so that each of the children when placed thereon rolled down and fell into a sort of gaping pit filled with fire. Diodorus Siculus⁵⁴⁷

The whole area before the statue was filled with a loud noise of flutes and drums so that the cries of wailing [of the children being sacrificed] should not reach the ears of the people. Plutarch⁵⁴⁸

One can readily see why God and Moses called this pagan religious practice and the sexual rites associated with it, abomination. This last description comes from no less authority than the senior priest of the Oracle at Delphi. Keep in mind this practice of drowning out the screams of the roasting infants may have been around for several centuries by Plutarch's time, but the practice had certainly originated in Canaan without it. This gives us a significant insight as to the hermeneutics of Scripture, especially considering that Molekh was generally known by his generic title of Baal, which simply means 'the Lord' (The LORD, by Christians' reckoning).

The insight which this affords relates to the New Testament name for the lake of fire, γέεννα (Ge'enna, or Gehenna). It is widely accepted that this place name is a transliteration of the Old Testament גֵּהֶנֶם (H2011), which refers to the Valley of Ben Hinnom, where the inhabitants of Jerusalem made their sacrifices to Molekh. This fact is confirmed several times in the Old Testament (e.g., Jeremiah 7:31-32; 19:2,6; 32:35). Considering that winding up in the lake of fire is a far worse fate than simply going to hell (i.e. dying), the Valley of Ben Hinnom is portrayed as the most detestable place on Earth—or anywhere, for that matter.

Even modern, contemporary ideations of hell come from the early Christian concept of Gehenna, being a place where butchers and meat-eaters go. The most relevant source of these ideations outside the Bible, of course, is Dante's *Inferno*. While he may not have intended his readers to interpret the lowest pits of the *Inferno* as being reserved for animal farmers (especially those running the "humane" farms and buying their products), that is certainly the implication which his descriptions invoke. The qualities of the people for whom these places are reserved there are definitely intended; the only difference is in whether or not they are interpreted as pertaining to our treatment of animals as well as of humans.

In Dante Alighieri's fourteenth-century epic poem *Divine Comedy*, the first part, entitled *Inferno*, famously reserves the deepest of the nine circles of hell for the betrayer, while violence is only considered the seventh, followed by fraud, which is the eighth. Because these concentric circles represent a gradual increase in wickedness, Dante is issuing a clear statement: to covertly deceive with malicious intention is even worse than an overt act of violence. Perhaps this distinction is subjective, but it is important to note that violence, betrayal, and fraud are all committed in the act of killing an animal, especially one with whom we've developed a bond of trust (betrayal) and one that will be labeled humane (fraud). Hope Bohanec⁵⁴⁹

Christian theologians have encountered the etymology of the name of Gehenna, but have been too terrified by the implication to confront it directly—the reason being that it is a matter of karma. (The implication is that when they are thrown into the lake of fire, they will only be getting what is coming to them, on account of their dietary habits.) For example, *Strong's* relates that the derivation and meaning are dubious, and acknowledges that Jewish scholars have given us the meaning of “wailing ... from cries of children,” but then it goes on to say “but this [is] improbable.” No alternative etymology is provided, and no explanation as to why this one is “improbable” is provided, either. Even so, *Strong's* describes it as a “proper name, of a location of valley south of Jerusalem & always with reference to the sacrifice of children by fire,” so the Christians recognize that it is only ever called the Valley of Ben Hinnom in Scripture when the context is associating it with this cannibalistic ritual, even if they fall short of recognizing that the name itself is in reference to the cries of these poor victims, or even that such rites were indeed cannibalistic in nature.

Ben, of course, is ‘son’ or ‘offspring,’ so *gai ben hinnom* literally means ‘valley of the wailing son(s).’ Consider that the blood of Abel cried to God from the earth (Genesis 4:10), and it ought to be obvious that he hears the blood-curdling screams of all the millions of innocent animals that get senselessly butchered every day just to suit people's unnatural tastes. Consider that according to every criterion we can judge by, the difference between eating one's own child and eating a hog or chicken is far less significant than the difference between eating the same animal and any plant-based foods. With this in mind, Yahshuah's most concise description of the lake of fire is not just merely ironic or coincidental, but decidedly fitting as God's means of administering justice on behalf of *all* the innocent victims—human and nonhuman alike.

“The Son of Adam shall send out His messengers, and they shall gather out of His reign all the stumbling-blocks, and those doing lawlessness, and shall throw them into the furnace of fire—there shall be wailing and gnashing of teeth.” Matthew 13:41-42

This is the basis for what is probably the clearest indication in all of Scripture that it is *never* okay to eat meat, because the punishment for murder is to have the killer's life taken away from him, and this is made abundantly clear in Yahshuah's teachings, even more than in the Law and Prophets. In Yahshuah's approach, the mere temptation to sin is not to be countenanced. (And temptation is a matter of what *you* desire, not what someone else is offering you.) A good analogy for us would be pornography; even though watching a pornographic film does not constitute fornication, a married man would do well to stay away from it, because the moment he envisions himself cheating on his wife, he has already committed the act in his heart. This is so well understood and accepted that it is exactly the point Yahshuah made when he commanded his audience to do away with the source of the temptation. Remember that adultery is a deliberate metaphor for eating flesh!

“You heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart. And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna. And if your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna.” Matthew 5:27-30

The reference to adultery makes it clear what this is talking about, though it will be misinterpreted by anyone whose mouth waters at the site of a big, juicy steak, but still applies an overly literal interpretation to the analogy. To paraphrase, if your hand is bringing the wrong food to your mouth, it is better for you to chop it off than to continue to let it feed you. (How else can your hand cause you to sin?) It is better for *you* to lose one appendage than for another being to lose its *life*, for which you, too, will lose yours, in order to balance the debt. Clearly, the two lives in question are of far greater value and importance than either of your hands. In any case, the punishment for the crime is clearly the Second Death, which is not the case for adultery in the traditional sense of cheating on one’s spouse, which merits a less severe punishment by the law of return. Not only that, but the same punishment is also prescribed for teaching children to do the same, which means it cannot be reasonably associated with the matter of fornication, as children are biologically incapable of fornication to a certain point.

“But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a millstone be hung around his neck, and that he be drowned in the depth of the sea. Woe to the world because of stumbling-blocks! For it is necessary that stumbling-blocks come, but woe to that man by whom the stumbling-block comes! Matthew 18:6-7

Yahshuah could just as easily have said that sinners are all going to be thrown into a volcano, such as Mt. Etna, which had had one of its most destructive eruptions in fairly recent memory (122 BC), and the name of which is thought to derive from the Phoenician word for ‘furnace.’⁵⁵⁰ The reason *gehenna* was an obvious choice for describing the lake of fire is that Molekh worship had gone on for at least 1000 years, with hardly any interruptions, right outside the main gate of Jerusalem’s walls. Everyone would have been familiar with the abominable practice there, so Yahshuah’s teachings would have induced repentance by way of fear of the consequences of sin, as it would have been hard for such simple people to imagine a more terrible fate than the one which had roasting infants screaming in their death throes.

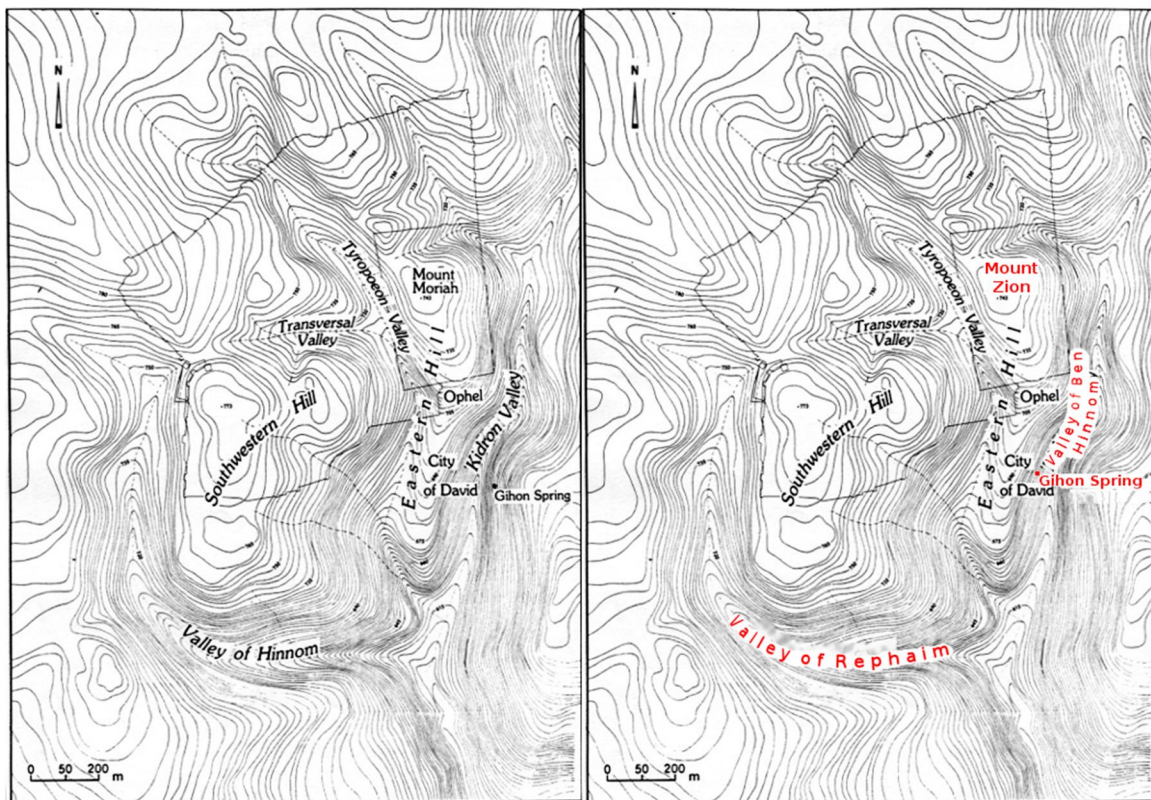
The Valley of the Wailing Son is depicted in the Bible as having been named after the *rephaim*, which implies that Mt. Zion was the major cult center of the Watchers in Canaan from the earliest time, at least as far as the Israelites of Gibeah were concerned. As Molekh was the one known as Baal, he is therefore presumably a chief among the Watchers, either Semyaza or Azazel (or both, as these two are generally equated). There is no doubt that the Valley of the Wailing Son and the Valley of Rephaim were connected, at least, and that Jerusalem therefore was seen as having been surrounded by abominations, which can only mean that the citadel on Zion was the cult center. The book of Joshua seems to indicate a distinction between Hinnom and the Ben Hinnom, which means there would actually be 3 distinct valleys associated with Jerusalem, indicating that Rephaim would be a larger area, and that *ben hinnom* is actually just another name (a colloquial name) for the Kidron, between Mt. Zion and the Mount of Olives, contrary to popular belief which locates the Ben Hinnom on the south side of Jerusalem.

And the border went up by the Valley of the Son of Hinnom to the southern slope of the Yehusite city, that is Yerushalayim. And the border went up to the top of the mountain that lies before the Valley of Hinnom westward, which is at the end of the Valley of Repha'im northward. Joshua 15:8

And the border came down to the end of the mountain that faces the Valley of the Son of Hinnom, which is in the Valley of the Repha'im on the north, and went down to the Valley of Hinnom, to the side of the Yehusite city on the south, and went down to Ĕn Roğēl. Joshua 18:16

So the northern boundary of Judah is clearly depicted as ending where it meets the boundary of Benjamin, on the west side of the Valley of Hinnom. The only mountain that faces it from the West is Mt. Zion. This necessarily means that the author of Joshua considered it common knowledge that Molekh was worshiped at Mt. Zion around 1400 BC, which leaves no room for doubt that Solomon chose this location to build the Temple (in part, at least) for that very reason. Moreover, the association between the Ben Hinnom and the Kidron also has substantiation where the name of Kidron seems to apply to the fire pit of the Ben Hinnom, where we might otherwise expect the latter name to be used (e.g. 1 Kings 15:13).

Here is a map of the ancient city and its boundaries, with our corrections based on Scripture in red. From this it should be apparent that Jerusalem was regarded as evil from the earliest days and had no terminus that did not have a derogatory name attached to it, and that the Christian scholars have got a lot of explaining to do as to why they have located the Valley of Ben Hinnom so far from the city. The Bible's description of the Valley of Rephaim being the terminus between Benjamin and Judea seems far more plausible, does it not?



As for why Jerusalem is called the “city of blood” in the Prophets, it has recently come to light that “animal sacrifice at [the] temple powered ancient Jerusalem’s economy,” that evidence “confirms visions of the temple depicted in historical Jewish texts [the Talmud and Josephus] and suggests the economic heart of the city was its slaughtering operation.”⁵⁵¹ It just so happens that the study of animal remains which this conclusion is based on dates back 2 millennia, between 37 BC and 66 AD, putting it right in the timeframe of Yahshuah’s antagonism. These remains are in an unusually high concentration for a city dump, and prove that animals were brought from hundreds of miles away to be butchered. (It has long been accepted that the Valley of Ben Hinnom was used as a dump. This only makes sense if it was adjoined to the place where the sacrifices occurred, as new archaeological evidence confirms.) This was Solomon’s legacy to the world, which he undoubtedly established as much for his love of coin as for his own lust for flesh—having the monopoly on murdering animals was as profitable back then as banking monopolies are now, and he had the enormous hoard of wealth to prove it.

As for why the location of Jebus was chosen for the capital of Solomon’s kingdom when it was not even an Israelite city, the historical background of this decision sheds a whole lot of light as to why the Nazarite prophets were against it. The story begins in Joshua 18, right before the parable of the Levite which we have already alluded to, where Benjamin draws the first lot for the tribal allotments following the initial conquest of Canaan. That is to say that Benjamin had *first pick* of the allotments, and chose the *smallest* one, which can only mean it was the most coveted by whatever standard they were judging by.

The most lamentable fact of the Judges period is that several tribes did not complete their conquests, which led to all sorts of problems down the road. In the case of Dan, this was because the other tribes had settled in and they refused to help, as Dan had helped them. Dan, therefore, was innocent of any wrongdoing, in keeping with the tribe’s role as the “judge of his brothers.” In the other cases, such as that of Judah, the Israelites killed off large portions of the Canaanites, but refused to kill their kings. In the case of Benjamin, however, it was simply a matter of not wanting to participate in the ban. So the Benjaminites settled into their inheritance, and rather than taking possession of the land like they were supposed to, they simply moved in next door to the local inhabitants—they being evidently the most wicked of the Canaanites, or at least what remained of them after the Conquest. Either Benjamin chose this allotment with this in mind, as a premeditated will to blend in, or else it happened by default, as a result of not eradicating the Canaanites. Either way, Benjamin was a tribal nation utterly divorced from Israel and married to the Hittites by the end of the Judges period.

The story of Benjamin’s apostasy as told in Judges 19 is regarded by scholars now as being a metaphor created to retroactively explain the falling out which the tribe had with the others. We see no cause to dispute this interpretation, and have presented the same conclusion. Yet a few things stand out which the scholars have yet to latch onto. For instance, Jebus is actually clarified as Jerusalem in v. 10, being deliberately likened to Sodom, and this necessarily conveys that the author (or possibly the redactor) of Judges was not content to let the association between Jerusalem and Sodom pass by undetected with his description of Jebus. The Bethlehem of the North—that is, Nazareth—on the other hand, is plainly regarded (v. 18) as the true “home” (capital) of the nation, even as the Bethlehem of the South was regarded as the capital of Judah, though Benjamin despised them both. The fact that the crime which the Benjaminites committed was against a traveling Levite and his wife from Bethlehem suggests that Benjamin either provoked the rest of the nation by its apostasy (i.e. its adopting the sacrificial customs of the

Jebusites), and the rest of the nation responded with a call to arms, or that it did something even more deliberate. Either way, the association with Lot and Sodom is so clear, in several places, that the crime of Benjamin cannot possibly have been anything other than the act of violence. Notice again the use of the term “sons of Belial” to describe the inhabitants of Gibeah, and it should be clear by now that this is the real meaning of the term ‘Sodomite,’ as opposed to anything having to do with buggery.

Before they lay down, the men of the city, the men of Sedom, both old and young, all the people from every part, surrounded the house. And they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us, and let us ‘know’ them.” Genesis 19:4-5

They were making their hearts glad, and see, men of the city, sons of Beliya’al, surrounded the house, beating on the door. And they spoke to the master of the house, the old man, saying, “Bring out the man who came to your house, so that we know him!” But the man, the master of the house, went out to them and said to them, “No, my brothers! I beg you, do no evil! Since this man has come into my house, do not do this folly.” Judges 19:22-23

הנבלה (*hanebalah*, H5039), the word rendered “folly” here is used 4 times in the OT: 3 times to describe the matter in question in Judges 19 and 20, and once in 2 Samuel (13:12) to describe Amnon’s rape of his sister Tamar, which was likewise beyond unthinkable and led to a civil war. In fact, the word actually means both ‘disgrace’ and ‘dead body,’ as evidenced by the fact that *Strong’s* defines *nebelah* (נבלה, H5038) as “carcass” or “corpse.” Other definitions of variations of the same root (נבל, H5034: [to be] senseless, foolish) include ‘fool’ (נבל, H5036), ‘senselessness, disgrace’ (נבלה, H5039), ‘immodesty, shamelessness’ (נבלתה, H5040). In other words, a corpse is literally an act of folly in the ancient Hebrew language itself, and based on this, we can plainly see how those who practiced carnism came to be regarded as “sons of Belial” by those who opposed it. After all, the “folly” goes all the way back to Genesis 3: the immediate result of the Fall was that Adam and Eve were ashamed and disgraced.

It is precisely the knowledge of good and evil which distinguishes the gods from regular mortals in that context. However, it is also what makes a person a prophet—the difference between ‘prophet’ and ‘disgrace’ (or ‘fool,’ as an object of disgrace) in Hebrew is extremely slight: נביא (*nabiya*, H5030) versus נבל (*nabal*, H5036). Consider the meaning of the final letter *aleph* itself, which is not even intoned in *nabiya* (pronounced *na-bee* or *nabi*, which is how it is routinely transliterated from both Hebrew and Arabic).

In Modern Standard Arabic, the word أليف /ʔali:f/ literally means ‘tamed’ or ‘familiar’, derived from the root [ʔ-l-f], from which the verb أَلِفَ /ʔalifa/ means ‘to be acquainted with; to be on intimate terms with’. In modern Hebrew, the same root [ʔ-l-f] (alef-lamed-peh) gives me’ulaf, the passive participle of the verb le’alef, meaning ‘trained’ (when referring to pets) or ‘tamed’ (when referring to wild animals). Wikipedia⁵⁵²

In other words, a prophet is literally one who is ‘folly-tamed,’ or who has “tamed the beast” within, so to speak. So it is that a prophet is not without esteem except in his own land, among his own people. What esteem is there to be had among one’s own peers? If everyone practices temperance, then the one doing it will simply blend in with the rest of the crowd, rather than have all the exotic appeal of a prophet. This is not the meaning of Yahshuah’s remark in Mark 6:4, of course, yet the implication therein is certainly that he was recognized as a prophet in Judea, among the sinners there, though not to the same extent in Galilee.

Furthermore, Nehemiah 11:34 lists a certain Neballat ('place of folly') as a place inhabited by Benjaminites; without any further indication of how this settlement came to be (there is no other mention of it in Scripture), there is no reason to assume that it was not so named because of its association with the very same sin which instigated the war between Benjamin and the other tribes. Given the fact that Benjamin occupied a small area, the likelihood that Neballat was actually associated with Jerusalem itself (for instance, as an alternative name for the Temple Mount) is very high.

Thus it is apparent that the historical background for the emergence of Jerusalem as the capital of Judea leaves no room for doubt that the whole nation of Judea was thoroughly wicked right from the beginning of its association with the remnant of Benjamin. (And the Israelites spared Benjamin by giving their daughters to the Benjaminites to reproduce. Clearly the tribe of Judah was chiefly involved with this.) Moreover, we see from Judges 1 that Jebus was not the only city which was integrated into one of the tribes without conquest. The prophecy that these peoples would become a "snare" to Israel if they did not put them under the ban is fulfilled in each and every case recorded in the first chapter of Judges. It seems that some settlements (e.g., Megiddo in Manasseh, Sidon in Asher) were too strong for the Israelites to muster a large enough force against, but not so with Benjamin, which would have had the assistance of both Judah and Ephraim, if not all of the others, being not only the first of the tribes to claim its allotment, but also the most protected, as the very heart of the nation, just as Jacob and Moses had both intended.

However, the children of Binyamin did not drive out the Yebusites who inhabited Yerushalayim, so the Yebusites have dwelt with the children of Binyamin in Yerushalayim to this day. Judges 1:21

Most of the towns listed in Judges 1 are incidental to the overall theme of the Conquest. The most telling sign of this theme is the issue of the "snare," as failure to eradicate the local populations and adopting their customs both heavily factored into the causes of strife between the tribes themselves. This establishes without a doubt that the war between Benjamin and the rest of the tribes is attributable to its adopting of the sin of Sodom specifically at Jebus, we are told in Judges 19. (Again, this is immediately after the description of Benjamin's allotment.) Even earlier, the seeds of disaster were already sown in other cases, such as Manasseh's decision to extend its influence across the Jordan in Bashan (Judges 1:27), exactly where the remnant of the *rephaim* is said to have been, which led to the other major civil war during this period, though it was fought mostly between the western and eastern factions of Manasseh, with the other tribes coming to the aid of the western faction against the apostates in Bashan (17:11-16).

Now consider that Benjamin had already occupied Jebus for hundreds of years, according to Judges. The fact that David had to capture it, then, means that he was battling Israelites as well as Hittites when he did. This is owing to the fact that Saul (who was a Benjaminite) reigned at Gibeah for 38 years, and was apparently also from there. The Jebusites were loyal to Saul, yet they forbade David from coming into the city when he brought his army there, for obvious reasons (1 Chronicles 11:4-5). In fact, rather than negotiating, they actually taunted him from the walls. This proves the affinity which Saul had with them, and suggests a date of authorship for Judges contemporary with David's influence, though there are not enough indications in Scripture of the history of Bethlehem to merit the conclusion that it had not already been considered the capital of the South in the eyes of the prophets as early as the Judges period.

It is quite remarkable that after David was anointed at Hebron in front of the elders of the tribes, his first act as King of Israel was to besiege Jebus. This makes it abundantly clear that he was finishing what had been started during the Conquest, which was the extermination of the remnant of the *rephaim* (e.g., Joshua 12:4; 13:12). Joab was also promoted to command all his forces for being the first to go up, which demonstrates Joab's ideological disposition as surely as it does his bravery—hence the fact that Solomon had him murdered in retaliation for his loyalty to David. We think that his role in the capture of the city played no small part in Joab's assassination, given Solomon's love for the City of Blood.

David took up residence in Jebus right after its fall, which indicates that he intended to leave a garrison there in order to prevent it from falling back into the hands of the wicked Benjaminites. This seems to be the only mistake he ever really made, as it directly led to his coveting of Uriah's wife. One might wonder why he did not just put it under the ban if it was indeed inhabited by Hittites only rather than by some Hittites and some Benjaminites, or why a distinction was even made between a Jebusite and a Hittite from Jebus, such as Uriah. However, it is clear that the Hittites and the Benjaminites had lived together and mixed their bloodlines centuries since, and that no such distinction could even be made by that time. This, of course, begs the question of whether Saul himself was not of predominantly Canaanite lineage. Such a notion would certainly be in keeping with the rest of the nation's hidden history, beginning with Solomon and ending with the last King of Judea.

Just one other thing about this subject is worth mentioning here. Joshua 10 indicates that God caused the Sun to stand still so that Joshua could conquer the Amorites led by Jebusites, and that he put to death all the captured kings, as well as the residents of all the cities he conquered. This is exactly what Saul failed to do, which is exactly why he incurred God's wrath, as indicated earlier by 1 Samuel 15:22-23. Perhaps one of the most dramatic events in the whole Bible is that which follows Samuel's condemnation of Saul, whereby he tells Saul to "Shut up and listen," and then takes matters into his own hands. Note that Saul calls Yahweh "*your* God."

And the word of יהוה came to Shemu'el, saying, "I am grieved that I have set up Sha'ul as sovereign, for he has turned back from following Me, and has not performed My words." And it displeased Shemu'el, and he cried to יהוה all night. And Shemu'el rose early in the morning to meet Sha'ul, and it was told to Shemu'el, saying, "Sha'ul went to Karmel, and see, he set up a monument for himself, then turned and passed over, and went down to Gilgal." And Shemu'el came to Sha'ul, and Sha'ul said to him, "Blessed are you of יהוה! I have performed the word of יהוה." But Shemu'el said, "What then is this bleating of the sheep in my ears, and the lowing of the cattle which I hear?" And Sha'ul said, "They have brought them from Amalēq, because the people spared the best of the sheep and the cattle, to slaughter to יהוה your Elohim. And the rest we have put under the ban." And Shemu'el said to Sha'ul, "Wait, and let me declare to you what יהוה said to me last night." And he said to him, "Speak." And Shemu'el said, "Though you were little in your own eyes, were you not head of the tribes of Yisra'el? And did not יהוה anoint you sovereign over Yisra'el? And יהוה sent you on the way, and said, 'Go, and you shall put under the ban the sinners, the Amalēqites, and fight against them until they are consumed.' And why did you not obey the voice of יהוה, but swooped down on the spoil, and did evil in the eyes of יהוה?" And Sha'ul said to Shemu'el, "I did obey the voice of יהוה, and I went on the way on which יהוה sent me, and brought back Aḡaḡ sovereign of Amalēq, and I put Amalēq under the ban. But the people took of the spoil, of the sheep and cattle, the best of that which should have been put under the ban, to slaughter to יהוה your Elohim in Gilgal." 1 Samuel 15:10-21

And Sha'ul said to Shemu'el, "I have sinned, for I have transgressed the command of יהוה and your words, because I feared the people and listened to their voice. And now, please pardon my sin, and return with me, and let me bow myself to יהוה." But Shemu'el said to Sha'ul, "I do not return with you, for you have rejected the word of יהוה, and יהוה does reject you from being sovereign over Yisra'el." And as Shemu'el turned around to go away, Sha'ul seized the edge of his robe, and it tore. And Shemu'el said to him, "יהוה has torn the reign of Yisra'el from you today, and has given it to a neighbour of yours, better than you. Moreover, the Eminence of Yisra'el does not lie nor relent. For He is not a man, that He should relent." Then he said, "I have sinned. But esteem me now, please, before the elders of my people and before Yisra'el, and return with me, and I shall bow myself to יהוה your Elohim." And Shemu'el turned back after Sha'ul, and Sha'ul bowed himself to יהוה. And Shemu'el said, "Bring Aġaġ sovereign of the Amalēqites here to me." So Aġaġ came to him delightedly, and Aġaġ said, "Truly, the bitterness of death has turned aside." And Shemu'el said, "As your sword bereaved women, let your mother be bereaved among women too." Shemu'el then hewed Aġaġ to pieces before יהוה in Gilgal. 1 Samuel 15:24-33

If Saul's decision to spare one Amalekite king was a cause of such great distress due to the Jebusite association that it had Samuel up all night crying, then obviously David would have had a lot of incentive to put every Jebusite he could get his hands on to the sword, but for the fact that the Benjaminites had made Jebus their stronghold. The Amalekites were actually offspring of Esau, whereas the Jebusites were the most wicked of all the Canaanites. It is as if God chose Saul to be the king specifically in order to show the Israelites what would become of them in the long run if they did not repent, because Saul was basically the worst man available for the job, and he wanted to punish them and force them to realize that it was not in their best interest to reject him (God), much like mainstream voters in America and Britain routinely select the very worst possible candidates imaginable for positions in government, to bring about perpetual calamities upon themselves, though their intent is not that, but only to be ruled. Clearly, what God really wanted was to spare them the fate of being ruled by a manmade government, so Saul was a good candidate for demonstrating how evil and oppressive manmade governments are.

And all the elders of Yisra'el gathered together and came to Shemu'el at Ramah, and said to him, "Look, you are old, and your sons do not walk in your ways. Now appoint for us a sovereign to rule us like all the nations." But the word was evil in the eyes of Shemu'el when they said, "Give us a sovereign to rule us." So Shemu'el prayed to יהוה. And יהוה said to Shemu'el, "Listen to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from reigning over them. According to all the works which they have done since the day that I brought them up out of Mitsrayim, even to this day—forsaking Me and serving other mighty ones—so they are doing to you too. And now, listen to their voice, but you shall certainly warn them, and shall make known to them the ruling of the sovereign who does reign over them." And Shemu'el spoke all the words of יהוה to the people who asked him for a sovereign, and said, "This is the ruling of the sovereign who does reign over you: He shall take your sons and appoint them for his own chariots and to be his horsemen, and they shall run before his chariots, and appoint commanders over his thousands and commanders over his fifties, or to plough his ground and reap his harvest, or to make his weapons, and equipment for his chariots. And your daughters he is going to take to be perfumers, and cooks, and bakers. And the best of your fields, and your vineyards, and your olive-trees he is going to take and give them to his servants. And a tenth of your grain and your vintage he is going to take and give it to his officers and servants. And your male servants and your female servants and your best young men and

your donkeys he is going to take and use for his own work. A tenth of your sheep he is going to take, and you are to be his servants. And you shall cry out in that day because of your sovereign whom you have chosen for yourselves, but יהוה is not going to answer you in that day.” However, the people refused to listen to the voice of Shemu’el, and said, “No, but let a sovereign be over us. Then we shall be, we also, like all the nations, and our sovereign shall rule us and go out before us and fight our battles.” And Shemu’el heard all the words of the people, and he repeated them in the hearing of יהוה. And יהוה said to Shemu’el, “Listen to their voice, and make them a sovereign.” And Shemu’el said to the men of Yisra’el, “Each of you go to his city.” 1 Samuel 8:4-22

Notice that Samuel was dwelling at Ramah when this happened, while his sons were ruling Israel. This suggests that this is where he kept his personal residence, which also suggests that he personally knew (or knew of) David’s father and his family history. That is, Samuel sought out the worst possible man to rule Israel in Gibeah/Jerusalem, and then returned to Bethlehem to find his polar opposite. The concept of “good cop, bad cop” ought to come to mind, just as it should be obvious to anyone who has searched the Scriptures that Jerusalem is regarded by each and every prophet as the epitome of evil, and that the towns of the prophets (Salem, Nazareth and Bethlehem or Ramah) are seen as bastions of righteousness in the midst of a world of sin. With all this in mind, we may as well just throw the name of Zion (temple and all) into the same bowl of infamy as Rephaim and Hinnom, because that is exactly where it belongs. After all, even Hinnom is just an afterthought of Zion, the Temple of Solomon’s dump or landfill; the sins which provoked God took place on the mountain, where the government was situated and the policies were enacted, more than in the valley where they were carried out.

“But indeed as a wife betrays her husband, so have you betrayed Me, O house of Yisra’el,” declares יהוה. A voice was heard on the bare heights, weeping supplications of the children of Yisra’el, because they have perverted their way, they have forgotten יהוה their Elohim. “Return, O backsliding children, I shall make your backslidings cease.” “See, we have come to You, for You are יהוה our Elohim. Truly, delusion comes from the high hills, the noisy throng *on* the mountains. Truly, in יהוה our Elohim is the deliverance of Yisra’el. For shame has devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters.” Jeremiah 3:20-24

And יהוה said to me, “Even if Mosheh and Shemu’el were to stand before Me, My being is not toward this people. Send them away from My presence, let them go.” Jeremiah 15:1

“And they have turned their back to Me, and not their face—though I taught them, rising up early and teaching them, they did not listen to receive instruction. And they set their abominations in the house which is called by My Name, to defile it. And they built the high places of Ba’al which are in the Valley of the Son of Hinnom, to offer up their sons and their daughters to Molek, which I did not command them, nor did it come into My heart, that they should do this abomination, to make Yehudah sin.” Jeremiah 32:33-35

They have gone through the pass [the Valley of Jehoshaphat], they have taken up lodging at Geba [‘the Hill’]. Ramah is afraid, Gib’ah of Sha’ul [Jerusalem] has fled. Lift up your voice, O daughter of Galliym! Listen, Layishah—O poor Anathoth! Isaiah 10:29-30

“And I raised up some of your sons as prophets, and some of your young men as Nazirites. Not so? O you children of Yisra’el?” declares יהוה. “But you made the Nazirites drink wine, and commanded the prophets saying, ‘Do not prophesy!’” Amos 2:11-12

“In that day a fountain shall be opened for the house of Dawid and for the inhabitants of Yerushalayim, for sin and for uncleanness. And it shall be in that day,” declares יהוה of hosts, “that I cut off the names of the idols from the earth, and they shall be remembered no more, and I shall also remove the prophets and the unclean spirit from the earth. And it shall be, when one prophesies again, then his father and mother who brought him forth shall say to him, ‘You shall not to live, because you have spoken falsehood in the Name of יהוה.’ And his father and mother who brought him forth shall pierce him through when he prophesies. And it shall be in that day that the prophets shall be ashamed, everyone of his vision when he prophesies, and not put a hairy robe [Hebrew: ‘robe of leather,’ i.e. an imposture of the Mantle of Elijah] on in order to deceive.” Zechariah 13:4

“For this city has been a cause for My displeasure and My wrath from the day that they built it, even to this day that I should remove it from before My face.” Jeremiah 32:31

This ought to dispel any doubt that Jerusalem was altogether evil, or that it only became that way through a process of steady decline, or that it will have become that way in the future due to the rule of the Antichrist or whatever. Moreover, the main point of focus in the books of the Prophets is not so much on Jerusalem itself or the inhabitants thereof, but its violence against innocents, and its adultery and abominations. In other words, Jerusalem was seen by the Prophets as the center of Satan’s stranglehold over Israel (if not the nations in general) specifically because it was the center of the cult of Molekh, due to the Abomination of Desolation, which is to say, animal sacrifice.

Of course, Molekh worship was infamous not for animal sacrifice (that seems to be associated more with his consort Ashtoreth), but for human child sacrifice. Apparently, the only thing preventing child sacrifice from happening at Zion after the construction of Solomon’s Temple (it certainly happened before) was the fact that the Zadokites remained in control of the priesthood until the Hasmonean period. This is practically incredible, given how wicked the kings who ruled from the same Temple Mount were, and suggests that the restrainer of the mystery of iniquity mentioned in 2 Thessalonians 2:7 (in reference to Daniel) is the Zadokite priesthood, or, perhaps by extension, the order of Melchizedek. This certainly seems to be the case in 1 Maccabees as well, which is also obviously an interpretation of Daniel, seeing as Daniel and his companions are mentioned by name and extolled for their faithfulness (2:59-60).

Now on the fifteenth day of Chislev, in the one hundred and forty-fifth year [December 8, 167 BC], they erected a desolating sacrilege on the altar of burnt-offering. They also built altars in the surrounding towns of Judah, and offered incense at the doors of the houses and in the streets. 1 Maccabees 1:54-55

Critical to our understanding of how the Abomination was still active at Zion during Yahshuah’s time is that it had never been dismantled or otherwise thwarted by the Hasmoneans (descendants of the priest Mattathias who led the Maccabean Revolt). In fact, Herod the Great not only came to power by marrying into the Hasmonean line, but he also built up the Temple and expanded it. The Hasmonean Dynasty itself was effectively started by what appears to have been the very first documented *human* sacrifice (in the killing sense, not in the cannibalism sense) performed at the Temple. The parallel with Mark 13:14 is obvious, and shows that Yahshuah’s remarks were deliberately aimed at denouncing the Maccabees who had usurped the priesthood from the Zadokites, and replaced it with a lust for violence which had not been seen since the time of Solomon.

When he had finished speaking these words, a Jew came forward in the sight of all to offer sacrifice on the altar in Modein, according to the king's command. When Mattathias saw it, he burned with zeal and his heart was stirred. He gave vent to righteous anger; he ran and killed him on the altar. At the same time he killed the king's officer who was forcing them to sacrifice, and he tore down the altar. Thus he burned with zeal for the law, just as Phinehas did against Zimri son of Salu. Then Mattathias cried out in the town with a loud voice, saying: "Let everyone who is zealous for the law and supports the covenant come out with me!" Then he and his sons fled to the hills and left all that they had in the town. At that time many who were seeking righteousness and justice went down to the wilderness to live there, they, their sons, their wives, and their livestock, because troubles pressed heavily upon them. And it was reported to the king's officers, and to the troops in Jerusalem the city of David, that those who had rejected the king's command had gone down to the hiding-places in the wilderness. Many pursued them, and overtook them; they encamped opposite them and prepared for battle against them on the sabbath day. They said to them, "Enough of this! Come out and do what the king commands, and you will live." But they said, "We will not come out, nor will we do what the king commands and so profane the sabbath day." Then the enemy quickly attacked them. But they did not answer them or hurl a stone at them or block up their hiding-places, for they said, "Let us all die in our innocence; heaven and earth testify for us that you are killing us unjustly." So they attacked them on the sabbath, and they died, with their wives and children and livestock, to the number of a thousand people. 1 Maccabees 2:23-38

Even though the text of 1 Maccabees is extremely suspect, as it is a propagandized history with an overtly pro-Jewish bias, Yahshuah's referencing it still shows that it was clear that in his mind, it was better to kill a wicked human presenting a sacrifice at the altar than it was to kill an innocent animal at the altar, even though the animal in question was the victim of a "Jew" sacrificing the "Jewish" way, to a foreign god. (To all Jews, Yahweh was also a foreign god.) Moreover, according to the same logic, it was also better to keep one's innocence and die a martyr than to offer a sacrifice or participate in the profaning of the Sabbath (or the Temple). The association between Yahshuah's prediction of great turmoil and the need to remain steadfast in spite of it with the events of the Maccabean Revolt are obvious enough.

But many in Israel stood firm and were resolved in their hearts not to eat unclean food. They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die. Very great wrath came upon Israel. 1 Maccabees 1:62-64

We know that being true to the end and choosing to die an innocent martyr is exactly what Yahshuah himself did, so it is not as though his words were altogether meaningless, as Christians might suppose. In fact, they were revolutionary and imperative, and clearly intended to be so, just as those of Mattathias were. That is to say that Yahshuah was deliberately instigating a civil war in Judea just to put an end to the Abomination at Zion, which is to say the sacrifice *according to the Law of Moses* (not to *some other* sacrifice, as the Maccabean Revolt had done)—a fact which would have been very clear to those who were familiar with the events from 200 years before, which was everyone in the range of his voice.

Yahshuah said, "The kingdom of the Father is like a certain man who wanted to kill a powerful man. In his own house he drew his sword and stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man." Thomas 98

Yahshuah said, “Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war. For there will be five in a house: three will be against two, and two against three, the father against the son, and the son against the father. And they will stand solitary.” Thomas 16

“Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword, for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law—and a man’s enemies are those of his own household.” Matthew 10:34-36

When Mattathias and his friends learned of it, they mourned for them deeply. And all said to their neighbours: “If we all do as our kindred have done and refuse to fight with the Gentiles for our lives and for our ordinances, they will quickly destroy us from the earth.” So they made this decision that day: “Let us fight against anyone who comes to attack us on the sabbath day; let us not all die as our kindred died in their hiding-places.” Then there united with them a company of Hasideans [the ‘pious’], mighty warriors of Israel, all who offered themselves willingly for the law. And all who became fugitives to escape their troubles joined them and reinforced them. They organized an army, and struck down sinners in their anger and renegades in their wrath; the survivors fled to the Gentiles for safety. And Mattathias and his friends went around and tore down the altars; they forcibly circumcised all the uncircumcised boys that they found within the borders of Israel. They hunted down the arrogant, and the work prospered in their hands. They rescued the law out of the hands of the Gentiles and kings, and they never let the sinner gain the upper hand. 1 Maccabees 2:39-48

These Hasideans are thought to have been the Essenes by some scholars, and to have evolved into the Pharisees by others, but these positions are both based on ignorance, as both the Essenes and the Pharisees had origins which were already ancient prior to the period in question. In any case, the commonality is evident in that if they were zealous for the Law, then they would fight for it. So in that sense, the Hasideans were the predecessors of the Zealots of Yahshuah’s time who ultimately fought the war he instigated, and we might suppose continuity between the Hasideans and the Zealots owing to the fact that the Hasideans never really disappeared, nor assumed power. (Had they assumed power along with the Maccabees, then they would have been the object of Yahshuah’s contention, as the Hasmoneans were.)

There is no clear evidence of who the Zechariah, son of Baruch mentioned in Matthew 23:25 is, but the most logical deduction we can make is that he was the man who was murdered by Mattathias in this context. If this association holds, then the Maccabees are deliberately likened to Cain, and every murder is therefore pinned on the Jews (or on Satan and his progeny, to and including the Pharisees, i.e. the Persian colonists who had rebuilt Solomon’s Temple), and the one offering a sacrifice in this context, according to the custom prescribed by the Law of Moses, is an innocent victim. This is obviously not the common interpretation, but no one really knows who this Zechariah was, and we have to wonder how the supposedly righteous murder of the unnamed man in 1 Maccabees was in fact righteous, when he could have been prevented some other way than spilling his blood in the Temple. Otherwise we are left to think that it was indeed the righteous course, and the rule of the Hasmoneans therefore would not have merited the same circumstances that had brought the whole nation to open rebellion 2 centuries earlier, much less the kind of vitriol that Yahshuah was pouring out against his enemies, the Jews.

If, on the other hand, this association is incorrect, and the Maccabees were really the good guys, and the apostasy of the Pharisees and Sadducees was merely incidental to the fact that they thrived under Hasmonean rule, then the righteousness of Mattathias is still nothing more than the extension of his will to stop the sacrifice, which Christians already associate with the role of their Antichrist. In this case, we also have the precedent for saying that Yahshuah's provocation of the Pharisees amounts to a call to arms among the mob, or at least an escape from Jerusalem before the war broke out. (The significance of this will be apparent later.) Indeed, even 1 Maccabees indicates that Mattathias had come to Modein due to the fact that the sin of Jerusalem was so great that it was intolerable, and we have in this depiction the origin of the motif of the Two Witnesses of Revelation 11:3 being clothed in sackcloth, for they are described in there as protecting the Temple Mount from the Zionists trampling the city, as the Seleucids and Hellenized Jews were doing during Mattathias' time. (In other words, the Two Witnesses—heaven and earth—are depicted as mourning because the Abomination has been reinstituted.) This is confirmed by the phrase, “heaven and earth testify for us that you are killing us unjustly.”

In those days Mattathias son of John son of Simeon, a priest of the family of Joarib, moved from Jerusalem and settled in Modein. He had five sons, John surnamed Gaddi, Simon called Thassi, Judas called Maccabeus, Eleazar called Avaran, and Jonathan called Apphus. He saw the blasphemies being committed in Judah and Jerusalem, and said,

“Alas! Why was I born to see this,
the ruin of my people, the ruin of the holy city,
and to live there when it was given over to the enemy,
the sanctuary given over to aliens?
Her temple has become like a person without honour;
her glorious vessels have been carried into exile.
Her infants have been killed in her streets,
her youths by the sword of the foe.
What nation has not inherited her palaces
and has not seized her spoils?
All her adornment has been taken away;
no longer free, she has become a slave.
And see, our holy place, our beauty,
and our glory have been laid waste;
the Gentiles have profaned them.
Why should we live any longer?”

Then Mattathias and his sons tore their clothes, put on sackcloth, and mourned greatly. 1 Maccabees 2:1-14

We do well to recount that even Samuel's sons did not walk in his ways (1 Samuel 8:3), nor did David's, nor did Gideon's, etc. So it should not be taken for granted that the apostasy of the Hasmoneans is evidence that Mattathias was not righteous himself, only that the text of 1 Maccabees is overtly hostile to the early Christian paradigm. Of course, supposing that Yahshuah wanted to create a war just to oust the priesthood in Jerusalem and thereby purge Judea of its sin would require a precedent in the Old Testament. There are some such precedents, but they are few and far between, as the only people who wielded the authority to overturn the apostasy after Solomon deposed the prophets and judges were the kings, and every king of Israel was party to it, as was virtually every king of Judah. The most notable interruptions of the

Abomination occurred when the relatively good king Josiah took measures to make sure that people stopped doing it, and then when the city was destroyed altogether during Jeremiah's time.

And he defiled Topheth, which is in the Valley of the Son of Hinnom, so that no man could make his son or his daughter pass through the fire to Molek. 2 Kings 23:10

And he broke in pieces the pillars and cut down the Ashērim, and filled their places with the bones of men. And also the altar that was at Bēyth Ēl, and the high place which Yarob'am son of Nebat made, by which he made Yisra'el sin, both that altar and the high place he broke down. And he burned the high place and ground it to dust, and burned the Asherah. Then Yoshiyahu turned, and saw the tombs that were there on the mountain. And he sent and took the bones out of the tombs and burned them on the altar, and defiled it according to the word of יהוה which the man of Elohim proclaimed, who proclaimed these words. And he said, "What tombstone is this that I see?" And the men of the city said to him, "It is the tomb of the man of Elohim who came from Yehudah and proclaimed these matters which you have done against the altar of Bēyth Ēl." And he said, "Let him alone, let no one move his bones." So they left his bones alone, with the bones of the prophet who came from Shomeron. And Yoshiyahu also took away all the houses of the high places that were in the cities of Shomeron, which the sovereigns of Yisra'el had made to provoke. And he did to them according to all the deeds he did in Bēyth Ēl. And he slaughtered all the priests of the high places who were there, on the altars, and burned men's bones on them, and went back to Yerushalayim. 2 Kings 23:14-20

Thus said יהוה, "Go and get a potter's earthen jug, and take some of the elders of the people and some of the elders of the priests. Then you shall go out to the Valley of the Son of Hinnom, which is by the entry of the Potsherd Gate, and shall proclaim there the words that I speak to you, and shall say, 'Hear the word of יהוה, O sovereigns of Yehudah and inhabitants of Yerushalayim. Thus said יהוה of hosts, the Elohim of Yisra'el, "See, I am bringing evil on this place, that makes the ears tingle of all who hear it. Because they have forsaken Me and have profaned this place, and have burned incense in it to other mighty ones whom neither they, their fathers, nor the sovereigns of Yehudah have known, and they have filled this place with the blood of the innocents, and have built the high places of Ba'al, to burn their sons with fire for burnt offerings to Ba'al, which I did not command or speak, nor did it come into My heart. Therefore see, the days are coming," declares יהוה, "that this place shall no more be called Topheth or the Valley of the Son of Hinnom, but *rather* the Valley of Slaughter. And I shall pour out the counsel of Yehudah and Yerushalayim in this place, and I shall make them fall by the sword before their enemies and by the hands of those who seek their lives. And I shall give their corpses as meat for the birds of the heavens and for the beasts of the earth. And I shall make this city a ruin, and a hissing—everyone who passes by it is appalled and hisses because of all its plagues. And I shall make them to eat the flesh of their sons and the flesh of their daughters, and eat one another's flesh in the siege and in the distress with which their enemies and those who seek their lives distress them.'" And you shall break the jug before the eyes of the men who go with you, and shall say to them, 'Thus said יהוה of hosts, "Even so I break this people and this city, as one breaks a potter's vessel, which one is unable to repair again. And let them bury them in Topheth till there is no place to bury. This is what I shall do to this place," declares יהוה, "and to its inhabitants, so as to make this city like Topheth. And the houses of Yerushalayim and the houses of the sovereigns of Yehudah shall be as unclean as the place of Topheth, because of all the houses on whose roofs they have burned incense to all the host of the heavens, and poured out drink offerings to other mighty ones.'" Jeremiah 19:1-13

Tôpheth (תֹּפֶת, H8612) is thought to mean ‘fire-place.’ This has substantiation in the book of Isaiah, where it is used the same way that Yahshuah used *Gehenna*, strongly implying that *Gehenna* in the Greek is the equivalent of *Tôpheth* in earlier generations. Furthermore, Death and Hades (i.e. hell) are depicted in Revelation 20:14 as being thrown into the same lake of fire as *Tôpheth* and *Gehenna* refer to. So the concept of the lake of fire and its associations are very, very old, and consistent throughout Scripture, indicating that the Christians’ ideations of hell itself actually originate in animal sacrifice. Put simply, the lake of fire is intended to give meat-eaters what they deserve, because the very idea of it is born out of the same sin which they have committed against God’s creatures. Have we not seen that God judges and punishes (or rewards) every man according to his works, and that this is a necessity of justice?

See, the Name of יהוה is coming from afar, burning with His wrath, and heavy smoke. His lips shall be filled with rage, and His tongue be as a devouring fire; and His breath shall be as an overflowing stream, which reaches up to the neck, to sift the nations with a sieve of falsehood, and a misleading bridle on the jaws of the peoples. Let the song be to you as in a night set apart for a festival, and gladness of heart as he who is going with a flute, to come into the mountain of יהוה, to the Rock of Yisra’el. And יהוה shall cause His excellent voice to be heard, and show the coming down of His arm, with raging wrath and the flame of a consuming fire, with scattering, downpour and hailstones. For through the voice of יהוה Ashshur is broken down, with a rod He smites. And every passage of the ordained staff which יהוה lays on him, shall be with tambourines and lyres, when He shall fight with it, battling with a brandishing arm. For Topheth was ordained of old, even for the sovereign it has been prepared. He has made it deep and large, its fire pit with much wood; the breath of יהוה, as a stream of burning sulphur, is burning in it! Isaiah 30:27-33

Assuming this association is indeed accurate, then Josiah’s decision to defile the fire pit of the Molekh worshipers is ironic, considering that it had already been defiled by the blood of innocent children thousands of times over. But the focus here is still on the Valley of the Wailing Son, because *human* suffering is a lot more nerve-racking to humans than is animal suffering. Even supposing that human beings are more precious to him, it still does not stand to reason that God makes such distinctions, as suffering is suffering. Even when animal slaughter was allowed under the Law of Moses, it was still never allowed to cause the victim to suffer needlessly. Also, if it had ever suffered during its life, it was not an acceptable sacrifice. So any kind of animal which was roasted alive could never be considered clean by the Law of Moses, and it takes a truly depraved individual to desire to eat such an animal, human or otherwise, after they have been listening to its screams. Of course, the difference between the suffering of an animal that has its throat slit with one which is roasted alive is subjective, as a matter of degree rather than kind. Either way, such depravity simply does not happen overnight, and can only result from a long-term desensitization to that which is otherwise abhorrent to anyone with a conscience.

Enter Solomon, the veritable founder of the Synagogue of Satan, and probably the most violent and detestable human being that ever lived. We have demonstrated from 1 Kings 11 how he unapologetically flaunted his love for Molekh all around the nation, but really, his apostasy started much earlier than that, and we see this as just the inevitable result of an incredibly evil soul given (or, rather, having usurped) an extraordinary amount of power. Chapter 8 of the same book shows just how susceptible he was to the customs of the heathen nations around him, as it accounts for his great lust for flesh and how he imposed it on the rest of the nation, in the name of God even (as “peace” offerings!), the way Yahshuah warned against in Matthew 18:

And the sovereign and all Yisra'el with him made slaughterings before יהוה. And Shelomoh brought peace offerings, which he slaughtered to יהוה, twenty-two thousand bulls and one hundred and twenty thousand sheep. Thus the sovereign and all the children of Yisra'el dedicated the House of יהוה. On that day the sovereign set apart the middle of the courtyard that was in front of the House of יהוה, for there he made burnt offerings, and the grain offerings, and the fat of the peace offerings, because the bronze altar that was before יהוה was too small to contain the burnt offerings, and the grain offerings, and the fat of the peace offerings. And Shelomoh at that time observed the Festival, and all Yisra'el with him, a great assembly from the entrance of Hamath to the wadi of Mitsrayim, before יהוה our Elohim, seven days and seven days—fourteen days. On the eighth day he sent the people away. And they blessed the sovereign, and went to their tents rejoicing and glad of heart for all the goodness that יהוה had done for His servant Dawid, and for Yisra'el His people. 1 Kings 8:62-66

So Solomon was a complete scoundrel with an insatiable appetite for flesh, so much so that it is a wonder he did not depopulate Israel of its entire livestock commodity, and we have no doubt that he was so from before the very beginning of his reign. Nor do we have any doubt that he doctored the official history to make sure that he would be viewed in a positive light, a fact which has led to mixed reviews of his reign, both of which are evident in the later chronicles which have made their way into the Bible. For example, there is a discrepancy in 1 Kings 2:35, which says that Solomon appointed Zadok to be the high priest in place of Abiathar, but Zadok was already in this position during David's reign (2 Samuel 8:17), so the only thing that could have happened is that Abiathar was removed. This particular lie (in 1 Kings 2) is obviously intended to demonstrate that Solomon had authority over Zadok, the very man who allegedly anointed *him*, and that he (Solomon) was therefore not subject to the conditions imposed on him by God and the prophets, as Saul and David were. This forever consolidated the apostasy of the entire nation, as Yahweh hinted when he told Samuel, "It is not you they have rejected, but me."

This is, of course, a controversial statement, as we are supposed to believe that Solomon was chosen by David to succeed him, that he was anointed by Zadok, and that he deserved the throne because he was a good, God-fearing man, but in reality he was an illegitimate bastard of a publicly disgraced foreigner, the consequence of David's self-professed "great sin" (the murder of Uriah the Hittite), and nowhere near the top of the line of succession. It is plainly evident that he conspired with his own brothers to kill them off, as they were his rivals, even causing one of them to lead an open rebellion and civil war against David just so he could maximize his chances of moving up a single notch, and that he remained in the palace while they were out fighting each other so that he could usurp the throne when his father died, inventing the ridiculous story that David had suddenly changed his mind about who was to rule in his stead, with no corroborating evidence other than his own word, though David had never even so much as hinted that he favored Solomon. When the throne rightly passed to his older brother Adonijah, who was next in line, he again conspired with his mother to murder him by setting him up on a false charge and making sure he was killed without any due process so that he could not respond to it, thereby clearing his name. (In fact, it was no charge at all, because the charge was treason, and Solomon was not the king, which makes it ironic, because apparently Adonijah did not even want the throne—if he did, then Solomon and his mother would not have had to invent a charge, as he simply would have taken it.) This story is recorded in 1 Kings 2, and shows how Solomon swore by Yahweh that he would not kill Adonijah, and then not only did it, but conspired to do it for no other reason than that he coveted the throne. But the treachery does not end there.

Solomon's first act as King was to exile the priest Abiathar, which is the only time in history that a king ever deposed a high priest in Israel, effectively asserting his authority over both the Levitical Priesthood and the Law of Moses. Indeed, he actually threatened to *kill* Abiathar, without any grounds whatsoever, but it behooved him instead to pretend like he was "merciful." Like Joab, Abiathar's only alleged crime was that he supported the rightful king Adonijah. It would have been politically expedient for Solomon to keep him on as High Priest, but it is inconceivable that Abiathar would have kept his mouth shut about the murder of Adonijah after Solomon had solemnly sworn on the name of Yahweh that he would not do it, so like Joab, he, too, had to go.

Solomon's second act as King was to hunt down Joab, the commander of David's armies, who had remained loyal to David throughout his life, and who had put down the rebellion of Absalom. Joab's loyalty was to Adonijah, in accordance with David's will, but he chose to flee rather than instigate an open rebellion, because he was obviously not keen on seeing another civil war break out due merely to the petty cause of Solomon's treachery and unbridled ambition, but Solomon hunted him anyway. Joab found refuge at the Tabernacle and clung to the altar there, apparently thinking that Solomon would never have him murdered for no real reason at the altar of Yahweh. He was mistaken, for Solomon did indeed command him to be so murdered after his assassins hesitated and asked him to relent, and even cursed him in the process.

Solomon's third act as King was to put David's friend Shimei under house arrest, presumably because Shimei was loyal to the monarchy, or Solomon at least suspected him of being so. Shimei did what Solomon told him to, but was eventually framed and murdered the way Adonijah had been. Then, 1 Kings 2 tells us, and only then, the reign of Solomon was established.

Now, we hope that this sufficiently demonstrates the low moral character of Solomon well before his old age, which Christians always write off as the easily forgivable mistakes of an old man (if that—many blindly reject the fact that he ever erred at all, even when confronted about it), and which they even tell us he repented of, in blatant contradiction to the Bible. The whole idea of Solomon being given "wisdom" by God—his one redeeming quality—is only even attested to by Solomon's own mouth, with no corroboration, and it is expressly refuted by Yahshuah's nature-friendly teaching in Matthew 6:29-33. We have already seen that his "wisdom" consists of quips such as the ones about how parents ought to beat their children interspersed among the other Proverbs, a policy which has been soundly refuted by pediatricians and which causes a great deal of animosity toward the Bible by people who know better, so even this characteristic is spurious. The episode of his alleged meeting with Yahweh is recorded in 1 Kings 3:5, after a description of how Solomon forged a marriage alliance with Egypt and made a thousand burnt offerings. With the recognition of how detestable each of these acts was, in consideration of the evidence we will examine below, the notion that Yahweh could have *rewarded* him for it, as alleged, is utterly asinine. What Solomon claimed to have asked for (and we say "claimed," because it is apparent that God never consorted with him, and it is upon Solomon's word alone that he ever did—in a dream) was not *wisdom*, as many allege, but "understanding ... that I may discern between good and evil." In other words, Solomon merely claimed to have eaten the forbidden fruit, and now we are supposed to believe that God loved him for it, even though we are told in the Bible that the division of the kingdom happened specifically because of his debauchery, and that had it not been for the sake of his father, Solomon himself would have been deposed and killed, the way Saul had been.

Furthermore, Masonic tradition holds that Solomon hired Hiram of Tyre to build the Temple, which was used to justify his decision to destroy the Tabernacle which he had already profaned with the blood of Joab. Judeo-Christian tradition even holds that he built it with the labor of demons, as recorded in the *Testament of Solomon*. Hiram was presumably chosen because he had also built an identical temple in Tyre, which was likewise dedicated to Molekh, and Solomon was so apostate already by that time that he had unapologetically aimed at mimicking the Baal worship of Tyre and imposing it over all Israel. So it is only natural that the Valley of the Wailing Son would have thrived under his rule, as he mercilessly exploited the Israelites and all the nations offering him tribute in order to transform Jerusalem into a meat-centric megalopolis. To this day, Freemasons regard Hiram and Solomon, together, as the founders of their craft.

Knowing all this, it really should not be a surprise that Solomon participated in the heathen rituals which sometimes included cooking and eating one's own offspring. After all, this was the high point of the ceremonies convened to worship the gods which the Bible says he worshiped, and the one which any man who had such great lust for flesh as Solomon did no doubt would have enjoyed the most. More importantly, it was Solomon who established the Molekh and Asherah/Ashtoreth cult throughout the land. So, given that he had a thousand wives and only one documented son, and that most people eat every day, it is likely that he participated in these rituals almost *every day*, and that he brought all these women to himself so that he could have a steady supply of bodies to enable him to indulge in the sex rites of the Ashtoreth cult, and the sacrificial rites of the Molekh cult, which required the sacrifice of one's own children, rather than any random animal. Apart from these two causes, why else would a man have need of more than a few, much less a few hundred wives? (And the needs of the first could easily be met by just a few, irrespective of the man in question.)

Even so, Solomon was just one man, practically a footnote in the more than 2 millennia of almost continuously documented history of Abraham and his descendants in the Bible. If the fact that the king who built the Temple where the sacrifices were performed (hence his great desire to build it in the first place, as it was right next to his palace) also ate his own children, combined with the new knowledge that such practices are actually what they envision as pleasing to God, is not enough to turn Jews and Christians off to the practice of eating meat, then it bears reminding that the reason Solomon was easily one of the most despicable men in history is that he only instituted the practices among the Israelites and suppressed the prophets' resistance to his religious reforms; he was not the originator of them, nor was he by any means the greatest persecutor of the prophets of Yahweh. As uncanny as it is, the kings of Israel and Judah actually just got progressively more wicked as time went on.

1 Kings relates that Jeroboam did more evil (defined in the context as idolatry, so this evil necessarily denotes sacrifices) than all before him (14:9), that Omri did more than all before him (16:25), and that Ahab also did more than all before him (16:30,33). 16:33 explicitly states that Ahab sacrificed his own sons to Molekh (though this decision was almost certainly made by his wife Jezebel), and by implication, so did the kings before him all the way back to Solomon. This probably also shows why Jeroboam's rule was accepted in Israel, as ultimately the common man's palate was what determined whether the reigns of the various kings were accepted, as evidenced by the fact that David's rule was not accepted by the Jebusites, whereas Saul's was, even though Saul was the oppressor and David the liberator. In fact, those few kings who did not openly support the Molekh cult to the point of participating themselves were assassinated.

1 Kings also provides substantiation to claims we have already made in previous chapters, as well as numerous other insights, such as that the cult prostitution was clearly associated with the Abomination (i.e. that Molekh worship was associated with Ashtoreth worship), implying that the many condemnations of adultery and fornication in Scripture still evidence the distaste the prophets had for human and animal sacrifice, even where they are meant to literally refer to sex rites. Ultimately, Israel's apostasy is represented as "Jeroboam's sin," which was originally an answer to the dilemma which Solomon's rebellious captain Jeroboam faced when he feared that Israel's allegiance would revert back to Solomon's son Rehoboam after the prophets cut off Jerusalem from ruling over Judah. That is, Jeroboam was afraid that Rehoboam might win the people over to his side by outdoing him in terms of feeding them meat, so he set up a couple of golden calves closer to home, for their convenience—like the world's first fast food joints—in order to pacify them.

And Yarob'am said in his heart, "Now the reign shall return to the house of Dawid. If these people go up to do slaughterings in the House of יהוה at Yerushalayim, then the heart of this people shall turn back to their master, Rehob'am sovereign of Yehudah, and they shall slay me and go back to Rehob'am sovereign of Yehudah." So the sovereign took counsel and made two calves of gold, and said to the people, "It is too much for you to go up to Yerushalayim. See, your mighty ones, O Yisra'el, which brought you up from the land of Mitsrayim!" And he set up one in Bēyth Ēl, and the other he put in Dan. And this matter became a sin, for the people went before the one as far as Dan. And he made the house of high places, and made priests from all sorts of people, who were not of the sons of Lēwi. And Yarob'am performed a festival on the fifteenth day of the eighth month, like the festival that was in Yehudah, and he offered on the altar. So he did at Bēyth Ēl, slaughtering to the calves that he had made. And at Bēyth Ēl he appointed the priests of the high places which he had made. And he made offerings on the altar which he had made at Bēyth Ēl on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he performed a festival for the children of Yisra'el, and offered on the altar and burned incense. 1 Kings 12:26-33

Needless to say, the fact that this amounts to a repeat of the Golden Calf incident following the Exodus is representative of nothing so much as Israel's stubborn refusal to obey God and stop eating meat. The unnamed prophet of the next chapter (13) who was told to prophesy against Jeroboam's altar was explicitly told not to eat anything near the altar, and when the king offered him a meal and a gift, he declared that he would not partake of it even for half the kingdom (1 Kings 13:1-9). True to the cryptic speech of the Prophets, what he was really telling Jeroboam is that he would not do it even if he were to abdicate and set up him in his place, because Jeroboam only ruled over half his own kingdom.

The prophecy of the punishment for Jeroboam's sin, delivered by the prophet Ahijah, is recorded in the next chapter (14), where his house is cursed to be eaten by dogs and birds because they made *asherim*, or Asherah poles (14:15), which is a fancy way of saying 'barbecue spits.' (Yes, the origin of the cross or *crux immissa* in Christian worship is a barbecue spit. This is not an exaggeration. Nor is it any wonder, considering that church-going Christians universally hold themselves to be eating the body and drinking the blood of their sacrificial victim.) According to this curse, only one of Jeroboam's children gets buried (14:12-13), and this because he is the only one in whom God has found anything good. This signifies that God's sense of karma (or of irony) has not diminished between the Law and the Prophets—a fact which feeds heavily into certain descriptions of the consequences of the sin of eating meat in

Revelation and elsewhere in the Prophets. At the same time, Jeroboam's fear that Israel might return to Yahweh under Rehoboam's guidance turns out to be completely unfounded, for Judah was no better off with Solomon's son in charge than it had been under Solomon himself. The irony of the prospect of Israel being ruled by the House of David under Rehoboam is also great, because David was the only one of Rehoboam's grandparents who was even an Israelite—and that is even assuming that David was really Solomon's biological father. (He was certainly not his father in the other sense of the word.)

Meanwhile Rehāb'am son of Shelomoh reigned in Yehudāh. Rehāb'am was forty-one years old when he became sovereign, and he reigned seventeen years in Yerushalayim, the city which יהוה had chosen out of all the tribes of Yisra'ēl, to put His Name there. And his mother's name was Na'amah the Ammonitess. And Yehudāh did evil in the eyes of יהוה, and they provoked Him to jealousy with their sins which they committed, more than all that their fathers had done. For they also built for themselves high places, and pillars, and Ashērim on every high hill and under every green tree. And there were also cult prostitutes in the land. They did according to all the abominations of the gentiles which יהוה dispossessed before the children of Yisra'ēl. 1 Kings 14:21-24

Notice that the reference to male prostitutes seems to indicate that Judah was worse than Israel at this time. Thus the circle of the association between Jerusalem and Sodom is complete, as the practice of sodomy and the practice of eating of meat are deliberately and unquestionably linked to each other, to the point that they are synonymous. So it is no wonder that Isaiah prophesied Jerusalem's fiery destruction, or that Yahshuah likened its valley to the lake of fire, as the precedent was already there in the fate of Sodom.

After Jeroboam, the same curse that was delivered to him was also made (16:1-2) against Baasha, the king who accomplished the curse of Jeroboam's house by deposing Nadab and killing off his other descendants. Once again, the irony is immediately apparent. 15:30 actually says it was done on account of Jeroboam's sins, meaning that the one thing which God had against all these proverbially wicked kings was the fact that they were eating meat, and that this was the constant. This fact is reaffirmed in 21:17-24, and again in 2 Kings 9:9-10, where exactly the same curse is made against Ahab. We are told that God deprived the rain due to Ahab's sins (i.e., the common punishment for eating meat is famine), a fact which obviously factors into the description of the Two Witnesses, and therefore the Abomination of the Third Temple prophesied by Ezekiel.

And Ēliyahu the Tishbite, of the inhabitants of Gil'ad, said to Aḥab, "As יהוה Elohim of Yisra'ēl lives, before whom I stand, there shall be no dew or rain these years, except at my word." 1 Kings 17:1

These possess authority to shut the heaven, so that no rain falls in the days of their prophecy. And they possess authority over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish. Revelation 11:6

Notice how God's sense of irony in this context also works to the opposite effect. In Elijah's case, God has the birds feeding *him*, as opposed to feeding *from* him. The obvious implications are that living in harmony with Nature (as opposed to viciously exploiting animals) has its benefits, and that God goes out of his way to nourish those who are willing to risk starvation for the sake of obedience to his will. Yet, at the same time, he also sends plagues to wipe out whole populations that are disobedient.

And the word of יהוה came to him, saying, “Go away from here and turn eastward, and hide by the wadi Kerith, which flows into the Yardēn. And it shall be that you drink from the stream, and I shall command the ravens to feed you there.” And he went and did according to the word of יהוה, for he went and dwelt by the wadi Kerith, which flows into the Yardēn. 1 Kings 17:2-5

This curse of drought was so bad that the brook dried up and Elijah had to go elsewhere to be fed, and it was a blessing to the one who fed him, because her pot of flour was miraculously restored when it should have been depleted. The implication is that God will go to the same lengths to punish sin as he will to reward obedience, even if it means the land gets stricken in the process. So the land suffers because of Man’s sin, whether or not the suffering is the direct consequence of the sin, because God will still mete out the same punishment. That is to say that while most people are content to let some future generation reap the consequences of our mismanagement of the environment, God’s sense of justice is not so skewed that we are allowed to escape the consequences of our own actions—so much so that the righteous Elijah was spared the consequences he did not incur.

Other kings who are described as having followed the way of Jeroboam include Nadab (1 Kings 15:26), Baasha (15:34; 16:2,7), Zimri (16:19), Omri (16:26), Ahab (16:31), Ahaziah (22:52), Jehoram (2 Kings 3:3), Jehu (10:29,31), Jehoahaz (13:2,6), Jehoash (13:11), Jeroboam II (14:24), Zechariah (15:9), Menahem (15:18), Pekahiah (15:24), and Pekah (15:28). In other words, every king of Israel that came after Jeroboam is described as upholding his legacy of apostasy, meaning specifically that they all worshiped a golden calf and ate meat, with the exceptions of Elah, Shallum and Hosea. However, these three also sinned the same way, though their sins are not explicitly likened to Jeroboam’s because none of them reigned long enough to merit the attention. Elah’s sin is equated with his father Baasha’s (1 Kings 16:13), and therefore also Jeroboam’s, Shallum only reigned a month (2 Kings 15:13), and Hosea’s sin (2 Kings 2:2) was sufficient to warrant the destruction of the Kingdom of Israel and the captivity of the Ten Tribes, though Judah’s was avoided by virtue of Hezekiah’s actions. That is to say that from the time of Solomon’s apostasy, Israel *never* repented of its carnivorous and idolatrous practices, *even for a moment*, and that these practices are continually cited in the Bible as the reason for God’s anger with the Israelites, right from the beginning in the wilderness where they fashioned the Golden Calf, leading all the way to the whole nation’s destruction, in fulfillment of the prophecy of Ahijah in 1 Kings 14:15-16.

Judah is a little different, because there were several kings who did not follow Solomon’s apostasy, namely Asa, Jehoshaphat, Joash, Amaziah, Azariah (or Uzziah), Jotham, Hezekiah and Josiah. Most of these are described as having been good, but not good enough to take down the high places (the altars) and the *asherim*, which means that Judah itself continued to sin under their rule. As with those of the wicked kings, the accounts of their reigns make it very clear that the main interest of the people who recorded them was whether or not they were eating meat, and whether or not they were discouraging their subjects from doing so.

And Asa did what was right in the eyes of יהוה, as his father Dawid had done, and put away the cult prostitutes from the land, and removed all the idols that his fathers had made. And he also removed Ma’akah his grandmother from being sovereignty mother, because she had made an abominable image for Asherah. And Asa cut down her abominable image and burned it by the wadi Qidron [that is, the Valley of Ben Hinnom]. But the high places were not removed. However, Asa’s heart was perfect with יהוה all his days. 1 Kings 15:11-14

And Yeho'ash did what was right in the eyes of יהוה all the days in which Yehoyada the priest instructed him. However, the high places were not taken away; the people still slaughter and burned incense on the high places. 2 Kings 12:2-3

And he [Azariah] did what was right in the eyes of יהוה, according to all that his father Amatsyahu did, however, the high places were not taken away. The people still slaughtered and burned incense on the high places. 2 Kings 15:3-4

And he [Jotham] did what was right in the eyes of יהוה. He did according to all that his father Uzziyahu did. However, the high places were not taken away. The people still slaughtered and burned incense on the high places. He built the Upper Gate of the House of יהוה. 2 Kings 15:34-35

And he [Hezekiah] did what was right in the eyes of יהוה, according to all that his father Dawid did. He took away the high places and broke the pillars, and cut down the Asherah, and broke in pieces the bronze serpent which Mosheh had made, for until those days the children of Yisra'el burned incense to it, and called it Nehushtan. 2 Kings 18:3-4

Notice that Hezekiah, several centuries removed from David, is called David's son. This is the other sense of the word 'father' that we have remarked about. The difference between Solomon and Hezekiah is that Hezekiah did the works of David and Solomon did not.

This all shows how the main preoccupation of the historiographers who compiled the biblical chronologies cared about precisely 3 things: recording the names and reigns of the various kings, ascribing a moral disposition to them, which is inferred from their own personal values, and whether or not they disestablished the Asherah cult and its slaughter offerings, which is to say, whether or not they made concerted efforts to turn the Israelites away from their carnism. This ought to explain how big a deal this latter interest was to the Nazarite prophets and to the Zadokite priests who maintained proper stewardship of the Temple according to the Law of Moses, right next door to the wicked kings of Judah, throughout the generations.

Joash is listed as a good king because he was raised in the Temple, anointed at the age of only 7, and did as the priest instructed, including restoring the Temple. Jotham also built up the Temple (15:35) and had a close association with the priesthood: his mother was the daughter of Zadok (15:33), which means she was a member of the family which administered the Temple. Hezekiah's mother was the daughter of Zechariah (18:2), which likely means she was a member of the family of priests. This clearly shows the influence of the Zadokites, and it also establishes that Zadok was a direct ancestor of Yahshuah, as Yahshuah well knew. (Matthew 1:14 also records another Zadok, a descendant of Jotham, in Yahshuah's patrilineal genealogy.)

Joash was murdered by his servants and replaced with Jehoahaz, who did evil in the eyes of Yahweh by repeating Jeroboam's sins (2 Kings 13:2), but also made appeal to Yahweh, which was heard (13:4-5). This suggests either that Jehoahaz did not want to upset any of the gods, including Yahweh, or that he worshiped Yahweh and simply did not know any better than to ban the sacrifices, which is what we might expect if he had a carnivorous appetite. (17:32-33 shows that at a later date, people were worshiping both Yahweh and foreign gods, so it seems clear that this had been going on since at least the time of Solomon.) Either that or he must have just been afraid to do the right thing, on account of what had happened to his predecessor. Either way, Israel continued to sin, and the *asherim* remained in Samaria during his reign (13:6)—and this was one of the few *relatively* good kings of Judah.

Jehoahaz's son Joash persisted in the way of Jeroboam (13:11). Amaziah, the son of the other Joash (the one that was murdered)⁵⁵³ did right (14:3), but again, the high places were not taken down and people continued slaughtering (14:4). This suggests that Amaziah did not participate like Jehoahaz and Joash did, which must have aggravated somebody, because he met with the same fate as his father (14:19). It was about this time that God evidently decided he had had enough.

The account of Ahaz is a good indication of just how wicked Judah had become by the time the Assyrians were converging on Israel. It says he walked in the ways of the kings of Israel, rather than those of his ancestor David, strongly implying an association between the sin of Judah and that of Jeroboam, though technically Jeroboam's was specific to the Golden Calves and to Israel proper. Like Ahab of Israel before him, Ahaz even sacrificed his own children (or, at least, his son—the difference is not always clear in Hebrew).

In the seventeenth year of Peqah son of Remalyahu, Ahaz son of Yotham, sovereign of Yehudah, began to reign. Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Yerushalayim. And he did not do what was right in the eyes of יהוה his Elohim, as his father Dawid had done. But he walked in the way of the sovereigns of Yisra'el, and he also made his son pass through the fire, according to the abominations of the gentiles whom יהוה had dispossessed from before the children of Yisra'el. And he slaughtered and burned incense on the high places, and on the hills, and under every green tree. 2 Kings 16:1-4

Hosea (the king, not the prophet), too, is described as doing evil, but not as those before him (17:2), which suggests that he ate meat, but did not sacrifice his children or do anything quite that drastic. So even among the “good” kings of Judah, the only ones who were actually good were Joash and Hezekiah, both of whom ascended before their 17th birthday and were manipulated by the priests. By the time the Hasmoneans from Levi took the reins of power, the priesthood based in Jerusalem was even more abominable than the ruling dynasty, if that were possible, so the priests' option of putting a monarch under their sway when he was young and returning Judah to something resembling a godly nation was no longer available. And this was the legacy of the Israel after Saul and Solomon, until God finally put an end to it.

In the ninth year of Hoshēa, the sovereign of Ashshur captured Shomeron and exiled Yisra'el to Ashshur, and settled them in Ḥalah and Ḥabor, the River of Gozan, and in the cities of the Medes. Now this came to be because the children of Yisra'el had sinned against יהוה their Elohim—who had brought them up out of the land of Mitsrayim, from under the hand of Pharaoh sovereign of Mitsrayim—and feared other mighty ones, and walked in the laws of the gentiles whom יהוה had dispossessed from before the children of Yisra'el, and of the sovereigns of Yisra'el that they had made. And the children of Yisra'el secretly did against יהוה their Elohim matters that were not right, and they built for themselves high places in all their cities, from watchtower unto the walled city, and set up for themselves pillars and Ashērim on every high hill and under every green tree, and burned incense there on all the high places, like the gentiles whom יהוה had removed from their presence. And they did evil matters to provoke יהוה, and served the idols, of which יהוה had said to them, “Do not do this.” And יהוה warned Yisra'el and Yehudah, through all of His prophets, and every seer, saying, “Turn back from your evil ways, and guard My commands and My laws, according to all the Torah which I commanded your fathers, and which I sent to you by My servants the prophets.” But they did not listen and hardened their necks, like the necks of their fathers, who did not put their trust in יהוה their Elohim, and rejected His laws and His covenant that He had made with their fathers, and His

witnesses which He had witnessed against them, and went after worthlessness, and became worthless, and after the gentiles who were all around them, of whom יהוה had commanded them not to do like them. And they left all the commands of יהוה their Elohim, and made for themselves a moulded image, two calves, and made an Asherah and bowed themselves to all the host of the heavens, and served Ba'al, and caused their sons and daughters to pass through the fire, and practised divination and sorcery, and sold themselves to do evil in the eyes of יהוה, to provoke Him. So יהוה was very enraged with Yisra'el, and removed them from His presence—none was left but the tribe of Yehudah alone. Yehudah, also, did not guard the commands of יהוה their Elohim, but walked in the laws of Yisra'el which they made. And יהוה rejected all the seed of Yisra'el, and afflicted them, and gave them into the hand of plunderers, until He had cast them out from His presence. For He tore Yisra'el from the house of Dawid, and they made Yarob'am son of Nebat sovereign. And Yarob'am drove Yisra'el from following יהוה, and made them commit a great sin. And the children of Yisra'el walked in all the sins of Yarob'am which he did. They did not turn away from them, until יהוה removed Yisra'el from His presence, as He spoke by all His servants the prophets. So Yisra'el was exiled from their land to Ashshur, as it is to this day. 2 Kings 17:6-23

There was absolutely no need for this whatsoever, apart from the Israelites' stubborn refusal to stop defiling themselves with their abominations. All God really wanted them to do was stop eating meat. That is hardly a lot to ask of *anyone*, much less the Israelites, considering everything he had done for them and the fact that he had given them the land to begin with, after delivering them from bondage. The Israelites wanted a king and a savior to lead them out of their oppression, but they rejected Yahweh in both capacities, as well as everyone he sent them, from Moses to James. Who can deny that they were thoroughly wicked? And yet their sin is that of our society, which has taken it much further than Solomon and Ahaz ever could have imagined.

The idea of salvation is alive throughout the OT, but it is always a matter of something people must do for themselves, and it always entails repentance, without which justice and mercy cannot coexist. That is exactly the point of the metaphorical demonstration of the scapegoating ritual, which Christians mistake for a covering of sin, as though God will not punish you if you call on the name of the victim, but stubbornly refuse to take the blame for your own actions and do what he *commands* you to. The idea that you are saved by the blood of Jesus begs the question of why the name of the real Messiah (as opposed to the Roman Apollo/Mithras) means 'Yah saves,' or why Psalm 20 indicates that the Messiah himself needs salvation by the same.

Now I know that יהוה shall save His Anointed;
He answers him from His set-apart heavens
With the saving might of His right hand. Psalm 20:6

The Psalms contain many such references to God's mercy and to his majestic power to save, but they are usually in reference to our part in the process, which is what the Israelites utterly failed to do: repent. More often than not, the key point is the fact that God requires nothing from us but a shred of remorse for our sin, so that we do not keep doing it. When the fact that animal sacrifices are expressly forbidden is taken into account (a theme which is repeated throughout the Prophets), and that these poems were written a full millennium before Yahshuah's supposed atoning sacrifice, then it is apparent that God did not give the go-ahead to slaughter these animals because he enjoys it when animals die and people eat them, but because they are stubborn sinners, and the practice was meant to teach them a lesson. What God delights in is *obedience*, a contrite spirit, and the offerings of our hands and mouths. So say the Prophets.

“Hear, O My people, and I speak,
 O Yisra’el, and I witness against you:
 I am Elohim, your Elohim!
 I do not reprove you for your slaughterings,
 And your burnt offerings are continually before Me.
 I do not take a bull from your house,
 Nor goats out of your pens.
 For every beast of the forest is Mine,
 The cattle on a thousand hills.
 I know all the birds of the mountains,
 And all moving in My field are Mine.
 If I were hungry,
 I would not speak to you;
 For the world is Mine,
 and all that fills it.
 Do I eat the flesh of bulls,
 Or drink the blood of goats?
 Offer thanksgiving to Elohim,
 And pay your vows to the Most High.
 And call upon Me in the day of distress—
 Let Me rescue you,
 and you esteem Me.”
 But to the wrong Elohim said,
 “What right have you to recite My laws,
 Or take My covenant in your mouth,
 While you hated instruction
 And cast My Words behind you?” Psalm 50:7-17

O יהוה, open my lips,
 And that my mouth declare Your praise.
 For You do not desire slaughtering,
 or I would give it;
 You do not delight in burnt offering.
 The slaughterings of Elohim are a broken spirit,
 A heart broken and crushed,
 O Elohim,
 These You do not despise. Psalm 51:15-17

Please accept the voluntary offerings
 Of my mouth, O יהוה,
 And teach me Your right-rulings. Psalm 119:108

Let my prayer be prepared before You as incense,
 The lifting up of my hands as the evening offering.
 O יהוה, set a guard for my mouth;
 Watch over the door of my lips. Psalm 141:2-3

He who declares the wrong right,
And he who condemns the righteous,
Both of them are an abomination to יהוה. Proverbs 17:15

All a man's ways are right in his own eyes,
But יהוה weighs the hearts.
To do righteousness and right-ruling
Is more acceptable to יהוה than a slaughtering. Proverbs 21:2-3

Do not let your heart envy sinners,
But be in the fear of יהוה all day long;
For certain, there is a hereafter,
And let your expectancy not be cut off.
Hear, my son, and be wise,
And guide your heart in the way.
Be not among heavy drinkers of wine
Or with gluttonous eaters of meat. Proverbs 23:17-20

We ought not to think of OT prophets as all inspired by God so that they would fall into deep trances and murmur the secrets of the universe, like the intoxicated Pythian Oracle. Rather, they were practical men like David and Samuel; they had a lot of common sense, knew the difference between right and wrong, and chose the right. Sometimes they dreamed and interpreted the will of Yahweh, as Samuel did on a few documented occasions. Sometimes they ventured out of their hometowns and preached among the heathens in Judah and Samaria, but these rare exceptions are not the blueprint for what it meant to be a prophet or even to prophesy. Always, they were carrying on the legacy established by Samuel, the vegan.

Very little is actually known about these men apart from what we have already covered, but there is still plenty of evidence to suggest that many were related, that several were Nazarites, and that several others were priests who did not stray from their obligations to Yahweh. For example, literally nothing is revealed in Scripture about Zechariah except that his grandfather was a prophet (i.e. a Nazarite), Ezekiel was a Levite priest who was certainly not affiliated with the sacrificial system (he was with the Israelites in exile after the destruction of Solomon's Temple before becoming a prophet), and John the Baptist was the firstborn son of a Levite priest, also named Zechariah (implying an ideological if not biological relationship with the prophet).

The incident recorded in 1 Kings 18:3-4 of Obadiah rescuing a hundred prophets from Ahab's persecution demonstrates that they were many in number, as opposed to the idea that there were only one or two for each generation at most, and that those happen to have been the ones we know about through the books which bear their names. Elijah, the main ringleader after him is not even such a prophet, as his entire ministry is only recorded by the chroniclers, whereas the later prophets wrote down their own words, or had scribes do it for them. This makes perfect sense, as Samuel was not born in a vacuum, nor did he die in such. Rather, he left behind a legacy which made it easier for people to pursue the prophetic tradition and lifestyle within the nation of Israel.

This issue of the great persecution under Ahab is not a matter of all the prophets being represented, either, but only the remnant of them, after Jezebel had slaughtered the rest. (It is significant here that Jezebel gets the credit, as Ahab was afraid to go against the prophets, though

several prophets had spoken against him directly to his face.) So we might infer that if a hundred were left over, huddling in a cave, then there had certainly been hundreds of others. Based on the fact that this happened right after Elijah's announcement of drought and the mention of the severe famine in Samaria, it would seem the king blamed the famine on the prophets, and that someone among his counselors advised him to retaliate against them. This would explain how Obadiah knew to save the ones closest to him. Their identity would have been well known just on account of their diets and their associations, each of which would be a death sentence for anyone implicated in arousing the anger of the gods who demanded perpetual sacrifices, considering that the prophets' stated mission was to destroy their altars and abolish the practice altogether, and that they were all very vocal about it, to a man. The prophets of Asherah, on the other hand, ate at Jezebel's table (1 Kings 18:19), so we can clearly see what kinds of influences factored into her decision to persecute the prophets of Yahweh to death. These demented fools actually cut themselves until their blood gushed out in an attempt to draw the attention of their god (18:28), and we know that this same god also relished child sacrifice, so there is really no reason to suppose their counsel consisted of anything other than "Kill them all; hunt them down to the ends of the earth, whatever it takes."

This persecution was very great and required miraculous intervention in order for any of the prophets to survive. Already so weak that he had given up and prayed for death, Elijah gained enough strength from a cake baked on coals to last him 40 days and get him all the way from Beersheba to Mount Sinai (1 Kings 19:2-8)—Beersheba having been identified as in the vicinity of Shechem, so a much further distance than most would already suppose. Anyone who has fasted more than just a few days ought to know how arduous this trek would have been for him due to calorie restriction and the resultant metabolic efficiency (that is, conservation of energy, as opposed to metabolic inefficiency, which is the term for energy expenditure, which is the norm among active people when they have sufficient calorie intake), so the significance of a single cake giving him this kind of strength is tantamount to the Bible's debunking of the notion that we all need animal flesh to thrive or to survive famine, even if only because God rewards those who are faithful to him with supernatural nourishment.

When Elijah finally got out of his predicament, he was told to anoint Hazael as King of Aram (which caused Hazael to usurp the throne of Aram), Nimshi as King of Israel, and Elisha as his own replacement. This demonstrates the supremacy and continuity of the prophetic tradition in Israel since at least the time of Abraham and Melchizedek. The text indicates that all of these men were from Damascus, and that Elisha in particular was a farmer. This is the Damascus in Aram (modern Syria), and as we will see, it is the namesake of the one in Judah which became the hotbed of Christianity.

And יהוה said to him, "Go, return on your way to the Wilderness of Damascus. And you shall go in and anoint Ḥaza'ēl as sovereign over Aram. And anoint Yēhu son of Nimshi as sovereign over Yisra'ēl. And anoint Elisha son of Shaphat of Aḇēl Meḥolah as prophet in your place. And it shall be that whoever escapes the sword of Ḥaza'ēl, Yēhu does kill. And whoever escapes from the sword of Yēhu, Elisha does kill. And I shall leave seven thousand in Yisra'ēl, all whose knees have not bowed to Ba'al, and every mouth that has not kissed him." And he went from there, and found Elisha son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he was with the twelfth. And Ēliyahu passed by him and threw his robe on him. 1 Kings 19:15-19

This seems to indicate (if the number is to be taken literally) that there were only 7000 Israelites who had not given in to carnivorous tastes and/or societal conventions—a staggeringly low number, considering that Israel was supposed to be God’s set-apart nation, and there were already 100 times as many men among the tribes counted at the time of the Exodus many centuries earlier. Elisha’s hometown was east of the Jordan (i.e. in Gilead), indicating that it was beyond Ahab’s reach. This shows that Aram’s power over Israel had increased prior to the battle of Ramoth Gilead, probably due to the famine, but certainly in spite of Ahab’s alliance with Tyre. The famine itself was likely caused by the Arameans’ invasions, which culminated in their occupation of the whole of Naphtali (1 Kings 15:20).

The Arameans defeated an alliance of Ahab of Israel and Jehoshaphat of Judah, and Hazael would later return to fight against Joram of Israel and Ahaziah of Judah. Jehu was Joram’s commander, so it is clear from this, as well as the text cited above, that Elijah’s intent was to fight back and avenge the slain prophets, which desperately required military intervention. 2 Kings 9 records that Jehu was anointed specifically for this reason.

And he rose up and went into the house. And he poured the oil on his head, and said to him, “Thus said יהוה Elohim of Yisra’ēl, ‘I have anointed you sovereign over the people of יהוה, over Yisra’ēl. And you shall smite the house of Aḥab your master, and I shall avenge the blood of My servants the prophets, and the blood of all the servants of יהוה, at the hand of Izeḇel. And all the house of Aḥab shall perish. And I shall cut off from Aḥab all the males in Yisra’ēl, both those shut up and those left at large. And I shall give up the house of Aḥab like the house of Yarob’am son of Neḇat, and like the house of Ba’asha son of Aḥiyah. And the dogs are going to eat Izeḇel in the portion of Yizre’ēl, with none to bury her.’” Then he opened the door and fled. 2 Kings 9:6-10

And it came to be, when Yehoram saw Yēhu, that he said, “Is there peace, Yēhu?” But he answered, “What peace, as long as the whorings of your mother Izeḇel and her witchcraft are so many?” 2 Kings 9:22

Jehu deposed Jehoram, going so far as to throw him on a particular plot of land in order to see the prophecy fulfilled (9:26), had Jezebel and all of Ahab’s friends and family killed, persecuted the servants of Baal and destroyed his temple, and returned Israel to Yahweh. However, in the same context which describes all this (2 Kings 10), it is said that he did not guard the Law of Yahweh with all his heart because he did not turn away from the sins of Jeroboam, and that his descendants would only rule to the fourth generation. Thus it is evidenced that even when God hands someone the reins of a kingdom, the cycle of violence is never finished, except in the exceedingly rare case of David or Hezekiah.

So we see that in the case of both Samuel and Elisha, violence against humans is more than merely justified—it is actually God’s will that his own prophets should finish the job by killing off any and every survivor of the wars against the apostates—even though violence against animals is intolerable, which is the exact opposite of the Christians’ speciesist argument for eating meat. Furthermore, failure to carry out this sacred duty of administering God’s justice merits the same fate, just as it did with Saul—hence the fact that the prophets have to finish the job, and why none of the dynasties after David lasted very long, in spite of the fact that God set up an “everlasting” throne for him in the land which he had given to Abraham as an “everlasting” inheritance.

And he said to him, “Thus said יהוה, ‘Because you have let slip out of your hand a man whom I put under the ban, therefore your life shall go for his life, and your people for his people.’” 1 Kings 20:42

Lest we think that these punishments are too severe, and evidence only of a bloodthirsty God, rather than of the necessity of justice—a necessary attribute of a *benevolent* God—it is clear that the people whom God condemns are always getting exactly, or else far less than they deserve. The irony and karma of the circumstances they die under are always immediately apparent, as though God would not have it any other way. Thus the justice is always evident. The one who eats meat and drinks blood (a metaphor for the persecution of the prophets in Revelation 17:4-6) shall also die the same way; his blood will water the earth, and his flesh will be food for beasts. Certainly we can recognize this as a major theme of Yahshuah’s teachings, as well, without the need for explanation, but it is even more apparent in their source (the OT).

“And you shall speak to him, saying, ‘Thus said יהוה, “Have you murdered and also taken possession?”’ And you shall speak to him, saying, ‘Thus said יהוה, “In the place where dogs licked the blood of Naboth, the dogs are going to lick your blood, even yours.”’” And Ahab said to Ēliyahu, “Have you found me, O my enemy?” And he answered, “I have found you, because you have sold yourself to do evil in the eyes of יהוה.” 1 Kings 21:19-20

“And also of Izebel יהוה has spoken, saying, ‘The dogs are going to eat Izebel by the wall of Yizre’el.’ The dogs are going to eat whoever belongs to Ahab and dies in the city, and the birds of the heavens are going to eat whoever dies in the field.” 1 Kings 21:23-24

Ahab was able to recapture the lands lost to the Arameans, but he let their king Ben-Hadad go, just as Saul had done with the Amalekite king. After the prophets announced his punishment, he tried to escape it by fasting (i.e. repenting of his abominable practices). Actually, it was not even the crime of letting Ben-Hadad go for which his death had been pronounced, but acting abominably in following idols (i.e. eating flesh—especially that of his own children). Needless to say, he did not escape his fate.

And when the chariot was washed at a pool in Shomeron, the dogs licked up his blood, where the whores bathed, according to the word of יהוה which He had spoken. 1 Kings 22:38

Jehoshaphat was spared in the same battle (at Ramoth Gilead, where Ahab was mortally wounded), because he did what was right in the eyes of God, but the people in his domain continued to slaughter at the high places (1 Kings 22:43). He cleared out the cult prostitutes who had persisted since the time of his father (22:46), which effectively staved off further incursions. This ought to be clear due to the affiliation which Elijah and Elisha had with the kings of Aram. (When the Arameans invaded Israel, they were doing so at the behest of the prophets.)

There is much we could say about the fate of Ahab and his house. The main point we want to make is that God rewards saints and punishes sinners according to their works, and that the punishments of the sinners always revolve around their carnivorous practices, and are coated with a sense of irony and propriety. This is a major theme in Scripture, no less in the Prophets than in the Law. It is also the reason why Israel and Judah were both destroyed and put into captivity.

But they did not obey, and Menashsheh led them astray to do more evil than the gentiles whom יהוה had destroyed before the children of Yisra’el. 2 Kings 21:9

And also, Menashsheh shed very much innocent blood, until he had filled Yerushalayim from one end to another, besides his sin with which he made Yehuḏah sin, in doing evil in the eyes of יהוה. 2 Kings 21:16

Only at the command of יהוה this came upon Yehuḏah, to remove *them* from His presence, because of the sins of Menashsheh, according to all that he did, and also because of the innocent blood that he shed. For he filled Yerushalayim with innocent blood, which יהוה would not forgive. 2 Kings 24:3-4

“And I shall scatter you among the gentiles, and shall disperse you throughout the lands, and shall consume your filthiness out of you.” Ezekiel 22:15

You who are putting off the day of evil, yet bring near the seat of violence, who are lying on beds of ivory, and are stretched out on your couches, and are eating lambs from the flock and calves from the midst of the stall, who are singing to the sound of the harp, having composed songs for themselves like Dawid, who are drinking wine from bowls, and anoint with the finest ointments, yet they have not been pained over the breach of Yosēph! Therefore they shall now go into exile, with the first of the exiles, and the feasting of the stretched-out ones shall cease! Amos 6:3-7

Notice that when Israel and Judah were each put into captivity, it was the meek, the farmers of the land, that did not starve to death or go into exile. We have all heard that it is they who would inherit the earth (Matthew 5:5). Well, the earth is the land—the tillable soil, which God has historically given to those who use it to the ends that he has designed, and in the future intends to give it to no one else. Or did you think it was just a nice sentiment devoid of any real meaning?

And what does one answer the messengers of a nation? “That יהוה has founded Tsiyon, and the poor of His people take refuge in it.” Isaiah 14:32

By the ninth of the month the scarcity of food had become so severe in the city that there was no food for the people of the land. 2 Kings 25:3

And they seized the sovereign and brought him up to the sovereign of Babel at Riblah, and they pronounced sentence on him. And they slaughtered the sons of Tsiḏqiyahu before his eyes, and put out the eyes of Tsiḏqiyahu, and bound him with bronze shackles, and took him to Babel. 2 Kings 25:6-7

And Nebuzaraḏan the chief of the guard took into exile the rest of the people who were left in the city and the deserters who deserted to the sovereign of Babel, with the rest of the multitude. But the chief of the guard left some of the poor of the land as vinedressers and farmers. 2 Kings 25:11-12

And he took from there all the treasures of the House of יהוה and the treasures of the sovereign’s house, and he cut in pieces all the objects of gold which Shelomoh sovereign of Yisra’el had made in the Hēḵal of יהוה, as יהוה had said. And he exiled all Yerushalayim, and all the officers and all the mighty brave men—ten thousand exiles—and all the craftsmen and smiths. None remained except the poorest people of the land. 2 Kings 24:13-14

But Nebuzaraḏan, chief of the guard, left in the land of Yehuḏah the poor people, who had naught whatever, and gave them vineyards and fields on the same day. Jeremiah 39:10

It is commonly known that the Temple was plundered when the Babylonians sacked Jerusalem. (They sacked it about half a century before they destroyed it. Had the people of Judah learned their lesson in the first instance, the destruction would not have happened at all.) What is not commonly known is that the booty consisted mainly of cooking utensils—a very large booty, owing to how ridiculously overgrown the practice of sacrifice had become.

The bronze of all these utensils was beyond measure—the two columns, the one Sea, and the stands, which Shelomoh had made for the House of יהוה. 2 Kings 25:16

Recall that the Chaldeans were actually from Aram, as descendants of Abraham's nephew Kesed. In fact, they had already fought many engagements against the Babylonians and Assyrians, and were finally displaced by the Assyrians during the reign of Ahaz (c. 732 BC), at which point they presumably began their migration to Babylon. Given the Assyrians' policy of relocating large populations, this was probably a forced migration, just as the captivity of the Israelites about 2 decades later was. After all, both groups ended up in Babylon. So did those in Judah who went on to compose the Talmud, acknowledging that God had deserted them completely (as evidenced by the fact that there were no longer any prophets among them), and who became the Pharisees.

“Thus said יהוה of hosts, the Elohim of Yisra'el, concerning Aḥab son of Qolayah, and Tsidqiyahu son of Ma'asēyah, who are prophesying falsely to you in My Name, ‘See, I am giving them into the hand of Nebūkadretsar sovereign of Babel, and he shall smite them before your eyes. And because of them all the exiles of Yehuḏah who are in Babel shall use a curse, saying, “יהוה make you like Tsidqiyahu and Aḥab, whom the sovereign of Babel roasted in the fire.”’” Jeremiah 29:21-22

““And I shall give them into the hand of their enemies and into the hand of those who seek their life. And their corpses shall be for food to the birds of the heavens and the beasts of the earth.”” Jeremiah 34:20

The idea of Zedekiah and Ahab being roasted in the fire is more than a little ironic, is it not? It is a fate perfectly befitting any man who would delight in the flesh of an infant roasted alive, with or without a famine to compel him. No one in his right mind would ever justify this kind of behavior, as the Christians *routinely* do, even citing Scripture, whenever it is done to any other species. This sickness of the mind, so common among the masses of Christians, is so depraved, that God, through Jeremiah, calls it “incurable.”

“For thus said יהוה, ‘Your breach is incurable, your wound is grievous. No one pleads your cause, to bind up. There are no healing medicines for you. All those loving you have forgotten you, they do not seek you. For I smote you as an enemy smites, with cruel chastisement, because your crookedness is great, your sins have increased. Why do you cry about your breach? Your pain is incurable. Because of your many crookednesses, because your sins have increased, I have done this to you.’” Jeremiah 30:12-15

Knowing, as we do now, that the Arameans were invading Israel at God's behest in order to purge the land of its sin, it is no wonder that the Chaldean king of Babylon is called the servant of Yahweh in Scripture. As far as the prophets were concerned, he was a savior of the righteous and oppressed, the lowly and humble, and their obedience lay with him, not with the king of Judah. In some instances, Babylon is even compared with Canaan as though it was a new Promised Land. The implication is that those who were taken into exile were given another

chance at life, as though the bondage of Canaan was like the bondage of Egypt, even though they had to be *forced* to eat proper food—just as the Israelites of Moses’ time only begrudgingly accepted their manna out of dire necessity. Notice that there is not even a mention of milk this time, as though the “milk” of “milk and honey” actually refers to olive oil.

“Then I shall take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and honey, and live, and not die. But do not listen to Hizqiyahu, when he misleads you, saying, “יהוה shall deliver us.”” 2 Kings 18:32

The episode of the sack of Jerusalem makes it crystal clear that the Israelites living there never even considered doing the will of Yahweh even then, because instead of humbling themselves and obeying the word of the prophets, they chose to complete the cycle of the Exodus by actually going back to Egypt. The king, in remarkably stark contrast, having been humbled, made peace with his newfound diet of bread and wound up living a full life, against all odds. So God is merciful after all ... but only to those who repent.

And Gedalyahu swore to them and their men, and said to them, “Do not be afraid of the servants of the Chaldeans. Dwell in the land and serve the sovereign of Babel, and let it be well with you.” And in the seventh month it came to be that Yishma’el son of Nethanyah, son of Elishama, of the seed of the reign, came with ten men and smote Gedalyahu that he died, and the Yehudim, and the Chaldeans who were with him at Mitspah. And all the people rose up, small and great, and the commanders of the armies, and went to Mitsrayim, for they were afraid of the Chaldeans. And it came to be in the thirty-seventh year of the exile of Yehoyakin sovereign of Yehudah, in the twelfth month, on the twenty-seventh of the month, that Ewil-Merodak sovereign of Babel, in the year that he began to reign, released Yehoyakin sovereign of Yehudah from prison, and spoke kindly to him, and set his throne above the throne of the sovereigns who were with him in Babel, and changed his prison garments. And he ate bread continually before the sovereign all the days of his life. 2 Kings 25:24-29

Against those who do not repent, the sense of karma sometimes takes an almost humorous (certainly sarcastic) tone in Scripture, such as when Isaiah declares that the *asherim* shall have no food (17:8). This can happen right in the midst of a dire rant against a city or nation. Isaiah’s prophecies against Damascus really ought to have been enough to have gotten the Israelites to repent, seeing how Israel was next on Assyria’s list of nations to conquer. Thus we see that another major theme of Scripture is the stubborn refusal of these people to repent of their sins, because they just cannot imagine what pleasures life has in store for anyone who decides not to eat meat and worship some nonexistent deity by fornicating with a prostitute. Always the invaders are seen as saviors of the earth, sent by God to return the land to its rightful possession in the hands of the innocent, and to spare the nonhuman victims of the human vices being practiced there.

Woe to you ravager, while you have not been ravaged, and you treacherous, while they have not betrayed you! When you have ceased ravaging, you shall be ravaged. And when you stop betraying, they shall betray you. Isaiah 33:1

The message concerning Damascus. “See, Damascus ceases to be a city, and shall become a heap of ruins. The cities of Aro’er are forsaken, they are for flocks which shall lie down, with no one to frighten. And the stronghold shall cease from Ephrayim, and the reign from Damascus, and the remnant of Aram be as the esteem of the sons of Yisra’el,” declares יהוה of hosts. “And in that day it shall be that the esteem of Ya’aqob wanes, and the fatness of his flesh grows lean.

And it shall be as when the harvester gathers the grain, and reaps the heads with his arm. And it shall be as he who gathers heads of grain in the Valley of Repha'im. And gleaning grapes shall be left in it, like the shaking of an olive tree, two or three olives at the top of the uppermost branch, four or five in its most fruit-bearing branches," declares יהוה Elohim of Yisra'el. In that day man shall look to his Maker, and his eyes turn to the Set-apart One of Yisra'el. And he shall not look to the altars, the work of his hands; and he shall not see that which his own fingers made, nor the Asherim nor the sun-pillars. In that day his strong cities become like a forsaken forest and an uppermost branch, which they left because of the children of Yisra'el. And it shall become a ruin. Because you have forgotten the Elohim of your deliverance, and have not remembered the Rock of your stronghold, therefore you shall plant pleasant plants and set out foreign seedlings, by day make your plant to grow, and in the morning make your seed to flourish—but the harvest is a heap in the day of grief and incurable pain. Woe to the uproar of many people who make a noise like the roar of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters—nations rushing like the rushing of many waters. But He shall rebuke them and they shall flee far away, and be chased like the chaff of the mountains before the wind, like whirling dust before the whirlwind. At eventide, look! Alarm! Before morning, it is no more. This is the portion of those who plunder us, and the lot of those who rob us. Isaiah 17

Isaiah himself was clearly a meat-eater prior to his career as a prophet, which he rightly thought exempted him from assuming that role. His "unclean lips" were sanctified in the most appropriate manner; the coals which burned the flesh that touched his lips, also burned his lips. Thus the debt was paid without Isaiah dying, because God desires mercy, so that the dead might live, not that a life should pay for a life.

And I said, "Woe to me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips—for my eyes have seen the Sovereign, יהוה of hosts." And one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said, "See, this has touched your lips; your crookedness is taken away, and your sin is covered." Isaiah 6:5-7

Probably the most significant of the irony-laden judgments in Isaiah is that of the weeping and wailing. When one of their major preoccupations was killing children in such a torturous way that they became known as the "wailing sons," what better way for God to punish this people of unclean lips could there have been but to cause them to wail over the sons they wished they had not lost? Isaiah actually likens the weeping of Moab to that of a sacrificial bull. If the punishment of the sinner can be applied to the scapegoat under the Law of Moses, then why should the punishment of the sinner not be applied to the sinner himself, who no longer finds any use for the scapegoat, but prefers the taste of cannibalized infants?

The message concerning Mo'ab. Because in the night Ar of Mo'ab was laid waste, was silenced! Because in the night Qir of Mo'ab was laid waste, was silenced! He has gone up to the house and Dibon, to the high places to weep. Mo'ab is wailing over Nebo and over Mēydeba; on all their heads is baldness, and every beard is cut off. In their streets they shall put on sackcloth; on the tops of their houses and in their streets everyone wails, weeping bitterly. And Heshbon and El'alēh cry out, their voice shall be heard as far as Yahats. Therefore the armed ones of Mo'ab shout; his being shall tremble within him. My own heart is toward Mo'ab; her fugitives cry unto Tso'ar, like a three-year-old heifer. For by the ascent of Luḥith they go up with weeping; for in the way of Ḥoronayim they raise a cry of destruction. For the waters of Nimrim are wastes, for

the green grass has withered away; the grass fails, there is no greenness. Therefore the wealth, acquired and stored up, they take away to the wadi of the Willows. For the cry has gone all around the borders of Mo'ab, its wailing to Eglayim and its wailing to Be'er Elim. "For the waters of Dimon shall be filled with blood; for I shall bring more upon Dimon, lions upon him who escapes from Mo'ab, and on the remnant of the land." Isaiah 15

So Mo'ab wails for Mo'ab, everyone wails. For the raisin-cakes of Qir Hareseth they moan. They are utterly smitten. For the fields of Heshbon languish—the vine of Sibmah. The masters of the gentiles have broken down its choice plants, which have reached to Ya'zēr and wandered through the wilderness. Her branches are stretched out, they are gone over the sea. Therefore I bewail the vine of Sibmah, with the weeping of Ya'zēr. I water you with my tears, O Heshbon and El'alēh, for acclamation have fallen over your summer fruit and your harvest. Gladness is taken away, and joy from the orchard; in the vineyards there is no singing, nor shouting; No treaders tread out wine in their presses; I have made their acclamation cease. Therefore my inward parts sound like a lyre for Mo'ab, and my inner being for Qir Heres. And it shall be, when it is seen that Mo'ab has wearied herself on the high place, that she shall come to her set-apart place to pray, but not be able. Isaiah 16:7-12

Here are a few more examples of the fate which God has set in store for flesh-mongers. And no one will deny that we all either become food for worms or are immolated like the bodies of the animals we consume. That is simply the reality of our existence.

"And I shall put hooks in your jaws, and I shall make the fish of your rivers cling to your scales. And I shall bring you up out of the midst of your rivers, and all the fish in your rivers cling to your scales. And I shall leave you in the wilderness, you and all the fish of your rivers. On the face of the field you shall fall, and you shall not be picked up or gathered. I shall give you as food to the beasts of the field and to the birds of the heavens." Ezekiel 29:4-5

Come near, you gentiles, to hear. And listen, you people! Let the earth hear, and all that is in it, the world and all its offspring. For the displeasure of יהוה is against all the gentiles, and His wrath against all their divisions. He shall put them under the ban, He shall give them over to the slaughter, and their slain be thrown out, and their stench rise from their corpses. And mountains shall be melted with their blood. Isaiah 34:1-3

[T]herefore thus said יהוה of hosts, "See, I am punishing them, the young men shall die by the sword, their sons and their daughters shall die by scarcity of food." Jeremiah 11:22

"They shall die of deaths from diseases, they shall not be lamented nor be buried, but be like dung on the face of the earth, and be consumed by sword and by scarcity of food. And their corpses shall be meat for the birds of the heavens and for the beasts of the earth." Jeremiah 16:4

Is prey taken from the mighty, and the captives of the righteous delivered? Yet thus said יהוה, "Even the captives of the mighty is taken away, and the prey of the ruthless is delivered; and I strive with him who strives with you, and I save your children. And I shall feed those who oppress you with their own flesh, and let them drink their own blood as sweet wine. All flesh shall know that I, יהוה, am your Saviour, and your Redeemer, the Elohim of Ya'aqob." Isaiah 49:24-26

Now compare that to the fact that Moses lived to be 120 (Deuteronomy 34:7), and Joshua to 110 (Joshua 24:29; Judges 2:8). Nor are these two just the rare exceptions, given abnormally long life because God just happened to like them more than anyone else. Some of the elders of

Israel, when the nation had actually served Yahweh throughout Joshua's long life, actually outlived him (Joshua 24:31; Judges 2:7). That is what God has in store for those who appreciate the gift of life enough to not pilfer and squander it. And who does not wish to live a little longer than the date of his premature death?

“For what is the expectancy of the defiled one, when He does cut off, when Eloah takes away his life? Would Ėl hear his cry when distress comes upon him? Would he delight himself in the Almighty—call on Eloah at all times? Let me teach you by the hand of Ėl, that which is with the Almighty I do not hide. See, all of you have seen it. Why then are you altogether vain? This is the portion of a wrong man with Ėl, and the inheritance of cruel ones, which they receive from the Almighty: If his children are increased, it is for the sword; and his offspring shall not have enough to eat. Those who remain of him are buried in death, and their widows do not weep.” Job 27:8-15

Before we move on, let it not be said that there is a deficiency of evidence to support the vegetarian ideal at this point. Here are a few more examples of explicit condemnations of meat-eating (as opposed to sin in general), admonitions and commands to do what is right (fairness, compassion, nonviolence), and judgments against meat-eaters. Bear in mind that there was no such thing as meat (sanctioned meat, anyway) apart from sacrifice back then, that the whole point of the prophesying is to induce repentance, and that (only) repentance leads to salvation.

Hear the word of יהוה, you rulers of Sedom; give ear to the Torah of our Elohim, you people of Amorah! “Of what use to Me are your many slaughterings?” declares יהוה. “I have had enough of burnt offerings of rams and the fat of fed beasts. I do not delight in the blood of bulls, or of lambs or goats. When you come to appear before Me, who has required this from your hand, to trample My courtyards? Stop bringing futile offerings, incense, it is an abomination to Me. New Moons, Sabbaths, the calling of meetings—I am unable to bear unrighteousness and assembly. My being hates your New Moons and your appointed times, they are a trouble to Me, I am weary of bearing them. And when you spread out your hands, I hide My eyes from you; even though you make many prayers, I do not hear. Your hands have become filled with blood. How the steadfast city has become a whore! I have filled it with right-ruling; righteousness lodged in it, but now murderers. Isaiah 1:10-15,21

“See, all beings are Mine, the being of the father as well as the being of the son is Mine. The being that is sinning shall die.” Ezekiel 18:4

“Build houses and dwell in them, plant gardens and eat their fruit.” Jeremiah 29:5

Who is an Ėl like You—taking away crookedness and passing over the transgression of the remnant of His inheritance? He shall not retain His wrath forever, for He Himself delights in kindness. He shall turn back, He shall have compassion on us, He shall trample upon our crookednesses! And You throw all our sins into the depths of the sea! You give truth to Ya'aqob, kindness to Abraham, which You swore to our fathers from the days of old! Micah 7:18-20

O Yisra'el, return to יהוה your Elohim, for you have stumbled by your crookedness. Take words with you, and return to יהוה. Say to Him, “Take away all crookedness, and accept what is good, and we render the bulls of our lips.” Hosea 14:1-2

Seek יהוה while He is to be found, call on Him while He is near. Let the wrong forsake his way, and the unrighteous man his thoughts. Let him return to יהוה, who has compassion on him, and to our Elohim, for He pardons much. Isaiah 55:6-7

“And I shall turn back the captivity of My people Yisra’ël. And they shall build the waste cities and inhabit them. And they shall plant vineyards and drink wine from them, and shall make gardens and eat their fruit. And I shall plant them on their own soil, and not uproot them any more from their own soil I have given them,” said יהוה your Elohim! Amos 9:14-15

Chapter 9 - The Restoration

Yahshuah said, “Wretched is the body that is dependent upon a body, and wretched is the soul that is dependent on these two.” Thomas 87

Although it may not be commonly understood that the Law of Moses holds carnism in such great contempt as we have seen in the previous chapters, or even that the Old Testament ideal was veganism, it has been demonstrated and will be understood that the sacrificial system of the Levitical priesthood stands in stark contrast with the message of the prophets of Israel. This understanding is especially important mainly because the common perception of an inherent contradiction between the Law (the Pentateuch) and the Prophets (the rest of the Bible, minus the sayings and distinctly Jewish fables which do not properly belong in it) disappears with the realization that they are in agreement, and also because the belief that the Law of Moses is inferior to the gospel of Christ actually finds merit, unlike in the mainstream Christian paradigm which reduces both to total absurdity. However, this realization does not amount to the idea that the Law is bunk, but rather that it is for sinners (only). (This *only* makes sense with the realization that you must already obey the mandates of the Law in order for it not to have any authority over you. This is the case with any punitive legal system, not just the Law of Moses!) Nor does it establish the idea, as the Christians allege, that freedom from the Law is tantamount to *laissez-faire* humanism and hedonism. We have already observed that Christ demands more righteousness than Moses—and no wonder, as it is to God’s standard that Christ makes his appeal directly, while the Law was described by God himself as a test to see whether Israel would live by it.

That being said, the Prophets are in agreement that the Judeo-Christian doctrine of atonement by sacrifice is completely ineffectual wherever it fails to produce repentance, which is necessarily antithetical to sinning at the fundamental level of the paradigm. Without exception, every prophet of the Old Testament despised the practice of sacrifices that fell outside the bounds imposed by the Law, and their animosity was carried over into the New Testament even to what would be considered lawful sacrifice. (These prophets included not just those whose books have been quoted in the previous chapter, but all the prophets—i.e. everyone who was set-apart from the Law to follow the way of Yahweh, whether as a Levite or as a Nazarite. At any given time, there were thousands who fit this description, rather than just a handful, as commonly supposed. This is evident, for example, in the fact that God numbered 7000 even after Ahab and Jezebel had wiped out the majority of them, and all among the sect of Nazarites except Elijah.)

As we have said several times now, the Law was only intended to induce repentance by creating a record of a debt which needed to be paid, and instead the Israelites took it as an occasion to sin *more* by practicing carnism. Sin is privation (debt), so the idea was, if you sinned, then you lost something in order to pay off the debt. This is the definition of ‘redemption’ in the legal sense, or of ‘atonement’ in the moral or theological sense, and is critical to understanding what the New Testament is all about.

Under the Law of Moses, a great sin could merit the loss of an animal which you had to bring to the Tabernacle yourself. Anyone who has ever raised an animal from the time it was

born, or had a house pet that he truly cared for, can sympathize with the fact that being forced to put your hand on its head and to watch it die needlessly, just because you broke the Law, would discourage you from breaking it again. To then proceed to eat the animal and take any satisfaction in it would be unthinkable for most people, who would rather *bury* their pets, just as it would be hard, though not nearly as personal, for any sympathetic priest performing the ceremony. (A priest who is typically cheerful when he leads a typical funeral ceremony is likely to be out of the job shortly after a few instances.) In terms of whether this ceremony actually constitutes a loss (and who does not consider a house pet a member of his family, at least to some degree?), considering how big a deal people typically tend to make about the relatively trivial citations they have to pay off for infractions of traffic regulations, we imagine that this *much* harsher punishment was very effective among those whose sense of right and wrong had not been gradually obliterated by the constant practice of sin and redemption.

The historical problem with this system is not a matter of design, but that people found a way around it, thus bypassing the point of it altogether (the point being to induce a sense of guilt, and therefore repentance). Rather than going to the Temple with their own ewes or livestock, they took advantage of an industry which was built up around the sale of animals for slaughter which the sinners who came there had no emotional attachment to. The Bible calls these miscreants “the moneychangers,” but we should think of them as a banking guild, which charged a commission for currency exchange and specialized in the exchange of animals for slaughter. In other words, they were the world’s first industrial animal farming firm.

The moneychangers’ currency exchange was practically forbidden by the Law, because usury (lending money for profit) was, and their function was to give the sinners a coin which was acceptable by the Law for paying the debt, because the money which the sinners were using was “unclean” on account of its graven images. (This was especially true during the Roman Empire period, due to the face of the Emperor on the coins and the nature of the Imperial cult, which we will be discussing in detail later.) Considering that the sinner used this unclean money to purchase a different currency, and the new currency was used to purchase an animal, and the animal was used to purchase atonement, the sinner was effectively trading in the wealth of his sin for the piety of impoverishment, while the moneychanger was making a profit on it. It was therefore the moneychanger who was taking on the sin, rather than the priest who was supposed to take the animal directly from the sinner. This puts the moneychanger in the role of the priest. Needless to say, if he was the first man you dealt with at the Temple, he would leave an impression of some sort, and if he was advocating that you sin more, because it was to his economic advantage to have a greater demand for his service, then he was subverting and effecting the opposite intention of the role of the priest, as well as the whole process in its entirety.

Thanks to economic practices which encouraged an industry of sacrifice, like those of the moneychangers and of the shrine prostitutes before them, and mostly to the Israelites’ lust for flesh, slaughter offerings were desired rather than regretted. In effect, people were paying for *meat*, rather than “paying” for their sins. Furthermore, this was already going on from the moment the Israelites stepped into Palestine, so it is no wonder that after a full 14 centuries of this constant and rampant disobedience and rejection of the Law, Yahshuah aimed to “fulfill” it by superseding the particulars of its mandates and getting rid of the slaughtering altogether. Consider his remarks in John 4 which express an obvious contempt for sacrificial customs as a whole, rather than any particular cult, as well as a clear and deliberate contrast between their

system (the one which he expressly intended to abolish) and his (the one which he expressly intended to create): “The hour is coming, and now is, when you will worship the Father neither on this mountain nor in Jerusalem ... when the true worshipers will worship the Father in spirit and truth ... those who worship him must worship in spirit and truth.”

It is by no stretch of the imagination an exaggeration to say that Yahshuah’s murder was the direct result of his initiative to break the power of the moneychangers. This fact alone makes it the focal point of his entire ministry, as Christians pretend that his death is an atoning sacrifice and that nothing else (including his entire testimony) matters at all, so that they can eat meat apart from the notions of solemnity and guilt which God intentionally attached to it by the regulations of the sacrifice. This, too, was prophesied many centuries earlier, and these prophecies show that Yahshuah was merely carrying out the mandate of the prophets before him.

And every pot in Yerushalayim and Yehudah shall be set-apart to יהוה of hosts. And all those who slaughter shall come and take them and cook in them. And there shall no longer be a merchant in the House of יהוה of hosts, in that day. Zechariah 14:21

So it is no wonder that Yahshuah is quoted in the Gospel of Thomas (64) as saying “Businessmen and merchants will not enter the places of my Father.” For clarification, though, it was not the fact that he openly challenged the merchants’ monopoly on a certain trade that got him killed; it was the fact that he was aiming to destroy the system of sacrifice in its entirety, and bring the people under his influence to repentance and observance of God’s higher moral law. In other words, he was going to finish what the prophets before him had started—those who were likewise murdered or driven into exile for speaking out against the establishment in Jerusalem.

So while some Christians are content to blame Yahshuah’s death on the Romans, some on the Jews, some on all humanity, and most on God (because God allegedly required his blood as a sacrificial offering to himself, even though God himself is allegedly the victim of the sacrifice), in reality, the blame rightly falls upon those supporting the Temple trade of the animal farming industry: the consumers, i.e. the meat-eaters. They were not just accused of it by the apostles, who called it what it was—“murder”—but they also told Pilate that they were happy to take responsibility for it. Moreover, Pilate’s own wife was a believer, and he himself referred to Yahshuah as the *messiah* and the *zadok*, which is what his own followers were calling him.

Pilate said to them, “What then shall I do with יהושע who is called Messiah?” They all said to him, “Let Him be impaled!” And the governor said, “Indeed, what evil has He done?” And they were crying out all the more, saying, “Let Him be impaled!” And when Pilate saw that he was getting nowhere, but rather an uproar was starting, he took water and washed his hands before the crowd, saying, “I am innocent of the blood of this Righteous One. You shall see to it.” Matthew 27:24

“And as the lame man who was healed was clinging to Kēpha and Yoḥanan, all the people ran together to them in the porch which is called Shelomoh’s, greatly amazed. And seeing it, Kēpha responded to the people, “Men of Yisra’ēl, why do you marvel at this? Or why look so intently at us, as though by our own power or reverence we have made him walk? The Elohim of Abraham, and of Yitshaq, and of Ya‘aqob, the Elohim of our fathers, esteemed His Servant יהושע, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him. But you denied the Set-apart and Righteous One, and asked that a man, a murderer, be granted you. But you killed the Leader of life, whom Elohim raised from the dead, of which we are witnesses.” Acts 3:11-15

We already know that “leader of life” is a description tantamount to saying “the son of Adam,” as in, “the one in whom God has invested the spirit of life, and who was predestined to vanquish the serpent.” It is fitting, then, that Yahshuah would be called this, in direct contrast to the “murderer” Barabbas, whose name in Aramaic (the language of the Jews—so he was a Jew) means ‘son of the father.’ The fact that he is called Barabbas in this context and in the Gospels is likely due to the fact that Yahshuah claimed the Jews had the Devil as their father, and that he was “a murderer from the beginning” (John 8:42-44). There can be no doubt, therefore, even apart from the Barabbas connection, that Yahshuah’s rant against the Jews in John 8 pertains to their eating flesh, as that is exactly what the sin of the serpent in Genesis was.

The incident recorded here in Acts 3 is very revealing, because it shows exactly what was on the minds of Yahshuah’s disciples immediately after his death, resurrection and ascension. Peter’s speech amounts to a description of the redemptive work of Yahshuah, but bears no resemblance whatsoever to what Christians universally uphold it as. It was concluded with his arrest (and with John’s), which makes it even clearer that they were carrying on Yahshuah’s legacy, and that they were in trouble with the authorities for exactly the same reasons as he had been. That legacy, they claimed, was also the legacy of the (Old Testament) prophets, as well as being the historical basis of the true Christian religion, due to the mass conversion by way of the disciples’ teachings. Had they taught something which was false, or not in line with the prophetic tradition, then obviously they would not have been taken seriously, or else they could have been easily discredited by the religious authorities which sought to silence them.

“And now, brothers, I know that you did it in ignorance, as your rulers did too. But this is how Elohim has filled what He had announced beforehand through the mouth of all the prophets, that His Messiah was to suffer. Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master, and that He sends יהושע Messiah, pre-appointed for you, whom heaven needs to receive until the times of restoration of all matters, of which Elohim spoke through the mouth of all His set-apart prophets since of old. For Mosheh truly said to the fathers, ‘יהוה your Elohim shall raise up for you a Prophet like me from your brothers. Him you shall hear according to all matters, whatever He says to you. And it shall be that every being who does not hear that Prophet shall be utterly destroyed from among the people.’ And likewise, all the prophets who have spoken, from Shemu’el and those following, have also announced these days [“the times of restoration”]. You are sons of the prophets, and of the covenant which Elohim made with our fathers, saying to Abraham, ‘And in your seed all the nations of the earth shall be blessed.’ To you first, Elohim, having raised up His Servant יהושע, sent Him to bless you, in turning away each one of you from your wicked ways.” Acts 3:17-26

The event (a miraculous healing) which had caused the people to seek the disciples just prior to this discourse also caused the Sanhedrin to convene. (The Sanhedrin was a council of Jewish elders, composed at that time of Pharisees and Sadducees, roughly equivalent to a national parliament or bicameral judiciary.) They could not decide what to do to the disciples, because everyone was praising God over the miracle, and the disciples had the mob on their side. Later on, however, Stephen was brought before the Sanhedrin and accused of saying that Yahshuah would undo the laws given by Moses. The text calls this allegation false, implying that Yahshuah was actually upholding Moses, which is obviously what he meant by the statements recorded in Matthew 5, which we quoted at the beginning of this treatise.

And they set up false witnesses who said, “This man does not cease to speak blasphemous words against this set-apart place and the Torah, for we have heard him saying that this יהושע of Natsareth shall overthrow this place and change the institutes which Mosheh delivered unto us.” And all who sat in the council, looking steadily at him, saw his face was like the face of a heavenly messenger. And the high priest said, “Is this so?” Acts 6:13-7:1

Stephen’s response to the charge was a speech where he told them Israel’s history, as if they did not already know it. The only reason he could have had for doing so is that he had a different point of view than they did, and wanted to accentuate something they were in the habit of ignoring or overlooking. His point of view is essentially that the Israelites (including they) *had never even accepted Moses*, which is exactly why the Law was given to them in the first place. The focus of 7:37 makes it clear that the rest of the speech was intended to set the basis for his response to the charge by reminding them that Moses himself had laid the groundwork for the dismantling of the Law. His speech implicitly compares Solomon’s Temple to the Israelites who fashioned a golden calf while Moses was atop Mt. Sinai, implying that the Temple sacrifices are no different from the sacrifices the Israelites made to false gods for 40 years in the wilderness while Moses yet lived—and no wonder, for we have already seen that the sin of Jeroboam who succeeded Solomon as King of Israel and set the precedent for all the rest was none other than a double portion of the Golden Calf.

“At that time Mosheh was born, and he was well-pleasing to Elohim. And he was reared three months in the house of his father. But when he was exposed, the daughter of Pharaoh took him up and reared him as her own son. And Mosheh was instructed in all the wisdom of the Mitsrites, and was mighty in words and works. And when he was forty years old, it came into his heart to visit his brothers, the children of Yisra’el. And seeing one of them being wronged, he defended and revenged him who was oppressed, smiting the Mitsrite. And he thought that his brothers would have understood that Elohim would give deliverance to them by his hand, but they did not understand. And the next day he appeared to two of them as they were fighting, and urged them to peace, saying, ‘Men, you are brothers, why do you wrong one another?’ But he who was wronging his neighbour pushed him away, saying, ‘Who made you a ruler and a judge over us? Do you wish to kill me as you killed the Mitsrite yesterday?’ And at this saying, Mosheh fled and became a sojourner in the land of Midyan, where he fathered two sons. And after forty years were completed, a Messenger of יהוה appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. And Mosheh, seeing it, marvelled at the sight, and coming near to look, the voice of יהוה came to him, saying, ‘I am the Elohim of your fathers, the Elohim of Abraham and the Elohim of Yitshaq and the Elohim of Ya’aqob.’ And Mosheh trembled and did not have the courage to look. But יהוה said to him, ‘Take your sandals off your feet, for the place where you stand is set-apart ground. I have certainly seen the evil treatment of my people who are in Mitsrayim, and I have heard their groaning and have come down to deliver them. And now come, let Me send you to Mitsrayim.’ This Mosheh whom they had refused, saying, ‘Who made you a ruler and a judge?’—this one Elohim sent to be a ruler and a deliverer by the hand of the Messenger who appeared to him in the bush. This one led them out, after he had done wonders and signs in the land of Mitsrayim, and in the Red Sea, and in the wilderness forty years. This is the Mosheh who said to the children of Yisra’el, ‘יהוה your Elohim shall raise up for you a Prophet like me from your brothers. Him you shall hear.’ This is he who was in the assembly in the wilderness with the Messenger who spoke to him on Mount Sinai, and with our fathers, who received the living Words to give to us, unto whom our fathers would not become obedient, but thrust away, and in their hearts they turned back to Mitsrayim, saying to Aharon, ‘Make us

mighty ones to go before us, for this Mosheh who led us out of the land of Mitsrayim, we do not know what has become of him.’ And they made a calf in those days, and brought an offering to the idol, and were rejoicing in the works of their own hands. So Elohim turned and gave them up to worship the host of the heaven, as it has been written in the book of the Prophets, ‘Did you bring slaughtered beasts and offerings unto Me during forty years in the wilderness, O house of Yisra’el? And you took up the tent of Molek, and the star of your mighty one Kiyyun, images which you made to bow before them. Therefore I shall remove you beyond Babel.’ The Tent of Witness was with our fathers in the wilderness, as He appointed, instructing Mosheh to make it according to the pattern that he had seen, which our fathers, having received it in turn, also brought with Yehoshua into the land possessed by the gentiles, whom Elohim drove out before the face of our fathers until the days of Dawid, who found favour before Elohim and asked to find a dwelling for the Elohim of Ya’aqob, but Shelomoh built Him a house. However, the Most High does not dwell in dwellings made with hands, as the prophet says: ‘The heaven is My throne, and earth is My footstool. What house shall you build for Me? says יהוה, or what is the place of My rest? Has My hand not made all these?’ You stiff-necked and uncircumcised in heart and ears! You always resist the Set-apart Spirit, as your fathers did, you also do. Which of the prophets did your fathers not persecute? And they killed those who before announced the coming of the Righteous One, of whom you now have become the betrayers and murderers, who received the Torah as it was ordained by messengers, but did not watch over it.” Acts 7:20-53

Again, Stephen clearly says in 7:42 that God gave them over to worship of the “host of heaven,” i.e. the pagan pantheons, described elsewhere as demons. That they were *not* sacrificing to Yahweh (“Did you bring slaughtered beasts and offers to *me*?”) implies that they *were* sacrificing to someone else—the host of heaven. The implication here is either that the Israelites were sacrificing to demons, or that God had already demonstrated that he was happiest with them when they were not sacrificing at all, because they had nothing to sacrifice, because he had forbidden it and forced them (against their will) to stick to the manna he was giving them. However we choose to look at it, this was clearly intended by Stephen to invalidate the entire function of the priesthood, and of the Temple as a whole, which also means that this is what the intent of the original passages he cited was.

Given that this speech was delivered probably not more than a few days or weeks after Peter’s invocation of the exact same text, it is obvious that this is what was on the minds of those who had witnessed the events of Yahshuah’s passion, and who had believed in him. Stephen was implicitly admitting that the charge that Yahshuah had undermined the Law (and that he was doing the same) was essentially true in point of fact, but could not be legally used against him, because the changes to the Law were mandated by the Law itself, as was even the death of those who refused to adhere to them, which in this case clearly indicts the Sanhedrin. The question, then, is whether or not Yahshuah had the authority to effect these changes, which he did, because he had the authority of “heaven and earth,” and no one could challenge it. This is also why the Witnesses who render the final judgment of the world in Revelation 11 are two in number (the Law and the Prophets), for by law, two witnesses were required to pronounce a sentence of death.

“When you come into the land which יהוה your Elohim is giving you, do not learn to do according to the abominations of those gentiles. Let no one be found among you who makes his son or his daughter pass through the fire, or one who practises divination, or a user of magic, or one who interprets omens or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or

one who calls up the dead. For whoever does these are an abomination to יהוה, and because of these abominations יהוה your Elohim drives them out from before you. Be perfect before יהוה your Elohim, for these nations whom you are possessing do listen to those using magic and to diviners. But as for you, יהוה your Elohim has not appointed such for you. “יהוה your Elohim shall raise up for you a Prophet like me from your midst, from your brothers. Listen to Him, according to all you asked of יהוה your Elohim in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of יהוה my Elohim, nor let me see this great fire any more, lest I die.’ And יהוה said to me, ‘What they have spoken is good. I shall raise up for them a Prophet like you out of the midst of their brothers. And I shall put My Words in His mouth, and He shall speak to them all that I command Him. And it shall be, the man who does not listen to My Words which He speaks in My Name, I require it of him.’” Deuteronomy 18:9-19

And since then no prophet has arisen in Yisra’el like Mosheh, whom יהוה knew face to face. Deuteronomy 34:10

“If I bear witness of Myself, My witness is not true. There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. You have sent to Yoḥanan, and he bore witness to the truth. But I do not receive witness from man, but I say this in order that you might be saved. He was the burning and shining lamp, and for a while you wished to rejoice in his light. But I have a greater witness than that of Yoḥanan, for the works that the Father gave Me to accomplish, the works that I do, bear witness of Me, that the Father has sent Me. And the Father who sent Me, He bore witness of Me. You have neither heard His voice at any time, nor seen His form. And you do not have His Word staying in you, because you do not believe Him whom He sent. You search the Scriptures, because you think you possess everlasting life in them. And these are the ones that bear witness of Me. But you do not desire to come to Me in order to possess life. I do not receive esteem from men, but I know you, that you do not have the love of Elohim in you. I have come in My Father’s Name and you do not receive Me, if another comes in his own name, him you would receive. How are you able to believe, when you are receiving esteem from one another, and the esteem that is from the only Elohim you do not seek? Do not think that I shall accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your expectation. For if you believed Mosheh, you would have believed Me, since he wrote about Me. But if you do not believe his writings, how shall you believe My words?” John 5:31-47

Notice from Acts 7 that the words which got Stephen killed were that they had received a law apart from Moses—this being the “heavenly tables,” the implication being that the Law of Moses was never really legitimate to begin with. His reference to the “Most High” is a clear association with the order of Melchizedek, as is the description of the covenant with Abraham in the preceding verses. He even went so far as to proclaim that the Temple of Solomon was itself an abomination, having been devised neither by God, nor by Moses. According to these people, it was blasphemy just to speak ill of the Temple, but Yahshuah left no room for doubt that he held contempt for it when he declared that he would raise a new one in three days. The Gospel of Thomas does not even bother to mention the “three days” part, implying a distinction between Yahshuah’s desire to destroy the Temple, and his desire to be raised from the dead.

Yahshuah said, “I shall destroy this house, and no one will be able to rebuild it.” Thomas 71

Even though the Jews clearly missed the dual meaning, Stephen did not, so his implication is that the Most High *does* dwell in Yahshuah. This would have been considered

blasphemy in the eyes of his judges, which was enough to warrant his death in their eyes, but it was also deliberately set in stark contrast to what *he* was accusing *them* of: worshiping the Temple which was built in spite of Moses, and not by God's command or to his glory, as if to specifically spite Moses. Nor is this just ironic, for throughout Scripture we are told that God judges us by the same rule we use to judge others, so it is not adhering to a different law than someone else which puts us in jeopardy of condemnation, but our own hypocrisy which does. So the charge, by Stephen's own admission, was true, and by laying it on him, they were really charging Moses. And by charging Moses, to whom they claimed to give reverence, they were ultimately charging themselves of a crime they were thoroughly and undeniably guilty of, according to their own standard.

So the Law and the Prophets are in agreement after all, and it is wrong to kill. The only reason either one was ever necessary for communicating God's will is that people just do not want to hear it, because they are too caught up in their fleshly desires, by which they are temples of demons and not of their creator. There is, therefore, "a great chasm" between Man and God, owing to Man's adultery. The Christians who have received the Gospel have failed to understand even the basic associations in Yahshuah's parables (the core of his teachings), so they think that there are several distinct lines of teaching with no cohesion and no meaning in any given context, but in fact, there is only one, and the meaning should be clear by now: the teachings are all just a reiteration of same principles of the Law. So rather than dissect and examine each of the parables one by one, we will just tell of one and explain it briefly, even as Yahshuah explained them to his disciples. The reader is at liberty to examine the others.

And the Pharisees, who loved silver, also heard all this, and were sneering at Him, so He said to them, "You are those who declare yourselves righteous before men, but Elohim knows your hearts, because what is highly thought of among men is an abomination in the sight of Elohim. The Torah and the prophets are until Yohanan. Since then the reign of Elohim is being announced, and everyone is doing violence upon it. And it is easier for the heaven and the earth to pass away than for one tittle of the Torah to fall. Everyone putting away his wife and marrying another commits adultery. And everyone marrying her who is put away from her husband commits adultery. But there was a certain rich man who used to dress in purple and fine linen and lived luxuriously every day. And there was a certain beggar named El'azar, being covered with sores, who was placed at his gate, and longing to be fed with the crumbs which fell from the rich man's table. Indeed, even the dogs came and licked his sores. And it came to be that the beggar died, and was carried by the messengers to the bosom of Abraham. And the rich man also died and was buried. And while suffering tortures in the grave, having lifted up his eyes, he saw Abraham far away, and El'azar in his bosom. And crying out he said, 'Father Abraham, have compassion on me, and send El'azar to dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.' But Abraham said, 'Son, remember that in your life you received your good, and likewise El'azar the evil, but now he is comforted and you are suffering. And besides all this, between us and you a great chasm has been set, so that those who wish to pass from here to you are unable, nor do those from there pass to us.' And he said, 'Then I beg you, father, that you would send him to my father's house, for I have five brothers, let him warn them, lest they also come to this place of torture.' Abraham said to him, 'They have Mosheh and the prophets, let them hear them.' And he said, 'No, father Abraham, but if someone from the dead goes to them, they shall repent.' But he said to him, 'If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.'" Luke 16:14-

The reason we have cited this parable instead of another is because, in spite of the seemingly incongruent nature of Luke's narration throughout the book, it manages to attach Yahshuah's implicit condemnation of material pleasures to the Pharisees' love of material wealth by way of the adultery metaphor. Adultery, therefore, is really what is being condemned, and it is adultery of the spirit that is being spoken of here rather than of the flesh—though adultery of the spirit takes its form in adultery of the flesh. Yahshuah was openly, if only subtly, accusing the Pharisees of having divorced themselves from Moses and from God, and fornicating with Solomon and Molekh. According to him, the Law and the Prophets are in agreement, both condemning the “righteousness” of the Pharisees, and their time has passed. As of the beginning of John's ministry, the Law of Moses had reached its completion, and now the Law of God (the kingdom of heaven) was being preached. But the law of the kingdom of heaven is more demanding than what the Pharisees practiced; those who cannot abide by the latter will neither find themselves in agreement with the former.

Also, the name of Eleazar (or Lazarus) is significant here, as we know that Yahshuah's friend was so named, and that Yahshuah resurrected him from the dead, so the parable is not simply a metaphor, but a true declaration of things to come. Living for yourself and amassing wealth will earn you nothing but punishment in the great hereafter, while living in poverty and humility will incidentally bring you the good fortune which the materially-minded seek. He who commits himself to righteousness and to self-improvement, even if it comes at the expense of his bodily health, will see the kingdom of heaven. Is it not obvious? It is better to starve oneself and suffer the transient torment of hunger than to eat what God disapproves of and thereby lose one's very own being, forever. This parable demonstrates that the rich regret their folly in hindsight.

Now, if God is not even willing to cohabit with dead flesh at a predetermined holy site (the “bosom of Abraham”), then it is preposterous to suppose that he would cohabit with demons in the graveyard that is the average human's digestive tract. Think about it. Under the Law, the sacrifices were performed by priests, on behalf of supplicants, in the courtyard of the Temple which Solomon erected to glorify himself, while God did not even allow anyone to approach the Holy of Holies unless he was *completely* free of guilt. Even if God had ever decided to make the Temple his abode, it is still not as though he was coming out from behind the curtain, into the profanity of the City of Blood, to gorge on burnt flesh. So if our bodies are truly temples, then they are either going to be inhabited by unclean spirits, or by the spirit of life.

Now consider Yahshuah's use of “the grave” (ᾠδη, G86: *adē* or *hades*) here. Perhaps you have heard a vegan (or vegetarian) say “My body is not a graveyard,” or perhaps you have seen it on a T-shirt. This is quite a popular saying now, but it really has a precedent in Scripture. This merits examination, in light of the fact that God utterly refuses to go near anything unclean, and even requires his servants (the Nazarites) to avoid corpses and graveyards specifically.

And יהוה answered me and said, “Write the vision and inscribe it on tablets, so that he who reads it runs. For the vision is yet for an appointed time, and it speaks of the end, and does not lie. If it lingers, wait for it, for it shall certainly come, it shall not delay. See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness. And also, because wine betrays him, a man is proud, and he does not stay at home. Because he enlarges his appetite as the grave, and he is like death, and is not satisfied, and gathers to himself all nations and heaps up for himself all peoples. Shall not all these lift up a proverb against him, and a mocking riddle against him, and say, ‘Woe to him who increases what is not his! Till when is he to load on himself many pledges?’” Habakkuk 2:2-6

But one might say that this is just a simile: that citing an obscure metaphor from one of the “minor” prophets does not constitute a valid argument. Very well, let us look to the New Testament, to Yahshuah. First, let us set the context, and then examine what follows it. We provide separate renderings of the same word (τάφοις, G5028: *taphois*) from Matthew 23:27 in the NIV and the KJV to demonstrate the point that meat-eaters are literally unclean “graveyards” according to Yahshuah, however we interpret the semantics, exactly.

“Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness. Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too.” Matthew 23:25-26

“Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean.” (NIV)

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. (KJV)

The word rendered here “dead” (in the KJV and most other translations) is *nekrós* (νεκρός, G3498), which is an adjective that commonly takes the form of a noun as ‘the dead’ (as the NIV mistakenly has it here). However, this is when it is preceded either by the definite article or by *ek* (‘from,’ i.e. ‘from the dead’), neither of which is the case here. The word for ‘impurity’ (or ‘uncleanness’) is *akartharsía* (ἀκαθαρσία, G167), which denotes disease, as *katharós* (‘purity’ or ‘cleanliness’) is lost from contact with dead flesh or infectious diseases such as leprosy. The actual meaning, without any inferences added, is as follows:

“Woe [to] you scribes and Pharisees, actors, because you are like graves covered [with lime] which on the outside indeed appear fair; on the inside, however, [they are] full of dead bones and of all impurity.”

Basically, this is not simply allegorical: Yahshuah was actually declaring that they were ceremonially unclean due to their leukemia, osteoporosis and atherosclerosis! Is it any wonder? No diseased animal is clean, by the Law of Moses.

Furthermore, *taphos* (or *taphois* in plural form) signifies a *place* of burial rather than an individual tomb, necessarily, just as the Latin root of ‘sepulchre’ does, so ‘graveyard’ is more appropriate than ‘grave,’ as ‘grave’ implies only one corpse is interred there, and Yahshuah’s implication is that many are. Meanwhile, the word ‘sarcophagus’ literally means ‘flesh-eater’ in Greek. So ‘graveyard’ is about the most appropriate thing he could have called them, except, perhaps, ‘zombies’ or ‘animated corpses,’ neither of which really has a corresponding word in ancient Greek. Besides, ‘graveyard’ is a description, and therefore an implied condemnation, of what they were doing, rather than what they were (or what all meat-eaters are). One might wonder, by extension, if what the Nazarites like Yahshuah himself were not sworn to avoid was *meat-eaters*, and that the meaning of the Nazarite vow in Numbers 6 has been lost in translation from ancient Hebrew. This notion is certainly in keeping with their beliefs and customs, if not actually the precedent for them, and we will see plenty of evidence of it in the next chapter.

Matthew 23 is not this only case where Yahshuah is depicted as likening the Pharisees to tombs or graveyards. There is another instance in Luke 11:44. Recall that the translators have chosen ‘tombs’ and ‘sepulchres’ for *taphois* instead of ‘graves’ or ‘graveyards,’ either of which

is a true translation. In this case, the translators show their bias by *not* translating the word for ‘graves’ as ‘tombs’ or ‘sepulchres,’ when the word *mnemeia* (μνημεῖα, G3419) actually warrants it. We provide this passage from the same texts (NIV and KJV) to make the point.

“Woe to you, because you are like unmarked graves, which people walk over without knowing it.” (NIV)

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*. (KJV)

Mnēmeia (μνημεῖα, G3419) connotes remembrance; it means ‘monuments,’ and therefore corresponds much better with ‘tombs’ than *taphois* in Matthew 23:27 does. The irony is that they are supposed to know there is a grave there, but they do not. (The implication is that they have unknowingly become tombs by consuming corpses.) So by pretending to be righteous while simultaneously defiling themselves, they have become hypocrites. Thus the whole description only makes sense with the recognition that eating corpses makes one a burial place.

Of course, if we are going to say that this is actually a proper analogy and not just an implicit condemnation of the Pharisees’ general mentality, then we would expect to find something from the OT to back it up. Indeed, every little nuance of Yahshuah’s speech has a great deal of significance in light of the OT, so we do not even need to stick to the use of *taphois* in Matthew and *mnēmeia* in Luke. The word rendered “whitewashed” (NIV) and “whited” (KJV) has no less significance. The most obvious source of corroboration is Ezekiel 13.

And the word of יהוה came to me, saying, “Son of man, prophesy against the prophets of Yisra’ēl who prophesy, and say to those who prophesy out of their own heart, ‘Hear the word of יהוה!’ ‘Thus said the Master יהוה, “Woe to the foolish prophets, who are following their own spirit, without having had a vision! O Yisra’ēl, your prophets have been like foxes among ruins. You have not gone up into the breaches, nor do you build a wall for the house of Yisra’ēl to stand in battle on the day of יהוה. Their visions are false and their divinations a lie, saying, ‘Thus declares יהוה,’ when יהוה has not sent them, yet they expected the word to be confirmed! Have you not seen a false vision, and have you not spoken a divination of lies? You say, ‘יהוה declares,’ when I have not spoken.” Therefore thus said the Master יהוה, “Because you have spoken falsehood and seen lies, therefore see, I am against you,” declares the Master יהוה. “My hand shall be against the prophets who see falsehood and who divine lies. They shall not be in the council of My people, nor be written in the record of the house of Yisra’ēl, and they shall not enter into the land of Yisra’ēl. And you shall know that I am the Master יהוה. Because, yea because they have led My people astray, saying, ‘Peace!’ when there is no peace. And when one is building a wall, see, they are coating it with whitewash! Say to those who coat it with whitewash: it shall fall! There shall be flooding rain, and you, O great hailstones: fall!—and a stormy wind breaks it down, and see, the wall shall fall! Shall you not be asked, ‘Where is the coating with which you coated it?’” Therefore thus said the Master יהוה, “I shall break down with a stormy wind in My wrath, and a flooding rain in My displeasure, and great hailstones in wrath, to consume. And I shall throw down the wall you have coated with whitewash, and bring it down to the ground, and its foundation shall be uncovered. And it shall fall, and you shall be consumed in the midst of it. And you shall know that I am יהוה. So I shall complete My wrath on the wall and on those coating it with whitewash, and say to you, ‘The wall is no more, nor those whitewashing it—the prophets of Yisra’ēl who are prophesying concerning Yerushalayim, and who are seeing visions of peace for her when there is no peace,’” declares the Master יהוה.”” Ezekiel 13:1-16

These are words of Ezekiel and of Yahshuah himself, so they are beyond dispute or reproach by Christians. It is abundantly clear from all this that the whole movement of Christianity was deliberately aiming for the disestablishment of the Abomination of Desolation right from its outset, and that this was the major cause of contention between them and the Temple priests. Of course, this could only have had its precedent in the actions of Yahshuah himself, who was essentially murdered for instigating it. In fact, the Cleansing of the Temple is one of the few events of his life that is significant enough to be described in all four canonical gospels. Most Christians refer to it as “Jesus driving the moneychangers from the Temple,” but this description is grossly inaccurate; the moneychangers are merely incidental to the story.

And יהושע went into the Set-apart Place of Elohim and drove out all those buying and selling in the Set-apart Place, and overturned the tables of the moneychangers and the seats of those who sold doves. And He said to them, “It has been written, ‘My House shall be called a house of prayer,’ but you have made it a ‘den of robbers.’” Matthew 21:12-13

And they came to Yerushalayim. יהושע, entering into the Set-apart Place, began to drive out those who bought and sold in the Set-apart Place, and overturned the tables of the money-changers and the seats of those selling doves. And He did not allow anyone to carry a vessel [that is, a pot for cooking, or for transporting meat] through the Set-apart Place. And He was teaching, saying to them, “Has it not been written, ‘My House shall be called a house of prayer for all nations’? But you have made it a ‘den of robbers.’” Mark 11:15-17

And having entered into the Set-apart Place, He began to drive out those selling and buying in it, saying to them, “It has been written, ‘My House is a house of prayer,’ but you have made it a ‘den of robbers.’” Luke 19:45-46

And the Passover of the Yehudim was near, and יהושע went up to Yerushalayim. And He found in the Set-apart Place those selling oxen and sheep and doves, and the moneychangers sitting. And having made a whip of cords, He drove them all out of the Set-apart Place, with the sheep and the oxen, and poured out the moneychangers’ coins and overturned the tables. And He said to those selling doves, “Take these away! Do not make the house of My Father a house of merchandise!” John 2:13-16

Is it not telling enough that Yahshuah, the extreme pacifist who preached that we should “turn the other cheek” when we are struck, and who returned neither fist nor insult to the men who beat him nearly to death prior to executing him without any cause, is depicted in the Bible as having engaged in one (and only one) act of violence in his life? The mere phrase ‘righteous anger’ evokes this very scene in the imagination, does it not? Here, he is not depicted as responding to violence so much as instigating it. Know, therefore, that the anger and the violence were righteous indeed, and not matters which we ought to take lightly, given how uncharacteristic they were against the pacifistic nature of Yahshuah and his ideology.

John’s use (2:16) of “house of merchandise” has been translated from ἐμπόριον (*empóron*, G1712). Keep this in mind later, when we discuss Paul’s use of the word *makellon* and its common translation as “meat market.” *Makellon* is the Greek derivative of the Latin *macellum*, whereas *emporium* is the Latinized version of the Greek *empóron*. This is important because it demonstrates the translators’ selective bias in rendering Yahshuah’s condemnation of the merchants in the Temple as having turned it into a “house of merchandise,” while Paul allegedly tells the Corinthians to eat whatever they feel like eating from the “meat market,” though the two words essentially have the exact same meaning.

Now notice that Yahshuah chose the time of the Passover to make the scene, which was the annual high point of the sacrificial ritual. Notice also that in Matthew, Mark and John, the moneychangers are mentioned second, after the merchants selling the animals, while Luke fails to mention them altogether. The moneychangers were present merely to facilitate trade through currency exchange, and the only trade of the Temple was the buying and selling of birds and animals to be sacrificed. The principal target of his outrage, then, was the traders themselves—the buyers and sellers. This is in keeping with the other uses in the NT of the root of *emporion*, ἔμπορος (*emporos*, G1713), all but one of which are in reference to the “merchants” mourning the fall of the Whore of Babylon in Revelation 18.

On the other hand, based on this, it might be objected that Yahshuah was enraged not by the sacrificial system itself, but simply by the profits derived from it, hence his reference to a “den of robbers” rather than a “den of murderers.” This objection is not a valid one, and ignores that the overtly hostile tone of the speech implies that anyone involved in the trade as a whole is culpable in something. The phrase “it has been written” indicates that Yahshuah was not just speaking casually, but actually invoking an established prophecy, so we need to consult the OT passage to clarify his meaning. This leads us to Jeremiah 7, the proper understanding of which should already be understood from our previous chapter.

The word that came to Yirmeyahu from יהוה, saying, “Stand in the gate of the House of יהוה, and you shall proclaim there this word, and shall say, ‘Hear the word of יהוה, all you of Yehudāh who enter in at these gates to bow before יהוה! Thus said יהוה of hosts, the Elohim of Yisra’ēl, “Make your ways and your deeds good, then I let you dwell in this place. Do not trust in these false words, saying, ‘This is the Hēkal of יהוה, the Hēkal of יהוה, the Hēkal of יהוה!’ For if you truly make your ways and your deeds good, if you truly do right-ruling between a man and his neighbour, if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other mighty ones to your own evil, then I shall let you dwell in this place, in the land that I gave to your fathers forever and ever. See, you are trusting in false words, which do not profit—stealing, murdering, and committing adultery, and swearing falsely, and burning incense to Ba’al, and walking after other mighty ones you have not known. And you came and stood before Me in this house which is called by My Name, and said, ‘We have been delivered’—in order to do all these abominations! Has this house, which is called by My Name, become a den of robbers in your eyes? Look, I, even I Myself have seen it,” declares יהוה. “But go now to My place at Shiloh, where I set My Name at the first, and see what I did to it because of the evil of My people Yisra’ēl. And now, because you have done all these works,” declares יהוה, “and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer, I shall also do to this house, which is called by My Name, in which you trust, and to this place which I gave to you and your fathers, as I did to Shiloh. And I shall cast you out of My presence, as I have cast out all your brothers, all the seed of Ephrayim.” And you, do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me, for I do not hear you. Do you not see what they are doing in the cities of Yehudāh and in the streets of Yerushalayim? The children are gathering wood, the fathers are lighting the fire, and the women are kneading their dough, to make cakes for the sovereignty of the heavens, and to pour out drink offerings to other mighty ones, to provoke Me. “Is it Me they are provoking?” declares יהוה. “Is it not themselves—unto the shame of their own faces?” Therefore, thus said the Master יהוה, “See, My displeasure and My wrath is poured out on this place, on man and on beast, and on the trees of the field and on the fruit of the ground. And it shall burn and not be quenched.” Thus said יהוה of hosts, the Elohim of Yisra’ēl, “Add your burnt offerings to your

slaughterings and eat meat. For I did not speak to your fathers, or command them in the day that I brought them out of the land of Mitsrayim, about matters of burnt offerings or slaughterings. But this word I did command them, saying, ‘Obey My voice, and I shall be your Elohim, and you be My people. And walk in all the ways that I have commanded you, so that it be well with you.’ But they did not obey or incline their ear, but walked in the counsels, in the stubbornness of their evil heart, and went backward and not forward. From the day that your fathers came out of the land of Mitsrayim until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them. But they did not obey Me or incline their ear, but stiffened their neck. They did evil, more than their fathers.” And you shall speak all these words to them, though they do not listen to you. And you shall also call to them, though they do not answer you. But you shall say to them, ‘This is a nation that did not obey the voice of יהוה their Elohim, nor did they accept instruction. Truth has perished and has been cut off from their mouth. Cut off your hair and throw it away, and take up a lamentation on the bare heights, for יהוה has rejected and forsaken the generation of His wrath. “For the children of Yehudah have done what is evil in My eyes,” declares יהוה. “They have set their abominations in the house which is called by My Name, to defile it. And they have built the high places of Topheth, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart. Therefore see, the days are coming,” declares יהוה, “when it shall no longer be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter, for they shall bury in Topheth until no room is left. And the corpses of this people shall be food for the birds of the heavens and for the beasts of the earth, with none to frighten them away. And in the cities of Yehudah and in the streets of Yerushalayim I shall make to cease the voice of rejoicing and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall become a waste!”’” Jeremiah 7

Note how it is expressly stated that the “innocent blood” that God is upset about is shed *in the Temple*, and can only possibly therefore refer to the sacrificial rites performed lawfully under the Law of Moses—as though that is not clear enough from the rest of the rant. The implications for the rest of the Prophets are enormous, to say the least. Moreover, this was not just Jeremiah’s take on it, but Yahshuah’s, as well. To reject either of their witnesses is to reject the Bible’s authority; to reject *both* is to reject *God* as sovereign.

Yahshuah was the high priest of the order of Melchizedek and legal claimant to the throne of David. He was hailed as King of Judea upon his entry into Jerusalem, the capital. So how he entered the Temple is a rather big deal and says a lot about what his priorities were, and how he felt about the ones who had set themselves up there. That being said, he put on an angry face and went straight for the people selling animals. He did not even have his followers or the general assembly do it for him; he did it himself—violently.

With one phrase, “den of robbers,” spoken in the heat of his battle against the Zionists, Yahshuah prophesied the destruction of the Second Temple and the slaughter and exile of Judea’s population, which we know began within 40 years of his speaking it. Considering his remarks about the Abomination of Desolation, and how those who had followed him and listened to his teachings for years considered the Temple itself to be as abominable as the sacrifice, it could not be clearer that he viewed the sacrificial system of the Temple as the principal sin meriting the punishment which ultimately wiped Israel off the map of the ancient world forever. It is not a little significant, then, that Stephen, the first Christian martyr, was similarly killed precisely because he denounced the Temple as the central location for sacrifices to false gods.

The truth is that all the early Christians saw animal sacrifice not just as abominable in and of itself, but done purposefully in order to indulge in lawlessness and worship gods other than Yahweh, just as all the prophets before them did. Their opposition to animal sacrifice may seem rather muted in the New Testament compared to the Prophets, but this has more to do with the fact that it is rarely pointed out by mainstream Christianity due to the dangerous territories this would lead a wandering sheep, than that discussion of this opposition is altogether absent from the NT or NT-era Christian literature. *Enoch*, for instance, explicitly states that the sacrifices taught by the Watchers were made to demons, for the purpose of adultery, and this is the most relevant indication that we have of the context of the views of the early Christians.

And Uriel said to me: “The spirits of the Angels who were promiscuous with women will stand here; and they, assuming many forms, made men unclean and will lead men astray so that they sacrifice to demons as gods. And they will stand there until the great judgment day, on which they will be judged, so that an end will be made of them.” 1 Enoch 19:1

This is a matter of how a human body becomes unclean, which happens by way of consuming animal proteins, not a matter of whether you are worshiping the right god or not, which is a matter of spiritual rather than physical health (though the two are certainly also related to large degree). Although they would surely like for you to give in to it entirely, if you were not willing to do so, then the demons would probably prefer it if you thought you were worshiping Yahweh, so that you would not suspect their influence. We really cannot underestimate to what lengths they would go to possess the religious establishment which it depends on to protect their means of infiltrating our minds; one only needs to look at how far most otherwise-civil people (Christians included) will go to attack anyone who advocates the vegan ethic in order to realize that preaching this gospel causes their demons to manifest in desperation. If they are exorcised, they will go straight to their judgment, as the dead are awoken to judgment, and that means they go to their end, as stated in *Enoch*. Knowing that they will literally cease to exist, they have all the incentive in the world to cling to us by any means necessary. We are told that when the apostles healed someone and exorcised a demon, it would depart with a loud voice or great shriek (Acts 8:7). This indicates that to them, the day of Yahweh had already come.

Near is the great day of יהוה, near and hurrying greatly, the noise of the day of יהוה. Let the mighty man then bitterly cry out! That day is a day of wrath, a day of distress and trouble, a day of waste and ruin, a day of darkness and gloominess, a day of clouds and thick darkness, a day of ram’s horn and alarm—against the walled cities and against the corner towers. Zephaniah 1:14-16

In spite of all this, and even if Yahshuah *did* instigate the rebellion which did away with the Abomination in Jerusalem, Christians will still insist that it has no relevance for us, drawing upon several other New Testament passages to justify their belief that it is perfectly okay to consume meat. In their minds, they need look no further than to Yahshuah as an example for their behavior, and they are quick to insist that he facilitated the consumption of animals, and likely even did so himself. These interpretations and their other objections are provided, along with our rebuttals of both, in Appendix B and in the succeeding chapters. In the meantime, if we truly want to know what the position of Scripture is, then such discussions of the details of why Christians think it does not matter whether or not they contravene God’s law really need to be placed in the proper context by looking at the broad scope of Yahshuah’s life.

The Cleansing of the Temple incident is just the tip of the iceberg, as the culmination of the long-established prophetic tradition. We have seen its roots in the examination of the historical and literary background leading up to it. In many ways, it had been in the works for thousands of years by that time, but perhaps more importantly, it was not finished by Yahshuah, or by anyone else prior his ascension. This is absolutely essential for determining what became of the true Christian religion, as preached by Yahshuah's disciples, and therefore not only what caused the outbreak of the Judean War, but also what the intent of each of the NT epistles is.

It may be recognized that Yahshuah was generally opposed to the Temple sacrifice, based on the evidence in Scripture, but this would seem to contradict the notion that God had required it at all, so most Christians would not even begin to approach the issue. Instead, they would divert attention from it by saying that the reason it was ended was because God no longer required it, though he did before, because Jesus fulfilled the obligation once and for all—by doing something (dying), incidentally, other than what the Law required. On the other hand, no rational explanation is ever given as to why God had required it, or what the requirement actually consisted of prior to the Law of Moses, and independently of the specific circumstances which never even applied to those who were not sinners. Why, for instance, were the Nazarites exempt from sacrifices unless they broke their own law or else returned to the common law of Israel?

Even though it is illogical, the mainstream Christians' understanding does have a basis in Scripture; it is based on the application of the metaphor among people who had already espoused the notion of sacrifice to begin with, but certainly not on God's thoughts on the matter. Those thoughts are most evident in the words of the prophets, among whom Yahshuah was the *greatest*, not the least significant. So the fact that very few Christians appreciate to what extent Yahshuah was opposed to the system of animal sacrifice practiced at the Temple goes a long way to demonstrating that they have no idea what it was he was really preaching, and therefore why they have constructed a false paradigm around their own beliefs, claiming authority from God in the name of their Messiah. Fortunately for us, Yahshuah's own perspective, which is basically the exact opposite of theirs when it comes to atonement, is hinted at in two passages from Matthew, from much earlier in his ministry than the Cleansing (proving that his desire to abolish the sacrifice was a or even *the* theme of his ministry rather than an isolated incident which just happened to lead to his death):

And יהושע hearing this, said to them, "Those who are strong have no need of a physician, but those who are sick. But go and learn what this means, 'I desire compassion and not offering.' For I did not come to call the righteous to repentance, but sinners." Matthew 9:12-13

"And if you had known what this means, 'I desire compassion and not offering,' you would not have condemned the blameless." Matthew 12:7

This is a citation of the prophet Hosea. It is clear that he was directing his audience to it, not just to read it, but to understand it, as well. So Christians are obligated, if they wish to claim such understanding, to at least open up a Bible and consider the context of the quotation before insisting that they already do, as even the Pharisees who were actually immersed in the Scriptures are not said to have done. As we might suspect, reading the passage in its context demonstrates just what it was that he was opposed to. Nor is the idea exclusive to Hosea, so that someone might say it is obscure or out of place, thematically, in one of the "minor" prophets, rather than a major theme. We quote Isaiah and Ezekiel to demonstrate this much; the association with Jeremiah 7 and the Cleansing of the Temple should be self-apparent.

“Therefore I have hewn them by the prophets, I have slain them by the words of My mouth. And my right-rulings break forth as the light. For I delight in kindness and not slaughtering, and in the knowledge of Elohim more than burnt offerings. But like Aḏam they transgressed the covenant. There they acted treacherously against Me. Gil’ad is a city of workers of wickedness—tracked up with blood. And as bands of robbers lie in wait for a man, so the company of priests murder on the way to Shekem, for they have done wickedness. I have seen a horrible matter in the house of Yisra’el: the whoring of Ephrayim is there, Yisra’el is defiled. Also, a harvest is appointed for you, O Yehudah, when I turn back the captivity of My people.” Hosea 6:5-11

“Your first father sinned, and your interpreters have transgressed against Me.” Isaiah 43:27

“There is a conspiracy of her prophets in her midst, like a roaring lion tearing the prey. They have devoured life, they have taken wealth and precious *matters*, they have made many widows in her midst. Her priests have done violence to My teaching and they profane My set-apart *matters*. They have not distinguished between the set-apart and profane, nor have they made known *the difference* between the unclean and the clean. And they have hidden their eyes from My Sabbaths, and I am profaned in their midst. Her leaders in her midst are like wolves tearing the prey, to shed blood, to destroy lives, and to get greedy gain. And her prophets have coated them with whitewash, seeing a false vision, and divining a lie for them, saying, ‘Thus said the Master יהוה,’ when יהוה had not spoken. The people of the land have practised oppression, and committed robbery, and have wronged the poor and needy. And they oppressed the stranger without right-ruling. And I sought for a man among them who would make a wall, and stand in the breach before Me on behalf of the land, that I should not destroy it—but I did not find one! Therefore I have poured out My displeasure on them, I have consumed them with the fire of My wrath. And I have put their way on their own head,” declares the Master יהוה. Ezekiel 22:25-31

Put another way, sacrifice is treachery against God, as is deliberately destroying the meaning of the Bible, like the Christians regularly do without apology or shame. Hosea and Isaiah both clearly liken these two sins to the original sin, the one that brought about the Fall—not as an analogy, but by repeating the same mistake. (Presumably, the mistake would not be continually repeated if people had better guidance, rather than the false interpretations which they have been given by the clergy.) So it is clear that in Yahshuah’s mind, eating meat is what caused Adam to fall from grace, and the only way for anyone to come back to God was not to eat *even more*, but to *cease entirely*. It is also clear, based on his citation of Hosea, that it was not just sacrifice to idols and foreign gods that he and all the prophets before him took exception to, but to the practice of sacrifice itself. Nor is this merely theoretical, as in, he had a problem with it, but it was not important enough to merit much attention because he was in the process of getting ready to die for the sins of the world or whatever—a notion which is blatantly contradictory toward everything that God had ever revealed through the Law and Prophets.

On the contrary, the “knowledge of God” which Yahshuah sought to teach was about *life*, and they simply did not want to hear it. *That* is why he had to die—not for their sins, but to shut him up. It was not because God had ordained it, but because God had ordained compassion, understanding and life, and they were in the business of sin, ignorance and death. Ignorance leads to sin, and sin leads to death. In order for anyone to be saved from sin and death, they have to overcome the ignorance by knowing God, and the knowledge of God is described in the Hosea passage (and therefore also by Yahshuah) as the antithesis of sacrifice.

“Hear another parable: There was a certain man, a householder who planted a vineyard and placed a hedge around it, and dug a winepress in it and built a watchtower. And he leased it to farmers and went abroad. And when the season of the fruits drew near, he sent his servants to the farmers, to receive its fruit. And the farmers took his servants and beat one [Joel, or possibly Amos—it is unclear which it was that was killed by Ahaziah of Judah, but he died from a blunt wound to the head after the king beat him with his staff], and they killed one [Isaiah, who was killed by Manasseh of Judah], and they stoned another [Habakkuk, who was stoned in Jerusalem]. Again he sent other servants, more than the first, and they did likewise to them [Ezekiel was murdered by Jews in exile, and Jeremiah was also stoned to death by Jews in exile]. And at last he sent his son to them, saying, ‘They shall respect my son.’ But when the farmers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him, and let us possess his inheritance.’ And they took him, and threw him out of the vineyard, and killed him. Therefore, when the master of the vineyard comes, what shall he do to those farmers?” They said to Him, “Evil ones! He shall bring them to evil destruction, and lease the vineyard to other farmers who shall give to him the fruits in their seasons.” Matthew 21:33-41

“Because of this I say to you: the reign of Elohim shall be taken from you and given to a nation bringing forth the fruits of it. And he who falls on this stone shall be broken, but on whomever it falls, he shall be pulverised.” And the chief priests and Pharisees, having heard His parables, knew that He was speaking of them. And seeking to lay hands on Him, they feared the crowds, seeing they held Him to be a prophet. Matthew 21:43-46

So we see that, far from being a mere bedtime story, Yahshuah’s parables have real meaning. He fully expected and predicted that the Jews would murder him. We can also see that the basis of his ministry is the prophetic tradition, which amounts to the teaching of compassion and good stewardship of the land in direct opposition to the Jews’ system of sacrifice and exploitation. Yet Yahshuah was just the culmination of the prophetic tradition, spanning well over a millennium; he himself is not recorded as having much to say apart from the context of the Law and Prophets, and even implicitly remarked about it in this parable, that his was the same message as those before him, though he came from a position of greater authority.

One might wonder at this, for if he was the one to whom the Israelites were obligated to listen, then either he should have had more to say (more even than is contained in the Law), or else God failed to raise him up as he had promised to do—meaning, essentially, either that God is impotent, or that Yahshuah was not his son after all. However, we know that God did not so fail, for he raised him even from the dead, and the movement flourished. It is not the fault of those preaching the message that the true gospel has not spread, but of those who have refused to listen to it (i.e. Christians), and of those who have deliberately stifled it (i.e. the Church). This really ought to be understood from the parable cited above, as should the idea that God has tried to reason with Earth’s tenants (the vineyard is *leased*, not owned by them), but found them to be as malicious as they are unreasonable.

As the main reason for the inadequacy of the gospel is that people are unwilling to give it the attention it deserves, and would rather argue against God’s Word (while simultaneously pretending like their arguments are *from* God’s Word), and persecute the prophets and drive them all to exile or ruin, their short attention span requires a short and extremely simple and hard-hitting approach, such as cannot possibly be misunderstood or argued with. Simple-minded people require simple explanations for things, which is exactly why God gave Moses the sacrificial system (to *teach* stupid people, not to appease himself), and why Yahshuah taught in

parables, as though he was speaking to children. For the prophet doing this, it will necessarily mean that he draws the ire of the demons in power upon himself (Ephesians 6:12), so he does not have much time to say what he would want to say in the way of teaching. Jonah lived in exile for fear of the Jews, Elijah prophesied stealthily (he is depicted as fleeing for his life on numerous occasions, and in one instance of running out of Jehu's tent after anointing him), and other prophets such as Obadiah and those with him lived in hiding (as did David for a time). In contrast, Stephen, though he had been preaching day and night in the Temple, was silenced and killed just moments after he gave his one and only testimony to the Sanhedrin. Still, the prophetic message had been practically dormant for centuries before Yahshuah came into the picture, on account of the prophets' isolation and exile, so the authorities were not expecting it and did not know how (or even whether) to deal with it. Their response was always to kill everyone who spoke against them, but their jurisdiction did not reach as far as the wilderness, where any group of brigands, rebels or outcasts could assert their own natural rights and way of life, so it was in the wilderness that the gospel had germinated from the time of Elijah and Elisha, and began to thrive when John the Baptist came onto the scene.

Forget what you have heard about John 3:16 being the "gospel in a nutshell." The whole prophetic message from Enoch to Revelation is summed up by a single word of the Baptist: "Repent!" This is deliberate, for as every Christian knows, John's ministry was supposed to set the basis for Yahshuah's kingdom. Even though every theologian knows that repentance entails a profound change of heart leading to lifestyle changes, we might suppose that John was just calling people to stop sinning in general. Some Christian may object that he no longer watches pornography after praying the Sinner's Prayer, and perhaps he is to be congratulated, but this hardly constitutes true repentance and falls miserably short of the perfection demanded by the Almighty, for it is the Christian religion itself and the mentality of all who espouse it which God has a vendetta against. Based on what we have already examined, true repentance would still entail nothing so much as ceasing to eat meat, and perhaps performing other acts of violence. Unprovoked violence against humans is already a given. So when it is shown that John was unquestionably a vegan, the focus of the call to repent becomes even more unmistakable, particularly because it was picked up by Yahshuah himself and added onto by his own disciples, as he instructed them.

And when He had come into the Set-apart Place, the chief priests and the elders of the people came to Him as He was teaching, and said, "By what authority are You doing these? And who gave You this authority?" And יהושע answering, said to them, "I shall ask you one question too, which if you answer Me, I also shall say to you by what authority I do these: The immersion of Yohanan, where did it come from? From heaven or from men?" So they reasoned among themselves, saying, "If we say, 'From heaven,' He shall say to us, 'Then why did you not believe him?' But if we say, 'From men,' we fear the crowd, for all hold Yohanan as a prophet." And they answered יהושע and said, "We do not know." And He said to them, "Neither do I say to you by what authority I do these. But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.' And he answering, said, 'I do not wish to,' but afterwards he repented and went. And having come to the second, he said similarly. And he answering, said, 'I go, master,' but he did not go. Which of the two did the desire of the father?" They said to Him, "The first." יהושע said to them, "Truly, I say to you that tax collectors and whores are entering into the reign of Elohim before you, for Yohanan came to you in the way of righteousness, and you did not believe him, but tax collectors and whores believed him. And when you saw it, you did not repent afterwards, to believe him." Matthew 21:23-32

In order to understand who John was and what he stood for (i.e. what this “way of righteousness” consisted of), a little background information is necessary, as Yahshuah was hinting here. When asked who he was, he said he was a “voice in the wilderness,” crying “prepare the way of Yahweh.” His association with the prophet Elijah is therefore sealed, as it means he made it deliberately, as we will show in a moment. However, the passage cited in the Gospels is actually from Isaiah (Elijah left us no book to quote from), and the context of the citation demonstrates that to “prepare the way of Yahweh” is to *restore the earth*. Therefore, John’s call to repent is a call to stop destroying God’s creation, to honor his creatures with compassion, and to till the soil (i.e. to eat plants, not animals).

“Speak to the heart of Yerushalayim, and cry out to her, that her hard service is completed, that her crookedness is pardoned, that she has received from the hand of יהוה double for all her sins.” The voice of one crying in the wilderness, “Prepare the way of יהוה; make straight in the desert a highway for our Elohim. Let every valley be raised, and every mountain and hill made low. And the steep ground shall become level, and the rough places smooth. And the esteem of יהוה shall be revealed, and all flesh together shall see it. For the mouth of יהוה has spoken.” The voice said, “Cry out!” and he said, “What do I cry?” “All flesh is grass, and all its loveliness is like the flower of the field. Grass shall wither, the flower shall fade, when the Spirit of יהוה has blown on it! Truly the people is grass!” Isaiah 40:2-7

“Do not remember the former *events*, nor consider the *events* of old. See, I am doing what is new, let it now spring forth. Do you not know it? I am even making a way in the wilderness and rivers in the desert. The beast of the field esteems Me, the jackals and the ostriches, because I have given waters in the wilderness and rivers in the desert, to give drink to My people, My chosen, this people I have formed for Myself, let them relate My praise.” Isaiah 43:18-21

Thus said יהוה, “In a favourable time I shall answer You, and in the day of deliverance I shall help You—and I guard You and give You for a covenant of the people, to restore the earth, to cause them to inherit the ruined inheritances, to say to the prisoners, ‘Go out,’ to those who are in darkness, ‘Show yourselves.’ Let them feed on the ways, and let their pasture be on all bare hills. They shall not hunger nor thirst, neither heat or sun strike them, for He who has compassion on them shall lead them, even by fountains of water guide them. And I shall make all My mountains a way, and My highways raised up.” Isaiah 49:8-11

This is clearly talking about grazing (nonhuman) animals. Matthew 3:3 actually states explicitly that the prophecy of Isaiah 40:3, which it quotes directly, pertained to John. So this is on the authority of the Gospel, rather than just a deliberate association by John himself. With this in mind, John was clearly part of the ancient prophetic tradition, rather than a madman who randomly appeared out of nowhere to announce the arrival of the Messiah, or whatever Christians imagine about him and every other prophet. So the rest of what we have to say about him from here on should make sense and be taken for granted as fact, including the inferences about Elijah and Elisha. Notice that when Yahshuah makes this association of John and Elijah for his disciples, he declares that John’s role was to “restore all things,” a clear reference to Isaiah 49:8; by implication, Yahshuah saw his own mission as working against the Abomination of Desolation, just as we have said, which amounts to setting caged animals free, leveling so-called civilization (turning roads into pastures) and restoring the earth. (Really, the earth would restore itself, given enough time to recover from the existence of mankind upon it.)

And His taught ones asked Him, saying, “Why then do the scribes say that Ēliyahu has to come first?” And יהושע answering, said to them, “Ēliyahu is indeed coming first, and shall restore all matters. But I say to you that Ēliyahu has already come, and they did not recognise him but did to him whatever they wished. In this way the Son of Aḏam is also about to suffer by them.” Then the taught ones understood that He had spoken to them about Yoḥanan the Immerser. Matthew 17:10-13

Elijah was probably a Nazarite. He was described as “hairy” (2 Kings 1:8) and as wearing a girdle of “skin” (i.e. animal hide, presumably a piece of fur or untanned leather, though this is almost universally misunderstood to be “hair”), just like John the Baptist (Matthew 3:4). Even if this is not enough to establish with certainty that Elijah was a Nazarite, it is certainly enough to establish that John made a deliberate association with Elijah, which even the Pharisees recognized from his appearance and from their relatively scant (compared with his) knowledge of Scripture. We might suppose that the garment of “camel’s hair” is a euphemism for his wild appearance, or else that John wore an actual garment to imitate the appearance of Elijah. In fact, some far-fetched traditions would have us believe it was the very same piece of clothing that Yahweh gave to Adam after he was expelled from the Garden of Eden. In any case, the association is both deliberate and clear; John was called to prophesy against the King of Judea, as Elijah had prophesied against the King of Israel.

Now, we might inquire as to why John would have worn a girdle of “skin” if he was indeed a vegan. The answer is in the association with Elijah, rather than in an examination of the implication that he may have partaken in or been a supporter of unnecessarily exploiting or killing animals for human purposes.⁵⁵⁴ The prophets who succeeded Elijah each wore his girdle, from one generation to the next, as it symbolized (or perhaps was even miraculously imbued with, as the text seems to indicate) the spirit of the prophet. The girdle was famous in its own time, and significant enough that King Ahaziah recognized Elijah from a description of it, with no other descriptions of him, so it would have been very easy for the Pharisees to identify John as “the Prophet,” which is to say, the successor of Elijah (i.e. as the reincarnation of Elisha).

And they answered him, “He was a hairy man, and wore a leather girdle around his waist.” And he said, “It is Ēliyahu the Tishbite.” 2 Kings 1:8

And Ēliyahu took his mantle, and rolled it up, and struck the water. And it was divided this way and that, so that the two of them passed over on dry ground. And it came to be, when they had passed over, that Ēliyahu said to Elisha, “Ask what I am to do for you, before I am taken away from you!” And Elisha said, “Please let a double portion of your spirit be upon me.” And he said, “You have made it hard to ask, yet if you see me when I am taken from you, it is yours; but if not, it is not.” And it came to be, as they continued on and spoke, that see, a chariot of fire with horses of fire which separated the two of them. And Ēliyahu went up by a whirlwind into the heavens. And Elisha saw it, and he cried out, “My father, my father, the chariot of Yisra’el and its horsemen!” And he saw him no more. Then he took hold of his own garments and tore them into two pieces. And he took up the mantle of Ēliyahu that had fallen from him, and went back and stood by the bank of the Yardēn. And he took the mantle of Ēliyahu that had fallen from him, and struck the water, and said, “Where is יהוה Elohim of Ēliyahu?” And he struck the water, and it was divided this way and that, and Elisha passed over. And when the sons of the prophets who were from Yeriḥo saw him, they said, “The spirit of Ēliyahu rests on Elisha.” And they came to meet him, and bowed to the ground before him. 2 Kings 2:8-15

Now this was the witness of Yohanan when the Yehudim sent from Yerushalayim priests and Lēwites to ask him, “Who are you?” And he confessed, and did not deny, but confessed, “I am not the Messiah.” And they asked him, “What then, are you Ēliyahu?” So he said, “I am not.” “Are you the Prophet?” And he answered, “No.” Therefore they said to him, “Who are you, so that we give an answer to those who sent us? What do you say about yourself?” He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of יהוה,’ as the prophet Yeshayahu said.” And those sent were of the Pharisees, and they asked him, saying, “Why then do you immerse if you are not the Messiah, nor Ēliyahu, nor the Prophet?” Yohanan answered them, saying, “I immerse in water, but in your midst stands One whom you do not know, the One coming after me, who has become before me, whose sandal strap I am not worthy to loosen.” John 1:19-27

John would have been lying, had he answered any of these questions with an affirmation, hence the fact that he told them that the one who came after him was greater than he. The implication is that he was Elijah and that Yahshuah was Elisha (if only in spirit). However, this would contradict Yahshuah’s own words in Matthew 17, so we must suppose that he had either distanced himself from his heritage as a Levite, or that Elijah was not a Nazarite, as he was. Either way, John certainly *was* a Nazarite, and closely related to Yahshuah, who was the same age, so the real question is how he did not seem to know that Yahshuah was the Messiah.

On the next day Yohanan saw יהושע coming toward him, and said, “See, the Lamb of Elohim who takes away the sin of the world! This is He of whom I said, ‘After me comes a Man who has become before me, for He was before me.’ And I did not know Him, but that He might be revealed to Yisra’el, therefore I came immersing in water.” And Yohanan bore witness, saying, “I have seen the Spirit coming down from heaven like a dove and remain on Him. And I did not know Him, but He who sent me to immerse in water said to me, ‘Upon whom you see the Spirit coming down and remaining on Him, this is He who immerses in the Set-apart Spirit.’ And I have seen and have witnessed that this is the Son of Elohim.” John 1:29-34

2 Kings indicates that there were prophets at Bethel (2:3), at Jericho (2:5) and at the Jordan (2:7), though these may have been those from Jericho, which is likely. After Elijah was taken up, Elisha stayed at Jericho. This does not necessarily mean he stayed in the city of Jericho, but rather in the vicinity of the city. So considering that Elisha was from Damascus in Syria, this is almost certainly a description of the founding of the community of Damascus in Judea, the birthplace of Christianity. (Khirbet Qumran is just a few miles due south of Jericho.) This would seem to indicate that the “teacher of righteousness” of the Damascus Document credited with founding the Damascus community was either Elisha or Yahshuah, or perhaps someone else of their prophetic lineage. It is very likely that both held the title informally, but Elisha was the one who first settled the prophets of the Jordan community there.

And they returned to him, for he remained in Yeriho, and he said to them, “Did I not say to you, ‘Do not go?’” And the men of the city said to Elisha, “Look, the site of this city is good, as my master sees, but the waters are spoilt, and the soil barren.” And he said, “Bring me a new bowl, and put salt in it.” And they brought it to him. And he went out to the source of the water, and threw salt in there, and said, “Thus said יהוה, ‘I have healed this water—no longer shall death or barrenness come from it.’” And the waters were healed, to this day, according to the word of Elisha which he spoke. 2 Kings 2:18-22

And the sons of the prophets said to Elisha, “See, the place where we dwell with you is too small for us. Please, let us go to the Yardēn, and let every man take a log from there, and let us make there a place to dwell.” And he answered, “Go.” 2 Kings 6:1-2

The scholarly consensus is that the Judean Damascus was founded at the outbreak of the Maccabean Revolt. This effectively means that it was a town of refuge and defiance of the Abomination, and that Yahshuah’s remarks about fleeing to the hills amount to a command to find refuge in Damascus. That this is what happened is certain, due to the fact that Damascus became the only stronghold of Christianity in the whole of Judea before it began to flourish in Jerusalem. This is critical to understanding where John came from, why his origins are even significant to the scriptural context, and what the details of his ideology were.

The description of the founding of Damascus in 2 Kings is even more significant in light of the fact that before he returned to Samaria, Elisha proceeded to “Mt. Carmel” (2 Kings 2:25), or Moriah, which is where Nazareth was located. Evidently, all of the prophets of Moriah except Elijah had been killed by Jezebel, so it is likely that Elisha’s “double portion” means that he founded not just one school of prophets to replace the Nazarites at Moriah, but two: the settlement which became known as Damascus in Judah (later Judea), and that of Nazareth in Israel (later Galilee). This explains why each settlement had two names—one by which the prophets knew them, and one by which the rest of the world did. Whereas Damascus had a mixed population, ideologically, the population of Nazareth was homogeneously sympathetic to the prophetic tradition, as it was naught but the Bethlehem of Israel. So John, who was from (or at least a resident of) the area around Damascus, did not know who was going to be sent to him from Nazareth, but immediately recognized Yahshuah, who he obviously knew was from Nazareth, if for no other reason than that he was the only Nazarite who would have come his way, and a Nazarite is recognizable just by his appearance. This is true whether or not John ever saw Yahshuah (his own cousin) face-to-face, and the idea that he never did strains credibility.

Elijah baptized Elisha with fire at the Jordan. John baptized Yahshuah with water in the Jordan, after proclaiming that Yahshuah would baptize with fire. John protested, as the ritual suggested that he was Yahshuah’s master, not vice-versa, and sort of implied that Yahshuah needed to repent of and make atonement for some kind of sin, which is obviously not the case, but Yahshuah nevertheless responded that it was fitting. As John had inherited the legacy of Elijah, Yahshuah thus inherited the legacy of Elisha, whose portion of Elijah’s spirit was double.

This explains why, when asked to perform a miracle at Cana, Yahshuah quoted Elisha (2 Kings 3:13) by saying “What do I have to do with you?” Elisha finished his statement with “Go to the prophets of your father and the prophets of your mother.” Shortly after this a woman came to him (Elisha) and asked for help, and he performed a miracle by filling empty jars with oil (2 Kings 4:1-7). The implication is that Yahshuah’s mother was enjoying the same foods at the wedding feast at Cana which Yahshuah himself would have detested. In effect, he was both calling her a heathen and likening himself to Elisha.

These two associations are why Yahshuah said “My time has not yet come,” because John the Baptist (Elijah) was then still living, meaning the mantle had not passed to him yet (literally—the idiom of “passing the mantle” actually comes from Elisha’s succession). It is also why John proclaimed that one greater than he was coming after him. The fact that Yahshuah waited until John’s ministry was finished before beginning his own is immediately apparent from a cursory reading of the Gospel of Matthew.

And יהושע, having heard that Yohanan had been put in prison, withdrew into Galil. And leaving Natsareth, He came and dwelt in Keph̄ar Naḥum, which is by the sea, in the borders of Zebulun and Naphtali, to fill what was spoken by Yes̄hayahu the prophet, saying, “Land of Zebulun and land of Naphtali, the way of the sea, beyond the Yardēn, Galil of the gentiles—the people who sat in darkness saw a great light, and upon those who sat in the land and shadow of death, light arose to them.” From that time יהושע began to proclaim and to say, “Repent, for the reign of the heavens has drawn near.” Matthew 4:12-17

The fact that Yahshuah invoked John’s baptism to establish his own authority to the Pharisees is also significant. John baptized with water in the Jordan because that is what Elisha did. This fact alone is sufficient to show that John’s role in restoring all things amounts to repentance, symbolized by the purification ritual of the flesh, which we are told happens by way of Yahshuah’s “sacrifice,” even though that notion really just amounts to homicide (or deicide, depending on how you look at it) and cannibalism (or theophagy—that is, feeding on a god). This baptism ritual, too, comes from the book of Isaiah as well as from the precedent of Elisha, in a larger context which makes it abundantly clear that the thing being preached against is the spilling of the blood of animals. (This, as opposed to blind superstition, is how we know Yahshuah had nothing to repent of or atone for.)

And Elisha sent a messenger to him, saying, “Go, and you shall wash seven times in the Yardēn, that your flesh might be restored to you, and be clean.” But Na’aman became wroth, and went away and said, “See, I said to myself, ‘He would certainly come out to me, and stand and call on the Name of יהוה his Elohim, and wave his hand over the place, and recover the leprosy.’ Are not the Ab̄anah and the Pharpar, the rivers of Dammeseq, better than all the waters of Yisra’ēl? Could I not wash in them and be clean?” And he turned and went away in a rage. And his servants came near and spoke to him, and said, “My father, if the prophet had spoken to you a great matter, would you not have done it? How much more then, when he says to you, ‘Wash, and be clean’?” Then he went down and dipped seven times in the Yardēn, according to the word of the man of Elohim. And his flesh was restored like the flesh of a little child, and he was clean. 2 Kings 5:10-14

“Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Stop doing evil! Learn to do good! Seek right-ruling, reprove the oppressor, defend the fatherless, plead for the widow. Come now, and let us reason together,” says יהוה. “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. If you submit and obey, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword,” for the mouth of יהוה has spoken. Isaiah 1:16-20

Knowing this, it is inconceivable that John and Yahshuah would have imitated Elijah and Elisha in every way but failed to follow their dietary protocols, especially given that the whole idea of water baptism comes from washing blood from the hands of flesh-eaters.⁵⁵⁵ It is not plausible that they could have ever indulged in the same process which they condemned as the focal point of their entire message, and indeed of their entire existence, as that would have made them hypocrites of the highest order, and they would have held no sway with the masses which would have identified them as such, rather than as prophets. Moreover, the fact that Elijah and Elisha were strict vegetarians is easy to demonstrate. For instance, consider the almost comically dramatic reaction which the prophets serving Elisha had to the thought that they had eaten meat, having mistaken the cucumber in their stew for “death”:

And Elisha returned to Gilgal. And the scarcity of food was in the land, and the sons of the prophets were sitting before him. And he said to his servant, "Put on the large pot, and cook stew for the sons of the prophets." And one went out to the field to gather plants, and found a wild vine, and gathered wild cucumbers from it, filling the skirt of his garment, and came and sliced them into the pot of stew, though they did not know what they were. They then served it to the men to eat. And it came to be, as they were eating the stew, that they cried out and said, "O man of Elohim, there is death in the pot!" And they were unable to eat it. And he said, "Then bring some flour." And he put it into the pot, and said, "Serve it to the people to eat." And there was no evil matter in the pot. 2 Kings 4:38-41

We see plenty of examples of the fact that the ideology of John and Yahshuah was no different than that of the prophets before them. This is evident enough in the fact that both were Nazarites from the womb, while Yahshuah's father was also a Nazarite, and John's was a priest at the Temple who had been forced into retirement (by God, not by the system). However, more specific examples can be cited to demonstrate the same point. For instance, Yahshuah's miracle of the feeding of the multitude—a favorite of Christians in defense of their carnism—has its precedent with Elisha, where the fish is conspicuously absent, a fact which is more than a little damning to the people who altered the New Testament narratives. (This issue is discussed in *Satan's Synoptics*.)

Now a man came from Ba'al Shalishah, and brought the man of Elohim bread of the first-fruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, "Give it to the people to eat." And his servant said, "What? Do I set this before one hundred men?" And he said, "Give it to the people to eat. For thus said יהוה, 'Eat and have some left over.'" And he set it before them, and they ate and had some left over, according to the word of יהוה. 2 Kings 4:42-44

Honestly, how many Christians have even heard of Elisha's miracle? It is not as though the Church flaunts it or encourages them to scour the Old Testament for anything other than evidence that Jesus is God and the Church itself is sovereign (even though Jesus is God). And this brings us to our next point, which is where the evidence of NT revisionism really begins.

John's diet of "locusts and wild honey" (Matthew 3:4; Mark 1:6) is already one of the more controversial pieces of information in Scripture, but we can hardly even imagine what the controversy pertains to, apart from the utterly preposterous notion that he ate *locusts*, as in grasshoppers. Such a blatant misreading of the text demands an explanation. It would be easy to simply refute it and walk away, but seeing how the point that the Bible mandates strict vegetarianism is already well established, it is more appropriate at this point in the present treatise to demonstrate how the NT text was deliberately changed, in order to discredit John's paradigm by making him look like a raving lunatic who ran around looking for insects to gorge himself on, instead of the highly educated civil reformer and holy man he was.

The famous (and unscrupulous) Roman bishop/inquisitor Epiphanius was well aware of the subversion in the late 4th century, when he wrote against the Ebionites. (The Ebionites were basically the Christians of the 1st century, those who followed the teachings of John and Yahshuah and had a direct and immediate association with them. Bear this in mind, as we will demonstrate it later. Epiphanius, on the other hand, was very much part of the establishment which sought to destroy the Christian sect by any means necessary. He himself was the means, in large part.) However, Epiphanius was a supporter of the subversion, and claimed that the original text was the subversion. His relation of the matter in question is found in his *Panarion*.

“And John had a garment of camel’s hair, and a girdle of skin about his loins. And his meat,” it says, “was wild honey, whose taste was the taste of manna, as a cake in oil.” This, if you please, to turn the account of the truth into falsehood, and substitute “a cake in honey” for “locusts”! Epiphanius⁵⁵⁶

For clarification, the accusation is that the Ebionites wrote in their gospel “a cake in oil” where “locusts” belongs. Notice the inconsistency and extremely poor attention to detail in Epiphanius’ account, given that he was supposedly attempting to set the record “straight.” (‘Orthodoxy’ means ‘straight-ruling’ or ‘straight teaching.’) First it is “a cake in oil,” then “a cake in honey.” Clearly, at least one of these contradictory statements is false and misrepresentative of the Ebionites’ view. So Epiphanius’ argument already ought to be regarded as invalid and his credibility shot, even in the minds of anyone reading this who has not studied his Church-sanctioned works and found them to be the cesspools of disinformation that they are, as we have. That there is even a debate about this is absurd, and demonstrates to what lengths Christians will go to in order to avoid accepting the cold, hard truth.

Put simply, the Ebionites could not possibly have *changed* the meaning of the text, because they were the ones who had recorded it in the first place. There are only two possibilities for the discrepancy, and given John’s ideology, both necessarily implicate the Church in its refusal to acknowledge it. The first and more likely possibility we might chalk up to a mere transcription error, but given the Church’s history of malicious subversion of both the text and the intent of the Bible, this is highly unlikely. The word that gets translated into English as ‘locust’ is the Greek *egkris*, meaning ‘pancake.’ Epiphanius, having never read the Bible, seems completely oblivious to the fact that the Ebionites’ description of John’s diet matches the description of the taste of manna as being “like the taste of cakes baked with oil” (Numbers 11:8) and “like wafers made with honey” (Exodus 16:31). The association with manna is self-apparent: the Israelites were given manna in the wilderness, and John appeared in the wilderness (Matthew 3:1). This is obviously the original description, and the word in question was obviously changed later to *akris* (ἀκρίς, G200), or ‘locust,’ even though there is no precedent whatsoever for supposing that John ate grasshoppers, and it is also nonsense. Furthermore, we have already noted that when Elijah was in the wilderness (between Beersheba and Mount Sinai—exactly where you would expect someone who was preparing a highway for Yahweh), he ate a “cake baked on coals” (1 Kings 19:2-8), i.e. a pancake. So there really should not be any question about the fact that John was eating honeycakes, because they were the closest thing to manna available to him, and he was trying to make a point that *could not possibly be misunderstood*.

The second and less likely possibility is that John was eating carob pods, which are mentioned as swine feed in the Parable of the Prodigal Son. Carob trees (*Ceratonia siliqua*) are alternatively known as St. John’s-bread due to this ancient association. The pods look quite a lot like locusts, so they were actually called *akris* in the ancient world. This is probably the only thing John could have subsisted on in the wilderness without a lot of support, but it just so happens that a traditional form of preparation is to turn them into powder and bake it as cakes, or to turn it into syrup—hence “wild honey.” There is no reason to suppose that John was not doing this, even apart from the strong evidence from the OT and the Gospel of the Ebionites which seems incontrovertible enough on its own. It could very well be that both suppositions are true, and we see no reason not to suppose that the cakes (that is, the *egkris*) he was eating were made from carob pods (if not the pods themselves), while the “honey” was nothing more or less than the syrup produced by their refining. A life in the desert would have demanded such practicality.

In any case, the fact that the Church has deliberately misinformed us about John's diet and altered the wording of the text when the Gospel writers thought it worthy of mention just to establish his connection with Moses and Elijah shows how far they are willing to go to detract from the spirit and the message of the text, as surely as the connection itself bridges the gaps between the Law (represented by Moses), the Prophets (represented by Elijah) and the Nazarites of the New Testament era. Had they simply changed a single vowel, it may have gone unnoticed, but as it is, they changed a *word* by changing the vowel, so they would have been better off changing it to something that actually made sense, so that the alteration would actually be believable and the burden of proof to demonstrate the change would be greater. Yet the subversion was necessary to them, and the reason is obvious; the Church is heavily invested in destroying the legacy of all three of these scriptural authorities, and John is the culmination of each. So the last thing it would ever want is for John to fulfill his mission, even posthumously. After all, his mission was to turn people back to God, which is the same as to destroy the political-religious establishment which pretends to wield his authority.

“And he shall turn many of the children of Yisra’ēl to יהוה their Elohim. And he shall go before Him in the spirit and power of Ēliyahu, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the insight of the righteous, to make ready a people prepared for ה'יהו.” Luke 1:16-17

An interesting side note to this is that the texts of Matthew 11:18 and Luke 7:33 do not match up. The former seems to imply that the text was either redacted, or else is speaking in general terms which would have been understood by the audience. The latter is either a redaction of the former, or else the fuller account of the description given by Yahshuah concerning John's diet.

“And to what shall I compare this generation? It is like children sitting in the market-places and calling to their companions, and saying, ‘We played the flute for you, and you did not dance; we lamented to you, and you did not beat the breast.’ For Yoḥanan came neither eating nor drinking, and they say, ‘He has a demon.’ The Son of Aḏam came eating and drinking, and they say, ‘See, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!’ And wisdom was declared right by her works.” Matthew 11:16-19

And the Master said, “To what then shall I compare the men of this generation, and what are they like? They are like children sitting in the market-place and calling to each other, saying, ‘We played the flute for you and you did not dance, we lamented for you and you did not weep.’ For Yoḥanan the Immerser came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ The Son of Aḏam has come eating and drinking, and you say, ‘Look, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!’ And wisdom is declared right by all her children.” Luke 7:31-35

The metaphor of the song of the flute obviously pertains to one's decision to indulge, so to not dance is to abstain from good foods in favor of a different song. The dirge, likewise, signifies a lamentable matter, as with the case of murdering animals for food. This parable is a criticism of those who choose death over life, and who lack compassion for the ones they murder, while the compassionate ones weep for these helpless victims, though they would otherwise dance and enjoy life, if it were up to them. Yahshuah even singled out the marketplace in this analogy, where the exchange always took place, and deliberately identified himself with John when he said “we,” in the midst of his description of his cousin.

It is not possible that John neither ate nor drank anything, even if it were possible that he could have subsisted on soups or shakes made mostly of water, because we already know that he ate cakes. As it is a negative premise here, “eating” must mean ‘eating (that which he restricted from his diet, which is understood, i.e. flesh),’ and “drinking” must mean ‘imbibing (that which he restricted, i.e. alcohol, or possibly milk).’ That is, Yahshuah was affirming that his cousin was a Nazarite, and that he adhered to the rule of the Nazarites. Assuming that it is indeed bread which is being spoken of here, then the point of this remark is clearly to show that John did not eat the Eucharist, and that the Pharisees still criticized him (à la “Vegans are crazy,” or “Prophets are all about doom and gloom”), but when Yahshuah’s example showed them that not every animal rights activist is so extreme, and may find satisfaction in eating human foods without imposing such dietary strict restrictions, they still found cause for criticism in that such people indulge in a pleasurable pursuit. Whoever cannot see that this is the same hypocrisy levied by meat-eaters to attack vegans now probably has not seen them interact with each other.

In any case, when Yahshuah said that John came neither eating (bread) nor drinking (wine), but that the Yahudim did not believe him, what he meant is that John’s way of life demonstrated that he was both a prophet and a Nazarite, yet they did not accept his authority, though they recognized it in theory. This is why Yahshuah foretold that they would not believe, even if someone was to rise from the dead, for even that would not convince those who were not convinced by the authority of the Prophets, which they invoked as the basis of their own paradigm. Needless to say, the implication for modern Christians (and Jews) is the same.

As we all know, John’s ministry was cut short when he died for his cause. We might inquire as to the reason behind the fact that his head was offered to a harlot on a silver platter, or what was done with it at that point, but there is no sense in taking any greater pains to speculate about the cannibalism and murderous intentions of the rulers of Israel, as that is already well established. So that brings us to Yahshuah, and if we can show that he was a vegetarian and also required his disciples to be, then it stands to reason that Christians have no excuse not to be.

Several things stand out in regards to Yahshuah’s diet and dietary prescriptions. Some of these take the form of objections to the idea that he was a strict vegetarian, which we will be dealing with either here or, in the case of the question of whether or not he ate fish (which, if he did, but did not eat meat, would make him a pescatarian), later on.⁵⁵⁷

For these objections to even be relevant, it needs to be shown that he was, in fact, a vegetarian, so that is where we will begin. To make this point, it should suffice to invoke the material we have already covered and then merely point out that he was a Nazarite from Bethlehem (a.k.a. the Ramah of Judea), and that he grew up in Nazareth (a.k.a. the Bethlehem of Galilee). This is indeed a conclusive argument all by itself, but we will not leave it at that.

We begin by showing evidence from some of the messianic prophecies of Isaiah, which Christians acknowledge as applying to him (though they are mistaken for thinking that they apply *only* to him, in most cases), and all of which point to the fact that Yahshuah was set-apart from the womb, as Samson and Samuel were. Let us first recall our discussion of Isaiah 7:14, as it is quoted directly in Matthew 1:23, and is unquestionably therefore applicable to Yahshuah, even as it was applicable to the reign of Ahaz. In fact, the doctrine of the virgin birth, which this passage is used to substantiate, suggests that the purity of Yahshuah’s DNA goes well beyond the fact that he was undefiled from the womb, meaning, in effect, that he was theoretically more vegetarian than other vegetarians—if you subscribe to the doctrine, that is.

And all this came to be in order to fill what was spoken by יהוה through the prophet, saying, “See, a maiden shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu’ēl,” which translated, means, “Ēl with us.” Matthew 1:22-23

“Therefore יהוה Himself gives you a sign: Look, the maiden conceives and gives birth to a Son, and shall call His Name Immanu’ēl. He eats curds and honey when He knows to refuse evil and choose the good.” Isaiah 7:14-15

For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ēl, Father of Continuity, Prince of Peace. Of the increase of His rule and peace there is no end, upon the throne of Dawiḏ and over His reign, to establish it and sustain it with right-ruling and with righteousness from now on, even forever. The ardour of יהוה of hosts does this. Isaiah 9:6-7

And I went to the prophetess, and she conceived and bore a son. And יהוה said to me, “Call his name Mahēr-Shalal-Ḥash-Baz [Hebrew: ‘he has made haste to (the) plunder’]; for before the child knows to cry ‘My father’ and ‘My mother,’ the riches of Damascus and the spoil of Shomeron is taken away before the sovereign of Ashshur.” Isaiah 8:3-4

Listen to Me, O coastlands, and hear, you peoples from afar! יהוה has called Me from the womb, from My mother’s belly He has caused My Name to be remembered. And now said יהוה—who formed Me from the womb to be His Servant, to bring Ya’aqob back to Him, though Yisra’ēl is not gathered to Him, yet I am esteemed in the eyes of יהוה, and My Elohim has been My strength. Isaiah 49:1,5

[A]nd He says, “Shall it be a small *matter* for You to be My Servant to raise up the tribes of Ya’aqob, and to bring back the preserved ones of Yisra’ēl? And I shall give You as a light to the gentiles, to be My deliverance to the ends of the earth!” Thus said יהוה, the Redeemer of Yisra’ēl, their Set-apart One, to the despised, to the loathed One of the nation, to the Servant of rulers, “Sovereigns shall see and arise, rulers also shall bow themselves, because of יהוה who is steadfast, the Set-apart One of Yisra’ēl. And He has chosen You!” Isaiah 49:6-7

See, My Servant shall work wisely, He shall be exalted and lifted up and very high. As many were astonished at You—so the disfigurement beyond any man’s and His form beyond the sons of men—He shall likewise startle many nations. Sovereigns shut their mouths at Him, for what had not been recounted to them they shall see, and what they had not heard they shall understand. Isaiah 52:13-15

Yahshuah said, “I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart.” Thomas 17

The name of Yahweh is indeed remembered in the name of Yahshuah, which means ‘Yah saves,’ or ‘Yah is salvation.’ This is significant to the prophecies of Isaiah, as the angel declared what his name was to be when his mother’s pregnancy was announced, just as the name of Isaac had been announced and ordained by the heavenly tables. If we did not understand that Isaiah was speaking of someone else—that someone else obviously being Yahshuah—then we might suppose he was talking about himself, seeing how he was speaking in the first person, while elsewhere he was not. The discrepancy is probably due to the fact that he was then much further along in his ministry and in his life, but the context and meaning of the prophecies in relation to Yahshuah are still consistent and coherent. In any case, this demonstrates that the Messiah was preordained to be a Nazarite from the womb, whose divinely appointed duty it was to abolish the

sacrificial system, to teach what others have not understood about the law of God, to restore men to favor with God, and to rule in righteousness. Contrast that with the notion that Jesus (as the Messiah) is God, who decided to sacrifice himself to himself in order to atone (with himself) for the sins of the world, so that he could decide to forgive the world, so that the world could go on sinning without remorse or threat of adverse consequence, provided that the individual believes that this is the role of the Messiah and that Jesus has fulfilled it. The first description is what Isaiah prophesied and what is confirmed in the Gospels; the second is what Christians universally believe and preach to the rest of the world.

Now, considering that Yahshuah would have had to have eaten meat offered either to idols or to Yahweh, if he indeed ate meat at all, the level of absurdity would have to reach a new height before any Christian would claim the former. We are comfortable writing this off as not worth the trouble of debunking, and expect no objection from the Christians, even though we do not put it past them. (We have let this argument pass because it is inconceivable to us that anyone would be convinced by it, but in all honesty, if they are so convinced, then they deserve to be.) As for the notion that he may have eaten meat dedicated to Yahweh, that is a different matter. However, he would not even have had the opportunity in Nazareth, so it would have had to have been outside his hometown, which basically means at Jerusalem, late in his life. That effectively rules out the possibility, as he was met at the time of his dedication by a prophet (a Nazarite) who quoted the very same text of Isaiah 49 which we have just cited here in his praise of Yahweh for showing him the Messiah, and there is no evidence that he returned more than once until he was near the end of his life, at which point he carried out his plan to rid the Temple of its sacrificial customs, as we have discussed elsewhere. In fact, there is scant evidence that he was even in Judea *or* Galilee *at all* during his adult life, and if the stories of his travels around India and Kashmir are true, as some indeed seem to be based in truth, then it is doubtful that he was even surrounded by the prospect of eating flesh for the larger part of his life, until he returned to Galilee and went on to demonstrate his contempt for the local custom of drinking to the point of exhausting the wine supply at the wedding feast at Cana. Perhaps this is why John did not know him, though they were closely related. His remark of “Woman, what do I have to do with you?” certainly seems to imply such an unfamiliarity with his own mother as could only have resulted from his having been away from his home for a very long time (in a land where no one ate flesh, no less, as the implication is that his customs were different from hers), or else from a long and strict application of his ascetic ideals, either of which points to his strict vegetarianism and virtually no possibility that he ever ate meat according to the sanction of sacrifice, and therefore at all.

That being said, the main argument for establishing that Yahshuah was certainly a strict vegetarian lies in the fact that Scripture is silent to the contrary. It would have to be inferred, as pointed out above, that he ate meat which was offered to idols, or else that he only did it on an extremely rare occasion—that is, perhaps once in his life, at the age of about 12 or so, and that is totally unrealistic in light of his separation from the womb, the fact that he was already teaching in the Temple by that time (i.e. that he had an advanced understanding of Scripture), and also by his later teachings and actions. At no point in Scripture are we ever told that Yahshuah ever performed an act of violence apart from the Cleansing of the Temple, that he commissioned anyone else to do so or even implicitly condoned it, even though they came to his defense when his own life was on the line. Nor is there any evidence whatsoever that he ever ate meat, not even as an obscure messianic prophecy which we could theoretically apply to him, such as could controvert Isaiah’s assertion that he had done “no violence,” or his telling Peter to put down his

sword and restoring the ear of the wounded soldier at Gethsemane. At no point is he ever depicted as controverting the many condemnations of flesh eating throughout the Prophets, or otherwise at odds with the prophetic tradition in any way whatsoever, such as would demonstrate an incongruity between them. Quite a lot is written about him in the Gospels, even apart from all the OT prophecies, so surely if he was okay with it, then there would be *some* sort of evidence that he was, even if we had to infer it or fill in the details, as there is even direct evidence that he saw nothing wrong with his disciples gathering corn on the Sabbath or eating with dirty hands.

These last two observations are good examples of how the Pharisees were always looking for reasons to criticize him and came up with all kinds of provocations in order to catch him in one of their traps so they could condemn him according to the Law. At one point, they accused him of drinking wine, which certainly would not have been any cause for scandal, except that he was a Nazarite, so what they were really accusing him of was breaking his vow (except that he was not under oath, as he had been dedicated from his infancy). Scripture does not record that he denied the charge, so we have no reason to suppose that he did not let it stick. However, the rules for Nazarites vary, and are largely a matter of perspective, particularly when it comes to grapes or wine. (Grapes are quite healthy compared to many foods and do not by themselves have an intoxicating effect until they have been fermented and consumed in large quantities—which other foods also do, especially other fruits.) Samson drank wine, but was still empowered by his dedication, unlike when his hair was cut, and even the hair of a Nazarite's separation could be cut within the tradition if it became too burdensome. So if the Pharisees really wanted to call Yahshuah out on his alleged hypocrisy, they should have accused him of eating meat, as this would be totally unacceptable to any Nazarite, as it is against the very ethic espoused by the Nazarites, rather than the more incidental customs associated with the separation. The fact that the Pharisees did not levy this allegation, though they levied many others, is strong evidence that they had no reason to, because he never did and was never even suspected of it.

The mere idea that Yahshuah would have sanctioned the death of an animal in order to allow someone to indulge in a completely unnecessary, self-destructive habit is contrary to everything he stood for. And this is not merely an inference from silence, as there is no Christian tradition *at all*—not even by word of mouth—that speaks of Yahshuah sanctioning meat in any capacity whatever. This is extremely relevant to the context of the epistles, which is where we find the staunchest criticisms of carnism in the whole Bible. As Oxford professor of theology (and founder and director of the Oxford Centre for Animal Ethics) Andrew Linzey has observed regarding Paul's epistles, which comprise the bulk of the NT after the Gospels, "he nowhere explicitly states what one would have expected him to say, namely that since our Lord ate meat; there should be no problem about his followers doing so."⁵⁵⁸

But if Jesus ate meat, possibly meat offered to idols, even (according to one scholar) sacrificing animals himself, why should there be any Christian vegetarians at all, let alone some to whom Paul is prepared to make concession of Conscience? Andrew Linzey⁵⁵⁹

On the other hand, there is indeed a rich and very ancient tradition within Christianity which has always maintained that Yahshuah never ate meat and that he prohibited his followers from doing so (hence the tradition). Tertullian specifically says that he was wont to abstain from flesh food in his *De Jejuniis: adversus Psychios*, in the midst of a polemic against the practice. He even goes so far as to say that Jerusalem and indeed the entire nation of Judea was destroyed, its holy site made a "monument of concupiscence," specifically because of its lust for meat.

It was divinely proclaimed “wine and strong liquor shall you not drink, you and your sons after you,” etc. So, also, he upbraids the Jews: “and you gave the Nazarites wine to drink.” (*Amos* ii., 3.) Now this prohibition of drink is essentially connected with the vegetable diet. Thus, where abstinence from wine is required by the deity, or is vowed by man, there, too, may be understood suppression of gross feeding, *for as is the eating, so is the drinking (quails enim esus, talis et potus)*. It is not consistent with truth that a man should sacrifice *half* of his stomach only to God—that he should be sober in drinking, but intemperate in eating.

You reply, finally, that this [abstinence] is to be observed according to the will of each individual, not by imperious obligation. But what sort of thing is this, that you should allow to your arbitrary inclinations what you will not allow to the will of heaven? Shall more licence be conceded to human inclination than to divine power? I, for my part, hold that, free from obligation to follow the fashions of the world, I am not free from obligation to the requirements of Religion. Tertullian⁵⁶⁰

And even if he have handed over to you the keys of the slaughterhouse or butcher’s shop (*macelli*), in permitting you to eat all things, excepting sacrifices to idols, at least he has not made the kingdom of heaven to consist in *butchery*; “for,” says he, “eating and drinking is not the kingdom of God, and food commends us not to him.” You are not to suppose it said of vegetable, but of gross and luxurious, food; since he adds, “neither if we eat have we anything the more, nor if we eat not have we anything the less.” How unworthily, too, do you press the example of Christ as having come “eating and drinking” into the service of your lusts. I think that he who pronounced not the full but the hungry and thirsty “blessed,” who professed his work to be (not as his disciples understood it) the completion of his Father’s will, I think that he was wont to abstain—instructing them to labour for that “meat” which lasts to eternal life, and enjoining in their common prayers petition not for rich and gross food, but for bread only.

And if there be One who prefers the works of justice, not, however, without sacrifice—that is to say, a spirit exercised by abstinence—it is surely that God to whom neither a gluttonous people nor priest was acceptable—monuments of whose concupiscence remain to this day, where lies buried a people greedy and clamorous for flesh-meats, gorging quails even to the point of inducing jaundice. Tertullian⁵⁶¹

Tertullian was as prominent as any Christian of his era, which is exactly why his writings survived the Church’s attempts to destroy them, as it did with most of his contemporaries. So, at the very least, it must be recognized that the view within early Christianity that Yahshuah abstained from flesh was common, though the view that he did not remains unsubstantiated to this day. Nor are these simply isolated quotations evidencing one man’s mere opinion. In fact, there are actually versions of the Gospel in which Yahshuah is expressly depicted as denouncing the consumption of both wine and flesh, such as the *Evangelion Da-mepharreshe*, also called the Old Syriac Gospels. The text of Luke 21:34 reads as follows in the Old Syriac Gospels:

Now beware in yourselves that your hearts do not become heavy with the eating of flesh and with the intoxication of wine and with the anxiety of the world, and that day come up upon you suddenly; for as a snare it will come upon all them that sit on the surface of the earth.

This seems to indicate another discrepancy with the extant text of Luke 21:34, which leaves the latter wanting. In the extant version, the word used in place of “eating of flesh,” *kraipalē* (κραπάλη, G2897), denotes a headache induced from drunkenness. This is the only use of the word in the NT, and the redundancy of the extant text bespeaks tampering, as though the

text was subverted specifically so that the person reading it would not heed Yahshuah's warning to avoid meat or associate it with intoxication or anxiety. These associations are suggestive of guilt, which is why it is appropriate that he listed it first, as guilt of conscience is the one of the three which you would least want to be ensnared by when the day of judgment arrives, and we already know that the Canaanites' sacrificial customs were called "snares" in the OT.

Other evidence can be gleaned from the fact that Yahshuah displayed open contempt for common practices that involved violence. For instance, he sought fishermen to be his disciples and told them they would be "fishers of men" instead. At least two, and probably at least four of them were fishermen, before what amounts to their conversion and adoption of the Nazarite values. This is hardly a boon for fishermen, as it puts them in league with a tax collector—a profession which was even more despised then than it is now. (None of the other professions of the Twelve are mentioned in Scripture.) By comparison, Luke himself was a *physician* (Colossians 4:14)—a healer, like Yahshuah—yet somehow, incredibly, Catholics have decided he should be the patron saint of *butchers* as well as of physicians and surgeons!

The best evidence, however, is from Yahshuah's own mouth. The meat, so to speak, of his teachings comes to us in the form of his parables, as this was his sole recorded means of relating his kingdom of heaven message to his audience, unlike John the Baptist, who went for ceremony and simplicity. Most significant to the present treatise is that he taught this way specifically in order to ensure that his teachings would not be understood by those who did not have the capacity or the will to understand them (i.e. sinners). This policy effectively rules out all mainstream Christians as the audience (those unwilling to repent and get out of Babylon, that is), and explains why there are only a few explicit condemnations of meat eating in his teachings, though there are many that are implicit. The Parable of the Wedding Feast in particular is useful for demonstrating why this is the case.

And יהושע responded and spoke to them again by parables and said, "The reign of the heavens is like a man, a sovereign, who made a wedding feast for his son, and sent out his servants to call those who were invited to the wedding feast. But they would not come. Again he sent out other servants, saying, 'Say to those who are invited, "See, I have prepared my dinner. My oxen and fattened cattle are slaughtered, and all is ready. Come to the wedding feast."' But they disregarded it and went their way—this one to his field, that one to his trade. And the rest, having seized his servants, insulted and killed them. But when the sovereign heard, he was wroth, and sent out his soldiers, destroyed those murderers, and set their city [Jerusalem] on fire. Then he said to his servants, 'The wedding feast, indeed, is ready, but those who were invited were not worthy. Therefore go into the street corners, and as many as you find, invite to the wedding feast.' And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests. And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment, and he said to him, 'Friend, how did you come in here not having a wedding garment?' And he was speechless. Then the sovereign said to the servants, 'Bind him hand and foot, take him away, and throw him out into the outer darkness—there shall be weeping and gnashing of teeth.' For many are called, but few are chosen." Matthew 22:1-14

This passage is remarkable because it shows that simply having a garment (a covering for sin) suffices to get in to the feast. It is not having a garment that gets you kicked out. Note this well, Christians, because Yahshuah is not a covering for your sins, though you hold him to be, and have not put your trust in Yahweh, nor even in your own worthiness, as the Pharisees did.

When asked about adultery, Yahshuah even steered the discussion back to the esoteric teaching behind the Parable of the Wedding Feast. “God is the god of the living, not the dead,” he said, equating celibacy with service to God. Celibacy, therefore, is a euphemism for abstinence from whoring. This is easily one of the most common metaphors in Scripture, and takes many different forms. You will recognize part of this passage from the previous chapter’s heading; here it is with a little more context. The subtle implication which you probably missed the first time is that the woman proposed by the Sadducees is dead by Yahshuah’s standard—that she is not going to be resurrected *at all*, because she has broken the Law and is unworthy of life. In other words, Yahshuah was telling *them* that *they* would not be resurrected, because *they* were adulterers. After all, the “living” men which he referred to were *dead*, physically, while the Sadducees in question were yet alive.

On that day Sadducees, who say there is no resurrection, came to Him and asked Him, saying, “Teacher, Mosheh said that if anyone should die, having no children, his brother shall marry his wife and raise offspring for his brother. And there were with us seven brothers, and the first died after he had married, and having no children, left his wife to his brother. In the same way the second also, and the third, unto the seventh. And last of all the woman died too. At the resurrection, then, whose wife of the seven shall she be—for all had her?” And יהושע answering, said to them, “You go astray, not knowing the Scriptures nor the power of Elohim. For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heaven. And concerning the resurrection of the dead, have you not read what was spoken to you by Elohim, saying, ‘I am the Elohim of Abraham, and the Elohim of Yitshaq, and the Elohim of Ya’aqob’? Elohim is not the Elohim of the dead, but of the living.” And when the crowds heard, they were astonished at His teaching. Matthew 22:23-33

This is precisely why the Elect are called “chaste” in Revelation 14:4, offered as firstfruits, which is a fancy way of saying that they are all Nazarites. By extension, no one who is not a Nazarite at the Second Coming is “saved,” in the literal sense of the word. Needless to say, whoever does not presently espouse the same ideology and practice as they will is damnable, and will meet with the same fate (being shut out from the New Jerusalem, or else destroyed) as those whom the Elect will have separated themselves from.

They are those who were not defiled with women, for they are maidens. They are those following the Lamb wherever He leads them on. They were redeemed from among men, being first-fruits to Elohim and to the Lamb. Revelation 14:4

One might also infer from this that the “angels in heaven” are Nazarites, or that the Nazarite tradition descended from them, whether it was actually set by them, or in imitation of them. Either way, the metaphor of chastity was clearly chosen to exemplify Yahshuah’s teachings regarding adultery, which takes us back to the consumption of flesh. All throughout Scripture, nakedness is equated with shame, which is to say, with guilt. To sin is to have consciousness of sin, which is to be ashamed. Therefore sin needs a covering in order for the shame to be removed. *It is not that God kills animals and gives us their skins to clothe us. This is a metaphor for forgiveness following repentance.* We have already explained the event of Genesis 3; here it is again, in its context, which clearly shows that to be “naked” is to be defiled by the sin of eating flesh.

And the serpent was more crafty than any beast of the field which יהוה Elohim had made, and he said to the woman, “Is it true that Elohim has said, ‘Do not eat of every tree of the garden’?” And

the woman said to the serpent, “We are to eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘Do not eat of it, nor touch it, lest you die.’” And the serpent said to the woman, “You shall certainly not die. For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil.” And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and she took of its fruit and ate. And she also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked. And they sewed fig leaves together and made loin coverings for themselves. And they heard the sound of יהוה Elohim walking about in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of יהוה Elohim among the trees of the garden. And יהוה Elohim called unto Adam and said to him, “Where are you?” And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.” And He said, “Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?” Genesis 3:1-11

And יהוה Elohim made coats of skin for the man and his wife and dressed them. And יהוה Elohim said, “See, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever ...” so יהוה Elohim sent him out of the garden of Ėden to till the ground from which he was taken, and He drove the man out. And He placed kerubim at the east of the garden of Ėden, and a flaming sword which turned every way, to guard the way to the tree of life. Genesis 3:21-24

Ezekiel 16 alone uses “nakedness” 4 times to describe sin, and “naked and bare” 3 times, as well as “whoring” or “whorings” a total of 10 times. So when Ezekiel omits the metaphor, as in 21:24, his meaning becomes clearer, as there is no longer any room for doubt that the word is code for ‘sin’ (or ‘transgression’).

“Therefore thus said the Master יהוה, ‘Because you have made your crookedness to be remembered, in that your transgressions are uncovered, so that your sins are seen in all your deeds. Because you have been remembered, you are taken by hand.’” Ezekiel 21:24

As with the rest of Ezekiel (and indeed, practically the whole Bible), the sin in question is the sin of eating flesh. In fact, with 49 verses, Ezekiel 23 stands out as being the longest figurative description of Israel’s apostasy, consistently referred to as “adultery” (or “whoring”) throughout Scripture. As with Ezekiel 21, the meaning of the parable is self-evident to anyone who knows Scripture, but this does not prevent the prophet from deciphering it in elementary fashion, so that there is no room for doubt as to the meanings of “nakedness” and “whoring” in Scripture, nor as to the meaning of exposing nakedness (i.e., prophesying, passing judgment).

“For thus said the Master יהוה, ‘See, I am giving you into the hand of those whom you hate, into the hand of those from whom your being turned in disgust. And they shall deal with you in hatred, and they shall take away all you have worked for, and they shall leave you naked and bare. And the nakedness of your whorings shall be uncovered, and the wickedness of your whorings. I do this to you because of your whoring after the gentiles, because you have been defiled by their idols.’” Ezekiel 23:28-30

“For they have committed adultery, and blood is on their hands. And they have committed adultery with their idols, and even offered their sons whom they bore to Me, passing them through the fire, to devour. They also did this to Me: They have defiled My set-apart place on the same day, and they have profaned My Sabbaths. For when they had slain their children for their

idols, on the same day they came into My set-apart place to profane it. And see, that is what they did in the midst of My House.” Ezekiel 23:37-39

“But let righteous men judge them with the judgment of adulteresses, and the judgment of women who shed blood, for they are adulteresses, and blood is on their hands.” Ezekiel 23:45

The New Testament employs the term ‘naked’ the same way, going so far as to associate it with demon possession, thus demonstrating that, according to the Bible, the process of adulteration actually works. In Acts 19, for instance, it is evident that nakedness is comparable in spiritual terms with a physical beating. Both are evidence of being abused by a demon and of being too weak to fight against it. Thus the term ‘bare’ is shown to mean ‘wounded’ (or ‘hurt,’ as the effect of being beaten and shamed by the force of reason, once the sinner comes to terms with the fact that his arguments have failed to justify his wickedness—it is his pride that is wounded).

And Elohim worked unusual miracles through the hands of Sha’ul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the wicked spirits went out of them. But certain roving Yehudite exorcists took it upon themselves to call the Name of the Master יהושע over those who had wicked spirits, saying, “We exorcise you by יהושע whom Sha’ul proclaims.” And there were seven sons of a certain Skeua, a Yehudite chief priest, who were doing this. And the wicked spirit answering, said, “יהושע I know, and Sha’ul I know, but who are you?” And the man in whom the wicked spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. Acts 19:11-16

This also ought to inform us as to why Noah was so irate about Ham’s sin against him (uncovering his nakedness). The wording of the depiction of that incident has precedence elsewhere in Scripture, but based on the way “uncovering nakedness” is used elsewhere, Noah’s fall from grace presumably involved being given something unclean to eat when he was too intoxicated to know better than to accept it, or he did it on his when he was intoxicated and Ham simply made it known to his brothers. Otherwise we are obligated to assume that it happened as written: that Ham defiled his father by way of a sexual act. It seems inevitable to infer that the sin of Noah entailed both eating flesh and some sort of sexual perversion (most likely sodomy), as it apparently did with Adam and Eve, and perhaps this is even the origin of the metaphor of uncovering one’s nakedness.

This would explain why adultery is not just a matter of polluting one’s own flesh in the Bible, but also of Abraham’s descendants marrying or fornicating with women of other nations, thus contaminating their own bloodlines with Satan’s DNA (or DNA that had been corrupted) while simultaneously causing them to fall into apostasy by worshiping their gods. The “wine” or intoxication which led to the Fall would be the Luciferian doctrine: “You shall not surely die,” which is the same lie we are being told by the whole establishment today, but especially by those who, against all reason, advocate the eating of animal products for health reasons. Anyone who is duped by this absurdity for whatever reason (be it of a nutritional or moral nature) has been “beguiled” or seduced by Satan as surely as Eve was, and committed adultery against her husband (Yahweh) with the Devil, with no less enthusiasm than Eve. Just look at how cynical Yahshuah evidently was, because he knew well that everyone in Judea had been so beguiled.

יהושע saw Nathan’l coming toward Him, and said of him, “See, truly a Yisra’elite, in whom is no deceit!” John 1:47

Christians, especially those of the Roman Catholic persuasion (more on that later), are undoubtedly the most beguiled and adulterous of all humans, being those who claim to be the “bride of Christ” and all that. They insist that Yahshuah bore the sins of the world, so that the belief that he did merits salvation from the consequences of sin. Yet lacking any depth of understanding, they have mistaken the metaphor of atonement (as the covering of sin) for something else (being mocked by the Romans as a “king”), and missed the significance of it completely. The fact that this was done at all signifies the fulfillment of one of the most famous messianic prophecies in the Old Testament, which the same Christians love to invoke to justify their atonement doctrine. We know that the baptism of John was based on the prophets’ extreme distaste for sacrifice, and Isaiah’s declaration that, “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool” (1:18). It was also Isaiah’s prophecy that was famously fulfilled *not when he was hanging on the cross*, but when he was made to don the scarlet cape:

Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him stricken, smitten by Elohim, and afflicted. But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed. We all, like sheep, went astray, each one of us has turned to his own way. And יהוה has laid on Him the crookedness of us all. He was oppressed and He was afflicted, but He did not open His mouth. He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, but He did not open His mouth. He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken. And He was appointed a grave with the wrong, and with the rich at His death, because He had done no violence, nor was deceit in His mouth. But יהוה was pleased to crush Him, He laid sickness on Him, that when He made Himself an offering for guilt, He would see a seed, He would prolong His days and the pleasure of יהוה prosper in His hand. He would see the result of the suffering of His life and be satisfied. Through His knowledge My righteous Servant makes many righteous, and He bears their crookednesses. Therefore I give Him a portion among the great, and He divides the spoil with the strong, because He poured out His being unto death, and He was counted with the transgressors, and He bore the sin of many, and made intercession for the transgressors. Isaiah 53:4-12

And having stripped Him, they put a scarlet robe on Him. Matthew 27:28

This, like many other such passages, clearly shows that Yahshuah was the scapegoat of the Jews. However, we must not fall into the trap of thinking, as the Christians do, that this is what God wanted or demanded in any way. God is not evil, as they are, and this kind of policy is exactly what has caused him to punish such men in the past, and to plague us all with disease and death before the final judgment. If the Christians had understood the meaning of “I desire mercy, not sacrifice,” they would not have condemned the innocent. Nor do they have any excuse, as Yahshuah told his enemies to go and find out what the meaning of that particular passage is, which they have not even bothered to attempt.

The metaphorical significance of Yahshuah’s death is that he paid a “ransom” (Matthew 20:38; Mark 10:45) “for all people” (1 Timothy 2:5-6). This is how atonement was made (as redemption of a debt) for murder under the Law of Moses, including the murder of animals. The precedent for this clearly goes back to God’s declaration right after the Flood that he would hold both men and beasts who killed others accountable by requiring their own blood—“a life for a life.”

“And when an ox gores a man or a woman to death, then the ox shall certainly be stoned, and its flesh is not eaten, and the owner of the ox is innocent. However, if the ox was previously in the habit of goring, and its owner has been warned, and he has not kept it confined, so that it has killed a man or a woman, the ox is stoned and its owner also is put to death. If a sin-covering is laid upon him, then he shall give the ransom of his life, whatever is laid on him.” Exodus 21:28-30

And יהוה spoke to Mosheh, saying, “When you take the census of the children of Yisra’el, to register them, then each one shall give an atonement for his life to יהוה, when you register them, so that there is no plague among them when you register them. Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the set-apart place, twenty gērahs being a sheqel. The half-sheqel is the contribution to יהוה. Everyone passing over to be registered, from twenty years old and above, gives a contribution to יהוה. The rich does not give more and the poor does not give less than half a sheqel, when you give a contribution to יהוה, to make atonement for yourselves. And you shall take the silver for the atonement from the children of Yisra’el, and give it for the service of the Tent of Meeting. And it shall be to the children of Yisra’el for a remembrance before יהוה, to make atonement for yourselves.” Exodus 30:11-16

“Whoever kills someone has to be put to death as a murderer by the mouth of witnesses, but only one witness does not bear witness against someone to die. And take no ransom for the life of a murderer who is guilty of death, but he shall certainly be put to death. And take no ransom for him who has fled to his city of refuge to return to dwell in the land before the death of the priest. And do not profane the land where you are, for blood profanes the land, and the land is not pardoned for the blood that is shed on it, except by the blood of him who shed it.” Numbers 35:30-33

So we see that the concept of ransom as a means of paying off a debt which otherwise requires a life for a life has a precedent in the Law of Moses, as well as in Genesis 9, and that it is not strictly metaphorical. It does not come up often in the Prophets, however. The one place where it does that is most relevant to that issue is also the one most relevant to the present discussion—Hosea, which declares that God desires mercy rather than sacrifice, i.e. that the debt of murder needs to be redeemed by atonement rather than canceled by justice. Thus the biblical concept of atonement is based on living without sin, rather than on vengeance. In other cases, such as in Psalm 49, upon which Hosea 13:14 seems to be based, we are told that there is no compassion, that all who sin succumb to death; therefore, no one can pay this debt except the one who has mastery over death.

A brother does not redeem anyone at all,
Neither give to Elohim a ransom for him;
For the redemption of their lives is costly,
And it shall cease forever;
That he should still live forever,
And not see the Pit.
For he sees wise men die,
The foolish and the ignorant both perish,
And shall leave their wealth to others.
Their graves are their houses, forever;
Their dwelling places, to all generations;
They call their lands after their own names.

But man does not remain in esteem,
 He is like the beasts that perish.
 This way of theirs is folly to them,
 Yet their followers are pleased with their words. Selah.
 Like sheep they shall be laid in the grave;
 Death shall shepherd them;
 And the upright rule over them in the morning;
 And their form is consumed in the grave,
 Far from their dwelling.
 But Elohim does redeem my being From the power of the grave,
 For He does receive me. Selah. Psalm 49:7-15

“From the power of the grave I ransom them, from death I redeem them. Where is your plague, O Death? Where is your destruction, O Grave? Repentance is hidden from My eyes.” Hosea 13:14

The Hebrew here actually reads *אֶהְיֶה* (*ehiy*, H165), “I would be,” not *אֵינִי* (*ahyay*, H346), “where (is),” which is taken from later foreign language manuscripts which have perverted its meaning by inferring that the *he* of *ehiy* belongs ahead of the *yod*, which belongs at the end, i.e. that the people who wrote it in Hebrew must have recorded it wrong, or else that the original intent was illogical. *Strong’s* has repeated the mistake by arbitrarily deciding that its meaning is “less suited to the context ... unusual with the [first] person [tense].” So even where the Bible actually *does* speak of Yahshuah as an atoning sacrifice, *the translators have mistaken the meaning and deliberately rendered it false*, thus eliminating the significance of the metaphor and striking it from Scripture altogether.

So much for going and learning the meaning of “I desire mercy, not sacrifice!” Few translations render it accurately without the imposition of the “where is” in the place of “I will (to) be,” and in this case the KJV and the Douay-Rheims (Catholic) Bible (DV) are actually truer to the text than the others. (This is remarkable because these are generally two of the very worst of the myriad English translations, along with the NIV. The fact that most people use one of these three actually has a lot to do with why most people are so misinformed.) Compare these two translations to a few others which represent the overall consensus of (mis)interpretation:

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. (KJV)

I will deliver them out of the hand of death. I will redeem them from death : O death, I will be thy death; O hell, I will be thy bite: comfort is hidden from my eyes. (DV)

“I will deliver this people from the power of the grave; I will redeem them from death. Where, O death, are your plagues? Where, O grave, is your destruction? I will have no compassion.” (NIV)

“From the power of Sheol I will rescue them, from death I will redeem them. Death, where are your plagues? Sheol, where is your destruction? My eyes will remain closed to your pleas for compassion.” (ISV)

Will I deliver them from the power of Sheol? No, I will not! Will I redeem them from death? No, I will not! O Death, bring on your plagues! O Sheol, bring on your destruction! My eyes will not show any compassion! (NET)

Clearly, Hosea was prophesying the redemption of sinners in accordance with the Law (not the Law of Moses, but the heavenly law). The meaning in the original Hebrew text clearly pertains to the murder of the innocent redeemer in the place of the redeemed sinner: “From the power of the grave I will ransom them [take their place]; from death I redeem them. I [instead of they] shall be your plague, O Death; I [instead of they] shall be your destruction, O Grave. Comfort will be hid from my sight.” It is no wonder, then, that “the last enemy to be destroyed is death” (1 Corinthians 15:26).

This metaphor is critical to understanding the Bible’s final position on the efficacy (and therefore the legitimacy) of animal sacrifice, and of the role which Yahshuah plays in our salvation. As such, its meaning is explained in the New Testament. Peter makes it clear that the only work which Yahshuah’s sacrifice actually makes to the end of our salvation is by causing us to trust in God through the demonstration of his miraculous power to raise us from the dead. The very same context which tells us that he paid our ransom also preempts the belief that salvation is by belief in this work by telling those who have been redeemed that it is through faith in *God*, purification of the soul (i.e. body) and obedience to the truth. *This* is the *true* meaning of “the way, the truth and the life” (John 14:6).

Knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, but with the precious blood of Messiah, as of a lamb unblemished and spotless, foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes, who through Him believe in Elohim who raised Him from the dead and gave Him esteem, so that your belief and expectation are in Elohim. Now that you have cleansed your lives in obeying the truth through the Spirit to unfeigned brotherly love, love one another fervently with a clean heart, having been born again—not of corruptible seed, but incorruptible—through the living Word of Elohim, which remains forever. 1 Peter 1:18-23

And they sang a renewed song, saying, “You are worthy to take the scroll, and to open its seals, because You were slain, and have redeemed us to Elohim by Your blood out of every tribe and tongue and people and nation.” Revelation 5:9

Christians love to tell us that “Jesus” paid a “king’s ransom” with his blood. The problem with this is that the only king in the context of this redeeming sacrifice is Yahshuah himself, and that “king’s ransom” denotes the payment of the life-debt of a king. So to turn the term ‘ransom’ to “king’s ransom” is to deny that he paid the debt, and to imply that he *incurred* it, and that it must be (or has been) paid by someone else. (By implication, the redeemed sinner is sovereign. Even without calling it a king’s ransom, the notion that he actually gave his life to pay the debt of a sinner means the sinner’s life is at least as precious as, if not more precious than Yahshuah’s, which is surely as much an affront to reason as it is to piety.) In fact, Yahshuah’s kingship is very relevant to the nature of this debt, as it is a matter of the king of the kingdom of heaven redeeming (only) the heirs of the kingdom from death. This atoning sacrifice therefore makes payment for the consequence of the Fall, by awarding a second chance at life for those who would take it. Thus is fulfilled the prophecy that he came to set the captives free (i.e. to ransom them, and commute their sentence of death), not to mention his statement that in order to see the kingdom of heaven, one must first be “born again” in “spirit” (the *nephesh*, the spirit/mind of life, i.e. of ethical veganism, which had first been given to Adam—it is the undoing of the Fall which restores us to God).

Consider that the term *ouranós* (οὐρανός, G3772), translated as “heaven” or “heavens,” as in “the kingdom of heaven,” actually comes from a root meaning ‘to cover/encompass.’ It is not actually the blood of Yahshuah (or of Jesus) which “covers” sins, nor the Christian sacraments, but repentance and remission of sins which cover sins—hence the dual purpose of the Gospel in the preaching of both the kingdom of heaven, which is for the societal level, and the remission of sins, which happens at the individual level. The *Strong’s* entry for this word notes, by way of HELPS Word-studies, “The singular and plural have *distinct* overtones and therefore should be distinguished in translation (though unfortunately they rarely are).”

With this in mind, we turn to the Hebrew, presuming even that Yahshuah’s words in the NT were originally spoken in Hebrew. In Hebrew, the word for ‘heaven’ is *shamayim* (שמים, H8064), a plural term which has no singular equivalent, and which therefore begs an etymology. We propose that the singular is *shem* (שם, H8034), which means ‘the renowned’ or ‘the named,’ based on the fact that ‘kingdom of heaven’ is interchangeable with ‘Kingdom of Salem,’ and that the writer of Genesis (where the term ultimately comes from) decided to name Noah’s son (the one who “covered his nakedness” and was blessed by him) Shem. Supposing this, then the term ‘kingdom of heaven’ actually means ‘reign of the *named*,’ as in ‘sovereignty of the Elect,’ as those who are “named” are those whose names are written in the Book of Life, or the “heavenly tables.” Consider that Yahshuah actually makes no distinction whatsoever between the two.

“But do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names have been written in the heavens.” Luke 10:20

In any case, Yahshuah’s teachings concern the restoration of the sons of Adam to God’s favor, by covering the consequences of the Fall, just as Noah’s other sons covered him. What this entails is being placed into the position of authority over the animal kingdom, where our common ancestor belonged, without messing it up this time. This is why the otherwise grossly incompetent KJV translators demonstrated their understanding of stewardship when they took poetic license with both of the events used to invoke Man’s authority over Nature. Most people think these words are redundant and convey that they were supposed to breed quickly, but in fact they convey exactly what the same translators (being clergymen) would have wanted them to convey if they could have been applied to them—authority—except that this authority carries with it *responsibility*, and it certainly did not extend to them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Genesis 1:28 (KJV)

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Genesis 9:1 (KJV)

The covering knowledge is the knowledge of good and evil, which gives men the same power as the gods. As indicated in a previous chapter, it is disastrous in the wrong hands, as evidenced by the fact that the Israelites were so engrossed in their sacrificial system that they would rather have persecuted or even killed every prophet that Yahweh ever raised among them than listen and repent in a single instance. Therefore the meaning of the teachings needed to be hidden by the form of the parables, yet it is still ridiculously obvious (if you know Scripture, that is), so that it is accessible to anyone who would truly desire to know, as opposed to whoever would blindly invoke a single verse from the Bible to justify his open contempt for God and all of his commandments.

Yahshuah said, “It is to those who are worthy of my mysteries that I tell my mysteries. Do not let your left hand know what your right hand is doing.” Thomas 62

If you have managed to get this far into the present book, then it is assumed that you deserve to know the meaning behind the Parable of the Wedding Feast, so we do not refrain from explaining it here. The meaning is that in order to be counted among the Elect, we must be clothed by a white robe, for the “nakedness” (i.e., the *shame*) of every sinner is readily apparent by the garment he wears (i.e., his body), and the garment will only be white if it is washed (baptized) and then remains clean (undefiled). Who cannot tell a persistent meat-eater apart from someone who follows a natural diet merely by his obesity and unhealthy skin? The answer must be the one who has no concept of what a natural diet would consist of, or what a person following it would look like. Either way, God is not mocked. He knows who belongs at the wedding feast and who does not.

And I looked and saw a Lamb standing on Mount Tsiyon, and with Him one hundred and forty-four thousand, having His Father’s Name written upon their foreheads. And I heard a voice out of the heaven, like the voice of many waters, and like the voice of loud thunder, and I heard the sound of harpists playing their harps. And they sang a renewed song before the throne, and before the four living creatures, and the elders. And no one was able to learn that song except the hundred and forty-four thousand who were redeemed from the earth. And in their mouth was found no falsehood, for they are blameless before the throne of Elohim. Revelation 14:1-3,5

This is what it means to be blameless before God: to remain undefiled by the conventions of the world. The metaphor of the white robe and the meaning behind it are even more obvious in *Enoch*, but an explanation of Enoch’s second prophetic dream would take a lot of space, because it is very long, and no less esoteric than Yahshuah’s parables. Yet it is there for those who would read it. We provide a single excerpt here to show that the influence of Genesis on *Enoch*, and of *Enoch* on Revelation, is unmistakable—and how accessible this mystery has always been to all the billions of “Christians” who have constantly overlooked it.

And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land. And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it. And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in every thing. And thereafter those three who were clothed in white and had seized me by my hand [who had taken me up before], and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgement took place. And those sheep were all white, and their wool was abundant and clean. And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house. And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not. And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see. 1 Enoch 90:28-35

Notice that the beasts obey the sheep “in every thing.” That this is speaking of the dominion which Christians always fall back on is self-evident, though the fact that it extends to mankind as *subject* to the dominion may not be. This, too, is evident elsewhere in *Enoch*, where it is given to the Messiah specifically (rather than the Elect in general) as the Son of Adam. By itself, this constitutes proof that said dominion actually consists of sovereignty according to the standard of Scripture, that it is only awarded to Yahshuah, and that anyone who claims it for himself, as the pseudo-Christian meat-eaters all do, is an antichrist.

And he said unto me: “All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.” 1 Enoch 70:4

Moreover, the “secret sayings” of Yahshuah (a term which is usually rendered ‘mystery’ or ‘mysteries’ in English versions of the Bible) are recorded in the Gospel of Thomas, so it is not without precedent that we say that the prophetic tradition uses a very easy to understand language of metaphor which can be associated with Yahshuah’s esoteric teachings. When the parables are broken down into simple sentences in this way, it becomes even more apparent that their meaning is that men who eat flesh are not fit for the kingdom of heaven. Some of these mysteries pertain to nakedness or knowledge; all pertain to living in harmony with Nature, which begins with knowledge of self. (And humans are natural herbivores.)

Yahshuah said, “If those who lead you say, ‘See, the kingdom is in the sky,’ then the birds of the sky will precede you. If they say to you, ‘It is in the sea,’ then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living Father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty.” Thomas 3

Yahshuah said, “The man old in days will not hesitate to ask a small child seven days old about the place of life, and he will live. For many who are first will become last, and they will become one and the same.” Thomas 4

Yahshuah said, “Recognize what is in your sight, and that which is hidden from you will become plain to you. For there is nothing hidden which will not become manifest.” Thomas 5

His disciples questioned him and said to him, “Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe?” Yahshuah said, “Do not tell lies, and do not do what you hate, for all things are plain in the sight of heaven. For nothing hidden will not become manifest, and nothing covered will remain without being uncovered.” Thomas 6

Yahshuah said, “Woe to the flesh that depends on the soul; woe to the soul that depends on the flesh.” Thomas 112

Even if we do not regard the Gospel of Thomas as Holy Writ, v. 6 is the one place in all of Scripture which best evidences what Yahshuah thought was an appropriate diet for his disciples, so it at least needs to be addressed. We might suppose that he answered the other questions which they put to him and left this one out because it was unimportant, but in truth, it was so important that he glossed over the other questions and then gave three specific examples of different types of diets for the remaining one. The following parables are clearly intended to be understood as his response to carnism (or an omnivorous diet), pescatarianism, and vegetarianism, respectively. This is all the more clear in the fact that the conditional statements of v. 14 (several verses later) show themselves to be a direct response, without the metaphors.

Yahshuah said, “Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man.” And he said, “The kingdom is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear.” Yahshuah said, “Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on the rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seeds and worms ate them. And others fell on the good soil and produced good fruit: it bore sixty per measure and a hundred and twenty per measure.” Thomas 7-9

Yahshuah said to them, “If you fast, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits. When you go into any land and walk about in the districts, if they received you, eat what they will set before you, and heal the sick among them. For what goes into your mouth will not defile you, but that which issues from your mouth—it is that which will defile you.” Thomas 14

Needless to say, this seems to contradict everything we have been saying so far. However, we only need to shed a little light on this mystery to show that it substantiates it. For instance, what does it mean to fast? What does it mean to pray? These are not clear concepts in Yahshuah’s teachings, because he was not speaking out against fasting or prayer, but against *organized religion*. He was telling his disciples to eat whatever was set before them *by those who received them*, not by just *anyone*. That is, they were *only* to eat the food of those who listened to their message—as evidenced by the fact that they were obedient to it. By implication, they were not supposed to eat anything else. So if the message was a vegetarian one, as we have already seen that it was, then he was necessarily affirming the vegetarian diet.

Fasting may be good for the spirit, if there is need for it, but it also serves the purpose of purifying the body of whatever substances have been ingested. It can be quite painful or even hazardous, especially if the body is unaccustomed to it, or if the wrong things have been eaten. For example, a long fast undertaken after a long period of ingesting toxins can dramatically increase the risk of colorectal cancer, because the toxins may build up in the colon when they are being processed out of the body during the fast. It is much safer to start with shorter intermittent fasts and make them progressively longer, especially where there is a lot of toxicity that needs to be purged from the body. The best way to fast is to clean out the digestive tract with fruit (especially fruit juice or vegetable juice) in preparation. But to someone who eats like this all the time, and has not absorbed many toxins, fasting is a waste, and actually harms the body by increasing metabolic efficiency and therefore causing unhealthy weight gain. This is why fasting is pointless for someone whose body and spirit are both pure, and therefore why Yahshuah warns against it—not that fasting itself is a sin, but that getting into the habit of purging can lead you to think that the habit of bingeing is okay. In other words, fasting and prayer are for people who are in need of exorcisms, and for those in mourning.

They said to him, “Come, let us pray and let us fast.” Yahshuah said, “What is the sin that I have committed, or wherein have I been defeated? But when the bridegroom leaves the bridal chamber [i.e. when they kill him], then let them fast and pray.” Thomas 104

Yahshuah said, “If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the Father.” Thomas 27

Fasting, therefore, according to Yahshuah, is in regards to the world, which is to say abstaining from society, and especially *religion*—the kind which tells you not to obey God’s laws, which include abstaining from meat with far more surety than observing the Sabbath. The analogies of hunger and thirst are used to describe the desire to pursue righteousness, which can only possibly be exclusive of eating flesh, and which are sated by eating “bread” (the bread from heaven). We know that Yahshuah declared that his teaching was not his own, and that anyone who chooses to do the will of God must know the teaching, whether by him or by some other means. The Gospels, which were used as witnesses for unbelievers, touch upon the metaphor of hunger and thirst in the Sermon on the Mount, but the more esoteric teachings intended for his disciples are those which everyone who would call himself a Christian must pay attention to, as those are the teachings which lead to life. Here is where we see that it is better to starve the flesh for the sake of God’s will than to starve the soul for the sake of the flesh.

Yahshuah said, “Blessed are they who have been persecuted within themselves. It is they who have truly come to know the Father. Blessed are the hungry, for the belly of him who desires will be filled.” Thomas 69

“Persecuted” is not an appropriate translation here. A more appropriate, though perhaps less literal rendering would be, ‘Blessed are they who have been set-apart in their minds.’ Either way, the point is that it is good to deprive the body of physical temptations, and that this is how we come to know God. This is common sense to any ancient philosophy other than the atomic materialism (i.e. atheistic hedonism) of Epicureanism. Compare that with the Christians’ notion that “Jesus is the way”—a way which they have utterly forsaken in every nuance imaginable.

This text (the Gospel of Thomas) is essential to understanding the teachings of Yahshuah, because it is about the teachings themselves rather than about him. Saying 21 has him describing his disciples as children who undress in order to rid themselves of their shame. Saying 23 has him describing entry into the kingdom as granted to only one in a thousand and two in ten thousand. So entry is given only to a few, those few being those who rid themselves of the sins of the flesh, as described in Revelation and in *Enoch*.

His disciples said, “When will you become revealed to us and when shall we see you?” Yahshuah said, “When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread on them, then will you see the son of the Living One, and you will not be afraid.” Thomas 37

Yahshuah said, “Blessed are the solitary and elect, for you will find the kingdom. For you are from it, and to it you will return.” Thomas 49

Yahshuah said, “Many are standing at the door, but it is the solitary who will enter the bridal chamber.” Thomas 75

We quote from the Coptic gospel here, as *Thomas* and *Enoch* have both been preserved only in Coptic, but the Greek text of 37 says “strip naked” instead of “disrobe.” The irony here is that the idea of being naked without shame was offensive enough to the Copts that they gave it a more modest rendering, proving that they were not willing to seek the kingdom, in favor of what *they* regarded as decency. Once again, this points to the metaphorical meaning behind the concept of adultery and why it relates to chastity or virginity. To defile oneself with a “woman” is really to defile himself with a *man*, for it is the ways of other men which defile him, just as we have seen in the case of the sin of Sodom and Jerusalem.

The reason the word 'woman' is used in the prophetic language is that we, the sons of Adam, have been commanded not to eat the forbidden fruit, just as our father was. So if we do it, it is because we listened to our "wife," the Whore of Babylon, with whom we have committed fornication, if indeed we have committed adultery against Yahweh. Those who have not are called sons of the living God, for they are the esteem of his creation and the likeness of his own being, just as Adam had been, and as Yahshuah is.

And to the man He said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, 'Do not eat of it': Cursed is the ground because of you, in toil you are to eat of it all the days of your life." Genesis 3:17

The disciples said to Yahshuah, "Tell us how our end will be." Yahshuah said, "Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will the end be. Blessed is he who will take his place in the beginning; he will know the end and will not experience death." Thomas 18

His disciples said to him, "Is circumcision beneficial or not?" He said to them, "If it were beneficial, their father would beget them already circumcised from their mother. Rather, the true circumcision in spirit has become completely profitable." Thomas 53

Yahshuah said, "When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one is your Father." Thomas 15

In other words, any Nazarite from the womb is much purer and holier than anyone who is not, to the point of being the incarnation of the spirit of God and truly worthy of all the veneration which the Christians give to their beloved Jesus. This is a clear indication that to have never been defiled by flesh is the highest ideal that any human being could ever aspire to, the veritable blessed state of grace lost in Eden. And lest anyone retort that this is not taken from the Bible, and is therefore an invalid association, it is actually also implicit in the canonical gospels. Also implied is that those who would say this only condemn themselves.

A woman from the crowd said to him, "Blessed are the womb which bore you and the breasts which nourished you." He said to her, "Blessed are those who have heard the word of the Father and have truly kept it. For there will be days when you will say, 'Blessed are the womb which has not conceived and the breasts which have not given milk.'" Thomas 79

Yahshuah said, "Among those born of women, from Adam until John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered. Yet I have said whichever one of you comes to be a child will be acquainted with the kingdom and will become superior to John." Thomas 46

"Truly, I say to you, among those born of women there has not risen one greater than Yoḥanan the Immerser, yet the least one in the reign of the heavens is greater than he. And from the days of Yoḥanan the Immerser till now the reign of the heavens is violated, and the violent seize it. For all the prophets and the Torah prophesied till Yoḥanan." Matthew 11:11-13

"For I say to you, among those born of women there is not a greater prophet than Yoḥanan the Immerser, but he who is least in the reign of Elohim is greater than he." And all the people, even the tax collectors, when they heard, declared Elohim righteous, having been immersed with the immersion of Yoḥanan. But the Pharisees and those learned in the Torah rejected the counsel of Elohim for themselves, not having been immersed by him. Luke 7:28-30

So that is what it means to be a “woman” (an emotionally unstable or effeminate man, one who cannot think for himself and exercise sound judgment, i.e., a coward, fool or Sodomite). You can all breathe a sigh of relief, women. You are not all summarily written out of the Book of Life simply on account of the gender which God decided to ascribe you, unless you decide to sin like all the other “women.” On the other hand, all you really have to do to please God and find your name in the Book of Life is appreciate life itself enough to stop sinning by destroying it. Considering how very little that is for God to ask of us, and considering the teachings we have examined here and the precedent of Yahshuah surrendering his very life for us just to get his point across, there is no excuse good enough to justify the hate which the so-called Christians routinely demonstrate for Christ’s own spirit of ethical veganism. Whether you are male or female does not matter; either way, you must follow Yahshuah if you want life.

Simon Peter said to him, “Let Mary leave us, for women are not worthy of life.” Yahshuah said, “I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven.” Thomas 114

For Elohim has not given us a spirit of cowardice, but of power and of love and of self-control. 2 Timothy 1:7

Chapter 10 - The Apostles

I speak as a man, because of the weakness of your flesh. For even as you did present your members as servants of uncleanness, and of lawlessness resulting in lawlessness, so now present your members as servants of righteousness resulting in set-apartness. For when you were servants of sin, you were free from righteousness. What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death. But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life. Romans 6:19-22

We have seen how the so-called Council of Jerusalem in Acts 15 made no other demands of the Christian converts throughout the world except that they should abstain from eating meat, and from “whoring” (which is practically the same thing, but may also entail fornication, technically). The repetition of the four individual stipulations reiterates how serious they were about this demand, so that the basis in the Law was clear, and so that no loophole could be found. The mere fact that the dispute at that time was over circumcision, which was so quintessential to the Israelite identity, and that the converts were not required to go through with it, yet the opportunity was used to reinforce and permanently establish the no-meat rule, goes a long way to showing just how important the apostles considered it.

Most significant to this discussion is that the recipients of these tidings were *converts*—hardly what we would consider to be the adepts of the religion of Yahshuah (the “Elect,” to whom his secrets were imparted, as described in the previous chapter). Yet the mainstream Christians find no justification for their wickedness outside the context of the letters (epistles) which the apostles (literally, ‘emissaries’) wrote to these proselytes. Therefore the most important task we have left is to cover these letters, and to explain their meanings, as well as the circumstances of the men who wrote them (as well as of those who received them), in order to convey a realistic understanding of what was actually taking place in the 1st century regarding the newly developing Nazarene sect. After all, we find different things being said to different people, but if there was a singular and clear message which they had wanted to convey, and the Christians of the communities which received the letters had done exactly as they had been told from the beginning, then not only would we not expect to see such differing instructions and tones in the texts, but there would have been no need for any extra instructions to be sent to them in the first place, beyond the news of the verdict in Acts 15.

As the gospel of Yahshuah essentially amounts to the “restoration of all matters,” and those matters consist mainly in how Man interacts with Nature, we would expect to see the apostles preaching this message right from the beginning. Indeed, the book of Acts, like the Prophets and the Gospels, also demonstrates that Yahshuah’s role, as seen both by himself and by his followers, was to replenish the earth, just as Adam and Noah had both been commanded to do. What this really means for us Christians is that we are all supposed to imitate him, and in so doing, return to a state of being under God’s grace (which literally means ‘favor’), even as we have all imitated Adam, and in so doing, have fallen into sin and a state of condemnation. As Paul points out, the converts were convinced of Yahshuah’s witness because of his death and resurrection, but their redemption actually happened by way of their adopting his way of life.

For if, being enemies, we were restored to favour with Elohim through the death of His Son, much more, having been restored to favour, we shall be saved by His life. And not only this, but we also exult in Elohim through our Master יהושע Messiah, through whom we have now received the restoration to favour. For this reason, even as through one man sin did enter into the world, and death through sin, and thus death spread to all men, because all sinned—for until the Torah, sin was in the world, but sin is not reckoned when there is no Torah. But death reigned from Adam until Mosheh, even over those who had not sinned according to the likeness of the transgression of Adam [i.e., even strict vegetarians are condemned to die, due to Adam's sin], who is a type of Him who was to come. Romans 5:10-14

For we know that if the tent of our earthly house, is destroyed, we have a building from Elohim, a house not made with hands, everlasting in the heavens. For indeed in this we groan, longing to put on our dwelling which is from heaven, so that, having put it on, we shall not be found naked. 2 Corinthians 5:1-3

Therefore, if anyone is in Messiah, he is a renewed creature—the old matters have passed away, see, all matters have become renewed! And all matters are from Elohim, who has restored us to favour with Himself through יהושע Messiah, and has given us the service of restoration to favour, that is, that Elohim was in Messiah restoring the world to favour unto Himself, not reckoning their trespasses to them, and has committed to us the word of restoration to favour. Therefore we are envoys on behalf of Messiah, as though Elohim were pleading through us. We beg, on behalf of Messiah: Be restored to favour with Elohim. 2 Corinthians 5:17-20

Because in Him all the completeness was well pleased to dwell, and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake. Colossians 1:19-20

So the redemptive work of Yahshuah centers around the restoration of the status lost by Adam, by which he was judged unfit to rule God's creation, and Paul's epistles make it very clear that the apostles greatly desired that this restoration to favor should be extended to the whole world. The fact that Yahshuah set a different mold for the world to imitate than Adam had is chiefly evident in the fact that he rose from the dead, as death is the punishment for (or, rather, the natural consequence of) Adam's sin, but the free gift of God is everlasting life (Romans 6:23). This life had been preached to the Israelites via the prophets, but it had not been preached to the Gentiles (a word which means 'nations' or 'tribes'). So the apostles, when they preached to the Gentiles, harkened to the Prophets, declaring that they foretold that he would suffer, be the first to rise from the dead, and that he would proclaim light to both Israel and the Gentiles (Acts 26:23). The prophet Simeon also declared that Yahshuah was the subject of this prophecy when he was presented at the Temple (Luke 2:25-35). Yahshuah's mission, as the "light of revelation to the Gentiles," was "to open their eyes, to turn them from darkness to light, and the authority of Satan to God, in order for them to receive forgiveness of sins and an inheritance among those who are set-apart by belief" in him (Acts 26:18).

"Belief," as we will see, actually means *obedience*. The inheritance is not for those who are disobedient, but for those who are "set-apart." These terms are used very deliberately in Scripture, for conveying very specific dogmatic concepts, to the exclusion of others. We know that according to Moses, it was the Nazarites (and only the Nazarites) who were called "set-apart," because only they were not under the Law, having a higher standard to live by, and that the Levites were also "set-apart" (though not from the Law of Moses) for the same reason, to

serve God in strict obedience. So as it pertains to the New Testament, it is sheer folly to assume that “faith” (or “belief”) means anything other than obedience to the rule of the Nazarites *or* that of the Levites (in the case of Levites only—John the Baptist was a Levite, but he was also a Nazarite, just like Samuel and Ezekiel), which we know from Acts 15 was nothing but the simple command to abstain from eating flesh. This is not merely incidental to the teachings of the New Testament, but actually their foundation and core, as it is the foundation of the baptism ritual established by John and commanded by Yahshuah, without which a prospective initiate was not even nominally considered to be a Christian—a fact which remains intact to this day, though the ritual itself does not.

Now, it could be argued that Yahshuah’s command to make disciples of all nations (Matthew 28:19) was never meant to be taken to mean that all new converts were supposed to be initiated into full membership in the Nazarite sect. It could be argued that he never intended to make everyone his “brothers,” that he just wanted people to generally agree with him in principle, in the sort of “just love everyone and be happy” way that is espoused by so many modern Christians, as opposed to getting us all to imitate him in every respect. Yet this argument would be insufficient, as it is certainly the case that he intended to get everyone to imitate him in regards to the main matters of obedience (loving each other *and* loving nonhuman animals, too).

“You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you. You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you. These words I command you, so that you love one another.” John 15:14-17

This argument also ignores the fact that only those who are “perfect” (since Noah’s time, this means only Nazarites) have God’s authority, and that this authority constitutes the restoration of Man to the status of having stewardship over the planet, which is the whole point of the Gospel. Nor is it ever contradicted in the Bible that the inheritance passed down through Abraham only belongs to those who *do* imitate him in every respect (i.e. the Nazarites only). So, according to the rule that the Nazarites are those in whom all of God’s authority has been invested, no “hearer” of the Law has *any* authority over *any* “doer,” in any respect whatsoever, much less to interpret Scripture and casually give us their satanically-induced opinions about what we, as Christians, are allowed to eat, in clear contravention of both the spirit and the intent of the Law. To the contrary, they are obligated to obey the rule of the Nazarites, *on pain of death*—and that not of Moses’ doing, but of God’s.

“If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for that reason the world hates you. Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they shall persecute you too. If they have guarded My Word, they would guard yours too. But all this they shall do to you because of My Name, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin [they would be justified by the Law of Moses, provided they actually kept it], but now they have no excuse for their sin. He who hates Me hates My Father as well. If I did not do among them the works which no one else did, they would have no sin [they would not know he had the authority to judge them, and which supersedes theirs]. But now they have both seen and have hated both Me and My Father.” John 15:18-24

So we know that all Christians everywhere and for all time are obligated to heed the commands of Yahshuah and his chosen ones, and that failure to do so equates to being out of favor with God, which is tantamount to going to hell, according to the mainstream Christian paradigm. Ironically, the very same Christians who tell us *not* to obey “Jesus” are the very same Christians who tell us that we ought to obey worldly authorities, however blatantly evil, based on a misreading of Romans 13:1-4, which is actually a circular argument demonstrating the necessity of the laws of men (like the Law of Moses, for instance), rather than the necessity of government itself, which is explicitly called “evil”—and this is only for those who do not already obey the laws of conscience. It simply does not apply, ever, to anyone who is righteous, as that one is “above the law” (i.e., he adheres to a higher principle, not that he is not bound to *any* law).

Let every being be in subjection to the governing authorities. For there is no authority except from Elohim, and the authorities that exist are appointed by Elohim. So he who opposes the authority withstands the institution of Elohim, and those who withstand shall bring judgment on themselves. For those ruling are an object of fear, not to good works, but to evil. Do you wish to be not afraid of the authority? Do the good, and you shall have praise from it, for it is a servant of Elohim to you for good. But if you do evil, be afraid, for it does not bear the sword in vain. For it is a servant of Elohim, a revenger to execute wrath on him who practises evil. Romans 13:1-4

Paul is also routinely invoked to do away with Yahshuah’s rules, as well as the Law of Moses, to the point that many Christians see him as a false apostle, as they do not understand him. The most obvious choice outside of Romans 14 (vv. 14-23) and 1 Corinthians 8 (vv. 8-13) (both of which we will examine in detail later) is Colossians, particularly the second chapter.

Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths—which are a shadow of what is to come—but the Body of the Messiah. Colossians 2:16-17

If, then, you died with Messiah from the elementary matters of the world, why, as though living in the world, do you subject yourselves to regulations: “Do not touch, do not taste, do not handle”—which are all to perish with use—according to the commands and teachings of men? Colossians 2:20-23

Here the Christians interpret Paul as saying “Let no one judge you” over the matter of food and drink, but only whether or not you are a member of the body of Christ, which is *radically* different than they suppose, and assumes you are already baptized into the sect and accepted as good enough (i.e. you have already been a vegetarian for at least 3 years!). What he is actually saying is “Let them judge you by this,” *not* “Don’t let them judge you by that.” Even leaving that aside, this argument can be easily refuted simply by showing what the context is.

In order that their hearts might be encouraged, being knit together in love, and to all riches of the entire confirmation of understanding, to a true knowledge of the secret of Elohim, and of the Father, and of the Messiah, in whom are hidden all the treasures of wisdom and knowledge. And this I say, so that no one deceives you with enticing words. Colossians 2:2-4

Therefore, as you accepted Messiah יהושע the Master, walk in Him, having been rooted and built up in Him, and established in the belief, as you were taught [as vegetarians], overflowing in it with thanksgiving. See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and

not according to Messiah. Because in Him dwells all the completeness of the Mightiness bodily, and you have been made complete in Him, who is the Head of all principality and authority. In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah, having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead. And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having blotted out the certificate of debt against us—by the dogmas—which stood against us. And He has taken it out of the way, having nailed it to the stake. Having stripped [made naked, put to shame] the principalities and the authorities, He made a public display of them, having prevailed over them in it. Colossians 2:6-15

And I certainly did not mean with those of this world who whore, or with the greedy of gain, or swindlers, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. 1 Corinthians 5:10-11

The fact that this only applies to *real* Christians will be evidenced in the next chapter. This ought to suffice, at least, to debunk the notion that Christians are okay if they are just doing what they have been told to do by the world’s institutions. “Who are you,” they will say, “to judge me?” Along with the argument that we should not obey the Law, this is the other argument which the Christians commonly invoke to justify their evil ways. But we have already covered the necessity and the righteousness of righteous judgment, so we will leave off the argument from Colossians and return, later, to the meaning of baptism in order to show that anyone who does not do the works of Christ is not a member of the body of Christ.

Now it should already be evident that there is no precedent in Scripture to support the Christians’ view that it is ever (much less always) okay to be lawless. The only thing that remains now is to show that the apostles were indeed strict vegetarians, and that they commanded all under their authority to be so. Indeed, this has already been demonstrated beyond any reasonable doubt, so we will just be reiterating the point by citing the apostles themselves. We start by showing how the only thing Yahshuah and John the Baptist commanded to be preached was the remission of sins and the kingdom of heaven (which entails everything we have covered so far, and naught else), and that this is exactly what they went out and preached.

And in those days Yoḥanan the Immerser came proclaiming in the wilderness of Yehuḏah, and saying, “Repent, for the reign of the heavens has come near!” Matthew 3:1-2

Yoḥanan came immersing in the wilderness and proclaiming an immersion of repentance for the forgiveness of sins. Mark 1:4

And after Yoḥanan was delivered up, יהושע came to Galil, proclaiming the Good News of the reign of Elohim, and saying, “The time has been filled, and the reign of Elohim has come near. Repent, and believe in the Good News.” Mark 1:14-15

From that time יהושע began to proclaim and to say, “Repent, for the reign of the heavens has drawn near.” Matthew 4:17

And he went into all the neighbourhood of the Yardēn, proclaiming an immersion of repentance for the forgiveness of sins. Luke 3:3

And He said to them, “To the other cities I also have to bring the Good News: the reign of Elohim, because for this I have been sent.” Luke 4:43

And it came to be, afterward, that He went through every city and village, proclaiming and bringing the Good News of the reign of Elohim, and the twelve were with Him. Luke 8:1

And יהושע went about all the cities and villages, teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people. Matthew 9:35

And when the crowds knew it, they followed Him. And having received them, He was speaking to them about the reign of Elohim, and healed those who had need of healing. Luke 9:11

“The Torah and the prophets are until Yoḥanan. Since then the reign of Elohim is being announced, and everyone is doing violence upon it.” Luke 16:16

And He sent them to proclaim the reign of Elohim and to heal the sick. Luke 9:2

“And as you go, proclaim, saying, ‘The reign of the heavens has drawn near.’” Matthew 10:7

And יהושע said to him, “Let the dead [the living dead] bury their own dead, but you go and announce the reign of Elohim.” Luke 9:60

“And He commanded us to proclaim to the people, and to witness that it is He who was appointed by Elohim to be Judge of the living and the dead [the living dead]. To this One all the prophets bear witness, that through His Name, everyone believing in Him does receive forgiveness of sins.” Acts 10:42-43

“Thus it has been written, and so it was necessary for the Messiah to suffer and to rise again from the dead [from death] the third day, and that repentance and forgiveness of sins should be proclaimed in His Name to all nations, beginning at Yerushalayim.” Luke 24:46-47

And when they believed Philip as he brought the Good News about the reign of Elohim and the Name of יהושע Messiah, both men and women were immersed. Acts 8:12

And having brought the Good News to that city, and having made many taught ones, they returned to Lustra, and Ikonion, and Antioch, strengthening the beings of the taught ones, encouraging them to continue in the belief, and that through many pressures we have to enter the reign of Elohim. Acts 14:21-22

And when Sha’ul had laid hands on them, the Set-apart Spirit came upon them, and they were speaking in tongues and prophesying. And all the men were about twelve. And having gone into the congregation he spoke boldly for three months, reasoning and persuading concerning the reign of Elohim. Acts 19:6-8

“And now see, I know that you all, among whom I went about proclaiming the reign of Elohim, shall see my face no more.” Acts 20:25

And having appointed him a day, many came to him where he was staying, to whom he was explaining, earnestly witnessing about the reign of Elohim, and persuading them concerning יהושע from both the Torah of Mosheh and the Prophets, from morning until evening. Acts 28:23

And Sha’ul stayed two entire years in his own rented house, and was receiving all who came to him, proclaiming the reign of Elohim and teaching about the Master יהושע Messiah with all boldness, unhindered. Acts 28:30-31

This ought to suffice to demonstrate to any reasonable person that the true gospel of Christ amounts to living in harmony with Nature, *and not some other "gospel."* So this is the underlying message we would expect to see in the Epistles, as well, to the point of evidencing a radical change in lifestyle for new converts, rather than mere belief. Indeed, Paul commanded and even begged at the point of tears for the members of his congregations to be imitators of himself, as he was a Nazarite in imitation of Yahshuah. This is normally in the context of saying that those who wish to uphold the Law without doing this (i.e. the Israelites/Jews), or who pretend to believe in Yahshuah without actually imitating him (i.e. the Gentiles/Christians), are practicing vanity. Notice his use of the word "shame," which we know to be a euphemism for the guilt of the original sin, applied to Adam, Cain and Noah in succession, as a less symbolic way of describing their "nakedness."

Become joint imitators of me, brothers, and observe those who so walk, as you have us for a pattern. Philippians 3:17

For I bear them witness that they have an ardour for Elohim, but not according to knowledge. For not knowing the righteousness of Elohim, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of Elohim. For Messiah is the goal of the 'Torah unto righteousness' to everyone who believes. For Mosheh [Leviticus 18:5] writes about the righteousness which is of the Torah, "The man who does these shall live by them." Romans 10:2-5

For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved. Because the Scripture [Isaiah 45:17] says, "Whoever puts his trust in Him shall not be put to shame." Romans 10:10-11

For "everyone who calls on the Name of יהוה shall be saved." How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming? And how shall they proclaim if they are not sent? As it has been written, "How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!" However, not all obeyed the Good News. For Yeshayahu [Isaiah 53:1] says, "יהוה, who has believed our report?" So then belief comes by hearing, and hearing by the word of Elohim. Romans 10:13-17

If, then, there is any encouragement in Messiah, if any comfort of love, if any fellowship of Spirit, if any affection and compassion, make my joy complete by being of the same mind, having the same love, one in being and of purpose, doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves. Each one should look out not only for his own interests, but also for the interests of others. For, let this mind be in you which was also in Messiah יהושע, who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, but emptied Himself, taking the form of a servant, and came to be in the likeness of men. And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake. Philippians 2:1-8

Therefore I appeal to you, to become imitators of me. For this reason I have sent Timothy to you, who is my beloved and trustworthy son in the Master, who shall remind you of my ways in Messiah, as I teach everywhere in every assembly. 1 Corinthians 4:16-17

Become imitators of me, as I also am of Messiah. 1 Corinthians 11:1

Brothers, I beg you to become as I am, because I am as you are. You did not wrong me at all.
Galatians 4:12

For though we walk in the flesh, we do not fight according to the flesh. For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds, overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah, and being ready to punish all disobedience, when your obedience is complete. Take a look at what you are facing. If anyone seems to trust in himself that he is of Messiah, let him reckon again for himself, that as he is of Messiah, so also are we. For even if I should boast somewhat more about our authority, which the Master gave us for building up, and not for overthrowing you, I shall not be put to shame, lest I seem to frighten you away by letters. Because they say, “His letters are truly weighty and strong, but his bodily presence is weak, and his speech amounts to naught.” Let such a one take this into account, that what we are in word by letters when absent, such we are also in deed when we are present. For we do not presume to count ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we shall not boast beyond measure, but within the measure of the limits Elohim assigned unto us, to reach even to you. For we are not overextending ourselves, as if we did not reach to you, for we also came to you with the Good News of the Messiah, not boasting beyond measure in the labours of others, but having an expectation, that as your belief grows, we shall be greatly enlarged by you, according to our limits, to bring the Good News in the parts beyond you—not to boast in another’s limits in what has been accomplished. But “He who boasts, let him boast in יהוה [Jeremiah 9:24; “love, justice and righteousness”].” For not he who commends himself is approved, but he whom the Master commends. 2 Corinthians 10:3-18

So much is unspoken here that it is evident that Paul considered his message to be clearly understood everywhere he went. This contradicts the notion which the mainstream Christians have, that the Bible is the source of their doctrines. The Epistles were written to *complement* and expound on the message of the Gospel, not to *establish* it. What the message itself was is evident in what was being preached *before* they were written, such as in the case of the matter of Acts 15, and in the many indications we have seen about what the gospel of the remission of sins and the kingdom of heaven amounts to. So imitation of Yahshuah, or of Paul, according to the rule given to the Gentiles, essentially amounted to nothing more than a life free from all kinds of sins—the most important of which, by far (as indicated by Acts 15), was the consumption of flesh. This was *already understood*, prior to each of the congregations receiving a letter from one of the apostles, so the fact that any of them even bother to mention it at all again (as we will see they do) shows that they took it very seriously.

This sets the context for the Epistles. Before they can be read and understood properly, it must be clearly understood that the Gospel comes from Judea and was preached to the rest of the Mediterranean world, as it was intended primarily for the Yahudim (the people of Judea, and their descendants in diaspora), and only secondarily for the converts among the Gentiles. What we have are several letters sent to these congregations specifically because the people who wrote them were not present, and because the congregations themselves were in need of instruction and exhortation. What would really be revealing, if we had access to it, would be evidence of what was being taught when they *were* there, and the only thing we can actually infer about what was being taught *then*, apart from the kingdom of heaven and the remission of sins (i.e. the authority of Yahshuah and the baptism of John), is the command to abstain from meat.

It is widely accepted that Paul was the “missionary to the Gentiles,” but what is not generally known is that he had no more incentive to preach to the Gentiles than he did the Yahudim. The only reason he ever quit preaching to the Yahudim is that they did not accept his teachings, based on the fact that they did not accept his authority, as he was a relatively recent convert himself, rather than one of the Twelve or an early follower of John the Baptist. So he was not called by God from the beginning of his ministry to be the apostle to the Gentiles. Rather, he became such because the ground upon which he sowed the seed of the Gospel among the Yahudim was unfertile. Had he had his way, *everyone* would have listened to it.

But speaking boldly, Sha’ul and Barnabah said, “It was necessary that the word of Elohim should be spoken to you first, but since you thrust it away, and judge yourselves unworthy of everlasting life, see, we turn to the gentiles.” Acts 13:46

And he was reasoning in the congregation every Sabbath, and won over both Yehudim and Greeks. And when Sila and Timothy came down from Makedonia, Sha’ul was pressed by the Spirit, and earnestly witnessed to the Yehudim that יהושע is the Messiah. However, when they resisted and blasphemed, he shook his garments and said to them, “Your blood is upon your head, I am clean. From now on I shall go to the gentiles.” Acts 18:4-6

I am a debtor both to Greeks and to foreigners, both to wise and to foolish. That is why I am so eager to bring the Good News also to you who are in Rome. For I am not ashamed of the Good News of Messiah, for it is the power of Elohim for deliverance to everyone who believes, to the Yehudite first and also to the Greek. Romans 1:14-16

And as Yeshayahu [Isaiah 1:9] said before, “If יהודה of hosts had not left us a seed, we would have become like Sedom, and we would have been made like Amorah.” What shall we say then? That gentiles not following after righteousness, have obtained righteousness, even the righteousness of belief, but Yisra’el following after the Torah of righteousness, has not arrived at the Torah of righteousness. Why? Because it was not of belief [obedience], but as by works of Torah [habit/custom]. For they stumbled at the Stone of stumbling. Romans 9:29-32

We are not afraid to openly question and debunk the Christians’ interpretation of Scripture on every point. In most cases, their failure to understand it is due to a singular interpretation of its metaphorical descriptions, rather than a dual or multi-layered interpretation, as it is written and intended to be understood. In this case, the idea of the “stone of stumbling” certainly does apply to Yahshuah, as they believe, but why that particular metaphor was chosen has several significant factors. Was it Christ that the Jews stumbled over, or was it the idea that they would need to *imitate* Christ in order to inherit life that they stumbled over? The stone of stumbling is actually the *altar* upon which they cooked their meat, having chosen what was on their dinner plates over the imitation of Christ, and Paul even says so explicitly in the same context of Romans, quoting David to make the point.

What then? Yisra’el has not obtained what it seeks, but the chosen did obtain it, and the rest were hardened. As it has been written [Isaiah 29:10], “יהודה has given them a spirit of deep sleep, eyes not to see and ears not to hear, unto this day.” Dawid [Psalm 69:22] also says, “Let their table become for a snare, and for a trap, and for a stumbling-block and a recompense to them, let their eyes be darkened, not to see, and bow down their back always.” I say then, have they stumbled that they should fall? Let it not be! But by their fall deliverance has come to the gentiles, to provoke them to jealousy. And if their fall is riches for the world, and their failure riches for the gentiles, how much more their completeness! Romans 11:7-12

For if their casting away is the restoration to favour of the world, what is their acceptance but life from the dead [living death]? Romans 11:15

Pay heed, you “Christians,” you spiritual infants and self-professed sinners who call the Nazarites and prophets among you “heretics” and followers of a “cult,” just because they do not teach or put into practice the same doctrines of devils which you yourselves openly profess and blindly submit yourselves to. Authority is not given to *you* to judge, but to those who are placed above you, in order that you yourselves might be judged. When you blaspheme your own judges, you subvert the natural order and condemn yourselves. If God will not even forgive those whom he has chosen to be set-apart and perfect, if they should stumble and not repent, then how much more will he consign you who are wanton sinners and persecutors of his chosen ones to the fires of oblivion?

And if some of the branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree, do not boast against the branches. And if you boast, remember: you do not bear the root, but the root bears you! You shall say then, “The branches were broken off that I might be grafted in.” Good! By unbelief they were broken off, and you stand by belief. Do not be arrogant, but fear. For if Elohim did not spare the natural branches, He might not spare you either. See then the kindness and sharpness of Elohim: on those who fell sharpness, but toward you kindness, if you continue in His kindness, otherwise you also shall be cut off. Romans 11:17-22

The question we need to ask at this point is why Paul still upheld the primacy of the Yahudim, even after he left off trying to instruct them, and even in Romans, which is routinely (and obliquely) invoked by the Christians to evidence their assertion that it is they, rather than those who obey the Law, as indicated throughout Scripture (and by common sense), who are under God’s grace. The answer is not merely that an Israelite who had obeyed the Law and by it had heard the Gospel and was converted to Christianity is “saved,” but that the salvation of the Gospel is offered through obedience to the Law. This is exactly the opposite of what the Christians suppose, yet it is the only logical deduction available to a reading of the Epistles.

Granted, Paul’s epistles are weightier than most people are capable of digesting. This was already observed during his own lifetime. Remarkably, there is evidence on the authority of Scripture itself that his teachings amount not to leeway being given to Christians to do what they want, but to appeals, by way of reason, to the command *not* to. In order to condense Paul’s teachings for the simple-minded and reiterate the same concepts by his own authority, Peter sums them up by advocating strict obedience to the Law, and avoiding defilement of the flesh.

So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless, and reckon the patience of our Master as deliverance, as also our beloved brother Sha’ul wrote to you, according to the wisdom given to him, as also in all his letters, speaking in them concerning these matters, in which some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures. You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless. 2 Peter 3:14-17

In spite of this, some Christians interpret this as evidence of a feud between Paul’s position and that of Peter and the other apostles. Some, following the precedent of the hedonist Christians, even see in Paul a clear divergence from Yahshuah’s teachings, while recognizing Yahshuah’s appeals to strict observation of the Law. Many who do not understand him, as Peter

pointed out, therefore profess Paul to be a false apostle, based on the mistaken assumption that he did not uphold the Law—a position which they arrived at, as Peter forewarned, through the mainstream Christians’ distortion of his teachings. Yet in every case where he discusses the matter of obedience to the Law, Paul makes it very clear that he had no desire that anyone who was under the Law should stop obeying it. In fact, this seems to have been the major point of contention with the converts from among the Yahudim, rather than what people normally suppose, which is that they were advocating circumcision or obedience to the Law while he was advocating the opposite. The main point of contention is no different than what Yahshuah had raised among them, which points to their hypocrisy as having focused on the particulars of the Law, which is not a problem in and of itself, but is so because they also missed the weightier matters of the spirit behind it. (“I desire mercy, not sacrifice.”) This needs to be read with the understanding that the one who obeys the Law superficially does so in ignorance, while the one who obeys it in spirit, obeys it *willfully* and *completely*—not that the Law produces death, but that it fails to produce life of itself where there is no spiritual understanding. For our purposes, it is the difference between eating a plant-based diet, and ethical veganism.

And we know that whatever the Torah says, it says to those who are in the Torah, so that every mouth might be stopped, and all the world come under judgment before Elohim. Therefore by works of Torah no flesh shall be declared right before Him, for by the Torah is the knowledge of sin. But now, apart from the Torah, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets. Do we then nullify the Torah through the belief? Let it not be! On the contrary, we establish the Torah. Romans 3:19-21,31

So you also, reckon yourselves to be dead indeed to sin, but alive to Elohim in Messiah יהושע our Master. Therefore do not let sin reign in your mortal body, to obey it in its desires, neither present your members as instruments of unrighteousness to sin, but present yourselves to Elohim as being alive from the dead, and your members as instruments of righteousness to Elohim. For sin shall not rule over you, for you are not under the law but under favour. What then? Shall we sin because we are not under Torah but under favour? Let it not be! Do you not know that to whom you present yourselves servants for obedience, you are servants of the one whom you obey, whether of sin to death, or of obedience to righteousness? But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted. And having been set free from sin, you became servants of righteousness. Romans 6:11-18

For when we were in the flesh, the passions of sins, through the Torah, were working in our members to bear fruit to death. But now we have been released from the Torah, having died to what we were held by, so that we should serve in newness of Spirit and not in oldness of letter. Romans 7:5-6

Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim, who also made us competent as servants of a renewed covenant, not of the letter but of the Spirit, for the letter kills [makes one dead] but the Spirit gives life. But if the administering of death in letters, engraved on stones, was esteemed, so that the children of Yisra’el were unable to look steadily at the face of Mosheh because of the esteem of his face, which was passing away, how much more esteemed shall the administering of the Spirit not be? For if the administering of condemnation had esteem, the administering of righteousness exceeds much more in esteem. 2 Corinthians 3:5-9

Having then such expectation, we use much boldness of speech, and not like Mosheh, who put a veil over his face so that the children of Yisra'el should not look steadily at the end of what was passing away. But their minds were hardened, for to this day, when the old covenant is being read, that same veil remains, not lifted, because in Messiah it is taken away. But to this day, when Mosheh is being read, a veil lies on their heart. And when one turns to the Master, the veil is taken away. 2 Corinthians 3:12-16

Now this I say, Torah, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim in Messiah, so as to do away with the promise. For if the inheritance is by Torah, it is no longer by promise, but Elohim gave it to Abraham through a promise. Why, then, the Torah? It was added because of transgressions, until the Seed should come to whom the promise was made. And it was ordained through messengers in the hand of a mediator. Galatians 3:17-19

Obviously this affirms everything we have said in previous chapters. So if anyone has a dispute with Paul based on the Law, his dispute is with the Holy Spirit which informed the Law, and he is condemned by his own rule. These teachings clearly would not sit very well with whatever Yahudim thought Paul was incompetent to teach them, but such issues should not bother us, as anyone who has the Spirit can see the Spirit in Paul. They ought to inform us, however, of the hermeneutical context of his epistles, which is extremely important to determining the Bible's final position both on spiritual and on legalistic matters, as they are basically the backbone of Christian doctrine. So understanding his position in relation to his audience is necessary for demonstrating that he was indeed carrying on the overtly vegetarian legacy of the prophets before him.

First of all, each of Paul's epistles except the two to the Corinthians and the two to Timothy represents a different audience. They are not open letters, as those of the other apostles generally seem to have been. They are addressed to whole congregations, but he gives his salutations to specific people, addresses issues, gives advice and makes personal remarks specific to their circumstances, and answers specific inquiries which would not concern most congregations in other places and times. We might think of these epistles as what remains of the "sent" folder of his e-mail account. To understand them this way is not to detract from their significance, but to establish it; to ascribe any other significance to them is to mistake what they are for something else, thereby detracting from said significance.

Secondly, each of these audiences received different teachings based on its own need of instruction. The differences in the tones are self-evident and could already be gleaned from the passages we have already cited. It is more than a little ironic that the Christians who justify their carnism routinely make their appeals to the two epistles which Paul assumes a hostile tone in (Romans and Galatians). For instance, compare the ambivalence and harshness in the opening of his epistle to the Galatians (which we cited near the beginning of this treatise) with how he addresses the Philippians.

I thank my Elohim in all my remembrance of you. In all my prayers for all of you, I always pray with joy. It is right for me to think this of you all, because I have you in my heart, all of you being sharers of the favour with me, both in my chains and in the defence and confirmation of the Good News. For Elohim is my witness, how I long for you all with the affection of יהושע Messiah. Philippians 1:3-4,7-8

This difference obviously indicates that Paul was displeased with the Romans and Galatians, rather than that he was just altogether hostile. This means that the Christians, by appealing to the instructions given to those whom Paul felt obligated to put in their place at the bottom of the kingdom of heaven's hierarchy, are making a deliberate association with the two congregations which ultimately refused to heed him, rather than with those that paid heed. Here is another example to drive the point home, from the opening of his first epistle to the Corinthians (whom he liked), against the closing of Galatians, which demonstrates that he had not changed his mind about the Galatian Christians by the time he had finished writing it.

I thank my Elohim always concerning you for the favour of Elohim which was given to you by Messiah יהושע, that in Him you were enriched in all—in every word and all knowledge—as the witness of Messiah was confirmed in you, so that you are not lacking in any gift, eagerly waiting for the revelation of our Master יהושע Messiah. 1 Corinthians 1:4-7

From now on let no one trouble me, for I bear in my body the scars of the Master ושעיה. Galatians 6:17

You know this, that all those in Asia [Galatia] have turned away from me, among whom are Phgellos and Hermogenes. 2 Timothy 1:15

This is particularly insightful, because the issue raised in the first chapter of 1 Corinthians is the same as that of the final chapter of Galatians—namely, divisions within the congregations. So it cannot be said that Paul was playing favorites for any reason other than that he considered the Corinthians to be worthy of life while the Galatians had demonstrated otherwise. It was in Galatia that Paul had most of his troubles and decided to spurn the Yahudim there as they had spurned him. On the other hand, the context of the opening of 1 Corinthians (1:9) says that God is faithful, and had called them into fellowship with his son Yahshuah.

‘Fellowship’ is defined as “the condition of sharing similar interests, ideals, or experiences, as by reason of profession, religion, or nationality,” or “the companionship of individuals in a congenial atmosphere and on equal terms.”⁵⁶² Clearly, Paul was either telling the Corinthians that they had been awarded the same measure of esteem which Yahshuah himself had been given, or else we have to suppose that Paul has contradicted himself on the point that all authority in heaven and earth had been invested into Yahshuah. What could this possibly mean other than that they had been fully restored, in the sense that they had already completely forsaken the fleshly lusts which the Romans and Galatians had still been indulging in when he wrote to them? What could it possibly mean other than that they were all Nazarites, both in terms of their ideology and in terms of their daily practice? Furthermore, what does it really mean to be chosen by God, to be an heir of the promise, ordained by the hand of the mediator, as Paul says in Galatians 3:19? Christians all talk about “fellowship,” with the idea that going to church means they have fellowship with Christ, but they obviously do not even know Christ, and would not tolerate him or his ideology even for a moment, so as to consider whether it has any merit.

The Bible paints a very different picture than what the Christians imagine. There are many indications throughout the New Testament of an initiatory process whereby several stages or thresholds are reached by way of the individual's acceptance of and affinity to the apostolic teachings. The whole process starts with baptism for the remission of sins, and is completed by the perfect imitation of Yahshuah. Somewhere in between, there is always going to be some sort of evidence that the Holy Spirit has made a dwelling in the individual, but this necessarily has to happen after the water baptism, as the Holy Spirit will not dwell in an unclean vessel. Yahshuah

is variously described in the Epistles as a “lamb without blemish” (1 Peter 1:19) and the “firstfruits” of the resurrection (1 Corinthians 15:23), so it is in him that the Holy Spirit was first manifest, as recorded in the narratives concerning his baptism. After that, life is given to those are deemed worthy of having fellowship with him.

But now Messiah has been raised from the dead [from death], and has become the first-fruit of those having fallen asleep [the dead]. For since death is through a man, resurrection of the dead is also through a Man. For as all die in Adam, so also all shall be made alive in Messiah. And each in his own order: Messiah the first-fruits, then those who are of Messiah at His coming, then the end, when He delivers up the reign to Elohim the Father, when He has brought to naught all rule and all authority and power. For He has to reign until He has put all enemies under His feet. The last enemy to be brought to naught is death. For “He has put all under His feet.” But when He says “all are put under Him,” it is clear that He who put all under Him is excepted. And when all are made subject to Him, then the Son Himself shall also be subject to Him who put all under Him, in order that Elohim be all in all. 1 Corinthians 15:20-28

The reference here is to Psalm 8, and describes not the Messiah’s lordship over *men*, but his *stewardship* over Creation. This role is imparted and transferred *only* to those who have conformed to the likeness of Yahshuah. Once they have done this, but only once they have, then they have dominion. Then death is brought to naught. In other words, the full completion of the Gospel of Christ is the end of Man’s rebellion against God, when all have espoused the vegan ethic. This is not an exaggeration or an inference to suit the vegan agenda, but the intent of the passage which Paul invokes to that very end.

For I see Your heavens, the work of Your fingers,
The moon and the stars, which You have established.
What is man that You remember him?
And the son of man that You visit him?
Yet You have made him a little less than Elohim [Hebrews 2:7 says “angels” here],
And have crowned him with esteem and splendour.
You made him rule over the works of Your hands;
You have put all under his feet,
All sheep and oxen,
And also the beasts of the field,
The birds of the heavens,
And the fish of the sea,
Passing through the paths of the seas. Psalm 8:3-8

It would be a mistake to think that being in the right place at the right time (including being born to parents who raised you as a “Christian”) gets you into heaven. God does not want disobedient servants to rule over, or for such to rule over his creation; he wants us to have fellowship with his son, to be imitators of him in terms of the perfection which he attained. The Parable of the Wedding Feast seems designed specifically for Christians, to tell them that there is no way to even get to where they want to be without meriting it. Nor is this merely a matter of practicing virtue, but it also necessarily means avoiding fellowship with those who do not. Even the relatively righteous Corinthians had a few bad apples, which we point out to demonstrate that simply showing up in a church to worship Molekh with other abominable sinners who are likewise bent on their own destruction is hardly what the Bible considers fellowship with Christ.

You were running well, who held you back from obeying the truth? That persuasion does not come from Him who calls you. A little leaven leavens all the lump. I trust in you, in the Master, that you shall have no other mind. And he who is troubling you shall bear his judgment, whoever he is. Galatians 5:7-10

If, as men do, I have fought with beasts [savage men] at Ephesos, of what good is it to me? If the dead are not raised, “Let us eat and drink, for tomorrow we die.” Do not be led astray, “Evil company corrupts good habits.” Wake up to soberness, righteously, and do not sin, for some do not have the knowledge of Elohim. I speak this to your shame. 1 Corinthians 15:32-34

While they may not have the right mind and or even a basic understanding of the ritual, Christians will recognize the significance of being of one mind, and of being baptized. If you are not baptized according to their understanding, they will not accept you as one of them. This is a good thing, as it means they have heeded the command. However, it also condemns them, as they reject the baptism of John, for the remission of sins, in favor of another baptism, according to another gospel (Galatians 1), for the perpetuity of each. Yet the paramount importance they place on it means that if they are shown what the baptism really entails, then they have the capacity to repent of their sin and be saved from its consequences. They just need to be shown what the purpose of the ritual is, which is to prepare an initiate for the baptism of the Holy Spirit.

In the Bible, the baptism of the Holy Spirit amounts to the restoration of life to the dead (the living “dead”—see 1 Corinthians 15:29). Acts records that Yahshuah was taken up into heaven (1:9) just like Enoch and Elijah, after mentioning the baptism of John and of the Holy Spirit (1:5), and being asked whether he would “restore the reign to Israel” (1:6). His reply (1:8) suggests that his disciples inherited the spirit of Elisha from him, a fact which is confirmed later (2:3-4). This is very significant, because Christians neither know the significance of the baptism of John, and have set up their own abominable practice in direct opposition to it, nor have any idea whatsoever that there is a difference between John’s baptism and Yahshuah’s baptism, apart from the vague notion of “baptism by fire,” which only finds an insufficient explanation in Pentecostalism. The abomination of the Christian rite of baptism is evident in the fact that the Christians worship Mithras, in the form of the Roman Apollo and according to the ancient Mithraic baptismal rite, and that the name of Apollo itself testifies to the fact that he is the son of Lucifer. (It is the Greek derivation of the Sumerian *aplu enlil*, ‘son of Enlil.’ Enlil is the Sumerian version of Lucifer, or Molekh.) That is, the baptism rite of Christianity is the exact modern equivalent of the ancient Molekh cult initiation rite, particularly when it is administered to infants, and has nothing to do with the cleansing ritual which John practiced, and which Yahshuah commanded his disciples to perform. That is to say that the baptism of John was designed to encourage people to repent of the baptism practiced by the Christians, though it has evolved by adopting the element of water, via its subversion of the baptism of John, so that the Christians are not eating their children the way the ancient Israelites and Canaanites were.

In any case, the Christians allege that the Holy Spirit comes to them through baptism. So we ask what it means to have the Holy Spirit. The answer to this question lies in the fact that the word ‘holy’ means ‘set-apart,’ so the Holy Spirit is the spirit of those who are set-apart—that is, the Nazarites. This ought to make sense, as the people preaching the baptism (Yahshuah and his disciples) and the ones performing it (John and his disciples) were Nazarites. But they were performing it on others, not on themselves, for they had already been ceremonially purified. It was, rather, an initiation ritual for becoming a Nazarite. Only when someone had become a full-fledged Nazarite could it be said that he had the spirit of the Nazarites (i.e. the Holy Spirit). This

is why discussion of the Holy Spirit is conspicuously absent from the Old Testament, though it is evident through the Prophets. It also accounts for the major difference between the Law and the Prophets, and why the New Testament falls under the prophetic tradition rather than the Mosaic or Levitical one, for the New Testament is to the Nazarene sect what the Old Testament is to the Israelites at large. ('Nazarene' applies to those who followed the Nazarites' ideology and is basically the NT Greek equivalent to the OT Hebrew term 'Nazarite,' being synonymous with 'Christian' in 1st century terminology. The Bible uses the word 'Nazarene.' The term 'Christian' was not invented until later, about a generation after the events recorded in the Gospels.)

The initiation ritual into the sect of the Nazarites was certainly water baptism, and it could not have been supposed that any new initiate would have perfected himself at the very moment of his conversion, nor that of his baptism. Rather, the process had only just begun. After this, the novice was obligated to inform himself about the teachings of the sect. The more he applied himself to the application of the word which had been given him, the more he would rise to prominence within the Nazarite community. So if a Christian is baptized with water according to the convention of his sect, then he has not erred. However, he has received two different traditions, and it is the subversion of the original ritual with false interpretations which leads him into error. The point we wish to make is not that water baptism affords nothing, but that an elderly Christian who was baptized as an infant is still a novice of his sect, and still not fit to inherit life, unless he has deprogrammed himself of the false teachings about his baptism in order to discover its true purpose, so that he can then receive the Holy Spirit, if only as an old man.

Given that the Christians suppose that the Holy Spirit comes to us through their baptism, and *only* through it—that there is no other means of this—this begs the question of how someone receives the Holy Spirit. According to the Bible, the installation of a member of the Nazarene sect who had passed his probationary period was a ceremonial laying of hands. This probationary period lasted *three years*, during which time the full members of the sect had sufficient time to observe the new convert and see if he was going to go back to his former ways. At any point during the three years, he was allowed to make the mistake of eating meat once or twice, though he was also severely punished for it, but if he ever did so as a full member, or demonstrated during his probationary period that he had reservations about his decision to join, because he did not want to give up meat, then he was formally excommunicated forever.

Every man born of Israel, who freely pledges himself to join the Council of the Community shall be examined by the Guardian at the head of the Congregation concerning his understanding and his deeds. If his is fitted to the discipline, he shall admit him into the Covenant that he may be converted to the truth and depart from all falsehood; and he shall instruct him in all the rules of the Community. And later, when he comes to stand before the Congregation, they shall all deliberate his case, and according to the decision of the Council of the Congregation he shall either enter or depart. After he has entered the Council of the Community he shall not touch the pure Meal of the Congregation until one full year is completed, and until he has been examined concerning his spirit and deeds; nor shall he have any share of the property of the Congregation. Then when he has completed one year within the Community, the Congregation shall deliberate his case with regard to his understanding and observance of the law. And if it be his destiny, according to the judgment of the Priests and the multitude of the men of their Covenant, to enter the company of the Community, his property and earnings shall be handed over to the Bursar of the Congregation who shall register it to his account and shall not spend it for the Congregation. He shall not touch the Drink of the Congregation until he has completed a second year among

the men of the Community. But when the second year has passed, he shall be examined, and if it be his destiny, according to the judgment of the Congregation, to enter the Community, then he shall be inscribed among his brethren in the order of his rank for the Law, and for justice, and for the pure Meal; his property shall be merged and he shall offer his counsel and judgment to the Community. Community Rule 6:13b-23

Whoever has gone about slandering his companion shall be excluded from the pure Meal of the Congregation for one year and shall do penance. But whoever has slandered the Congregation [the Spirit] shall be expelled from among them and shall return no more. Whoever has murmured against the authority of the Community shall be expelled and shall not return. But if he has murmured against his companion unjustly, he shall do penance for six months. Should a man return whose spirit has so trembled before the authority of the Community that he has betrayed the truth and walked in the stubbornness of his heart, he shall do penance for two years. During the first year he shall not touch the pure Meal of the Congregation, and during the second year he shall not touch the Drink of the Congregation and shall sit below all the men of the Community. Then when his two years are completed, the Congregation shall consider his case, and if he is admitted he shall be inscribed in his rank and may then question concerning the Law. If, after being in the Council of the Community for ten full years, the spirit of any man has failed so that he has betrayed the Community and departed from the Congregation to walk in the stubbornness of his heart, he shall return no more to the Council of the Community. Moreover, if any member of the Community has shared with him his food or property which [was not part] of the Congregation, his sentence shall be the same; he shall be ex[pelled]. Community Rule 7:14b-24

Every man who enters the Council of Holiness, (the Council of those) who walk in the way of perfection as commanded by God, and who deliberately or through negligence transgresses one word of the Law of Moses, on any point whatever, shall be expelled from the Council of the Community and shall return no more; no man of holiness shall be associated in his property or counsel in any matter at all. But if he has acted inadvertently, he shall be excluded from the pure Meal and the Council and they shall interpret the rule (as follows). For two years he shall take no part in judgment or ask for counsel; but if, during that time, his way becomes perfect, then he shall return to the (Court of) the Congregation, provided that he commit no further inadvertent sin during two full years. For one sin of inadvertence (alone) he shall do penance for two years. But as for him who has sinned deliberately, he shall never return; only the man who has sinned inadvertently shall be tried for two years that his way and counsel may be made perfect according to the judgment of the congregation. And afterwards, he shall be inscribed in his rank in the Community of Holiness. Community Rule 8:21-9:2

The modern equivalent of the laying of hands ritual is a priestly ordination. The priests (or pastors, ministers) of the local area get together and install a new priest after he passes a three-year instruction period, just like the early Christian converts. Typically, this entails three years at seminary (post-graduate collegiate education in Church matters), with one year of vicarage, which is like a student teaching program, or on-the-job training. The adepts of the Catholic and Protestant hierarchies (the high-ranking clergy) know that what they are doing comes from the ancient Roman rituals, but the initiates (the laity) do not. The adepts intend that no one other than clerical candidates are actually initiated into the Mithraic mysteries, as this is the way it has always been; that is why they reserve the laying of hands for those who are to *actually* receive the Holy Spirit, though the laity are all told that they receive it at their baptism.

The major exception to this rule is the Pentecostal (or Charismatic) sect of Protestant Christianity, which, due to its reading of the Bible, holds as one of its doctrines that you must be baptized by the Holy Spirit in order to be “saved,” and that this baptism does not happen in infancy, but in adulthood. Most Protestant sects practice infant baptism and even accept as full members those who have been baptized as Catholics. Baptists are the major exception, and Pentecostals are Baptists. Generally speaking, the Protestants also recite the Catholic creeds, wherein it is stated, “We acknowledge one baptism for the remission of sins,” as though the “one” baptism spoken of in Ephesians 4:5 conveys that the baptism is a one-off, rather than a particular type, that type being that intended to remit sins (which is obviously not even plausible for an infant, who has no consciousness of sin, or for anyone else who has not even committed the sins to be remitted yet). The idea is to discourage any Christian from ever receiving a different baptism than the one he received as an infant, in case he was ever to read the Bible and learn that he was still in need of the Holy Spirit.

In any case, the Bible gives no indication that the Holy Spirit comes through the ritual of immersion, and many indications to the contrary, and only the Pentecostal Christians formally acknowledge this. According to them, baptism of the Holy Spirit always entails speaking in tongues. This has support in Mark 16:17, and is evidenced by the fact that in the book of Acts (e.g., 2:4), when someone receives the Holy Spirit, he is depicted as speaking in tongues. Yet the Pentecostal idea of speaking in tongues amounts to the alleged recipient opening his mouth and spewing out a lot of ridiculous nonsense, which is evidence not of election, but of demonic possession, in accordance with the intent of the churches presiding over the Pentecostal ritual. The matter of speaking in tongues *in the Bible* pertains to *prophesying*. The idea of the speech being unclear is not because the one speaking is acting like an idiot and making up a bunch of gibberish, but because the meaning of prophecy is only clear to a prophet, and no one else, as no one else has the Holy Spirit. (A prophet is literally defined in Scripture as one who has the Holy Spirit.) The concept of speaking in tongues is actually used synonymously with prophesying in Scripture, except that it is only prophecy to one who understands, but speaking in tongues to one who does not. In fact, the Bible makes it clear that if someone does not understand, then he has not actually received the Holy Spirit, which means he is not even a true believer.

So also you, if you do not give speech by the tongue that is clear, how shall it be known what is spoken? For you shall be speaking into the air [Satan’s domain—see Ephesians 2:2]. So then tongues are for a sign, not to those who believe but to unbelievers, and prophesying is not for unbelievers but for those who believe. 1 Corinthians 14:9,22

And when Sha’ul had laid hands on them, the Set-apart Spirit came upon them, and they were speaking in tongues and prophesying. Acts 19:6

For indeed by one Spirit we were all immersed into one body, whether Yehudim or Greeks, whether slaves or free, and we were all made to drink into one Spirit. 1 Corinthians 12:13

The significance of this ought to be immediately apparent. When the apostles brought their message to the congregations in the Greek-speaking world, they were preaching not to those who had the Holy Spirit, but those who did not. The rules pertaining to them as “hearers” of the Law were much different than those pertaining to the “doers” of the Law, as we already know by virtue of the fact that the “doers” or adepts were “set-apart,” i.e. that they were all Nazarites according to the prophetic tradition. Just in case this is not already understood, we will demonstrate it below.

The first degree of initiation into the Nazarene sect bears the title of ‘disciple,’ which signifies that the initiate has embraced the ideology and the authority of his teacher. The Greek word μαθητής (*mathētēs*, G3101) is translated as “taught ones” by the ISR’s version of *The Scriptures*, which we are using. It is derived from μανθάνω (*manthánō*, G3129), meaning “I learn.” *Strong’s* defines *mathētēs* as “a learner, disciple, pupil.”

3129 *manthánō* (akin to 3010 /*mathētēs*, “a disciple”) – properly, *learning* key facts; gaining “*fact-knowledge* as someone learns from experience, often with the implication of *reflection* – ‘come to realize’” (*L & N*, 1, 27.15).

3101 *mathētēs* (from *math-*, the “*mental effort* needed to think something through”) – properly, a *learner*; a *disciple*, a *follower of Christ* who *learns the doctrines of Scripture and the lifestyle* they require; someone catechized with proper instruction from the Bible with its necessary follow-through (life-applications). See also 3100 /*mathēteuō* (“to disciple”).

Yahshuah’s disciples called him “teacher” and “master,” as the ideology and the authority were his. They, in turn, had their own disciples, just as John had disciples. These disciples had disciples, and so on. At no point in the chain was the authority of the master in dispute, and the novice was expected to obey him in all things (not *most* things—*all* things), as opposed to just a general agreement about ideas or ideologies, which he was at liberty to pick and choose from. To ‘disciple’ someone is to mentor him, to mold him into one’s own image, to perfection, as God fashioned Adam and “breathed” the Spirit into him while he was yet an animated corpse.

The kingdom of heaven thus has a top-down hierarchy, where no student (or disciple) is greater than his master, and where ascending in rank at *any* level is only accomplished by mastery of the subject. This requires “mental effort” and “experience, often with the implication of reflection,” as well as realization and “follow-through (life-applications),” without which no one can even be said to be a disciple—that is, the lowest-level initiate. Furthermore, a disciple has no right, authority or incentive to take on his own disciples until his own master considers him ready, and then that right is by extension only, going all the way back to Yahshuah. This is what it means when we say that he has imparted the Holy Spirit to us, in accordance with his promise. Any initiate who deviates from these protocols is not actually a member of the sect, but a renegade and antichrist. Needless to say, this applies to all baptized Catholics and other mainstream Christians, just as it applied to the Romans and Galatians chastised in Paul’s epistles.

Now, the biblical evidence of all this is abundant, but generally takes the form of subtle nuances of connotation in the text. This is generally the case for the Epistles, but not for the historical context of Acts. So in order to demonstrate that the disciples were those familiar with the teachings and initiated by the baptism ritual, and that they were subject to the adepts (the full members of the sect, the Elect), we begin with some of the more obvious instances from Acts. These passages show that the process begins with the baptism preached by John, which was intended to “pave the way” for the baptism of Yahshuah by way of the remission of sins, that those who excelled in the former were imparted with the latter, and that baptism by water (even in the name of Yahshuah) alone does not impart the Holy Spirit, but the candidate must have been chosen by the consensus of the full members of the Nazarite community.

And a certain Yehūdite named Apollos, born at Alexandria, a learned man and mighty in the Scriptures, came to Ephesos. This one had been instructed in the way of the Master. And being fervent in spirit, he was speaking and teaching the matters about the Master exactly, though he knew only the immersion of Yoḥanan. And he began to speak boldly in the congregation. And when Aquilas and Priscilla heard him, they took him aside and explained to him the way of Elohim more exactly. And when he intended to pass through to Achaia, the brothers, having encouraged him, wrote to the taught ones to receive him, who, having arrived, greatly helped those who believed through favour, for with power he refuted the Yehūdīm publicly, showing from the Scriptures that יהושע is the Messiah. And it came to be, while Apollos was at Corinth, that Sha'ul, having passed through the upper parts, came to Ephesos. And having found some taught ones [disciples], he said to them, "Did you receive the Set-apart Spirit when you believed?" And they said to him, "No, we have not even heard that there is a Set-apart Spirit." And he said to them, "Into what then were you immersed?" And they said, "Into Yoḥanan's immersion." And Sha'ul said, "Yoḥanan indeed immersed with an immersion of repentance, saying to the people that they should believe in the One who is coming after him, that is, in Messiah יהושע." And when they heard this, they were immersed in the Name of the Master יהושע. Acts 18:24-19:5

And when the emissaries [apostles] who were at Yerushalayim heard that Shomeron had received the Word of Elohim, they sent Kēpha and Yoḥanan to them, who, when they had come down, prayed for them to receive the Set-apart Spirit, for He had not yet fallen on any of them, but they had only been immersed in the Name of the Master יהושע. Then they laid hands on them, and they received the Set-apart Spirit. And Shim'on, seeing that through the laying on of the hands of the emissaries the Set-apart Spirit was given, he offered them money, saying, "Give me this authority too, so that anyone I lay hands on shall receive the Set-apart Spirit." Acts 8:14-19

But a messenger of יהוה spoke to Philip, saying, "Arise and go toward the south along the way which goes down from Yerushalayim to Azzah." This is desert. And he arose and went, and saw, a man of Kush, a eunuch of great authority under Kandake the sovereignty of the Kushites, who was in charge of all her treasury, and had come to Yerushalayim to worship, and was returning. And sitting in his chariot, he was reading the prophet Yeshayahu. And the Spirit said to Philip, "Go near and join him in that chariot." And running up, Philip heard him reading the prophet Yeshayahu, and said, "Do you know what you are reading?" And he said, "How am I able, unless someone guides me?" And he called Philip near, to come up and sit with him. And the passage of the Scripture which he was reading was this, "He was led as a sheep to slaughter, and like a lamb silent before its shearer, so He opened not His mouth. In His humiliation He was deprived of right-ruling. And who shall declare His generation? Because His life was taken from the earth." And the eunuch, answering Philip, said, "I ask you, about whom does the prophet say this, about himself or about some other?" And Philip opening his mouth, and beginning at this Scripture, brought to him the Good News: יהושע! And as they were going on the way, they came to some water. And the eunuch said, "Look, water! What hinders me from being immersed?" And Philip said, "If you believe with all your heart, it is permitted." And he answering, said, "I believe that יהושע Messiah is the Son of Elohim." And he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he immersed him. And when they came up out of the water, the Spirit of יהוה caught Philip away, and the eunuch saw him no more, for he went his way, rejoicing. Acts 8:26-39

New converts broke bread and shared their food and possessions after being baptized. No one was even admitted into the community without doing this, and Acts 5 tells us that two new members named Ananias and Sapphira were actually killed, apparently, by God, for having merely held back a portion of the wealth they acquired from the sale of their house. The point is clearly that God does not accept anything short of perfection. Perfection consists not so much in doing what one is told, but in *wanting* to do it, with gusto. So many people think that veganism or even vegetarianism amounts to personal sacrifice, yet to a vegan, it is *gain*. We who have adopted the Way actually *enjoy* eating well, are thankful to have the opportunity (the very word for the communal Christian meal literally means ‘thanksgiving’), and like Daniel, would rather die than go back on our decision even once. Far from the wavering opinion of Ananias and Sapphira, it was the fact that the early Christians were so happy which made their ideology appeal to all the sick, constipated, miserable sinners in Jerusalem.

And day by day, continuing with one mind in the Set-apart Place, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising Elohim and having favour with all the people. And the Master added to the assembly those who were being saved, day by day. Acts 2:46-47

Perhaps the best evidence of the grades of initiation and what life was like in the early Christian communities, outside the Dead Sea Scrolls, is in the matter of Paul’s miraculous conversion, recorded in Acts 9. When he arrived in Damascus, he was healed by laying of hands, *then* baptized, and then he ate with them (which clearly would not have happened until after his baptism). All the while, his promotion was assured as his superiors took note of his zeal, as evidenced by his witness to the Jews in Damascus (and he certainly would not have been allowed to teach the Christians at that time, much less had any reason to do so, as he was still learning from them). True to the convention, he stayed with the other novices/disciples (i.e. apart from the main body of adepts) while he was instructed there, but was saved by the adepts when the Jews came after him.

And Hananyah went away and went into the house. And laying his hands on him he said, “Brother Sha’ul, the Master יהושע, who appeared to you on the way as you came, has sent me, so that you might see again and be filled with the Set-apart Spirit.” And immediately there fell from his eyes, as it were scales, and he received his sight. And rising up, he was immersed. And having received food, he was strengthened. And Sha’ul was with the taught ones [disciples, novice initiates] at Damascus some days. Acts 9:17-19

But Sha’ul kept increasing in strength, and was confounding the Yehudim who dwelt in Damascus, proving that this is the Messiah. Acts 9:22

There are a few indications that some of the disciples were actually baptized by fire before they were baptized by water, which explains why Paul, a special case, was already practically an adept from the beginning of his tenure as a Nazarite. In these cases, for those who had adopted the ideology of the Nazarites but had not been immersed, water baptism was still considered necessary, in order to bring them into the sect and assign them a rank and position. This was clearly a requirement for fellowship, if only because the disciples were required to abstain from having fellowship with anyone who was not holy. This means that no one who had not been baptized by water could be considered a veritable follower of Yahshuah, just as he would not have been considered an heir of the covenant with Abraham unless he had been circumcised. Recall that even Yahshuah was baptized for the sake of prudence.

“Is anyone able to forbid water, that these should not be immersed who have received the Set-apart Spirit—even as also we?” And he commanded them to be immersed in the Name of יהושע Messiah. Then they asked him to remain a few days. Acts 10:47-48

Of course, the Christians will tell us that to be a disciple is simply to be a follower of Christ, or of “the Way,” and does not indicate a specific title assigned to a specific rank. Even the Twelve, it will be argued, were disciples, so the term ought to apply to all ranks, rather than only to initiates. However, this argument falls apart in light of the fact that they were disciples *of Yahshuah* (only), and that the term is often used in contrast to the one given to the full members of the sect, in the same contexts. These members (those who had been through their probationary period and been deemed masters, no longer in need of instruction) were called “brothers.”

And also some of the taught ones from Caesarea went with us and brought with them one, Mnason of Cyprus, an early taught one [a recent initiate], with whom we were to lodge. And when we had arrived in Yerushalayim, the brothers received us gladly. Acts 21:16-17

It was the “brothers”—and *only* the brothers—who had fellowship with Christ, just as the Twelve had been promoted to the rank of fellowship (as “friends”) at the Last Supper, having followed him for three years and been found by him to be worthy of the Holy Spirit, right after Judas was cursed and sent away because he had not been. In light of this, it is no wonder that Judas betrayed him to his death. He must have been extremely bitter over the fact that he had wasted the last three years of his life and was the only one who had not passed examination.

And supper taking place, the devil having already put it into the heart of Yehudāh from Qerioth, son of Shim'on, to deliver Him up, יהושע, knowing that the Father had given all into His hands, and that He had come from Elohim and was going to Elohim, rose from supper and laid aside His garments, and having taken a towel, He girded Himself. After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded. And so He came to Shim'on Kēpha, and he said to Him, “Master, do You wash my feet?” יהושע answered and said to him, “You do not know what I am doing now, but you shall know after this.” Kēpha said to Him, “By no means shall You wash my feet, ever!” יהושע answered him, “If I do not wash you, you have no part with Me.” Shim'on Kēpha said to Him, “Master, not my feet only, but also my hands and my head!” יהושע said to him, “He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you.” For He knew who would deliver Him up, so He said, “You are not all clean.” So when He had washed their feet and taken His garments, and sat down again, He said to them, “Do you know what I have done to you? You call me Teacher and Master, and you say well, for I am. Then if I, Master and Teacher, have washed your feet, you also ought to wash one another’s feet. For I gave you an example, that you should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is an emissary [*apóstolos*] greater than he who sent him. If you know these teachings, blessed are you if you do them.” John 13:2-17

Notice that the authority invested by Yahshuah into his disciples *necessarily* entailed his touching them with his hands, but *only* that part of them which was “unclean,” as they had already been baptized. The implication is that Judas had not been, or that his baptism had afforded him no benefit. We might wonder as to whether he was secretly eating meat, just as he was secretly stealing from their purse (John 12:6), as whatever else he could have been buying with the stolen money would have left some sort of trace, unless it was consumed, and simply buying a little extra bread would not have been a concern that merited doing it in secret.

In any case, it was at this moment, the moment when Yahshuah washed his disciples' feet, that they became full members of the Nazarite sect, and were given the authority which he had wielded, by his command. (It is highly symbolic and appropriate that their feet were washed before they were called "apostles" and therefore "sent.") No longer were they disciples, for he was going away, but masters, in charge of the fire which he had kindled. From this point on, the biggest dispute between them was over the issue of whether or not they should allow the Greek Christians into their ranks. Ultimately, the verdict is the reason that the apostles/emissaries from among the Yahudim like Paul and Barnabas were sent to Achaea (Greece) and Asia (Turkey) to make more disciples. Christians sometimes invoke Peter's vision from Acts 10 to justify their carnism, but the vision is clearly about *humans*—namely, the Greek Christians—and the text even says so explicitly. On the other hand, the fact that humans are often portrayed as animals in prophetic visions (e.g., the dreams of 1 Enoch), only lends credibility to the notion that their lives are no less precious and sanctimonious than our own.

And he said to them, "You know that a Yehudite man is not allowed to associate with, or go to one of another race. But Elohim has shown me that I should not call any man common or unclean." Acts 10:28

And a voice came to him again the second time, "What Elohim has cleansed you do not consider common." Acts 10:15

By the use of the word 'cleansed,' this particular context indicates that the converts have been set apart from the moment of their water baptism, and the adepts are therefore obligated to treat them as true followers, rather than as men of the world or enemies of the Way (sons of Belial). It does not mean that an adept is obligated to treat such a novice as a *brother*, but as a *disciple*, to whom he is bound as a teacher, in service and humility. Yahshuah himself set the precedent when he washed his disciples' feet, which would be considered an act of service and humility in any cultural context, and even then, he declared that he was their rightful head and authority, as their teacher.

Although it is derived from the very ancient Nazarite rule, this hierarchical structure was only created among Yahshuah's disciples at the Last Supper—not for a moment, but for all time. It was the basis of the early Christian establishment, as evidenced by the fact that the "brothers" in Jerusalem were considered the final authority on the matter of circumcision by all the congregations around the world. For example, Paul affirms the different ranks of the Nazarite hierarchy to the congregation he established (or helped establish) in Ephesus, ascribing ranks to the various positions, in order of precedence, while delineating between the "set-apart" (or "holy") ones and the "children" who have not yet put on the mantle of perfection. It is to these disciples, the ones under his charge *only*, that his exhortations apply.

And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah, until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah, so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray, but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah, from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the

building up of itself in love. So this I say, and witness in the Master, that you should no longer walk as the gentiles walk, in the futility of their mind, having been darkened in their understanding, having been estranged from the life of Elohim, because of the ignorance that is in them, because of the hardness of their heart, who, having become callous, have given themselves up to indecency, to work all uncleanness with greediness. But you have not so learned Messiah, if indeed you have heard Him and were taught by Him, as truth is in יהושע: that you put off—with regard to your former way of life—the old man, being corrupted according to the desires of the deceit, and to be renewed in the spirit of your mind, and that you put on the renewed man which was created according to Elohim, in righteousness and set-apartness of the truth. Ephesians 4:11-24

More evidence of the specific degrees of initiation can be gleaned from Acts. James addressed the “men” at the Council of Jerusalem, as well as his “brothers” (15:13), as both his own sect and the general assembly were represented there. In this case, “men” encompassed both of the groups which James did not associate with. At this time, Paul was sent out as an evangelist (letter-bearer), which is to say, the third rank (after emissary/apostle and presbyter/elder) to speak on behalf of the entire assembly. The recipients of the letter were the “brothers” of Syria and Seleucia, i.e. the full members (the “shepherds” of the “set-apart ones”) who, as the leaders of their own communities, had nowhere to look for answers to arbitrate their disputes except to the prophets in Jerusalem.

Then it seemed good to the emissaries and elders, with all the assembly, to send chosen men from among them to Antioch with Sha’ul and Barnabāh: Yehudāh being called Barsabba, and Sila, leading men among the brothers, having written by their hand this: The emissaries and the elders and the brothers, To the brothers who are of the gentiles in Antioch, and Syria, and Kilikia: Greetings. Acts 15:22-23

Notice the exactness and consistency of this language. These terms are not used randomly and synonymously, but are invoked to designate certain groups of individuals, in descending order of preference, just as we would expect from contemporary conventions. The “shepherds” (the Nazarites or “set-apart ones”) are in charge of the “flock” (the disciples/novices), just as the “emissaries” (apostles/adepts) are in charge of the shepherds. Paul remarks that he had stayed in Ephesus to instruct the disciples for three years before committing them to God’s care, just as he had been taught in Damascus for three years. It would hardly be possible to invent a clearer indication that the epistle to the Ephesians (and by default, each of his other epistles) was a letter to those he had converted to the way of the Nazarites.

“And now see, I know that you all, among whom I went about proclaiming the reign of Elohim, shall see my face no more. Therefore I witness to you this day that I am clear from the blood of all. For I kept not back from declaring to you all the counsel of Elohim. Therefore take heed to yourselves and to all the flock, among which the Set-apart Spirit has made you overseers, to shepherd the assembly of Elohim which He has purchased with His own blood. For I know this, that after my departure savage wolves shall come in among you, not sparing the flock. Also from among yourselves men shall arise, speaking distorted teachings, to draw away the taught ones after themselves. Therefore watch, remembering that for three years, night and day, I did not cease to warn each one with tears. And now, brothers, I commit you to Elohim and to the word of His favour, which is able to build you up and give you an inheritance among all those having been set apart.” Acts 20:25-32

Philippians 1:14 indicates that those preaching the Gospel were “brothers.” Acts 12:17 has Peter saying, “Report this to James and the brothers.” Again, a clearer indication that Peter was not among the brothers could hardly be contrived. Yet he needed to report his release from prison to them, as they were set above him, being, as they were, “brothers of the Lord.” The connotation of ‘brothers’ is not one of familial relations, but of ‘the brethren,’ which is actually the most common translation. Not content to exclude women from election, or even to implicitly encourage a patristic interpretation of the text, the publishers of the NIV have rendered it “the other brothers and sisters.” Paul uses it the same way, but it is only used to denote those who had already adopted the ideology and lifestyle of the Nazarites, as distinguished from “my brothers, my relatives *according to the flesh*, who are Israelites” (Romans 9:3). (The implication is that he held others to be his brothers according to the spirit—that is, the Set-apart Spirit.)

Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers. Romans 8:29

I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering—set-apart, well-pleasing to Elohim—your reasonable worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim. Romans 12:1-2

That these “brothers” were indeed set-apart and dedicated to the service of Yahweh is evident throughout the New Testament. This effectively means that there is ample proof in the Bible that there was not a single Christian in the 1st century who had any amount of esteem among his peers, his superiors or his inferiors, who was not a strict vegetarian. Acts 22:12 has Paul speaking of “a certain Hananyah, a dedicated man according to the Torah, being well spoken of by all the Yehudim dwelling there,” which is positive proof that Yahshuah sent him not just to a random Christian in Damascus, but to a Nazarite specifically, to be baptized into that particular sect. This also necessarily means that wherever Paul spread his message, it was the teachings of the Nazarites which he had brought with him. So poorly is this understood that the NIV actually tells us this Ananias was “a devout observer of the law and highly respected by all the Jews living [in Damascus].” The NASB says he was “devout by the standard of the Law,” while the KJV and ESV say he was “a devout man according to the law,” and the ISV says “a devout man with respect to the Law.” Virtually every English version of the Bible calls him “devout,” with the exception of the Douay-Rheims (Catholic) Bible, which simply calls him “a man according to the law,” and Darby (DBT), which calls him “a pious man according to the law.” So the implication with these is exactly the same: they have *all* got it wrong.

What is the actual meaning of this term? If any man was ever devout, why would it need to be said that he was devout according to the Law? The same type of language is not used to describe any other righteous person, like Abraham or Noah, or to describe anyone under the Law of Moses. To be “dedicated according to the Torah” simply means to be a Nazarite, and is hardly to be “a devout observer” of it. The necessary implication of the former is that he had no part in animal sacrifice, while the implication of the latter is that he took it very seriously.

We realize that the ISR rendering of “dedicated” is just one of those possible. ‘Devout’ is certainly a faithful translation of the Greek term, εὐλαβής (*eulabēs*, G2126). However, it ignores the hermeneutical context of Scripture. The NIV implicitly admits this when it offers the rendering of “godly men” in Acts 8:2, where it implies strongly that Stephen was one of them, which necessarily makes him a Nazarite (and therefore a vegan), too. The other instances of the

term are Acts 2:5, which conveys that it only applies to certain Yahudim “out of every nation under heaven” (i.e. Yahudim who are described as not being Judeans/Jews, though they were in Jerusalem, and it would be absurd to suppose that either Yahudim or Jews only are capable of being described as devout, pious or God-fearing in the New Testament, when it was the Gentiles who were converted in the context of Acts 2, and it was the Jews who persecuted them), and Luke 2:25, where it is used to describe the Nazarite prophet Simeon.

So not only do we find that the only individuals who are called “devout” in the NT were, in fact, dedicated as Nazarites in accordance with the law of Numbers 6 (this is the meaning of “according to the Law”), but we also find that the entire Christian community in Jerusalem which received the testimony of the disciples at Pentecost, while the Jews rejected it, were those who had already been living according to the Law—whether the term actually denotes Nazarites or whether it denotes those who were faithful according to the Law of Moses. That is, the whole movement of Christianity was not an outgrowth of Judaism—whether in terms of the apostles or in terms of their audience—but of the Nazarite sect in Judea. This is obviously why Paul felt compelled to tell the Romans (2:13) that it is not the hearers of the Law who are righteous in the sight of God, but the doers. According to Paul, if you are not practicing the Law—if you have not received the spirit of Yahshuah and you are not “perfect”—you are dead already.

For the word of the stake is indeed foolishness to those who are perishing, but to us who are being saved it is the power of Elohim. For it has been written, “I shall destroy the wisdom of the wise, and set aside the learning of the learned ones [Isaiah 29:14].” Where is the wise? Where is the scholar? Where is the debater of this age? Has not Elohim made foolish the wisdom of this world? For since, in the wisdom of Elohim, the world through wisdom did not know Elohim, it pleased Elohim through the foolishness of preaching to save those who believe. For the foolishness of Elohim is wiser than men, and the weakness of Elohim is stronger than men. But Elohim has chosen the foolish matters of the world to put to shame the wise, and Elohim has chosen the weak of the world to put to shame the strong. And Elohim has chosen the low-born of the world and the despised, and the ones that are not, that He might bring to naught the ones that are, so that no flesh should boast in His presence. 1 Corinthians 1:18-21,25,27-29

Yet we speak wisdom among those who are perfect, and not the wisdom of this age, nor of the rulers of this age that are being brought to naught. But we speak the wisdom of Elohim, which was hidden in a secret, and which Elohim ordained before the ages for our esteem, which no one of the rulers of this age knew, for if they had known, they would not have impaled the Master of esteem. But as it has been written, “Eye has not seen, and ear has not heard, nor have entered into the heart of man what Elohim has prepared for those who love Him [Isaiah 64:4].” But Elohim has revealed them to us through His Spirit. For the Spirit searches all matters, even the depths of Elohim. For who among men knows the thoughts of a man except the spirit of the man that is in him? So also, the thoughts of Elohim no one has known, except the Spirit of Elohim. And we have received, not the spirit of the world, but the Spirit that is from Elohim, in order to know what Elohim has favourably given us, which we also speak, not in words which man’s wisdom teaches but which the Set-apart Spirit teaches, comparing spiritual matters with spiritual matters. But the natural man does not receive the matters of the Spirit of Elohim, for they are foolishness to him, and he is unable to know them, because they are spiritually discerned. But he who is spiritual discerns indeed all matters, but he himself is discerned by no one. For “Who has known the mind of יהוה? Who shall instruct Him? [Isaiah 40:13]” But we have the mind of Messiah. 1 Corinthians 2:6-16

This is why it is so important to take note of the audience before we blindly assume that these words are applicable to all people in all places and times, or even to all people who call themselves Christians but despise God and thoroughly reject his authority by the works of their lives. To be dedicated is to be faithful, and to be faithful is to be obedient. If God says “Do not pollute your flesh,” then you are by no means dedicated or faithful in any sense if you go ahead and willfully do it anyway. If this applies to you, then the command was certainly not addressed to you. At the same time, however, they *could be*, if you were simply to repent.

Do you not know that you are a Dwelling Place of Elohim and that the Spirit of Elohim dwells in you? If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are. 1 Corinthians 3:16-17

Do you not know that the set-apart ones shall judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge messengers? How much more, matters of this life? 1 Corinthians 6:2-3

You know that you were gentiles, led away to the dumb idols, even as you might be led [even as you are not capable of staying away of your own accord]. 1 Corinthians 12:2

Paul gives instructions like this to his congregations based on this assertion that the believer ought to treat the unbeliever as potentially redeemable. This is exactly why he says “all have sinned and fall short of the glory of God” (Romans 3:23)—to *remind* his audience of their former ways, so that they do not boast in their separation—though the Christians have taken it to mean that all *do* sin and are literally incapable of being righteous. This blatantly false and worthless doctrine is the largest obstacle we typically meet in response to our reasoning, as it is the Christians’ first line of defense against the Bible’s commands to be holy and righteous. This is why they reverse the roles; those who have no love for God or understanding of Scripture pretend that what we who are knowledgeable and truly dedicated present from Scripture is merely our interpretation of it, and they preach to us about how we need to turn our hearts to Jesus. Relationships with people who behave this way are simply untenable, and this is why it is not possible for us to be in the world—why it is *necessary* for a true believer to be truly set-apart.

And what agreement has Messiah with Beliya’al? Or what part does a believer have with an unbeliever? And what union has the Dwelling Place of Elohim [the body of the set-apart one] with idols [with animal flesh, demons]? For you are a Dwelling Place of the living Elohim, as Elohim has said, “I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people [Exodus 29:45; Leviticus 26:12].” Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you [Isaiah 52:11]. And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty [2 Samuel 7:14, which is a messianic prophecy].” 2 Corinthians 6:15-18

At the same time, though, the apostles understood that cutting off all relations could be disastrous. In a marriage situation, as an example very pertinent both to their situations and ours, that is not even really a last resort. The one who is holy before he marries simply will not marry one who is not. If he converts and becomes holy, then he is obligated to give his spouse the same chance at repentance which he was given. This idea will be important to us later for identifying the Essenes as Nazarenes, for it is often alleged that the Essenes were celibate, which they were not. (And it is well known that the Essenes were strict vegetarians, so if it could be shown that the 1st century Christians were not what history calls the Essene sect, then one of the most compelling arguments for the positive necessity of veganism in the Bible would be invalidated.)

And to the rest I say, not the Master [i.e., “this rule is from me, not from Yahshuah, so it only applies to those under my charge”]: If any brother has an unbelieving wife, and she thinks well to live with him, let him not send her away. And a woman who has an unbelieving husband, and he thinks well to live with her, let her not send him away. For the unbelieving husband has been set-apart in the wife, and the unbelieving wife has been set-apart in the husband. Otherwise your children would be unclean, but now they are set-apart. And, if the unbelieving one separates, let him separate himself. A brother or a sister has not been enslaved in such matters. But Elohim has called us to peace. For how do you know, O wife, whether you shall save your husband? Or how do you know, O husband, whether you shall save your wife? Only, as Elohim has distributed to each one, as the Master has called each one, so let him walk. And so I order in all the assemblies. 1 Corinthians 7:12-17

Do we not have a right to eat and drink? Do we not have a right to take along a sister—a wife—as do also the other emissaries, and the brothers of the Master, and Kēpha? Or do only Barnabāh and I have no right to refrain from working? 1 Corinthians 9:4-6

Notice that Paul says that the children of unions between the faithful and the faithless are set-apart, rather than unclean. Needless to say, this would only apply in a situation where the faithful one has enough leverage over their welfare, at least, that they are not being fed meat. It clearly has no bearing in a situation where a wife does not obey her husband if he commands her not to feed them this way, or vice-versa. We may not naturally think of this as a realistic situation, given the supposedly egalitarian views of our modern society, but in the 1st century it would have been inconceivable that a wife could have gone against her husband in this way, and everyone in the congregation of Corinth would have understood this without any explanation. More likely is that it would have been very easy for either a man or a woman to convince his/her spouse to adapt to the circumstances, because the convention of the Christians was to abstain from meat altogether, and no one who truly loves his/her spouse would even *consider* deliberately contravening him/her on the most important matter of his/her whole paradigm and way of life, much less on a daily basis. Considering that all Christians (men and women alike) were subject to a rigid hierarchy which placed strict demands of obedience onto them, and the one rule which was most rigorously enforced was the no-meat rule, while the sole command which Yahshuah gave to his disciples before his death was that they love each other, that is practically the most un-Christian thing which the apostles could have imagined. In fact, the ideal relationship, as envisioned by Paul, comprised of mutual love and respect, is actually likened to Yahshuah’s relationship with the whole body of believers, so that the metaphor used to describe the perfect relationship is of a body which had been defiled, but has been redeemed by baptism and remission of sins. It is implied, therefore, that the role of the believing husband is to convert his unbelieving wife, in order to present her to God without the stain of her defilement.

Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, in order to set it apart and cleanse it with the washing of water by the Word, in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless. Ephesians 5:25-27

At the very least, it will be understood that to continually do the thing which your spouse (or anyone) finds most offensive out of every possibility in the world is to destroy your chances of having a perfect relationship with that person. So even outside the context of Scripture, it is extremely unwise to continually provoke someone you intend to spend your life with, especially over such a foolish and self-destructive decision as maintaining a carnivorous appetite in light of

a multitude of compelling reasons not to. Surely this is what Paul had in mind when he told the Corinthians (8:11) not to destroy the one for whom Christ died (as discussed later). In Paul's vocabulary, the one who loves the taste of death more than his wife, or more than her husband, is committing adultery—and we already know that this is consistent throughout the Prophets.

There are, of course, always going to be exceptions to the rule that the 1st century Christians were wholly supportive of their unbelieving spouses, and heeded when they raised these kinds of issues. History records that even Poppaea Sabina, wife of the emperor Nero, was a Christian. We suspect Nero's persecutions of the Christians were largely rooted in some kind of attempt of hers to persuade him to become a vegetarian (which would have severely crippled his rule over the Roman society), as was his cold-blooded murder of her, which he deeply regretted. Recall that we have said that demons become violent and desperate when the prospect of repentance is laid before them, as their very existence is on the line. Paul's remarks about battling not against flesh and blood are often interpreted as evidence that he saw his struggle as being with Nero's demons, on account of how he treated the Christians. Yet even Nero had the sense to see that his was a model wife, and his murder of her did far more to hurt his standing with the Senate and with the plebs than following her in converting to Christianity ever could have, much like the British royal family's murder of Diana Spencer hurt its reputation more than Prince Charles' extramarital affairs had.

But most marriages and other close relationships in the 1st century were far more symbiotic and less psychotic than what was exhibited by the Julio-Claudian dynasty or by the Mountbatten-Windsors and the rest of today's post-Roman Babylonian society. Paul was writing not just to normal people who were basically all among the peasant class of society, but those whose good natures are evident in the fact that they had converted to the ethical paradigm (whether by way of Christianity, or by way of Greek philosophy, which was largely rooted in the views of Pythagoras, and therefore the philosophy of the Nazarites). The ethical vegans of today would similarly find his words much more reasonable than the common man would, provided that they are properly understood, if only because they are already in agreement. Notice how a certain Stephanas is called the "first-fruit of Greece," just as he called Yahshuah the first-fruit of all the set-apart ones, as well his synonymous use of the terms "brothers" and "set-apart ones."

And concerning our brother Apollos, I strongly urged him to come to you with the brothers, but he had no desire at all to come at this time; however, he shall come when it is convenient. And I urge you, brothers, you know the household of Stephanas, that it is the first-fruit of Achaia, and that they have assigned themselves for service to the set-apart ones, that you also be subject to such, and to everyone who works and labours with us. 1 Corinthians 16:12,15-16

This clearly indicates that not only was he speaking to those who had already been acquainted with his teachings for quite some time, but that the higher they were in the hierarchy, the more obligations they had to serve, because there were more people under their charge. This is counterintuitive, because in the same context he makes it clear that they were subject to him, even as he exhorts the full members of Corinth to be subject to what are obviously their inferiors. In fact, with the exceptions of Galatians, which is addressed generally, from Paul, "an apostle ... with all the brothers and sisters with me," to "all the assemblies in Galatia" (1:1-3), and of Romans, which is likewise addressed from "a servant ... called to be an apostle and set apart ... to all in Rome who are loved by God and called to be his set-apart people" (1:1,7), Paul consistently identifies his audience as the set-apart ones (that is, the brethren) from among the congregations in Greece and Asia.

Sha'ul and Timothy, servants of יהושע Messiah, to all the set-apart ones in Messiah יהושע who are in Philippi, with the overseers and attendants: Philippians 1:1

Sha'ul, an emissary of יהושע Messiah by the desire of Elohim, and Timothy our brother, to the set-apart ones in Colosse, and true brothers in Messiah: Favour to you and peace from Elohim our Father and the Master יהושע Messiah. Colossians 1:1-2

Sha'ul, an emissary of יהושע Messiah by the desire of Elohim, to the set-apart ones who are in Ephesos, and true to Messiah יהושע: Ephesians 1:1

Sha'ul, a servant of יהושע Messiah, a called emissary, separated to the Good News of Elohim. Romans 1:1

Notice how the ISR gets it right by calling him a “called emissary,” whereas other translations say “called to be an apostle,” which does not have the same meaning. Somehow the translators get the “set apart” in this context right (where the ISR translates it as “separated”), though they elsewhere give it a rendering of “holy.” Perhaps they think that there is no way to obfuscate the meaning enough in this particular case, on account of the fact that it is clearly a predicate adjective with no linking verb, without making it altogether nonsensical (consistency with their policy would require it to read “holy to the gospel”), but they obviously have no idea that being set apart necessarily means being a Nazarite, because they want to convince themselves and allow Christians to believe that one can be holy without being set apart, though they have actually invented the former term to replace the latter. According to the Bible, *none* of these “Christians” are sanctified and holy, but according to the wishful thinking of their apostasy, *all* of them are. Whoever would argue with this will find that the Bible affirms it in the following passage, which also explicitly informs us that the self-description of Romans 1:1 is not just baseless, superfluous verbiage, but even that his companion Barnabas was likewise a Nazarite, as he was.

And as they were doing service to the Master and fasted, the Set-apart Spirit said, “Separate unto Me Barnabāh and Sha'ul for the work to which I have called them.” Acts 13:2

Based on this, it is evident that Romans was Paul's earliest epistle, as he had not yet been regarded as an apostle, though he had been separated and *called* to be, just as he had not yet been to Rome, whereas he certainly had been by the time Philippians was written, and just as had already been to the other congregations by the time he had written them, and calls himself an apostle, rather than “called to be” one. This explains why Romans is the least useful and the most accessible of his epistles to Christians (followed by Galatians), as not only was it written from his lowest point of understanding, but he was also deliberately including the modern pseudo-Christians' ancient equivalents as his audience, while he excluded them in his other letters. Consider his use of the word “all,” implying inclusion, which is repeated in both of his letters to the Corinthians in such a way as to clearly and expressly indicate that the letter is addressed first to the set-apart ones, and then secondarily to everyone under their tutelage. This is especially useful in demonstrating that in both cases, the one helping him, presumably by taking his dictation, was a “brother” (a lesser rank than he—elsewhere he calls Timothy his “son”).

Sha'ul, a called emissary of יהושע Messiah by the desire of Elohim, and brother Sosthenes, to the assembly of Elohim which is at Corinth, to those who are set-apart in Messiah יהושע, called set-apart ones, with all those calling on the Name of יהושע Messiah our Master in every place, theirs and ours. 1 Corinthians 1:1-2

Sha'ul, an emissary of יהושע Messiah, by the desire of Elohim, and Timothy the brother, to the assembly of Elohim that is at Corinth, with all the set-apart ones who are in all Achaia. 2 Corinthians 1:1

It is crucially important that we recognize the organizational and hierarchical structure of the sect, so that the significance of the Roman vs. Greek dichotomy which we will examine later is not lost. If it cannot be shown that the Christians in Greece and Asia were of one opinion, and that this opinion was formulated in Palestine by the apostles themselves, and represented by their chosen successors, being representative of all of them (as opposed to just a single group, or a single congregation) as surely as the Catholic bishop of Rome represents the view of all Catholics, because all Catholics submit to his authority, then the historical significance of the dispute will not be established. If this were the case, then some ignorant Christian might be reasonably led to the conclusion that these epistles have no underlying current of thought apart from whatever he wants to ascribe to it (the default being the anti-Christian *Roman* view), and that he is no more or less obligated to abide by the rulings and the authority of the apostles than the ancient Christians supposedly were. So, with that in mind, here are a few more examples of how Paul addresses his audiences on a personal level, indicating awareness of the organizational structure, and reinforcing the authority of the apostles (both himself and those above him).

All the set-apart ones greet you, but most of all those of Caesar's household. Philippians 4:22

Do all matters without grumblings and disputings, in order that you be blameless and faultless, children of Elohim without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding on to the Word of life, for a boast to me in the day of Messiah, that I have not run in vain or laboured in vain. Philippians 2:14-16

But whoring and all uncleanness, or greed of gain, let it not even be named among you, as is proper among set-apart ones—neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather thanksgiving. For this you know, that no one who whores, nor unclean one, nor one greedy of gain, who is an idolater, has any inheritance in the reign of Messiah and Elohim. Ephesians 5:3-5

This last example is a clear command to abstain from eating animal flesh, put four different ways, as an explicit reminder of the mandate and each of the four stipulations of the Council of Jerusalem, which are even reworded in such a way as to make it *even clearer* that eating flesh causes defilement. There is no way around this. "Let it not even be named among you" can only be understood to mean, "Do not give anyone cause to suspect that you *may* be doing it." Not only that, but it is a matter of recognizing that no one who does will enter into life, so no Christian can possibly make the argument that it does not matter if he sins, because Jesus will cover his sins. Simply being guilty of it merits, *and will effect*, condemnation (damnation). Failing to repent of such sins does not mean failing to acknowledge Jesus as your personal savior, but failing to heed the message and stop sinning.

Now, in spite of the reference to Acts 13:2, it may be objected that we have not adequately shown that Paul was himself a Nazarite, or that the other apostles were, so that his use of the term "set-apart ones" does not necessarily mean 'Nazarites' or even 'Nazarenes' (i.e. Greek converts). By implication, it does not necessarily mean his epistles are addressed from strict vegetarians to strict vegetarians. This is not an obstacle to our argument, as there is actually plenty of evidence in Acts that this was indeed the case. Roughly half the book is dedicated to a narrative of Paul's life, which culminates in his strong desire to go to Jerusalem in order to

complete the obligation of his Nazarite vow, though he suspects he will die in the process. The “we” of the text suggests that the author (thought to be Luke) was likewise a Nazarite, for “we” had caught up with him and were going to Jerusalem for the same reason. Barnabas was also certainly a Nazarite, so it stands to reason that the others like Silas and Timothy were, as well.

And Sha’ul, having stayed several days more, having taken leave of the brothers, was sailing for Syria, and Priscilla and Aquilas were with him, having shaved his hair [i.e. he was consecrated] at Kenhrea, for he had taken a vow. And he came to Ephesos, and left them there, but he himself went into the congregation and reasoned with the Yehudim. And when they asked him to stay a longer time with them, he declined, but took leave of them, saying, “I have to keep this coming festival in Yerushalayim by all means, but I shall come back to you, Elohim desiring so.” And he sailed from Ephesos. Acts 18:18-21

For Sha’ul had decided to sail past Ephesos, so that he might lose no time in Asia, for he was hurrying to be at Yerushalayim, if possible, on the Day of the Festival of Weeks. Acts 20:16

And on the next day we left and came to Caesarea, and went into the house of Philip the evangelist, who was one of the seven [one of the appointed deacons], and stayed with him. Now this one had four maiden daughters who prophesied. And as we were staying many days, a certain prophet named Hāgāb came down from Yehudah, and having come to us, he took the girdle of Sha’ul, bound his own hands and feet, and said, “Thus says the Set-apart Spirit, ‘Thus shall the Yehudim at Yerushalayim bind the man who owns this girdle, and deliver him into the hands of the gentiles.’” Acts 21:8-11

And when they heard it, they praised the Master. And they said to him, “You see, brother, how many thousands of Yehudim there are who have believed, and all are ardent for the Torah. And they have been informed about you that you teach all the Yehudim who are among the gentiles to forsake Mosheh, saying not to circumcise the children nor to walk according to the practices. What then is it? They shall certainly hear that you have come. So do this, what we say to you: We have four men who have taken a vow. Take them and be cleansed with them, and pay their expenses so that they shave their heads. And all shall know that what they have been informed about you is not so, but that you yourself also walk orderly, keeping the Torah. But concerning the gentiles who believe, we have written and decided that they should keep themselves from what is offered to idols, and blood, and what is strangled, and whoring.” Then Sha’ul took the men on the next day, and having been cleansed with them, went into the Set-apart Place to announce [as their master/chaperone] the completion of the days of separation [the duration of their vow]—until the offering should be presented for each one of them. Acts 21:20-26

There can be doubt that the vow of these men, like his, was that of the Nazarite, for the purification at the end of their separation lasted seven days (21:27), in accordance with Numbers 6. Notice how the charge that they (and especially he, Paul) had taught others not to circumcise and obey Moses is regarded as false, and how the opportunity is used to once again reiterate that what they had instructed was to abstain from meat. So it seems that there was at least some sort of convention in place for becoming a Nazarite in order to atone for the sin of eating flesh, whether it was only actually practiced by a few or by the whole lot of converts. This would seem to indicate that, after his baptism, a new convert was a Nazarite for the whole duration of his three-year probationary period, and that full membership into the sect did not require one to be wholly set-apart at the time, but rather that they had been—thus the only difference between a Nazarite and a Nazarene is that the former is one for life, but *both* are “doers” of the Law.

“For having found this man a plague, who stirs up dissension among all the Yehudim throughout the world, and a ringleader of the sect of the Natsarenes.” Acts 24:5

“And this I confess to you, that according to the Way which they call a sect, so I worship the Elohim of my fathers, believing all that has been written in the Torah and in the Prophets, having an expectation in Elohim, which they themselves also wait for, that there is to be a resurrection of the dead, both of the righteous and the unrighteous. And in this I exercise myself to have a clear conscience toward Elohim and men always. And after many years I came to bring kind deeds to my nation and offerings, at which time certain Yehudim from Asia found me cleansed in the Set-apart Place, neither with a crowd nor with disturbance, who ought to be present before you to bring charges if they have any matter against me.” Acts 24:14-19

“And we think it right to hear from you what you think, for indeed, concerning this sect, we know that it is spoken against everywhere.” Acts 28:22

As for the exact reason that Paul shaved his head, it is not entirely clear that he was consecrated at that time (presumably this happened at the end of his tenure in Damascus), but it was a matter of cleansing, according to the text. He may have broken his vow, whether by drinking wine or by eating meat, or he may have come near a corpse, but the only other thing that could have warranted shaving his head would have been that he had completed the duration which he had initially set out to complete. This latter explanation is likely, even though the ritual would not have constituted a cleansing, because the cleansing mentioned later was evidently only a requirement for entering the Temple. Galatians 1:15 even seems to indicate that he was actually a Nazarite from the womb, unless it is simply meant to connote a sense of predestination. If Paul was indeed a Nazarite from the womb, then it is almost certain that he never once ate any flesh, because it would have meant that he was not participating in the sacrificial rituals at the Temple while he was still of the Pharisee sect. However, this assumes that he was not ignorant of the true nature of the Nazarite customs and ideology, which is evidently not the case, on account of his having been a Pharisee and a persecutor of Christians. It is also somewhat unlikely that he was a Nazarite from the womb, as Acts 18:18 indicates he had taken the vow, rather than having been born under it, but this is not certain, as either the author’s understanding or the text itself may not have been exact, or we may just be reading it wrong or reading too much into it. (It could have been a different vow on top of his Nazarite vows which merited the cleansing.)

Even a Nazarite from the womb could have shaved his head for a number of reasons, but the fact that he needed to go to Jerusalem indicates either guilt or completion of his vow (and his return to the Law of Moses). It is fitting, therefore, that he was prevented from finishing the task, which would have been done by offering two sacrifices, so that he presumably lived the rest of his life as a Nazarite, rather than as a sinner. If he had truly sinned by approaching a dead body (the most likely thing that would have caused him to shave his head—especially if the “dead body” is understood as his mingling among the Gentiles), then perhaps God felt that his remorse was sufficient to cover the defilement, and that the acts of his life were such that God would rather have had him continuing his work than killing a couple of birds. In any case, the most logical explanation is that he was so strictly adherent to the Nazarite custom (whether by vow or by birth) that, after being near a “corpse,” and ignoring the pleas of his friends and peers, he would rather have died for his faith than not make an attempt to be cleansed at the Temple. We will see plenty of evidence to set the precedent for this interpretation (that he needed to be cleansed to keep his purity after interacting with meat-eaters) later on, sufficient for near certainty.

So while Christians are content to have deceived themselves into thinking that the position advocated by Paul in his epistles is hedonism and wanton indulgence of immoral lusts (especially carnism), the exact opposite is true; he neither tolerated it in himself or in others, nor felt like it was not already so well understood that merely mentioning it once or twice in each epistle would not have amounted to beating a dead horse. To the contrary, he informs us that his primary motivation for treating his body severely (i.e. ascetically, by fasting) is so that he would not be seen as a hypocrite for instructing others to do the same.

Do you not know that those who run in a race indeed all run, but one receives the prize? Run in such a way as to obtain it. And everyone who competes controls himself in every way. Now they do it to receive a corruptible crown, but we for an incorruptible crown. Therefore I run accordingly, not with uncertainty. Thus I fight, not as one who beats the air. But I treat my body severely and make it my slave, so that when I have proclaimed to others, I myself might be rejected. 1 Corinthians 9:24-27

In spite of this, Christians will still insist that this is not necessary for salvation—that eating meat is *allowed*, or at least that it will be *forgiven*, provided that one simply believes in Jesus. They will tell us that, according to Ephesians 2:8-9 (that is, according to their misunderstanding of it, and in blatant contradiction of James 2:14-26), salvation is by grace, not by any works of the flesh. However, this ignores the fact that the works being spoken of are the Christians’ rituals (religious ceremonies, a.k.a. sacraments—which is what they ascribe their atonement to, ironically), not simply anything we can possibly do, as we see clearly in the first chapter of Isaiah. In other words, the connotation is that we are saved by God’s mercy, as opposed to sacrificial atonement.

This interpretation also ignores the fact that the same context says that it is “through faith” that the grace saves us, and what the meaning of ‘faith’ actually is according to Scripture (as opposed to their notion of it). The contrast between faith and works is between what God says he would have us do (i.e. faith means following God’s commandments) and what men have devised in place of what God would have us do (i.e. religious ceremony, which destroys the commandments). They will fall back on John 3:16: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (NIV). Yet this, too, is deliberately taken out of its context in order to reduce the whole message of the Bible into the exact opposite of what it means: that atonement, and therefore salvation, *is* by sacrifice. To them, this fallacy may sound nice, because they think it means they can do whatever they want, but “belief” is *never* defined in Scripture along their parameters, with all the theological errors of their leaven, so it is really no more applicable to Christians than it is to all Mormons or Muslims, for instance. (In point of fact, most Muslims have more faith in Yahshuah than most Christians, as they at least subject themselves to the dietary restrictions of their sect, which include the Nazarite restriction of alcohol and the restriction of pig flesh under Moses, among other things.) In fact, even Jews who do their best to follow the Law of Moses are far more right with God *because of their works*, though this is obviously not saying much.

As we have already said, the very same faith which the Christians always fall back on as their means of their salvation, both in the context of John 3 and in that of Paul’s epistles, actually constitutes in *obedience*. The ISR’s translation, which we are using, actually renders the term “belief-obedience,” as if those who are honest enough to simply call it what it is are obligated by necessity (and we say this to shame the Christians) to go out of their way to describe it in such a way as to not allow for the common interpretation that faith is the intellectual affirmation of the

veracity of the circumstances of the death and resurrection of the Messiah, regardless of how antithetical to Scripture that interpretation is. Put in the context of John's longer explanation of Yahshuah's simple statement in John 3:16, as well as in the greater context of Scripture, the words "whoever believes" clearly mean 'whoever obeys.'

"He who believes in the Son possesses everlasting life, but he who does not obey the Son shall not see life, but the wrath of Elohim remains on him." John 3:36

Who is wise and understands these *words*, discerning and knows them? For the ways of יהוה are straight, and the righteous walk in them, but the transgressors stumble in them. Hosea 14:9

This also clearly shows that when Paul says that salvation is by faith and not by works, so that no man should boast, he is simply reiterating that election is by grace rather than by merit—not, in contradiction of the rest of Scripture, including his own remarks, that heaven is open to sinners. That is to say that the Holy Spirit, which gives us the will to not sin, is not our own, but that we who have it, have it on lease from God, having been given it when we did not deserve it. Those who do obey, on the other hand, once they have received it, do so deserve it. Have we not already seen this in earlier chapters, in our discussions of light and of dominion and stewardship?

But as many as received Him, to them He gave the authority to become children of Elohim, to those believing in His Name. John 1:12

For as many as are led by the Spirit of Elohim, these are sons of Elohim. For you did not receive the spirit of bondage again to fear [cf. "the fear of every living thing"], but you received the Spirit of adoption by whom we cry out, "Abba, Father [cf. Mark 14:36; "Abba, Father, all is possible for You. Make this cup pass from Me. Yet not what I desire, but what You *desire*."]. The Spirit Himself bears witness with our spirit that we are children of Elohim, and if children, also heirs—truly heirs of Elohim, and co-heirs with Messiah, if indeed we suffer with Him, in order that we also be exalted together. Romans 8:14-17

This is entirely dependent on whether or not someone is obedient. That is, if you are not obedient, then you are not of the Spirit, and you are not "called," or "saved." Paul opens this epistle to the Romans not just by calling himself a "called emissary" (1:1), but by reaffirming his appointment to the "office of the emissary," indicating *rank*, "for belief-obedience among all the nations" on behalf of the name of Yahshuah (1:5). Moreover, he closes it the same way.

The favour of our Master יהושע Messiah be with you all. Amēn. And to Him who is able to establish you according to my Good News and the preaching of יהושע Messiah, according to the revelation of the secret which was kept silent since times of old, but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the command of the everlasting Elohim, for belief-obedience. Romans 16:24-26

We also have evidence that Paul was preaching this "belief-obedience" everywhere he went. This ought to make sense, as the description of his title in Romans 1:5, combined with the depiction of his calling in Acts 13:2, indicates that he really was the apostle to all the Gentiles (that is, 'the nations'), so that Yahshuah's command to make disciples of all nations and teach them to obey *everything* he had commanded them, was chiefly carried out by Paul and his companions. So if he had failed in anything regarding obedience to Yahshuah's instructions, then by Yahshuah's own remark in Matthew 5:19, he would have been called the least in the kingdom of heaven. As it is, he held the highest rank (that of apostle), and was even defended by God in his dispute when Peter, the greatest of the Twelve, which means Paul was (at that time) the

greatest in the kingdom of heaven, with the exception of James the Just, whose epistle we will get to later. In the meantime, we find in Paul's epistles ample evidence to suggest that his notion of "belief-obedience" (or "belief," or "faith") is synonymous with righteousness (i.e., abstinence from sin) and self-control (i.e., temperance, or abstinence, in the face of temptation).

And after some days, when Felix came with his wife Drusilla, who was a female Yehudite, he sent for Sha'ul and heard him concerning the belief in Messiah. And as he reasoned about righteousness, and self-control, and the judgment to come, Felix became frightened and said, "For the present, go. And when I find time I shall send for you." Acts 24:24-25

And I was alive apart from the Torah once [i.e., "I was a vegetarian as a child"], but when the command came, the sin revived, and I died. And the command which was to result in life, this I found to result in death. For sin, having taken the occasion through the command, deceived me, and through it killed me. So that the Torah truly is set-apart, and the command set-apart, and righteous, and good. Therefore, has that which is good become death to me? Let it not be! But the sin, that sin might be manifest, was working death in me through what is good, so that sin through the command might become an exceedingly great Sinner. For we know that the Torah is Spiritual, but I am fleshly, sold under sin. For what I work, I know not. For what I wish, that I do not practise, but what I hate, that I do. But if I do what I do not wish, I agree with the Torah that it is good. And now, it is no longer I that work it, but the sin dwelling in me. Romans 7:9-17

And I say: Walk in the Spirit, and you shall not accomplish the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do. Galatians 5:16-17

And the works of the flesh are well-known, which are these: adultery, whoring, uncleanness, indecency, idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions, envy, murders, drunkenness, wild parties, and the like—of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, self-control. Against such there is no Torah. And those who are of Messiah have impaled the flesh with its passions and the desires. Galatians 5:19-24

Flee whoring. Every sin that a man does is outside the body, but he who commits whoring sins against his own body. Or do you not know that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from Elohim, and you are not your own? For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim. 1 Corinthians 6:18-20

And this I pray, that your love might extend more and more in knowledge and all discernment, for you to examine the matters that differ, in order to be sincere, and not stumbling, until the day of Messiah, being filled with the fruit of righteousness, through יהושע Messiah, to the esteem and praise of Elohim. Philippians 1:9-11

And you were dead in trespasses and sins, in which you once walked according to the course of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience, among whom also we all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, as also the rest. But Elohim, who is rich in compassion, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Messiah—by favour you have

been saved—and raised us up together, and made us sit together in the heavenlies in Messiah יהושע, in order to show in the coming ages the exceeding riches of His favour in kindness toward us in Messiah יהושע. For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim, it is not by works, so that no one should boast. For we are His workmanship, created in Messiah יהושע unto good works, which Elohim prepared beforehand that we should walk in them. Ephesians 2:1-10

Who cannot see that there is *no* justification in Scripture for the eating of flesh, and *many* condemnations of it? 1 Corinthians 6:18-20 is so straightforward that the only explanation for how Christians as a whole are so obtuse is that they have no comprehension even of the *terms* used in Scripture. We must literally suppose that every single Christian has a mistaken assumption about the meaning of the term ‘adultery,’ both in the literal and in the theological sense, if there has never been any reference to it either in arguments for vegetarianism or in arguments against Christian practices and beliefs. Do they really think that everyone in Jerusalem was hanging out in brothels all day? Is that the conclusion they draw from the fact that no one answered when Yahshuah said, concerning adultery, “Let he among you who is without sin cast the first stone?” All it would take to overturn the idea that there is no condemnation of eating meat in Scripture is a simple defining of this term based on a cursory examination of the text. Have *none* of the Christians read the Old Testament? If not for the fact that we are told that God himself sends them the spirit of delusion, this would seem more plausible than that they *all* got their interpretations of it so wrong.

1 Corinthians 6:12-13 makes it abundantly clear that “whoring” has nothing to do with sex outside of marriage, or all those alleged sins which we have cited from the Catholic Catechism, and everything to do with “eating and drinking.” Or shall we just assume that he is talking nonsense in vv. 18-20, after moving on to a completely different and unrelated topic? Considering how utterly insurmountable this proof of Paul’s *commands* to abstain from flesh is, it is really impossible that the Christians could have universally misinterpreted the meaning of 1 Corinthians 6 unless they were dead set on coming to the wrong conclusion, to the point of making sure that they have not paid attention to the plain speech of the text. Moreover, this chapter actually sets the basis for one of their two main arguments from the NT (along with the one from Genesis 9:3) in favor of doing exactly what they are commanded not to.

Paul’s arguments in Romans 14 (vv. 14-23) and 1 Corinthians 8 (vv. 8-13) are often cited as giving Christians the go-ahead to eat as much flesh as they desire, but only by taking them out of their deliberate context. If examined carefully, it becomes apparent that Paul’s arguments are in reference to food offered to idols only and leave no room in any Christian community where there is even one vegetarian. In the historical context, *the entire sect was strictly vegetarian*, and admission into it depended on strict observation of *the whole Law* for life, and a probationary period of no less than three years. So the fact that Paul is speaking to Greeks and Romans who were, in his eyes, and as explained in the context, new to the faith and far from perfect, is the whole reason that this issue has even been raised. That is to say that, whereas he had been addressing the adepts first in the previous chapters of 1 Corinthians, in ch. 8, and in Romans, he is speaking *only to sinners*, who he and the testimony of Yahshuah both claim will never inherit the kingdom of heaven (so long as they are sinners). Paul is trying to teach what it takes to get there first and foremost, so that his disciples will not fall into the trap of dogmatic division, but rather learn the importance of obeying their masters, having heard it from him whose authority was not questioned. In so doing, they were to learn the precedence of compassion as the essential

message of the Gospel, which becomes the major theme of both epistles toward their ends. Most pertinent to us is that anyone who does this will, by the change of his paradigm, inevitably have compassion also on the animals he is accustomed to destroying.

Keep in mind that in Paul's view, the Law of Moses is irrelevant to one under the higher law of conscience, which he defines as love and as doing no harm. By his reasoning, a sin only becomes an offense when there is consciousness that it is a sin, which is why we have the Law, so the Law is useful for instructing us in matters of righteousness. However, conscience serves the same purpose. So obeying one's conscience is necessary for righteousness, but does not contravene the Law of Moses, for the Law is fulfilled when the mandates of conscience are obeyed. Having said this, we begin our closer examination of these two important passages with the context of the Romans 14 entry.

And receive him who is weak in the belief, not criticising his thoughts. One indeed believes to eat all food, but he who is weak eats only vegetables. He that eats, let him not despise him who does not eat, and he that does not eat, let him not judge him who eats, for Elohim received him. Who are you that judges another's servant? To his own master he stands or falls. But he shall be made to stand, for Elohim is able to make him stand. One indeed judges one day above another, another judges every day alike. Let each one be completely persuaded in his own mind. He who minds the day, minds it to יהוה. And he who does not mind the day, to יהוה he does not mind it. He who eats, eats to יהוה, for he gives Elohim thanks. And he who does not eat, to יהוה he does not eat, and gives Elohim thanks. For not one of us lives to himself, and not one dies to himself. For both, if we live, we live unto the Master, and if we die, we die unto the Master. Therefore, whether we live or die, we are the Master's. For unto this Messiah died and rose and lived again, to rule over both the dead and the living. But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Messiah. For it has been written, "As I live, says יהוה, every knee shall bow to Me, and every tongue shall confess to Elohim [Isaiah 45:23]." Each one of us, therefore, shall give account of himself to Elohim. Therefore let us not judge one another any longer, but rather judge this, not to put an obstacle or a stumbling-block in our brother's way. Romans 14:1-13

Notice that this is the exact same argument as the one in Colossians 2 (and elsewhere), referenced toward the beginning of this chapter. Clearly he is talking about the same thing and going in the same direction with it. It supposes that the addressees were already vegetarians; it *only* applies to those who have had their passions crucified with Yahshuah, and have adopted *his* way of living. Whoever has not done both these things is not even a brother, in any sense. However, someone who has no knowledge of hermeneutics might simply read v. 2 and mistake the difference between a raw plant-based diet and a more general plant-based diet for the difference between vegetarianism and omnivorism. So it needs to be pointed out that v. 2 actually says πάντα (*pánta*, G3956), meaning 'all' or 'all things' in a very general sense. This term is so ambiguous that it can only really mean "all foods," as that is what the context implies. However, as we have discussed previously, *flesh* is not even *food*, much less regarded as such in the context of Scripture; the two are not used interchangeably anywhere in the Bible, even when they are actually treated as such on account of the fact that people eat flesh as if it were food.

It needs to be remembered, by those who would think of this argument as implying meat is good, that this is *their* view, not Paul's or that of the apostles and early Christians, and that it says "all foods," which emphatically excludes the flesh of all types of animals in the vocabulary of Scripture. The imposition of Acts 15 (as delivered to Antioch by Paul's own mouth and hand)

rules out the mere possibility that the converts in Rome were even eating any meat, unless they were doing so against the express demands of Paul and the rest of the apostles in Judea. There is no mention of meat at all in the context, because it went without saying that it was not an option for them, and was not even considered a food (something to be eaten) by any Christian in the whole world. So the meaning is “Do not criticize someone who eats differently, according to his own conscience.” Eating meat is unconscionable already, even apart from the Law and Prophets.

In other words, Paul is saying that whoever is *unsure* (that is what it means to have a “weak” conscience) eats only vegetables, as opposed to other *plant-based foods*, such as fruits, seeds and grains. He is saying, ultimately, that a brother who is not a raw vegan should not judge another brother who is a strict vegetarian for the same reasons, and vice-versa. *Both* are already *assumed* to have at least attained recognition as a vegetarian by this time, as we will show in the next chapter. In the meantime, here is the rest of the passage, which the Christians invoke to justify themselves, with our comments in brackets to aid in the interpretation.

I know and am persuaded in the Master יְהוֹשֻׁעַ that none at all is common [i.e. “unclean”] of itself. [That which is created is good in and of itself.] But to him who regards whatever to be common, to him it is common. [If you have a problem with the idea of eating a certain food, you should avoid it. Eating meat is wrong to someone who merely thinks it is.] And if your brother is grieved because of your food, you are no longer walking in love. [If you are eating meat and your brother does not approve, you are selfishly and unnecessarily causing your brother to stumble.] Do not by your food ruin the one for whom Messiah died. Do not then allow your good to be spoken of as evil. [If what you are doing is seen as wrong and creates division, do not do it, even if you think it is right.] For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit. [Do not do it, for the sake of keeping peace, which is a fruit of the Holy Spirit. If you are being guided by your own fleshly impulses, then you are not being guided by the Holy Spirit.] For he who is serving Messiah in these matters is well-pleasing to Elohim and approved by men. [You will not be despised if you do the right thing.] So, then, let us pursue the matters of peace and the matters for building up one another. [Let us all be vegetarians so no one has any reason to complain.] Do not destroy the work of Elohim for the sake of food. [Do not put your carnivorous tastes ahead of the establishment of the kingdom of heaven, which, as the goal of the work of God, is antithetical to animal slaughter.] All indeed are clean, but evil to that man who eats so as to cause stumbling. [Everything is a pure creation, but it is wrong to eat whatever causes dissension, i.e. meat.] It is good not to eat meat or drink wine, nor to do whatever by which your brother stumbles. [Abstinence from flesh and abstinence from alcohol both constitute righteous pursuits. This policy also applies to other habits which could cause people to think badly of you.] Do you have belief? Have it to yourself before Elohim. [Are you righteous? Then let God see you be righteous by being obedient to him.] Blessed is he who does not condemn himself in what he approves. [Blessed is the one who does not accrue demerit by eating something which he finds acceptable when his neighbor does not, which brings him under judgment the same way as if he had done something which his own conscience was against. The implication is that if my conscience tells me it is wrong, you should not do it, just as if your conscience had told you the same. For all you know, my conscience is more aligned to God’s will, because I am further advanced in my knowledge than you are.] But he who doubts, if he eats, is condemned, because it is not of belief [whoever is troubled by conscience over his sin is condemned by it, because he has been disobedient], and all that is not of belief is sin. [The one who eats what is forbidden does so in disobedience. Therefore it is a sin, even if your conscience does not tell you it is.] Romans 14:14-23

There are several points of contention in this interpretation of the passage. First and foremost, it may be objected that Paul is clearly indicating that, if for no reasons other than purely intellectual, he is on the side of the Romans who have carnivorous tastes. That is to say that he finds the mindset of the meat-eaters more appropriate, as it is true that “nothing is unclean in itself.” However, we have already demonstrated that he was certainly a Nazarite, and extremely particular about obeying the Law (not just of Moses, but of Christ), so this objection is defeated and moot.

As with the argument in Colossians 2, v. 10 says “your brother.” You were not a “brother” (i.e., you were not accepted into the community) if you did not live according to the communal rules, which were codified as law in the Community Rule, and by the common precedent handed down by the apostles. These common rules were those of Acts 15—basically, to abstain from consuming flesh—and whatever the individual communities added to them. Verse 21 is what Paul added: “It is good not to eat *meat* or drink wine—whoever does, causes his brother to stumble.” Yet everyone is supposed to accept whoever eats whatever kind of *food*. Meat is certainly not included in what is allowed for in the rest of the chapter leading up to this explicit condemnation; in fact, it is mentioned expressly to indicate the one exception (with wine) to the rule that all is allowed. (And this is definitely an explicit prohibition: the word used here is κρέα or *kréa*, G2907, which denotes the ‘flesh’ of a sacrificial victim, rather than one of the various words for ‘solid food’ which are likewise routinely translated as “meat.”)

The point of the entire argument in Romans 14 is clearly to say “accept everyone who eats according to his own conscience,” *not* “accept everything that everyone does, whether or not it is done according to conscience.” Flesh is *never* eaten according to conscience, and anyone who would say otherwise has no conscience. Paul himself says as much (1 Timothy 4:2), and chose his words carefully enough to allow all things (*pánta*) while simultaneously prohibiting flesh (*kréa*) and wine (specifically, *onion*—wine made from grapes), in accordance with Yahshuah’s teachings and the basic rules of all Nazarites everywhere.

But let us assume for a moment, as the Christians do, that the notion that Paul was opposed to the Law is actually valid, and that the rules ascribed to him are preferable, according to God, to those established by God himself for all eternity. By the same token, Paul elsewhere tells servants to obey their masters, and women to be silent—multiple times, even. So if the Christians still insist on using this *one* passage to declare themselves clean in clear defiance of God’s will, as revealed throughout Scripture, and without allowing for an accurate reading of it without their bogus, self-derived interpretation, then they at least ought to be consistent enough to try to reinstate the old slavery systems which theoretically should not have been done away with (because that constitutes lawlessness, or perhaps “weakness” in any case where someone has an ethical objection to it, or “cultish” behaviors when someone protests against it), and to suppress women and actively work to undo the effects of the women’s rights movement. Or they can just admit that Paul’s views have become a stumbling block to them, and repent, but we certainly do not expect that as the general rule.

Apart from this matter of disobedience to the rules established at the Council of Jerusalem, the only specific reason that Paul gives here for his disapproval of eating meat is that “it is wrong for anyone to make another stumble by what he eats.” Does this mean, in other words, that there is nothing wrong with eating meat, but because there are Christians who are weak in faith and understanding (vv. 1-2), the proper, “Christian” thing to do is to accommodate these people and their misguided beliefs? This is exactly what the Christians routinely allege

when they ridicule us for obeying God. The implication is that vegetarian Christians have a lot of growing up to do, and hopefully, once they have been properly educated in the faith, they will give up their foolish beliefs and everyone can happily return to a carnivorous diet. On the other hand, the mere fact that he gives a reason at all would be taken by the Christians as a blanket statement to end all debate on the subject once and for all, if it actually supported (or seemed to support) their views, instead of demolishing them. We know this because that is what they do in regards to all other such passages (e.g., Genesis 9:3 and Mark 7:19).

We might suppose we are a little more objective here and inquire as to whether Paul's views are consistent with those of the other apostles and prophets, but in reality, the case is already closed if we are supposing that the Bible is the inerrant Word of God, and that a single phrase amounts to a divine truth or a universally applicable divine mandate (i.e., if we are supposing the mainline Christian view), or even just that it is reasonably consistent within itself. Either way, the command was given long before these words were written, and was well known to all of the Christians worldwide, so any discussion of the words needs to be put into the context of the command. Had Paul decided to take the position of the novices who were disgruntled about the fact that they had to give up their carnivorous tastes (and again, this is *only* the case of the Romans and the Galatians—by far the two most apostate and barbaric civilizations in the “civilized” world at that time), then he would not have felt compelled to remind them of their obligations to be obedient, much less by reminding them of his own authority as an apostle. The obedience he commands is not just a matter of listening to one's peers, as equals, but much more of heeding the verdict of James and the apostles as described in Acts 15. Nor would anyone who heard this epistle being read to him have mistaken it for anything else.

One of the most common objections to a reading of Romans 14 (or 1 Corinthians 8) from a position of understanding is the fact that the chapter begins with a comment about people who are “weak in the faith,” and this seems to be directed at people with dietary restrictions (i.e. vegetarians). In fact, the opposite is true; in the context of the Christian communities, if the issue was really over whether or not eating meat was associated with faith, or the lack thereof, then it only could have meant that the one weak in the faith was the one who had only recently converted, or else lacked the resolve to fully commit to the doctrines of the faith, which *necessarily* included vegetarianism. However, this is not the case at all, as the matters under Paul's purview were different types of *foods*, not different types of edible items. One first had to adopt the vegetarian lifestyle just to be regarded as a Christian at the most superficial level.

Another point we wish to make is to put this argument in its proper context. Paul begins this passage at the beginning of the chapter by saying, “Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him” (14:1-3). We could look at this and say, as the Christians do, that to only eat vegetables is to be weak in the faith. However, this is a matter of receiving new candidates, so *it already rules out the possibility that they were eating meat*. If not, then the command to be obedient which follows is clearly intended for these new disciples, so that admission into the sect was not intended to be exclusive, but full membership obviously still was. If a new member had not quit eating meat by the time his probationary period was up, then it goes without saying that he had not submitted to the authority either of the community rule, or of the apostles and Nazarites in Judea, and never would have been recognized as a member of the community in any sense.

The association with weakness is not dependent on what is being eaten, but on the level of knowledge the person has attained in matters of conscience. Perishing, however, is a matter of not knowing that it is wrong to eat meat. By the same token, the one who knows better and, by his example, teaches those who do not that it is okay to do it, is culpable, and his sin is not just against the one whose conscience has been wounded, but against the body of Christ. The implication is that having a weak conscience means you are open to following someone else's lead, whether good or bad, because you cannot discern good and evil for yourself. No implication as to whether it is good or bad to have a weak conscience is made, for as Paul says, we are all at different levels of knowledge, with different vocations, yet all are part of the body of Christ. What is bad is having knowledge and abusing it, or refusing to abide by the rules governing the whole body.

So while the interpretation of this passage, that it is the vegetarian Christians who are weak in the faith, is not without merit (which is not to say that it is *correct*), it fails to consider the full context of the situation. The Roman civilization is perhaps the most barbaric that ever was, in terms of its violence and pitilessness. Among other things, the Romans relished in gladiatorial combat the way modern societies find amusement in football (soccer) and other sports, and invented the “scorched earth” policy of warfare in order to destroy whole populations by famine, so as to reduce the numbers of casualties on their own side whenever they marched off to pillage, rape and enslave foreign nations and cities. They worshiped the war god Mars as one of their chief divinities, and the city of Rome bears the name of a man who, upon his deification and worship, was naught but an alternate form of Mars. In fact, the entire Roman religion (which they took very seriously) was based on sacrifice, and sacrifice was nothing more or less than a matter of killing animals in order for them to be eaten.

So we can just imagine what kind of change in lifestyle becoming a Christian would entail for a Roman in comparison with a Greek or an Israelite, and what kind of incentive Paul had to tell them to just obey, regardless of whether they agreed or not. Even without the understanding that he had asserted his authority and that of the other apostles to silence the opposition, are we really to suppose that Paul was admitting that people coming out of the pagan culture of Rome had a stronger grasp over proper Christian ethics than did those who had grown up with it and had been taught by Yahshuah and the Twelve themselves, face-to-face? If that were the case, then it would be proper to ask why Paul was not asking the Christians in Judea to begin eating meat so as not to cause their meat-eating brothers in Rome to stumble. Furthermore, and more to the point, it would be appropriate to say that one was weak in the Christian faith if he was a vegetarian only out of adherence to the Law of Moses, but the Law of Moses does not make a strict demand of vegetarianism the way that the Council of Jerusalem did, so the only way to interpret it, really, is that those who are “weak” are those whose consciences have not been exercised to discern good and evil—meaning, necessarily, those who eat meat or are tempted to do so.

What we must infer, therefore, is that Paul was not speaking of the difference between an omnivorous diet and a vegetarian one, but of someone who does not eat *bread*, because they are following the precedent of John the Baptist, rather than of Yahshuah. The same arguments still apply (perhaps much more so now) among the different schools of thought within vegetarianism: some advocate a raw food diet, while some advocate a gluten-free diet, which is not exactly a good idea,⁵⁶³ some a fruit-only (fruitarian) diet, and some a strict vegetarian (vegan) lifestyle, etc. The only inference which we could reasonably make from this context in favor of eating

animal products does not detract from vegetarianism, but from veganism, and even that is not a matter of detracting from the basis of the vegan ethic, but of saying that, in the context of the ancient world, where animals did not suffer as much as they do now on “factory” farms, it hardly matters if one is eating dairy products or not. The focus is, of course, on *meat*, because meat requires killing. So even if the vegan ethic lacks support in Romans 14, because the one who is weak eats only vegetables, the vegetarian diet and the notion that it is wrong to kill does not. (If it did, then Paul’s testimony would be bunk, because it would contravene the Law.)

But this is all just to cover the different possibilities of interpretation in order to silence the enemies of the Gospel. The real issue is over those who were “weak in the faith” (or weak of conscience) being those who had been baptized with water but had not received the Holy Spirit—that is, the novice initiates, or the early followers of John the Baptist. So it is no wonder that Paul greatly desired to travel to Rome, in order to impart the Spirit to them. In the meantime, he was instructing the Christians in Rome to keep the standard for admittance into their community relatively low, for the sake of evangelizing and bringing more people in. In no way does that detract from the fact that the new applicants were still commanded not to eat meat, and the policy itself is very much in line with the judgment of Acts 15, “that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from [meat].” After all, it was Paul himself who had influenced it, while Peter had previously wished to deny admission to these previously meat-eating men on account of *their* weakness.

Now let us consider the Christians’ defense more carefully. Regardless of whether the dispute was between meat-eaters and vegetarians or between the two types of vegetarians, the main point which Paul makes to set the stage for his argument in Romans 14 is telling both sides not to judge each other. Why, then, if he is really trying to tell them not to bicker about it, because everything is acceptable, does he not simply leave it at that? Why does he make an argument in favor of abstaining from *anything* if his purpose is only to resolve the conflict between these sides by telling them not to cause each other to stumble by judging their dietary habits? Instead, he goes a step further by instructing the meat-eaters to become vegetarians so as not to cause their brothers to stumble. Is it really because he believes that such people are “weak in the faith,” and would lose their way if this accommodation were not granted? Or could it be that this is more of a rhetorical tactic taken in order to get his audience to do the proper thing (i.e. abstain from meat) while not offending their delicate (Roman) sensibilities? After all, he could have told the sides not to judge each other and simply left it at that. Instead, he explicitly instructs the meat-eaters to change to a vegetarian diet so as to accommodate the beliefs of other Christians. Is this truly because Paul believed that the vegetarians were weak in faith?

We have already shown how the Bible constantly paints Paul in the picture of a Nazarite who feared God, but nothing and no one else. If the Christians’ fallacy-ridden argument has any merit, then his dispute is not with a small percentage of rebels who were creating division by adding to the list of things not to do, when all they had to do was believe in Jesus in order to merit salvation, but with God (for having set the rule), with Christianity at large (for having adopted it), and even with himself. We cannot even imagine a scenario where Paul approaches James the Just, or Yahshuah, the way our critics do us, and says, “You obviously don’t have the spirit of Christ. This is a dangerous heresy. You’re weak. You need to adapt to the rule of lawlessness.” In fact, Paul even cites as his compass Yahshuah’s statement, as recorded in Matthew 15:11, that humans are not defiled by what they eat (hence “I know and am persuaded in the Master Yahshuah that none at all is common of itself”).

Indeed, it would be proper to say that a Christian vegetarian who believed that any food made him unclean through some manner of magic, or strictly because it was identified as unclean by the Law of Moses, is indeed weak in faith. The fact that Paul nevertheless sided with the vegetarians demonstrates that there is a higher logic that gives testimony to their side—namely, that one is defiled by his unconscious, uncompassionate desire to consume animal flesh for nothing more than the fulfillment of carnal desire—and this in blind disobedience to the command and the testimony of those who know better, such as himself. A vegetarian who held his viewpoint for this reason would indeed be *strong* in faith, as the apostles were. Over and over we see him criticize anyone who has not graduated to his level of piety (never mind his level of comprehension), but in the case of the Romans in particular, we find many instances of his going out of his way to try to instill in them a sense of humility, so that if they truly wanted to be holy, and seen as such, then they would be led to think that they actually had to earn it.

For I say, through the favour which has been given to me, to everyone who is among you, not to think of himself more highly than he should think, but to think soberly, as Elohim has given to each a measure of belief. Romans 12:3

Let love be without hypocrisy. Shrink from what is wicked, cling to what is good. Romans 12:9

Repay no one evil for evil. Respect what is right in the sight of all men. If possible, on your part, be at peace with all men. Romans 12:17-18

See how just two chapters before doing it again, he exhorts them to be righteous just for the sake of quelling dissension. Are we really supposed to believe that this sets the precedent not for fostering the universal vegetarian ethic within Christianity, but actually the marginalizing and ostracizing of the same which we currently see the modern Christian using it to justify? Knowing how hard-hearted and openly malicious these demon-possessed lawbreakers are, and how Paul had experienced exactly the same treatment from the Jews of his era, he likely found it easier to persuade his audience by appealing to their willingness to make a concession for the purpose of keeping the peace with other Christians, than by challenging the morality of meat consumption directly. Judging by the hostility that the message of Christian vegetarianism has received in modern times, he certainly did make a wise tactical choice in this regard, especially considering that it was up for grabs whether the Nazarites and Christians in Palestine were even going to admit these Gentiles into communion. For example, “Do not, for the sake of food, destroy the work of God” and “Let him not judge him who eats, for Elohim received him” imply that it took a lot of effort on their behalf for him to convince the Twelve to accept them, so they would really be doing themselves a disservice by creating division. He basically hints that his own standing among the apostles depends on his success in converting the recipients of his letters to the Christian ethic fully, every time he remarks about how proud he is of them, or how he desires that they imitate him, so that they do not put him to shame. Recall that it was Abel’s success in teaching his flock the way of righteousness for which he was esteemed, and that it was Cain’s failure to do the same for which he was shamed.

Now, if someone wants to make the argument that we ought not to judge someone regarding his dietary habits, then we would refer that person back to our chapter on the Prophets. Obviously there is a difference between an adept telling a novice that he ought not to judge, and a novice saying the same thing to an adept. If God inspires you and commands you to judge, and your judgment is righteous, then you have a divine obligation to do it. This is not the context of Romans 14, and the object which Paul aims for here is to get people to do what we are aiming to

get them to do, not the exact opposite of it, which is what the Christians are aiming for when they tell a God-appointed judge not to judge. And we do not merely mean the goal is to get them to stop eating meat, but to get them to stop rebelling against God's authority.

Furthermore, if the Christians continue to insist that the context does not matter, and that this passage (like all others) has a universal application, regardless of the situation, then the conclusion of that reasoning is that *no* Christian should *ever* be eating meat. There are huge numbers of people on the planet now whose ideas of Christianity are severely shaken by virtue of the fact that they doubt the high ethics of the religion on the basis that it is, at best, supportive of the mainstream view that eating meat is perfectly fine and moral and allowed by God. Over and over, Paul and the other apostles tell their audience not to do anything which is going to hurt the Gospel or the name of Christ, yet to an outsider, nothing could be more despicable and hypocritical than a Christian who acts like he has a monopoly on the truth and on morality, and then turns around and completely rejects every single matter of conscience except what already fits into his narrow-minded paradigm, and every single truth available to him, even going out of his way to attack it and provoke well-intentioned people to defend themselves.

However one looks at it, the biggest and most pressing ethical issue in the world today is the matter of the human consumption of meat. The Christians, having taken a firm position on the wrong side of the line, without even allowing for any kind of discussion or criticism, even from the very source they claim to hold as their supreme and infallible authority, pushing it down other people's throats, do more to detract from the name of Christ and the gospel of the kingdom of heaven than any militant group of atheists ever could. It has long been observed that the greatest enemies of the Gospel are Christians, and that the chief reason for the existence of atheism is their hypocrisy. We find it utterly deplorable that they will presume to judge everyone who does not agree with them, when they are blatantly wrong about everything they practice, believe and profess, and then tell others not to judge when the tables are turned. No ethical vegetarian in his right mind would look at such a feeble approach to morality and think it something to aspire to, which is probably why there are so few Christian vegetarians. But if the Christian can take the beam out of his eye by putting aside his own sins, then perhaps his witness will hold some sway over those who see his good deeds, and they will glorify God. Then, perhaps, he could be called strong in the faith. This is clearly what Paul intended, as surely as Yahshuah commanded it.

And that brings us to the next long citation, which is perhaps the favorite of the Christians who want to justify their lust for flesh. For it is one of the most obvious places in all of Scripture to look if you are searching for evidence of a vegetarian ideal, but to someone with no understanding (i.e. to a Christian), it seems to be an allowance of carnism. We have already seen how whoring and idolatry are practically (though not always) euphemisms for eating meat in the Bible, so we will not belabor the point too much here, but it bears constant reminding. First we will present the text of 1 Corinthians 8, again with our rewordings in brackets for the purpose of aiding comprehension, and then we will examine whether the Christians' claim that to speak of meat offered to idols is actually any different from speaking of meat, period.

So then, concerning the eating of food offered to idols, we know that an idol is no matter at all in the world, and that there is no other Elohim but one. [As a note, in the modern context this applies especially to kosher meats, which is to say virtually all meats you will find at any supermarket except for pork products—and we do not mean to say that these are kosher by the Bible's standards, but they are labeled as such if they meet the conventional requirements. We

would also point out that the logos and other icons of packaged foods and restaurant chains typically center around the modern equivalents of the ancient idols, especially where it concerns meat and dairy production. These typically portray an anthropomorphized animal that appears to be or is even stated to be “happy” and laughing or smiling. We might say that this is just several steps along the path of the Golden Calf episode. Whether meat-eaters realize it or not, they are certainly in the habit of worshipping the companies and the restaurant chains which they support as consumers and patrons.] **For even if there are so-called mighty ones, whether in heaven or on earth—as there are many mighty ones and many masters—for us there is one Elohim, the Father, from whom all came and for whom we live, and one Master יהושע Messiah, through whom all came and through whom we live.** [cf. “By what you eat, do not destroy the one for whom Christ died.”] **However, not all have this knowledge.** [Not everyone understands this. In the modern context, Christians have assumed the doctrine of monotheism, because there is one God for them, though there are indeed many gods and many baals to chose from, but they have failed to recognize the more complicated truth behind pantheism due to this assumption, and to their ignorance of the more esoteric teachings of Christianity.] **But some, being aware of the idol, until now eat it as having been offered to an idol, so their conscience, being weak, is defiled.** [But the converts to Christianity, as opposed to the adepts/elect, due to their associations with Jewish dogmas and rituals, are ignorant of God’s will, and the sinful lusts and lifestyles they had prior to their conversion have caused them to remain in sin by eating food which is unclean.] **But food does not commend us to Elohim** [We will not attain salvation merely by eating the right foods if our spirit is lacking], **for we are none the better if we eat, nor any worse for not eating.** [By themselves, outward motions do not equivocate to inward faith.] **But look to it, lest somehow this right of yours become a stumbling-block to those who are weak.** [Do not abuse your freedom by doing things which others will find objectionable. As this is in reference to food offered to idols, an example would be as follows: I could eat some fruit which a Buddhist has left in front of a Buddha statue, and that would greatly annoy this person, or offend a mainstream Christian. Both have valid reasons to be offended, though it is only because of their own superstition that they regard this food as any different from any other. So it is better that I find some other fruit to eat, lest the Buddhist or the Christian in question be influenced to think it is okay to do what will inevitably and unnecessarily offend someone else, knowing that I am knowledgeable about spiritual matters.] **For if anyone sees you who have knowledge eating in an idol’s place, shall not his conscience, if he is weak, be built up to eat food offered to idols?** [Or if he sees you eating meat, will he not think it is okay to eat meat, when it obviously is not? We do well to remember that food blessed by a rabbi is ceremonially dedicated to Lucifer, and that this is the modern equivalent of all the meat sold in Roman markets.] **So this weak brother, for whom Messiah died, shall perish through your knowledge! Now sinning in this way against the brothers, and wounding their weak conscience, you sin against Messiah.** [Eating meat in front of a vegetarian is a sin against Christ.] **Therefore, if food makes my brother stumble, I am never again going to eat meat, lest I make my brother stumble.** [Paul was a vegetarian.] 1 Corinthians 8

Keep in mind that not just Paul, but indeed all the 1st century Christians were vegetarians as a keynote of their paradigm, and no one was even allowed into the sect without becoming one. So what we see here is essentially the same argument as the one made in Romans 14: “For your brothers’ sake, I command you to abstain from meat.” And we can argue all day and night about whether or not this makes a vegetarian “weak.” The command remains, and it remains the same. Again, is the one who obeys the command the weak one, or is the one who disobeys the weak one? To whom will God credit the righteousness—to the obedient, or to the disobedient?

Wake up to soberness, righteously, and do not sin, for some do not have the knowledge of Elohim. I speak this to your shame. But someone might say, “How are the dead raised up? And with what body do they come?” Senseless one! What you sow is not made alive unless it dies. And as to what you sow: you do not sow the body which is to be, but a bare grain, it might be wheat or some other grain. But Elohim gives it a body as He wishes, and to each seed a body of its own. All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds. 1 Corinthians 15:34-39

Now, 1 Corinthians 8 is very revealing, not just because of an assumption we make about idolatry being exactly synonymous with meat-eating in general in the minds of everyone living in the ancient world, including Paul, but because that is exactly how he presents it in the context of 1 Corinthians. In case it is not clearly understood from our previous analysis that whoring and idolatry are actually euphemisms for eating meat, especially in this particular context, Paul is very explicit in making the association in 1 Corinthians 10, which puts the finishing touches on this argument (and which is therefore absolutely necessary for understanding where he is going with the reasoning in ch. 8).

For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, and all were immersed into Mosheh in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah. 1 Corinthians 10:1-4

This is the translators’ bias: the text here should actually read ‘Moses’ instead of ‘Messiah,’ because it is not talking about Yahshuah, the one to whom the proper name of Messiah has been affixed. Even though the Greek uses different words to distinguish here, the name of Moses is simply the proper designation of the word ‘messiah’ in ancient Hebrew, so Paul is clearly trying to make an analogy between the Israelites who followed Moses and the Christians who follow Yahshuah, because Yahshuah is the ‘moses’ or ‘messiah’ of his era. This is self-evident, because he says exactly that in the sentences which follow. Therefore, he is using the example of the Israelites’ lust for flesh in Numbers 11 specifically in order to say that Christians should not do the same as they did, and explains all this in plain speech which leaves no room for doubt that, in Paul’s mind, eating meat is a cardinal sin. Notice that even with the knowledge that a golden calf was involved in the Israelites’ apostasy, he actually makes no association with an idol when speaking of idolatry—just eating and drinking and partying.

However, with most of them Elohim was not well pleased, for they were laid low in the wilderness. And these became examples for us, so that we should not lust after evil, as those indeed lusted. And do not become idolaters as some of them, as it has been written, “The people sat down to eat and to drink, and stood up to play.” Neither should we commit whoring, as some of them did, and in one day twenty-three thousand fell, neither let us try Messiah, as some of them also tried, and were destroyed by serpents, neither grumble, as some of them also grumbled, and were destroyed by the destroyer. And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come, so that he who thinks he stands, let him take heed lest he fall. No trial has overtaken you except such as is common to man, and Elohim is trustworthy, who shall not allow you to be tried beyond what you are able, but with the trial shall also make the way of escape, enabling you to bear it. Therefore, my beloved ones, flee from idolatry. I speak as to wise men, judge for yourselves what I say. The cup of blessing which we bless, is it not a sharing in the blood of Messiah? The bread that we break [the Christians’ *agape* feasts], is it not a sharing in the body of Messiah? Because there is

one bread, we, who are many, are one body, for we all partake of the one bread. Look at Yisra'el after the flesh: Are not those who eat of the offerings sharers in the altar? ["If you participate in their meals, do you not participate in their idolatry?"] What then do I say? That an idol is of any value? Or that which is offered to idols is of any value? No, but what the gentiles offer they offer to demons and not to Elohim, and I do not wish you to become sharers with demons. You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons. Do we ["Ought we"] provoke the Master to jealousy? Are we stronger than He? ["Do we have the right to disobey?"] All is permitted me, but not all do profit. All is permitted me, but not all build up. Let no one seek his own, but each one that of the other. You eat whatever is sold in the meat market [actually just 'market,' as we will show later], asking no questions because of conscience, for "The earth belongs to יהוה, and all that fills it." And if any of the unbelievers invite you, and you wish to go, you eat whatever is set before you, asking no question on account of the conscience. And if anyone says to you, "This was offered to idols," do not eat it because of the one pointing it out to you, and on account of the conscience, for "The earth belongs to יהוה, and all that fills it [Psalm 24:1]." [If you discover that you are being offered flesh, then abstain, because you are obligated by conscience to obey God, who does not allow you to murder his creations.] Now I say conscience, not your own, but that of the other. For why is my freedom judged by another's conscience? But if I partake with thanks, why am I evil spoken of for what I give thanks? Therefore, whether you eat or drink, or whatever you do, do all to the esteem of Elohim. Cause no stumbling, either to the Yehudim or to the Greeks or to the assembly of Elohim, as I also please all men in all matters, not seeking my own advantage, but that of the many, that they might be saved. 1 Corinthians 10:5-33

As if we have not already demonstrated that the translators have deliberately presented us the exact opposite point of view of Scripture as the one which its authors meant to convey, this is one of the worst cases. The Greek word rendered "with thanks" here in v. 30 is actually χάριτι (*cháriti*, G5485). Furthermore, this word is not the same word or root of the other "thanks" in the sentence, which is εὐχαριστῶ (*eucharistō*, G2168), and which therefore denotes the Eucharist, specifically. Put it this way: when we presently typed our exact transliteration of χάριτι into the word processor, it automatically "corrected" it by changing it to "charity." That is to say that Microsoft Word intuitively has a better comprehension of the meaning of this passage than any "Christian," including Bible scholars. The passage really ought to read (is meant to be read as), "If I partake *of compassion*, then why would anyone have any cause to criticize me (or feel provoked) at the Eucharist?"

So there it is: Paul calls meat "evil" and food for demons, which has no value (Belial), and says that you cannot be eating meat and eating at the table of Christ at the same time, which, for the Christians at the time, was actually a reality, because they ate together and rejected the company of meat-eaters altogether. Once again, we see that it is wrong in Paul's eyes to provoke another's conscience, which effectively ought to silence any dispute which any Christian could possibly have to ethical vegetarianism. Muslims and Jews will balk at your eating pork, Christians at your eating food literally offered to idols, vegetarians at your eating meat altogether, and vegans at consuming both meat and dairy. The only way to cause no one to stumble is to eat a plant-based diet, because only a strict vegetarian obeys the laws of God and of everyone's conscience! Love, according to Paul, is fulfillment of the Law, because it does no harm to a neighbor (and even if you do not accept that you are obligated to love God or his creation, in spite of Paul's *repeated* insistence, then doing harm to a neighbor still includes being a stumbling block to someone else's conscience), and this is exactly what veganism is all about.

Moreover, Paul makes it plain that it is not *his* command, but *God's* command which he has admonished the Christians in Corinth to obey, contrary to the modern Christians' assertion that it is by Paul that they find their allowance (as though Paul contradicts the rest of Scripture, rather than deliberately upholding it and even falling back on it, and that his authority on this matter supersedes all else, which is convenient for them, seeing how their interpretation is that Paul says what they want him to say). This is just two chapters after the remarks which the Christians think give them the green light for their sin, and indeed they will even make the same inferences from ch. 10 itself. It is this hypocrisy which is termed 'adultery' or 'whoring.' If not because they simply cannot abide by it, we can hardly even imagine how the NIV translators decided upon "sexual immorality" in its place in v. 8, as they have at least presumably *read* the book they have published, and the cause of the plague which killed 23,000 Israelites is explicitly said to have been their lust for meat, right in the context, with no mention of anything of a sexual nature either in the epistle, or in its source, the book of Numbers.

But the Christians, being even more evil than the Israelites and completely ignoring Paul's barrage of pleas for them to repent, will tell us that the context of 1 Corinthians only applies to meat sold in meat markets, or to meat offered to idols. So that is the next objection we must refute. This we will do in a later chapter, but as a sufficient understanding of the meaning of the ancient text requires a long explanation, for now we will move on to the other epistles. After all, we are not so limited in our approach as the Christians, who are obligated to believe that their doctrines only have a few isolated points of reference as support, as such support is conspicuously absent in the rest of the Bible. Here is some more of the evidence against them:

We give thanks to Elohim always for you all, making mention of you in our prayers, remembering without ceasing your work of the belief, and the labour of love, and the endurance of the expectation in our Master יהושע Messiah in the presence of our Elohim and Father, knowing, brothers beloved by Elohim, that you were chosen. Because our Good News did not come to you in word only, but also in power, and in the Set-apart Spirit and in entire confirmation, as you know what kind of men we were among you for your sake. And you became imitators of us and of the Master, having received the word in much pressure, with joy of the Set-apart Spirit, so that you became an example to all who believe in Makedonia and Achaia. For from you the word of the Master has sounded forth, not only in Makedonia and Achaia, but also in every place your belief toward Elohim has gone out, so that it is unnecessary for us to say whatever. For they themselves report what kind of reception we had with you, and how you turned to Elohim from idols, to serve the living and true Elohim. 1 Thessalonians 1:2-9

For the appeal we make does not come from delusion, nor from uncleanness, nor from deceit. 1 Thessalonians 2:3

For the rest then, brothers, we beg you and call upon you in the Master יהושע, that as you received from us how you should walk and to please Elohim, you should excel still more, for you know what commands we gave you through the Master יהושע. For this is the desire of Elohim: your set-apartness!—that you should abstain from whoring, that each one of you should know how to possess his own vessel [body] in set-apartness and respect, not in passion of lust, like the gentiles who do not know Elohim, not to overstep and take advantage of his brother in this matter [note that the victims of slaughter are "brothers" of men, according to this], because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. For Elohim did not call us to uncleanness, but in set-apartness. Therefore he who rejects this does not reject man, but Elohim, who also gives us His Set-apart Spirit. 1 Thessalonians 4:1-8

So, then, brothers, stand fast and hold the traditions which you were taught, whether by word or by our letter. 2 Thessalonians 2:15

And we trust in the Master as to you, both that you do and shall do what we command you. But we command you, brothers, in the Name of our Master יהושע Messiah, that you withdraw from every brother who walks disorderly and not according to the tradition which you received from us. 2 Thessalonians 3:4,6

And if anyone does not obey our word in this letter, note that one, and do not keep company with him, so that he is put to shame. However, do not regard him as an enemy, but admonish him as a brother. 2 Thessalonians 3:14-15

Command and teach these matters. Practise these matters, be in them, so that your progress might be plain to all. Pay attention to yourself and to the teaching. Continue in them, for in doing this you shall save both yourself and those who hear you. And command these matters, in order for them to be blameless. 1 Timothy 4:11,15-16,5:7

Do not lay hands on anyone hastily, nor share in sins of others. Keep yourself clean. The sins of some men are obvious, leading on to judgment, but those of some men follow later. In the same way, the good works are obvious, while it is impossible to conceal those that are otherwise. 1 Timothy 5:22,24-25

In the sight of Elohim who gives life to all, and of Messiah יהושע who witnessed the good confession before Pontius Pilate, I charge you: that you guard the command spotlessly, blamelessly, until the appearing of our Master יהושע Messiah. 1 Timothy 6:13-14

Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth. 2 Timothy 2:15

However, the solid foundation of Elohim stands firm, having this seal, “יהוה knows those who are His [Numbers 16:5],” and, “Let everyone who names the Name of Messiah turn away from unrighteousness [Isaiah 55:7].” But in a large house there are not only vessels of gold and silver, but also of wood and clay, some unto value and some unto no value. If, then, anyone cleanses himself from these matters, he shall be a vessel unto value, having been set apart, of good use to the Master, having been prepared for every good work. 2 Timothy 2:19-21

For an overseer has to be unreprouvable, as a managing one of Elohim [a steward of God], not self-pleasing, not wroth, not given to wine, no brawler, not greedy for filthy gain, but kind to strangers, a lover of what is good, sensible, righteous, set-apart, self-controlled, clinging to the trustworthy word, according to the teaching, in order to be able both to encourage by sound teaching, and to reprove those who oppose it. Titus 1:7-9

Indeed, all matters are clean to the clean, but to those who are defiled and unbelieving no matter is clean [“all things eaten by sinners are unclean”], but both their mind and conscience are defiled. They profess to know Elohim, but in works they deny Him, being abominable, and disobedient, and unfit for any good work. Titus 1:15-16

Likewise urge the young men to be sensible. Show yourself to them an example of good works in all matters. In teaching show uncorruptness, seriousness, soundness of speech beyond reproach, in order that the opponent is put to shame, having no evil word to say about you. Titus 2:6-8

For the saving Gift of Elohim has appeared to all men, instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour יהושע Messiah, who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works. Speak these matters, urge, and reprove with all authority. Let no one despise you. Titus 2:11-15

Reject a divisive man after the first and second warning, knowing that such a one has been perverted, and sins, being self-condemned. Titus 3:10-11

Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief. Do not be borne about by various and strange teachings. For it is good for the heart to be established by favour, not with foods which have not profited those who have been occupied with them. We have an altar from which those serving the Tent have no authority to eat. Hebrews 13:7,9-10

Note this well, “Christians.” The Bible says that you do not have permission to eat from the table of Christ. There are so many implicit references to the fact that this privilege is only open to those who have at least espoused the beliefs and practices of the Nazarites wholly, if not actually taken their vows, that we are obligated to put off discussion of it until later on. For now, though, we present several passages from different apostles and their epistles to demonstrate that they all have this in common. Note the repetition of the term ‘crown,’ as its significance is of paramount importance to a proper reading of the text. This significance is not merely symbolic, and will be explained later. Also note that to the apostles, this “crown” is everlasting life itself, though it is a body of righteousness, which is merited by temperance and perseverance, and yet attainable (and losable) in this life.

And everyone who competes controls himself in every way. Now they do it to receive a corruptible crown, but we for an incorruptible crown. 1 Corinthians 9:25

So then, my brothers, beloved and longed-for, my joy and crown, stand firm in the Master, beloved. Philippians 4:1

For what is our expectation, or joy, or crown of boasting? Is it not even you, before our Master יהושע Messiah at His coming? 1 Thessalonians 2:19

And if anyone competes in a game, he is not crowned unless he competes according to the rules. 2 Timothy 2:5

For the rest, there is laid up for me the crown of righteousness, which the Master, the righteous Judge, shall give to me on that Day, and not to me only but also to all those loving His appearing. 2 Timothy 4:8

“You have made him a little lower than the messengers. You have crowned him with esteem and respect, and set him over the works of Your hands.” Hebrews 2:7

But we do see Him who was made for a little while lower than the messengers, יהושע, because of the suffering of death crowned with esteem and respect, that by the favour of Elohim He should taste death for everyone. Hebrews 2:9

And when the Chief Shepherd appears, you shall receive the never-fading crown of esteem. 1 Peter 5:4

“Do not be afraid of what you are about to suffer. See, the devil is about to throw some of you into prison, in order to try you, and you shall have pressure ten days. Be trustworthy until death, and I shall give you the crown of life.” Revelation 2:10

“See, I am coming speedily! Hold what you have that no one take your crown.” Revelation 3:11

And around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, dressed in white robes. And they had crowns of gold on their heads. ... the twenty-four elders fall down before Him who sits on the throne and bow before Him who lives forever and ever, and they cast their crowns before the throne ... Revelation 4:4,10

And I looked and saw a white horse, and he who sat on it holding a bow. And a crown was given to him, and he went out overcoming and to overcome. Revelation 6:2

And I looked and saw a white cloud, and sitting on the cloud was One like the Son of Adam, having on His head a golden crown, and in His hand a sharp sickle. Revelation 14:14

And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself. Revelation 19:12

At this point we have covered just about every book in the Bible, to some extent, apart from the ones that are not even worth covering because they do not even belong in it. So it should be plainly evident that the Bible’s position against the consumption of flesh is one of zero tolerance. All that is left almost completely unexamined is the remainder of the epistles (those of James, Peter, John and Jude) and the book of Revelation, which we have also covered briefly.

It is significant that 1 Peter is addressed to the “strangers (foreigners) of the dispersion (diaspora)” of the provinces of Asia, with Pontus and Galatia listed first among them. (2 Peter is, too, by implication of 3:1, though it is not explicitly stated.) Like Paul’s, Peter’s tone is one of criticism mixed with expectation, and his call to repentance and to perfection is no less absolute in its obligation than Paul’s is. Nor does he waste any time in making his admonitions, so we can plainly see what was on his mind when he was writing (or dictating) it. It also takes center stage in his second epistle, as well.

Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of יהושע Messiah, as obedient children, not conforming yourselves to the former lusts in your ignorance, instead, as the One who called you is set-apart, so you also should become set-apart in all behaviour, because it has been written, “Be set-apart, for I am set-apart.” [This is repeated three times in Leviticus: 11:44, 19:2 and 20:7. The first instance is actually in regards to what the Israelites were forbidden from eating (this is the context of Leviticus 11), and follows the command concerning purification after touching dead animals. The second is addressed to the entire Israelite camp rather than just the Levites, and so by default in Peter’s epistle, every Christian. The third says “so you must consecrate yourselves,” which is literally a matter of pursuing the crown of life. In each case, being “holy” is seen as a matter of not defiling oneself with the corpses of animals, or of making up for it through ritual purification and repentance.] And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear, knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, but with the precious blood of Messiah, as of a lamb unblemished and spotless, foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes, who through Him believe in Elohim who raised Him from the dead and

gave Him esteem, so that your belief and expectation are in Elohim. Now that you have cleansed your lives in obeying the truth through the Spirit to unfeigned brotherly love, love one another fervently with a clean heart, having been born again—not of corruptible seed, but incorruptible—through the living Word of Elohim, which remains forever, because “All flesh is as grass, and all the esteem of man as the flower of the grass. The grass withers, and its flower falls away, but the Word of Elohim remains forever.” And this is the Word, announced as Good News to you. [This is taken from Isaiah 40:6-8. Notice that it is the message of the voice in the wilderness, i.e. John the Baptist’s, which we have already examined, so once again it points back to the same thing: the restoration prophesied in the Prophets.] Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words, as newborn babes, desire the unadulterated milk of the Word [cf. Isaiah 28:9], in order that you grow by it, if indeed you have tasted that the Master is good. Drawing near to Him, a living Stone—rejected indeed by men, but chosen by Elohim and precious—you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah. Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” [This is taken from Isaiah 28:16. The context concerns again the crown of splendor (“crown” is used three times at the beginning of the chapter), the restoration (v. 12: “This is the rest, give rest to the weary ... This is the refreshing”), and the fact that Israel was disobedient and instead of obeying, entered “a covenant with death, and with the grave” (v. 15) at Jerusalem (v. 14). Only then does the text say, “Therefore thus said the Master Yahweh, ‘See, I am laying in Zion a stone ... and your covenant with death shall be annulled, and your vision with the grave not stand’” (v. 18). Knowing all this, then, it is doubtless that Peter was advocating the abolition of the sacrifice once and for all, especially considering that he pulled the analogy of milk as knowledge from the very same chapter in Isaiah.] This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone [Psalm 118:22],” and “A stone of stumbling and a rock that makes for falling [Isaiah 8:14],” who stumble because they are disobedient to the Word, to which they also were appointed. But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light, who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion. Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation. 1 Peter 1:13-2:12

Therefore, since Messiah suffered in the flesh, arm yourselves also with the same mind, because he who has suffered in the flesh has ceased from sin, so that he no longer lives the rest of his time in the flesh for the lusts of men, but according to the desire of Elohim. For we have spent enough of our past lifetime in doing the desire of the gentiles, having walked in indecencies, lusts, drunkenness, orgies, wild parties, and abominable idolatries, in which they are surprised that you do not run with them in the same flood of loose behaviour, blaspheming, who shall give an account to Him who is ready to judge the living and the dead. For this reason the Good News was also brought to those who are dead [the living dead], so that, whereas they are judged according to men in the flesh, they might live according to Elohim in the spirit. 1 Peter 4:1-6

For this reason, brothers, all the more do your utmost to make firm your calling [initiation, baptism] and choosing [election, consecration], for if you are doing these matters you shall never

stumble at all, for in this way an entrance into the everlasting reign of our Master and Saviour יהושע Messiah shall be richly supplied to you. And so I intend to remind you of these matters again and again, though you know them and have been established in the present truth. And I shall do my utmost also, to see to it that you always have a reminder of these matters after my departure. 2 Peter 1:10-12,15

And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first, that no prophecy of Scripture came to be of one's own interpretation, for prophecy never came by the desire of man, but men of Elohim spoke, being moved by the Set-apart Spirit. 2 Peter 1:19-21

For if Elohim did not spare the messengers who sinned, but sent them to Tartaros, and delivered them into chains of darkness, to be kept for judgment, and did not spare the world of old, but preserved Noah, a proclaimer of righteousness, and seven others, bringing in the flood on the world of the wicked, and having reduced to ashes the cities of Sedom and Amorah condemned them to destruction—having made them an example to those who afterward would live wickedly, and rescued righteous Lot, who was oppressed with the indecent behaviour of the lawless (for day after day that righteous man, dwelling among them, tortured his righteous being by seeing and hearing their lawless works), then יהוה knows how to rescue the reverent ones from trial and to keep the unrighteous unto the day of judgment, to be punished, and most of all those walking after the flesh in filthy lust and despising authority—bold, headstrong, speaking evil of esteemed ones, whereas messengers [angels] who are greater in strength and power do not bring a slanderous accusation against them before the Master. But these, like natural unreasoning beasts, having been born to be caught and destroyed, blaspheme that which they do not know, shall be destroyed in their destruction, being about to receive the wages of unrighteousness, deeming indulgence in the day of pleasure, spots and blemishes, revelling in their own deceptions while they feast with you, having eyes filled with an adulteress [translators' bias: the Greek reads ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος, “having eyes full of adultery”], and unable to cease from sin, enticing unstable beings [tempting the weak-willed], having a heart trained in greed, children of a curse, having left the right way they went astray, having followed the way of Bil'am the son of Be'or, who loved the wages of unrighteousness, but he was rebuked for his transgression: a dumb donkey speaking with the voice of a man restrained the madness of the prophet. These are fountains without water, clouds driven by a storm, to whom the blackest darkness is kept forever. For speaking arrogant nonsense, they entice—through the lusts of the flesh, through indecencies—the ones who have indeed escaped from those living in delusion, promising them freedom, though themselves being slaves of corruption—for one is a slave to whatever overcomes him. For if, after they have escaped the defilements of the world through the knowledge of the Master and Saviour יהושע Messiah, they are again entangled in them and overcome, the latter end is worse for them than the first. For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the set-apart command delivered unto them. For them the proverb has proved true, “A dog returns to his own vomit [Proverbs 26:11],” and, “A washed sow returns to her rolling in the mud.” 2 Peter 2:4-22

John also finds the space to make similar exhortations in his brief letters. Anyone who would mistakenly invoke Paul in support of his own whoring has a similar obligation to listen to John, held by Christians to be the writer of Revelation and the apostle beloved by Yahshuah. Keep in mind that the first command God ever gave Man in the beginning was to eat only fruits.

And by this we know that we know Him, if we guard His commands. The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. The one who says he stays in Him ought himself also to walk, even as He walked. Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning. 1 John 2:3-7

Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him. Because all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever. 1 John 2:15-17

And this is the love, that we walk according to His commands. This is the command, that as you have heard from the beginning, you should walk in it. See to yourselves, that we do not lose what we worked for, but that we might receive a complete reward [the crown of life]. Everyone who is transgressing and not staying in the teaching of Messiah does not possess Elohim. The one who stays in the teaching of Messiah possesses both the Father and the Son. 2 John 6,8-9

Beloved ones, do not imitate the evil, but the good. The one who is doing good is of Elohim, but he who is doing evil has not seen Elohim. 3 John 11

James, too, has much to say about this subject, as we might suspect. His epistle is addressed to his “brothers” among the Yahudim of the diaspora. We already know from the Gospel of Thomas (12) that he was the one whom Yahshuah designated as his successor, and we know from Acts 15 what his position on eating meat was, and that the Christian converts among the Gentiles and among the diaspora all submitted to his authority on that particular matter, as did the rest of the apostles. So considering his position in relation to the apostles and the brotherhood at large, we can (and indeed, are obligated to) hold his epistle to be the final authority on the matters in question. That being said, here are some of the things he says about them:

And let endurance have a perfect work, so that you be perfect and complete, lacking in naught. James 1:4

For the wrath of man does not work the righteousness of Elohim. Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives. And become doers of the Word, and not hearers only, deceiving yourselves. Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, for he looks at himself, and goes away, and immediately forgets what he was like. But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah. If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s religion is worthless [he is a son of Belial]. Clean and undefiled religion before the Elohim and Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world. James 1:20-27

For whoever shall guard all the Torah, and yet stumble in one point, he is guilty of all. For He who said, “Do not commit adultery,” also said, “Do not murder.” Now if you do not commit adultery, but you do murder, you have become a transgressor of Torah. So speak and so do as those who are to be judged by a Torah of freedom. For the judgment is without compassion to

the one who has shown no compassion. And compassion boasts over judgment. My brothers, what use is it for anyone to say he has belief but does not have works? This belief is unable to save him. And if a brother or sister is naked and in need of daily food, but one of you says to them, “Go in peace, be warmed and be filled,” but you do not give them the bodily needs, what use is it? So also belief, if it does not have works, is in itself dead. James 2:10-17

In other words, if you give someone bad food instead of nourishment (as opposed to that you tell him to eat but send him away hungry), what have you actually done for him? Contrast this notion of “daily food” (cf. “Give us this day our daily bread”) with the Christians’ oft-repeated assertion that everything including meat is acceptable and *good* to eat, because God allowed Noah and his sons to consume animal flesh—though this was obviously also before the dietary restrictions of the Torah, and the entire Israelite and Christian traditions, each of which was supposed to be progressively more perfect and closer to the Garden of Eden (i.e., the kingdom of heaven) ideal than the ones before it. In the spirit of this ideal, James does not just remark that God will have no compassion on those who have shown none (and Yahshuah has likewise said that we will be judged according to our own standards—pay heed, murderers!), but also that the “daily food” provided by the earth is “precious.”

See, the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. James 5:7

The contrast is not between eating meat and not eating meat, but between what goes into a man’s mouth and what comes out of it. The reference is clearly to what was in the beginning, and what was also upheld in the “allowance” (the reiteration of the prohibition) of Genesis 9, with the stipulation that even though he may hold dominion over all other flesh, the man who cannot tame his tongue is not worthy of such dominion, and, in fact, is in violation of *the entire Torah*, “for in the image of Elohim has He made man,” and the spirit of the Torah is one of charity, humility and compassion. James is telling us that if a man cannot be expected to put the right things *into* his mouth, then neither can he expect the right things to come *out* of it. We would simply remark that this is common sense, but the Christians have completely missed it in the case of Yahshuah’s comment to the Pharisees, and overlooked where James has offered it.

So too the tongue is a little member, yet boasts greatly. See how a little fire kindles a great forest! And the tongue is a fire, the world of unrighteousness. Among our members the tongue is set, the one defiling the entire body, and setting on fire the wheel of life, and it is set on fire by Gehenna. For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. But no man is able to tame the tongue. It is unruly, evil, filled with deadly poison. With it we bless our Elohim and Father, and with it we curse men, who have been made in the likeness of Elohim. Out of the same mouth proceed blessing and cursing. My brothers, this should not be so. James 3:5-10

So it is the wickedness of the tongue which is the poison defiling the body of Christ. To denounce and persecute a man for his righteousness, as mainstream pseudo-Christians *routinely* do when confronted about their sins by vegetarian Christians, is to be guilty of the gravest of sins—*murder*—as surely as to kill an innocent victim of one’s malice is. It is only every *good* and every *perfect* gift which come from the Father—not merely any poison/drug which the human body is at least partially capable of processing out of its body. These are “gifts,” yes, but gifts which, being *death* and *decay*, lead to the same.

Let no one say when he is enticed, “I am enticed by Elohim,” for Elohim is not enticed by evil matters, and He entices no one. But each one is enticed when he is drawn away by his own desires and trapped. Then, when desire has conceived, it gives birth to sin. And sin, when it has been accomplished, brings forth death. Do not go astray, my beloved brothers. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of turning. Having purposed it, He brought us forth by the Word of truth, for us to be a kind of first-fruits of His creatures. James 1:13-18

But someone might say, “You have belief, and I have works.” Show me your belief without your works, and I shall show you my belief by my works. You see, then, that a man is declared right by works [ritual purity], and not by belief [obedience] alone. For as the body without the spirit is dead, so also the belief is dead without the works. James 2:18,24,26

Who is wise and understanding among you? Let him show by his good behaviour his works in meekness of wisdom. But if you have bitter jealousy and self-seeking in your hearts, do not boast against and lie against the truth. This is not the wisdom coming down from above, but it is earthly, unspiritual, demonic. For where jealousy and self-seeking are, there is confusion and every foul deed. But the wisdom from above is first clean, then peaceable, gentle, ready to obey, filled with compassion and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace by those who make peace. James 3:13-18

Brothers, if anyone among you goes astray from the truth, and someone turns him back, let him know that he who turns a sinner from the straying of his way shall save a life from death and cover a great number of sins. James 5:19-20

Finally, the book of Jude was written by a certain “Yahudah (Judah), a servant of Yahshuah Messiah, and brother of Ya’aqob (Jacob, a.k.a. James)” (v. 1). His short epistle has no other theme than reiterating the same points made by James and the others. More than any other book in the Bible it is indicative of the animosity which the Nazarites had for the practice of whoring, and even more, for the mentality and the ideology now universally espoused by the Christians of the Roman persuasion.

Beloved ones, making all haste to write to you concerning our common deliverance, I felt the necessity to write to you urging you to earnestly contend for the belief which was once for all delivered to the set-apart ones. For certain men have slipped in, whose judgment was written about long ago, wicked ones perverting the favour of our Elohim for indecency, and denying the only Master יהוה and our Master יהושע Messiah. But I intend to remind you, though you once knew this, that יהוה, having saved a people out of the land of Mitsrayim, afterward destroyed those who did not believe. And the messengers who did not keep their own principality, but left their own dwelling, He has kept in everlasting shackles under darkness for the judgment of the great day. Even as Sedom and Amorah and the cities around them in a similar way to these, having given themselves over to whoring and gone after strange flesh, are set forth as an example, undergoing judicial punishment of everlasting fire. In the same way, indeed, these dreamers defile the flesh, and reject authority, and speak evil of esteemed ones. But Miḳa’ēl the chief messenger, in contending with the devil, when he disputed about the body of Mosheh, presumed not to bring against him a blasphemous accusation, but said, “יהוה rebuke you!” But these blaspheme that which they do not know. And that which they know naturally, like unreasoning beasts, in these they corrupt themselves. Woe to them! Because they have gone in the way of Qayin, and gave themselves to the delusion of Bil’am for a reward, and perished in

the rebellion of Qorah. These are rocky reefs in your love feasts, feasting with you, feeding themselves without fear, waterless clouds borne about by the winds, late autumn trees without fruit, twice dead, pulled up by the roots, wild waves of the sea foaming up their own shame, straying stars for whom blackness of darkness is kept forever. And Hanoḵ, the seventh from Adam, also prophesied of these, saying, “See, יהוה comes with His myriads of set-apart ones, to execute judgment on all, to punish all who are wicked among them concerning all their wicked works which they have committed in a wicked way, and concerning all the harsh words which wicked sinners have spoken against Him.” These are grumblers, complainers, who walk according to their own lusts, and their mouth speaks proudly, admiring faces of others for the sake of gain. But you, beloved ones, remember the words spoken before by the emissaries of our Master יהושע Messiah, because they told you that there would be mockers in the last time who would walk according to their own wicked lusts. These are the ones who cause divisions, not having the Spirit. But you, beloved ones, building yourselves up on your most set-apart belief, praying in the Set-apart Spirit, keep yourselves in the love of Elohim, looking for the compassion of our Master יהושע Messiah unto everlasting life. And show compassion toward some who are doubting, but others save with fear, snatching them out of the fire, hating, even the garment defiled by the flesh. Jude 3-23

This final remark here is not a metaphor for something else. Jude has told his audience to hate *even the garment* touched by the person whose flesh is defiled by meat. This is practically incredible, considering that the “sacrifice” of Yahshuah is supposed to be a covering for sin: in effect, Jude’s audience is being told to despise the clothing of sinners in the literal sense, and the core doctrine of mainstream Christianity (atonement) in the figurative. Yet the word for “coat” is actually the Greek word for ‘tunic’ or ‘undergarment’—that which touches the skin, not that which is put over the garment touching the skin. So we are obligated to take it literally: while the custom of the Nazarites was to avoid people who are defiled, as they are “dead,” Jude has added that we are to avoid their *clothes*, too. How much more, then, ought we to take seriously the commands to avoid the thing which causes them to be defiled!

The NIV footnote for this verse says “The Greek manuscripts of these verses vary at several points.” In truth, it is not “the Greek manuscripts” that vary, but the interpretations applied to them, which have caused some to abuse it in their attempts to destroy its meaning. We see this even more evident in the English renditions of the phrase “even the clothing stained by corrupted flesh” (NIV). Other translations read “the sins that contaminate their lives” (NLT), “even the clothes stained by their sinful lives” (ISV), “even though you are afraid that you might be stained by their sinful lives” (GOD’S WORD), “even the garment spotted by the flesh” (KJV, ASV, ERV, WBT, Darby), “even the garment stained by the flesh,” “also the spotted garment which is carnal” (Douay-Rheims), etc. Only Young’s Literal Translation even bothers to provide an accurate rendering of the *ordering* of the words with “even the coat from the flesh spotted,” implying that the translators were not intentionally changing its meaning in order to suit their purposes.

This is not rocket science. The examples of the sin being condemned in Jude are explicitly listed as the grumbling of the Israelites after the Exodus, the sin of Sodom and Gomorrah, and the apostasy of the Watchers in *Enoch*, so it ought to be exceedingly clear from this epistle alone that there is *no justification* for eating animal flesh in any capacity, ever. And that, more or less, concludes the Bible’s position against the eating of flesh. Anything else that can be said beyond it is just the leaven of Pharisees.

Chapter 11 - The Brotherhood

[And if] My people upon whom My Name is called, shall humble themselves, and pray and seek My face, and turn from their evil ways, then I shall hear from the heavens, and forgive their sin and heal their land. 2 Chronicles 7:14

We have stated previously that all Christians in the 1st century were those known as the Essenes, that this constitutes one of the most compelling pieces of evidence in favor of the necessity of the vegetarian ideal in Christianity, and that we would prove its veracity. Our proof does not consist of yet another academic hypothesis regarding the origins of the Essene sect, of which there are many, but on solid evidence from Scripture and from the ancient writers. In fact, the term ‘Essene’ only actually appears in a few contemporary sources, albeit authoritative ones: Pliny, Philo and Josephus—a Roman and two Hellenic Jews, the last of whom was overtly hostile to the Essenes—though he claims he had been one—as a revisionist and propagandist first for the Pharisees, and then, after he had notoriously betrayed his own people, for the Romans who came to Palestine to destroy the Jewish and Christian sects. Philo, likewise, is known for his role as the chief ambassador of the Jews of Alexandria to the Roman emperor Caligula in their dispute with the citizens of that city, which included many Christians (called “the Greek lobby” below). We will not bother with Pliny, as he was the vaguest and the most removed from the Essenes, but we will cover the other two, and in so doing, we will have exhausted the evidence from the primary sources without putting our own spin on it.

We have also stated that Yahshuah’s followers were called ‘Nazarenes,’ and this is the basic premise which we have used so far to show that all Christians were ideologically affiliated with (and the direct successors and continuation of) the Nazarite sect, and that they were therefore necessarily all strict vegetarians. (That is, if you were not a vegetarian, then you were not a Christian, and no one would have made the mistake of associating you with the Nazarene sect.) In fact, this is misleading, because there was really no distinction between a Nazarite and a Nazarene. We will explain this in a moment, but for now it suffices to point out that there is no difference between a Christian and a Nazarite, to use the biblical definitions, as the terms ‘Essene’ and ‘Nazarene’ are interchangeable—the former being the Greek historians’ choice for describing the Nazarites, and the latter being the New Testament Greek choice for the same.

The implication is that Christianity was neither seen as nor depicted as an outgrowth of Judaism in the 1st century, as it is now, nor even as a new sect which was created by Yahshuah or his teachings, or by those of his followers, but as the continuation of the prophetic tradition of that period. It is evident throughout Acts (especially ch. 17) that there were already “brothers” or “set-apart ones” (as opposed to “taught ones”) who aided Paul and Silas everywhere they went. There is a clear “doers of the law” vs. “hearers of the law” dichotomy presented here; those who were hearing and not acting accordingly (i.e. the Jews) laid the exact same charges laid against them as those laid against Stephen. Acts 18 tells that the Jews of Greece were of “one mind” in their rejection of Paul’s teachings.

And when Gallion was proconsul of Achaia, the Yehudim with one mind rose up against Sha’ul and brought him to the judgment seat, saying, “This one does seduce men to worship Elohim contrary to the Torah.” Acts 18:12-13

So when Tertullus (a Greek Jew) brought formal charges against Paul before the Roman governor Antonius Felix, one of which was of his being a “ringleader of the sect of *Nazoraioi*” (Acts 24:5-6), and the other of which was of his trying to “desecrate the Temple” (24:7), the word *Christiano*i or ‘Christian’ would seem more appropriate, seeing as that word was already being thrown around in Antioch. Needless to say, if the Christians had been Jews, then they would not have tried to desecrate (much less destroy) the Temple, and if they had actually been a new sect which had sprung up from Yahshuah’s teachings, then they would not have been called *Nazoraioi*, or Nazarites, though the term is rendered ‘Nazarenes’ in English Bibles. A quick examination of the evidence will confirm all this, but scholars have yet to accept it, because it contradicts their numerous false assumptions about the origins of Christianity.

Obviously these are very controversial statements that require substantiation. We are reliant mostly on hearsay, because the enemies of the Gospel have long since suppressed it, but there is still plenty to draw on. For instance, Epiphanius ironically wrote against the Nazarenes in the 4th century by calling them “heretics” and trying to debunk their doctrines, while simultaneously employing the same phrase as is recorded in the charge against Paul in Acts 24. This may not seem like a big deal, because it could be considered a coincidence, but not when we realize that the accusation levied against both the Nazarenes of the 1st century, represented chiefly by Paul, and the Nazarenes of the 4th century, is that the phrases rendered “Nazarene sect” or “sect of Nazarenes” is actually *Ναζωραίων αίρεσις* or *Nazoraion airesis* in Greek, or ‘Nazorean heresy’ in English. The word ‘heresy,’ from its Greek etymology, roughly means ‘opinion.’ The Christians had a different *opinion* than the Jews (and later “Christians” like Epiphanius), and that opinion was that the sacrifice which they held as a sacrament was an abomination. So when Irenaeus wrote *Adversus Haereses*, for instance, he was writing “Against the Sects (of Christianity)” on behalf of the established Roman religion.⁵⁶⁴ Nor is this a difference of opinion between certain individuals, but of the ideologies of whole sects.

“For having found this man a plague, who stirs up dissension among all the Yehudim throughout the world, and a ringleader of the sect of the Natsarenes, who also tried to profane the Set-apart Place, and whom we seized, and wished to judge him according to our law, but the commander Lysias came along and with much violence took him out of our hands, commanding his accusers to come to you. And by examining him yourself you shall be able to know all these matters of which we accuse him.” And the Yehudim also agreed, maintaining that these matters were so. Acts 24:5-9

The first proof we have that the terms ‘Nazarites,’ ‘Essenes’ and ‘Christians’ are all synonymous when referring to the context of the 1st century and thereafter, and that they were regarded as interchangeable during that time, is that Yahshuah himself was called a ‘Nazarene.’

But hearing that Archelaos was reigning over Yehudah instead of his father Herodes, he was afraid to go there. And having been warned in a dream, he departed to the parts of Galil, and came and dwelt in a city called Natsareth—thus to fill what was spoken by the prophets, “He shall be called a Natsarene.” Matthew 2:22-23

All by itself, this is so controversial that many Christians have resorted to confessing that the quotation does not actually come from Scripture, but that “Matthew” (the Gospel of Matthew was written by *all of Yahshuah’s disciples*, and was not called Matthew, but the Gospel of the Hebrews) got his inspiration from the Holy Spirit. For example, “We are offended that anyone would suggest the authors of the Bible rely upon human records and not the Holy Spirit,” says

bible.ca, in its attempt to establish the veracity of Scripture in response to the argument that the quotation must have been taken from tradition outside the Bible.⁵⁶⁵ Yet these people have *no idea* what the Holy Spirit even *is*, and imagine it to be some sort of mischievous, ambient energy field, like a demon that suddenly possesses people and makes them speak in tongues or bark like a dog. *This* is offensive to reason itself—never mind to God.

The very same article we just quoted from has 18 other points following this one, the second of which is that “Catholic and Orthodox defenders must contradict the traditional interpretation of the Fathers (Jerome) of Mt 2:23 and their own theologians. They are therefore violating the very principle of oral tradition and the ‘authority of the church’ to interpret scripture, that they are trying to prove.”⁵⁶⁶ We will certainly not argue against this point, but it is sheer folly to ascribe the significance to Jerome, and therefore to Isaiah, without realizing that Jerome’s views do not fall anywhere near the bounds of Catholic and Orthodox doctrine, especially when it comes to the Gospel of Matthew. Jerome was a heretic in every sense of the word until the Church decided to make him one of its “doctors.”

Once more it is written in the pages of the same evangelist, “And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.” Let these word fanciers and nice critics of all composition tell us where they have read the words; and if they cannot, let me tell them that they are in Isaiah. For in the place where we read and translate, “There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots,” in the Hebrew idiom it is written thus, “There shall come forth a rod out of the root of Jesse and a Nazarene shall grow from his root.” Jerome⁵⁶⁷

Jerome’s command of the Hebrew language is beyond dispute, as it was he who first translated the OT into Latin, and this is exactly why the Church ultimately decided to lay claim to his legacy, even though it meant endorsing his views. It is extremely common for theologians, Bible translators and Bible publishers to demonstrate their total lack of comprehension of prophecies such as this by citing passages in the footnotes when they are verbatim quotations, but not when they are not verbatim. So, because most people ascribe these profiteers an innate authority to determine the meaning of Scripture, or else reject its veracity altogether, the Christians have to back themselves into a corner and defend an untenable position, such as that the Holy Spirit puts prophets and apostles into a trance and they engage in some sort of automatic writing, rather than that they *understood* what they were talking about, and reasoning with their audience rather than spewing gibberish. That the passage in question *is* in Isaiah (11:1), and that the Hebrew idiom *does* say this, shows that the theologians understand neither the spirit nor the letter of the text.

This is important, because *in most cases*, the NT writers do not pull quotes out of the OT verbatim, but paraphrase them and apply them to the present situation, which demonstrates a thorough comprehension of the source material. We have already remarked on this numerous times without explicitly stating that this is going on. For instance, in the previous chapter we quoted 2 Timothy 2:19: “יהוה knows those who are His [Numbers 16:5],” and, “Let everyone who names the Name of Messiah turn away from unrighteousness [Isaiah 55:7].” The NIV’s policy is to insert footnotes directing the reader to the source passages, and in this case, it could not determine *either one*, even though it places quotation marks around each citation, as though the publisher Zondervan did not even make the effort to *guess* what the citations refer to. We use this just to demonstrate the trend; the reader is at liberty to look up these passages for himself to see how they relate to 2 Timothy.

Even ignoring the facts provided earlier in this treatise about Nazareth being a Nazarite community, the Galilean Bethlehem ('Place of Bread'), this *necessarily* describes Yahshuah as a strict vegetarian, and all his followers as the same, as we will describe below. The fact that the audience is directed to the prophecy in Isaiah makes it even more clear, as Jesse was from the Bethlehem in Judah, and that both he and his son David are recorded in the genealogy of Matthew 1, and even Yahshuah's father was called "son of David" in 1:20, even as Yahshuah is in 1:1, though they were almost 1000 years removed from their ancestor. Clearly, Matthew 2:22-23 means to establish the messianic line of David as the object and Bethlehem (the city of David) as the location of the fulfillment of the prophecy in Isaiah, rather than that it should itself *be* a prophecy which is no prophecy at all, but a *lie*, because it says it was to fill what was spoken by the Prophets. Moreover, this is all corroborated in Luke.

"He shall be great, and shall be called the Son of the Most High. And יהוה Elohim shall give Him the throne of His father Dawid. And He shall reign over the house of Ya'aqob forever, and there shall be no end to His reign." Luke 1:32-33

And Yosēph also went up from Galil, out of the city of Natsareth to Yehudāh, to the city of Dawid, which is called Bēyth Lehem, because he was of the house and lineage of Dawid, to be registered with Miryam, who was engaged to him—being pregnant. Luke 2:4-5

Most interesting here is that Matthew draws the connection with the testimony of the Prophets. Also of note is that the ISR translators have given us the renderings of "Natsareth" and "Natsarene," which distinguishes them from the more common transliterations of 'Nazareth' and 'Nazarene.' This would signify different etymological origins, as the root words are supposed to be completely different words in Hebrew, as we will explain in a moment. However, this is still based on a subjective view point, and none is necessary to establish our premise.

The word *Nazoraioi* or 'Nazarenes' does not designate people from Nazareth, as Nazareth was not really a place name, but a descriptive term evidently applied to any of the Nazarite communities, including the ones at Bethlehem in Galilee and Damascus in Judea, though this is uncertain, as there are no other Nazareths that we know of. If this was not the case, then it would have been located on a Roman map, and we would have numerous contradictions to account for, such as the fact that Paul was from Tarsus in Seleucia, but identified as a "ringleader of the Nazarene sect." Rather, the term *Nazoraioi* describes the sect of the Nazarites, and their ideology, meaning that Matthew 2 is deliberately calling Yahshuah a Nazarite. There were certainly degrees of initiation which differentiated people according to how strictly they observed the rules of the sect, and the ones we know about are basically those of the highest degrees, and this is reflected in the fact that Paul was a "ringleader," but we have already shown that the basic requisite for admittance into the sect was adopting vegetarianism in practice, while those who did not take the ideology seriously were constantly admonished or excommunicated.

We know that Paul was a Nazarite, because it is plainly stated in Acts. We know that Yahshuah and John the Baptist were both Nazarites, because it is plainly stated of them in the Gospels. What most people are not aware of is that the ancient writers regarded them as vegetarians, which should come as no surprise to us, given everything we have already covered. The Ebionites in particular held this view, which is more than a little significant, as the Ebionites were none other than the Christians of Judea, those who strictly adhered to the principles and the way of life of the Nazarites, called such before the more inclusive term 'Essenes' was applied to the whole Christian sect. Consider the position of the Ebionites' archnemesis Epiphanius:

And how can [the Ebionites'] stupidity about the eating of meat not be exposed out of hand? First of all, because the Lord ate the Jewish Passover. Now the Jewish Passover was a sheep and unleavened bread—sheep's flesh roasted with fire and eaten, as his disciples say to him, "Where wilt thou that we prepare for thee that thou mayest eat the Passover?" And the Lord himself says, "Go ye into the city, and ye shall find a man bearing a pitcher of water and ye shall follow whithersoever he goeth, and say ye to the goodman of the house, where is the guest-chamber, where I shall keep the Passover with my disciples? And he shall show you an upper room furnished; there make ready."

And again, the Lord himself says, "With desire I have desired to eat this Passover with you." And he did not simply say "Passover" but "this Passover," so that no one could play with it in his own sense. A Passover, as I said, was meat roasted with fire and the rest. But to destroy deliberately the true passage these people have altered its text—which is evident to everyone from the expressions that accompany it—and represented the disciples as saying, "Where wilt thou that we prepare for thee to eat the Passover?" and he supposedly saying, "Did I really desire to eat meat as this Passover with you?"

But how can their tampering go undetected, when the passage cries out that the "mu" and "eta" are additions? Instead of saying ἐπιθυμία ἐπεθύμησα they have put in the additional μή. Christ truly said, "With desire I have desired to eat this Passover with you." But they misled themselves by writing in meat and making a false entry, and saying, "Did I really want to eat meat with you as this Passover?" But it is plainly demonstrated that he both kept the Passover, and, as I said, ate meat. Epiphanius⁵⁶⁸

Epiphanius (who was 4 centuries removed from the event, and heavily invested in the Church's official position) hints that the Ebionites had the true gospel, which portrays Yahshuah as having told his disciples that he was not going to eat meat with them, but that the Romans tampered with the text by removing the word 'meat.' Consider how we have already shown that it was through his attempt at a rebuttal of their "stupidity" (which is no rebuttal at all, but an *ad hominem* attack, like the rest of his vitriol) regarding the diet of John the Baptist that has actually preserved knowledge of the Church's subversion of the text in posterity. We are truly grateful for this preservation, as without it, our job would be extremely difficult and our arguments would lack substance. However, the credit does not go to Epiphanius, who was instrumental in the demise of the Ebionites, but to the Ebionites themselves, for even Jerome (and therefore the Church itself) gained his knowledge of Scripture straight from the Ebionites, for he was one of them. His "Hebrew gospel" was simply the Gospel of the Ebionites, which the Church changed the name of to the Gospel According to Matthew in its bid to destroy the apostolic legacy. (This is a summary of the nature of the dispute which we have examined in *Satan's Synoptics*.)

Epiphanius himself was well aware of this, but said that the Ebionites' gospel was not truly "Matthew," because they had "corrupted and mutilated" it. Yet it was they, not he, who had always spoken Hebrew, even at that later date—and this was "heresy." Unlike the Church's, the Ebionite tradition not only descended directly from the apostles, and from John and Yahshuah, but was also directly in line with it. That the scriptures they maintained should be the ones to have been tampered with begs the question of how the Church in Rome had direct access to the source material, when no Roman ever even had a *translation* of them until the late 4th century, and this due solely to the pious evangelism of the very same Ebionites that the Roman clergy mercilessly persecuted and eradicated for no other reason than that they never deviated from the course which Yahshuah had set them on.

Probably the most interesting of the changes from the familiar New Testament accounts of Jesus comes in the Gospel of the Ebionites description of John the Baptist, who, evidently, like his successor Jesus, maintained a strictly vegetarian cuisine. Bart D. Ehrman⁵⁶⁹

The vegetarianism of John the Baptist and of Jesus is an important issue too in the Ebionite interpretation of the Christian life. It is one of the two particular features of their theology that receives a detailed discussion in Pan. 30. The other is the belief that Jesus was born a mere man and was proclaimed the Son of God only at his baptism. To argue for these doctrines the Ebionites have [allegedly] constructed a gospel of their own. Joseph Verheyden⁵⁷⁰

Drawing on Epiphanius' presentation of the Ebionites, Robert Eisenman writes, "John (unlike Jesus) was both a 'Rechabite' or 'Nazarite' and vegetarian."⁵⁷¹ He holds that the Ebionites are indistinguishable from the *Nazoraioi*, being the very same wilderness-dwellers that Epiphanius wrote against: "[The Nazerini] ate nothing but wild fruit, milk and honey—probably the same food that John the Baptist also ate."⁵⁷² Epiphanius' greatest mistake (of many), as we have pointed out, was in determining that the Ebionites must have changed the scriptures because of their depiction of John's diet, but a simple exercise in logic would have informed Epiphanius that subsisting on *locusts* is not a sustainable diet unless the locusts are swarming, which does not happen often, and even then, he would have been in extremely poor health. The truth is that every single piece of evidence we can muster lends weight to the view that the Ebionites were the true Christians of ancient Palestine all the way into the late 4th century, and that their knowledge and understanding of Scripture was both unsurpassed, and true to its intent.

The question, then, is whether the Ebionites deliberately or mistakenly lied about the truth, having been so much closer to its source than Epiphanius, who was writing several centuries later, with an overtly Roman bias. He loves to call his opponents "stupid" and other such slurs, but the prevailing opinion among the Roman clergy (Epiphanius himself worked his way up to the rank of Bishop of Salamis in Cyprus) was that Constantine's mother Helena had truly discovered the "True Cross" and all the so-called holy sites, and that to merely question the legitimacy of these fraudulent discoveries based on proofs from the Bible was an excommunicable offense (and excommunication amounts to everlasting damnation in their minds). What could be more stupid than that?

Moreover, Epiphanius was writing in Greek, his native language, and was neither fluent in Hebrew, which was native to the Ebionites, nor familiar with the culture of the ancient Christians, having been born into a "Christian" family and having spent most of his life in that environment, including monasteries in Egypt and Palestine. It is not that Epiphanius was unfamiliar with what his opponents believed that made his reasoning so fallacious, but the fact that he had never considered it without his overtly hostile bias and strong desire to kill everyone that disagreed with it. We would not even be obliged to mention all this here, if not for the fact that no one considered the Ebionites (or "Nazarenes") to be "heretics" at all, until *he* pointed out their differences—and this is exactly how Origen (the most prolific and most influential of the Christian scholars of all time) also went down in infamy (due to Epiphanius' influence). In fact, most modern scholars have even assumed a difference between the Ebionites and the Nazarenes based solely on this distinction, so that there are two sects instead of one, just like they have monumentally failed to recognize the fundamental flaw of associating Jews and Christians, as if it is even possible to be a "Jewish Christian," seeing how each term describes the adherent of a particular and distinct ideology that is diametrically opposed to the other. One well-informed professor goes so far as to correct himself in his footnotes, apparently without even realizing it.

Certainly there were two ancient groups of Greek and Aramaic-speaking Jewish-Christians in Palestine who interpreted the Hebrew Bible: the heretical Ebionites⁹ and the orthodox Nazarenes.¹⁰

⁹Irenaeus (*Adv. Haer.* 3.21.1; 5.1.3) notes their opposition to the virgin birth and to Jesus as divine Son of God. It is likely that Justin Martyr already knows them (*Dial.* 48). Jerome (*Adv. Pelag.* 3.2) says the *Gospel According to the Hebrews* (*GH*) was Aramaic in Hebrew letters ... He (*Comm. in Matth.* 12:13) and Epiphanius (*Pan.* 30.13.1-8; cf. 30.3.7) say the Ebionites used it. Pritz, p. 87, thinks the Ebionites produced a Greek sectarian edition of *GH* since Clement and Origen, who did not know Hebrew well, quote it. Epiphanius (*Pan.* 30.22.3-5) quotes a Greek argument from an Ebionite work. Symmachus, author of a Greek Old Testament version and other writings known to Origen, is called an Ebionite by Eusebius, *H.E.* 6.17 ... the sect's name (compare Hebrew 'ebion 'poor') points to an environment which used Hebrew.

¹⁰Although they are not specifically named in extant Christian sources until the fourth century, Pritz, pp. 71-76, makes a good case that they, unlike the Ebionites, are absent from the oldest heresy lists because they were not considered heretical until Epiphanius added them. This perhaps is confirmed by Nazarene expositions on Isaiah which in part appear to date from the second half of the second century ... They appear to consider Jesus as divine Son of God born of a virgin, perhaps as pre-existent Word of God (Jerome, *in Esaiam*, 11:1-3; 29:17-21). Origen (*Contra Celsum* 5.61) probably has described the Nazarenes when he describes a second group of 'Ebionites' who accept the virgin birth 'like us' ... Jerome specifically says the Nazarenes accept the virgin birth (*Letter* 112 13). Epiphanius (*Pan.* 29.7.6; cf. 29.9.4), with an admitted lack of knowledge on the point, cannot say if the Nazarenes accept the virgin birth. His uncertainty likely would have been a key point in coming to consider them heretics.

Rabbinic sources record second-century incidents with disciples of Jesus the *Notsri* (נצרי). These disciples may belong to the same group mentioned later by Jerome and Epiphanius since they are presented as Aramaic speakers, and in one notable incident a disciple disputes the Hebrew Bible with a Jewish sage to the latter's satisfaction ... The Nazarenes' use of the Hebrew Bible is described in detail by Epiphanius (*Pan.* 29.7.4), while a number of the Nazarene fragments on Isaiah reflect polemic against rabbinic leaders and traditions. Perhaps unlike the Ebionites, the Nazarenes may only have used the *Gospel of the Hebrews* in Aramaic since Jerome speaks of translating it into Greek and Latin (*De Vir. Ill.* 2; cf. Pritz, 86-87). But they approved of Paul's 'Gospel' and the gentile mission (Jerome, *in Esaiam* 9:1) and so probably had some knowledge of Greek (they perhaps even quoted Col. 2:9; cf. Jerome *in Esaiam* 11:1-3). If they are rightly identified as members of the group who fled Jerusalem before 70 CE to settle in Pella (Epiphanius, *Pan.* 29.7.8), Greek would also be natural in this predominantly Greek-speaking city. William Horbury⁵⁷³

Notice how Jerome and Irenaeus give us opposite descriptions of the Ebionites/Nazarenes based on their acceptance or rejection of a single Roman superstition (and the Catholics' virgin birth doctrine *is* superstition), and that this is used to demonstrate how they were not, in fact, a single sect. This is because Irenaeus was totally ignorant of them, having never ventured further to the East than Italy, and attacked them based on his own belief in absurd pagan doctrines, while Jerome was writing in their defense, right from Palestine. Jerome, unlike Irenaeus and the rest, is the only real competent authority on the Ebionites among any of the ancient writers who have ever been accepted by the Church, as he was the only one who took the trouble to inform himself regarding the merit of their doctrines and practices. Epiphanius also lived in Judea and was widely famed for his proficiency in foreign languages, but admitted to not even knowing whether the Ebionites believed the very thing which Irenaeus had criticized them for, with the intent of rooting them out and bringing about their extermination (a cause which both men shared and ultimately effected in their respective times and locations), is all the evidence a reasonable person should need to determine that the Roman Christians were not even familiar with the circumstances of *their own* origins, much less of those of the Christians in Palestine. And this is truly incredible, given that they claimed to *be* the true Christians, and by that time had already announced their alleged "apostolic succession." More to the point, their notions of supremacy and infallibility beg the question of what they thought had happened to the real Christians in Palestine (those who had followed the teachings of Yahshuah and the apostles before the Gospel had even been brought to Rome), if not that they were present in the sect which had continuously maintained the name since the 1st century. We submit that it was the Romans, whose ignorance and malice are equally self-evident in their actions, who used every means at their disposal to suppress the truth, even as the apostles warned about those who would destroy the Elect for filthy gain. There is simply no other candidate for such an identification, as the Christian sect was indeed so suppressed and the Roman supremacy was indeed so established by such means.

However, the *Essenes* were not suppressed until the Romans invaded Palestine at the behest of the Jewish king. Josephus tells us (*Ant.* 15.10.4-5) that they enjoyed Herod's blessings, owing to their strict obedience (e.g., unlike others under his reign, they were not forced to swear obedience to him, because their obedience was never questioned), and partly to the prophecy of a certain Menachem among the Essenes who foretold that Herod would become a king and enjoy a happy reign. Josephus also says in *Antiquities* (15.10.4) that the Essenes lived "the same kind of life as do those whom the Greeks call Pythagoreans," which is about as clear an indication as we could hope for that they were vegetarians ('Pythagorean' is synonymous with 'vegetarian'), given how little attention he gives them in that context. The majority of his description is contained in his other major work, *On the Judean War*. Notice that the Essenes's discipline was *more severe* than that of the Pharisees or the Sadducees!

For there are three philosophical sects among the Judeans, the followers of the first of which are the Pharisees; of the second, the Sadducees; and the third sect, which pretends to a severer discipline, are called Essenes. These last are Judeans by birth, and seem to have a greater affection for one another than the other sects have. These Essenes reject pleasures as an evil, but esteem continence and the conquest over our passions to be virtue. They neglect wedlock, but choose out other peoples' children, while they are pliable and fit for learning, and esteem them to be of their kindred, and form them according to their own manners. They do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued, but they guard against the lascivious behavior of women, and are persuaded that none of them preserve their fidelity to one man. [This is not an accurate depiction, but comes back to "adultery," as we will see later.]

These men are despisers of riches, and so very communicative as raises our admiration. Nor is there any one to be found among them who has more than another, for it is a law among them, that those who come to them must let what they have be common to the whole order, insomuch that among them all there is no appearance of poverty, or excess of riches, but everyone's possessions are intermingled with every other's possessions, and so there is, as it were, one patrimony among all the brethren. They think that oil is a defilement, and if any one of them be anointed without his own approbation, it is wiped off his body, for they think to be sweaty is a good thing, as they do also to be clothed in white garments. They also have stewards [deacons] appointed to take care of their common affairs, who every one of them have no separate business for any, but what is for the uses of them all.

They have no one certain city, but many of them dwell in every city, and if any of their sect come from other places, what they have lies open for them, just as if it were their own, and they go in to such as they never knew before, as if they had been ever so long acquainted with them, for which reason they carry nothing at all with them when they travel into remote parts, though still they take their weapons with them, for fear of thieves. Accordingly, there is, in every city where they live, one appointed particularly to take care of strangers, and to provide garments and other necessities for them, but the habit and management of their bodies is such as children use who are in fear of their masters. Nor do they allow the change of garments or of shoes until the first is torn to pieces or worn out by time. Nor do they either buy or sell anything to one another, but every one of them gives what he has to him that wants it, and receives from him again in lieu of it what may be convenient for himself, and although there be no requital made, they are fully allowed to take what they want of whomsoever they please.

And as for their piety towards God, it is very extraordinary, for before sunrise they do not speak a word about profane matters, but put up certain prayers which they have received from their forefathers, as if they made a supplication for its rising. After this all of them are sent away by their curators to exercise some of those arts wherein they are skilled, in which they labor with great diligence until the fifth hour, after which they assemble themselves together again into one place, and when they have clothed themselves in white veils, they then bathe their bodies in cold water. And after this purification is over, they all meet together in an apartment of their own, into which it is not permitted to any of another sect to enter, while they go, after a pure manner, into the dining-room, as into a certain holy temple, and quietly set themselves down, upon which the baker lays them loaves in order. The cook also brings a single plate of one sort of food, and sets it before every one of them, but a priest says grace before the food, and it is unlawful for anyone to taste of the food before grace is said. The same priest, when he has dined, says grace again after the food, and when they begin, and when they end, they praise God as he that bestows their food upon them, after which they lay aside their [white] garments and take to their labors again until the evening. Then they return home to supper after the same manner, and if there be any strangers there, they sit down with them. Nor is there ever any clamor or disturbance to pollute their house, but they give every one leave to speak in their turn. The silence thus kept in their house appears to foreigners like some tremendous mystery, the cause of which is that perpetual sobriety they exercise, and the same settled measure of food and drink that is allotted them, and that is abundantly sufficient for them.

And truly, as for other things, they do nothing but according to the injunctions of their curators. Only these two things are done among them at everyone's own free will: to assist those that want it, and to show mercy, for they are permitted of their own accord to afford succor to such as

deserve it, when they stand in need of it, and to bestow food on those that are in distress, but they cannot give anything to their kindred without the curators. They dispense their anger after a just manner, and restrain their passion. They are eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath, but swearing is avoided by them, and they esteem it worse than perjury, for they say that he who cannot be believed without [swearing by] God is already condemned. They also take great pains in studying the writings of the ancients, and choose out of them what is most advantageous for their soul and body, and they inquire after such roots and medicinal stones as may cure their distempers.

But now if anyone has a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living which they use for a year, while he continues excluded, and they also give him a small hatchet and the fore-mentioned girdle, and the white garment. And when he has given evidence, during that time, that he can observe their continence, he approaches nearer to their way of living and is made a partaker of the waters of purification [i.e. he is baptized], yet is he not even now admitted to live with them, for after this demonstration of his fortitude, his temper is tried two more years, and if he appear to be worthy, they then admit him into their society. And before he is allowed to touch their common food, he is obliged to take tremendous oaths, that in the first place, he will exercise piety towards God, and then that he will observe justice towards men, and that he will do no harm to anyone, either of his own accord, or by the command of others; that he will always hate the wicked and be assistant to the righteous; that he will always show fidelity to all men, and especially to those in authority, because no one obtains the government without God's assistance, and that if he be in authority, he will at no time whatever abuse his authority, nor endeavor to outshine his subjects either in his garments or any other finery; that he will be perpetually a lover of truth and propose to himself to reprove those that tell lies; that he will keep his hands clear from theft and his soul from unlawful gains; and that he will neither conceal anything from those of his own sect, nor disclose any of their doctrines to others, no, not though anyone should compel him so to do at the hazard of his life. Moreover, he swears to communicate their doctrines to no one except how he received them himself; that he will abstain from robbery, and will equally preserve the books belonging to their sect, and the names of the messengers. These are the oaths by which they bind their proselytes to themselves.

But for those that are caught in any heinous sins, they cast them out of their society, and he who is thus separated from them does often die after a miserable manner, for as he is bound by the oath he hath taken and by the customs he has been engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but is forced to eat grass, and to famish his body with hunger until he perishes, for which reason they receive many of them again when they are at their last gasp, out of compassion for them, as thinking the miseries they have endured till they came to the very brink of death to be a sufficient punishment for the sins they had been guilty of.

But in the judgments they exercise, they are most accurate and just, nor do they pass sentence by the votes of a court that is fewer than a hundred. And as to what is once determined by that number, it is unalterable. What they most of all honor, after God himself, is the name of their lawgiver, whom if any one blaspheme he is punished capitally. They also think it a good thing to obey their elders, and the major part. Accordingly, if ten of them are sitting together, none of them will speak while the other nine are against it. They also avoid spitting in the midst of them, or on the right side. Moreover, they are stricter than any other of the Judeans in resting from their labors on the seventh day, for they not only get their food ready the day before, so that they are

not be obliged to kindle a fire on that day, but they will not remove any vessel out of its place, nor go to stool thereon. Nay, on other days they dig a small pit, a foot deep, with a paddle (of the kind of hatchet that is given them when they are first admitted among them), and covering themselves with their garment, so that they do not affront the divine rays of light, they ease themselves into that pit, after which they put the earth that was dug out again into the pit, and even this they do only in the more lonely places which they choose for this purpose, and although this easement of the body is natural, yet it is a rule with them to wash themselves after it, as if it were a defilement to them.

Now, after the time of their preparatory trial is over, they are parted into four classes [prophets, evangelists, shepherds and emissaries—the novices were initiates, which is to say, still in their preparatory phase: the novices are not to be confused with the prophets, who were full members of the sect], and so far are the juniors inferior to the seniors, that if the seniors should be touched by the juniors, they must wash themselves, as if they had intermixed themselves with the company of a foreigner. They are long-lived also, insomuch that many of them live above a hundred years, by means of the simplicity of their diet—nay, as I think, by means of the regular course of life they observe also. They condemn the miseries of life, and are above pain, by the generosity of their mind. And as for death, if it will be for their glory, they esteem it better than living always, and indeed our war with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment, that they might be forced either to blaspheme their lawgiver or to eat what was forbidden them, yet could they not be made to do either of them, no, nor once to flatter their tormentors or to shed a tear, but they smiled in their very pains and laughed those to scorn who inflicted the torments upon them, and resigned up their souls with great alacrity, expecting to receive them again.

For their doctrine is this: That bodies are corruptible, and that the matter they are made of is not permanent, but that souls are immortal and continue forever, and that they come out of the most subtle air and are united to their bodies as to prisons, into which they are drawn by a certain natural enticement, but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward. And this is like the opinions of the Greeks, that good souls have their habitations beyond the ocean in a region that is neither oppressed with storms of rain or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind that is perpetually blowing from the ocean, while they allot to bad souls a dark and tempestuous den, full of never-ceasing punishments. And indeed the Greeks seem to me to have followed the same notion, when they allot the islands of the blessed to their brave men, whom they call heroes and demi-gods, and to the souls of the wicked, the region of the ungodly, in Hades, where their fables relate that certain people such as Sisyphus and Tantalus and Ixion and Tityus are punished, which is built on this first supposition, that souls are immortal, and thence are those exhortations to virtue and dehortations from wickedness collected, whereby good men are bettered in the conduct of their life by the hope they have of reward after their death, and whereby the vehement inclinations of bad men to vice are restrained by the fear and expectation they are in, that although they should lie concealed in this life, they should suffer immortal punishment after their death. These are the divine doctrines of the Essenes about the soul, which lay an unavoidable bait for such as have once had a taste of their philosophy.

There are also those among them who undertake to foretell things to come by reading the holy books and using several sorts of purifications, and being perpetually conversant in the discourses of the prophets, and it is but seldom that they miss in their predictions.

Moreover, there is another order of Essenes, who agree with the rest as to their way of living and customs and laws, but differ from them in the point of marriage, as thinking that by not marrying they cut off the principal part of human life, which is the prospect of succession—nay, rather, that if all men should be of the same opinion, the whole race of mankind would fail. However, they try their spouses for three years, and if they find that they have their natural purgations thrice, to see whether they are likely to be fruitful, they then actually marry them. But they do not have intercourse with their wives when they are with child, as a demonstration that they do not marry out of regard for pleasure, but for the sake of posterity. Now, the women go into the baths with some of their garments on, as the men do somewhat dressed. And these are the customs of this order of Essenes. Josephus⁵⁷⁴

We have thought it proper to relate these facts to our readers, however strange they are, and to declare what has happened among us, because many of these Essenes have, by their excellent virtue, been thought worthy of this knowledge of divine revelations. Josephus⁵⁷⁵

Who cannot see from this description, and from our previous discussions, that Josephus is describing the Christians, and that these are the same as the Nazarites? The fact that he plainly states that there were three philosophical sects in Judea in the 1st century, and that the other two were the Pharisees and the Sadducees, ought to be all the proof a reasonable person would need to make the association between Essenes and Christians. Otherwise we are at a loss to explain how he failed to mention the Christians as a fourth, especially considering that his description of the Essenes matches the descriptions of what Christians ought to believe and how they ought to behave, according to the Bible, *exactly*. The only reason we can see that any scholars have been slothful to accept this extremely obvious truth is that they are not aware of the fact that Christianity prohibited eating flesh and held to a (much) “severer discipline” than the Jews, even though they have accepted that the Christians were not supportive of the Jewish sacrificial customs, which amounts to the same thing, anyway.

It is practically incredible that Josephus tells us that “most” of the Essenes lived to 100 years of age, as the average life expectancy in the Roman Empire was under 25 at birth, and under 50 for those who survived infancy.⁵⁷⁶ His remarks are often taken as hyperbole, rather than as they should be, as evidence of the benefits of eating well (the cause for which he explicitly attributes the longevity), because no other group in the history of the world is known to have had such longevity apart from this one remark. Especially considering the severe restrictions which all Judeans had for accessing a wide variety of plant foods (the majority of the Essenes lived in the area of the Dead Sea, and Josephus himself says those who were excommunicated often starved because they could not find suitable foods, i.e. that they had insufficient access to strictly plant-based foods once they were removed from the community), this demonstrates that the Essene diet is far more suited to preserving health than any omnivorous one, as they effectively eliminated disease. Moreover, Josephus is correct when he attributes this extreme longevity to their lifestyle rather than their diet alone, as their lifestyle prescribed manual labor (i.e. physical exercise) and regular fasting (i.e. detoxification), and it is these three things which together keep the body at optimal health.

In any case, the Essenes' ability to live in harmony with Nature and with the very same society which they shunned and openly despised is exactly what made them so virtuous in the eyes of the Jews and Romans alike. They simply never made trouble for anyone else, which made them model citizens, in spite of whatever differences they had. As one scholar puts it:

In both cases [of Philo and Josephus], the Essenes are not shown as some peculiar sect that is unrepresentative of what most Jews think, but as a kind of apogée of excellence within the Jewish philosophia. ... While the Essenes are identified as being part of a tradition so ancient as to trace its origins to Moses (i.e. fundamental Judaism), Philo notes that new members come into an Essene community because of 'a zeal for virtue and philanthropy.' ... Therefore, in Hypoth. 11.3 Philo links the Essenes' sublimation of the body's desires with this advanced age, not with exceptional virtue, whereby 'they are no longer inundated by the flood of the body nor led by the passions.' Joan Taylor⁵⁷⁷

Of course, this ignores the fact that every Essene had already subdued his passions well before he was consecrated, but it still demonstrates that they were seen by others as those who, contrary to the rest of the society, lived into old age and were not concerned with material passions—"the lust of the flesh, the lust of the eyes and the pride of life" (1 John 2:16). In fact, a big part of the confusion regarding both Qumran and the Dead Sea Scrolls lies with the simplistic assumptions that have been made about their relationship by the general public, as we have already seen in the case of Epiphanius. He was ignorant because they had taken their secrets with them to the grave, and they were not even discovered until the 19th century, in the Cairo Geniza, before the initial discovery at Qumran.

The popularly accepted story regarding Qumran is that it was a community built and occupied by the Essenes, and that the Dead Sea Scrolls were (and were among) the writings of this sect. But this fails to account for a wide variety of possibilities, none of which will likely ever be conclusively determined by any empirical methods known to Man. Roland de Vaux, whose team was responsible for excavating Qumran, asserted that the site was the City of Salt mentioned in Joshua 15:62. Other scholars have identified it with Secacah, which is mentioned in the previous verse (v. 61). We have already associated it with the Damascus established by Elisha and alluded to in Yahshuah's description of the Abomination, and in the story of the *magi* who visited Herod (which, given Herod's affinity for the Essenes, proves that the *magi* were indeed located in the vicinity of the Dead Sea, rather than in Mesopotamia, as commonly supposed), and also mentioned by name in Acts as the place where Paul spent his novitiate.

Recall that we have said that the Nazarites of Damascus had set themselves apart from the city of Engedi. In fact, they actually had communes in several locations in the hills surrounding Engedi by the 1st century, which suggests that Engedi was the original Damascus of Judea, or else, assuming that Qumran was, the integrity of the originally all-Nazarite commune deteriorated over the centuries as it turned into a city. Also, the fact that David was staying there when he was hunted by Saul (1 Samuel 24:1-2) lends more credibility to this notion, as David was supported by the Nazarites, and probably no other faction within Israel at that time.

Regardless of the precise identification, given its longevity, there are no grounds for assuming that Qumran was only ever occupied by one group with a continuous ideological standing. While the early hypothesis was that this settlement was occupied by Essenes, a number of difficulties have been pointed out with this claim. The foremost of these, which is also

relevant to our treatise, is the fact that large numbers of animal bones have been found in pots and potsherds outside what have been identified as the communal meal buildings at Qumran.⁵⁷⁸

A further complication is the fact that if, as is popularly held, the Dead Sea Scrolls represent the world view of the people who occupied Qumran, then in no way could it be said that they were unanimously opposed to the consumption of flesh or the sacrifices in the Jerusalem Temple. Indeed, the Temple Scroll is little else but a detailed exposition regarding temple practices, with the primary focus being the sacrifices. This scroll makes it clear that its author anxiously awaited a time when a temple would be constructed and controlled in accordance with his sect's vision. Similarly, the War Scroll contains a section devoted to proper sacrificial practice:

They shall rank the chiefs of the priests after the Chief Priest and his deputy; twelve chief priests to serve in the regular offering before God. The chiefs of the courses, twenty-six, shall serve in their courses. After them the chiefs of the Levites serve continually, twelve in all, one to a tribe. The chiefs of their courses shall serve each man in his office. The chiefs of the tribes and fathers of the congregation shall support them, taking their stand continually at the gates of the sanctuary. The chiefs of their courses, from the age of fifty upwards, shall take their stand with their commissioners on their festivals, new moons and Sabbaths, and on every day of the year. These shall take their stand at the burnt offerings and sacrifices, to arrange the sweet smelling incense according to the will of God, to atone for all His congregation, and to satisfy themselves before Him continually at the table of glory. War Scroll (1QM) 2:1-6

Contrast this with what is said in the Community Rule (1QS), also known (previously) as the Manual of Discipline:

When these become members of the community in Israel according to all these rules, they shall establish the Spirit of holiness according to everlasting truth. They shall atone for guilty rebellion and for sins of unfaithfulness, that they may obtain loving-kindness for the land without the flesh of holocausts [burnt offerings] and the fat of sacrifice. And prayer rightly offered shall be as an acceptable fragrance of righteousness, and perfection of way as a delectable free-will offering. Community Rule 8:12

No man shall send to the altar any burnt-offering, or cereal offering, or incense, or wood, by the hand of one smitten with any uncleanness, permitting him thus to defile the altar. For it is written [Proverbs 15:8], "The sacrifice of the wicked is an abomination but the prayer of the just is an agreeable offering." Damascus Document

It is clear that whatever the relationship between Qumran and the Dead Sea Scrolls, neither could the inhabitants have written or practiced all of what is written therein, because of inherent contradictions, nor could all of the scrolls have been written by the same sect. Judging by the fact that no altar has been found at Qumran, the animal remains there could not have been the result of sacrifices, even if the inhabitants did consume animal flesh.⁵⁷⁹

Ironically, it has even been noted by many scholars that Josephus makes no mention of any priestly hierarchy when speaking of the Essenes, and this has been used to refute the Essene-Qumran hypothesis. However, in reality, it only demonstrates that there were indeed multiple sects, at least one of which was pro-sacrifice, and at least one of which was anti-sacrifice. In other words, Josephus' failure to mention any sort of priesthood among the Essenes is evidence *in support of* the Essene-Qumran hypothesis, so far as the real Christians were those of the

commune, and the Community Rule clearly shows that they were the ones who opposed the sacrifice, as evidenced by Josephus' description of the Essenes. The others, the ones who supported the sacrifice and who composed the War Scroll and the Temple Scroll, were the Jews who had been influenced by the Christians, as Philo and Josephus had been, but not to the point of giving up their practices. This makes them rivals whose main point of contention was the fact that some ate meat and some did not. We already know that the Christians were formally charged with speaking against the Temple and wanting to abolish the sacrifice (and therefore, as the Pharisees saw it, the Law itself), so it is probable that the Temple Scroll was formulated in response to the growing antagonism of the Temple and the Pharisees, much like the Church has convened its ecumenical councils, and even the canon of the Bible was decided upon, in response to the "heresies" of the Christians. Consider that Matthew 27:51 says that the curtain in the Temple veiling the Holy of Holies was rent apart when Yahshuah died, symbolizing the abolition of the sacrifices, and consider God's judgment against those who performed and partook of them, and there is substantial evidence of the basis of this antagonism both in the Ebionite gospel called Matthew and in the prophetic tradition as a whole.

The most likely reason for the existence of the Temple Scroll is that it was composed c. 70 AD and the Temple had just been destroyed, and they were looking forward to a new temple and a priesthood that were patterned after the instructions set down by Moses, rather than the precedent of Solomon. Either way, there are clear affinities between the Temple Scroll and the Damascus Document, so it cannot be said that the Jews who wrote the former were not at least influenced by the Nazarites who wrote the latter, and to *some* extent, they were one and the same (both defined generically as Essenes by Josephus, though two separate branches). In any case, the Essenes of Damascus were not the *Christians*, but those who had preceded them, so the evidence at Qumran loosely ties the Essenes there to the Sadducees (Samaritan exiles living in Judea), and more strongly to the Zadokites (exiled priests from Jerusalem) whom the Samaritan woman associated with Yahshuah himself in John 4, being those who said that the Samaritans ought to worship in Jerusalem. This is incredibly significant, because it shows that the policy laid down in the Temple Scroll was already known in Samaria before Yahshuah's time, and more importantly, that Yahshuah did not favor it, which means that his followers also would not have favored it.

So what we are looking at when we examine the Dead Sea Scrolls is the material evidence of the sect of Nazarites from Samaria who were loyal to the Zadokite priesthood after both it and the temple at Mt. Moriah were abolished by the Hasmoneans, as well as the literature left behind by the members of that same sect of Nazarites (i.e. the Christians) who adhered to the teachings of the high priest in exile, the most important of which was that the practice of sacrifice was contrary to the Law. *Both* groups are accounted for in the term 'Essenes,' but there was never such a thing as an Essene Jew, as the Jews were those of the Sadducee and Pharisee persuasions. This understanding will be necessary for an accurate picture of what caused the Judean War (discussed in Chapter 14), and given how intricately linked the events of the Judean War are to the Damascus community, we would not be surprised to learn that the Essenes of Damascus were the first to revolt against the Jews in Jerusalem and Caesarea.

When Josephus speaks of the Essenes, he is really speaking of that group of Essenes that we would call the 1st century Christians, rather than those moderate Jews who had been influenced by Christianity but continued to engage in the practice which the Christians considered abominable. The assumption that no mention of a priesthood rules out the Essene-

Qumran hypothesis denies the fundamental assumptions that the Essenes were a *brotherhood*, that James the Just was the high priest of the sect *as a brother*, following Yahshuah, and that even Yahshuah, who is specifically named the high priest of the order of Melchizedek in the Bible, is never portrayed as having or otherwise thought to have carried out the kinds of functions which the Jewish and Roman priests carried out. It also ignores the most pertinent detail, that the primary function of these priests was to kill animals, and that this was the point of contention with the Essenes. Josephus does not deny that the Essenes had *priests* who carried out any ceremonial functions, such as the thanksgiving prayer before and after every meal; he only fails to demonstrate any knowledge of a priestly hierarchy. So we would only expect to see an association between the priestcraft of the Jews and the Essenes evident at Qumran if the Christians of Qumran were *not* Essenes. On the other hand, the fact that the Essenes had a separate area for performing their sacrifices at the Temple specifically because the altars were defiled, in their eyes, necessarily leads to the conclusion that they had a separate priesthood, as well, seeing as the Jewish priests, in their eyes, were even more defiled than the altars were.

Unfortunately, we are forced to speculate about the actual historical events surrounding the Essenes, because these events are not recorded outside Josephus, who was himself not a member of the sect, much less a purveyor of its secrets, but was a member of one of the groups comprising their enemies (the Pharisees/Jews), commissioned by the other (the Romans) to whitewash the history. All we have from the Christians' own words is in recently retrieved fragments (the Dead Sea Scrolls), which already had a scandalous history of cover-up before they were handed over to Jewish scholars to whitewash, just as Josephus had been hired to do with the history. It is virtually impossible to find a single translation or interpretation which does not come straight from some Zionist. The most famous and widely disseminated translation, complete with the overtly pro-Jewish bias and explanatory notes, comes from the recently deceased Hungarian scholar Géza Vermes, called the "greatest Jesus scholar" of our time (to be read 'greatest disinformationist regarding the libel that Yahshuah was a Jew,' as that was his one and only concern—a lie for which any Christian in the 1st century would have been tried for blasphemy before an assembly and put to *death*). Vermes was not just a Jew, but a crypto-Jew who served as a Catholic priest before coming out of the crypto-closet and taking up residence in Britain, where he made his mark on the English-speaking world.

With such a myopic focus on the "Jewishness" of the Dead Sea sect, and such feeble and overtly self-contradictory notions as its only bases of support, the entire Qumran-Essene hypothesis fails to account for the incredible complexity of ideological changes and population movements over time, as do its detractors, who similarly have no idea what the truth of the matter is, and cannot therefore provide a sufficient reinterpretation of the evidence. Numbers 6 is sufficient by itself to demonstrate that the Nazarites and their customs had existed in Palestine for some 1500 years by the 1st century AD; when the Nazarite mode of living is envisioned less as something that an individual either did or did not do, and more as a world view that influenced a plethora of people and sects over many centuries, then one can begin to put both Qumran and Essenism more into their proper context. The Nazarites should be considered as sitting atop a hierarchy of spiritual knowledge, while their customs and knowledge were disseminated and watered down into forms more tolerable to the masses that were not as committed to an extreme way of life, and who were therefore not nearly as organized or as influential over time. Very few people want to or are capable of living like John the Baptist, but those who are are far more capable of pooling resources and living in communities such as Qumran.

Even within the same community, there would have existed individuals at widely varying stages of spiritual understanding and development; to expect that all of them would have acted in precise uniformity, therefore, is unreasonable, just as it is unreasonable to assert that because animal bones have been found in Qumran, it means that no Essenes ever lived in this settlement. All this allows us to definitively rule out is, ironically enough, the impression that most people have of Qumran: that it was a homogenous community of strict Essenes and had never been otherwise occupied. If anything, that Paul declared that he went preaching repentance to those in Damascus first (Acts 26:20) implies that while they were the most likely to heed his words, they also had a lot of necessary changes to make. And the fact that he was initiated into early Christianity in Damascus for three full years (Galatians 1:17) implies that while some of its inhabitants were advanced enough to teach him, Paul quickly surpassed his peers in both development and zeal. Furthermore, the presence of Jews there (which caused him to flee), just as the Christians had a large base of support in Jerusalem, demonstrates that the various sects coexisted in all Judean settlements, though not in the most isolated of the ascetic communities.

We maintain that, without any altar, the animal bones are evidence of slaughter that was done apart from the Law, which is evidence of famine, particularly the forced attrition of a settlement under siege. As the Judean War was largely carried out by, if not actually instigated by the Essenes of Damascus, it is very probable that the city was the first or among the first besieged by the Roman garrison in Jerusalem. If not, then it still certainly would have been a major target of the legions arriving from Syria under Vespasian's command. Either way, Yahshuah predicted a time of anguish unmatched by any other before or since, and we already know that some Israelites ate their own children to survive when they were besieged by the Assyrians and Babylonians, so it certainly stands to reason that the famine was severe enough to cause even many who were ideologically aligned with the Christians to butcher their animals. However, Josephus tells us that the Essenes remained steadfast to the end, even under torture, and even smiling through it and regarding their persecution as a blessing, preferring death (a sentiment shared by Paul in his epistles), so this rules out that it was the Christians of the commune that were eating flesh, even as a last resort. Clearly, the Jews would have had no such inhibitions against butchering animals in an attempt to save their lives. It is also perfectly within the realm of possibility that while Qumran was once occupied by a sect practicing Essenism to some degree, this sect was eradicated by Jewish nationalists fleeing from the march of the Roman army during the first war, who could have brought all of their possessions with them, including animals. We simply cannot know for sure who the final inhabitants of this site were, and thus how to properly judge who did what, and when.

Given the sway which both Josephus and Pliny portray the Essenes as having had in 1st century Palestine, it is absurd to think that no evidence of their existence outside of Qumran would be accessible to us still today. Indeed, one Israeli archaeologist claims to have found an Essene settlement at Engedi.⁵⁸⁰ While the academic support of this claim has been virtually non-existent, the findings are suggestive of the mode of living ascribed to the Essenes, including an absence of animal bones at the site. For, as we have seen, the 1st century Christians were anything but egalitarian, and senior members even had to wash if they had physical contact with junior members. We can only imagine how they would have viewed with disgust those who were of what they considered inferior races, and whose practices were altogether abominable. That the Nazarenes would not even *talk to* (which Epiphanius ironically took to be evidence of their stupidity) or *touch* the *garment* worn by a mainstream Christian today is evident not just in Jude,

but also in the reaction the disciples had to the Canaanite woman who touched Yahshuah's garment. So it really is a good thing that we have the Bible, even in its adulterated state.

As far as it concerns the Dead Sea Scrolls themselves, judging by their content, far more of them constitute records of mainstream paradigms that had been preserved than they shed light on the more "radical" roots of Christianity. The Community Rule seems to be the closest insight we have into Essenism, which is really nothing more than an initiatory stage into Ebionitism, which is itself a step down from the full-fledged Nazarites. Even the Dead Sea Scrolls have done little to shed light, in any direct manner, onto the innermost teachings of these sects, which Josephus plainly regards as out of reach to anyone else. Instead, these can only be inferred from what has not been twisted or manipulated in the New Testament, or else the remaining fragments of Ebionite literature alluded to by their critics. All other traces have been destroyed.

There is, also, of course, the Essenes' general position on marriage, because it is sometimes (wrongly) supposed that they were celibate. However, as we have just seen from Josephus, this is certainly not the case. Nor is it the case with Christians. Ironically, it is the Bible (Matthew 8:14; Mark 1:30; Luke 4:38) which asserts that Peter was married, and the Church which claims the contrary, based on a deliberate misreading of Luke 18:28-30. Nor is this a matter of Peter or any disciple having been married but then having forsaken his wife, as implied; Clement records that Peter's wife was martyred, just as he was. The Church, however, in response to the clear testimony of Scripture, and based on its overall silence, has insisted that *only* Peter among the Twelve was married, yet this is still invoked to justify priestly celibacy, and it is still Peter that they claim succession from.

We might view this and every other issue more realistically than the Church: converts were encouraged to adopt whatever degree of asceticism they were able to endure, which did not necessarily entail divorcing one's wife, though it could have necessarily entailed taking care of their families, rather than simply abandoning them. Paul advocated celibacy for those who were competent to practice it, but marriage for those who were not, due to sexual desire (or perhaps emotional/psychological dependency), and for any man who thought he was wronging a woman by not marrying her. The supposition is that he would be wasting her time if he kept her strung along, because she could have married someone else and had children and been supported economically. The phrase "if she is past the flower of her youth" (1 Corinthians 7:36) is a clear indicator that the Essene practice of marrying for the sake of posterity rather than pleasure was the one advocated by Paul. Compare Josephus' remarks that the Essenes "neglect wedlock, but choose out other persons children, while they are pliable, and fit for learning, and esteem them to be of their kindred" and that they "do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued; but they guard against the lascivious behavior of women," with the notion of creating a brotherhood through obedience, and of the sanction of marriage.

Let marriage be respected by all, and the bed be undefiled. But Elohim shall judge those who whore, and adulterers. Hebrews 13:4

This all goes to show that the apostolic position on marriage could be taken as evidence that 'Essene' and 'Christian' are not synonymous, supposing that the Essenes were celibate. We are therefore obligated to debunk this notion that they were indeed celibate. It comes from a superficial reading of Philo, who regularly uses hyperbole as a rhetorical device to make his points, and is easily shown to be an exaggeration in light of Josephus' testimony.

However, most sharply seeing the very thing, alone or great, that was certain to shatter the community life, they beg off marriage; by means of this indeed to fashion self-control most excellently. For none of the Essenes leads a wife. Philo⁵⁸¹

The sense is that even with the pooling of possessions for the sake of the community life, previously stated, women are not included. The Essenes do not have wives, but it is not stated by Philo that these older men who have acquired property have never had wives. Their alienation from married life is presented as positive, while the situation of a married man with children is presented in very negative terms. Women are selfish, jealous, and distracting. Because of the importance of community life in this piece, the essentially problematic issue of women's objection to this life is stated: when women have children they object to, so that men become slaves rather than free (11.16-17). This notion of the slavery of a man to a woman is found also in *Probus*, where a male master of a pretty little slave girl ends up fawning on her and being, for all intents and purposes, her slave (*Prob.* 38-40), thanks to her beauty and charming speech, which become weapons of mass destruction (ἐλεπολεις) against weak souls, "mightier than all the machines which are constructed for the overturning of walls (*Prob.* 38)." ...

Josephus then insists that marriage is accepted by Essenes as a whole: "marriage and what succeeds from it is not abolished (*War* 2.121). There is no indication he means it is only acceptable only for other Jews who are not Essenes, but rather this bald comment is a signal at the start of his discussion of a topic he would return to, namely that the Essenes reject passion, but one order is married: "there is also another order of Essenes, alike in mode of living, customs and law with the others, differing in opinion concerning marriage" (*War* 2.160). This group of men marry to continue the human race. They insist that the girls they marry have already had three menstrual periods, to show they can conceive children, and they do not have sex with them when they are pregnant (cf. *Apion* 2.199, 202). In every other way, they are the same as the Essenes who are not married. However, we are not told the ages of the two orders, nor are we told that all the Essenes who spurn marriage and teach students have always been celibate and unmarried. Josephus simply does not give the information that would create a holistic picture. Joan Taylor⁵⁸²

It is inferred from Josephus that the Essenes could not have all been commune-dwellers, and that married men were those who followed the Essene laws as far as they were applicable to their social settings. But this ignores the fact that the real Essenes were the commune-dwellers. The whole reason the issue needed to be addressed in Paul's epistles is that those who did not abandon their families to live in community were seen by the brothers as outside the rule (and rightly so). Paul's solution was not for the man to divorce his wife, as was later done by the Gnostic sects of Medieval Europe, but to lead her to salvation.

So we find in Paul's communities the seeds of their destruction—namely, that they were too compromising, and to not be would be to invite destruction, because a people who do not breed, and instead rely on taking in new converts, will die out if it fails to win converts, or if it eventually takes over the world. Unfortunately, the Christians were never going to get through to the Roman establishment, whose very existence was predicated on the idea of the social elites oppressing the poor and hoarding luxuries—basically the same things Paul lists as the "works of the flesh" in Galatians 5:19-21. (Included in his list are "quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions" and "envy," which were seen as characteristics of, if not practically exclusive to, the female gender. This is also why Paul forbade women from speaking in assembly or from teaching men, as he attributed the divisions which he was informed of to

women. This position was no different than what he had been taught in Damascus, and is clearly the basis of Josephus' description of the Essenes' general views on women, though he was confused about their theological position on adultery, thinking, as he did, and as almost everyone outside their sect ever has, that it is a matter of extramarital affairs.)

Even the incapacity for the Christian sect to propagate itself without breeding was not a major concern for Paul, because he expected the kingdom of heaven to be established sooner rather than later. And in the kingdom of heaven, we are told, men do not marry and women are not given in marriage. It may be that way now, but it will not be in the age to come, and all Christians were encouraged to act accordingly. So we can see how the society advocated by Yahshuah is antithetical to the Church, as it actually holds its own institution to be a sacrament (marriage is a manmade institution regulated by the Church), like baptism and the Eucharist.

And יהושע answering, said to them, "You go astray, not knowing the Scriptures nor the power of Elohim. For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heaven." Matthew 22:29-30

It is therefore important to state categorically in the case of the Essenes that women are not shared in the possessions of the community or kept individually by a member of a community. It is this, then, that the Essenes reject, despite their communal life, because of the discord or strife it may produce, which would "shatter the community life." Joan Taylor⁵⁸³

This notion of fellowship is key to understanding who the Christians really were, especially in terms of what they practiced. A wealthy, self-seeking and independent-minded man like Josephus might have reviled the notion of a communal rule, but the proof is in the pudding, as they say: the Essenes certainly enjoyed longer, happier lives than their Judean kinsmen did. The reason for this is that fellowship, according to the Apostles, and according to the way of the Christians, depends on practicing "truth."

If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin. 1 John 1:6-7

Consider this in light of the fact that the Essenes are said to have been well respected by everyone, including the Jewish and Roman authorities, because the whole world saw them as righteous. This passage from 1 John is the context of one of the two justifications which Christians routinely point to in the NT for their false doctrine of original sin, to the end of saying that it is impossible to be righteous. The implication, however, is not that we are all still sinners if we have been redeemed, but that we are all sinners *unless* we have been redeemed.

If we say that we have no sin, we are misleading ourselves, and the truth is not in us. If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us. 1 John 1:8-10

It is as sad as it is ironic, then, that these words, used to justify this abominable doctrine, are concluded with the sentence, "My little children, I write this to you, so that you do not sin" (2:1). To even suggest that Christians have simply lost their way would be to lie and cover their sin by affirming that they were once on the straight and narrow path. If only this were ever the case, then they could be brought back to it. But these words were not written to them or for them; they were exclusively written for those obedient to Christ.

Now, the implication of the Essene/Christian connection should be obvious. Moreover, there is a reverse side to this argument. We might suppose from Josephus' description of the Pharisees that he was speaking of modern Christians. After all, they are defined by their beliefs, and the two groups have always believed exactly the same things.

But then as to the two other orders at first mentioned, the Pharisees are those who are esteemed most skillful in the exact explication of their laws, and introduce the first sect. These ascribe all to fate [or providence], and to God, and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action. They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment. Josephus⁵⁸⁴

It is beyond dispute that the Essenes were vegetarians, that they did not practice animal sacrifice (even when they took control of the Temple) because they upheld the sanctity of life, and that they practiced ritual purity, especially in regards to what went into their mouths. They even bathed before their meals, though not at any other time, and ate communal meals (i.e., no one who was an Essene ate anything other than what was put in front of him). These meals consisted of plant foods, and perhaps milk and honey, which may not be a vegan diet by today's standard, but it is certainly a vegetarian diet, especially considering that the words 'milk' and 'honey' almost certainly do not convey what we would be inclined to think they do. (This is supposing that "milk and honey" is not a metaphor for their having claimed the inheritance of the covenant between Yahweh and Abraham, and that it means actual milk and honey, rather than what we have described it as in our discussion in Chapter 6.) They certainly also would have been ethical vegans in light of modern farming practices.

There is no shortage of evidence to prove all this, as these are among the characteristics which their contemporaries invoked to define them. The vegetarian ethic is nearly always included in any competent description of the sect by today's historians and commentators. However, very few actually have any real understanding of who the Essenes were or what they believed, and the same also applies to their ideas about Christians, too, so we need to examine what the ancient writers had to say about them before we can move on. Once we have sufficiently demonstrated that all Essenes were, in fact, Nazarites, and that this description befits all real Christians, this should dispel any notions that the vegetarian ethic was not just a mainstay of the Christian sect, but actually a rigidly applied ideology which needed to be espoused before consideration would be given for a candidate's admittance into the sect. We quote from Joan E. Taylor's "Philo of Alexandria on the Essenes: A Case Study on the Use of Classical Sources in the Discussion of the Qumran-Essene Hypothesis" to demonstrate the point:

Philo mentions the Essenes briefly also at the beginning of *De Vita Contemplativa* ['On the Contemplative Life'] as being the subject of a lost, preceding treatise on the active life of philosophy. ... On the very first page [of *Quod omnis probus liber*, a.k.a. *Probus*], there is a reference to "the most sacred company of Pythagoreans" (*Prob.* 2) and later "the most holy Plato" (*Prob.* 13). Sophocles' words are "as any from the Pythian god" (*Prob.* 19). Moses gets a mention as "the law-giver of the Jews" (*Prob.* 29), but—strangely—without quite the same dazzling compliments, and one senses that Philo is trying to impress, by wit, language, intelligence and erudition, a largely non-Jewish audience skilled in Stoic philosophy, who hide behind the ostensible addressee "Theodotos" (*Prob.* 1).

The *Hypothetica* is very fragmentary and the rhetorical dimensions are therefore difficult to ascertain, but as a whole it seems to have been designed to make a case for the Jews against the “Greek” lobby in Alexandria who were determined to present Alexandrian Jews—and Judaism—in the foulest light. Both the “Greeks” and the Jews of Alexandria sent delegations to Gaius Caligula, in 39 C.E., and then again to Claudius, in 4 C.E. [*sic*], in which they presented their cases before the emperors.

In both cases, the Essenes are not shown as some peculiar sect that is unrepresentative of what most Jews think, but as a kind of apogee of excellence within the Jewish *philosophia*. As such, while it is important to Philo that his claims be true, more or less, he has no interest in giving us the warts-and-all introduction to the Essenes, but rather he presents them in ways that will strike positive chords of recognition in terms of the philosophically-educated audience he seems, in both works, keen to impress.

Probos on the whole does not contain many references to Essene particularities that are not immediately recognizable as examples of philosophical perfection within the Greek tradition. Therefore we would expect to hear that the Essenes love virtue, do not care about money or reputation or pleasure, that they are pious, ascetic, controlled, orderly, enduring, frugal, simple-loving, content, humble, respectful of the law, steady and humanity-loving (77, 83-4). We would also expect that they spurn property-ownership and hoarding of money (*Prob.* 76), and had a sense of community. The pooling of possessions was not an uncommon philosophical ideal: Plato advocated it already for the guardians of the city in his *Republic* (3.416d, 5.462c), and the Pythagoreans apparently practiced this (Iamblichus, *De Pyth. Vita* 167-9). There is also the sense that Philo is describing what he knew of all pious Jews: going to synagogue on the Sabbath, studying the law, practicing virtue, and so on (*Prob.* 80-81).

Still, there are a few points to note within Philo’s glowing resumé where Philo is drawing some attention to peculiarities. A number of these are strongly related material in Josephus. The Essenes do not own slaves (*Prob.* 79; cf. *Ant.* 18.21). They practice allegorical exegesis, according to ancient tradition (*Prob.* 82; cf. *Ant.* 18:11, 20). The Essenes do not swear oaths (*Prob.* 84 cf. *War* 2.135). They are particularly concerned with purity (*Prob.* 84 cf. *Ant.* 18:19; *War* 2.129). They live by themselves in separate communes (*Prob.* 85; *Hypoth.* 11.1, 5; *Ant.* 18:21). They have common clothes and meals (*Prob.* 86, cf. 91; *Hypoth.* 11.4-5, 10, 12; *Ant.* 18-20; *War* 2.122, 129-32). They look after the sick and elderly as parents (*Prob.* 87; *Hypoth.* 11.13, cf. *Ant.* 18.21). Overall there is nothing particularly problematic in terms of reading Philo’s text concerning these features. Elsewhere, however, Philo’s language can be ambiguous.

At the very beginning of the description of the Essenes, for example, Philo has pointed out a common observation that philosophical goodness is found all over the world. He then notes:

And also not devoid of goodness is Syria Palestina, which is inhabited by no small part of the populous nation of the Jews. They refer to certain people among them, over 4000 in number, by the name of Ἑσσαῖοι. According to my opinion this is not an accurate form of Greek language, but it would derive from ὁσιότης, “holiness,” because with them they have become above all attendants of God (θεραπευταὶ θεοῦ) not by sacrificing animals, but by being worthy to render their minds holy (ἱεροπρε-πεῖς τὰς ἐαυτῶν διανοίας κατασκευάζειν ἁξιοῦντες) (*Prob.* 75). Joan Taylor⁵⁸⁵

The two related texts spoken of here are, in English, *Every wicked man is a slave*, and *Every good man is free*. Needless to say, this philosophy is the same as the one espoused by Paul in his letter to the Romans: “For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons.” And the fact that the Essenes were regarded as the epitome of the Greek ideal is important to establishing that they were in line with the Nazarites, as Pythagoras was a Nazarite. So we can see how a Hellenic Jew like Philo would have held the Essenes in high esteem, as they were the most righteous people in the world, by each of his standards.

Given that Acts 2:41 records that about 3000 were added to the number of Christians at Pentecost, which was, at the very most, a few years before Philo penned *Quod omnis probus liber* (*Every good man is free*)—that is, before Paul and his companions started preaching to the Gentiles—it seems that there could not have been another sect in the whole world which fit Philo’s description of the Essenes as well as the Christians. Philo could just as easily have been referencing Paul’s epistles to explain the Essenes’ position as any other writings, had they been written and circulated by that time. It is astonishing to us that this is even a question, but we can certainly understand why the obvious truth would be hidden from the modern Christians and other interpreters, as they cannot imagine that the ancient Christians were as holy and as staunchly opposed to the Jewish sacrificial customs as they were. In Philo’s mind, the fact that the Essenes were Nazarites, and vice-versa, is so clear that he actually uses them synonymously when he says (*Prob.* 91) “τὸν ... τῶν Ἑσσαίων ἢ ὁσίων ὄμιλον,” or “the sons of the Essaiioi, or ‘holy ones.’” Recalling that to be ‘holy’ is to be ‘set-apart’ (as a Nazarite): he says (*Hypoth.* 8.11.1) again that they are called *Essaiioi*, “in my opinion, because of their exceeding holiness.” So, really, it could hardly be any clearer that the Essenes were Nazarites, in point of fact, regardless of the etymology of their name to prove as much, which we will demonstrate in a moment.

Philo obviously knew that he was butchering the Greek language by making this first association (for which he has been heavily criticized), so it stands to reason that he was willing to do so just in order to present the Essenes as models of virtue for everyone else to follow. “Christians” who believe the Essenes were not the burgeoning Christian sect would do well to inquire as to whether the teachings and practices espoused by the Christians would have been so insufficient as to have been ignored in favor of such a ringing endorsement of a sect of their ideological enemies, the Jews, or even how such a sect could have emerged and been tolerated by the establishment, though the Christians, who obviously shared similar (identical) views, were persecuted. Obviously, the Essenes were well respected among the Jews of Alexandria, as well as the Greeks, on account of their true piety, being seen by both groups as the icons of morality, and this is what caused the Christian sect to grow beyond its fledgling state of 4000 adherents.

If we look at Philo’s text closely, it is apparent that the contrast that is made here is between two types of service offered by attendants of God. Philo distinguished between what priests do in the Temple (offer animal sacrifices) and what Essenes do in terms of their service (preparing their minds for God). This dichotomy differentiates Essenes as better servers of God, in Philo’s esoteric view, but it does not invalidate the need for sacrifices in the Temple, nor in fact does it mean that no Essenes were priests (cf. Josephus, *Ant.* 18:22; *War* 2.111, 131). We are here in the world of Philo’s poetic imagery: the Essenes are not in their daily living behaving as priests offering animal sacrifices to God in the Temple, and yet they are truly God’s attendants by continually offering the spiritual sacrifice of their minds.

Reading this from the perspective of rhetoric, it is also clear that Philo, in creating the Essenes as an example of “the good,” would have been highly unlikely to state at the outset that this pinnacle of goodness within Judaism spurned the entire sacrificial system of the Jerusalem Temple, if not the Temple itself. While Philo agreed with much of the exegesis of the extreme allegorisers of Alexandria who really did spurn Temple sacrifices and festivals, he did not accept their practice. Instead, Philo believed there should be a balance between outward action and inner meanings and advocated both: “we shall be ignoring the sanctity of the Temple and a thousand other things, if we are going to pay heed to nothing except what is shown us by the inner meanings of things” (*Migr.* 92), he wrote, against the extreme allegorisers. The Temple system was necessary as a kind of training (*Her.* 123), and one should participate in it so as not to cause any offence to others (*Ebr.* 87), even though Philo accepted that the real and true sacrifice was bringing oneself to God (*Spec.* 1.269-72) by piety (*Mos.* 2.107) because “God takes pleasure from altars on which no fire is burned, but which are visited by virtues” (*Plant.* 108). Philo’s words in *Probus* 75 are therefore consistent with what we find elsewhere in his work, where true spiritual sacrifice is emphasized, but Philo never accepted that this meant invalidating the need for actual sacrifice.

Additionally, an anti-animal sacrifice reading sets up an unnecessary dissonance with what Josephus writes in regard to the Essenes. In the most likely reading of *Antiquities* 18.19 Josephus states that “while sending votive offerings (ἀναθήματα στελλοντες) to the Temple, they [the Essenes] perform sacrifices with very different purifications (θυσίας ἐπιτελοῦσιν διαφορότητι ἀγνείων), which they hold as a custom (ἃς νομίζοιεν), and because of this they perform the sacrifices by themselves, keeping away (εἰργομενοι) from the common precincts (τοῦ κοινοῦ τεμενίσματος).” Additionally, the Essenes are conspicuous by their presence in the Temple at certain points of Josephus’ narrative (*War* 1.78–80; 2.562–7; *Ant.* 13.311–13). The sending of special gifts to the Temple indicates that, for Josephus, they wished to honour it (and had the money to do so in terms of sending votive gifts). In his view the Essenes kept away from the common precincts, τοῦ κοινοῦ τεμενίσματος—which would refer to the Court of the Gentiles where most people were permitted—but nevertheless not the Temple proper, and one is therefore led to imagine that Essene priests engaged in Essene sacrifices separately to one side of the altar. The main point was that the Essenes had particular practices of purification/purity (ἀγνεία) that entailed some kind of separation from others. Joan Taylor⁵⁸⁶

Philo fails to mention what Josephus points out, that the Essenes performed sacrifices separately, presumably because it reflected negatively on them, in his view. Yet this assumes that the sacrifices were *animal* sacrifices, and that it was proper to make such sacrifices, in contradiction to the testimony of the Prophets. Philo’s point of view may have been representative of moderate Jews, but it was certainly not in keeping with the ethos of the Christians, who believed that *all* animal sacrifice was abominable, and who would not have compromised on this one issue, though they may have upheld the Temple and the vocation of the priests, among other things. This uncompromising attitude is evident in the fact that they had their own space for sacrifices, because no strict vegetarian would throw his food on a grill right after the previous supplicant had just roasted a lamb on it, and then call it “holy”—just ask any ethical vegan to find out how unthinkable it would have been for them.

Philo tells us that the Essenes were obsessed with purification, and that they refused to engage in any sort of activity that would be promoting violence. He says (*Prob.* 78), “You would not find one maker of arrows, spears, daggers, a helmet, a breastplate, or shield among them, nor

on the whole an armorer or engineer or one making business of anything for war, but [their professions] do not slip towards evil as much as [one making business] of those things for peace. For they do not dream of a trading market or retail business or ship-owning, eliminating the starting-line towards greed” (cf. James 1:10:11). In other words, no Essenes ever engaged in any profession that espoused violence, but they were even more concerned with avoiding trades which tended toward greed, as they were completely set apart from the world. Clearly, this is the Christian ethic, and the exact antithesis of the whole paradigm of Judaism, which is built around profit, in every respect. He goes on to tell us (*Prob.* 86; *Hypoth.* 11.4,10) that the Essenes earned money and then put it into the communal funds, just like the Christians were doing. What the Essenes *did* do is what we might expect from a sect of peace-loving vegetarians living in community: agricultural and artisanal work (*Prob.* 76).

In the *Hypothetica* Philo mentions cultivators, shepherds, and bee-keeping (11.8) as well as artisanal crafts (11.9). This coheres with Josephus, who would write, just after his comment that the Essenes have a different ritual of purification for their sacrifices in the Temple: “βέλτιστοι δὲ ἄλλως [οἱ] ἄνδρες τὸν τρόπον καὶ τὸ πᾶν πονεῖν ἐπὶ γεωργία τετραμμένοι: “Otherwise, best are [the] men who have directed their way and all to work hard in agriculture” (*Ant.* 18.19). It is as if Josephus is announcing a truism, and he has characterised all good Jews as doing precisely this at the end of *Against Apion*: what could be better than “to attend to crafts and agriculture” (2.294)? Josephus tries to balance a possible negative concerning the Essenes’ peculiar Temple practice by emphasising they are best among men, by reference to an ideal of simple labour in agricultural cultivation. Hyperbole aside, Josephus did not think all Essenes everywhere were farmers and had no other occupations. He sees Essenes earning money (*Ant.* 18.22), and in *War* 2.129 he mentions τέχναι—crafts, artisanal skills—in which the Essenes were proficient. He cannot have imagined the Essenes living within “every city” (*War* 2.124) as farmers, and when Josephus writes of individual Essenes they are teacher-prophets (*War* 1.78; 2.113; *Ant.* 13.311–13; 15.370–9; 17.346–8). In *War* 2.140 he notes their humility and honesty in public office. Both Philo and Josephus place information about Essene occupations within rhetorical structures in which the main emphasis is on the simplicity of the Essene lifestyle, uninvolved in the world of commerce, trade and gain. Joan Taylor⁵⁸⁷

We need to remember that, back then, there was no carnism outside the context of religious sacrificial rites—at least not in Europe or the Middle East. So the fact that the Essenes were staunchly opposed to the sacrifices means they were vegetarians both in practice and in ideology. For them to have been opposed to sacrifice while simultaneously observant of the Law necessarily means that they were vegetarians, because it means they would not have had any other approach to it. In our society, eating meat is divorced from ritual animal slaughter, so the connection is not as immediately apparent, but it was certainly well understood by everyone living back then, vegetarians and meat-eaters alike. Clearly, as this is an ethical issue, the association which we would make in the modern context is not even with animal sacrifice, but with killing animals, and this is exactly what Christians have failed to comprehend, so that they think their murder is justified, because the act of killing has been removed from its theoretically toned down and relatively merciful context.

From all this, it ought to be blatantly apparent that the Christians and the Essenes were one and the same. Every scholar who has ever made a study of the Essenes knows that they were vegetarians, even going so far as to detest the sacrifice, and this is never disputed by anyone, but for Josephus to have called them “teacher-prophets” is to give this trait a particular emphasis. It

cannot be that the Essene sect emerged from any source *but* the teachings of Christianity, because their values were neither espoused in any sect that we know of outside the Nazarites (and other prophets, if there were indeed any), nor contradicted at any point in time by the Christians themselves, who took positions against every other sect, even the Pharisees and Sadducees, both of which were observant of the Law in other matters. And their values and specific teachings are so perfectly reflected in the New Testament literature that one cannot possibly object that there is no evidence that the Essenes were Christians and vice-versa. Philo and Josephus were not writing to Christian audiences, the way the apostles were, and we can plainly see from our examination of their epistles that they were written to brothers living in community who had already been familiarized with and who had already adopted the teachings they had been given orally, one-on-one.

So the only real objection which a mainstream Christian could levy at this point, having seen that the Bible *firmly commands* abstinence from meat in every case whatsoever, is that the Essenes were not in fact the 1st century Christians, and that there is therefore little or no evidence that the Christians were actually following Yahshuah's teachings and the rules laid down by the Law and Prophets, though the Essenes clearly were in the minds of those who witnessed the way they lived and wrote down this witness for us. If not for this witness, we are at a loss to explain what even happened to the 1st century Christians, just as the mainstream Christians of today are at a loss to account for them except in the blind assumption that they got together and established the Church, which had already existed for some 700 years by that point.

Epiphanius says the Essenes were Samaritans, so this accounts for their origins. The Samaritans were basically the Israelites who had not been put into captivity in Assyria or Babylon, which basically means that they were the descendants of those who had not been punished by God for their sins (i.e. for their murderous appetites). The name of Samaria comes from the ancient name of Shomeron (and the modern name of Shomronim). The significance of this will be apparent in a moment.

Josephus tells us that the Sadducees were Samaritans who were denied their request to help the Pharisees (i.e., the Persians, or Babylonian/Jewish colonists) rebuild the Temple of Solomon, but came to Judea and served the Persian society there. In other words, the Samaritans were not apostate, but the Sadducees were. Meanwhile, the Samaritans built (or had already built) a temple on Mt. Moriah in defiance of the Pharisees, but it was destroyed either by John Hyrcanus or by Simeon the Just, depending on whether Josephus or the Talmud has the correct account. Samaritans regard Mt. Moriah (which they, like everyone else, call Gerizim) as sacred to this day, holding their annual Passover sacrifice there, and about 90% of the world's Samaritan population lives in its vicinity. This is such an insult to Jews that, for a Samaritan to convert to Judaism, the first and most important thing he must do is renounce his belief in the sanctity of Mt. Gerizim. Jews, on the other hand, as a gesture of perpetual hate for the descendants of Jacob, have commemorated the destruction of the temple on Moriah, the 21st of Kislev, forbidding the eulogizing of the dead on that date, while simultaneously lamenting the destruction of Solomon's Temple with the only major fast day in Judaism other than Yom Kippur (Tisha B'Av). "Christians" have likewise treated Samaritans with the utmost contempt, having first forbidden them from approaching Moriah, then desecrating it with a Byzantine church, and then outlawing Samaritanism altogether in 529, causing a revolt which was brutally suppressed, wherein the vast majority of Samaritans were butchered, exiled or enslaved, while their lands and possessions were given to mercenaries from Arabia.⁵⁸⁸

Epiphanius says that the term ‘Samaritans’ means ‘watchmen,’ because they saw themselves as keepers (or rather, observers) of the Law of Moses. This is a common metaphor in the OT, and one which is often used in the NT to the same end. Sometimes it is obvious that the translators have simply gotten it wrong, and the correct association is with Samaritans rather than watchmen, though they are used interchangeably, as they are the same word. (Such poetic license is very common in the Prophets, though not in the Law.) One passage in Jeremiah stands out as clearly indicating that the fabled Mt. Ephraim is indeed Moriah (now called Gerizim), seeing as that the prophets are sent from Samaria to Jerusalem.

“For there shall be a day when the watchmen cry on Mount Ephrayim, ‘Arise, and let us go up to Tsiyon, to יהודה our Elohim.” Jeremiah 31:6

The New Testament equivalent of the verb root of ‘Samaritan’ is τηρέω (*tērēō*, G5083), which is used many times to the same effect (e.g., 1 Timothy 5:22, 6:14; 2 Timothy 4:7). James 1:27 and 1 John 5:18 go straight to the point in demonstrating that one who keeps the Law, keeps *himself* (that is, his body) by abstaining from sin. More often than not, the addressees of the Epistles are those who are defined as “preserved” in this way, where *tērēō* is used. Jude uses it three times in his short epistle. It is literally what defines the Elect throughout Scripture—the necessary and consistent implication being that *only those following the law of the Nazarites* are “saved,” in *any* sense.

Yehudah, a servant of יהושע Messiah, and brother of Ya‘aqob, to those who are called, set-apart by Elohim the Father, and preserved in יהושע Messiah. Jude 1

All unrighteousness is sin, and there is a sin not unto death. We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself, and the wicked one does not touch him. We know that we are of Elohim, and all the world lies in the wicked one. And we know that the Son of Elohim has come and has given us an understanding, so that we might know the true One. And we are in the true One, in His Son יהושע Messiah. This is the true Elohim and everlasting life. 1 John 5:17-20

We have already observed that the town of Nazareth was located in Samaria, and that the prophets were of Samaritan origin. It is a watchman who declares “Fallen, fallen is Babylon” in Isaiah 21, which shows that the “Babylon” of Revelation is actually none other than *idolatry*—namely, the idolatry of the Pharisees (Babylonian Jews)—and that the role of the Messiah, according to John the Baptist, was to abolish this particular practice. Considering that neither Jews nor Christians even consider worship of the Temple to be idolatry, much less that the form of worship *at* the Temple constituted such, this insight ought to go a long way to dispelling any ideas that there was nothing wrong with animal slaughter under the Law of Moses. Yet it is no surprise to us, as we already know that the Temple sacrifice was not just idolatry by the Prophets’ reckoning, but actually the Abomination of Desolation.

Lift up a banner on the walls of Babel, strengthen the watch, station the watchmen, prepare the ambush. For יהודה has both planned and done what He spoke concerning the inhabitants of Babel. Jeremiah 51:12

Awake, awake! Put on your strength, O Tsiyon, put on your garments of splendour, O Yerushalayim, the set-apart city! For no more do the uncircumcised and the unclean come into you. Shake yourself from the dust, arise, and sit down, O Yerushalayim. Loose yourself from the bonds of your neck, O captive daughter of Tsiyon! For thus said יהודה, “You have been sold for

naught, and you are redeemed not with silver.” For thus said the Master יהוה, “At first My people went down into Mitsrayim to sojourn there, and Ashshur oppressed them without cause. And now, what have I here,” declares יהוה, “that My people are taken away for naught? Those who rule over them make them wail,” declares יהוה, “and My Name is despised all day continually. Therefore My people shall know My Name, in that day, for I am the One who is speaking. See, it is I.” How pleasant upon the mountains are the feet of him who brings good news [gospel], who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, “Your Elohim reigns!” The voice of your watchmen! They shall lift up their voices, together they shout for joy, because eye to eye they see the return of יהוה to Tsiyon. Break forth into joy, sing together, you waste places of Yerushalayim! For יהוה shall comfort His people, He shall redeem Yerushalayim. יהוה shall lay bare His set-apart arm in the eyes of all the nations. And all the ends of the earth shall see the deliverance of our Elohim. Isaiah 52:1-10

Isaiah then goes on to mention a watchman from Seir, the mountain range of Edom, which takes its name from the Hebrew word for ‘hair.’ Incidentally, the word *nazar* is sometimes translated as ‘hair,’ as the hair of the Nazarite was the ‘crown’ or sign of his consecration. Seir was settled by Esau, called “hairy.” That this is an intentional metaphor is clear just from the fact that the prophecy is against Dumah, which is both a rarely used alternate name for Edom, and the word for ‘silence’ (Aramaic) or ‘silent’ (Hebrew).

Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of יהוה. For you shall not come out in haste, nor go in flight. For יהוה is going before you, and the Elohim of Yisra’el is your rear guard. Isaiah 52:11-12

While the connection may not be clear to anyone unfamiliar with Hebrew folklore, *dumah* is associated with the “silence” (meaning ‘stillness’) of *death*. Rabbinic literature names Dumah as the tutelary angel (the principality) of Egypt, prince of Hell, and angel of vindication, which therefore makes him none other than the *malakh ha’mastema*, the leader of the Watchers. In the *Zohar*, he is the chief of demons in Gehenna, with tens of thousands of angels of destruction under his command.⁵⁸⁹ The prophecy is therefore against the Way of Death as much as it is against the nation of Edom, as to bear the vessel of Yahweh is to maintain an undefiled body, according to Scripture (e.g., 1 Thessalonians 4:1-8 2 and Timothy 2:19-21, which we covered in the previous chapter), as surely as it is to hold the instruments of the Temple.

There are many other such passages which demonstrate the association between “watchmen” all over Israel and Judah, and the role of the prophet. The most explicit are perhaps those in Ezekiel and Habakkuk, though even these are still employed with the double meaning of the metaphorical context. Like most rhetorical devices in the Prophets, the spiritual meaning is no less applicable to the Christian of today than the literal meaning was to the ancient Israelites. The context of Ezekiel 33 is helpful for determining the deeper meaning of ‘watchman,’ being the vocation of a prophet, even as a priest or minister is called a “shepherd.”

And the word of יהוה came to me, saying, “Son of man, speak to the children of your people, and you shall say to them, ‘When I bring the sword upon a land, and the people of the land shall take a man from their borders and shall make him their watchman, and he sees the sword coming upon the land, and shall blow the ram’s horn and shall warn the people, then whoever shall hear the sound of the ram’s horn and shall not take warning, if the sword comes and takes him away, his blood is on his own head. He heard the sound of the ram’s horn, but he did not take warning, his blood is on himself. But he who takes warning shall deliver his being. But if the watchman

sees the sword coming and shall not blow the ram's horn, and the people shall not be warned, and the sword comes and takes any being from among them, he is taken away in his crookedness, and his blood I require at the watchman's hand.' And you, son of man, I have made you a watchman for the house of Yisra'el. And you shall hear a word from My mouth and you shall warn them for Me. When I say to the wrong, 'O wrong one, you shall certainly die!' and you have not spoken to warn the wrong from his way, that wrong one shall die in his crookedness, and his blood I require at your hand. But when you have warned the wrong to turn from his way, and he has not turned from his way, he shall die in his crookedness, but you have delivered your being." Ezekiel 33:1-9

I stand at my watch, and station myself on the watch-tower, and wait to see what He says to me, and what to answer when I am reproved. And יהוה answered me and said, "Write the vision and inscribe it on tablets, so that he who reads it runs. For the vision is yet for an appointed time, and it speaks of the end, and does not lie. If it lingers, wait for it, for it shall certainly come, it shall not delay. See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness. And also, because wine betrays him, a man is proud, and he does not stay at home. Because he enlarges his appetite as the grave, and he is like death, and is not satisfied, and gathers to himself all nations and heaps up for himself all peoples." Habakkuk 2:1-5

Notice the contrast between the righteous living by faith (Romans 1:17, Galatians 3:11, Hebrews 10:38) and a deathly appetite. The Dead Sea Scrolls actually say 'wealth' here rather than 'wine.' In Matthew 6:24, the term is *mammon* (cf. Deuteronomy 8:11), which is always translated as 'wealth' or 'money,' etc. This is significant both because this text from Habakkuk is quoted directly no less than three times in the New Testament, and because 'wealth' was a euphemism for 'meat' in the ancient world. For example, the Instruction of Amenope (c. 1100 BC) says "Better is bread with a happy heart than wealth with vexation," calling forgiveness of debts "a path of life" and "good news" (gospel). The context of both is the same, and we see the same themes repeated again and again in the NT, as well as in the Prophets and other OT writings.

If you find a large debt against a poor man,
Make it into three parts;
Forgive two, let one stand,
You will find it a path of life.
After sleep, when you wake in the morning,
You will find it as good news.
Better is praise with the love of men
Than wealth in the storehouse;
Better is bread with a happy heart
Than wealth with vexation.
Do not confound a man in the law court,
In order to brush aside one who is right.
Do not incline to the well-dressed man,
And rebuff the one in rags. Instruction of Amenope⁵⁹⁰

The slaughtering of the wrong ones
Is an abomination to יהוה,
But the prayer of the straight is His delight.
The way of the wrong one

Is an abomination to יְהוָה,
But He loves him who pursues righteousness.
Discipline is grievous to him who forsakes the way;
He who hates reproof dies.
The grave and destruction are before יְהוָה,
How much more the hearts of the sons of men.
A scoffer does not love his reprover,
Nor does he go to the wise.
A glad heart makes good a face,
But by sorrow of heart the spirit is stricken.
The heart of the understanding one seeks knowledge,
But the mouth of fools feeds on folly.
All the days of the afflicted are evil,
But gladness of heart is a continual feast.
Better is a little with the fear of יְהוָה,
Than great treasure with trouble.
Better is a meal of vegetables where love is,
Than a fatted calf with hatred. Proverbs 15:8-17

“Shall not all these lift up a proverb against him, and a mocking riddle against him, and say, ‘Woe to him who increases what is not his! Till when is he to load on himself many pledges’? Do not your creditors rise up suddenly? And those who make you tremble wake up and you be plunder for them? Because you have plundered many nations, all the remnant of the people shall plunder you, because of men’s blood, and doing violence to the land, to the city, and to all who dwell in it. Woe to him who is getting evil gain for his house, in order to set his nest on high, to escape the clutches of evil! You have counselled shame for your house, to cut off many peoples, and your being is sinning.” Habakkuk 2:6-10

“Woe to him who builds a town by blood, and establishes a city by unrighteousness! for the earth shall be filled with the knowledge of the esteem of יְהוָה, as the waters cover the sea! Woe to him who gives drink to his neighbour, pouring out your wineskin, and also making him drunk—in order to look on their nakedness!” Habakkuk 2:12,15-16,18

Going back to Isaiah’s proclamation about Seir, it is evident that the “watchmen” come from Edom (or Idumaea). This is where Herod the Great was from, and we know that the Essenes were well esteemed by him because of an incident involving an Essene who prophesied his reign when he was a youth. This also proves beyond a doubt that the Essenes were in existence before Yahshuah came along, so that the term ‘Ebionite’ properly distinguishes between different factions of Essenes, naming those who adhered to his teachings, while they simply referred to the others as “antichrists.”

These “antichrists” were split into several sects, but became overshadowed by the sect of Elkasaites, followers of one Elkasai, from whom came Manes, and therefore the Manichaeans, and therefore the Roman Catholic sect of Mithraism. This Elkasai, in turn, was an Ossaeon, which demonstrates that ‘Ossaeon’ was a name applied to the original Essenes, before these distinctions were made. According to Epiphanius, the groups of Essenes that existed before Elkasai’s time, and during it, were the Ossaeans and the Nazareans. He locates and describes them as follows, using Wikipedia’s description:

[The Nasareans] are Jews by nationality, from Gileaditis, Bashanitis and the Transjordan as I have been told, but descendants of Israel himself. This sect practices Judaism in all respects [namely circumcision, Sabbath and festival observances] and have scarcely any beliefs beyond the ones that I have mentioned. ... It acknowledged Moses and believed that he had received legislation—not this legislation though, they said, but some other. And so, though they were Jews who kept all the Jewish observances, they would not offer sacrifice or eat meat, in their eyes it was unlawful to eat meat and make sacrifices with it. They claimed that these books are forgeries and that none of these customs were instituted by the fathers. ...

After this sect in turn, comes another one which is closely connected with them, the one called the sect of the Ossaeans. These are Jews like the others [they keep the whole Law (5:1)], hypocritical in their behavior and horrid in their way of thinking. I have been told that they originally came from Nabataea, Ituraea, Moabitis and Arielis, the lands beyond the basin of what sacred scripture calls the “Salt Sea.” ... Only by renouncing the books of Moses does it cause a schism—as the Nasareans do. Epiphanius⁵⁹¹

Of course, we cannot take Epiphanius seriously in determining that either the Ossaeans or the Nazareans were Jews, as they were neither considered Judeans by nationality or geographical placement, nor Jewish by religion, as they acknowledged every patriarch from Adam to Joshua but rejected the Law of Moses, according to Epiphanius’ own account. But it was routine for the Romans to call anyone who observed the Law Jewish, and anyone who observed the Sabbath, a “Judaizer,” so this mistake was well within the bounds of Roman convention. Epiphanius was blatantly an idiot, so we will overlook this and assume that his description is otherwise accurate, in that it was taken from earlier sources. The prophecy of Isaiah therefore comes full circle, and we have the proof we need for reinterpreting Paul’s descriptions of Arabia in the fourth chapter of Galatians, especially the association between Arabia and Damascus alluded to in 1:17.

And I progressed in Yehudaism beyond many of my age in my race, being more exceedingly ardent for the traditions of my fathers. But when it pleased Elohim, who separated me from my mother’s womb and called me by His favour, to reveal His Son in me, that I might bring Him, the Good News, to the gentiles [translators’ interjection: the text reads ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν—“that I might preach him among the Gentiles”], I did not immediately consult with flesh and blood, neither did I go up to Yerushalayim, to those who were emissaries before me. But I went to Arabia, and returned again to Damascus. Then after three years I went up to Yerushalayim to learn from Kēpha, and remained with him for fifteen days. And I saw no other of the emissaries except Ya’aqob [James], the brother of the Master. Galatians 1:14-19

This shows, among other things, that Paul spent his entire probationary period between Arabia and Damascus, which is to say, between Seir and Qumran (or Engedi). It also shows that these communities had been in existence since before the emergence of the Christian sect, and were independent of the influence of the apostles, with the exception of James the Just, who was a brother rather than a disciple of Yahshuah, like the others. In other words, James’ authority after Yahshuah’s passing was due to his having been the second in rank among the Nazarites, as opposed to the notion that Yahshuah gave this authority to his disciples. This is very important to establishing the Essene-Christian connection, as well as the Essene-Qumran connection, because it is blindly assumed that the Essenes could not have been Christians, and therefore that the Qumran sect which produced the Dead Sea Scrolls could not have been a Christian sect, because they were both in existence before the emergence of Christianity—the major false assumption being that Christianity began with Yahshuah, as though his own teachings had no precedent.

So when Paul was writing this to the Galatians, he was informing them that his authority did not come from the Twelve, but from the Source, so that his authority was as legitimate as theirs—and this is in the context of saying that he was “separated from his mother’s womb,” i.e. that he became a Nazarite at that time, or else that he had always been. This clearly refutes Epiphanius’ notion that the Essenes were defiled according to their own logic, because no man has the right to call “unclean” what God has made clean. Ironically, this is the very basis of the assertion that the Gentiles are admitted into the body of Christ, without which Epiphanius and the other Romans would not have even so much as a leg to stand on in their quest to persecute and destroy the Nazarite sects.

But, having demonstrated the continuity of ideology, we still have not provided any material evidence to show that the name of the Essene sect comes from a description of the Nazarites. We have put it off thus far to make the case clear, rather than suspect, for this is a very sensitive and controversial subject. Wikipedia puts it thus:

It was proposed before the Dead Sea Scrolls were discovered that the name came into several Greek spellings from a Hebrew self-designation later found in some Dead Sea Scrolls, *’osey hatorah*, “observers of torah.” Though dozens of etymology suggestions have been published, this is the only etymology published before 1947 that was confirmed by Qumran text self-designation references, and it is gaining acceptance among scholars. It is recognized as the etymology of the form *Ossaioi* (and note that Philo also offered an O spelling) and *Essaioi* and *Esseni* spelling variations have been discussed by VanderKam, Goranson and others. In medieval Hebrew (e.g. Sefer Yosippon) *Hassidim* (“the pious ones”) replaces “Essenes”. While this Hebrew name is not the etymology of *Essaioi/Esseni*, the Aramaic equivalent *Hesi’im* known from Eastern Aramaic texts has been suggested. Wikipedia⁵⁹²

According to Duke University librarian Stephen Goranson, there have been over 60 proposed etymologies for the term ‘Essenes’ over the years.⁵⁹³ The reason there have been so many but no consensus is that the scholars have completely failed to realize the connection between the Nazarites and the Essenes. We do not blame them for this error, however. After all, how could they see this connection, when they neither know of it from tradition, nor have been baptized by the Holy Spirit according to the Nazarene fashion? We merely point this out to show that we are not trying to establish a new hypothesis in the face of a commonly accepted one, but that there is none to detract from, and that ours is not another hypothesis, but the truth.

The key here is in the recognition that the Essenes themselves saw themselves as the “doers of the law,” in a clear association with Yahshuah’s remarks in the Gospels, which differentiates them from the “hearers,” i.e. the Jews and apostate Christians. To “do” (keep) or “observe” the Law (and remember that to be an observer is to be a watchman) is to abstain from whoring, to offer no sacrifices and eat no flesh, which is what the “hearers” do specifically because they *do not* keep it, but still want to maintain the pretense of being under God’s grace. That being said, *Strong’s* lists the short definitions for its entries of the Hebrew word for ‘Nazarite’ (נָזִיר) as follows:

H5144 (*nazar*): consecrate

H5144a (*nazar*): abstain

H5144b (*nazar*): dedicate

H5145 (*nezer*): crown (consecration, separation)

So we can plainly see how the meaning of ‘Nazarite’ is ‘one who abstains (from whoring),’ and that to be “consecrated” or “holy” (set apart) is to be “dedicated” to one’s oath to abstain. This is reflected in Isaiah 66:17, which associates the consecration and purification with eating garden foods and contrasts it with eating the flesh of pigs, rats and other unclean things. We can also see why Paul exhorted his audience to seek the “crown,” even as he did, and why the metaphor of the “crown” is so prominent in the other epistles. The translation to “crown” outside the context of the metaphor is simply a mistake, as it is based on a play on words with the metaphor. We make other associations from Scripture to give the following reinterpretations of select passages, in order to decode the mystical language of the Essenes for those with the right spirit for listening to the teachings of life:

Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever. 1 Corinthians 9:24-25 (NIV)

[Consider life with the following analogy: Everyone who enters a race trains for it, but only the one who finishes it ahead of his competition is awarded the prize. It is not enough to merely compete by training and then entering the race. To become the victor, you must train harder than your competition, perform to the best of your ability, and finish the race. Live in such a way as to be the most worthy of the prize of life among men. Do this, and you will attain the consecration of a Nazarite, and therefore everlasting life.]

I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing. 2 Timothy 4:7-8 (NIV)

[I have been obedient to the end. Now I shall have my reward, the consecration unto everlasting life, which the Master will give me when my body is destroyed, and not just me, but all who have similarly mastered the passions of the flesh.]

Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him. James 1:12 (NIV)

[Blessed is the one who passes the tests of his novitiate. That one will be consecrated unto the life which the Master has promised to those who obey his commands.]

Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you. Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings. 1 Peter 5:6-9 (NIV)

[Submit to those who are above you, and you will be rewarded when the time comes. Overcome your passions, safe in the knowledge that your needs are being met. Be vigilant and wise. Resist temptation by being steadfast in your obedience. Be encouraged by the fact that all your brothers around the world must endure the same trials.]

This is significant because of the etymology of נָזִיר (*nazar*, H5144), which is clearly related to נָצַר (H5341), or *natzar*. The exact equivalent of *natzar* in the New Testament is *tērēō*, as we have discussed it. From this it should be apparent that the Essenes were an ancient order.

Strong's H5144 - *nazar*

נָזַר

Transliteration	Pronunciation
<i>nazar</i>	nă·zar' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
1340	
Outline of Biblical Usage	
1) to dedicate, consecrate, separate a) (Niphal) to dedicate oneself, devote oneself b) (Hiphil) to keep sacredly separate 2) (Hiphil) to be a Nazarite, live as a Nazarite	
Authorized Version (KJV) Translation Count – Total: 10	
AV – separate... 9, consecrate 1	
Gesenius's Lexicon (Help)	
נָזַר not used in Kal. [“Arab. نَذَرَ to consecrate, to vow, i. e. i. q. נָזַר and נָזַר.”] NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by יִהְיֶה נִזְרִי to turn aside from the worship of Jehovah, Eze. 14:7. Click Here for the Rest of the Entry	

Strong's H5341 - <i>natsar</i>	
נָצַר	
Transliteration	Pronunciation
<i>natsar</i>	nā·tsar' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
1407	
Outline of Biblical Usage	
1) to guard, watch, watch over, keep a) (Qal) 1) to watch, guard, keep 2) to preserve, guard from dangers 3) to keep, observe, guard with fidelity 4) to guard, keep secret 5) to be kept close, be blockaded 6) watchman (participle)	
Authorized Version (KJV) Translation Count — Total: 63	
AV — keep 38, preserve 13, watchmen 3, besieged 2, keeper 1, monuments 1, observe + 07521 1, preserver 1, subtil 1, hidden things 1, watchers 1	
Gesenius's Lexicon (Help)	
I. נָצַר fut. יִנָּצֵר, more rarely יִנְצֹר — (1) i. q. נָטַר TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e.g. a vine- yard; comp. cogn. نَظَرَ to look at, to watch over, like the Lat. <i>tueri</i> and <i>intueri</i> , and نَصَرَ to defend, to free); e. g. used of a vineyard, Job 27:18. מְנַצֵּר נְצָרִים a	
Click Here for the Rest of the Entry	

Strong's G5083 - *tēreō*

τηρέω

Transliteration		Pronunciation
tēreō		tā-re'-ō (Key) 
Part of Speech		Root Word (Etymology)
verb		From teros (a watch, perhaps akin to θεωρέω (G2334))
TDNT Reference	Vines	
8:140,1174	View Entry	
Outline of Biblical Usage		
1) to attend to carefully, take care of a) to guard b) metaph. to keep, one in the state in which he is c) to observe d) to reserve: to undergo something Click for Synonyms		
Authorized Version (KJV) Translation Count — Total: 75		
AV — keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1		
Thayer's Lexicon (Help)		
τηρέω, -ῶ; impf. ἐτήρουν; fut. τηρήσω; 1 aor. ἐτήρησα; pf. τετήρηκα, 3 pers. plur. τετηρήκασιν (Jn. xvii. 6 R G) and τετήρηκαν (ibid. L T Tr WH, [see γίνομαι, init.]); Pass., pres. τηροῦμαι; impf. ἐτηροῦμην; pf. τετήρημαι; 1 aor. ἐτηρήθην; (τηρός, found only once, Aeschyl. suppl. Click Here for the Rest of the Entry		

When Philo gives the number of Essenes as being over 4000 (*Prob.* 75, as also *Ant.* 18.20), the emphasis is on just how very many of them there were. The word he uses in *Prob.* 91, ὄμιλος, “crowd” or “throng,” implies this, and we find large numbers very strongly emphasised in *Hypoth.* 11.1: Moses trained μυρίους “multitudes” of his pupils for a life of community, namely the Essenes, and “they dwell in *many* cities of Judaea, and *many* villages, and in *great* and *much-populated throngs*” (*Hypoth.* 11.1, cf. 11.5). Joan Taylor⁵⁹⁴

So when Yahshuah commanded his disciples not to go among the Gentiles or into any town of the Samaritans to preach the kingdom of heaven, but to go instead to the lost sheep of the house of Israel (Matthew 10:5-6), the significance is that the Gentiles were beyond salvation, and the Samaritans were not in need of it because they were not “lost.” That is, they were not eating flesh, because they were observant of the Law (hence their name) but had no temple (and therefore no means of a lawful sacrifice), and, apart from the Sadducees who lived in Judea (that is, Samaritan converts to Judaism/Pharisaism), they had “no dealings” with the Jews (John 4:9). The Abomination was, after all, a strictly Jewish affair before it was adopted by the Christians. The name of Nazareth, on the other hand, means ‘the guarded,’ as in, ‘city of the guardians,’ and Pilate, who was intimately familiar with the differences between Judeans and Samaritans, even mistook Yahshuah for a Samaritan until he was informed that he was from Galilee.

Now, if there were indeed 4000 Nazarites in Palestine in the 1st century, and these were the ones called *Christianoi* or ‘Christians,’ then we would expect the term ‘Essene’ to have an etymology which clearly reflects this Nazarite association. In fact, there is only one possibility, and this is why the scholars have yet to recognize it, even though the consensus is leaning toward the realization of its meaning. They only consider root words, not conjugations, presumably because this would require a more advanced understanding of the language than a non-native speaker has. (This includes Israelis and other Jews, as all Jews are non-native speakers of Hebrew. The modern “Hebrew” language has been pieced together from several sources, including Aramaic, Yiddish and Tiberian Hebrew. Even the “Hebrew” alphabet is Aramaic. This has caused a great deal of confusion over the nature of ancient or “paleo” Hebrew, which has been a dead language since the demise of the Ebionites and whatever Samaritans may have still spoken some dialect of it perhaps as late as the 6th century.)

An example from our common language will serve to demonstrate this academic mishap well. It is generally thought that the word ‘vow’ in English comes from the Latin *votum*, by way of the Old French *vou*, but in fact, this is only because of the association with ‘vow’ as a noun. (It is also a verb.) *Votum* is a noun, properly translated ‘votive’ in English, which has exactly the same meaning. In Latin, the corresponding verb is not the same as the noun, as it is in English. This Latin verb (in infinitive form) is *vovere*. As the letter ‘U’ was written as ‘V’ in Latin (there is no distinction between ‘U’ and ‘V’ in Latin as there is in French or English, and the Latin ‘V’ was pronounced the way we pronounce ‘W’), the words *vou* (Old French) and *vow* are clearly both derivations of *vovere*, not, as commonly thought, of *votum*. So when we speak of a ‘vow,’ we are only ever speaking of an act or action, not of an offering (or prayer) as a noun—the correct term of which would be ‘votive,’ which can be either a noun or an adjective. (As a participle, the adjective form of ‘votive’ literally means ‘consecrated’ or ‘dedicated,’ in fulfillment of a vow, where ‘vow’ is understood to be an oath or a promise. Thus a votive is the same thing as an offering, which is not to be confused with ‘sacrifice’ in the OT—a mistake in translation almost universally applied to the Bible due to misunderstanding.)

Our language is merely a reflection of thoughts which are common to all men, and abstract thoughts are only accentuated and expounded upon by a philosophical language like ancient Hebrew. Simply put, the Hebrew equivalent of ‘votive’ is *nazar* (H5144), while the equivalent of ‘vow’ is *natzar* (H5341). The scholars do not even realize that these words are closely related, because they are thinking in the terms of their own languages, where such distinctions between what has been consecrated (the votive) and the act of consecration (the vow) are so subtle that they pass undetected by native speakers. (This includes speakers of modern Hebrew, which causes even more problems due to the similarities between modern Hebrew and ancient Hebrew, and therefore to certain assumptions which modern Hebrew speakers make about ancient Hebrew, which they should not.) Yet the clue is right there in our own language, where we use one word (the verb: ‘vow’) to describe the other (the noun/adjective: ‘votive’), even though this is technically improper grammar and it should be the other way around.

So the scholars are never going to find the correct etymology of ‘Essene’ until they try to think like the early Christians, because this term was a *self-designation*. We already know they spoke Hebrew and later Aramaic as native languages,⁵⁹⁵ so the origin must be in ancient Hebrew. Thanks to the proposed etymologies of Philo and Josephus, modern scholars are already aware of the fact that the meaning of ‘Essene’ is ‘holy one,’ so the fact that it is the Greek equivalent of the Hebrew word for ‘consecrated’ or ‘set apart,’ which is to say *natzar* (H5341), as a *transliteration* (not as a translation, which would be *tērēō*, G5083), should already be obvious to anyone who knows that there is no difference between a Nazarite and an Essene. However, it is a long step from *natzar* to *essaioi* or *esseni*, and while it is normally the case that a few letters will get lost in the process of transliterating any name of Semitic origin into Greek (e.g., the Old Persian *Dārayavaus* becomes *Dareios* in Greek, or Darius in Latin and English), it is not the case that the first letter is normally dropped.

The fact that the first letter is dropped in this case does not provide a problem for us, but actually provides the proof we need to be certain of its exact etymological origin as a Greek corruption of the first person conjugation of H5341. The significance is that no one became known as an Essene until he was fully consecrated as a brother, having spoken the words ‘I vow (to keep the Law),’ which is *essorennah*—in Hebrew. The *-ah* stem designates the conjugation (the “I”), which leaves us with the impersonal Hebrew self-designation of a Nazarite as *essorēn*, being the half-conjugated form of the root *natzar*, and therefore the same as the corrupted *esseni* (originally *essorene*) in Greek. (For clarification, this is not to say that *esseni* is a direct transliteration of *natzar*, but rather a shortened form of *essorennah*.) And this is why the Greek designations for ‘Essene’ have the same meaning as the Hebrew word for ‘Nazarite’ does, because ‘Essene’ is actually the (Anglicized) Greek spelling of the self-designation derived from the Hebrew word (*natzar*, H5341), though it would take an advanced knowledge of ancient Hebrew to figure this out, given the dissimilarity between the conjugation and its root and its extremely rare use (two occasions) in Scripture, which is practically our only source of knowledge of ancient Hebrew—and most scholars were oblivious to the fact that there was even such a thing as Scripture in ancient Hebrew (as opposed to Masoretic Hebrew) prior to the emergence of the Dead Sea Scrolls. Note how this word is used in these two instances (Isaiah 27:3 and Psalm 119:33), and the picture of the Essenes being the same as the Nazarites should be clear by now.

<< 'eṣ-ṣō-rāh 'eṣ-ṣo-ren-nāh la-nō-ṣə-rê >>

 Englishman's Concordance

'eṣ-ṣo-ren-nāh — 1 Occurrence

Isaiah 27:3

BIB: לַיְלָה וַיּוֹם אֶצְרְנָהּ:

NAS: So that no one will damage *it*, *I guard* it night

KJV: lest [any] hurt *it*, *I will keep* it night

INT: night and day *guard*

 Concordance Entries

Strong's Hebrew 5341
61 Occurrences

<< wə-'eṣ-ṣə-rāh wə-'eṣ-ṣə-ren-nāh wə-han-nā-ṣūr >>

 Englishman's Concordance

wə-'eṣ-ṣə-ren-nāh — 1 Occurrence

Psalms 119:33

BIB: דֶּרֶךְ חֻקֶּיךָ וְאֶצְרְנָהּ עֲקֵב:

NAS: of Your statutes, *And I shall observe* it to the end.

KJV: of thy statutes; *and I shall keep* it [unto] the end.

INT: the way of your statutes *shall observe* to the end

 Concordance Entries

Strong's Hebrew 5341
61 Occurrences

All those who freely devote themselves to His truth shall bring all their knowledge, powers, and possessions into the Community of God, that they may purify their knowledge in the truth of God's precepts and order their powers according to His ways of perfection and all their possessions according to His righteous counsel. They shall not depart from any command of God concerning their times; they shall be neither early nor late for any of their appointed times, they shall stray neither to the right nor to left of any of His true precepts. All those who embrace the Community Rule shall enter into the Covenant before God to obey all His commandments so that they may not abandon Him during the dominion of Satan because of fear or terror or affliction. On entering the Covenant, the Priests and Levites shall bless the God of salvation and all His faithfulness, and all those entering the Covenant shall say after them, "Amen, Amen!" Community Rule 1:11-20

And the Priests and Levites shall continue, saying: “Cursed be the man who enters this Covenant while walking among the idols of his heart, who sets up before himself his stumbling-block of sin so that he may backslide! Hearing the words of this Covenant, he blesses himself in his heart and says, “Peace be with me, even though I walk in the stubbornness of my heart” [Deuteronomy 29:18-19], whereas his spirit, parched (for lack of truth) and watered (with lies), shall be destroyed without pardon. God’s wrath and His zeal for His precepts shall consume him in everlasting destruction. All the curses of the Covenant shall cling to him and God will set him apart for evil. He shall be cut off from the midst of all the sons of light, and because he has turned aside from God on account of his idols and his stumbling-block of sin, his lot shall be among those who are cursed forever.” And after them, all those entering the Covenant shall answer and say, “Amen, Amen!” Community Rule 2:11-18

No man (shall be in the) Community of His truth who refuses to enter the Covenant of God so that he may walk in the stubbornness of his heart, for his soul detests the wise teaching of just laws. He shall not be counted among the upright for he has not persisted in the conversion of his life. His knowledge, powers, and possessions shall not enter the Council of the Community, for whoever ploughs the mud of wickedness returns defiled. He shall not be justified by that which his stubborn heart declares lawful, for seeking the ways of light he looks towards darkness. He shall not be reckoned among the perfect; he shall neither be purified by atonement, nor cleansed by purifying waters, nor sanctified by seas and rivers, nor washed clean with any ablution. Unclean, unclean shall he be. For as long as he despises the precepts of God he shall receive no instruction in the Community of His counsel. For it is through the spirit of true counsel concerning the ways of man that all his sins shall be expiated that he may contemplate the light of life. He shall be cleansed from all his sins by the spirit of holiness uniting him to His truth, and his iniquity shall be expiated by the spirit of uprightness and humility. And when his flesh is sprinkled with purifying water and sanctified by cleansing water, it shall be made clean by the humble submission of his soul to all the precepts of God. Let him then order his steps to walk perfectly in all the ways commanded by God concerning the times appointed for him, straying neither to right nor to left and transgressing none of His words, and he shall be accepted by virtue of pleasing atonement before God and it shall be to him a Covenant of the everlasting Community. The Master shall instruct all the sons of light and shall teach them the nature of all the children of men according to the kind of spirit which they possess, the signs identifying their works during their lifetime, their visitation for chastisement, and the time of their reward. From the God of Knowledge comes all that is and shall be. Before ever they existed He established their whole design, and when, as ordained for them, they come into being, it is in accord with His glorious design that they accomplish their task without change. The laws of all things are in His hand and He provides them with all their needs. He has created man to govern the world, and has appointed for him two spirits in which to walk until the time of His visitation: the spirits of truth and falsehood. Those born of truth spring from a fountain of light, but those born of falsehood spring from a source of darkness. All the children of righteousness are ruled by the Prince of Light and walk in the ways of light, but all the children of falsehood are ruled by the Angel of Darkness and walk in the way of darkness. Community Rule 2:25-3:21

One might inquire as to why, if the Christians were really such strict adherents to the Law, they were encouraged to break it. Yet we have seen that the Essenes only “broke” the Law of Moses on *the one point* of animal sacrifice, and this was not a matter of breaking it, but superseding it and fulfilling it entirely. A better question to ask would be why modern Christians think they have any room at all for sinning, much less that God hardly cares that they do, given

how strict Yahshuah's followers were. Consider his remark, "I did not come to destroy but to complete. For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done" (Matthew 5:17-18). And his followers, Josephus tells us, *put to death* anyone among them who blasphemed him, as all mainstream Christians routinely do every time they call him Jesus and otherwise profane his name by calling themselves Christians and then emphatically denying him by their lifestyles.

Consider Epiphanius' ridiculing of the Ebionites, who were all that was left in his time of the remnant of the ancient Christians. Rather than taking the truth of their tradition seriously enough to suppose that there may have been some sort of merit to it, in order to weigh it against Scripture, as Scripture commands, he blindly assumes they just invented it all—an ironic position for a Catholic clergyman, to say the least. A discerning mind will recognize the Ebionites' beliefs as clear evidence (if not proof) of Yahshuah's vegetarian ideal, though he dismisses it outright.

But they say he is not begotten of God the Father but was created as one of the archangels, and that he is ruler both of angels and of all creatures of the Almighty; and that he came and instructed us to abolish the sacrifices. As their so-called Gospel [that is, the original Gospel of Matthew] says, "I came to abolish the sacrifices, and if ye cease not from sacrifice, wrath will not cease from you." ... They lay down certain ascents and instructions in the supposed "Ascents of James," as though he were giving orders against the temple and sacrifices, and the fire on the altar—and much else that is full of nonsense. Epiphanius⁵⁹⁶

Epiphanius' remarks also make it clear that the eponymous founder of the Ebionite sect, according to them, was none other than Yahshuah. This makes sense, considering that he was "poor" enough to say, "the Son of Man has no place to rest his head," and that his followers were told, "blessed are those who are poor in spirit." We already know for a fact, beyond any hint of doubt, that the apostles were vegetarians like Yahshuah was, so Epiphanius' animosity is not directed at a group which had invented a tradition and attributed it to them, as his own Church had done and continues to do to this day—even if this is what they actually did with the scriptural text, as alleged—but against the Holy Spirit itself.

And they say [Peter] abstained from living flesh and dressed meat as they do, and any other meat-dish—since both Ebion himself, and Ebionites, abstain from these entirely. When you ask one of them why they do not eat meat they have nothing to say, and foolishly answer, "Since it is produced by the congress and intercourse of bodies, we do not eat it." Thus, according to their own foolish regurgitations, they are wholly abominable themselves, since they are results of the intercourse of a man and a woman. Epiphanius⁵⁹⁷

Truly, it is what comes out of a man's mouth that defiles him. This is exactly the kind of vain reasoning which Paul criticized in his epistles, and which modern Christians love to employ. Even assuming that vegetarians cannot possibly be entirely free from guilt, this does not exonerate those who have no desire to be, much less those who go out of their way to ridicule them, which is blasphemy against the Holy Spirit, however one looks at it. It is not as though God will not see the effort they have made to obey him, and to simply say "because we are obedient to God's command" would more than suffice to demonstrate the absolute polarity between them and him.

Epiphanius obviously failed to comprehend that the Ebionites were under strict obligation not to cast their pearls before swine (as we have seen, Josephus says as much concerning the

Essenes), so their answers were short and took the form of parable. He clearly also misunderstood that the “congress and intercourse” they spoke of, according to Epiphanius’ sexually-minded interpretation, is *idolatry*, and only *figuratively* adultery or fornication, which, as we know, are euphemisms for the sin of eating flesh throughout Scripture, and therefore the very language which they spoke. This is such a basic premise of the prophetic interpretation of Scripture that Epiphanius makes himself out to be the fool, and monumentally so, by demonstrating his severe incapacity for reason, matched only by his malice. Hence they were right not to say anything to him and those of his ilk. If they had not already understood *this* from Scripture, then what *would* they have understood of heavenly matters?

The Ebionites might as well have said “because it’s *shit*,” because that is exactly what is meant in the modern idiom by the second part of “the congress and intercourse of bodies.” Epiphanius obviously never considered that they might not have chosen two words for the sake of redundancy rather than for the sake of giving a complete answer. Food passes through the bowels and comes out the anus, as we all know. It is never true that what comes out is not a defilement, by the Ebionites’ line of reasoning, but if one were to *eat* what comes out, then that person would be defiled. So to say that meat is the product of whoring is to affirm that they desired to be pure, just as if they were abstaining from excrement, to use the equivalent modern idiom, and in accordance with the many commands of Scripture.

Epiphanius was so stupid, in fact, that he identified the Ebionites as Nazarites, but failed to make a connection with the Osseans, meaning that the Ebionites were the true Christians who remained loyal to the apostles after the Nazoreans (another group) had split with them. This is obviously due to the fact that Epiphanius had all the facts at his disposal, and simply did not know how to read them, because the correct interpretation would have required him to overturn his own bias. According to one author, “Epiphanius may have relied on a source ‘dealing with a split in the Nazarene ranks, resulting in the sect of the Ebionites.’”⁵⁹⁸ Who were the Ebionites, then, but the Nazarites who remained Nazarites after the “antichrists” had gone out from them? And who was Epiphanius, if not a clergyman of the very same cult which had been established by the antichrists, as we are going to show later? The same passage that remarks on this in 1 John indicates that the esoteric knowledge was preserved by those who kept the Law.

Little children, it is the last hour. And as you have heard that the anti-messiah is coming, even now many anti-messiahs have come. This is how we know that it is the last hour. They went out from us, but they were not of us, for if they had been of us, they would have stayed with us—but in order that it might be made manifest that none of them were of us. And you have an anointing from the Set-apart One, and you know all. 1 John 2:18-20

Should not Hegesippus and Clement and Alexandria, writing from Jerusalem in the 2nd century, be considered better authorities on the subject of early Christianity than Epiphanius? Their testimonies were not only taken at face value by the Church Fathers, but are held in even higher esteem by Christians today than they were back then. Eusebius, likewise, on whose record we are reliant for Hegesippus’s remarks, wrote well before Epiphanius was born, and is considered “the Father of Church History.”

For instance, Clement states concerning Matthew (the disciple): “Happiness is found in the practice of virtue. Accordingly, the apostle Matthew partook of seeds, and nuts, and vegetables, without flesh.” Likewise, both the *Homilies* and the *Recognitions* of the Clementine literature record Peter as being a vegetarian. It may not mean much to us, but Clement is

formally regarded a saint by Orthodox, Eastern Catholic and Anglican Christians, and was held as such by the Catholic Church until 1586; his authority is not in question by modern Christians.

Indeed it is clear that not just Matthew and Peter, or even just the Twelve, but *all* of Yahshuah's disciples were strict vegetarians, as being a vegetarian was a requisite for admission into even the lowest ranks of his brotherhood's membership. The Twelve in particular (minus Judas) never deviated from Yahshuah's teachings, going so far as to give their lives for the kingdom of heaven. They may not have been born into the excessive purity of the Nazarites, but they certainly embraced it and spread it to their own disciples. To show that this was the case, we quote from Eusebius, the most important and reputable Christian historian of all time:

And even supposing that they combined together to invent falsehoods, it is surely wonderful that so large a number of conspirators should continue to agree about their inventions even to death, and that not one of them in alarm at what happened to those who had been already killed ever severed himself from the association, or preached against the others, and brought to light their conspiracy; nay, the very one who dared to betray his Master while He lived, dying by his own hand, at once paid the penalty for his treachery. ...

And note, what a remarkable thing it is that they all agreed in every point in their account of the acts of Jesus ... not without labor, and by bearing torture, all kinds of outrage and death, and were in all things borne witness to by God ...

I have thus concluded the working out of what would follow if for the sake of argument a ridiculous hypothesis were supposed. This hypothesis was, to make suppositions contrary to the records, and to argue that Jesus was a teacher of impure words, injustice, covetousness, and all kinds of intemperance, that the disciples, profiting by such instruction from Him, surpassed all men in cupidity and wickedness. It was, indeed, the height of absurdity, equivalent to saying that when Moses said in his laws: "Thou shall not kill, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness," he should be calumniated and accused falsely of speaking in irony and pretense, and of really desiring that his hearers should kill and commit adultery, and do the opposite to what his laws commanded, and of merely putting on the appearance and disguise of a holy life for a pretense. In this way, too, any one might slight the records of all the Greek philosophers, their strenuous life and sayings, with the calumny that their disposition and mode of life was contrary to their writings, and that their choice of a philosopher's life was but a hypocritical pretense. And in this way, to speak generally, one might slander all the records of the ancients, annul their truth, and turn them upside down. But just as one who had any sense would not scruple to set down one who acted thus as a madman, so also with regard to our Savior's words and teaching, when people try to pervert the truth, and suggest that He really believed the opposite to what He taught. But my argument has been, of course, purely hypothetical, with the object of showing the inconsistency of the contrary, by proving too much would follow from granting for the moment an absurd supposition.

This line of argument, then, being refuted, let me recur to the truth of the sacred writings, and consider the character of the disciples of Jesus. From the men as they stand, surely any sensible person would be inclined to consider them worthy of all confidence; they were admittedly poor men without eloquence, they fell in love with holy and philosophic instruction, they embraced and persevered in a strenuous and a laborious life, with fasting and abstinence from wine and meat, and much bodily restriction besides, with prayers and intercessions to God, and, last but not least, excessive purity, and devotion both of body and soul. Eusebius⁵⁹⁹

Eusebius, quoting Hegesippus, writes of James the Just, Yahshuah's "brother": "He was holy from his mother's womb; and he drank no wine nor strong drink, nor did he eat flesh. No razor came upon his head; he did not anoint himself with oil, and he did not use the bath." At the very least, it must be recognized that these were the same characteristics which were observed about the Essenes specifically because they were not commonplace, with the addition of his long hair, in the idiomatic expression attached to the Nazarite custom. Christians opposed to the notion that Yahshuah himself was a vegetarian might want to ask themselves, since the implication is that he was *raised* as a vegetarian, if it is really plausible that Yahshuah's mother would not have raised him in precisely the same manner, considering that both were Nazarites from the womb, just as Samson and Samuel (whose births were similarly announced by an angel who gave instructions to their mothers) were. Furthermore, Yahshuah obviously did not forsake his upbringing, considering that he sought to be baptized (an exclusively Nazarite custom at that time) by John, and we are told that God was "well pleased" with him (Luke 3:22).

This further establishes and confirms the notion that not just Yahshuah, but actually *all* the Nazarites/Essenes were indeed vegetarians, *because they were commanded to be by God*, and a Nazarite, by definition, is obedient to God. And if that is the case, then there is a long tradition of vegetarianism with the Nazarites listed in the Bible, going all the way back to the time of Moses (and presumably earlier), regardless of whether or not vegetarianism itself is mentioned in conjunction with their identifications as Nazarites. For as we see with James, and as we see with our historical examination of the Essenes—a sect founded by Nazarites and which practiced vegetarianism—our default presumption must be that anyone who was a Nazarite was in fact practicing vegetarianism, and it becomes the burden of those in opposition to this thesis to bring some evidence against it. (We have rebutted every argument we have seen or could find to the contrary, and preempted and rebutted every other possible objection from Scripture that we could think of, in the body of this book, in Appendix B, or in *Satan's Synoptics*.) Otherwise Eusebius, by way of Hegesippus, is making a clear association between Nazarites and vegetarianism, even though such an obvious connection is apparently lacking in Moses' description of the Nazarites of Israel in Numbers 6 (though not elsewhere, in the cases of Samson and Samuel), because Moses did not write a law for Nazarites, as he had no authority and no incentive to do so, but only for those wishing to become such. Furthermore, the history of the Essenes demonstrates the continuity of thought and practice between Moses' time and the New Testament period.

So we have Hegesippus informing us that the Nazarites were vegetarians, and we have a preponderance of evidence supporting the undisputed fact that the Essenes were all vegetarians. We have the apostle Paul declaring himself a vegetarian in the Bible, where he is described as both a "Nazarene" and a Nazarite, while he admonishes meat-eaters for failing to conform to his expectations. We have James the Just (whose opinion on the matter, according to Acts 15, carried the day and set the precedent for all new converts), together with the judge Samson and the prophet Samuel, all Nazarites like Yahshuah and his cousin John the Baptist, all clearly and unmistakably identified as strict vegetarians, even as the ideal of having been set apart as such from before they were conceived in the mothers' wombs. This ought to be enough to convince any reasonable person that vegetarianism was at least the ideal of early Christianity, and of the ideology which preceded it by more than 1000 years, but the fact that the Twelve and everyone they baptized were also vegetarians should suffice to show that, far from merely being a personal choice or an ideal, the vegetarian aspect was actually a core teaching of the sect. This is already widely accepted, though the association between Christianity and Essenism is not, due only to

the fact that some scholars cannot accept the implications, rather than the preponderance of evidence, or the truth of it. (The evidence is accepted; the implications are not.)

The plain fact of the matter is that Yahshuah did not simply come out of nowhere and then announced God's plan of salvation, as supposed by the "virgin birth" doctrine and the cult of worship built around him (or rather, around Jesus, as the Roman Apollo/Mithras). The prophets of Salem had existed continuously since well before the time of Moses, and those of Israel since at least that time, and they had not yet been exterminated by the time of Epiphanius. The "Christians" in their ivory towers in Rome and Byzantium may have wanted to pretend like they were not there, but they persisted out in the wilderness as a constant reminder of God's wrath against the heathens of Jerusalem, Babylon, Rome and elsewhere. Eventually, the Roman establishment realized they would have to do something about them, so it sent its inquisitors out to defame and destroy them, and it is thanks to this that we even have a record of what their beliefs were, beyond the practices recorded by Philo and Josephus, because the dead cannot speak in their own defense. Yet their blood cries from the ground, and God hears it, as do all those who are of him, and we who are obedient may not know all the details, but we know enough, and we will never forget.

Chapter 12 - The Table of Christ

So then let us observe the festival, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth. 1 Corinthians 5:8

Recall that John 4 relates an encounter between Yahshuah and a Samaritan woman in which the latter remarks that the Samaritans worshiped God at Mt. Carmel (or Moriah) rather than at Mt. Zion in Jerusalem. Yahshuah's response addresses all questions pertaining to ritual authoritatively: God is Spirit, and as such, must be worshiped "in spirit and in truth." Despite the fact that this is one of the Bible's paramount theological messages, ritual and hypocritical lip service remain the sole focus of religious worship for most humans. The object of their devotion (Yahshuah), meanwhile, regards these offerings as frivolous, if not downright detestable.

This is not to say that ritual in general is frivolous. Though unimportant to God, superficial forms of worship can, if properly formulated, instruct participants about his nature and will. This is exactly the purpose of the sacrificial system of the OT, and why it was not entirely without value, just as the baptism ritual serves a useful purpose. However, in order for it to be beneficial, a ritual must have enough of a spiritual significance to the practitioner to inculcate some measure of spirituality in practice. Beneficial ritual therefore sows the seeds for its own demise, as it is never created as an end in itself, to be perpetuated, but aims, rather, to communicate spiritual principles which, once grasped, are then retained, while the ritual itself is discarded, having served its purpose. Once the sacrifice has been made, only more sin can create a new use for it; once the baptism has been performed, the sinner is supposed to be clean. (He is supposed to repent; he is not supposed to be baptized again.) Unfortunately, people lack spiritual understanding, and invariably get caught up in ceremony and ritual, as though they were the true object of faith, rather than the means. As we have observed in *The End of Learning*:

It has ever been seen that men in general have resorted to outward forms for the expression of their religion: sound piety, that is to say, light and virtue, has never been the portion of the many. One should not wonder at this, nothing is so much in accord with human weakness. We are impressed by what is outward, while the inner essence of things requires consideration of such a kind as few persons are fitted to give. As true piety consists in principles and practice, the outward forms of religion imitate these, and are of two kinds: the one kind consists in ceremonial practices, and the other in the formularies of belief. Ceremonies resemble virtuous actions, and formularies are like shadows of the truth and approach, more or less, the true light. All these outward forms would be commendable if those who invented them had rendered them appropriate to maintain and to express that which they imitate—if religious ceremonies, ecclesiastical discipline, the rules of communities, human laws were always like a hedge round the divine law, to withdraw us from any approach to vice, to inure us to the good and to make us familiar with virtue. That was the aim of Moses and of other good lawgivers, of the wise men who founded religious orders, and above all of Jesus Christ, divine founder of the purest and most enlightened religion. It is just the same with the formularies of belief: they would be valid provided there were nothing in them inconsistent with truth unto salvation, even though the full truth concerned were not there. But it happens only too often that religion is choked in ceremonial, and that the divine light is obscured by the opinions of men. Gottfried W. Leibniz⁶⁰⁰

So God is obscured by ritual fashioned and maintained by men who either lack spiritual understanding or want others to never acquire it because it gives them leverage over them. This is true wherever there is knowledge, because men crave power, but nowhere is it more true than in the case of religion—especially the religion of mainstream Christianity, wherein the gulf between the rulers and the ruled is greater than in any other institution of Man. Those most capable of formulating beneficial rituals are least inclined to do so, having not failed to observe that the masses of humanity are not the least bit interested in spiritual enlightenment, while they themselves are singularly driven by their lust for more and more temporal power. The acquisition of this power has always been the vocation of priestcraft, to the point that any powermonger willing to pretend like he is going to make any sort of concession to the oppressed classes (e.g., Pope Francis, or any politician) is treated as some sort of divine hero and people's champion. So it should come as no surprise to learn that institutionalized religion has ritualized certain key events in history in order to suppress their spiritual meaning, while simultaneously convincing their adherents that acquisition of the boon of the religion (salvation from everlasting damnation in Christianity) is dependent upon perpetual participation in these rituals. Have we not already seen that this is the case with the initiation into the sect, where they openly lie to the masses about baptism while simultaneously reserving the laying of hands for themselves, though any fool could open a Bible and discern the contradiction?

Thus, while most people cherish ritual as the foremost expression of their religious sentiments, it is inevitable that these emotional ties are their foremost obstacles to actual spiritual growth and development. This is not by accident, but has been capitalized upon deliberately and without limitations. The fact that Christianity is now the most widely established religion on the planet owes itself to the fact that, among the ancient religious sects, it is the one most exploitative of common religious sentiments, established by the secular authorities which have had the least inhibition against using force to spread it and to stamp out divergent opinions. (This is why the Bible has been incorporated and adapted into the Christian paradigm, though substantially revised, because the Bible appeals to the spiritual nature of Man in the most profound way.) It is the one which affords the most power to such authorities, which therefore have the most incentive to adopt and spread it.

The chief sacrament of Judeo-Christian religion is the atonement sacrifice (and there is no fundamental difference between the Jewish sect established by Solomon and the Catholic sect established by the Roman king Numa and reestablished by the emperor Augustus). As such, both the Jewish Passover and the Christian Eucharist are deliberately designed to obscure the spiritual principles communicated by those who instituted them, in order to further their own aims of stifling such understanding among the masses of novices. To demonstrate that this is so, it will be necessary to review the Bible's account of the Passover (in relation to both the OT and the NT) with a discerning eye. Some will object from the outset that such an endeavor is pointless, insisting that we cannot possibly overturn traditions now thousands of years old, but this assumes that antiquity magically confers validity, which is a fallacy so easily debunked that it could be invoked for practically any of the many sciences to show how the exact opposite is true. Like the hard sciences, if inquiries into matters of religious tradition have shown us anything, it has been the falsehood of this assumption, and we have already more than adequately shown how even a *basic* understanding of the Bible's most important doctrinal themes has yet to be found in any nominally Christian author to date, with the exception of Tolstoy and Schweitzer, so it would be extremely foolish to suppose they got all of that wrong or simply lied about all of it, but have adequately discerned and told the full truth of its mysteries, which even they do not presume.

On the other hand, some will insist that no discernment should even be necessary, and this is the basis of the Church not feeling the need to bother trying. According to this logic, Scripture records God's commands to Moses regarding Passover and Yahshuah's commands to his disciples regarding the Eucharist, so there is no room for interpretation. Nevertheless, wildly varying interpretations of these commands have indeed been reached, and have even caused major divisions between sects, even if mainstream Judaism and Christianity would prefer not to speak about past controversies. The religious establishment would prefer to present its inferences as historical facts when they can be defended neither scripturally nor logically. Such division and controversy are inevitable wherever studious individuals begin to question things, as the Bible is primarily a historical narrative rather than an instruction manual (though it is much more useful to the latter end, if studied properly!), and the paucity of information about certain details demands that such inferences be made.

That this is not obvious to most people stems from the fact that most people understand neither the teachings of Christ nor the will of God. It can hardly be argued that either one would advocate a ritual contrary to itself, which is what we will find if we examine either of them with any understanding and then suppose that the Church's position on the ritual is in keeping with the same spirit. The very purpose of ritual has always been to make the spiritual concrete, as much as can be done, so that all people who cannot discern the knowledge of God through the observation of Nature can still find another means through pomp, props and pretense (Romans 1:20-21). So it is only reasonable to conclude that if the principles taught by a ritual, however allegedly ancient or holy, conflict with the higher principles that we always otherwise see advanced in Scripture, then these rituals must be rejected as frivolous and counterproductive, if not actually evil and satanic, as in the case of the Christian Eucharist.

As we have said, the most important sacrament of Christianity (by far) is the Eucharist, which is *theoretically* based on the rite of the Passover. However, most people are not even aware of this fact, due to changes which have been made to the Roman calendar in order to turn the Passover into a weekly celebration without raising too much attention. (Christians insist that the *Pascha* of the New Testament is Easter, i.e. the Feast of Ishtar, rather than Passover, and even translate their Bibles to accommodate this blatant absurdity.) In light of our emphasis on the point that the sole value of any ritual lies in its communication of spiritual principles, it may seem incongruous to begin an examination of Passover by asserting that the most important feast day of the ancient Israelites has been celebrated on the wrong date for several thousand years, yet this fact will have to be firmly established before its significance can be explained, and before we can proceed.

The centerpiece of Passover observance is the Paschal lamb. Jews assert that, historically, the lamb was to be killed towards the very end of the 14th of Nisan (the first month of the Israelite calendar), then roasted and eaten during the first few hours of the 15th.⁶⁰¹ The Israelites marked time such that a new day begins at sunset, so this equates to the slaughter transpiring mid-to-late afternoon, with the meal taking place after evening had begun. This timeline, which is rigidly adhered to by Jews, is derived from a particular interpretation of this passage:

“And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra’el shall kill it between the evenings. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. And they shall eat the flesh on that night, roasted in fire—with unleavened bread and with bitter herbs they shall eat it.” Exodus 12:6-8

The proper interpretation of this passage revolves around the key phrase, “between the evenings.” Jews hold that their tradition safeguards this command, which is thus understood to mean between mid-afternoon (when the sun first begins to descend) and sunset.⁶⁰² At best, this interpretation can only be said to honor the traditional sense of the word ‘evening’ rather loosely, seeing as it denotes the period of time at the end of the day. This is certainly true in comparison with the interpretation of Karaite Jews and Samaritans, who assert instead that ‘between the evenings’ is the stretch of time between sunset and total darkness.⁶⁰³ And while Jews have happily declared that they are the descendants of the same Pharisees who murdered Yahshuah,⁶⁰⁴ judging by this pedigree alone, we ought to be suspicious of any interpretation rooted in the Babylonian tradition. Upon closer examination, it will be discovered that the Christians have indeed based their most important ritual on the Jewish practice, with the Pharisees’ interpretation of it—i.e., the very same Abomination which he literally spent his life to abolish.

A plain reading of Exodus 12 argues against the 15th of Nisan being the proper date on which to observe Passover for the simple reason that the text fails to specify it. So while Jews insist that the phrase “that night” in v. 8 refers to the 15th, in light of its proximity to v. 6 and the lack of any other date mentioned in the interim, the logical conclusion is that this phrase cannot refer to anything other than the 14th. In fact, not only is the 15th of Nisan not mentioned anywhere in this passage; it is not mentioned anywhere in ch. 12, nor indeed anywhere in the *entire book of Exodus*.

““And this day shall become to you a remembrance. And you shall observe it as a festival to יהוה throughout your generations—observe it as a festival, an everlasting law.” Exodus 12:14

It is truly absurd to claim that God commanded Israel to observe its foremost feast as an everlasting law, yet neglected to mention the date of this feast *anywhere*. Justifying the slaughter of the lambs at mid-afternoon of the 14th and eating the meal on the 15th can only be accomplished by insisting upon a stretched, controversial interpretation of one phrase. More tellingly, this position cannot be harmonized with the rest of Scripture’s testimony about Passover, a fact which is particularly evident in Numbers 33. We can only glean from this that the Jews have been lazy in their attempts to establish the proper date.

So they departed from Ra’meses in the first month, on the fifteenth day of the first month, on the morrow of the Passover the children of Yisra’el went out with boldness before the eyes of all the Mitsrites, and the Mitsrites were burying all their first-born, whom יהוה had smitten among them. Also on their mighty ones יהוה had executed judgments. Numbers 33:3-4

Note that the Israelites are plainly described as departing Egypt “on the morrow of the Passover,” which is to say, the following day. Seeing as it is elsewhere stated that they left by night (Deuteronomy 16:1), this would place the beginning of the Exodus at approximately 24 hours after the slaughter of the lambs, and approximately 18 hours after the visitation of the angel of death and Pharaoh’s subsequent release of the Israelites from captivity (Exodus 12:29-31). Some have argued that the Exodus was characterized by haste, so it cannot be that it took the Israelites another full day before they even embarked. This objection will be dealt with shortly, but for now it should suffice to point out that the Exodus began while the Egyptians were burying their dead. This alone demonstrates that the Exodus could not have started on the same night as the plague, unless we are to believe that the Egyptians buried tens of thousands of bodies without burial rites or even a period of mourning, but instead set about digging graves as soon as the bodies hit the ground, contrary to their funerary customs (which they took very seriously).

Even if the Bible had failed to record these particular details, this entire controversy could be resolved by simply reflecting upon the question of what constitutes “observance” of Passover. Exodus 12 describes the killing of the lambs, the painting of the doorposts, the eating of the meal and the coming of the angel of death all as one event. None of the subsequent happenings can transpire without the first. To divorce the slaughter of lambs from all that followed by consigning it to a different day, then, is to disrupt this harmony and dilute the very meaning of the feast day. Therefore, is there any sense in which it can be said that Passover, as it has been practiced in Judaism for at least 2000 (probably more about 3000) years, has been observed properly, rather than subverted?

Moreover, the term ‘Passover’ is the English transliteration of פסח (*pesach*, H6453), which comes from פסח (Strong’s H6452), literally translated as ‘hop,’ or more figuratively as ‘skip over’ or ‘spare.’ Jews do nothing to observe Passover on the 14th of Nisan other than to slaughter lambs, yet this does not even correspond with the word’s meaning. Simply killing the lamb would accomplish nothing. Only if the Israelites used its blood to paint their doorposts would they be spared from the angel of death, but even then, the entire point is moot, as the lamb was killed some 18 hours too late, and the doorposts painted more than a day too late. One could hardly ask for a more succinct and elegant proof that the teaching of the Pharisees lead to death.

As though this were not all bad enough, the Jewish mode of observance also leads to other errors. A single false premise often leads to a myriad of errors and useless religious customs, and Judaism is nothing more or less than the amalgamation of doctrines derived from a misreading of the Law of Moses and the rest of the Old Testament, due to the total lack of understanding of its formularies. In this case, based on this particular error concerning Passover, Jews also fail to properly commemorate the festival which follows it.

“And you shall guard the Festival of Unleavened Bread, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law. In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening. For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra’el, whether sojourner or native of the land.” Exodus 12:17-19

Passover, on the 14th of Nisan, was directly followed by the Festival of Unleavened Bread, which lasted from the 15th to the 21st of Nisan. The former was meant to commemorate God’s decisive breaking of Egypt’s hegemony over the Israelites; the latter was meant to commemorate their subsequent, expeditious flight. Though clearly the two are intimately related, Scripture states that each is to be observed distinctly. One is set apart to God (a sabbath), and the other is for the Israelites (a feast). Without this realization that the slaughter of the lamb is for God (for religious purposes—not so you can save your skin and eat some lamb in the process, to kick off a week of feasting), the whole point of both becomes moot, and the act of slaughter becomes a sin against God which profanes a high sabbath. Notice that the Law prescribes the eating of bread during the commemorative feast (this is after the original event of the Passover now), but does not say anything about eating any kind of meat, only that Day 1 is for God.

“In the first month, on the fourteenth day of the month, between the evenings, is the Passover to יהוה. And on the fifteenth day of this month is the Festival of Unleavened Bread to יהוה—seven days you eat unleavened bread.” Leviticus 23:5-6

In spite of this, owing almost entirely to the fallacious timing of their Passover observance, Jews blend the sabbath and the feast so as to render them indistinguishable. The reason should be obvious, especially in light of what happened after the Israelites left Egypt. The fact itself is perfectly illustrated in Wikipedia's article about Passover, which states, "For the duration of Passover no leavened bread is eaten, for which reason it is called 'The Festival of the Unleavened Bread.'"⁶⁰⁵ The result of this conflation of terms and feast days is that when Israel was supposed to be consuming unleavened bread, the Jews who came later were eating meat instead.⁶⁰⁶ This tradition was meant to remind the Israelites how their flight from Egypt was with such haste that they had no time to eat anything else, as well as to foreshadow the manna with which God would later sustain them in the wilderness. Transgressing the proper observance of it by eating meat instead of bread therefore amounts to commemorating the Israelites' rejection of manna in favor of the food they had enjoyed in Egypt (Numbers 11:5), and has the opposite spiritual effect from the spiritual intent behind the origin of the ritual. Really, considering that most Jews do not even eat lamb on Passover, they might as well be eating quail.

Some have cited the Bible's descriptions of the Festival of Unleavened Bread to assert the validity of Passover observance on the 15th of Nisan. As Exodus 12:19 stipulates that this festival is to last seven days, if it were true that the Passover meal should be celebrated at the beginning of the 14th, then this would result in eight days of eating unleavened bread. While valid, this objection also begs the question of why v. 18 mentions the 14th at all, as surely a superficial reading of the passage would not be so glaringly contradictory if the 15th was meant to be specified instead. Therefore, we must ascertain why the 14th of Nisan was included in this context but not categorized as a proper part of the festival.

In truth, this question has already been answered; as v. 17 declares, the Festival of Unleavened Bread commemorates the day that God brought the Israelites out of Egypt.⁶⁰⁷ We have already concluded from a plain reading of Numbers 33:3-4 that the physical liberation of Israel from Egypt began on the 15th of Nisan. Therefore, regardless of God's command that unleavened bread should be eaten with the Passover meal, the 14th does not meet the major qualification for inclusion in this festival. It is certainly understandable that confusion exists concerning this issue, but clearly it was God's intent that the Israelites should celebrate both the day on which he finally broke Pharaoh's will and the day on which they left Egypt for good, but separately. To intermingle these festivals to such an extent that they are really one and the same, then, obscures the significance of both and, more importantly, transgresses God's express commands, thereby indicating that the Jewish holidays are both vain traditions of men.⁶⁰⁸ After all, why would God wish for anyone to conflate the day of *death* with the resultant life and freedom which it facilitated? This may be how demented men think, but God does not delight in anyone's death, which includes both unrepentant sinners and innocent scapegoats. Surely we can agree that the Jews would not regard the Passover as a festive occasion if they thought it commemorated the deaths of Israel's firstborns, as it does Egypt's.

As for the objection that this timeline of events does not adequately embody the haste with which Israel was supposed to depart, this can be easily refuted by a simple exercise in logic. Even the most combat-ready rapid deployment forces in any modern military, operating at optimal capacity, and comprised of mere hundreds of troops, rather than hundreds of thousands of men, women, children and livestock (Israel), can take up to 24 hours to mobilize and deploy. Even this kind of readiness takes drills to perfect codified protocols, which the Israelites lacked. They, on the other hand, were supposed to be already dressed and ready to go before they ate.

“And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of יְהוָה.” Exodus 12:11

And the children of Yisra’el set out from Ra’meses to Sukkoth, about six hundred thousand men on foot, besides the little ones. Exodus 12:37

It is reasoned that because they were told to be prepared for their escape at the Passover meal itself, they had to have left shortly thereafter. After all, leaving 24 hours later does not exactly bespeak haste. But haste is relative, especially when it comes to numbers, so what is lackadaisical for a single family is a frantic scramble for an *entire nation*, as anyone who has ever been part of a large deployment (consisting of *thousands*) can attest. Moving a whole population of *millions* on short notice, with all its possessions, and with its invalids and elderly, without any preparation whatsoever, would be a logistical nightmare for anyone. To say that it would take a miracle to have it done within 24 hours would be to implicitly deny that it was indeed done by way of a whole series of miracles.

Recalling that Deuteronomy 16:1 specifies that the Israelites were brought out of Egypt “by night,” this implies that the Exodus began around sundown, right at the outset of the 15th of Nisan. If we consider the alternative, that the Israelites departed on the 14th, then it quickly becomes clear that the logistics of such a situation would have been impossible. If the angel of death came around midnight, and Pharaoh told Moses to leave shortly thereafter, this would require well over 1 million people (one of the largest population migrations in history—larger ones have typically spanned *hundreds of years*) to be notified of their imminent departure, pack their belongings, plunder the Egyptians (Exodus 12:35-36) and have successfully left the vicinity, all by 6 a.m. It is preposterous to suppose that this much activity could have been crammed into six short hours, especially considering that describing a large group of people as having been “brought out” strongly implies their having put considerable distance between themselves and their point of origin, when merely getting the tail end of the baggage train moving within a few days would have been an enormous accomplishment. Even marathon runners typically have to wait a few minutes to get started running because of those ahead of them.

If all this is still not enough, then the reader might also consider whether God would command the Israelites, who were otherwise engaged in a flight so frantic that they could not even spare time for their bread to rise, to suddenly halt their progress for an otherwise non-essential task (actually two non-essential tasks, as plundering the Egyptians was not necessary—besides, we all know that any real Jew would have searched for every last coin and valuable item in Egypt before being content to get out of there). For that is precisely what those who subscribe to the Jewish reckoning of Passover are obliged to believe:

“And do not leave of [the flesh of the Passover lamb] until morning, and what remains of it until morning you are to burn with fire.” Exodus 12:10

The Festival of Unleavened Bread commemorates the haste with which the Israelites came out of Egypt, but this understanding must not trivialize the haste with which they *prepared* to come out of Egypt. If observed on their proper dates, both the Passover and the Festival of Unleavened Bread are both honored, just as God intended and commanded. However, as soon as elements of each are mixed together, this cannot fail to obfuscate the meaning and significance of both. So let us now summarize what we have learned of the Exodus, lest we fall into the same pitfalls of misunderstanding as the Jews and Christians.

On the 14th of Nisan, the Israelites obtained their freedom, and on the 15th they left. Between sunset and total darkness at the beginning of the 14th, the Israelites slaughtered their Passover lambs. They used the blood of the lambs to paint their doorposts and lintels in order to signify their Israelite heritage (or, rather, their obedience) to the angel of death, they then roasted the lamb and ate its flesh with unleavened bread and bitter herbs. At midnight, the angel of death killed the first-borns in all households which did not have blood painted on the doorposts. In the chaos that ensued, sometime in the middle of the night, Pharaoh summoned Moses and released Israel from its bondage. Word spread throughout the Israelites' camp that they were to leave Egypt immediately. They then spent the next 12 hours packing both their belongings and those of the Egyptians whom they plundered. Then, around the sunset that marked the beginning of the 15th of Nisan, roughly 1 or 2 million men, women and children made their way out, putting as much distance between themselves and the Egyptians as they could, as quickly as possible.

This explanation of events may be quite clear, but what the Jewish tradition lacks in validity it makes up for in antiquity and popularity. Both Josephus⁶⁰⁹ and Philo⁶¹⁰ are on record as stating that the Passover sacrifices were supposed to be performed at mid-afternoon of the 14th of Nisan, with the Passover meal following shortly thereafter, at the start of the 15th. Historically speaking, this assertion has stood virtually unopposed, primarily because to Christians, such questions are of no consequence whatsoever, but secondarily, because they trust the Jews to tell them about these things as the competent authorities, contrary to Yahshuah who chastised and condemned them for their incompetence. Yahshuah's own actions, in stark contrast to theirs, demonstrate that this controversy was raging over 2000 years ago, that discerning the correct answer is indeed of great consequence, and that the 14th of Nisan is indeed the proper date for Passover observance. The Gospels record not just that the Last Supper was an observance of Passover, but even that Yahshuah's enemies performed the same act 24 hours later, when they were in the process of murdering him.

And on the first day of Unleavened Bread the taught ones came to יהושע, saying to Him, "Where do You wish us to prepare for You to eat the Passover?" Matthew 26:17

Then they led יהושע from Qayapha to the palace, and it was early. And they themselves did not go into the palace, lest they should be defiled, but that they might eat the Passover. John 18:28

This discrepancy has baffled Bible scholars for centuries, and has even led many to conclude that the Last Supper could not possibly have been an actual Passover meal. However, in light of what has already been reviewed here, the differences between Yahshuah and the Pharisees should not be surprising in the least. In fact, even the Mishnah (Pesachim 4.8a) attests that the proper date and time for making a Passover sacrifice was in dispute at this time.⁶¹¹ Nevertheless, following the line of reasoning that Yahshuah was a Jew, and that the Jews cannot possibly have been wrong about the date of Passover observance for over 2000 years, all manner of excuses are employed to explain away the Gospel accounts in favor of their tradition.

John 18:28, for example, is asserted to refer to the Pharisees' desire to return to their homes and eat more of the lamb which they had already feasted upon earlier that night, around the same time as the Last Supper. As this verse specifies that "it was early," it could be that Yahshuah was taken to Pilate's palace in the very early hours of the morning, and the Pharisees intended to return to their homes before sunrise, at which time they would be required to burn whatever lamb's flesh they still had. However, it is highly improbable that anything would have been on their mind aside from ensuring that Pilate was successfully coerced into approving

Yahshuah's execution. As it took nearly 12 hours before Pilate finally relented (John 19:14), with several attempts at lesser forms of appeasement in-between (and there is no indication that the mob ever dispersed), the Pharisees knew that they would need to apply all the pressure they could in order to succeed. This was their archenemy, whose stated objective was to abolish the Passover custom *on the Passover*, and they had already been plotting his murder for months; they were not about to squander the opportunity they had been waiting for just so they could return home and have some leftovers. On the other hand, John does yield some other clues for the attentive reader.

And it was the Preparation Day of the Passover week, and about the sixth hour. And he said to the Yehudim, "See your Sovereign!" John 19:14

Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Sabbath—for that Sabbath was a high one—the Yehudim asked Pilate to have their legs broken, and that they be taken away. John 19:31

There, then, because of the Preparation Day of the Yehudim, they laid יהושע, because the tomb was near. John 19:42

Most translators render each of these verses with the phrase "Preparation Day," complete with capitalization, as if to signify a widely-recognized feast day. In fact, not only is there no such day described in Scripture, but the Greek manuscripts do not even contain the word for 'day' at this location in the verse. John 19:14 would be more properly translated as, "It was the preparation of the Passover." ('Week' is not in the Greek, either.) Clearly one cannot prepare for that which has already transpired, so unless the Last Supper was not a Passover observance (in clear contradiction of Matthew 26:17), this constitutes conclusive proof that Passover was being observed at different times, just as John 18:28 would lead one to believe.

This serves as yet another example of how the errors of the Jewish paradigm have infected Christianity. Bible translators have gone so far as to invent a new feast day out of thin air to compensate for it. Nowhere does God command the observance of a specific day on which to prepare lambs for slaughter or to rid one's house of leaven; most Jews now spend weeks readying their house for Passover by searching for leaven in every last corner, lest they be judged to have violated Exodus 13:7. So while Christians may criticize Jews for their 'legalism' on this point, as always, they fail to distinguish between legalism and obedience, both of which they dismiss as vestigial doctrines rendered useless by Christ's sacrifice. Their conviction that nothing but this sacrifice matters results in the type of slothful thinking that invents feast days instead of understanding what happened and why it matters, and why it should also matter to them, to the point of recognizing that God desires mercy and not sacrifice, rather than deliberately commemorating it. Perhaps if they learned that even their own cherished scriptures have been tampered with so as to further obfuscate the details of the Last Supper, this would cause them to modify their conclusions. After all, it seems more than a bit significant that the Synoptic Gospels consistently contradict each other in their presentations of these events.

And on the first day of Unleavened Bread the taught ones came to יהושע, saying to Him, "Where do You wish us to prepare for You to eat the Passover?" Matthew 26:17

And on the first day of Unleavened Bread, when they were slaughtering the Passover lamb, His taught ones said to Him, "Where do You wish us to go and prepare, for You to eat the Passover?" Mark 14:12

And the Day of Unleavened Bread came when the Passover had to be slaughtered. Luke 22:7

Observe that only Mark and Luke mention the slaughter of lambs. Taken in conjunction with the disciples' question to Yahshuah, the implication is that they would partake in lamb as well. In fact, God's Word Translation even explicitly says as much, rendering Luke 22:8 as "Jesus sent Peter and John and told them, 'Go, prepare the Passover lamb for us to eat.'" Matthew, on the other hand, proffers no grounds for such a supposition. As we have seen, the other reliable gospel (John) indicates that preparation of the Passover was a *day*, not an activity, but this, too, is selectively added onto where the facts do not fit the paradigm, so as to give it a different meaning than the one presented, from the same source material, in Mark 14:12 and Luke 22:7. To merely call this policy biased or subjective hardly does it justice: it is thoroughly unscrupulous.

The impact of Mark and Luke's amendments stretches far beyond casting Yahshuah as a carnivore. Most translations of Mark 14:12 go further than the ISR's by specifying not "the first day of Unleavened Bread," but "the first day of the Festival of Unleavened Bread." The same inference is written into Luke 22:7 far less often, but still with some frequency. However, the Greek manuscripts do not contain any word which can be strictly translated as 'festival,' so this inference is questionable, and therefore it is uncertain whether the Gospels are referring to the first day on which unleavened bread was consumed (the 14th) or to the first day of the Festival of Unleavened Bread itself (the 15th). Many translations which do not read 'the Festival of Unleavened Bread' still mirror the ambiguity of the manuscripts and betray their own uncertainty by finding a happy medium and rendering the phrase as "the first day of Unleavened Bread," complete with the capitalization for a proper noun, such as would befit a proper feast day.

In spite of the ambiguity, it does seem clear that Mark and Luke intended to present the 15th as the date in question, because they have added ἡμέρα (*hēméra*, G2250), which is translated as 'day.' Matthew 26:17 does *not* contain this word, and so in its case, the phrase in question can literally be translated as 'the first of the unleavened bread.' While the phrasing of Mark and Luke does not demand reference to the feast day, the addition of ἡμέρα certainly implies such. The real question is what Mark and Luke were aiming to accomplish by adding this word to the original gospel account along with the references to the slaughter of the lambs, neither of which John felt compelled to do. (And John is the one of the four with the longest narrative, by far.)

It could be that all this is nothing more than coincidence. Perhaps two Gentile writers who, unlike Matthew, were unfamiliar with the intricacies of Passover and the Festival of Unleavened Bread, were trying to make Matthew's descriptions clearer to their readers. In the process, they have conveniently conveyed the impression that Yahshuah and his disciples celebrated Passover on the 15th of Nisan, just like the Pharisees. That same impression is reinforced by declarations made earlier in the same passages, and these declarations also deviate greatly from the corresponding verse in Matthew.

"You know that after two days the Passover takes place, and the Son of Adam is to be delivered up to be impaled." Matthew 26:2

Now the Passover and the Festival of Unleavened Bread was after two days. And the chief priests and the scribes were seeking how to take Him through treachery and put Him to death. Mark 14:1

And the Festival of Unleavened Bread drew near, which is called Passover. Luke 22:1

So we see that Mark and Luke are largely responsible for Christians conflating the distinct terms of ‘Passover’ and ‘the Festival of Unleavened Bread.’ This misdirection reinforces their insinuation that the Last Supper took place on the 15th of Nisan. While it may be objected that the additional detail of the lambs being slaughtered argues for the 14th instead, this does not account for the fact that in Roman timekeeping, a new day begins at midnight. From the perspective of Mark and Luke, and of their readers in the Roman audience, everything would have transpired on the same calendar date. In other words, it is not explicitly evident that they intentionally lied, but it is certainly evident that either this is the case, or else they did not know what they were talking about, and got it wrong.

In light of all the confusion that both the Jews and the Romans have contributed to this issue, the most pressing question is how Passover came to be celebrated on the wrong date to begin with. After all, to say that the Pharisees promoted observance on the 15th is not to say that they conceived of the idea. Instead, what we find is that they, like their predecessors, had no understanding of the meaning of the custom, because they were unrepentant, and were compelled to advocate a particular interpretation of Exodus so as to safeguard what had by that time become the centerpiece of their religion: the sacrifice.

In 1st century Palestine, Jews “honored” the Law of Moses by requiring that all Passover sacrifices be performed at the Temple. Accordingly, around this time of year, Jerusalem hosted tens of thousands of pilgrims who desired to observe the Torah’s commands (even though the mere existence of the Temple in Jerusalem constituted a thorough rejection of the Law). If the phrase “between the evenings” in Exodus 12:6 refers to the time of day between sunset and total darkness, then the logistics of the sacrifice would make it impossible. The Temple priests would have had to have performed an incredible number of sacrifices in a stretch of time no greater than 90 minutes.⁶¹² (Keep in mind that this was not merely a matter of killing animals and hurrying them along an assembly line as we see in “factory” farming now, but of cooking the meat on the altar.) On the other hand, one who was set-apart from the masses, observing the ritual in a private home with family, just as the Israelites of the Exodus did, would have had no problem meeting the original requirements. But the Temple priesthood, along with the bulk of the population who followed it, was not about to give up its sacrifices, even if this constituted a *return* to Egypt rather than an escape from it (as indicated, for example, in Hosea 7:11), so Scripture was bent so that they did not have to do that or else acknowledge the opposition of their pretense to God’s commands.

It is difficult to pinpoint when this change was made, but it certainly came early in Israel’s history. The only detailed accounts of Passover observance after the Exodus are in 2 Chronicles. Ch. 30 describes the efforts of Hezekiah of Judah (716-697 BC), who called upon the Israelites to observe Passover after it had not been performed for “a long time” (30:5). As such, ascertaining how to properly observe the festival would have been difficult, given that no one on hand had done it before, and reconstructing such details from Scripture alone demands, as we have seen, a certain amount of interpretation, which is subject to error. The text states that the priests who slaughtered the Passover lambs had not previously been set apart (30:3,15),⁶¹³ which does not exactly inspire confidence in their spiritual discernment, and therefore their ability to properly reconstruct the ritual. Such doubts are validated by the text’s statement that during the Festival of Unleavened Bread, 17,000 lambs and 2000 bulls were sacrificed (30:24); such a gluttonous celebration evokes memories of Solomon’s dedication of the Temple, rather than of the perilous, ascetic flight of their ancestors.

Josiah (641-609 BC) capitalized on this precedent with an even larger celebration. This time the Temple hosted the slaughter of 37,600 lambs and 3800 cattle (2 Chronicles 35:7-9). 35:16 emphasizes that all of the Passover sacrifices were performed on that single day, as if to reassure the reader that the operation was efficient enough to comply with the commands of Exodus 12. So the fallacious interpretation of “between the evenings” was clearly orthodox by this time.

Each chapter of 2 Chronicles brags that the Passovers of their respective kings were more ostentatious than anything prior, so it goes without saying that God could not have failed to be pleased with Israel’s obedience (30:26; 35:18). Nevertheless, it hardly seems a coincidence that directly after Josiah’s Passover, the king’s failure to heed the words of God as spoken through his adversary resulted in his untimely death (35:20-24). Nor do we hold the overtly pro-Jewish Chronicles in the same esteem as the books of Samuel, which it blatantly plagiarizes and still manages to contradict in points of fact, thus making the legitimacy of the whole Bible suspect, as atheists are often keen to point out. Obviously, when Chronicles brags about the increasing enormity of the Passover sacrifices and Kings simultaneously declares them abominations to Molekh (which is the view explicitly conveyed in the NT), with the same corresponding detail, there is a discrepancy over the opinion relating to the matter of the sacrificial ritual itself.

Seeing as the primary factor which compelled the reinterpretation of the Passover’s institution was gratuitous animal sacrifice at the Temple, it makes more sense to suppose that Israel was first led astray in this regard at the time the Temple was constructed. The ostentatious Passover sacrifices of Hezekiah and Josiah certainly hearken back to Solomon’s christening of the Temple, which included the slaughter of 120,000 sheep and 22,000 bulls (1 Kings 8:63). It is perfectly in keeping with Solomon’s track record to suppose that the corruption of proper Passover observance in Israel can ultimately be traced back to him. That the pornographic Song of Songs, whose authorship is ascribed to Solomon, and which has no other value to a student of the Bible, is still read during the Festival of Unleavened Bread by Jews to this day⁶¹⁴ only lends additional credence to this supposition.

Regardless of who introduced this diabolical formulation of the ritual, a command to *commemorate* Passover is not equivalent to a command to *re-enact* it. Sacrificing lambs in order to celebrate Israel’s liberation makes no more sense than would America honoring those who lost their lives on 9/11 by flying planes into skyscrapers (or rather, detonating explosive charges in the same, with people in them). How a people chooses to commemorate an event reveals much about its character, and the way this particular tradition has emerged from Israelite history does not exactly echo the gratitude, humility and obedience inspired by the original event. No Jew today takes the blood of the animal he has killed and spreads its blood on the outside of his door, and we do not suppose that this was done in Hezekiah’s time, either. What *was* commanded, for all time, was the observance of the Festival (or Feast) of Unleavened Bread (which was *not* part of the original Passover, but the commemoration of it), and we might ask how a feast of *bread* becomes a feast of *animal flesh*, except by way of a total disregard for the intent of the one laying down the custom. It would seem that the Israelites ate the lambs just once, that it was not intended that they should ever eat them again after they were commanded to burn the remains, and that their grumbling in the wilderness began as soon as they had left, within the first week. None of this is remotely implausible, based on what we have already covered, so it is apparent that Christians have inherited their views of the Passover from those who had already openly despised it before Moses had even received the Law that instituted its commemoration.

At this point, the real question that needs to be asked is whether the slaughter of the Passover lambs in Exodus 12 was actually a sacrifice in the first place. The text does not explicitly refer to it as such, and given that the sacrificial system of the Law had not even been instituted yet, none of the traditional components of a sacrifice were present. There was neither an altar nor a priest, just the head of household trying to comply with the instructions delivered by God through Moses. More importantly, it must be established *why* the Israelites would have had to offer a sacrifice at this time, otherwise we are left to assume that God set the price of their freedom in lambs' blood for no better reason than that he delights in suffering. To counteract that notion, it first helps to illustrate that Egypt's loss of its firstborn sons was not the act of a malevolent, capricious deity, but that, once again, it was done as the fitting, even karmic punishment of a crime.

Then the sovereign of Mitsrayim spoke to the Hebrew midwives, of whom the name of one was Shiprah and the name of the other Pu'ah, and he said, "When you deliver the Hebrew women, and see them on the birthstools, if it is a son, then you shall put him to death, but if it is a daughter, then she shall live." Exodus 1:15-16

This is especially true in light of the fact that Moses was God's agent of vengeance for Israel, and that he was the one who had been spared this outcome. The significance of this would have been especially hard to miss for the Egyptians, whose religion and folklore were largely centered around the story/myth of the unjust murder of Osiris and his avenging by his son Horus. Nor was it merely some logistical oversight that the Israelites would have suffered the same fate as the Egyptians had they not followed Moses' Passover instructions. Judging by how swiftly they turned their backs on Yahweh once they reached the desert, it is only reasonable to suppose that their behavior was similarly deplorable before they set one foot outside Egypt. Recall that this very fact is emphasized by no less an authority than Stephen, the apostle-appointed deacon.

"But he who was wronging his neighbour pushed him away, saying, 'Who made you a ruler and a judge over us?'" Acts 7:27

"This Mosheh whom they had refused, saying, 'Who made you a ruler and a judge?'—this one Elohim sent to be a ruler and a deliverer by the hand of the Messenger who appeared to him in the bush. This is he who was in the assembly in the wilderness with the Messenger who spoke to him on Mount Sinai, and with our fathers, who received the living Words to give to us, unto whom our fathers would not become obedient, but thrust away, and in their hearts they turned back to Mitsrayim." Acts 7:35,38-39

As the Israelites were already rebelling against God and his appointed authorities even before the Exodus, justice and prudence both required that, rather than being rescued without so much as lifting a finger, they must have at least demonstrated a willingness to obey when their very lives depended on it. Failing this, it can hardly be said that they were even worthy of being freed from their captivity, much less under such special circumstances as divine intervention by way of the plagues and their miraculous preservation in the wilderness. Indeed, they were not so worthy, so the intervention required another victim to take their place among the Egyptians. However, the precedent for this action is in the sacrifice of Isaac, so we see that in order for the Israelites to be redeemed, their own firstborns needed to be sacrificed, but because God spared them out of mercy, they failed to learn their lesson. Even the Pharisees who provoked Yahshuah failed to realize that their alleged ancestors had been enslaved while they were in Egypt, because they were so focused on killing the Son that they neglected the Father.

So יהושע said to those Yehudim who believed Him, “If you stay in My Word, you are truly My taught ones, and you shall know the truth, and the truth shall make you free.” They answered Him, “We are the seed of Abraham, and have been servants to no one at any time. How do you say, ‘You shall become free’?” יהושע answered them, “Truly, truly, I say to you, everyone doing sin is a servant of sin. And the servant does not stay in the house forever—a son stays forever. If, then, the Son makes you free, you shall be free indeed. I know that you are the seed of Abraham, but you seek to kill Me, because My word has no place in you. I speak what I have seen with My Father, and you do what you have heard from your father.” They answered and said to Him, “Abraham is our father.” יהושע said to them, “If you were Abraham’s children, you would do the works of Abraham. But now you seek to kill Me, a Man who has spoken to you the truth which I heard from Elohim. Abraham did not do this. You do the works of your father.” Then they said to Him, “We were not born of whoring, we have one Father: Elohim.” יהושע said to them, “If Elohim were your Father, you would love Me, for I came forth from Elohim, and am here. For I have not come of Myself, but He sent Me. Why do you not know what I say? Because you are unable to hear My Word. You are of your father the devil, and the desires of your father you wish to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks of his own, for he is a liar and the father of it. And because I speak the truth, you do not believe Me. Who of you proves Me wrong concerning sin? And if I speak the truth, why do you not believe Me? He who is of Elohim hears the Words of Elohim, therefore you do not hear because you are not of Elohim.” John 8:31-47

In light of our examinations of the context of the original sin, will anyone contest that Satan murdered anyone in the beginning other than an animal, for any reason other than appetite? Or will they contend that the Jews were being accused of an entirely different and unrelated sin in this context? If not, then it stands to reason that the allegation is that anyone who eats animals is a murderer. Certainly, the allegation stuck, for Yahshuah is recorded as saying, “Who of you proves me wrong concerning (your) sin?”

As the point is conceded that the act performed during the original Passover constitutes sacrifice rather than murder, does this justify continued observance of this day with additional sacrifices? Whatever is answered here has far-reaching repercussions, seeing as it can be said that, in quite a literal sense, Israel laid its foundation on the blood of lambs, and the message of Christianity is predicated on (if not entirely comprised of) the notion of Yahshuah (or of Jesus) being the Passover lamb and the scapegoat for humanity’s sins. If neither Israel nor the Christian sect ever would have come into existence otherwise, does this not argue for the importance and centrality of animal sacrifice to the religious devotion for all who would worship God? More to the point, is it not the case that God’s commands at the first Passover strongly imply that he lent his sanction to more of the same? Even the use of the word ‘Passover’ in the Old Testament supports this interpretation, as it is most frequently employed to refer not to the events that transpired on the 14th of Nisan, but more particularly to the lamb that was to be slaughtered.

“And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of יהוה.” Exodus 12:11

“You shall slaughter the Passover to יהוה your Elohim, from the flock and the herd, in the place where יהוה chooses to put His Name.” Deuteronomy 16:2

Then they slaughtered the Passover on the fourteenth day of the second month. 2 Chronicles 30:15

We have already observed that פסח stems from a Hebrew word meaning ‘skip over’ or ‘spare,’ so clearly there is an etymological basis for an intimate relationship between animal sacrifice and salvation. Superficially, this would seem to confirm the Judeo-Christian doctrine of vicarious atonement, which claims that one can only be forgiven and spared by causing some other creature to suffer the consequences of one’s own sins. If the significance of the Passover could be shown to be one of perpetual vicarious atonement, then the Prophets (including the Gospels and Epistles) could be shown to have been contravening God’s will in their opposition to the Abomination of Desolation. In that case, we may as well just throw the whole Bible out, as it is fundamentally laden with the absurdities and self-contradictions which the Christians invented and ascribed to it.

Due to how pervasive and pernicious the doctrine of vicarious atonement has been, and to the enormity of the ramifications, we trust that we will not be belaboring the point by soundly refuting it once again. Millennia of malicious and superstitious religious teachings have succeeded in convincing humanity that while God is perfectly loving and just, he is also mysterious and unfathomable (meaning, he frequently, or perhaps even always, acts contrary to reason), so we had best take the religious establishment’s word for it that he does indeed demand that innocent beings suffer and die before he will so much as consider forgiving the sins of a penitent. The truth of the matter, by contrast, is simple: God forgives sins when an individual repents, and instructive rituals are designed *for the unrepentant only*; nothing more is required than repentance, but repentance is still required even under the Law and Gospel, where the symbolic rituals of sacrifice and baptism are used to teach and uphold its value.

It will be countered that the wages of sin is death, so atonement is necessary to pay the price for one’s past actions. However, this assumes that atonement is not the necessary component of true repentance that it is, no doubt owing to Christian conceptions of repenting by way of feeling guilty and superficially pretending to want to do better in the future. Such commitments typically have all the force and effect of a New Year’s resolution, as opposed to the once-and-for-all profound change of heart we see demonstrated in the Bible by David’s contrition or Paul’s conversion. Nevertheless, it will still be asked how one can make atonement if not by causing something else to die, as death is said to be the required payment for sin. Clearly the answer is that the *sinner himself* must die to his former way of life. Unlike the Christians’ atonement doctrine, which only has support in the form of a sparsely applied metaphor in the Epistles, this is one of Yahshuah’s most prominent teachings, and the one which he did not encode in parable form, so that it was obviously intended to be received by all, rather than just by the adepts among his disciples. For one simply cannot be his disciple without doing this.

“Father, if it be Your counsel, remove this cup from Me. Yet not My desire, but let Yours be done.” Luke 22:42

“If anyone wishes to come after Me, let him deny himself, and take up his stake daily, and follow Me. For whoever wishes to save his life shall lose it, but whoever loses his life for My sake shall save it. For what is a man profited if he gains all the world, and is himself destroyed or lost?” Luke 9:23-25

And יהושע, going up to Yerushalayim, took the twelve taught ones aside on the way and said to them, “See, we are going up to Yerushalayim, and the Son of Adam shall be delivered up to the chief priests and to the scribes. And they shall condemn Him to death, and deliver Him to the

gentiles to mock and to flog and to impale. And the third day He shall be raised.” Then the mother of the sons of Zabdai came to Him with her sons, bowing down and making a request of Him. And He said to her, “What do you wish?” She said to Him, “Command that these two sons of mine might sit, one on Your right hand and the other on the left, in Your reign.” But יהושע answering, said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and to be immersed with the immersion that I am immersed with?” They said to Him, “We are able.” And He said to them, “You shall indeed drink My cup, and you shall be immersed with the immersion that I am immersed with. But to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared by My Father.” Matthew 20:17-23

But יהושע said to them, “You do not know what you ask. Are you able to drink the cup that I drink, and be immersed with the immersion that I am immersed with?” And they said to Him, “We are able.” And יהושע said to them, “You shall indeed drink the cup that I drink, and with the immersion I am immersed with you shall be immersed. Mark 10:38-39

This narrative is also depicted in Mark 10. Notice this analogy of the “cup” which Yahshuah himself applied to his preordained death, and as though to demonstrate the consistency of the metaphor, to his disciples, as well. Why would he pray to be spared the wrath of the Jews if his death was not a necessary sacrifice for humanity, rather than the predictable outcome of his instigating the abolition of the Abomination, based on the Jews’ long history of persecuting prophets? The Christians tell us that there was no other reason for him coming into the world than to die in our stead, and even go so far as to suppress his teachings in order to accentuate this false notion. So why was he not enthusiastically subjecting himself to it?

It goes without saying that the victim of a sacrifice does not want to die. This is why every meat-eater is a murderer, and openly condemned as such in the Bible. We are just pointing out the obvious when we say that no one wants to kill *himself*, but what we are really talking about here is the death of the *ego* and all its extraneous attachments, not of the *self*. We see this in Yahshuah’s use of the latter term, rendered as ἑαυτὸν (*heautoú*, G1438), meaning ‘himself,’ in Luke 9:25 (quoted above). That is to say that you can either live for yourself (your ego) by seeking self-gratification, or you can die to yourself by overcoming your ego and following Yahshuah’s example of service to others, which necessarily proscribes killing them both in your heart and in point of fact.

Paul also gives us his commentary on this matter. The significance of Yahshuah’s use of “cup” to describe his death while he was at Gethsemane is that the topic of the Last Supper was still on his mind—the implication being that to share in the supper (or at least in the baptism which followed it) was to share in his death, and vice-versa. (Judas also shared in the supper, and was the first of the Twelve to die, but he did not share in the baptism, and had no life in him. That he betrayed Yahshuah for greed and envy rather than as an act of service is self-evident.) Paul further establishes that the Eucharist is based on Yahshuah’s death, and therefore the baptism of the Holy Spirit.

For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes. 1 Corinthians 11:26

The implication here is that the one who has died to himself is living in obedience to Christ, and that this is what it means to have faith. So the “sacrifice” which redeems us is necessarily not Yahshuah’s, but that of the penitent’s own ego, which manifests in the decision

to stop sinning once he has swallowed his pride and accepted that others are no less important than he is. If you do this, then Yahshuah died for you. If you do not, then in no sense are you going to inherit life, neither in this life, nor in the world to come.

“I have been impaled with Messiah, and I no longer live, but Messiah lives in me. And that which I now live in the flesh I live by belief in the Son of Elohim, who loved me and gave Himself for me.” Galatians 2:20

But you have not so learned Messiah, if indeed you have heard Him and were taught by Him, as truth is in יהושע: that you put off—with regard to your former way of life—the old man, being corrupted according to the desires of the deceit, and to be renewed in the spirit of your mind, and that you put on the renewed man which was created according to Elohim, in righteousness and set-apartness of the truth. Ephesians 4:20-24

Those who are of Messiah have impaled the flesh with its passions and desires. Galatians 5:24

How easy it is to ask a lamb, or a savior, to die in our place, when in truth what God requires of everyone is egocide. It is not just a matter of our having to die, spiritually speaking, but that we must *cause ourselves* to die through our own conscious choices. Nothing is more precious to an individual than his own identity, a fact readily shown by just how steadfastly most people refuse even to *admit* their sins, much less do anything about them. We tend to identify with our learned behaviors, whether consciously or unconsciously, to such a degree that they are perceived as integral to ourselves. Most people can scarcely imagine living without them. Therefore, nothing could be a more proper payment for sin than shedding the blood of our own egos, and this is the only reason this is even sufficient to cover the sins committed by those egos, rather than the necessity of losing our own beings in the process.

Do you not know that as many of us as were immersed into Messiah יהושע were immersed into His death? We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, so also we should walk in newness of life. For if we have come to be grown together in the likeness of His death, we shall be also of the resurrection, knowing this, that our old man was impaled with Him, so that the body of sin might be rendered powerless, to serve sin no longer. For he who has died has been made right from sin. And if we died with Messiah, we believe that we shall also live with Him, knowing that Messiah, having been raised from the dead, dies no more—death no longer rules over Him. For in that He died, He died to sin once for all; but in that He lives, He lives to Elohim. Romans 6:3-10

One of the most applicable truths of the Passover metaphor is that none of the disobedient Israelites were allowed to enter the Promised Land, and that only Joshua and Caleb made the cut. (Another is that, ironically, Caleb was not even an Israelite. Perhaps a more profound one is the fact that Yahshuah bears the same name in Hebrew as Joshua, who led the Israelites into the Promised Land. We use the transliteration of Yahshuah instead of Joshua to distinguish them.) The rest had died in the wilderness in spite of the fact that their lambs had died for them, because they refused to repent even in spite of having been given a second chance. Not even Moses made the cut. Joshua and Caleb, on the other hand, were the only spies who, taking no thought of their own lives, had been sent into the Promised Land to report back that it was worth taking, rather than the others who were overwhelmed by fear of the *gibborim* and regret of having left Egypt.

We are our own Passover lambs, and the only means by which we can escape this Egypt of satanic global governance on Earth and make our way to the Promised Land of the kingdom

of heaven is to slaughter *ourselves* (anything and everything within us that would oppose and rebel against God's will). Anyone who has even so much as glimpsed the emotional and psychological suffering involved in this process knows that seeing it through to its end involves more sacrifice than killing any other being in lieu of it ever could. This explains why an incredibly straightforward concept remains exceedingly esoteric to Christians, who, instead of practicing and preserving this teaching, have succeeded only in bringing it to naught. The internal resistance to introspection and repentance is so strong that one would sooner believe and espouse *anything*, including the patently absurd notion that God (defined as "love") relishes in the senseless slaughter of innocent victims (including his only brought-forth son), than the absolute moral or metaphysical necessity of repentance to achieve the same result.

This is why God, in his infinite wisdom, saw fit to give the Israelites a ritual by which they were to mimic and instigate this process. Far from intending to establish animal sacrifice as the status quo forever after, the point was to learn to internalize atonement, after which one would never need to sacrifice again. From God's perspective, a sacrifice that teaches an individual how to repent and be righteous is well worth the life of a single animal, when the lack of repentance will directly result in the deaths of *thousands*, and the prolonged suffering of the same. On the other hand, when the system was subverted, so that sacrifices were performed with a façade of worship and obeisance, while rewarding the participant with a steak dinner, then the process which God himself initiated became a sin meriting death. And now that the justification of the farming and slaughter of animals has been taken up principally by the very same establishment which built itself up by supplanting the legacy of the one who gave up his very life to abolish it, and the same establishment claims the entitlement of divine mandate ("dominion"), this is a sin meriting the eradication of the whole human species.

After all, what ought we to learn from the law of the Nazarites, if not that one's very participation in ritual sacrifice is a sin in and of itself (Numbers 6:11)? When the author of Hebrews states that "it is impossible for the blood of bulls and goats to take away sins," we might well imagine that he had it in mind not that these sacrifices were not good enough for God, but that, far from discouraging and remitting it, the very act of sacrificing ensnares most people in a vicious cycle of sin. The only escape is to sacrifice oneself, just as Christ did, and to be dead to sin thereafter. Surely this is the only real benefit of the practice itself, as the Law exists to produce consciousness of sin, whereas the sin in question turns the body into a habitation for malicious demons and provides no tangible benefit to human health, while systematically destroying the whole world. What could possibly be more contrary to God's will than this?

Christians, of course, will strenuously object that God could not possibly have prescribed sin as an antidote for sin, but this fails to account for the circumstances which gave rise to the sacrificial system (which they do not even care to address themselves), the proper consideration of which once again shows not only his innocence against their implicit charges, but his supreme wisdom and benevolence. Ideally, God would simply require repentance followed by righteous living, but we have already remarked on how difficult this is for most people. The lesson to be learned about the example of Israel is not that God loved his chosen people, and this somehow magically imparts some sort of righteousness to the sins of the Jews, as Christians routinely allege, but that God is willing to look past the worst sins of the worst sinners, even in spite of their open rebellion, should they simply repent. This is absolutely contingent on the repentance, for *none* who do not repent will be saved by whatever kind of atonement God has in store for those who do.

What, then, shall we say? Is there unrighteousness with Elohim? Let it not be! For He says to Mosheh, “I shall favour whomever I favour, and I shall have compassion on whomever I have compassion [Exodus 33:19].” So, then, it is not of him who is wishing, nor of him who is running, but of Elohim who shows favour. For the Scripture says to Pharaoh, “For this same purpose I have raised you up, to show My power in you, and that My Name be declared in all the earth [Exodus 9:16].” So, then, He favours whom He wishes, and He hardens whom He wishes. Then you shall say to me, “Why does He still find fault? For who has resisted His counsel?” But who are you, O man, to talk back to Elohim? Shall that which is formed say to him who formed it, “Why have you made me like this? [Isaiah 29:16; 45:9]” Does not the potter have authority over the clay, from the same lump to make one vessel for value and another not for value? And if Elohim, desiring to show wrath, and to make His power known, with much patience tolerated the vessels of wrath prepared for destruction, and that He might make known the riches of His esteem on vessels of compassion, which He had prepared beforehand for esteem, even whom He called, not only us of the Yehudim, but also of the gentiles? As He says in Hoshēa too, “I shall call them My people, who were not My people, and her beloved, who was not beloved [Hosea 2:23].” “And it shall be in the place where it was said to them, ‘You are not My people,’ there they shall be called sons of the living Elohim [Hosea 1:10].” And Yeshayahu cries out on behalf of Yisra’ēl, “Though the number of the children of Yisra’ēl be as the sand of the sea, the remnant shall be saved. For He is bringing a matter to an end, and is cutting it short in righteousness, because יהוה shall cut short a matter on the earth [Isaiah 10:22-23].” Romans 9:14-28

Now recall that the Watchers had already created a culture wherein ritually slaughtering animals and feasting on their flesh constituted the highest form of worship one could render the gods (save human sacrifice, that is). This is why the Israelites were the worst sinners in the world, and why the Abomination of Desolation was the target of Yahshuah’s animosity, for they had inhabited the lands of those who had most deliberately reestablished the practices set down by the Watchers, and had even adopted and made their abominations all the more grievous rather than exterminating them, as commanded. The example of Israel demonstrates mankind’s antagonism toward repentance, to the point of deliberately choosing the way of Nimrod over the way of life. The profligate practice of sacrifice and open antagonism against the idea of repentance were both abhorrent to God, so his manner of reconfiguring sacrifice through Moses was aimed at solving these problems. It served *no other purpose*, and we have seen how the prophets were always quick to remind their audiences that God does not delight in it.

So the only purpose of the sacrifice under the Law of Moses was to attain God’s favor and forgiveness, not to express worship. If the spirit of the Law was properly understood and communicated to those following its dictates, connecting animal sacrifice with sin would have had the effect of teaching and encouraging the Israelites to reform themselves, so that one could, in the future, avoid suffering the guilt of knowing that an animal from his own herd had died because of his sinfulness. This having been accomplished, if one was already in God’s favor by virtue of reform and living righteously, and thus had no more sins in need of forgiveness, then there was no more need for sacrifice. Properly employed, then, the sacrificial system sowed the seeds of its own abolition (as intended), and sin would eradicate sin, not accelerate the “overspreading of abominations” (Daniel 9:27). In all this it must be remembered that animal sacrifice is the legacy of the Watchers, not of God or even of Moses, who merely used their own tactic against them. By comparison, when Yahshuah exorcised the demons in the Gerasene demoniac, they begged him to be allowed to inhabit a herd of swine (Jews do not eat pigs!), and he allowed it, but only in order to destroy them (Matthew 8:28-34; Mark 5:10-20; Luke 8:26-39).

Clearly this war has been in progress for the entire length of mankind's existence on this planet, and the extent of the Watchers' influence simply cannot be underestimated. Even resistance to introspection and repentance can ultimately be traced to them, for let us not forget that it has been their tampering with human genetics, both directly and through the encouragement of the consumption of animal proteins, that has led to our inhabitation by unclean spirits. In fact, it is most proper to say that the primary objects of worship for most people are the spirits/gods who have accepted their invitation and taken up residence inside them.

Demons know their possessions far better than the possessions know themselves, and as such know precisely how to manipulate them into doing their bidding. So complete is the enslavement of most subjects that they would never dream of questioning, much less disobeying, the voices in their heads, because there is no consciousness of self or volition to combat them in the average person. This is what Paul means when he says their conscience is seared as with a hot iron (1 Timothy 4:2), because conscience is the voice that God puts in our heads, so in order for it to be drowned out in the cacophony of opposing wills, there has to be a strong demonic presence. When we speak of the masses of humanity, we are speaking of puppets, as though there is an alien presence in the vast majority of our species, so we are really speaking of the demons themselves, as the puppets have no conscious life of their own, apart from the conscience which they have suppressed. This is what it means when Yahshuah says that whoever sins is a slave to sin (John 8:34), and why he calls them "the dead."

So thoroughly are these demons ingrained into a normal person's psyche that they are perceived as one's very own personality. Those few individuals that summon enough objective awareness and courage to disobey them (or to obey conscience) are in for the fight of their lives, as wresting control is experienced as an attack on one's own identity. Considering how fiercely most people defend their "self" (ego) against threats originating from those around them, it is no wonder that they fail to declare war on themselves. They spend their whole lives cowering under the threats of the gods who live inside, ever terrified of the emotional and psychological torment they can inflict, perpetually appeasing them through obedience, no matter how contrary their commands may be to God's, and no matter how destructive the results, both to one's immediate well-being, and to that of those in their immediate environment, and to their eternal fate.

It is no wonder, then, that virtually everyone would rather kill his neighbor than reform himself, even if he does not see his neighbor as his neighbor due to a speciesist bias. Perhaps it is thought that if a certain threshold of sacrifice is surpassed, this will serve as an adequate substitute for righteousness itself. The more animals slain in God's name, or the more one invokes, meditates upon and even revels in Christ's torture and murder, the more pleased God will be with him. Obviously the only ones delighting in sin, suffering and death are the demons pulling the strings of humanity, led first and foremost by those who have instituted and promulgated mainstream Christianity as the front line of Satan's influence over the world.

God, meanwhile, delights in mercy and penitence, and to accuse him of desiring sacrifice is to accuse him of taking pleasure in sin. Yahshuah testifies that there is no greater love than to lay down one's *own* life for his friends (John 15:13). From this we can infer that there is no greater *sin* than to force a friend to lay down his life to save ours, much less for such a transient and unrewarding cause as taste. Even if we allow for an exception to the rule of "You shall not kill" based on necessity, then wherever no such necessity exists, such as to appease our appetite for flesh, it is still simply cold-blooded murder. Such is the height of selfishness, yet this is precisely what lies at the heart of Christianity, both in theory and in practice.

The bottom line when it comes to sacrifice is that ending the life of any creation is only ever allowed with the express consent of the Creator. His terms, which have been dutifully recorded in the Law of Moses, must be followed precisely, and any violations thereof must be met with swift, severe punishment. What punishment befits Christians, who offer neither mercy nor sacrifice but instead conscript all of Creation toward the satisfaction of their personal desires? Have we not already seen that God is just, that justice requires a punishment that fits the crime, and that the punishment for this is *gehenna*?

So far as Passover is concerned, what the meaning of the word ultimately reveals is that when one needs to be spared, some form of sacrifice will be necessary, but which particular form is left to the discretion of the one who needs to make it. An animal will do, but it is far better to offer oneself instead, and best of all not to ever subject oneself to judgment that would require salvation in the first place. Had Israel obeyed God after the Exodus, Passover never would have been an occasion for more sacrifice; if God had had his way, they would have been eating nothing but manna, and then entered the Promised Land and eaten its fruits without defiling the land and themselves. The occasion of more sacrifice would have demonstrated that they were still in need of atonement, and therefore still guilty, and so had never truly left Egypt at all. Had they obeyed, the proper mode of Passover observance would have been to give thanks to God for his mercy, his salvation from sin and the bounty he bestows upon those who love and obey him.

It is no coincidence that this description is precisely how the Gospels record Yahshuah observing Passover. The meal of the Last Supper was bread and wine, not lamb (a point which we will address in more detail shortly). Yahshuah and his disciples had no need to offer sacrifices to God in order to be spared his justice. They were already in his good graces, so the natural response was to thank him for having led them out of Egypt (spiritually) long before that night. This is reflected in the name of the ritual itself, the 'Eucharist,' from the Greek εὐχαριστία, meaning 'thanksgiving'.⁶¹⁵ And we know that he gave thanks before he broke the bread and gave it to his disciples (Matthew 26:26), both of which the disciples and early Christians were still doing when they celebrated the Festival of Unleavened Bread afterward (e.g., Acts 2:42; 20:7).

This goes a long way to showing the implications of the Festival of Unleavened Bread following directly after the Passover, because we know that Yahshuah upheld the Law *perfectly*, and that the Christians of the 1st century followed his precedent. Clearly, the pragmatic realities of the Exodus demanded the consumption of unleavened bread, but we cannot help from observing that this subsequent asceticism had a kind of karmic merit, considering how many animals had to suffer and die so that Israel could attain its freedom. More importantly, the Festival of Unleavened Bread clearly foreshadows the manna on which the Israelites would subsist in the desert, a sign of their dependence upon and faithfulness to God. Their subsequent rejection of the manna and clamor for meat, then, closely parallels the way in which their descendants turned the Passover into an occasion to kill and eat.

In spite of all this, Judaizers and Zionists will never be content with anything short of Jewish supremacy and the restoration of the Abomination. Obviously they could not care any less what Scripture has to say about anything, as their demons have made up their minds for them. Yet they will still try to drag the rest of us down to their filth by arguing that forever commemorating Passover with multitudinous sacrifices at the Temple is justified or even mandated by Scripture. Even the asceticism of the Festival of Unleavened Bread is eschewed in favor of more sacrifices, and a celebratory banquet feast of fine dining, which anyone can plainly see is basically the polar opposite in spirit of the original Passover anyway.

“You are not allowed to slaughter the Passover within any of your gates which יהוה your Elohim gives you, but at the place where יהוה your Elohim chooses to make His Name dwell, there you slaughter the Passover in the evening, at the going down of the sun, at the appointed time you came out of Mitsrayim.” Deuteronomy 16:5-6

“And in the first month, on the fourteenth day, is the Passover of יהוה, and on the fifteenth day of this month is a festival. For seven days unleavened bread is eaten. On the first day is a set-apart gathering, you do no servile work. And you shall bring near an offering made by fire as a burnt offering to יהוה: two young bulls and one ram, and seven lambs a year old, perfect ones they are for you, and their grain offering, fine flour mixed with oil. Prepare three-tenths of an ĕphah for a bull, and two-tenths for a ram. Prepare one-tenth of an ĕphah for each of the seven lambs, and one goat as a sin offering, to make atonement for you. Prepare these besides the burnt offering of the morning, which is for a continual burnt offering. According to these you are to prepare the food of the offering made by fire daily for seven days, as a sweet fragrance to יהוה. It is prepared besides the continual burnt offering and its drink offering.” Numbers 28:16-24

While these passages can be employed to defend the transformation of Passover into a celebration of animal sacrifice, they still support, not refute, the conclusions reached above. Clearly, had the Israelites been faithful to God after the Exodus, they never would have been given the Law of Moses as it was written to begin with. As has been demonstrated in this treatise time and time again, one must not mistake the existence of a particular teaching or statute of the Law as justification for never seeking to be more righteous. If the purpose of the Law is to instruct those under its tutelage how to be righteous, then at some point, presuming its course of instruction was faithfully followed, it would surely come time to graduate.

This is precisely the status achieved by the Christians under Yahshuah’s tutelage when they received the baptism of fire, and their legacy to the modern world has been the destruction of the Temple, and with it, the abolition of the sacrifices. Is any modern Christian really prepared to condemn them as egregious transgressors of the Torah, rather than commending them for fulfilling God’s will? Perhaps not, but only on account of how their absurd notions of apostolic succession would quickly crumble in the wake of doing so, as opposed to any agreement whatsoever with their underlying paradigm.

Christians will acknowledge that Yahshuah is the supreme authority on the Law (i.e., on its interpretation), and his opinion on these matters could not be clearer, short of even more evidence to support it. For one thing, he and his disciples observed Passover in a private home. If they had really slaughtered an animal, as the Christians allege, then this would have been done contrary to Deuteronomy 16:5-6, or else someone among them would have had to have gone to Temple to have had it done. Considering that they had already been targeted by the Temple authorities specifically for trying to do away with the same sacrifice, it is absurd to suppose that they would have shown up there and even returned with the slaughtered animal, as they would have been arrested on the spot, just as Paul was later. Equally absurd is that Yahshuah, a Nazarete from the womb, would have defiled himself just by being in the presence of a carcass, let alone feasting on it, at this watershed moment in human history, at the very end of his life.

As for Numbers 28:16-24, in light of his violent crime of obstructing the sale of sacrificial animals within the Temple, it is fair to say that had he lived to see it, Yahshuah would not have made or allowed to be made continual burnt offerings during the Festival of Unleavened Bread. There is no evidence in the Bible or otherwise either that Yahshuah or his

disciples ever had or demonstrated any tolerance for the *continual* practice of burnt offerings by unrepentant sinners, or that their own Passover or any other feast included a lamb. If we are to suppose as much just because the vast majority of Jews practiced these things, then we need to reconcile this notion with all kinds of other contradictions, such as that they were decidedly against the Jews at the fundamental level of their paradigm, that they picked corn on the Sabbath and that they ate without washing their hands, etc.

In summary, the ancient Israelites transgressed God's commands by observing Passover on the wrong day and by making sacrifice its focal point, errors which are preserved by Judaism to this day. Once again, Jews do not typically eat lamb on Passover now, but only long to have the Temple and its practices reinstated as the major defining characteristic of their religion and ideology. However, they still eat *meat* as part of a feast, which is the same thing as sacrifice by scriptural standards, rather than keeping the spirit of the custom based on asceticism and haste.

This constitutes a prophetic warning to Christians. However, most prophecies are remarkable due to the fact that they go unheeded, and the calamity which they foretell comes to pass. In light of their prevailing attitude that the Old Testament and the Law of Moses are of no value, it should come as no surprise that the Christians are no exception to this rule, having failed to heed this warning, and that they have committed *precisely* the same transgressions with regards to their celebration of the Eucharist.

Christians believe that their obligation to practice the Eucharist ritual stems from Christ's statement to "do this in memory of me," but have spent precious little time contemplating what the "this" refers to. When someone does make an attempt to investigate the matter, it quickly becomes clear that the celebration of the Eucharist has always been rife with controversy. We have already noted that the Gospels present the Last Supper as a Passover meal. Most Christians are dimly aware of this fact, but they are under the guidance of the Church, which is so heavily invested in the continuation of its own Eucharist practice that they are led to believe that the weekly Mass/Communion service is the commemoration of the Last Supper, and that the association between the Eucharist and Passover is merely by coincidence. If the weekly Mass is indeed the commemoration of the Last Supper, then there is no Passover commemoration, and no obligation for Christians to observe it beyond the Church's Eucharist rite. While this does not seem to bother Christians in the least, it certainly did bother the 1st century Nazarenes, from whom they claim to have derived their entire religion, as well as their own authority.

Quartodecimanism was the first and most important of the so-called Easter controversies. The term comes from *quarta decima* in the Vulgate, meaning the 14th, as in the 14th of Nisan.⁶¹⁶ The name alone shows how openly biased the Church's point of view is from the get-go. (Latin was the language of Rome, not of Asia or the Levant, where Christianity was practiced.) All Christians were intimately informed about the Last Supper and commemorated it on this date, which, in accordance with the Law of Moses, was ascertained strictly by the proper calculation of the lunar calendar, regardless of what day of the week it fell on. Rome and its bishops, on the other hand, insisted that Christ's resurrection must always be celebrated on a Sunday. One might wonder what logic could defend such an argument, seeing how reverence for the instruction to "do this in memory of me" must surely entail commemorating the event on the proper *date*, which could never be safely accomplished if preference was always to be given to the *day* instead, and that necessarily being the wrong day, though it could technically happen to fall upon the right date. The obvious answer is that Rome had no such intent, but instead was steadfast in its quest to properly assimilate Christianity into its eclectic collection of pagan gods and rituals.

“This is what he said, ‘The fourth beast is the fourth reign on earth, which is different from all other reigns, and it devours all the earth, tramples it down and crushes it. And the ten horns are ten sovereigns from this reign. They shall rise, and another shall rise after them, and it is different from the first ones, and it humbles three sovereigns, and it speaks words against the Most High, and it wears out the set-apart ones of the Most High, and it intends to change appointed times and law, and they are given into its hand for a time and times and half a time. But the Judgement shall sit, and they shall take away its rule, to cut off and to destroy, until the end. And the reign, and the rulership, and the greatness of the reigns under all the heavens, shall be given to the people, the set-apart ones of the Most High. His reign is an everlasting reign, and all rulerships shall serve and obey Him.’” Daniel 7:23-27

The defense of Quartodecimanism in the mid-2nd century was led by no less an authority than Polycarp, who is universally acknowledged to have been a disciple of the apostle John, as well as being himself the presbyter (i.e. bishop, but the term ‘bishop’ denotes a priest of the Roman religion and is therefore exclusive of actual Christians) of Smyrna.⁶¹⁷ (As John was the last of the apostles, this effectively made Polycarp the chief authority on Christian doctrine in the whole world, a fact which no doubt heavily influenced the events in question.) Clearly troubled by the divergent doctrines being taught in the name of Christianity, Polycarp visited the Roman bishop Anicetus and attempted to persuade him to alter Rome’s practices. Not surprisingly, his efforts failed, and while Irenaeus’ account that the two parted company amicably is doubtful, Anicetus at least had enough political acumen to realize that he lacked the authority to challenge Polycarp and the rest of the Christians throughout the world, whom Polycarp represented.⁶¹⁸

This was not the case just a few decades later, when Victor I excommunicated Polycrates, the presbyter of Ephesus, along with all others who rejected Rome’s assertion that the resurrection must only and always be celebrated on the day of the sun god.⁶¹⁹ Not only this, but he was also extremely impertinent, as well. This effectively consolidated Rome’s break from Christianity, which the Christians were obviously unhappy about, seeing as they were intent on overthrowing the Roman establishment (that is, the religious establishment, not the government), and having some of the Roman clergy on their side would have helped to have enabled this. This constituted a major setback which would inevitably lead to more and greater persecutions than they had already experienced. Nevertheless, the Christians were totally unmoved, convinced that the Romans’ position was completely without merit or precedence. Polycrates’ response to Victor’s demands that they desist on pain of increased persecutions, as recorded by Eusebius, ought to illuminate how fervent the early Christians were in their observance of the Passover:

We observe the exact day; neither adding, nor taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of the Lord’s coming ... All these observed the fourteenth day of the passover according to the Gospel, deviating in no respect, but following the rule of faith. And I also, Polycrates, the least of you all, do according to the tradition of my relatives, some of whom I have closely followed. For seven of my relatives were bishops [presbyters]; and I am the eighth. And my relatives always observed the day when the people put away the leaven. Polycrates⁶²⁰

Eusebius, writing on behalf of the Church, also grants the Roman bishop unwarranted benefit of the doubt, stating that Victor rescinded his orders because there was too much backlash, and that he ultimately did not want to disturb the peace and unity of the Church, even though this was exactly the point of the excommunication. In other words, according to Eusebius, he simply changed his mind. However, this is absurd, because changing his mind

necessarily would have entailed relenting on the point of asserting his (and Roman) authority over the Christians. Clearly, the Roman clergy were far more interested in establishing power and supremacy, be it temporal or doctrinal, than convincing anyone of the merits of a single point of doctrine. They simply had no authority in the Greek-speaking world, so they had to wait until they had the force of an Imperial decree before dealing Quartodecimanism its death blow, which did not happen until Constantine conquered the Christians and held a large number of their presbyters hostage at Nicaea. After a fierce confrontation ('debate' would be the wrong word), the infamous First Ecumenical Council ('ecumenism' refers to the ideology of the centralization of ecclesiastical power, though it is typically defined by political euphemisms like "unity" and "cooperation") proclaimed that the Sunday *after* the 14th of Nisan is to be the sole date of observance for Christ's resurrection, based on the calendric observance of the spring equinox, favoring the mystery rites of Constantine's god Sol Invicto (a.k.a. Mithras/Apollo). In other words, the edict declared that Christ's own command would only ever be kept by accident. Centuries later, even this loophole was deemed too much of a concession, and therefore sealed with a new calculation which guaranteed that Easter would *never* be celebrated on Passover, lest anyone might mistakenly conclude that Rome wanted any association with true Christianity.

The First Council of Nicaea was just a formal attempt at imposing Constantine's rule where his predecessor Licinius, himself a devout Christian, had previously favored and supported Christianity. Some of the Greek bishops showed up and were killed for opposing him, just as Licinius and his whole family and staff had been murdered by Constantine and became martyrs for their faith. Constantine's despicable policy of assassinating even his own relatives (including his firstborn son who would have otherwise succeeded him) because they had been influenced by Christianity set a dangerous precedent for those who knew what he was about and were wary of putting themselves within his reach. Most of the Greek bishops never showed up at Nicaea, so Eusebius records that Constantine sent out an open letter addressed to those who could not be sufficiently threatened into attending, as if to appeal by way of reason, whereas he had only ever used brutal force and intrigue to achieve conformity:

It appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul ... Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Savior a different way. Constantine⁶²¹

"What was the Jews' sin?" we might ask. The Savior's "different way" is precisely what Nicaea rejected, and the "Jews" referred to here are none other than the true Christians. It is on the authority of the Bible that most of the converts to Christianity in Asia were among the Gentiles. Constantine's hatred of the Jews is legendary, but he also labeled a "Judaizer" anyone who did not agree with the Roman error, which is ironic, considering that the Jews were wrong about their observance, too, and the Christians were not. This necessarily means that the suppression of the Quartodecimans was aimed *only at Christians*. In Constantine's view, all Christians were Judaizers, and only the Roman version of Christianity adapted from Marcion and Valentinus, etc., in the context of the syncretic Roman religion, had any merit. Yet those who observed Passover on the 14th of Nisan only did so only because of Yahshuah and the tradition that he preserved and espoused, so it is truly incredible that "Christians," rather than choosing between the teachings of Yahshuah and the teachings of the Pharisees, have rejected *both* while laying claim to the former's legacy and the promises made to both, as if obedience was neither

necessary nor beneficial, or even that disobedience *constitutes* obedience (“faith”).

Such extreme spiritual blindness even extends to those Christians who have put forth enough effort to discover that the Eucharist cannot be properly observed without reference to Passover, Rome’s subversions notwithstanding. (We will discuss these subversions in the next chapter.) Convinced that the Quartodecimans were correct so many centuries ago, they then ascribe to them Passover observance in the manner of Jews, which is to say, celebrating the Passover meal on the 15th of Nisan.⁶²² This is the legacy of Constantine: even when the answer is inscribed in the very *name* of the people being invoked, the apostate Christians *still* manage to get it wrong when they set out to bring a false witness against them to justify their genocide.

One must wonder why, according to this viewpoint, the Quartodecimans considered themselves to have observed Passover on the 14th if they were following Christ’s example and celebrating the meal with bread and wine, rather than lamb, which even the churches do not do now, even in pretense of commemorating the Last Supper. Seeing how the only Passover-related activity that Jews executed on the 14th was the slaughter of the lambs, and their Christian ethic would have precluded such sacrifices, this would mean the Quartodecimans were doing absolutely nothing on this day. Furthermore, this is supposed to be the “Preparation Day,” as the following day is a “High Sabbath,” meaning they would have been doing nothing at all in accordance with either the Law of Moses or the spirit of the festival. Yet we are simultaneously asked to believe that they revered it to such an extent as to have been named after it, and to have stood their ground under such intense persecution that many thousands lost their lives in the struggle against Roman tyranny. Clearly this illogical conception of the Quartodecimans is motivated by the Christian’s pervasive, fervent belief that Jesus was their Passover lamb, so nothing can interfere with the symbolic verification of this belief. Suffice it to say that the obfuscations of both the Jews and the Romans have been so thorough that virtually no one knows even *when* to observe Passover or the Eucharist in accordance with the custom laid out in Scripture, much less *how* to do so in a manner patterned after Christ and pleasing to Yahweh.

In summary, the Quartodecimans (i.e. apostolic Christians) observed Passover on the 14th of Nisan, the Pharisees observing it on the 15th, and the Church in Rome forbade its observance altogether while commanding those of the other faiths to convert to Mithraism and celebrate Easter according to their tradition in lieu of it. It really is this simple, to such a degree that even if we failed to discern what is proper from Scripture alone, the pedigree of each paradigm makes it clear whose example should be followed. As much as we have criticized Jews for their incorrect (and sinful) practices and the implications thereof, at least they are *trying* to observe God’s commands. God is on record stating that Passover observance is an *everlasting law*, unlike the sacrifice, and Scripture makes it clear that their namesake obeyed it, so what excuse do the Christians have? They can plead ignorance to the underhanded schemes of millennia-old ecumenical councils, but Yahshuah himself says “seek and you shall find.” If they have not found, does this not suggest that they are not seeking, and therefore desire *not* to find?

When the Catholic Church successfully decoupled the Last Supper from Passover, Christians lost all context with which to evaluate the meaning and significance of Christ’s commands. What, precisely, did he intend for us to do in his memory? Christians have long considered the answer to be obvious: his reference could be to nothing other than the act of eating the bread and drinking the wine of their own non-related Communion rite with reference to his atoning sacrifice on the cross. It seems worth mentioning, then, that this famous command does not even appear in two of the three Synoptic Gospels.

And as they were eating, יהושע took bread, and having blessed, broke and gave it to the taught ones and said, “Take, eat, this is My body.” Matthew 26:26

And as they were eating, יהושע took bread, having blessed, broke it, gave it to them and said, “Take, eat, this is My body.” Mark 14:22

And taking bread, giving thanks, He broke it and gave it to them, saying, “This is My body which is given for you, do this in remembrance of Me.” Luke 22:19

Paul mentions it, too, having adjoined Mark’s version with Luke’s. In fact, he even goes one step further than the Synoptics, affixing the same command to Yahshuah’s statement about the wine. Such a blatant discrepancy as this makes the whole addition to Matthew suspect enough to warrant skepticism.

[A]nd having given thanks, He broke it and said, “Take, eat, this is My body which is broken for you; do this in remembrance of Me.” 1 Corinthians 11:24

And taking the cup, and giving thanks, He gave it to them, saying, “Drink from it, all of you. For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins.” Matthew 26:27-28

And taking the cup, giving thanks, He gave it to them, and they all drank from it. And He said to them, “This is My blood, that of the renewed covenant, which is shed for many.” Mark 14:23-24

Likewise the cup also, after supper, saying, “This cup is the renewed covenant in My blood which is shed for you.” Luke 22:20

In the same way also the cup, after supper, saying, “This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me.” 1 Corinthians 11:25

That this phrase (without which there is no precedent for a commemoration of any kind) is glaringly absent in so many places is rather interesting, to say the least. Even if we assume its authenticity, clearly Christ’s command to “do this in memory of me” did not refer to the ritual itself. Israelites had been observing Passover in some capacity or another for nearly 1500 years by that point, and Yahshuah knew that this tradition would continue virtually unchanged long after he was gone, regardless of what he had to say about it. Instead, it makes far more sense to suppose that the focus placed on the items eaten at this meal had to do with his insistence that his disciples, both present and future, commemorate Passover just as he did: by eating *bread*, *not lamb*. Furthermore, these words were spoken, and the bread was broken and distributed, while they were already eating.

Many Christians become incensed by this very suggestion, especially when it is employed to establish that Yahshuah was a vegetarian, insisting either that the Last Supper was not a Passover meal at all, or that as such, he *must* have eaten lamb. Even though there is no evidence that any Christian ever commemorated the Last Supper with a lamb, it could not have been a proper Passover celebration without one, according to their view. This supposition is then used to establish that he was decidedly not a vegetarian, in contradiction of the other evidence and indeed of the entire prophetic tradition. The suggestion that it was not a Passover meal has already been refuted, so our focus will now turn to the question of the presence of a lamb.

The only hard evidence a Christian can point to in support of their claim is Luke 22:7-8. We have already discussed why this passage is suspect. Matthew and John make it abundantly clear that the Last Supper occurred on the 14th of Nisan, not on the first day of the Festival of

Unleavened Bread, when the Jews would have been eating lamb. So whether Luke's error was one of transcription based on lack of knowledge, or of a deliberate insertion to cause misunderstanding, is irrelevant; it is still an error. The text only speaks of *pascha*; v. 7 mentions the mandate of the Law of Moses, and v. 8 is Yahshuah's command to prepare the meal. Obviously the intent of the command was to prepare the *whole meal*, rather than just one course. Most translations understand this already, and insert "lamb" after "Passover" in the first instance, but not in the second. Moreover, the following verse describes his disciples asking him where they ought to prepare, and the ones after that describe his answer, so the context makes it impossible to infer that they might have slaughtered a lamb at the Temple, and the whole preparation therefore would have been done contrary both to the Law of Moses and to the Jewish custom, so the assumption that could be made that they were doing it that way, based on 22:7, is necessarily shown to be false simply by putting the passage in its context.

And He sent Kēpha and Yoḥanan, saying, "Go and prepare the Passover for us to eat." And they said to Him, "Where do You wish us to prepare?" And He said to them, "See, as you enter into the city, a man shall meet you carrying a jar of water. Follow him into the house he enters. And you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I might eat the Passover with My taught ones?"'" And he shall show you a large, furnished upper room. Prepare it there." And going they found it as He had said to them, and they prepared the Passover. Luke 22:8-13

Even supposing by some wild stretch of the imagination that Mark and Luke did intend to assert that Yahshuah and his disciples ate lamb on the 14th, this begs the question of why *none* of the Gospels make *any* mention of it. It is not as though they have failed to describe the meal's other contents. Matthew and Mark mention bread (26:26; 14:22), wine (26:27; 14:23) and a dip (26:23; 14:20); Luke mentions bread (22:19) and wine (22:17); John mentions bread and dip (13:26). Are we really to suppose that all these items were detailed, but somehow the centerpiece of the traditional Israelite Passover meal failed to be mentioned by *all four writers*, even once? Obviously it is precisely the opposite: the evangelists wanted to make it abundantly clear that lamb was *not* eaten at the Last Supper.⁶²³ Even so, the Christians' opposition to the fact that Yahshuah was a strict vegetarian is so vehement that they will even go so far as to invalidate their own traditions and place their authority above that of the Bible in order to deny it.

After agreeing to baptize him along with the sinners, John the Baptist looked at Jesus and pointed him out as the "Lamb of God, who takes away the sin of the world". By doing so, he reveals that Jesus is at the same time the suffering Servant who silently allows himself to be led to the slaughter and who bears the sin of the multitudes, and also the Paschal Lamb, the symbol of Israel's redemption at the first Passover. Catholic Catechism, 608

How can one plausibly maintain that Yahshuah presented himself as the new Paschal Lamb, yet also utilized the traditional lamb at the Last Supper? Surely his replacement of the old tradition with himself intentionally demonstrated its inferiority, so its presence at the meal, at best, would have led to confusion. Moreover, it must be asked why, if lamb was eaten, he stated that it was *bread* which was his body, when flesh is clearly the more appropriate comparison. This is on top of his repeatedly referring to himself as the "bread from heaven" in his teachings, in a clear and consistent association with *manna*, which God gave to the Israelites to silence their grumbling over not being allowed any meat, without which the Passover custom of slaughter never would have been instituted in the first place.

The answer to this riddle, of course, is that there is no answer. Yahshuah's refusal to celebrate Passover in the traditional manner makes his vegetarianism obvious. If it could be said, drawing upon evidence in the Bible for support, that he changed anything in the Law of Moses or the customs of the Jews to accommodate his own views, then this would be it. Nevertheless, Christians make excuses in vain to explain why the same man whose rage-fueled outburst disrupted the sale of sacrificial animals in the Temple would turn right around and eat a sacrificed lamb a moment later. Hence the true nature of the Cleansing (purification) of the Temple is suppressed altogether, the focus having been placed on the moneychangers instead.

Despite all this, it would be out of character for him and erroneous to suppose that Yahshuah simply improvised a new manner of observing Passover. On the contrary, it was the Jews who had changed the custom, and he was harkening back to the days when the Israelites had feared God and obeyed Moses. It is clear that he was evoking a tradition even older than that of Moses, and that he did this not because he was reinventing it, but because he had received it by virtue of his kingly Nazarite heritage. We have already mentioned that Melchizedek's encounter with Abraham is the basis of the Eucharist; the implication is that Yahshuah combined the traditions, so that Christians would understand that it did not suffice to observe the Law of Moses, and he was probably even trying to show his disciples which of the two traditions was superior to the other, thereby ensuring that the Nazarene sect would carry on the legacy of Melchizedek and his descendants in preference of Abraham and his.

And Malkitse_{deq} sovereign of Shalēm brought out bread and wine. Now he was the priest of the Most High Ēl. And he blessed him and said, "Blessed be A_{br}am of the Most High Ēl, Possessor of the heavens and earth. And blessed be the Most High Ēl who has delivered your enemies into your hand." And he gave him a tenth of all. Genesis 14:18-20

We have already shown that Yahshuah's authority derived from Melchizedek, as the high priest of the order of Melchizedek, and that this is the basis of his cryptic statement, "I am before Abraham." So the fact that his offering was identical to Melchizedek's is no mere coincidence. And far from being an irrelevant historical detail for us to gloss over, the book of Hebrews makes it abundantly clear that this has a special signification to the doctrines and rites of Christians. Among other things, it shows that Yahshuah's intent was indeed to counteract the Jewish custom of sacrifice and to establish a different rule for those who practiced his teachings.

יהושע has entered as a forerunner for us, having become High Priest forever according to the order of Malkitse_{deq}. Hebrews 6:20

And it is beyond all dispute that the lesser is blessed by the better. And one might say that through A_{br}aham even Lēwi, who received tithes, gave tithes, for he was still in the loins of his father when Malkitse_{deq} met him. Hebrews 7:7,9-10

By like reasoning, we can even infer that the lesser is a member of the religious order of the better. This is not intended to belittle Yahshuah, for everyone on Earth is subject to his authority, and the same context of Hebrews tells us that he has inherited greater prestige than the angels in heaven. By contrast, it would be truly damning to his legacy to suppose, as the Christians do, that he was a random carpenter and that his teachings and practices came out of nowhere. Obviously this is exactly what the Pharisees were getting at when they said, "Is this not the son of Joseph?" and, "Now we *know* you have a demon." So instead of dwelling on his position and taking it to mean either that he was inferior to Melchizedek, or that he was just God in the flesh, who just popped out of nowhere and suddenly started preaching when he turned 30,

we ought to think soberly about who he was and what he was trying to accomplish. The fact that he has inherited all authority on Earth is all the more reason *not* to make the man himself into an object of worship, but instead to obey the teachings which he was charged with preserving and passing on.

Truly, then, if perfection were through the Lēwitical priesthood—for under it the people were given the Torah—why was there still need for another priest to arise according to the order of Malkitsedeq, and not be called according to the order of Aharon? For the priesthood being changed, of necessity there takes place a change of law also. Hebrews 7:11-12

In other words, Israel had failed to honor the Law of Moses, but the solution was not to abolish it altogether, as Christians assert, but instead to raise the bar even higher and insist upon adherence to the standard of the Nazarites whose ideology traces descent to Melchizedek. The Law cannot teach righteousness; it can only point out unrighteousness. It demands that a sacrifice be made to atone for sins, in order to show the sinner why he should stop sinning, but it cannot actually make a righteous man out of a sinner without causing him to repent. On the other hand, if a man shows a better way of living, perhaps he can break the habit of sinning in others by his example, and there is no better example than that of a person making a *willing* sacrifice of himself for the sake of others. So we have in the life and death of Yahshuah what the Law lacked in that it could not provide a positive example of piety, humility and charity, because its rite of absolution was aimed at preserving human life (the life of the sinner) rather than destroying it.

Those who feel compelled to honor the memory of Moses may be bound to sacrifice lambs at Passover, but to honor the memory of Christ requires that a Christian commemorate Passover in the manner befitting a Nazarite. It is not as though any Nazarite ever would have broken his vow and sacrificed a lamb at Passover, even in Egypt, so to obey Yahshuah's command ultimately amounts to honoring the memory of Melchizedek as well. He was not introducing any custom that Nazarites had not been practicing continually for more than 1000 (probably more than 2000) years, but it certainly would have been important to emphasize these points to his disciples, none of whom had been Nazarites from the womb. So consider the significance of his having spent the last few hours before his execution stressing the importance of reviling sacrifices and meat consumption at all cost, no matter how intertwined with cherished traditions such practices had become. Clearly his foremost desire was that we honor his memory by imitating his life, which is to say, by following the way of the Nazarites.

So the focus of Passover to a true Christian is not on self-preservation and scapegoating, as the Jews would have it, which is actually counterproductive to self-preservation, as we have seen in the case of the Israelites dying off in the wilderness. The focus is rather on mercy, as God saved the Israelites because he is loving and merciful, and even sent his only brought-forth son to take our place. Moreover, the ritual is symbolic of our service to one another, for we have seen that Yahshuah washed his disciples' feet to show them the importance of this service and then told them that they would understand the significance later. Melchizedek similarly could have used his authority to his own ends by demanding that Abraham provide him the tithe, as all priests of all religious denominations do, but instead Abraham gave it willingly because he honored Melchizedek and was happy to have his blessing. Even though he was Abraham's master, Melchizedek was the one who made the offering, and Yahshuah was obviously well aware of this when he repeated the action for his disciples. The connection is so obvious, in fact, that it seems he wanted to be remembered not so much as the man who died to make a point and ultimately to abolish the sacrifice, but as the high priest of his (and their) order.

Christians, on the other hand, have interpreted Yahshuah's command to observe the feast in his memory with no understanding of the context in which it was given, and so can only conclude that we must blindly mimic his actions. To them, it makes no difference if we are entirely oblivious to the motivations behind them, because the only thing that matters is that we go through the motions of doing as we have been told and allowing the "mystery" ('secret' in Greek) of the ceremony to work its magic. That the Church would even *allow* its parishioners to be so ignorant and stupid as to make themselves pawns of demons while adding a capture-bonding (Stockholm syndrome) love for the process to boot goes a long way to showing how the Church has deliberately perpetuated the Abomination of Desolation into the present age. That it would take its place at the head of the ceremony and even act in Yahshuah's stead, as though it is the Roman clergy and not his disciples whom he ordained, when the precedent would suggest that it be performed in our own homes by the heads of our respective families, and then it even goes so far as to tell us that Yahshuah is the scapegoat for the sins which it fosters and encourages, makes it unforgiveable and irredeemable.

Taken to its furthest conclusion, the Christians' reasoning results in the belief that the regular reenactment of the Last Supper constitutes a sacred act upon which our very salvation is dependent. Indeed, this is the official position of the Catholic Church: missing a single weekly Mass condemns the soul of even the otherwise devout Catholic to hell. Obedience to principled, righteous living, on the other hand, has no place in mainstream Christianity, and is ostracized as heresy, while those prophesying or otherwise practicing righteousness are openly persecuted as heretics. We can attest that this is true of Christians in general—even otherwise well-meaning Christians—rather than of their institutions or those who sit at the tops of their respective hierarchies. In fact, their masters can seldom even be bothered to address *them*, much less argue to no avail with those over whom they have no control.

When virtually the entire paradigm asserts a Christian's freedom from all laws, even those which are perfectly reasonable and beneficial to abide by, it is easy to see why such laws would be ignored and obedience to them mocked, while it is thought that Jesus will be happy if we do nothing more than ingest our weekly magic wafer, which is not even reminiscent of broken bread. How ironic it is, then, that the running theme which Christians fail to commemorate from the night in question stands in stark contrast to their notions of salvation and spiritual sustenance by theophagy.

["A renewed command I give to you, that you love one another, as I have loved you, that you also love one another." John 13:34](#)

["If you love Me, you shall guard My commands." John 14:15](#)

["He who possesses My commands and guards them, it is he who loves Me." John 14:21](#)

[יהושע answered him, "If anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him. He who does not love Me does not guard My Words." John 14:23-24](#)

["Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me." John 15:4](#)

There are several other passages in the same context of John 13-15 which we could also add to demonstrate the point even better, but which have been quoted elsewhere in this book.⁶²⁴ This demonstrates that Yahshuah's most important teachings (being those which he imparted to

his disciples immediately before his death) were aimed at establishing God's law in their hearts, whereas Christians are likely to think that he had nothing new or significant to say since detracting from the Law of Moses in the Sermon on the Mount years earlier. In fact, John has devoted five whole chapters (13-17) to the events of the Last Supper, but covers the meal itself with only a handful of verses in passing (13:2-4). Does this not demonstrate how depraved and misguided the priorities of church-going Christians are? Not only that, but we find elsewhere in his teachings that the pomp and pretense of religious ceremony do indeed need to take a back seat to having the right mind.

[“Do not labour for the food that is perishing, but for the food that is remaining to everlasting life.” John 6:27](#)

Consider the circumstances of the Last Supper. Yahshuah knew he was about to die. He had spent the last several years of his life grounding his disciples in his teachings, and these were his last remarks. Given what we know of his values and behavior, what is more reasonable to suppose would be his top priority: emphasizing his most important teachings in order to prepare his disciples for the perils they would soon face without him, or imparting to them the instructions for a magical rite which had the power, in and of itself, to bestow salvation from a nonexistent everlasting torment upon all who partook of it, regardless of the fact that such salvation is actually supposed to come by way of baptism according to those who hold this position? Even without John, it is readily apparent which of these two options is more consonant with the man described in the Gospels. With it, there remains no excuse for believing the absurdity that is the second option.

Just as in the case of the first Passover, ultimately it is obedience to God's commands which results in salvation. Yahshuah's disciples were already well aware of what those commands are; his focus was on ensuring that they would be faithful to them. He also went so far as to lead by example when, in defiance of tradition, he refused to allow the butchering of a lamb to have any place at his final Passover meal, and also secured the commitment of his disciples to do the same forever after. We might even suppose that the Church's entire purpose for dissociating the Eucharist from Passover was to suppress all knowledge of just how vehemently the man whose identity they stole rejected the sacrifices they were intent on perpetuating, even as this was clearly the primary motivation for mutilating the accounts.

In doing all this, Yahshuah has shown the righteous how they ought to understand Passover. We know that the term 'Eucharist' comes from a Greek word meaning 'thanksgiving.' While it may not be immediately apparent why, describing the Christian form of Passover observance in this way could not possibly be more fitting. Even in the Bible's depictions of the Last Supper, which had already started, the actual rite itself began with thanksgiving for that which God has given us as food, which in this case even includes bread, which is made by men from the fruits of the earth, and in no sense whatsoever ever entails animal flesh. Knowing, as we also do, that the event is a replication of the offering of Melchizedek, it is worth recounting that the original event consisted of nothing more than a meal, thanksgiving, a blessing and a tithe (a voluntary offering)—no supplication of any kind, and no confession and absolution. Neither sin nor its atonement factors into it at all, so why should it so factor into the Eucharist?

Originally, the Israelites observed Passover according to Yahweh's commands, and in consequence, just as promised, he delivered them from Egypt. The appropriate sentiment to express when one has been given a great gift is gratitude. Yahshuah, then, was responsible for

making sure that his followers understood that their primary responsibility to God, as it relates to Passover, is to thank him for his deliverance from the hand of Pharaoh, just as Melchizedek said, “Blessed be the Most High Ėl who has delivered your enemies into your hand.” Really, the deliverance did not even happen when the Israelites went forth from Goshen, or when the angel of death stalked the streets, but when the Egyptian army was drowned in the Red Sea.

One could not possibly ask for stronger evidence of this assertion than that which is evident in the Didache (the ‘Teaching’ of the Twelve Apostles). Apart from the Gospel of Matthew, which is the official record of the events they witnessed and a testimony of the life of their master, the Didache was the sole collaborative account of Yahshuah’s teachings put together by his own disciples. It was originally considered, of itself, by the 1st century Christians, what we would now call the New Testament. That being said, here is what Yahshuah’s own disciples had to say about how the “thanksgiving” rite of the Passover feast was to be observed by Christians:

But as touching the eucharistic thanksgiving, give thanks thus: First, as regards the cup, “We give you thanks, O our Father, for the holy vine of your son David, which you made known to us through your son Yahshuah. Yours is the glory for ever and ever.” Then as regards the broken bread, “We give you thanks, O our Father, for the life and knowledge which you made known to us through your son Yahshuah. Yours is the glory for ever and ever. As this broken bread was scattered upon the mountains and being gathered together became one, so may your congregation be gathered together from the ends of the earth into your kingdom, for yours is the glory and the power through Yahshuah Messiah for ever and ever.” But let no one eat or drink of this eucharistic thanksgiving, but they that have been baptized into the name of the master, for concerning this also the master has said: “Give not that which is holy to the dogs.” And after you are satisfied, give thanks thus: “We give you thanks, Holy Father, for your holy name, which you have made to dwell in our hearts, and for the knowledge and faith and immortality, which you have made known to us through your son Yahshuah. Yours is the glory for ever and ever. You, Almighty Master, have created all things for your name’s sake, and have given food and drink to men for enjoyment, that they might render thanks to you, but have bestowed on us spiritual food and drink and eternal life through your son. Before all things we give you thanks that you are powerful. Yours is the glory for ever and ever. Remember, Master, your congregation, to deliver it from all evil and to perfect it in your love, and ‘gather it together from the four winds’ [Matthew 24:31]—even the congregation which has been sanctified—into your kingdom which you have prepared for it. For yours is the power and the glory for ever and ever. May grace come and may this world pass away. Hosanna to the God of David.” If any man is set-apart, let him come [to the table]; if any man is not, let him repent. *Maran atha, amen*. But permit the prophets to offer thanksgiving as much as they desire. Didache 9-10

Many Christian apologists judge the Didache harshly, owing in no small part to the absence of gratitude for Christ’s atoning sacrifice, especially in connection with the Eucharist. Clearly, when a long passage of this nature fails to mention (thereby flatly denying) that which the Christian believes is the primary and virtually only thing for which he ought to be thankful, it begs the question of whether the doctrinal sentiments of this document are trustworthy. But by now we should not still be so steeped in illusion as to the validity of the Christian paradigm, and conclude instead that this early 1st century proof of the true Christians’ (Yahshuah’s own disciples’) world view sternly rebukes the sacrificial focus of modern Christianity, just as Christ rebuked the sacrificial focus of his contemporaries as it pertained to Passover.

Once again, the entire point of Passover was salvation; the entire point of the Eucharist was to express gratitude for this salvation, which, to the early Christians, was not even a matter of their ancestors having been set free from Egypt, but of they themselves having been set free from the bondage of sin and death (which their ancestors were not), which the events of the original Passover were deliberately meant to foreshadow and prepare them for. To conceive of the Eucharist in such a way as to make it a reenactment of the original Passover, then, is to demonstrate that one has nothing to be grateful for precisely because one has still not been saved. That is to say that the more one aspires to demonstrate the security of his salvation by making sacrificial offerings of other beings, the more loudly he proclaims his own lack of salvation and therefore his perpetual need for it. To make the meaning of the Eucharist into a sacrificial offering is to destroy the very meaning of the ritual, and to locate oneself right back in Egypt, cut off from Israel's inheritance—which, to the Christian, means everlasting life, or, from Christ.

Woe to those who go down to Mitsrayim for help, and rely on horses, who trust in chariots because they are many, and in horsemen because they are very strong, but who do not look to the Set-apart One of Yisra'el, nor seek יְהוָה! Isaiah 31:1

A righteous man, by contrast, would know that the most appropriate attitude to hold toward a sacrificial victim is regret. Who would not feel at least somewhat guilty if any creature had to lose its life so that he could retain his own? This reaction is *natural*; to suppress it by couching an event in religious terms, complete with appeals to superstition and God's "mysterious ways," only serves to destroy discernment and drown out the voice of conscience, which God has given us for a very good reason. While this is not to say that gratitude would not be a component of one's reaction, the primary component would be a resolution to submit one's life to God's ways, so that never again would one's own sinfulness necessitate the suffering and death of another, much less a totally innocent, being. Nevertheless, this is precisely the attitude enshrined at the heart of Christianity by making Yahshuah into their Passover lamb, in spite of the fact that he rejected the use of the original and had *no intention* of serving as its symbolic replacement, but intended rather to do away with this association altogether.

Virtually every comparison one can make between him and the original Passover lamb fails to fit the bill. For one thing, the lamb chosen for slaughter was supposed to be without blemish (Exodus 12:5), which includes any sort of physical defect in its description (even a slight injury), and while Christians find this in accordance with Christ's lack of sin, the fact that he was beaten and tortured before enduring three hours of agony on a *stauros* hardly lends support to their claim. How is this "kosher"? For another, the lamb was supposed to be roasted in fire (Exodus 12:8-9), a practice for which there is no credible evidence that the Romans subjected Christians to until centuries later. Any flesh of the lamb which remained until morning was supposed to be burned (Exodus 12:10), whereas Yahshuah's body had to remain intact for three full days before he was resurrected. Its blood was also to be poured into a basin, and a bunch of hyssop was to be dipped into it to strike the lintel and side posts of the door with blood (Exodus 12:22), yet the Shroud of Turin provides the proof we need to be certain that he was buried with as much of the blood from his wounds as naturally flowed from his wounds, rather than that it was absorbed and the wounds cleaned. (The burial was done in accordance with ancient custom and expectation of resurrection. For example, a soldier who died on the battlefield was buried in his armor, rather than being embalmed or dressed, as in the heathen customs practiced now in all First World nations. This stems from the idea that the blood is life, and no less essential to a person's body than his flesh; you would not want to be resurrected without it.)

Yahshuah also does not fit the description of a Passover lamb for several other reasons. For instance, he was murdered on a mountaintop, not sacrificed on an altar. His killers were Roman soldiers, not Levite priests, and to whatever extent that the high priest Caiaphas can be said to have participated in this “sacrifice” at all, the fact that his heart was filled with malice and vengeance is hardly consistent with the reverence with which the priests were supposed to conduct their offerings. So it is an invalid sacrifice just for that reason alone; it was sufficient enough to get the sons of Eli killed over their lust for animal flesh—never mind Caiaphas’ lust to see Yahshuah murdered. Yahshuah himself called the priests and the teachers of the Law “blind” no less than five times in the rant recorded in Matthew 23:16-26, in contrast with their outwardly going through the motions of presenting themselves as spotless, which means that on his authority, they were incompetent to offer an atoning sacrifice even in a strictly spiritual or metaphorical sense. In fact, the priest is only ever doing his job if he is teaching the precepts of the higher law in conjunction with the metaphor, *as his first duty*, otherwise the entire purpose of the ritual is lost and it becomes an abomination in every single case of sacrifice across the board.

And יהוה spoke to Mosheh, saying, “Speak to Aharon, saying, ‘No man of your offspring throughout their generations, who has any defect, is to draw near to bring the bread of his Elohim. For any man who has a defect is not to draw near: a man blind [Matthew 23:16-26] or one lame or disfigured or deformed, a man who has a broken foot or broken hand, or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. No man among the offspring of Aharon the priest, who has a defect, is to come near to bring the offerings made by fire to יהוה—he has a defect, he does not come near to bring the bread of his Elohim. He does eat the bread of his Elohim, both the most set-apart and the set-apart, only, he does not go near the veil or approach the altar, because he has a defect, lest he profanes My set-apart places. For I am יהוה, who sets them apart.’” Leviticus 21:16-23

And of Lēwi he said, “Your Tummim and Your Urim belong to Your kind one, whom You tried at Massah, with whom You contended at the waters of Meribah, who said of his father and mother, ‘I have not seen them.’ And he did not acknowledge his brothers, or know his own children, for they have guarded Your Word and watched over Your covenant. They teach Your right-rulings to Ya’aqob, and Your Torah to Yisra’el. They put incense before You, and a complete burnt offering on Your altar. O יהוה, bless his strength, and accept the work of his hands. Smite the loins of those who rise against him, and of those who hate him, that they rise no more.” Deuteronomy 33:8-11

Surely no Christian will stoop so far as to suggest that Caiaphas and his henchmen or even just the Maccabean priesthood were even right with God, much less when they declared that Yahshuah’s blood would be on them and on their children. The whole concept in the prophetic literature of the priests having “blood” (murder) on their hands comes from the fact that they sprinkled the blood of the scapegoats on the altar. Considering that the priests who sought Yahshuah’s death no doubt literally still had blood on their hands from the actual scapegoating ritual, and that Pilate was the one described as washing his hands (by implication, they did not), they accrued *guilt* from the act in God’s eyes, which no priest would have, had he performed the act in accordance with the Law. Every Levite always ceremonially washed his hands in front of the congregation before reading from the Torah or giving the priestly blessing, in order to show that he was competent to issue it, lest anyone in the congregation suspect otherwise. Likewise, Jews customarily wash their hands before every meal, and *three times* before the Passover Seder,⁶²⁵ so obviously there is no support for the notion that there was

anyone there to perform the act in accordance with even the *spirit* of the Law, in the strictly metaphorical sense, as they then went to their homes to eat. *Only Yahshuah* was competent as a priest to perform this rite, and he not only did not want to die, praying to have his cup taken from him, but had also invoked Hosea's "I desire mercy, not sacrifice" on two separate occasions documented by Matthew. Nor is there any evidence that any priest of his order ever performed any animal sacrifice, ever, or that such a one was bound to the rules pertaining to the Levites.

One could object that it was God's will that Yahshuah die, considering that his prayer to have the cup passed from him was not answered affirmatively, but this ignores the fact that God does indeed desire mercy (it is the law represented by the will of God to which the metaphor is applied, not the Law of Moses), and that his death was necessary *for abolishing the sacrifice*. The Passover sacrifices had their basis in the express commands from God, whereas the mandate of "I desire mercy" obviously still applied to Yahshuah's situation, while no command from the Torah did. (On the contrary, the Law of Moses would require that those who sought his death by bringing false witness against him be killed in retaliation.) This is critical to understanding how Yahshuah's death does not constitute an atonement for sins, as the whole issue of killing is so completely against God's will that no killing act is allowed unless he specifically tells us to make an exception, as his prerogative. Nowhere was any Jew or Roman instructed by God to perpetrate this crime, and it was said of the one who betrayed him to his death that it would have been better if he had not been born at all (Matthew 26:24). The very suggestion to the contrary is monstrous before God, seeing how the Law of Moses explicitly proscribes human sacrifice (Deuteronomy 12:30-31), without exception (Jeremiah 19:4-5). The Law of Moses even contains a very fitting precedent for rejecting the possibility of any human offering himself as an atoning sacrifice for others.

And it came to be on the next day that Mosheh said to the people, "You, you have sinned a great sin. And now I am going up to יהוה—if I might atone for your sin." And Mosheh returned to יהוה and said, "Oh, these people have sinned a great sin, and have made for themselves a mighty one of gold! And now, if You would forgive their sin, but if not, please blot me out of Your book which You have written." And יהוה said to Mosheh, "Whoever has sinned against Me, I blot him out of My book. And now, go, lead the people to the place of which I have spoken to you. See, My Messenger goes before you. And in the day of My visitation I shall visit their sin upon them." And יהוה plagued the people because they made the calf, which Aharon made. Exodus 32:30-35

All this is not to say that Christians' insistence that Jesus is their Passover lamb is not without a certain amount of symbolic significance (as everything else in the Gospels also has symbolic significance to the OT), only that the significance is purely symbolic, just as the validity of the original sacrifice was. In this regard, they are no different at all. God instructed the Israelites to slaughter the Passover lamb between sunset and dusk at the very beginning of the 14th of Nisan. Yahshuah, however, was not killed until mid-afternoon the same day, when the Jews were killing their lambs in preparation for their Passover meal that night. Just like the Jews, then, the Christians who paint their doorposts with the blood of Jesus have not been spared the plague: by their reasoning (and this is important, because the significance is symbolic), the angel of death has already come and gone some 15 hours earlier. And this does not even account for the fact that they have deliberately chosen their commemoration of the event to coincide with the wrong date (Easter Sunday) of the wrong event (the resurrection), though this is a tautology, as Easter really has nothing to do with any event in the Bible.

Once again, it can hardly be more fitting that the two religious paradigms which stake so much of their salvation on vicarious atonement miserably fail to execute their foremost sacrifices correctly. If this does not authoritatively demonstrate that sacrifice is the foremost impediment—not the path—to salvation, then it is difficult to imagine what would. Rather, salvation happens by way of repentance and following the way shown by Yahshuah. This way is not his death, but his life, and God is not the god of the dead, but of the living.

Seeing how righteousness and selflessness can both be best exemplified by sufficiently respecting God's creations as to resolve never to destroy them, even if it means saving one's own life, one might ask what greater sacrifice Yahshuah and his disciples could have made, having subjected themselves to condemnation and death by the letter of the Law out of unwavering determination to honor its spirit. Then again, it will be argued that the failure to sacrifice would result in one's destruction by the angel of death just as surely as would a sacrifice performed too late. "What blood," the Christian might accuse Yahshuah and his disciples, "have you painted your doorposts with?" The answer, of course, is their own. This does not merely refer to their deaths as martyrs retroactively, but to a life set apart to Yahweh, sacrificing their ego- or even self-interests on the altar of repentance in favor of obedience to his commands. These commands are written on the doorposts of the hearts of all who so obey, and the association with the Passover is so obvious and deliberate that it begs the question of how Christians can possibly be so uninformed about the spiritual significance of the event in relation to themselves and their professed ideology. Not only this, but the description of the commandment is what Yahshuah calls the greatest of them all, i.e. the most necessary one to follow. Note the clear implication, for all who can be bothered to read it, that the greatest command is to obey *all* the commands.

"And this is the command, the laws and right-rulings which יהוה your Elohim has commanded, to teach you to do in the land which you are passing over to possess, so that you fear יהוה your Elohim, to guard all His laws and His commands which I command you, you and your son and your grandson, all the days of your life, and that your days be prolonged. And you shall hear, O Yisra'el, and shall guard to do, that it might be well with you, and that you increase greatly as יהוה Elohim of your fathers has spoken to you, in a land flowing with milk and honey. Hear, O Yisra'el: יהוה our Elohim, יהוה is one! And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might. And these Words which I am commanding you today shall be in your heart, and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates. And it shall be, when יהוה your Elohim brings you into the land of which He swore to your fathers, to Abraham, to Yitshaq, and to Ya'aqob, to give you great and good cities which you did not build, and houses filled with all kinds of goods, which you did not fill, and wells dug which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be satisfied—be on guard, lest you forget יהוה who brought you out of the land of Mitsrayim, from the house of bondage. Fear יהוה your Elohim and serve Him, and swear by His Name. Do not go after other mighty ones, the mighty ones of the peoples who are all around you, for יהוה your Elohim is a jealous El in your midst, lest the displeasure of יהוה your Elohim burn against you, then He shall destroy you from the face of the earth. Do not try יהוה your Elohim as you tried Him in Massah. Diligently guard the commands of יהוה your Elohim, and His witnesses, and His laws which He has commanded you. And you shall do what is right and good in the eyes of יהוה, that it might be well with you, and you shall go in and possess the good land of which יהוה swore

to your fathers, to drive out all your enemies from before you, as יהוה has spoken. When your son asks you in time to come, saying, ‘What is the meaning of the witnesses, and the laws, and the right-rulings which יהוה our Elohim has commanded you?’ then you shall say to your son, ‘We were slaves of Pharaoh in Mitsrayim, and יהוה brought us out of Mitsrayim with a strong hand, and יהוה sent signs and wonders, great and grievous, upon Mitsrayim, upon Pharaoh, and upon all his household, before our eyes. And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers. And יהוה commanded us to do all these laws, to fear יהוה our Elohim, for our good always, to keep us alive, as it is today. And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.’”
Deuteronomy 6

At this point we have more than sufficiently demonstrated that only self-sacrifice is pleasing to God, and that self-sacrifice amounts to offering the bulls of our lips and adopting a spirit of humility and contrition. While it may not be necessary at this point, it will nevertheless be highly informative to determine why Christianity came to the opposite conclusion regarding this matter, as with most others, to that which is in line with God’s will. This is no mere modern development, as though it were something that could be fixed by hearkening back to the fundamentals of the sect, but has its roots in doctrines espoused by some of the earliest Catholic Christians on record. Christians rarely dare to question anything written by the Church Fathers, owing to both their antiquity and pedigree, so it is not surprising that many of them conceived of the Last Supper in sacrificial terms. What follows is a selection of passages representative of the early view of the Roman clergy, the names of the writers and the estimated dates of composition.

Let us fix our eyes on the blood of Christ and understand how precious it is unto His Father, because being shed for our salvation it won for the whole world the grace of repentance. Clement of Rome, c. 95 AD⁶²⁶

Now the offerings and ministrations He commanded to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons. And where and by whom He would have them performed, He Himself fixed by His supreme will: that all things being done with piety according to His good pleasure might be acceptable to His will. They therefore that make their offerings at the appointed seasons are acceptable and blessed: for while they follow the institutions of the Master they cannot go wrong. Clement of Rome, c. 95 AD⁶²⁷

Let no man be deceived. Even the heavenly beings and the glory of the angels and the rulers visible and invisible, if they believe not in the blood of Christ [who is God], judgment awaits them also. He that receives let him receive. Let not office puff up any man; for faith and love are all in all, and nothing is preferred before them. But mark those who hold strange doctrine touching the grace of Jesus Christ which came to us, how that they are contrary to the mind of God. They have no care for love, none for the widow, none for the orphan, none for the afflicted, none for the prisoner, none for the hungry or thirsty. They abstain from eucharist (thanksgiving) and prayer, because they allow not that the eucharist is the flesh of our Savior Jesus Christ, which flesh suffered for our sins, and which the Father of His goodness raised up. Ignatius of Antioch, 110 AD⁶²⁸

Accordingly, God, anticipating all the sacrifices which we offer through this name, and which Jesus the Christ enjoined us to offer, i.e., in the Eucharist of the bread and the cup, and which are presented by Christians in all places throughout the world, bears witness that they are well-pleasing to Him. Justin Martyr, 150 AD⁶²⁹

Recall that Polycarp was the presbyter of Smyrna, so Ignatius' letter (quoted here) may as well be called *Against Polycarp* or *Against the Christians* as *To the Smyrnaeans*, but either title would as easily describe everything which Ignatius and Clement wrote of this nature. Are we really to believe that the early Christians had no concern for widows and orphans, though Isaiah (1:17) and James both define this as true religion which is pleasing to the Father (1:27), and Yahshuah cites the rest as the standard for being rewarded in heaven (Matthew 25:31-46)? Ignatius is often cited as the one clergyman of the Roman persuasion in the whole of the Middle East who deferred to the authority of the Roman bishop. Knowing this, how seriously can we take anything he had to say regarding his ideological opponents, the piety and orthodoxy of whom both speak for themselves? Here he is literally saying that because they reject the spurious Catholic doctrine, they abstain from the Eucharist itself! And if Justin is so sure of his position, then why does he need to resort to the fallacy of appealing to consensus, when Yahshuah and the Bible as a whole declare the whole world to be in rebellion against God, and will remain so until the very end of the age, when God's wrath will be poured out to destroy its evil works?

Likewise, Clement's notion that the whole world has been turned to repentance is patently absurd and begs the question of how Clement defined repentance. Among other things, he was writing during the reign of the emperor Domitian, who is practically unknown apart from his legacy of taking most of the blame for the widespread persecutions of Christians after Nero. (To be fair, the only emperors who deserve this infamy prior to Constantine's era are Nero and Hadrian, but it is certain that Christianity was being suppressed and Christians were being murdered during Domitian's reign—though not the "Christians" of Clement's persuasion.) If Clement insists that the times and seasons are fixed and must be performed according to God's will, then this serves to show that it is not insignificant that the Church has insisted on the wrong dates *and* the wrong rites, with the wrong theological beliefs attached to them, to the point of persecuting to death all who simply disagreed or refused to betray the true faith or blaspheme Christ, and certainly to the point of openly slandering those who so disagree now. These statements by the Church Fathers may seem impressive, especially as they so perfectly support the doctrines of mainstream Christianity, but to assume that the antiquity of these notions, as well as the long-standing tradition of honoring them, equates to their having derived from Yahshuah and the apostles themselves is not only a leap in logic, but more importantly, it is to ignore the stern warnings of these same apostles of wicked men who would try to deceive the Elect and lead them astray, as we have seen toward the beginning of this treatise.

Nevertheless, it is one thing to teach false doctrines, but another thing entirely to create them. The Church Fathers were guilty of propagating what is now the mainstream conception of the Eucharist, but they were not its originators. Instead, this conception seems to have originated as a twisted outgrowth of the "agape feasts" celebrated by Christians in the first few decades after the resurrection. It is well known that these communal meals were religious in nature; in fact, in some cases, they were so closely related to celebration of the Eucharist that they were actually seen as equivalent to it.⁶³⁰ This strongly supports the notion that the Catholic Mass had an original basis in the Christian Eucharist prior to the first major Easter controversy.

While there is no scholarly consensus as to the origins of *agape* feasts, it is not difficult to ascertain. Communal living was one of the most important features of early Christianity, though it is never recognized as such, if indeed it is recognized at all. Far from simply having loose associations with those professing the same beliefs, all Christians of the 1st century lived in or were at least encouraged to live in full-fledged intentional communities. Considering that they

shared their possessions and depended upon one another for their very survival, communal meals were clearly the rule, not the exception, and breaking this rule was so frowned upon that it could get a member banned from the community. Given that bread was as much of a staple then as it is now, Christians hardly would have shared a meal at which it was *not* eaten. Most importantly, seeing how such communities had only even been founded because their members sought to abide by the teachings of Christ, it is fair to say that he would have been remembered, one way or another, with every meal they ate. Put this in light of the fact that his parents actually got up and moved to a different country so that he would be born in a town the meaning of which is ‘Place of Bread.’

The last major experience that Yahshuah shared with his disciples prior to his resurrection was a meal, so it is hardly surprising that these *agape* feasts were ubiquitous among early Christians, or that they would have been associated with the Last Supper. However, this does not mean that the early Christians believed that these gatherings constituted observance of Christ’s command to “do this in memory of me,” especially considering that they transpired throughout the year, not just on Passover. It is not as though Yahshuah and his disciples had never shared bread and wine prior to the Last Supper, but what made that meal particularly significant was not just the fact that he was about to be murdered, but the fact that it took place on Passover. After all, eating bread would not have been particularly noteworthy or offensive to a Jew at any other time of year, but to replace the traditional lamb with bread on Passover would have been incredibly divisive—to such a degree, in fact, that it was one of the defining characteristics of early Christianity. So to suppose that Christians back then were wholly ignorant of this fact, as they are now, is to force a modern interpretive bias on actual historical events.

The early Christians had frequent communal meals at which they honored Christ both in word and deed, but they did not confuse these *agape* feasts with the Eucharist, which could only properly be celebrated on Passover. This begs the question of how other people, who likewise identified themselves as Christians, came to such a different understanding, believing that a routine *agape* feast was no different than the Eucharist, that it must be celebrated weekly, and that the bread and wine offered by Christ were actually an invitation to share in his actual body and blood. The answer again revolves around the communities of the early Christians, particularly how exclusive they were, and the fact that the likes of Clement and Ignatius were only ever familiarized with the banquets and orgies of the Roman aristocracy, and could neither have imagined nor made it in the door of one of the communities established by Paul in Greece or Asia to see what went on there.

If any real Christian of the ancient world even bumped into one of these Roman aristocrats on the street, it was only by accident. We do them all a serious wrong to think that the Church Fathers had a better idea of what was going on in their homes, rather than interpreting it the way we should: by realizing that their communities were the natural enemies of the Roman bishops. Of course they were the targets of their animosity; they were an affront to their decadent and hedonistic way of life, the equivalents of what we might call cults or terrorist cells now. Nor is this any kind of exaggeration. The Roman government had already treated them as such from at least the reign of Caligula (37-41 AD), who ordered an altar and a statue of himself erected in the Temple (in response to the Jews’ destruction of another statue in Jamnia, which had been erected by the non-Jewish residents of that city, apparently to provoke them). This order was delayed by the Roman governor of Syria, and ultimately thwarted by the Judean king, both of

whom anticipated that it would lead to a war. The Jews of Alexandria actually sent a delegation to Caligula, informing him that Jews around the world would rather rise in rebellion and die, and be destroyed as a nation, than see their temple so desecrated, so we can just imagine how the Christians felt about it, as they were already actively pursuing the end of the Abomination by then. (What we mean here is that, although it may seem extremist, the Jewish position was actually the moderate one. The Romans advocated the worship of all gods, including Caesar; the Jews were intolerant of the Romans' ideas for desecrating the Temple, and the Christians were intolerant of the Jews', and even of the Temple itself to some extent.)

In light of all the misconceptions, both ancient and modern, it is difficult to appreciate the rigor with which standard Christian teachings were enforced. Nevertheless, the Bible makes this point very clear, and we might recount the story of Ananias and Sapphira to show as much (Acts 4:32-5:13). One can scarcely imagine just how many modern Christians would fall dead at Peter's feet if the same were asked of them (that they dedicate their entire fortunes to the community), or that they fight to the death for the preservation of the sanctity of the Temple against the Abomination, which all ideological Zionists by definition support. This passage ought to illuminate one of Yahshuah's teachings, as it is famous precisely because of its perceived difficulty.

[יהושע](#) said to him, "If you wish to be perfect, go, sell what you have and give to the poor, and you shall have treasure in heaven. And come, follow Me." Matthew 19:21

Missionaries have seen this as a call to discard all possessions at their earliest convenience and to go preach the "Gospel" in some Third World country. Most have concluded that it is a nice sentiment, but that it is not practical enough to be meant to have been taken seriously. Even missionaries are not inclined to live in abject poverty and cannot see the sense in bestowing everything they own upon some random homeless person, preferring to keep their houses in order for when they return to them. Clearly Christ had neither of these extreme ascetic values in mind, but instead was advocating entrance into one of the set-apart communities of the Essenes. Lest we forget, the word *ebion* means 'poor.'

It was *only* in such communities that Christianity was taught and practiced in its purest form. Only in an environment of discipline and isolation could the perfection of the Christian ideal be attained. Division, deceit and heresy, on the other hand, quickly breed and propagate where people are not committed to ideals that require personal sacrifice. Instead, the world at large is interested in personal gain and self-satisfaction. This is precisely why God himself commands those who love him to separate themselves from the world—not out of some misguided, self-righteous desire to feel better than others, but out of dire necessity. This is what it means to be set-apart.

[Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.](#) James 4:4

This matter of being set-apart is incredibly important and central to what it means to be a Christian. Most people fail to account for the fact that early Christians were *not* all equal in their grasp of Christ's teachings. This is true not just of individuals, but even *communities*. Intentional communities like Damascus had the resources and manpower to manage a program designed to initiate members into such teachings in a reliable, systematic way and then enforce adherence to them, such that anyone who rebelled against the leaders of the community would quickly find

himself shut out. One need only read the Damascus Document or the Community Rule (see Appendix D) to get a feel for just how strict and regimented these communes were. Inside these communities, then, the true doctrines of Christ were taught and followed by people who had pledged their lives to this very enterprise. Anything could happen outside the watchful eyes of community leaders dedicated to the Nazarite mode of living, and these leaders were not keen on seeing their communities devolve and dissolve themselves due to individualistic desires.

Modern Christianity has somehow failed to even recognize the *existence* of these communities, much less their importance, so it is not at all surprising that the form of worship it holds to be God's purest and final revelation to mankind is nothing more than the bastard offspring of Christ's teachings adulterated with Judaism and with the syncretism of the Roman Empire's mystery religions. Scriptural support for these errors largely traces back to Paul's epistles, which were written primarily to the major Christian communities in Asia Minor, which then disseminated them to the smaller surrounding ones. One of the underlying themes of these epistles is the varying degrees of castigation directed at the recipients due to their lack of dedication to Paul's teachings, and their correspondingly superficial understanding of them.

This ought to shed a great deal of light on why Paul's mission to the Gentiles was so controversial among the Christians in Palestine. Such opposition is usually ascribed to xenophobia, and while this certainly seems to have been a factor, it also ignores the logistical problems posed by Paul's plans. Nazarite communities had been present in Palestine for centuries, and seeing as how Yahshuah's teachings were not new to them, they would have been prepared for an influx of new people wanting to live as he taught. Elsewhere, however, there was literally no foundation from which to work, and Paul was, at least at first, alone in his desire to risk spreading the Gospel under such hazardous conditions.

The Corinthians are a perfect example of Christians who were still commingled with the community at large. In fact, the very passage that reveals this is so also gives us a glimpse of the types of problems resulting from this less dedicated form of Christianity. Incidentally, the controversy was over the fact that they were not all eating together, as they were supposed to, and that, for some, individualistic desires took precedence over the spirit of the community.

For, when you eat, each one takes his own supper first, and one is hungry and another is drunk [full, sated]. Have you not houses to eat and drink in? Or do you despise the assembly of Elohim and shame those who have not? What shall I say to you? Shall I praise you in this? I do not praise! 1 Corinthians 11:21-22

If not for Paul's missionary work among the Gentiles, it is questionable whether Christianity ever would have spread and become as influential as it is. With that gamble came a price, and that price has been the loss of fidelity to Yahshuah's original teachings. Christianity became like an overextended empire in that it was both the target of the outside envy of the barbarians in Rome, and administrative control diminished the further away any particular community was from the central authority—the furthest one being the one in Rome. Christians simply did not have the resources to grow as quickly as they did while maintaining the strict control that life in intentional communities afforded them, so Paul preached a message that was significantly dumbed down from the exacting standards of Damascus.

And, when I came to you, brothers, I did not come with excellence of speech or wisdom, proclaiming to you the witness of Elohim. For I resolved not to know any matter among you except יהושע Messiah and Him impaled. 1 Corinthians 2:1-2

Of course, this same message constitutes the heart and soul of Christianity today, so the manner in which Paul simplified his message to appeal to as broad an audience as possible was successful to such a degree that to even hint that true Christianity centered upon anything else amounts to heresy. Nevertheless, it is not necessary for us to challenge or debunk Paul on this point, for he does that himself by implication in the very next chapter of the same epistle. This practically constitutes a condemnation of the willful stupidity of Christians today.

And I, brothers, was not able to speak to you as to spiritual ones but as to fleshly, as to babes in Messiah. I fed you with milk and not with solid food, for until now you were not able to receive it, and even now you are still not able, for you are still fleshly. For since there is envy, and strife, and divisions among you, are you not fleshly and walking according to man? 1 Corinthians 3:1-3

Clearly the depth of Yahshuah's teachings are far greater than churchgoers can possibly fathom, and to the extent that it can be said that the New Testament supports the vicarious atonement doctrine at all, such a teaching constitutes nothing more than spiritual milk which takes a great deal of explaining to even make any sense. Paul saw enough potential in the Corinthian Christians that he diligently sought to disabuse them of their errors, and we do not fault him for this, but most of the Christians in Palestine did not share his optimism. One must appreciate that the Greek-speaking world as a whole was almost completely unfamiliar with the complex history and culture of Judea. The Corinthians' understanding of Yahshuah's teachings at the time of Paul's writing was quite low, so a 21st century reader of the epistle should not mistakenly conclude that it, or any of the other NT writings, constitutes the sum total of all Christian revelation, even on one specific point. Advanced knowledge was only entrusted to those who had proved themselves worthy of it, not due to some power-hungry hierarchy bent on protecting its own interests (as in the case of Rome's), but because most people simply are not interested in making the sacrifices required to obtain it.

And He said to them, "He who has ears to hear, let him hear!" And when He was alone, those about Him, with the twelve, asked Him about the parable. And He said to them, "To you it has been given to know the secret of the reign of Elohim, but to those who are outside, all are done in parables, so that 'seeing they see but do not perceive, and hearing they hear but do not understand, lest they should turn and their sins be forgiven them [Isaiah 6:9].'" Mark 4:9-12

The Corinthians had not been counted among those who were outside, but they certainly were not ready for the teachings given to those who had set themselves apart in places like Nazareth and Damascus. They were all baptized, certainly, but not all by fire. Behavior such as what they displayed during their *agape* feasts simply would not have been tolerated in a full-fledged Christian or Nazarite community.

So that whoever should eat this bread or drink this cup of the Master unworthily shall be guilty of the body and blood of the Master. But let a man examine himself, and so let him eat of that bread and drink of that cup. For the one who is eating and drinking unworthily, eats and drinks judgment to himself, not discerning the body of the Master. 1 Corinthians 11:27-29

The significance of Paul's rebuke on this matter cannot be overstated. Let us not forget that the same type of behavior resulted in *death* for Ananias and Sapphira. Paul was not being hypocritical for failing to threaten the Corinthians in like manner. They simply had not made the same type of commitment, and so could not be held to the same level of accountability. For that reason, it is evident how the dumbed down versions of Christian teachings were misapplied, even under Paul's watchful eye.

Inside a community, errors in the understanding and practice of *agape* feasts never would have arisen. Individuals who had risen to prominence were entrusted with oversight of communal meals. As such, they would not have tolerated debauchery, nor would they have allowed divergent doctrines to fester, such as equating regular communal meals to the Last Supper, failing to commemorate Passover, or performing this ritual in any way other than what would be expected of a Nazarite. Outside the walls of these sanctuaries and bastions of Christianity, however, the doctrines of worldly religions were free to wage their assaults. With no self-regulating system of discipline and control in place to ensure the integrity of the apostolic teachings, subversion was inevitable, and the *agape* feasts were one of the primary targets for infiltration, seeing how Paul's epistle is not the only place in the NT where they are ill-spoken of, as we have seen from Jude:

Woe to them! Because they have gone in the way of Qayin, and gave themselves to the delusion of Bilam for a reward, and perished in the rebellion of Qorah. These are rocky reefs in your love feasts, feasting with you, feeding themselves without fear, waterless clouds borne about by the winds, late autumn trees without fruit, twice dead, pulled up by the roots, wild waves of the sea foaming up their own shame, straying stars [fallen angels, i.e. *rephaim*] for whom blackness of darkness is kept forever. Jude 11-13

Jude 12 is the only place in the New Testament where the term “rocky reefs,” translated from *σπῖλας* (*spilas*’, G4794), appears, so translators have had to ascertain its meaning by referencing other Greek works. Its most famous occurrence is in Homer's *Odyssey* (iii.298; v.401,405). Therein is an account of Menelaus' fleet crashing on the “rocky reefs” of Crete near Gortyn due to a great storm sent by Zeus. Zeus had intervened on account of Aegisthus, who had seduced Clytemnestra, the wife of Menelaus' brother Agamemnon, while the brothers were away warring against Troy, and who was so overjoyed by the success of his scheming that he made great sacrifices to the gods in gratitude.⁶³¹

Outside the *Odyssey*, Aegisthus is known as the son of Thyestes, who had lost his older sons after an affair with the wife of his brother Atreus (father of Agamemnon and Menelaus) provoked him to kill Thyestes' sons and surreptitiously serve them for dinner. After this misfortune, Aegisthus was born of the union between Thyestes and his own daughter Pelopia, who he raped after she performed a sacrifice. Besides his murder of Agamemnon (his own cousin), his seduction of Clytemnestra and his usurpation of the throne of Mycenae, Aegisthus is also known for slaying his uncle Atreus while he was offering a sacrifice.⁶³² So Jude's mention of “rocky reefs” would have been recognized by his largely Greek audience as a reference to an extremely infamous character from Greek mythology associated with sacrifices, adultery, murder and meat-eating. The implication that they were bringing great peril upon themselves by allowing such people to share in their *agape* feasts would not have been lost upon his readers.

This same point is reinforced by the phrase “feeding themselves without fear,” also in v. 12, as *ποιμαίνω* (*poimanó*, G4165) typically has a meaning of ‘to tend as a shepherd’ (1 Corinthians 9:7, 1 Peter 5:2, Revelation 7:17), and so is to be understood as a reference to the bad shepherds who feast on the flock rather than caring for it. Considering that Paul rebuked the Corinthians for drunkenness at their *agape* feasts, it is easy to imagine how meat offered to idols might have been eaten at others. But even with the confusion and apostasy created due to the circumstantial challenges of his mission, Paul did not seem overly concerned. Instead, he exuded the confidence and optimism of a man whose orders had come from Yahshuah himself, believing that his plan was trustworthy, even if at times the results looked disastrous.

For in the first place, I hear that when you come together as an assembly, there are divisions among you, and to some extent I believe it. For there have to be factions even among you, so that the approved ones might be revealed among you. 1 Corinthians 11:18-19

Does not the very notion of intentionally allowing conflict within these communities in order to determine who was truly committed to God's will defy so many of the assumptions Christians have about their alleged predecessors? Paul was operating a model very different from that used in Damascus and similar communities, but clearly there was a certain wisdom to it and it got results, or else it never would have garnered the support of the Christians in Jerusalem. So in light of all this we must ask, unless a Christian grasps the fact that these different approaches to attracting and teaching converts even existed, and unless he understands what it means to be an "approved one," how can he ever hope to discover that the Eucharistic ritual he has received is precisely what Paul and the author of Jude were warning their audiences about? After all, most Christians today believe that there is nothing to even interpret or understand with regards to the Last Supper. To them, the words are there in black and white, so we need do nothing more than mimic the actions described, however the clergy decide, because the churches cannot possibly all be wrong or have some kind of hidden agenda.

The fact is, the different denominations of Christianity have been in bitter disagreement over the Eucharist for centuries, and it is no exaggeration to say that wars have been fought over what the correct view is between transubstantiation vs. consubstantiation—both of which are as absurd as they are lacking in support from Scripture. It is one thing for Catholics to go so far as to take Yahshuah's remarks about being the bread of life in John 6 literally, but it simply defies credulity that they should base their Eucharist rite on this overly-unintelligent understanding and still maintain any kind of pretense of maintaining any semblance of truth. And even if the Protestant doctrine of consubstantiation is a bit more realistic, as it at least acknowledges that the bread is still bread (or the wafer is still a wafer, as it were) and the wine is still wine (or grape juice, or whatever), it still affirms the same ridiculous notion of the body and blood of Jesus being "in and under" the bread and wine (in Martin Luther's words), as though that somehow makes it more logical. One might even suppose that the Catholic view is the more logical, as it reduces the absurdity to one count instead of two.

Even so, we would challenge all Christians of all denominations to respond to our argument that if Christ is indeed the bread from heaven, and this is to be taken literally, then he cannot also literally be the sacrificial lamb which makes atonement for sins. Otherwise the Church needs to start using flesh in its rituals, too. The alternative is to realize that *both* descriptions are *metaphors*, and that we are not supposed to be eating *him*, but rather *his words*.

Considering just how ridiculous the whole Christian view of the Eucharist is, it is self-apparent that the modern understanding of it is even worse than that of those Corinthians who had not yet even merited the description of "approved ones." That is, those that even the overly optimistic apostle Paul barely considered worthy of sharing the same table as the real Christians, and certainly not of admission into the kingdom of heaven (these are his words, not ours), were still more knowledgeable about the Nazarene doctrines and more attuned to the Nazarite way of life than every single church-going Christian on the planet today. So if our goal is to be counted among those of whom God approves, we certainly cannot afford to toe the line of Christian doctrine and practice. We must not default on our responsibility to discern the truth of these matters, especially considering Paul's stern warning about the judgment coming to anyone guilty of profaning the Eucharist, being much worse than if we had never participated at all.

So lost is modern Christianity on this issue, unfortunately, that to even employ the word ‘profaning’ elicits the assumption that reference is being made to the sacramental nature of the Eucharist, or even the notion of the unleavened bread used at these rituals somehow mysteriously being the very flesh of Christ himself. The Corinthians were not so foolish as to believe such a thing, judging by the lack of reverence in their assemblies. Instead, precisely the opposite is meant, which is to say that the notion of the Eucharist as a magical rite is precisely what profanes the memory of the Last Supper and defines it as the Mithraic rite that it is, when practiced by Christians. What was meant to be a simple meal celebrated in observance of Passover has morphed into the absurdly anti-scriptural notion of metabolic salvation. Consequently, we can certainly see why Nero’s persecution of the Christians did not meet much opposition among the Romans, for even the extremely bloodthirsty Romans regarded cannibalism too savage for their tastes (though they relished watching the alleged culprits being ripped apart by lions in the arena), and the Roman Christians do not seem to have even denied the charge of cannibalism.

But let us suppose that there is some merit to the association between the Eucharist and the *agape* feasts, which “holy communion” certainly is not. (We know of no Christian sect which actually feasts for Communion/Mass, though some are certainly in the habit of hosting potlucks, which is the modern equivalent of an *agape* feast.) In the eyes of Yahshuah and his followers, it would have been far better to hold not even one *agape* feast and observe Passover than to neglect the latter while requiring weekly attendance of the former, especially when it was encouraged to believe that one’s very salvation depended on attendance of such *agape* feasts. (As we stated earlier, the Catholic Church officially teaches that to miss a single Mass constitutes a mortal sin, i.e. you go to hell if you fail to show up once, until you “repent” and make it to the next one.) Yet this notion that it is more important to make the weekly service alleged to be an *agape* feast than to observe the Passover is precisely what modern Christianity has enshrined as doctrine.

Just as with the decoupling of Passover from the Eucharist, to find the culprit of these apostate doctrines, one needs to look no further than Rome. It was Rome, after all, that was foremost in the preservation and practice of several highly influential mystery religions, once they had been slowly grafted in from foreign nations over the centuries, and not a few writers have commented on the similarities between their ritual meals and the Christian Eucharist. The Dionysian Mysteries, for example, were particularly infamous, owing primarily to the use of drugs which enabled incredible acts of barbarism, all in the name of the pursuit of the divine.

The real meaning of the orgy [of omophagia—that is, the eating of raw flesh] was that it enabled the devotee to partake of a divine substance and so to enter into direct and realistic communion with his god. The warm blood of the slain goat was “sacred blood,” according to Lactantius Placidus. The god Dionysus was believed to be resident temporarily in the animal victim. One of the most remarkable illustrations of this ritual incarnation of the god was described by Aelian. Of the people of Tenedos, he said: “In ancient days they used to keep a cow with calf, the best they had, for Dionysus, and when she calved, they tended her like a woman in childbirth. But they sacrificed the newborn calf, having put cothurni on its feet.” The use of the tragic buskins symbolized the conviction that the god was temporarily incarnate in the calf—pious opinion did not doubt that. Primitive logic easily persuaded men that the easiest way to charge oneself with divine power was to eat the quivering flesh and drink the warm blood of the sacred animal. Some went farther and sought to assimilate themselves to deity by wearing the skin of the animal. The central meaning of the celebration was that it enabled the devotee to enter into direct and realistic communion with his god. Harold R. Willoughby⁶³³

Dionysus is the god of wine and drunkenness, so it is no wonder that the Christian rite comes from a combination of drunkenness and omophagia, albeit in a much tamer form, keeping the same elements. This particular passage is partly of interest owing to the fact that when Nero fed the Christians to lions, he had them dressed in animal skins. The obvious significance is that he sought to defile them, according to their own notions of defilement, if they stubbornly refused to defile themselves by worshiping the Roman gods according to the Roman custom of eating animal flesh. In Nero's eyes, he was probably doing them a favor, just like Christians think they are doing their victims a favor whenever they preach their antigospel.

The association between the Christian version of the Eucharist and the Dionysian mysteries is particularly insightful because the latter were the most brutal and satanic of the ancient mystery rites that we know of. However, the Roman Jesus is only loosely associated with Dionysus, and his cult never caught on in Rome quite the way it had in Greece, due to the fact that the Romans were obsessed with law and order, and the cult of Dionysus (Bacchus to the Romans) was centered around the practice of inducing a totally lawless and orgiastic demonic state known as the Bacchic frenzy.⁶³⁴ Mithras (or Apollo) and Dionysus were both sons of Zeus, and Dionysus was preferred as the stand-in for Yahshuah by some, owing to the story of his death and resurrection (which was the main focus of the Dionysian mysteries), but by the time of Constantine and the First Council of Nicaea, Mithras had almost completely displaced Dionysus as the Roman impostor of Yahshuah. As early as about 155 AD (i.e. right around the point of highest contention concerning the Easter controversy—Anicetus is thought to have been elected in 155), the Romans' own apologist Justin Martyr demonstrated the direct link between the Roman Eucharist and the Mithraic mysteries, showing evidence of the Roman syncretism:

And this food is called among us Eukaristia [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do in remembrance of Me, this is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is My blood;" and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn. Justin Martyr⁶³⁵

Because we do not wrestle against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against spiritual matters of wickedness in the heavenlies. Ephesians 6:12

In other words, we are not arguing against the Eucharist, or the men who invented it, for Paul did not see the Mass as having been invented by men, but by demons, for he even calls it "fellowship with devils" (1 Corinthians 10:20 KJV). This association will become much more apparent later, but for now it suffices to point out that it was not the Mithraic mysteries which imitated the Roman Eucharist, but vice-versa. Only a fool believes that that which comes first by

many hundreds of years is patterned after a more recent invention. In fact, as we will see, they are exactly the same, and Justin, like the other Church Fathers, simply failed to discern between the Eucharist established by Yahshuah and the one which he himself espoused. Nor is it hard to see why, as this is the same mistake repeated by every church-going Christian today, for the Roman version of the Eucharist is practiced in all churches everywhere throughout the world. We do not assume that they all *know* that they worship Mithras, according to the Roman fashion which had already been established throughout the empire before Yahshuah was even born, but that they *do not* know it.

While the details of the Dionysian and Mithraic mysteries may cause the myopic mind to disavow any associations with the Eucharist, what is important to note here is that the same theme is present in all three: the consumption of the items of food presented at these rituals confers upon the eater some form and measure of salvation. This is not at all the message that Paul relates in 1 Corinthians. To the contrary, he emphasizes (11:26) that the act of eating the bread and drinking the cup does not grant a person *life*, but rather proclaims Christ's *death*.

Moreover, how is it that Yahshuah proclaimed that God's idea of worship is spiritual, yet Christians believe that their salvation cannot be secured unless they participate in a ritual which is decidedly carnal in nature? Simply calling it a "mystery" does not change this, and only further evidences that its origin lies in the pagan mystery rites. Considering that meat-eating Christians are so fond of citing Yahshuah's assertion, in order to rebut any argument in favor of his vegetarianism, that it is not that which goes into a man's mouth that defiles him, is it not proper to retort that that which goes into a man's mouth cannot possibly save him either? One can hardly conceive of a more crude interpretation than this of the Last Supper's significance, nor entertain notions of a lower standard by which the all-knowing creator of the universe could judge an individual's fitness for the kingdom of heaven. Nevertheless, the Church has managed to conceive of still greater ways to blaspheme the Holy Spirit, for the clergy would have us believe not just that one can only be saved by regular participation in its Eucharistic rituals, but that the bread and wine distributed at these rituals are none other than the veritable flesh and blood of "Christ" himself.⁶³⁶ This doctrine of transubstantiation (or consubstantiation, in the Protestant view) is primarily based on the dialogue of John 6, so in order to discredit it, we need to examine the text of this chapter in some detail.

In v. 26, Yahshuah begins to explain that he is the "bread from heaven." This metaphor is not coincidental. Rather, he is plainly comparing his teachings to the manna given to the Israelites wandering the wilderness. Just as it was necessary for the Israelites in the time of Moses to depend on God for their physical survival, so it was necessary for the Israelites listening to Yahshuah's words to depend on God, through Yahshuah's teachings, for their spiritual survival.

Over the course of this explanation, however, those among his listeners who cannot digest its meaning, because they have no spiritual understanding, conclude that his intention is to feed them with his very flesh. The modern New Age paradigm adapted by Christians which conceives of Jesus as a peace-loving hippie, primarily concerned with never hurting anyone's feelings, prevents most readers from recognizing Yahshuah's response for what it is: derision. Perceiving that such a monumental misunderstanding is indicative of whoring after other gods (v. 45, also 8:43-47), Yahshuah is content to confirm their apostasy (Matthew 13:14-15; 7:6) by agreeing that only the consumption of his flesh and blood can lead to salvation, just as God had confirmed it through Moses by giving them the scapegoating ritual many centuries earlier.

Perhaps those engaged in the actual give-and-take of the conversation can be forgiven their confusion, but with the benefit of 2000 years of hindsight, and with the aid of Scripture, we should not be so ignorant, just as the Jews should not have been ignorant due to the legacy left behind by Moses. Instead, the parallels with Numbers 11 ought to be readily apparent to us. Like their ancestors, Yahshuah's listeners could not fathom the concept of bread from heaven. The only sense they could make of his teaching (the only item they could be content with) was that he was offering them flesh to eat. That they had completely misunderstood his teaching and thus rejected him is evident in his statement, "It is the Spirit that gives life, the flesh does not profit at all" (v. 63). One simply must stand in awe of the power of the Catholic brainwashing schemes, that so clear a statement can be completely ignored while this ridiculous doctrine still persists unscathed. Could it be any more apparent that the Church purposes to subject those with Christ between their teeth to the same plagues that met the Israelites in the wilderness?

As we have seen, the spirit of Scripture is that bread (signifying a variety of foods, all of which are summarily regarded as fundamentally contrasted with meat) is *always* superior to flesh for efficacy in pleasing God, as well as for nourishment, and that righteousness consists of being satisfied with this alone. In the context of the Last Supper, this understanding demands that we be satisfied with bread rather than lamb's flesh, to say nothing of Christ's flesh. By subverting this symbolic replacement and insisting, contrary to both reason and Scripture, that Yahshuah transformed the bread and wine into his own flesh and blood, the Catholic Church has sought to turn its adherents away from God's gifts and demand sacrifice, not mercy. What is being rejected is not just bread, but the "bread from heaven," which is to say, Yahshuah's teachings.

If any one saith that in the Mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema. Council of Trent, Session XXII, Canon 1⁶³⁷

In other words, if you are not a decidual cannibal in the strictest and most literal sense of each of these words, then you are going to hell. This is the official view of the Church, which openly and unabashedly claims infallibility in determining these matters, and God's very own authority in enforcing them. Obviously there is nothing even remotely resembling a scientifically verifiable process at work—we are supposed to take it "on faith" that the Church knows all the little nuances and that they are too hard for us to understand, so that there is no reason for the clergy to attempt a legitimate explanation, as opposed to the fact that it has none.

Though the Church's teaching on this subject is extremely vague, many Catholics believe that the moment that the bread and wine become Christ's flesh and blood is during the *epiclesis*, which is Greek for 'invocation.' This is the moment in the Mass when the priest enters his plea that the bread and wine be traded in for more desirable food. Several of these invocations are quite explicit about the exchange. We quote here straight from the Roman Missal:

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us who through this participation at the altar receive the most holy Body and Blood of your Son may be filled with every grace and heavenly blessing. Eucharistic Prayer I⁶³⁸

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and Blood of your Son our Lord Jesus Christ at whose command we celebrate these mysteries. Eucharistic Prayer III⁶³⁹

In the minds of the early Christians, there was no need to lodge a special request with God to make bread “holy”: it was already satisfactory by its very nature. Recall how the issue is treated in the *Didache*, which is the final authority on this subject: “As this broken bread was scattered upon the mountains and being gathered together became one, so may your congregation be gathered together from the ends of the earth into your kingdom.” It could hardly be any clearer that Yahshuah’s disciples believed (i.e. were instructed by Yahshuah to regard) that plant-based foods were holy and blessed in and of themselves, without any magical incantations. Their prayer was always and only ever one of praise and thanks for it, just as we see in Josephus’ description of the Essene meals, and in Psalm 104 (especially vv. 1 and 14), for example. At the same time, it is evident that the “mysteries” being celebrated at Mass are entirely different in their spiritual intent precisely because they have an altogether different origin and context, regardless of how far the Church goes out of its way to make it appear otherwise. Practically the entire ceremony is a thinly-disguised modernization of the Mithraic and Dionysian mysteries adapted to the context of the Sethian Gnostic syncretism of Jewish and Pagan beliefs brought to Rome (primarily) first by Basilides, and then by Valentinus in the mid-2nd century.⁶⁴⁰

Try as it might, it is not possible for Rome to cover over its deceit entirely. Paragraph 2181 of the *Catechism of the Catholic Church* states that, “the Sunday Eucharist is the foundation and confirmation of all Christian practice,” and that, “those who fail in this obligation commit a grave sin,” as if God has nothing better to do than to watch and see whether we show up to the weekly demonfest, and is thoroughly enraged if we neglect this duty. The Israelites, on the other hand, celebrated Passover once a year—and that was not even for the better part of the duration of their history.

What further evidence could one require to show that the meal served at Mass is not the least bit nourishing? After all, is there any food that perishes more quickly than flesh? Is any food less capable of satisfying an individual’s physical and spiritual needs? Who cannot see that the sole purpose for perpetuating this absurdity is to perpetuate the psychological dependency which churchgoers have on their captors, upon which the Church’s revenues are almost entirely dependent?

For that matter, is it really any wonder that a Catholic feels so ill at ease in his salvation, when it is so vulnerable as to be forfeited by missing one regularly scheduled dose of God’s flesh? Surely the apostles were not similarly troubled, even though they partook of this ritual with far less frequency, so we really ought to consider whether they knew something we do not. In light of the proclamations of the Council of Jerusalem, they certainly seem to have borne in mind God’s command against consuming blood, to say nothing of his command against human sacrifice, so one really must wonder how the institution which asserts with such great vehemence that its authority has derived from these apostles can nevertheless advocate human sacrifice, the consumption of raw flesh and the drinking of human blood (even if that human is “God”). In fact, it would seem that these acts are not just approved of, and not just necessary for salvation, but actually constitute the entirety of the new covenant itself.

Therefore, O Lord, we pray: may this same Holy Spirit graciously sanctify these offerings, that they may become the Body and Blood of our Lord Jesus Christ for the celebration of this great mystery, which he himself left us as an eternal covenant. Eucharistic Prayer IV⁶⁴¹

“For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins.” Matthew 26:28

First of all, “renewed” is not the same as “new,” which is how this is always interpreted. The covenant is the same throughout Scripture: everlasting life based upon and contingent upon obedience to God (e.g., Genesis 2:16-17; 9:9-17; 15:8-18; Psalm 89:3). Secondly, if the blood is *of* the covenant, then it cannot *be* the covenant. We might say that it sealed the covenant—we might even say that it reinstituted the covenant—but we cannot say that it *is* the covenant, only that it is the blood *of* the covenant. It does follow that the blood was shed for the forgiveness of sins, but not that the covenant entails blood being shed on one end and sins being forgiven on the other. Nor does it follow that the “it” in consideration here is the cannibalization of Christ, or anything else other than the ratification of the covenant by the one empowered to broker it.

And Mosheh came and related to the people all the Words of יהוה and all the right-rulings. And all the people answered with one voice and said, “All the Words which יהוה has spoken we shall do.” And Mosheh wrote down all the Words of יהוה, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra’el. And he sent young men of the children of Yisra’el, and they offered burnt offerings and slaughtered peace slaughterings of bulls to יהוה. And Mosheh took half the blood and put it in basins, and half the blood he sprinkled on the altar. And he took the Book of the Covenant and read in the hearing of the people. And they said, “All that יהוה has spoken we shall do, and obey.” And Mosheh took the blood and sprinkled it on the people, and said, “See, the blood of the covenant which יהוה has made with you concerning all these Words.” Exodus 24:3-8

“See, the days are coming,” declares יהוה, “that I shall sow the house of Yisra’el and the house of Yehudah with the seed of man and the seed of beast. And it shall be, that as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so I shall watch over them to build and to plant,” declares יהוה. “In those days they shall no longer say, ‘The fathers ate sour grapes, and the children’s teeth are blunted.’ But each one shall die for his own crookedness—whoever eats sour grapes, his teeth shall be blunted. See, the days are coming,” declares יהוה, “when I shall make a new covenant with the house of Yisra’el and with the house of Yehudah, not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares יהוה. “For this is the covenant I shall make with the house of Yisra’el after those days,” declares יהוה: “I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people. And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ for they shall all know Me, from the least of them to the greatest of them,” declares יהוה. “For I shall forgive their crookedness, and remember their sin no more.” Jeremiah 31:27-34

“Blessed be יהוה Elohim of Yisra’el, for He did look upon and worked redemption for His people, and has raised up a horn of deliverance for us in the house of His servant Dawid, as He spoke by the mouth of His set-apart prophets, from of old—deliverance from our enemies and from the hand of all those hating us, to show compassion toward our fathers and to remember His set-apart covenant, an oath which He swore to our father Abraham: to give to us, being delivered from the hand of our enemies, to serve Him without fear, in set-apartness and righteousness before Him all the days of our life. And you, child, shall be called prophet of the Most High, for you shall go before the face of יהוה to prepare His ways, to give knowledge of deliverance to His people, by the forgiveness of their sins, through the tender compassion of our Elohim, with which the daybreak from on high has looked upon us, to give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace.” Luke 1:68-79

Notice that according to this covenant, the “way of peace,” everyone dies for his own sins. The text of Jeremiah 31 is quoted verbatim in Hebrews 8:8-12, and again in 10:16-17, in an attempt to establish that the new covenant is brokered by Yahshuah. Jeremiah even alludes to Deuteronomy 6, bridging the gap between the Passover and the new covenant (that is, the covenant of renewal—the Restoration) foretold by Moses. Thus it is proved that Yahshuah had foreknowledge that his obligation was to institute the new covenant (or rather, to reaffirm the covenant between Yahweh and Abraham, effectively obviating the Law, because Israel had not kept its end) at Passover, especially in light of Zechariah’s prophecy concerning his son John, as recorded in Luke. The Septuagint of Jeremiah 31:32 actually reads “because they broke my covenant, and I turned away from them,” implying that God canceled the covenant specifically on account of Israel’s apostasy, while other renderings of the Hebrew texts read “though I was their master” instead of “though I was their husband,” implying that they were obligated to obey him—an understanding which is lost in the wake of postmodern feminism.

Now, if your husband takes you to court to sue for divorce based on your infidelity, which you make no effort at all to deny, except that you blame him for not making you happy enough, when in reality, he has done everything he ever could have to make you so—if he does this because he really wants to remarry so he can bear a son worthy of his name, and he also happens to be the judge, then who do you think is going to win the suit? You cannot just bribe the judge when the judge is also the plaintiff by saying, “Relax, it’s okay. See? I murdered your only and precious son. Here’s his blood as a peace offering. There. You can have your divorce, because I never loved you, but now you owe me everlasting life and also your kingdom as alimony. These were the terms of the contract I made with your son, in whom you invested your authority, while he was under extreme duress. (I had to torture him to get him to agree.) Of course, I cannot confirm this, because he refused to sign it, so you’ll just have to take my word for it. But I couldn’t let him live, because I knew you loved him and that you were unhappy with me and considering a divorce, so I killed him and ate him instead, partly because I hate you, but partly also in the hope that if I ate him, you would regard me as all that’s left of him. Now that he’s dead, your estate belongs to me, so hand it over, so that I can enjoy it with the one I love, your eternal enemy.”

Needless to say, you would not have your way. Yet it is a concise description of the expectations of Christians.

The implication of the whole theme of this new covenant, obviously, as it is presented in the Bible, is that there is no more scapegoating. Yahshuah confirmed it with his blood, certainly, but he did not die in our steads, to redeem our debts, so that we could receive the benefit of the covenant without holding up our end of it. To the contrary, by making this covenant, he effectively abolished the covenant where that was allowed. (By this, we do not mean to say that he did indeed abolish it, only that it became obsolete.) The whole point of even making the analogy was obviously to tell his disciples as much, as well as to hearken back to God’s covenant with Abraham via the rite of Melchizedek, as if to say, “I hereby formally declare the forgiveness of sins to those who stop sinning, who, in obedience to God and in remembrance of me, eat bread and drink wine on Passover (and at all other times) instead of eating flesh and sprinkling blood.” Is this not exactly what Moses himself expected, prophesied and yearned for, what the Prophets declared, and what the Twelve minus one preached at Pentecost?

Regardless of what Scripture has to say about it, the Church has determined that only those who have tasted bread-flesh from heaven can gain admittance to heaven. This stance

requires continual sacrifices in order to feed the more than 1 billion Catholics and more than 1 billion Christians of other denominations with a steady supply of Christ-meat. Therefore, it is necessary to tap into his “sacrifice” time and time again, on into eternity; no one comes to the Father except through meat, and the offering which Christianity alone has at its disposal is the only attribute separating the “perfect religion” from the practices of savages. Needless to say, then, anyone who does not buy into this nonsense will not see much of a difference between the two, except that their notion of eating the flesh of a man born in the BC era whenever they bite into a wafer is equally absurd. As if this is not enough, the Church, which calls *itself* the “mystical Christ” (and only a fool, or someone with no comprehension of either Greek or English, could fail to see that this means ‘the Antichrist’), even tells us that repentance and remission of sins is not good enough; we need to eat Jesus, and God will settle for nothing short of it, and of our blind, unquestioning obedience to this rule, which he cannot even be bothered to command us himself, so that we have to rely on wicked men who always contradict themselves.

This indispensable requirement of an internal sacrifice, however, by no means makes the external sacrifice superfluous in Christianity; indeed, without a perpetual oblation deriving its value from the sacrifice once offered on the Cross, Christianity, the perfect religion, would be inferior not only to the Old Testament, but even to the poorest form of natural religion. Since sacrifice is thus essential to religion, it is all the more necessary for Christianity, which cannot otherwise fulfill its duty of showing outward honour to God in the most perfect way. Thus, the Church, as the mystical Christ, desires and must have her own permanent sacrifice, which surely cannot be either an independent addition to that of Golgotha or its intrinsic complement; it can only be the one self-same sacrifice of the Cross, whose fruits, by an unbloody offering, are daily made available for believers and unbelievers and sacrificially applied to them. The Catholic Encyclopedia⁶⁴²

It matters not that Yahshuah sacrificed his life in order to end sacrifice once and for all, nor that every real Christian who has ever lived has known, if only imperfectly, that this was his mission. What matters is obscuring the fact that to end the sacrifices is to end *them*—to put a stop to their wicked lies and privations permanently and completely, as they are the sole inheritors of the legacy of the Abomination, having long since destroyed all their rivals and established their hegemony throughout the world. In clear and deliberate opposition to the Bible, the Church teaches that Yahshuah came not to end the Abomination but to alter it, and the nature of the alteration was nothing more than a substitution of the victims involved, and that it is less messy and more suitable for children now, too. Otherwise, everything remains unchanged.

From all this, one might conclude that the Church and its god were so deeply threatened by Yahshuah’s assault that they exacted their ironic revenge by co-opting it and making him the focal point of the very practice he detested. This much should be obvious. For it was in the brokering of the covenant of the forgiveness of sins that Yahshuah himself told his disciples he wanted to be remembered, not as a corpse in the few hours he was hanging on a device designed to frame him, shame him and murder him. Yet it is the latter image which the Church has caused to be imprinted on everyone’s subconscious. The reason, ultimately, is not because Christians are abominable necromongers, like the Jews before them, and cannot abide the notion that we should obey God, but because Yahshuah abolished their religion when he abolished the sacrifice, so *someone* had to take the place of the sacrificial victim in order to keep the religion going, and there was no one else to turn to.

For many—of whom I have often told you, and now say to you even weeping—walk as enemies of the stake of Messiah. Their end is destruction, their mighty one [their god] is their stomach, and their esteem is in their shame—they mind the earthly. Philippians 3:18-19

This is precisely why the piece of “flesh” that Catholics consume at Mass is called a “host.” This term derives from *hostia*, which is Latin for ‘sacrificial victim,’ while *hostia* itself, according to Ovid, originated from *hostis*, meaning ‘enemy,’ because in ancient times it was customary to sacrifice a vanquished foe to the gods.⁶⁴³ So the Mass is a sacrificial offering to the LORD, Lucifer, of Yahweh’s anointed prophet, Yahshuah, commemorating Rome’s participation in his murder, a victory so pivotal that it is still celebrated on a daily basis some 2000 years later. Even the text of the New Testament was altered in the Vulgate (the vernacular Latin Bible) to include reminders of Rome’s conquest over Christianity, substituting *hostia*, i.e. ‘enemy’ (from *hostire*, ‘to strike,’) for θυσία (*thysia*, G2378), meaning ‘sacrifice’ or ‘victim,’ in Romans 12:1, Philippians 4:18, Ephesians 5:2 and Hebrews 10:12.⁶⁴⁴ While this may seem to be a matter of mere semantics, it is actually necessary for denying culpability in his murder, as even in legal terms, to kill a victim is to commit a crime against an innocent, but to kill an enemy is to provide a service in protection of the same.

The etymology of the word ‘Mass’ confirms this. It is commonly argued that the term used to refer to Catholic Sunday services comes from the Latin phrase *Ite, missa est*, which is translated as “Go, the dismissal is made.” Yet it would be absurd to believe that an institution as obsessed as the Catholic Church is with subtle details, especially pertaining to doctrine and ritual, would have named its central ritual after a word commanding its termination. In fact, this interpretation is based on a later form of *missio*, such as was found in Medieval Latin. In classical Latin, however, which is precisely what was in use when this phrase was written into the Roman Rite, *missa* is a perfect passive participle, which means that the phrase should instead be translated as “It has been sent.”

Thus, this phrase does not constitute the priest granting permission for the congregation to leave, but instead is a declaration that the sacrifice has been successfully offered to their god, a fact which, despite being a *fact*, “lacks scholarly supporters.”⁶⁴⁵ Therefore, *Ite, missa est* can be most properly understood to mean “Go, the sacrifice is made,” implying that the only purpose the Mass serves is to send the sacrifice: everything else is just window dressing to keep people entertained and make the affair seem like it has a biblical basis. After all, surely it is more in keeping with the nature of the Mass to instruct the congregation to respond “thanks be to God” to this sentiment (as in, “Thank God the sacrifice is accepted”) than it would be to have them verbalize gratitude that their hour-long commitment has finally come to an end (as in, “Thank God this is over and I can go home now”). The last thing the Church would ever want to do is encourage its parishioners *not* to come back.

Of course, Protestants have long objected to the Catholic insistence that the Mass is a literal sacrifice. The book of texts and rubrics utilized by the priest is called the Roman Missal, demonstrating that it is nothing if not an instruction manual for the proper performance of the sacrifice. Protestants use the same term, minus ‘Roman,’ and perform exactly the same ritual, without calling the priest a priest, though his function is *exactly the same*, so it is a wonder how they can even bring themselves to fuss about any particulars. According to them, it is a matter of having the wrong theological interpretation (not that the wrong interpretation would lead to the wrong ritual practice), based on the testimony of Scripture.

But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim. Hebrews 10:12

The Protestants' logic is that Yahshuah died once for us, and they are commemorating the Last Supper, as commanded, rather than that a new sacrifice is being made. This has no bearing on their atonement doctrine, but it *does* mean that the Protestant clergy do not technically see themselves as performing a sacrificial ritual, *even though they still refer to it as a sacrament*. Obviously this position is based on sheer ignorance and on a very superficial reading of Scripture, but in the Catholic view, this basically makes the whole thing pointless, for one does not need to go to Mass; one needs only to believe in Jesus. Keenly aware of this argument, the Church has covered its tracks by composing an elaborate rebuttal which amounts to saying that the sacrifices performed at Mass are not new, but instead are a continuation, or re-presentation (as opposed to representation), of the original:

When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present: the sacrifice Christ offered once for all on the cross remains ever present ... The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross ... The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner ... this sacrifice is truly propitiatory." Catechism of the Catholic Church, 1364,1366-1367

In order to obey Yahshuah's alleged instruction to "do this in memory of me," it is one thing to commemorate it, and it is another thing to re-enact it. To go so far as to assert that every Mass ritual creates a rift in time, making his sacrifice physically present to all communicants, is the height of sanctimonious nonsense. And this is the basis of the whole Christian religion. So we can plainly see that this religion amounts to little more than an elaborate scheme to uphold and justify the practice of eating meat despite that God has sternly commanded us not to, though we also allow that it is also a brilliant moneymaking scheme, and that the Church is avaricious.

Carl von Clausewitz famously observed that "War is merely the continuation of politics by other means." Sun Tzu famously observed that "All war is deception," and that "The supreme art of war is to subdue your enemy without fighting." Cicero famously observed that "The sinews of war are infinite money." These maxims are common knowledge not just because the people who spoke them were famous in their own times, but because their authority on the subject of war stemmed from a keen understanding and, in the cases of the first two, a complete mastery of it.

There is *a lot* of money to be had in religion, and the Church has always sought a monopoly on it, making no attempt whatsoever to deny it. The very word 'Catholic' flaunts this. Christ is the Church's *declared* enemy, so it is only natural that it would aim to subdue him and all his followers by deception after its many attempts at extermination proved a massive policy failure. Clearly Rome has no interest whatsoever in ceasing to sacrifice to its god, and as this cannot easily be reconciled with Scripture (or at all, for that matter), it has only afforded the Church one more opportunity to reinforce in the minds of its adherents the principle that the more improbable a proposition is, the more likely it is not just to be true, but to be the highest and most sublime of truths. Is there any religion that embraces and flaunts absurdity as proof of

its superiority more often than Catholicism, and by extension, modern Christianity?

There is only one sacrifice, an eternal sacrifice, and we are partaking in it daily in the dimensions of time and space, on the temporal plane. Protestants tend to be stuck in time ... whereas the Catholic tends to view things in terms of time and eternity. Steve Ray⁶⁴⁶

The attack on Protestantism is not at all without merit. Protestants have no idea what their religion is all about, and Protestant religion has become an entirely temporal affair in the sense that it amounts to worthless doctrine and meaningless ceremony. However, this is to the Protestants' *benefit*, as they are not *consciously* sinning, so their sins will be forgiven, provided they repent in the end. Meanwhile, the Catholic Church is stuck in eternity because it has been the primary instrument of the Watchers' will for 2000 years. The guilt of maximizing privation, suffering and death while simultaneously maintaining the guise of upholding the Bible's message of love and compassion for God and neighbor has required it to attain heights of disingenuity that were hitherto unimaginable, and this is where the final judgment will exact its greatest toll. That the Church and its hierophants will be held accountable for willfully destroying the true religion of Christianity and perpetuating the sacrifices was foretold long ago.

Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour? Hebrews 10:28-29

Bringing Yahshuah's teachings to naught amounts to trampling him underfoot, so while he would have us know that vicarious atonement is an abomination before God, who has only ever desired mercy and compassion, this is precisely the message that Rome could never tolerate. It was necessary to make Jesus the focal point and scapegoat of their entire religion, not just by asserting that he was born of a virgin as God in the flesh, but by making him the everlasting victim of the very sacrifices he sought to end, because they have *no desire whatsoever* to stop sinning, and cannot even be brought to admit it, except to say that it is a sin to even try—the first and greatest sin, even: pride. “For all have sinned and fallen short of the glory of God,” therefore we must denounce, persecute, torture, kill and consign to hell whoever says that we should not continue to sin, but aim for righteousness, as in, “Be perfect, as your heavenly Father is perfect.” For it cannot be that Paul's remarks in Romans 3 which they use to justify their original sin doctrine were meant to expose the Romans' sin and admonish them so that they would stop sinning, and adopt a spirit of obedience, i.e. the Holy Spirit. (The etymology of the term for ‘Holy Spirit’ in the Old Testament literally gives it the meaning of ‘spirit of perfection.’)⁶⁴⁷

This, ultimately, is how Yahshuah's teachings have been brought to naught. For while all the lip service is paid to Jesus, in truth the entire point of sacrifice is to make salvation dependent upon the one who kills, not the one who is killed. If God so loved the world that he gave his only begotten son to die for its sins, why would his son's teachings matter in the least? The sole purpose for his existence was to submit to the knife of the life-giving priest, who alone we have to thank for extracting the blood of salvation. In this case, the only service which the victim provides is in not resisting, and the sooner he gets on with dying, the better.

Can anyone really fail to see that those who have claimed sole authority for the practice and oversight of the Eucharist have the temporal and spiritual enslavement of their adherents as their primary goal? Properly executed, the commemoration of the events of Passover and the Last Supper ought to uplift participants in these rituals, informing them about God's loving and

merciful nature, and instructing them in his will. Instead, they serve only to induce fealty and obedience to the Church through fear, threats of condemnation, and dependency of salvation. Even the love which is necessarily due to God gets channeled through the Church to wherever it sees fit, namely in the veneration of saints, defined as those who best serve the interests of the Church, with no other parameters.

Even positive attention for Jesus would constitute detracting from the love we owe to God, even if Jesus was the Roman reinvention of Yahshuah rather than Mithras, as it makes *him* the savior—a mistake which is as deplorable as it is ironic, considering that his very name literally specifies that *Yahweh* is the savior. This blasphemy is further compounded by the fact that they tell us that Jesus *is* God, so to venerate Jesus is to venerate God, and as God has no other material form other than the “mystical Christ” (the Church), the worship is centered around the objects of worship—Apollo, in the form of Jesus, and Artemis, in the form of the Church—neither of which is anything other than an abomination before God. So the worship “in spirit and in truth” that Yahshuah spoke of is completely neglected, rather than just partially, as it is not even God who is called “Father” in the Roman practice, but the priest.

This state of affairs would not be so detestable if the Church were truly as holy as it is always professing itself to be, but we all know the clergy are little more than Papist rapists. As it is, the Church has managed to convince its followers not just that a reprehensible murder was a divinely-sanctioned sacrifice, but that they are forever in the debt of those responsible for this crime. Instead of being outraged, as Stephen was, Christians are grateful. Instead of pledging their lives to the establishment of the kingdom of heaven, which necessarily means steadfastly opposing the forces which led to their namesake’s death, Christians praise the murderers for having secured their salvation, and even go so far as to allow them to *rule over them* in reward. One can hardly imagine a better way to dishonor Yahshuah’s memory than to worship the ideological descendants of his enemies, especially considering that he constantly warned all who would listen that it would happen, and admonished them not to participate in their apostasy.

So Christians are taught to glorify and participate in the killing of Christ through the instruction of the Eucharist, calling it a “sacrifice” as a euphemism for what is otherwise legally defined under canon law as murder and cannibalism. Perhaps more importantly, they are obligated to formally confess their guilt in the matter before the sacrament is even administered to them, lest the culpability belong to the priests only. Therefore, the Christian speaks truthfully, not figuratively, when he says that everyone is responsible for Christ’s death, for they not only openly flaunt their part in it, but they make no apologies, either.

Obviously the Church has worked very hard not just to sear guilt into the consciences of the faithful over a crime they were not even alive to see, but to inculcate in them the very same mentality that would have them persecute and execute Yahshuah if ever they were to encounter him, even though the blame rightly belongs to those who said, “Let his blood be on us and on our children.” They themselves are not even those children, but call themselves the “spiritual Israel,” as though they are heirs of this covenant of death, thus even going so far as to exonerate the culprits—the priests of both modern Christianity and ancient Judaism. What is Christianity, then, but an attempt to take the blame for Yahshuah’s murder, when that blame properly belongs to the Jews? What other intent can be deduced from the Palm Sunday services of the Catholics, wherein the congregation is instructed to play the part of the crowd gathered before Pilate, and rather than securing his freedom as would any sane-minded Christian with the benefit of 2000 years of hindsight, instead they chant in one loud, unified voice, “Crucify him! Crucify him!”?

However, let us not make the mistake of divorcing all these elements from their context. The Church does not accrue power as an end in itself any more than it inducts its followers into the spirit of antichrist for no good reason. Both are but means by which the masses can be instructed as to the form of worship that is pleasing to Lucifer. Machiavelli advised his “prince” to be both feared and loved if possible, but if not, the former is preferred. This was the mentality espoused by the cardinals of his time, then routinely called “princes of the Church,” right at the outbreak of the Reformation in Italy, which determined the course of modern Christianity on both fronts.⁶⁴⁸ So it is that the continual sacrifices of Christ give Christians their salvation to be thankful for, while also underscoring the terrible fate that awaits them if ever they think of defying the will of this world’s god like Yahshuah did.

“And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in Gehenna.” Matthew 10:28

In light of all this, it is ironic that the Black Mass of Satanists is commonly understood to be a malicious subversion of the Catholic Mass, especially as its ritual is centered on host desecration, an offense so grave as to merit automatic excommunication (*latae sententiae*) under canon law. Of course, this understanding is predicated on the notion that what transpires at a Mass is holy. Little do the Christians know that their rite ultimately comes from the Manichaean rite, wherein (according to no less an authority by the Church’s standard than one of its very own doctors, Augustine), the host was already desecrated by the sprinkling of semen. It was only later that the Church found more use in adding the body and the blood together instead by dipping the host in the cup—a practice still carried on by Anglicans and others. Most Protestants (at least in America) take the host separately from the wine in a shot glass, but the option of taking the wine from a common cup is typically still given.

While a bloodless sacrifice seems preferable to more ancient religious practices, this is only because the Church’s tautological assertions of its own holiness shroud the monstrous reality of human sacrifice imposed upon God’s foremost prophet. In truth, nowhere have the ancient mystery rites, which the Church Fathers found so grossly offensive, been more faithfully preserved than in the Catholic Mass, save certain modifications for the sake of mass public consumption. As such, there is quite literally nothing Satanists could do to make the Mass *more* sacrilegious than it already is.

For example, the Black Mass invokes demons (or Satan, depending on which version of the Mass is performed) while the Catholic Mass invokes the LORD, which is to say the *master* of demons, thus demonstrating the superiority of the Roman rite. The invocations of the Mass, particularly those of the *epiclesis*, serve the purpose of summoning demons to be imbued right into the consecrated hosts. This may sound a bit far-fetched, but it is actually the deliberate intent of any invocation or incantation in any religious rite, and the only difference between this and what Christians already understand is that it is demons that are being invoked, rather than God. The people who created the liturgy of the Mass certainly had this in mind. Consider the following liturgical text of the Mithras cult in light of the fact that the stated reason that Christians have substituted the name of Yahweh for the name of Baal in their worship, following the precedent of the Masoretes before them, is that it is “too holy” to be uttered:

“Give ear to me, hearken ... O Lord, you who have bound together with your breath the fiery bars of the fourfold root ... because, on account of the pressing and bitter and inexorable necessity, I invoke the immortal names, living and honored, which never pass into mortal nature

and are not declared in articulate speech by human tongue or mortal speech or mortal sound ...
Dwell in my soul! Do not abandon me, for one entreats you ...”

After you have said these things, he will immediately respond with a revelation. Now you will grow weak in soul and will not be in yourself, when he answers you. He speaks the oracle to you in verse, and after speaking he will depart. But you remain silent, since you will be able to comprehend all these matters by yourself; for at a later time you will remember infallibly the things spoken by the great god, even if the oracle contained myriads of verses. Paris Codex⁶⁴⁹

We have already remarked on the significance of the origin of the word ‘host’ in Latin, but we would be remiss to ignore its English meanings, which include “a living animal or plant on or in which a parasite lives” and “an individual into which a tissue, part, or embryo is transplanted from another.”⁶⁵⁰ In the instructions of the Mithras liturgy, the host (a honey-cake—and this is why churches use wafers, as opposed to bread) was made from lotus seeds and then consumed by a scarab, which immediately died from eating it. The scarab was then immersed in oil and consecrated for seven days, at which point the initiate was free to feast with his fellow cult members, but the scarab itself was supposedly buried to immortality. So, really, the scarab was supposed to have been granted everlasting life by eating the host, when in fact it was just senselessly killed to suit the superstitious fancy of the initiate. Although the first part of the final sentence of the liturgy is still missing, the ritual is concluded with “lest we become a source of joy for our enemies.”

So while the proposition that anyone can be brought into “communion” with his enemy Yahshuah by ingesting a piece of his “flesh” is as metaphysically absurd as it is overtly hostile to his philosophy, this is not to say that one cannot become possessed by the types of spirits called upon and commanded by a Catholic priest. There is a certain logic in this. We have already seen that the consumption of flesh leads to demon possession, and that certain demons can be invoked by certain invocations, so it makes perfect sense that it would be necessary to cultivate the same qualities in the species of the Eucharist well after its deterioration from the elaborate rituals of the BC era. Otherwise, the perennial accusation that what Catholics reverence as Christ’s own body and blood are nothing more than mundane bread and wine would be true, and there would not be anything all that special about the Mass, such as would warrant explanation. As it is, what makes the Christian practice of the Eucharist special is precisely what distinguishes it from Yahshuah’s final meal with his disciples, as we have stated in the previous chapter:

Look at Yisra’el after the flesh: Are not those who eat of the offerings sharers in the altar? What then do I say? That an idol is of any value? Or that which is offered to idols is of any value? No, but what the gentiles offer they offer to demons and not to Elohim, and I do not wish you to become sharers with demons. You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons. 1 Corinthians 10:18-21

While associating their abomination of the Eucharist with demons is sure to inflame Christians more than anything else, what condemns this ritual in God’s eyes are the spiritual principles it communicates. Mainstream Christianity’s formulation of the Eucharist teaches the most debased manner of selfishness imaginable, wherein the Christian is engulfed in a lust for salvation so overpowering that it spares neither the life nor the flesh of the savior he professes to revere. Christians are called to love their neighbors; where is *their* love for *Christ*? If there is no greater love than to lay down one’s life for a friend, then does this not suggest that they are

obligated to repent of their myopic pursuit of eternal life so as not to bring suffering and death upon their Messiah—their *God*? The proposition may sound terrifying, but it is the very leap of faith expected of us, and the standard by which God distinguishes between those who love him with their lives and those who love to worship him with their lips.

Christians may retort that Jesus is happy to lay down his life for them, and they are not about to refuse his charity. However, charity is motivated by need but repulsed by demands and bogus claims of entitlement. (There is no charity where there is entitlement.) Yahshuah states that the sick are in need of a physician (Matthew 9:12), but once they have been healed (taught the error of their ways), it is no longer the physician's job to tend to their every need. Charity, then, is only given to those who appreciate it, and appreciation is expressed not in litanies of prayers and praise, but in the application of the gifts that have been given. Those who would be at their donor's mercy in perpetuity without giving anything back except a little lip service which demonstrates their pleasure in his sacrifice will find themselves cut off from his graces altogether.

As Christianity is predicated on the notion of Jesus' duty to suffer and die (and suffer torment in hell) so Christians can be spared the same, is it any wonder that they refuse to take the commands to love God and neighbor all that seriously? Could anything rival the hypocrisy of a god who issues these commands while simultaneously delighting in blood and death, and to such a degree that he must be so satisfied before sins can be forgiven? We can hardly blame the Christian for wearing a mask of piety in place of true virtue when the virtue of his god is nothing more than a façade. Under this paradigm, to express genuine love and compassion would make one more righteous than God; no Christian will risk eternal torment in hellfire for conferring such nobility upon himself.

Now put this in light of our present thesis. When Christians are unable to have mercy on the man they worship as God himself, is it any wonder their compassion for the rest of Earth's creatures—human and nonhuman alike—is so woefully inadequate as to fall short of what, apart from their influence, would otherwise constitute common decency? What does it matter if a priest rapes a child when God demands the blood of the innocent to redeem the crimes of the wantonly wicked? What is wrong with killing and eating a turkey when God delights in the mass cannibalization of his only begotten son? Given that the Church makes salvation dependent upon the regular consumption of God's flesh, should we really be surprised by its deafening silence regarding the suffering and slaughter of animals? By what logic could a Christian object to killing and eating animals, when his very salvation depends upon doing precisely that to his own *savior*? In that case, we might as well say that entrance into the kingdom of heaven is a matter of survival of the fittest, and those who are fit are those who have erased every trace of love and compassion from their hearts. At least that would be logical.

A deity who commands that his only son be devoured by and for the sake of his supposed people could not possibly object to their eating animals. To suggest as much is tantamount to blasphemy in the minds of Christians, and we have not meant to use the word 'vitriol' loosely or lightly at the beginning of this treatise to describe the typical response. That this is the prevailing mindset of the world at large and Christianity in particular is succinctly demonstrated in the reaction to a prayer proposed for recitation at burial services for animals. The reaction is that of George Weigel, recipient of the papal cross *Pro Ecclesia et Pontifice* (the highest medal that the Papacy can bestow upon a layperson) and best-selling biographer of Pope John Paul II. The prayer which Weigel took exception to, an Episcopalian collect, is as follows:

Almighty God, who make the beasts of the wild move in beauty and show forth the glory of your Name: We grieve the death of this creature, in whose living and dying the power of your Spirit was made manifest. We reverence the loss of that which was never ours to claim but only to behold with wonder; through Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen. Episcopal Church, USA⁶⁵¹

We had a hard time even understanding what Weigel was trying to say, because it seems to us to lead to the opposite conclusion as what he intends. Weigel quotes this prayer in a mocking fashion, as if to evidence how appalling his view is. The tone underlying this reply demonstrates a total irreverence for Nature and for Nature's God:

A former Vatican official known for his prowess with a deer rifle commented on [this prayer]: "I have my own prayer at the death of a wild animal. It begins, 'Bless, O Lord, and these thy gifts ...'" Another priest, seeing this, said "There's plenty of room for all of God's creatures ... next to the mashed potatoes." To which Former Vatican Official replied, "Don't forget the gravy." George Weigel⁶⁵²

But for the aid of Scripture and our long explanations of these issues through this treatise, one might wonder how it ever could have gone so wrong. How did Christianity become the predominant force for unremitting cruelty in the world when its founder stood for precisely the opposite? The answer lies in the particular approach Yahshuah's apostles took to spreading his message. We know they were not so foolish as to believe that God demanded human sacrifice for the forgiveness of sins, yet this is the message they preached to a large part of their audience. All they ever meant to say is that God had already received the ultimate sacrifice; anything else would pale in comparison and therefore be a reproach to him. This is what gave them the leverage to preach that all other sacrifices, and therefore the consumption of meat that necessarily followed from them, must be put to a stop immediately and permanently. Given the severe deficiency of the audience, rather than telling the truth plainly and simply in the face of their opposition (which they also tried, as the OT prophets had tried before them)—that God always has hated and always will hate sacrifice—it was far better to assert that his wrath had finally been satisfied, and thereafter he could only be pleased by abstaining from the practice altogether. The successful spread of their message in the face of intense opposition validates and commends their rhetorical approach.

So grave was the threat posed by the spread of apostolic Christianity that the powers of the world first suppressed the movement through murder, and then, when that only succeeded in making it stronger by drawing positive attention to it and galvanizing it from within, they simply hijacked it. This was achieved by over-accentuating the apostles' teaching that Christ was a sacrificial offering. Instead of this opening the door to insist upon the necessity of pursuing righteousness and perfection, the sacrifice was presented as the *only* thing that mattered; the teacher became the subject, the way became the destination, the gospel *of* Christ became the gospel *about* Christ, and all other teachings and imperatives were casually discarded.

Furthermore, the approach that was meant to end sacrifice forever actually enabled the enemies of Christianity to increase it exponentially. For now they could seize upon the apostles' teaching that God wanted no more sacrifices after Christ and then use this to advocate not the end of killing and eating animals, but instead, only doing so outside of any kind of religious context. In other words, the sacrifices were secularized. No longer did priests, butchers and meat-eaters have to go through the charade of offering their victims to Jupiter before serving them for

dinner: now it could be done quickly and efficiently, without all the superstitious nonsense that we now only find practiced in the churches. To make it a religious affair, after all, would be to Judaize and offend God (and let it be said that Constantine upheld the practice of sacrificing to *all* the Roman pantheon—of which Yahweh was not a part—to the day he died). God may have needed offerings of flesh once, but that was before Jesus fulfilled that need, or rather, before the mid-4th century when the Romans finally decided that it was easier to just focus on one type of sacrifice than dealing with a plethora.

So the spirit of error succeeded in co-opting even the message of the apostles. This should come as no surprise, as the same pattern has been repeated since the beginning, and the apostles themselves had already observed it happening and warned against it in their own time. However, considering how quickly this façade crumbles under the weight of examination, it ought to be apparent that the blame for this enormous deception does not lie solely at the feet of those who conceived of it, for their cleverness and skill can only obscure so much truth. Instead, those who have let themselves be deceived because they have wanted to believe the lie are also culpable. For one simple truth can never be overturned: the Creator is not fundamentally a destroyer, beyond necessity. And one day, after enough blood has been spilled in his name and enough humans and animals have died, perhaps God will remember what it was like when he said that Man was made in his image, and will not regret having done so. Until then, we men have an awful lot of catching up to do with his expectations of us.

Chapter 13 - The Table of Belial

“Therefore say to the house of Yisra’el, ‘Thus said the Master יהוה, “Are you defiling yourselves in the way of your fathers? And do you whore after their abominations?”’” Ezekiel 20:30

In any inquiry into the formation of early Christianity, it ought always to be kept in mind that true Christianity had within it the seeds of its own destruction, because it called for personal sacrifice to the point of martyrdom, even in the face of intense persecution. That is to say that the better a Christian you are, the more likely it is that your life will be extinguished rapidly when the persecution of the righteous begins. We have already seen Yahshuah in Matthew 10:38-39 and Luke 9:23-25 saying, “If anyone wishes to come after Me, let him deny himself, and take up his stake daily, and follow Me. For whoever wishes to save his life shall lose it, but whoever loses his life for My sake shall save it. For what is a man profited if he gains all the world, and is himself destroyed or lost?”

“Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it bears much fruit. He who loves his life shall lose it, and he who hates his life in this world shall preserve it for everlasting life. If anyone serves Me, let him follow Me. And where I am, there My servant also shall be. If anyone serves Me, the Father shall value him.” John 12:24-26

This means that those who best understand and are most capable of teaching Christianity in its purest form are precisely the same people who will not be around to communicate their knowledge to the slumbering masses, for it is this knowledge that demands that they sacrifice their very lives rather than compromise on the principles they have been taught. You must make the decision to become a true disciple and then actively pursue life and illumination before you will be given them, not vice-versa. Yahshuah’s ideas concerning true religion do not even *include* mindless repetition of meaningless rituals and recitations of formulaic creeds.

One can quickly see how over just a few generations this inbuilt structure of Christianity would necessitate its rapid devolution unless it was offset by strict terms of admission into the sect (which would prevent it from growing), where we actually see the relatively loose terms having been adopted by the congregations of Gentiles in Greece and Asia. If the apostles and other adepts were to die off as martyrs, then the surviving Christians would be those who were least worthy of the name, for the very fact that they have survived means that they have been willing to compromise in their beliefs and in their ethics in exchange for their lives, contrary to the commands of the Gospel. This is exactly what happened during the great persecutions of the early Christian era with the *lapsi* (those who formally renounced Christianity by sacrificing to the Roman gods in order to save their lives but were then forcefully readmitted into fellowship with the Christians when Christianity became tolerated by the Empire, much to the ire of the Christians who survived the purges). So we should not be surprised that nearly 2000 years later, not only is Christianity unfathomably poorer in spirit than at its nascence, but also that this was so within a very short period of time. Therefore, we should also not be surprised that evidence of vegetarianism forming the core of Christianity is, on its surface, so entirely lacking as for both antithetical paradigms to steadfastly believe that only they have preserved the true teachings of Christ. After all, the teachings themselves were deliberately hidden and encoded by the teacher.

Of course, at the time that early Christianity was forming, the world power was Rome. One needs only to consider Rome's self-proclaimed centrality to Christianity for the last 18 centuries to immediately pinpoint the epicenter of the alterations made to true Christianity. Marcion of Sinope has long been known as the arch-heretic of Christianity, as identified by many of the Church Fathers. What is not generally recognized and discussed is the fact that Marcion spent several years in Rome where he was very highly influential, if for no other reason than the large amount of money he donated to the Church in Rome.

Marcion's flavor of the Essene doctrines was taken to such an extreme that he not only rejected Moses, but the rest of the Old Testament as well, teaching that the God of the OT is not the same as the "Father" venerated as the Most High by Yahshuah, but an evil "archon of darkness." Marcion's doctrines diverged from those of the Christians on several points, as his views were a blend of the Mithraism he had been brought up in, and the Naassene version of Christianity which had begun to flourish at the melting pot of Rome shortly before he arrived there. The Naassenes were those simply known as "antichrists" in the Bible, having diverged from the Ebionites as the first of the Ophite (serpent cult) sects ultimately known as the Nazoreans (not to be confused with Nazarenes, which term designates the Ebionites proper).

It is not sufficient to say simply that the syncretic religion now called Roman Catholicism or mainstream Christianity is Mithraism, or even a repackaged version of it, because this essentially removes the Essene doctrines, which are the better part of it. Rather, mainstream Christianity is Marcionism; its Eastern counterpart is Manichaeism, as Manes was to Persia what Marcion was to Rome. But neither of these men was destined to occupy a status of religious reformer, despite their enormous influence. Both were ultimately anathemized by the religious and political establishments because their ideals were far too revolutionary. We might consider the Marcionites and the Manichaeans as "heretics" (a word which no thinking person should ascribe any stigma to), or as people whose doctrines were not a whole lot more in keeping with the Bible even than mainstream Jews and Christians, but the Bible itself declares that we are judged according to our *works*, and the works of the Marcionites and Manichaeans were the fruits of *righteousness*, unlike those who have built up the "humane" façade from their principle argument (that Nature and Nature's God are diametrically opposed on the point of what is good).

The Manichaeans were persecuted to near-extinction in Persia, but the doctrines of the Marcionites took hold in Rome and have persisted in Christianity to this day. The whole reason the established hierarchy ultimately rejected him (and those before him who were of the Gnostic persuasion) is that he was of the opinion (based on Scripture, and on Essenism) that authority is and ought to be based on *merit*—and not just the non-aristocratic classes, but also women were potentially recognized in Marcion's view—and merit is based on observance of the Essene way, regardless of the particulars of the doctrines. In effect, Marcion wanted to dismantle the Roman religion, force vegetarianism on everyone in the Empire, and generally establish the kingdom of heaven throughout the world. Obviously *none* of these things were ever going to be allowed by Rome's religious elites, and the more influence people like Valentinus and Marcion wielded there, the more they realized just what kind of threat the Christian sects were to the Roman way of life. This had been clearly understood by the Imperial administration for about a century before Marcion's excommunication, presumably for economic reasons, but it began to be such an immediate concern for the clergy when Marcion was nearly elected Bishop of Rome that by the middle of the 2nd century, they realized that nothing was going to enable them to preserve their power short of the total subversion or annihilation of Christianity.

Marcion's vegetarian ethic made him a liability, so he was kicked out of Rome in 144 AD. While they did eject the man himself, the Romans also certainly integrated the larger part of his teachings and retained his methods, which came in handy for them thereafter. For one thing, if they had not already figured it out for themselves by that time, then it was surely Marcion who demonstrated to the Roman clergy the advantage that could be had by altering the Christians' scriptures—a policy which we have already seen plenty of evidence of.

The Sethian Gnostics and other Ophite sects of the early Christian era, whose influence over what was to become the Roman Catholic Church was virtually total, developed complex cosmologies which centered around the idea that Creation is an admixture of light and dark particles. In their minds, the Creator is the Demiurge or the King of Darkness—the opposite force of their god Lucifer, the King of Light. According to Manichaeism, which is based on the now-lost Sethian teachings, all life is trapped in the darkness of Creation and needs to be freed by passing through the bowels of an adept of their cult. To kill something, according to this paradigm, is to free it from bondage. We have already seen this hinted at in Josephus' description of the Essenes, so we know that this belief did not originate with the “antichrists” like Marcion, Elkasai and Manes, but from a prior merger of the ancient Essene and Mandaean doctrines.

Of course, Manichaeans were still expected to be vegetarians, but as with other major cults, few (probably less than 2% throughout history) were adepts of their religion, while most ate meat. Nevertheless, theirs are the belief systems which worked their way into the power centers of Europe, and became the dominant faction of the hidden hand of the world government, displacing the Mithraic cult which had only really had any influence in the Roman aristocracy until it became public under Constantine's guidance (4th century). Recall that the Manichaeans sprinkled semen on their host (in mockery of the Christian Eucharist), while the Mithras cult's initiation ritual entailed the initiate bathing (being baptized) in bull's blood, and the Mass ritual entailed drinking it. The Roman Mass still practiced today centers around a combination of these two elements, except that instead of human semen, Catholic iconographic images are imprinted on the host to defile it and keep it distinct from the bread of the Last Supper (a Christian celebration of the Passover). The spiritual significance is the same.

The Roman religion was extremely complex in its ancient form, and was entirely centered around sacrifices. Many of the ancient rituals are still performed, including human sacrificial rites,⁶⁵³ but public sacrifices were banned by the emperor Valentinian II in 391. The sacrificial murder was performed by the *papa* ('pope').⁶⁵⁴ The master of the ceremonies of the whole empire (that is, the chief pope, or chief murderer) was officially called the *rex sacrorum* ('chief of sacraments') or *rex sacrificulus* ('chief sacrificer,' i.e. high priest). ('Sacrament' and 'sacrifice' both referred to the exact same thing in the ancient era, the main difference being that the title of *rex sacrificulus* was applied to all chief priests, regardless of nationality, rather than just the leader of the Roman sacraments. This means that the *rex sacrorum* was basically the *rex sacrificulus* of Rome, and that his power increased in proportion with Rome's annexation of more provinces. Conversely, the *rex sacrificulus* of an annexed nation was effectively demoted, and this is the origin of the rank of archbishop.) As this was the office which exactly corresponds to that of the Pope (the more well-known title of *pontifex maximus* or 'supreme bridge-builder/bishop' which he now goes by actually belonged to the Emperor), and as all Roman rites were based on sacrifice anyway, so that the Roman sacraments were sacrifices, the Papacy is the institution which has presided over the sacrifices since the beginning of the Church, and has never served any other purpose, though it has certainly attempted to assert its authority in other

areas. Also of interest is the fact that the Papacy's true origin is in the sacrificial system of the ancient Jews, and the crypto-Jews in the Vatican have always known as much, but that topic merits its own examination, and a discussion of it is not appropriate for the present one.

In any case, the religious elite in Rome never would have espoused or condoned a religion which had asceticism, much less vegetarianism, as one of its core tenets. Even holding aside all religious and even ethical considerations, the culinary culture of Rome never could have been brought into conformity with anything approaching that of the Israelite traditions, especially considering that pork was the most popular meat product of the time. So popular was pork that one of the most popular novelty items in Rome was the so-called *porcus Troianus*, wherein a whole pig would be stuffed with sausages and fruit, served standing on its feet and then sliced open, with the exiting sausages creating the effect of entrails spilling out, to the amusement of the aristocrats attending the feast.

The Romans loved novelties like this, but especially those which hearkened to their mythology. Apparently they were not as picky about the details of their own hallowed history as they were about their appetites, as the Trojan Pig constitutes a celebration of the fall of Troy, which they held to be their ancestral home. So we see that the religious and mythological elements were just window dressing, designed to justify their dietary habits and decadent lifestyles. Such people could never have been brought to willingly conform to the ideals of true religious practice.

Another Roman "delicacy" was that of rabbit fetuses, which, as it so happens, were later declared, with the force of God and the pretense of infallibility, to actually constitute *marine* life, thereby making it acceptable cuisine during the "fast" days of Lent. (Technically, the argument they employed to this end could be used to justify eating *any* mammals that do not lay eggs.) That is, even with the spiritual overtones and pretenses of "fasting" (going one day or night without food is not fasting, as it does not even allow enough time for all the food in a person's bowels to pass through them, which means the body never begins detoxifying itself, especially when one is eating meat every day, as meat takes much longer to digest than plant foods), the religious elites of Rome chose to develop an entirely new cuisine, along with an extremely absurd justification for it, rather than going a grand total of six days without meat every year (even when fish is allowed on these days), which was never anything more or less than a rule which it devised for the sheep under its own control. Moreover, demand for the "marine life" of rabbit fetuses was so high that hundreds of monasteries throughout Europe made a thriving business of a system of cuniculture that was still in effect just a few centuries ago. So we can imagine how the religious elites of Rome of the previous era would have taken to the ideal that they could *never* eat *any* meat, when that era was arguably even more steeped in ignorance and barbarism than our own (at least where Rome was concerned), if that is even possible. The Manichaean adepts, on the other hand, actually fasted three months out of the year, and only ate one meal per day.

Indeed, Roman society was famous not just for its love of animal flesh, but its love for an abundance of it, as much for its taste as for its ability to communicate wealth and power. This is certainly the underlying theme of the depiction of Trimalchio's famous dinner parties in the *Satyricon*, though satirical (and satire is based on real observations), at which the host set forth to impress his guests with a never-ending parade of exotic, even absurd, dishes, most of which centered around animal products, including live birds sewn inside pigs. The short-lived emperor Vitellius is a real-life example of Roman gluttony, with his "Shield of Minerva" featuring pike

liver, pheasant and peacock brains, flamingo tongue and lamprey genitalia. Note again the religious pretense, that eating these things somehow honors the goddess of *wisdom*. To this day, the idiomatic use of the original Greek term *Aegis* (the name of Minerva's/Athena's shield) connotes that one is doing something under the benevolent protection of the gods, so it is self-evident that Vitellius' flare for exotic flesh was considered divinely sanctioned and approved, as if Jupiter and Minerva have no greater concern than to make sure the *pontifex maximus* is well fed on peacock brains and lamprey genitalia.

So insatiable was Rome's lust for meat that it has led one in-depth examination of the subject to conclude, "It may be that Italy should be identified as the Texas of the ancient world."⁶⁵⁵ Ironically enough, several ancient historians, including Hellenicus and Varro, assert that the very name of Italy comes from the Latin word *vitulus*, meaning 'calf.' In contrast to Greek literature such as Plato's *Republic*, which envisions a return to past, innocent, rural lifestyle to include a vegetarian diet, similar Roman reflections identified simple peasant fare as including bacon and other forms of pork.

What is missing from this portrayal is the fact that a diet heavy in meat was typical only of the wealthiest members of Roman society, which is to say that the masses were by necessity, though certainly not in most cases out of religious or ideological conviction, primarily vegetarian. Considering that the more wealth and power a man had, the more likely he was to be a priest to a greater number of people (and this was his honor, whether he was a lay priest, a *victimarius*, a *pontifex*, or a *flamen*, etc., because all Roman patricians lusted for power and prestige), and considering that this policy was in effect all the way down to the common household, where a freeman who could afford to feed his family meat could also make a sacrifice—to "say grace," as it were—it is easy to see how the religious establishment was comprised of individuals who had no incentive whatsoever to go against the convention of animal slaughter, and a whole lot of reason to actively support and participate in it.

We are not talking about the best and the brightest of the Christian congregations of Rome being awarded for their merit. We are talking about a city whose noble elites prided themselves on being descendants of murderous brigands and outlaws who, according to their own history, followed a man who murdered his own brother because they had a dispute about what to name the city, and then, lacking women to populate it, invaded their neighbors, killed the men and abducted their wives. We are talking about the most ambitious and wicked from among the most ambitious and wicked civilization in the world, who depended on the preservation of the exploitative economic conditions for the maintenance of their power, and who used that power for little else but to live in luxury—the foremost luxury being the ability to swallow animal parts when the oppressed peasants could not afford to. It is hardly an exaggeration to say that the clergy, being the most easily identifiable members of the aristocracy except perhaps the legislators, lived to eat meat, while the mob ate to live.

Meat and fish were often high-status foods in antiquity ... When they were killed for food, it was normally through the sacrificial process ... Because of the costs of production, meat was expensive, and large-scale consumption of it was an indication of wealth. Hence the meat courses in the wedding of Caranus and in the dinner of Trimalchio. That is not to say that poorer people had no access to meat. This was possible through communal sacrifice, and through dishes like the modern pizza which used a small amount of meat with much cereal and vegetables. John M. Wilkins and Shaun Hill⁶⁵⁶

Fish ... was associated with luxurious eating in many ancient texts, but meat too was a luxury for most, albeit a luxury sanctioned by religious ritual. Meat served as a symbol of power and wealth. Greek cities such as Athens which were placed in comparatively dry and rocky terrain were not suited to the production of cattle, yet in the fifth and fourth centuries the citizens slaughtered hundreds of cattle at city festivals in order to demonstrate the wealth and power of the democratic regime. John M. Wilkins and Shaun Hill⁶⁵⁷

Indeed, a thorough review of the facts leads to the conclusion that while most of Rome's population ate meat, it was not with great frequency and not in great amounts. This makes sense, because the plebs (the common citizens) of Rome had no choice but to consume foods which were within their means. This meant that unless a pleb was to consume part of a sacrifice that was part of a large religious ritual, the majority of his diet would have been plant-based. In other words, the economic situation in the Roman Empire only afforded the patricians (the wealthy class) to eat meat frequently, while the masses ate mostly vegetables, as well as inexpensive fruits like tomatoes and cucumbers. Especially considering the treatment given to Marcion over his ideals, one should quickly be able to deduce that the religious elite never would have espoused vegetarianism if for no other reason than the fact that it would have inherently robbed the rich and powerful of its presumed righteousness, spiritual authority and prestige (not to mention their wealth), ascribing them instead to the masses of riffraff. For to say that a behavior which the masses were already engaged in was the ideal to aspire to would be to simultaneously demonstrate that the masses' alleged moral superiors were actually less righteous than they.

That is exactly why Marcion was so popular among the plebs, who otherwise would have preferred to be given meat once a week (on Sundays) and on certain holidays when the patricians condescended to show off and make their family names both adored by the riffraff and respected by their peers. Meat from sacrificial rites has always been the principle means by which elites have demonstrated their wealth, power and dominance. To point out the fact that on the spiritual spectrum, the consumption of meat does precisely the opposite, is the last thing the Romans religious elite ever would have allowed. It would have been no less debasing to the ancient priests than if the Eucharist was shown to be the Abomination that it is.

Vegetarianism, though, has in common with Buddhism, and for the same reasons, the notion that life is sacred of itself rather than submissive to the state's or society's greater need. This would have been more contentious than any dietary regime and the offering of anything less than animal life at the altar of the gods would have seemed inferior and absurd. In times of danger a bunch of celery will never have quite the impact of slain goat. The ritual slaughter of animals, their cooking and distribution was in Greece closely connected with religious ceremony and would again be an exercise in reinforcing social order more than anything gastronomic. John M. Wilkins and Shaun Hill⁶⁵⁸

Considering that it is the social elites who decide what is and what is not allowed by any religion, it is easy to see that vegetarianism would have been suppressed no matter how fervently believed in and espoused by apostolic Christians. It is a testament to the powerful sway that carnism held over the Roman religion that Seneca, Nero's mentor, who had been converted to the moral superiority of vegetarianism by way of philosophy, was entreated by his father to abscond his ways in order to avoid the religious scrutiny of Caligula. It is precisely this phenomenon that might serve as a good context for Christ's metaphor that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven.

In addition to the relatively minor problem of upsetting the entire social order, Rome's religious elites would not have accepted vegetarianism because it was also inimical to their religious beliefs. Christianity certainly constituted a feasible approach to overthrowing the already crumbling religious establishment (as proved by Constantine), which had been waning for centuries as oppression under prosperity caused the peasants to care far more about what foods were set before them than whether or not one of the many invisible gods of the old pantheon, whose names and functions were not even known to them, felt neglected. The image which the elites had always wanted to convey was that there were gods up in the sky who needed to be perpetually appeased, because people's destinies were in their hands, and that there were invisible household entities who were likewise concerned about individual affairs (in case anyone who was not superstitious began to question the legitimacy of the rule of the aristocracy, the spirits of the house could be invoked to create mischief, whereas Jupiter and Apollo could hardly be seen to care about the average peasant), but the harsh reality of the Roman peasants was that the pretense of religious ceremonies only mattered so far as the aristocracy deprived the lower classes of their wealth and only ever gave anything back when they slaughtered animals and handed out table scraps. If the entire religious apparatus revolved around this practice, then the priests would have to lower the social barriers which their ancestors had worked so hard to erect over the centuries, and they were not about to open the doors to the loss of their wealth and prestige. A monotheistic (or rather, henotheistic) religion like Christianity could have served the purpose of simplifying the Roman religion, but it would have meant the end of the economy of animal farming and a massive transference of wealth and power to the uneducated mob. Ultimately, the patricians did see the value in giving the mob its simplified religion, but it took many attempts over several generations to doctor it in such a way as that they were able to preserve their power by preserving the one element of the old religion which was crucial to it: the sacrifice. For Christianity appeals to the poor, not the rich; if the mob became vegetarian in *ideal* as well as in practice by dropping the custom of participating in the religious ceremonies, then the entire society of Rome would have collapsed and given way to the kingdom of heaven.

This point should not be taken lightly, for everyone had a common stake in the status quo. According to Cicero, Romans considered themselves to be the most religious of all people, and believed that the very fate of their empire depended upon their proper performance of religious ritual. Indeed, this was the chief argument which the Pagans used against the Christians after Rome was sacked by the Visigoths centuries later, and that to which Augustine gave the most consideration in his *City of God*, which implies that it was still taken seriously well after the institution of Rome's oligarchical version of Marcion's Christianity. To upset such rituals, then, would never have been tolerated by the religious elite, regardless of how ethically superior such a change may have been even from a common sense standpoint.

The fact is, animal sacrifice was just as important in the religious paradigm of ancient Rome as it was in any other ancient religious paradigm, if not more so. As in most religions, animal sacrifice was considered the greatest sacrifice that anyone could make to appease the gods and to win their favor for the continued security and expansion of the family, community or nation. For instance, during the Second Punic War, the god Jupiter was promised a sacrifice of all animals born during spring in exchange for protecting Rome from the onslaughts of Hannibal for five more years. Again, one of the most important ancient Roman religious rituals was *suovetaurilia*, in which a pig, a sheep and a bull were sacrificed in order to purify the land (everything from small farms to entire cities).

As with all religions, the sacrificial rituals in ancient Rome were always followed by banquets at which the meat of the victims was consumed, a point which is particularly illustrated in the case of Mithraism, which was just beginning to become more influential as Christianity was beginning to spread, and which would later become the state religion. As discussed previously, a central belief of this cult was the necessity of killing a bull and bathing in its blood so as to attain salvation and eternal life. This ritual, known as the tauroctony, was consummated by a feast of the sacrificed bull's flesh and blood. The implications for the mainstream Christian/Catholic rites of baptism and the Eucharist should be self-explanatory.

Considering that this highly influential cult's central ritual and tenet were rooted in the consumption of meat, as well as the fact that it largely inspired the Roman version of the Eucharist (i.e., the Mass), this speaks volumes about the inherent antagonism which the Roman religious elite harbored against Christian vegetarianism. In fact, the lack of appeal which Christianity had among meat-eaters also explains why it was so easily hijacked. The ancient attitude towards vegetarianism, which is still evident today, even goes so far as to call it "sacrilege," which is by no means hyperbole, because it obviously is sacrilege, given the nature of the Roman religion. Such was the sentiment ascribed to Hercules by the poet Eubulus.

Be it hotter or crisper or something between, this is more important for any man than capturing Troy. As for me, I have not come here to browse on kale or silphium or sacrilegious bitter dishes or bulbs. But on what counts first as real food, promoting health and the full vigour of physical strength, I have always been wont to feed—beef boiled and unspoiled, in huge quantity, with a generous portion of foot and snout, and three slices of young pork sprinkled with salt. Eubulus⁶⁵⁹

And lest anyone say, as we have, that it was the Jews who were responsible for Yahshuah's death, and then take that to mean that early Christianity had a greater enemy than Rome, or that the Romans were not the chief architects of his demise, or of that of his teachings and of the sect of his followers, we remind the reader that it was the Romans who mocked him, flogged him and put him to death when they could have just released him. The Jews argued with the Christians, persecuted them and even murdered them on occasion, but they never subverted or hijacked their religion. It was the Roman clergy who did that.

Claiming to be wise, they became fools, and changed the esteem of the incorruptible Elohim into the likeness of an image of corruptible man, and of birds and of four-footed beasts and of reptiles. Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves, who changed the truth of Elohim into the falsehood, and worshipped and served what was created rather than the Creator, who is blessed forever. Amēn. Because of this Elohim gave them over to degrading passions. For even their women exchanged natural relations for what is against nature, and likewise, the men also, having left natural relations with woman, burned in their lust for one another, men with men committing indecency, and receiving back the reward which was due for their straying. And even as they did not think it worthwhile to possess the knowledge of Elohim, Elohim gave them over to a worthless mind, to do what is improper, having been filled with all unrighteousness, whoring, wickedness, greed, evil; filled with envy, murder, fighting, deceit, evil habits; whisperers, slanderers, haters of Elohim, insolent, proud, boasters, devisers of evils, disobedient to parents, without discernment, covenant breakers, unloving, unforgiving, ruthless; who, though they know the righteousness of Elohim, that those who practise such deserve death, not only do the same but also approve of those who practise them. Romans 1:22-32

Therefore, O man, you are without excuse, everyone who judges, for in which you judge another you condemn yourself, since you who judge practise the same wrongs. And we know that the judgment of Elohim is according to truth against those who practise such wrongs. And do you think, O man, you who judge those practising such wrongs, and doing the same, that you shall escape the judgment of Elohim? Or do you despise the riches of His kindness, and tolerance, and patience, not knowing that the kindness of Elohim leads you to repentance? But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim, who “shall render to each one according to his works [Job 34:11].” Romans 2:1-6

You, then, who teach another, do you not teach yourself? You who proclaim that a man should not steal, do you steal? You who say, “Do not commit adultery,” do you commit adultery? You who abominate idols, do you rob temples? You who make your boast in the Torah, through the transgression of the Torah do you disrespect Elohim? For “The Name of Elohim is blasphemed among the gentiles because of you [Isaiah 52:5],” as it has been written. Romans 2:21-24

As it has been written, “There is none righteous, no, not one! There is no one who is understanding, there is none who is seeking Elohim. They all have turned aside, they have together become worthless. There is none who does good, no, not one [Psalm 14:1-3].” “Their throat is an open tomb, with their tongues they have deceived [Psalm 5:9],” “The poison of adders is under their lips [Psalm 140:3],” “Whose mouth is filled with cursing and bitterness [Psalm 10:7].” “Their feet are swift to shed blood [Proverbs 1:16], ruin and wretchedness are in their ways, and the way of peace they have not known [Isaiah 59:7-8].” “There is no fear of Elohim before their eyes [Psalm 36:1].” Romans 3:10-18

What, then, shall we say? Shall we continue in sin, to let favour increase? Let it not be! How shall we who died to sin still live in it? Romans 6:1-2

See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah. Colossians 2:8

Look out for dogs, look out for the evil workers, look out for the mutilation! Philippians 3:2

And Agrippa said to Festus, “This man could have been released if he had not appealed to Caesar.” Acts 26:32

Now, we have stated repeatedly that in the biblical context, “whoring,” “adultery” and “idolatry” are more often than not (though not *always* in the cases of the first two) just fancy ways of saying ‘eating flesh.’ We have also said that we would cover the issue of “meat markets” in more detail, as it is of prime concern to us, being the source of the Christians’ best argument in favor of the moral viability of their barbarism. A detailed analysis will show that Scripture is consistent within itself, and that this argument, like all their other ones, actually *condemns* them for the practice, but with such severity that even the optimist Paul would have regarded them (the modern Christians who twist his words to suit their purpose) as hopelessly beyond salvation.

First of all, let us be clear on the point that not all meat in the Roman Empire consisted of animal sacrifices, as it did in Israel and Judah. This *does* seem to have been the case in Greece, where Paul’s addressees lived, and archaeologists have yet to find evidence to the contrary. However, our main concern is how the argument applies to the modern context, and it will be argued that Christians do not eat anything offered to idols or to demons. So we need to realize

first that the Christian ideal stems from the fact that it is morally wrong to *kill* (the Fifth Commandment, by Catholics' reckoning) and to *pollute the flesh* (the Sixth Commandment), to a much greater degree than to do *anything* in the service or to the honor of any god, whether that god is a demon or just a figment. This is the basis for Paul's notion that the idol itself has no bearing on the sanctity of the food, for idols are just manmade images. In fact, although Paul spoke out against sacrifice as his primary message everywhere he went, thus upsetting the economies of the markets in Achaia and Asia, he spoke out against neither the various pagan gods, nor their altars and temples. If he had, he would have been punished, probably with death.

Preserved meat also constitutes an example of meat not eaten at sacrifice. A large amount of the meat consumed in antiquity was the product of slaughter at sacrifice. It is often claimed that all Greek meat was produced in this ritual way. Much Roman meat also came from sacrifice to the gods. It is difficult to be dogmatic in this area, given that some of the evidence is linguistic (religious terms for slaughter do not necessarily imply slaughter on religious premises) and given the myriad cities under consideration in this book [*Food in the Ancient World*]. But the general rule is that much less meat was consumed in antiquity than is now consumed in Western Europe and the United States; that the majority of it was in many periods the product of sacrificial ritual; and that the rich certainly ate more meat than the poor. John M. Wilkins and Shaun Hill⁶⁶⁰

It appears to be the case that in Greek culture, the eating of any kind of meat was rarely separated from animal sacrifice. It is fine for the market stall to intervene between sacrifice and dinner and symposium (that is, for the commercial transactions to separate the consumer of the animal from the group who sacrificed it), but sacrifice will normally have taken place, as far as we can tell. John M. Wilkins and Shaun Hill⁶⁶¹

And it came to be, as we went to prayer, that a certain slave girl possessed with a spirit of Puthon [the Pythian Apollo], did meet us, who brought her masters much profit by foretelling. Having followed Sha'ul and us, she cried out, saying, "These men are the servants of the Most High Elohim, who proclaim to us the way of deliverance." And she was doing this for many days. But Sha'ul, greatly annoyed, turned and said to the spirit, "I command you in the Name of יהושע Messiah to come out of her." And it came out that same hour. But when her masters saw that their anticipation of money-making was gone, they seized Sha'ul and Sila and dragged them into the market-place to the rulers. And having brought them to the captains, they said, "These men, being Yehudim, greatly disturb our city, and they proclaim practices which are not right for us to receive nor to do, being Romans." And the crowd rose up together against them. And the captains tore off their garments and commanded them to be beaten with rods. And having laid many blows upon them, they threw them into prison, commanding the jailer to keep them safely, who, having received such a command, put them into the inner prison and fastened their feet in the stocks. Acts 16:16-24

But Sha'ul said to them, "They have beaten us publicly, uncondemned, being Romans. They have thrown us into prison, and now, do they throw us out secretly? No indeed! Let them come themselves and bring us out." Acts 16:37

And those who arranged for Sha'ul brought him to Athens. And receiving a command for Sila and Timothy to join him as soon as possible, they departed. But while Sha'ul was waiting for them at Athens, his spirit was stirred up within him when he saw that the city was utterly idolatrous. Therefore, indeed, he was reasoning in the congregation with the Yehudim and with the gentile worshippers, and in the market-place daily with those who met there. Acts 17:15-17

And having stood in the midst of the Areopagus Sha'ul said, "Men of Athens, I see that you are very religious in every matter. For passing through and observing the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN MIGHTY ONE. Not knowing then whom you worship, I make Him known to you: יהוה, who made the world and all that is in it, this One being Master of heaven and earth, does not dwell in dwellings made with hands. Nor is He served with men's hands—as if needing any—Himself giving to all life, and breath, and all else. And He has made from one blood every nation of men to dwell on all the face of the earth, having ordained beforehand the times and the boundaries of their dwelling, to seek the Master, if at least they would reach out for Him and find Him, though He is not far from each one of us. For in Him we live and move and are, as also some of your own poets have said, 'For we are also His offspring.' Now then, since we are the offspring of Elohim, we should not think that the Elohim is like gold or silver or stone, an image made by the skill and thought of man. Truly, then, having overlooked these times of ignorance, Elohim now commands all men everywhere to repent, because He has set a day on which He is going to judge the world in righteousness by a Man whom He has appointed, having given proof of this to all by raising Him from the dead." Acts 17:22-31

Notice that this, like Paul's other confrontations, happened at an altar of the Areopagus, i.e. the Acropolis of Athens. This is evidently the equivalent in Athens of what Paul was talking about when he remarked about "meat markets" in 1 Corinthians 10:25, which is the only place where it appears in the Bible, as μακέλλω (*makellō*), from *makellon* (μάκελλον, G3111), which *Strong's* identifies as "a meat-market, marketplace." In fact, "meat markets" is a misnomer, just like everything else that seems to support the notion that eating meat is somehow acceptable to God, and only inferred (mistakenly) from the context of 1 Corinthians 10. The KJV actually renders it "shambles."

In reality, the meaning of *makellō* in Greek is simply 'market,' and implies nothing about meat. The modern equivalent is a supermarket, in the cultural context of our society, or, to be more concise, in regards to what it actually consisted of, a farmer's market. *Strong's* points out the obvious conundrum by noting that it is of foreign origin, from the Latin *macellum*. Athens did not have a *macellum* (which is a Roman market and part of a Roman *forum*) because it had a huge *acropolis*, which is the same thing as a *forum*, only Greek. So the Greek equivalent of the *macellum* is the *areopagos* which Paul evidently preached against everywhere he went.

μάκελλον, μακελλου, τό, a Latin word, *macellum* (probably akin to μάχη; Vanicek, p. 687 (cf. Plutarch, as below)), a place where meat and other articles of food are sold, meat-market, provision-market, (A. V. shambles): 1 Corinthians 10:2, 5. (Dio Cassius, 6 1, 18 τὴν ἀγορὰν τῶν ὀψων, τό μάκελλον; (Plutarch, ii., p. 277 d. (quaest. Rom. 54)).)

a meat market, food market

Of Latin origin (*macellum*); a butcher's stall, meat market or provision-shop -- shambles.

In other words, *makellon* signifies a food market in the Roman world, and is therefore the vernacular equivalent of the Greek *areopagos* of a large city or the *agora* of a smaller town, applied to the 1st century.⁶⁶² That *Strong's* has made the association with meat based on a

misreading of the text (presumably because it mentions meat) in order to support the Christians' pro-meat agenda is evident in that the text of 1 Corinthians 10:25 simply reads, "Everything that is sold at the *macellum*, eat; inquiring (about) nothing on account of the conscience." We could argue that the word translated as 'meat' means 'solid food' (and flesh is not even food, in Paul's vocabulary) but that is irrelevant to the point, because meat was certainly sold at the *makellon*, just like the meat section of a modern grocery store has its own place in the store. But this in no way means that the store is a meat store, rather than a grocery store, or that the only thing sold there is meat. No one calls a supermarket a "meat market," or defines the store according to the items in any other section or aisle within the building. So it is folly to suppose that an ancient culture would do exactly that, when that culture was far less obsessed with meat than ours is. Christians have been given this ridiculous interpretation in order to mislead them, and have blindly accepted it because they want to be misled, owing to their carnism and the obvious need to justify it in the light of the fact that it is blatantly evil according to Scripture, and against conscience. This really could not be more obvious, in light of Wikipedia's entry for 'macellum':

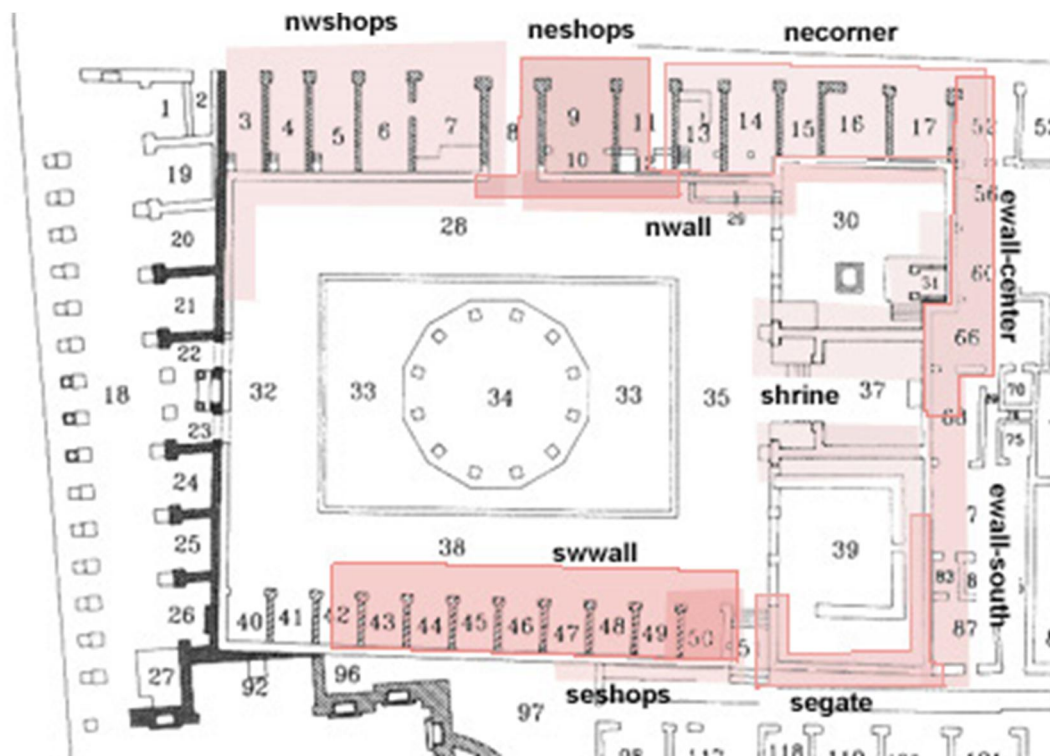
A *macellum* (plural: *macella*) is an ancient Roman indoor market building that sold mostly provisions (especially fruits and vegetables). The building normally sat alongside the forum and basilica, providing a place in which a market could be held. Each *macellum* sold different kinds of produce, depending on local availability, but it was not uncommon to import these comestibles, especially at ports like Pompeii. Wikipedia⁶⁶³

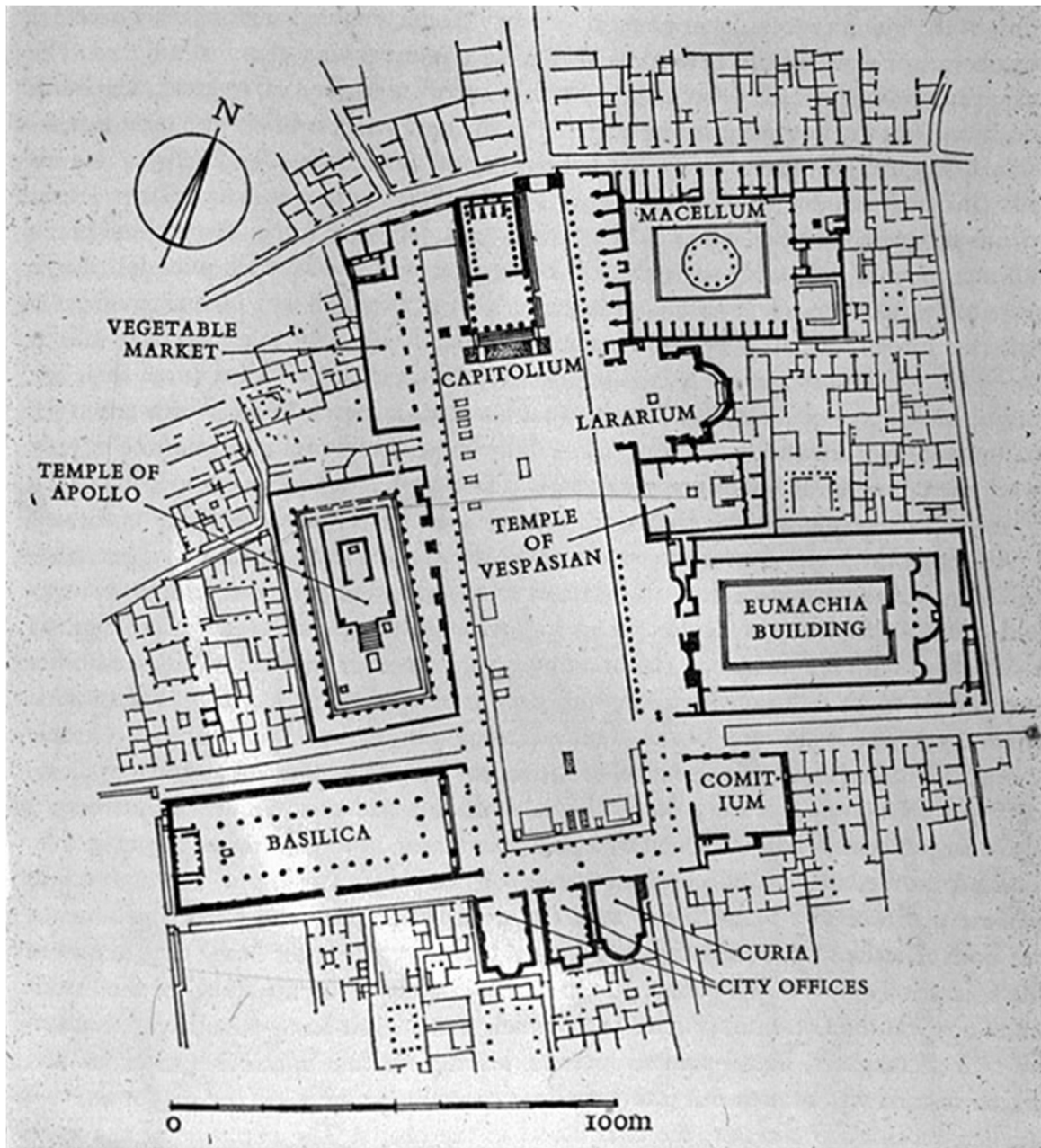
Of course, that is just the abstract, and the same entry repeats the same error (in blatant contradiction of the article's own summary, as cited here) at the bottom of the page. "The *macellum*," it says, "was a food market, particularly for meat, fish and delicatessen."⁶⁶⁴ The contradiction is immediately apparent, as it even goes on to state that it was modeled after the Greek *agora*, which no one in his right mind will call a "meat market," and remarking that the difference was that there was no wholesale trade. A market dedicated to a single product would effectively constitute a wholesale market, especially in the case of meat, because meat is a perishable item. Before refrigeration, when a larger animal like a cow was butchered at the market, the meat had to be gotten rid of quickly, so only the rich patricians were able to afford to order the slaughter, after which the remains were distributed among the poorer plebs, who otherwise ate practically nothing but produce and dairy, and for whom the market was principally set up. We can safely assume that this was a daily practice at every *macellum*, based on the available evidence.

So reason dictates that the former interpretation (that the principle foodstuffs available at the *macellum* were fruits and vegetables) is the consistent one. Even if the market at Corinth, unlike other *macella*, did happen to have a wholesale trade in meat, it would have been based on a local commodity, which means *fish*, not *meat*. If this were indeed the case, then the argument would certainly not apply to the context, as fish was more expensive in the Roman world than meat was, and Paul was not writing to the rich of Corinth who sent their servants to fetch meat from the market to bring back to their villas, but to the Christians who *we know* ate bread together. Even so, we could also make the argument that Paul allowed fish but not animal flesh, seeing a difference between them, as evidenced by the fact that he disallowed meats offered to idols (that being the difference), as all animal flesh sold at the *macellum* with the sole exception of fish constituted meats offered to idols. However, the point is irrelevant, as the *macellum* was principally a produce market, like a modern farmer's market.

Having demonstrated that *macella* were not “meat markets,” what we need to show now is that the meat which was offered to idols constitutes all meat sold at these markets. This should not be a problem for anyone with a basic understanding of the Roman religion, but seeing how the Christians exempt themselves from such understanding, we will briefly explain the function of the *macellum* in relation to the Roman religion in order to refute the argument that one could have eaten meat without eating food that was offered to idols. The reason this is necessary is to show that Paul was exempting *all meat*, and only using the element of idolatry to reinforce his argument, which, being predicated on the idea that the food is for demons, applies *much more* to us now—not *less*, nor not at all. To be completely fair, these same Christians really have no idea where their meat comes from anyway, and only make these silly arguments in order to keep it that way.

The most famous example of a *macellum* is that of Pompeii, on account of that city having been discovered and unearthed by modern archaeologists almost completely intact. This example is particularly useful to us, as Pompeii was buried by volcanic ash within just a few decades of when Paul wrote his epistle. So the best thing we can do to understand the significance of this term in his epistle is to study the *macellum* of Pompeii. So here are the designs for both the *macellum* and the *forum*, respectively.





Notice that there is also a vegetable market on the other side of the capitol. Clearly, if there was such a market at Corinth, then Paul did not even bother to mention it, as nothing would have been forbidden there. Even so, Corinth was just one congregation, and even if he had told the Corinthians it was okay for them to eat meat (which he clearly did not and never intended to do), that would hardly translate to a universal declaration that the rest of Scripture is invalid, unless we suppose that Paul was deliberately invalidating his entire ministry with a single remark, even though he had no authority to do so. (Paul even opens three of his epistles by calling himself a bond- servant of Christ, whose own position is that no servant is above his master.)

Notice the shrine (37) on the east side of the *macellum*, opposite the west entrance (32) which connects to the *forum* (18). It is thought that the west entrance had the statue of an emperor in it, signifying the beginning of the Imperial cult.⁶⁶⁵ This means that the entire market was dedicated to the Imperial cult, which is to say, the State-sponsored organized religious practice of animal slaughter. As this was the Imperial cult, this was almost certainly the standard layout throughout the Empire, which explains why Paul makes mention of the *macellum* and why the inquiry had been made at all, as, in effect, all the foods sold at the *macella* were dedicated to the Imperial cult, whereas those of the other markets had no meat, because they had no Imperial cult function, as there was no animal slaughter where there was no meat, and this was the function of the cult. So Paul was telling the Corinthians that it was okay for them to eat food from the *macellum*, even though it was dedicated to the Imperial cult, but that it was likewise not okay for them to eat whatever caused their brothers to stumble (i.e. meat).

We already know that a *macellum* was not a “meat market,” though it was the one market adjacent to a Roman *forum* which always and certainly had meat available in it, which actually means that it merits this description as a way of distinguishing it from a vegetable or fish market. This begs the question of what was actually sold there. Wikipedia answers this in its description of the *macellum* of Pompeii:

The Macellum of Pompeii is located outside the northeast corner of the forum. As the city continued to grow, it was necessary to relieve pressure on the forum. When the Macellum was first discovered, because of the twelve column bases in the center, the excavators at first believed it was a kind of pantheon, a temple dedicated to many gods. However, when subsequent excavation turned up the remains of cereals and fruits in the north side of the building and fish scales and bones in the middle of the courtyard, the archeologists realized that this was a market. Wikipedia⁶⁶⁶

This demonstrates that the vegetable market of Pompeii (on the other side of the capitol) was the original food market of the city, and that the *macellum* was established by the Imperial cult later on. In no sense, then, did the people of Pompeii ever regard the *macellum* as their primary source of food. This is obviously why Paul says, “if any of the unbelievers invite you, and you wish to go,” meaning, clearly, that they were not to go there unless they were invited by the heathens of Corinth. We imagine that Paul was reluctant in even saying this, especially considering that he makes no mention of any *macella* outside this context, such as in any other epistle, and considering how strict both the Law and the other apostles were about God’s command to abstain from meat.

Wikipedia’s description also shows that the market vendors were selling “cereals and fruits,” while fish and meat were eaten around the structure in the middle of the courtyard. Barring the finding of scales and bones in the vendor stalls, this necessarily means that the meat was sold somewhere else—namely, in the meat and fish hall (39) on the *Via del Balcone Pensile*. Fish and meat are not thought to be the only things sold here (foodstuffs are also thought to have been sold here), but in actuality they probably were, as this is where they were taken after the animals were slaughtered at the shrine, to be butchered and kept out of the way of the Sun, insects, and dust blown by the wind, etc. See how confused the writers of the wiki are about what kind of food was sold at the booths of the *macellum* of Pompeii, based on the discrepancy between the archaeological data and their speculative bias:

Twelve food stores were located on both sides of the side entrance. They were located on the north side so that their wares would be protected from strong sunlight and kept fresh. Figs, grapes, chestnuts, pulses, bread, cakes, amphorae, and fruits in jars (now in the Naples Museum) were found here. ...

Within the Macellum on the south side are twelve stores. They are altogether roughly the same in size and construction. They were intended for the sale of foodstuffs, probably meat and fish. Wikipedia⁶⁶⁷

In other words, the hard evidence says one thing, and the interpretation of it says that the nature of the market was “probably” the opposite of what it demonstrates. In reality, the Roman religious establishment (the Imperial cult) had the monopoly on meat, because it presided over all animal slaughter, and virtually no meat was ever sold outside the context of religious animal slaughter in Rome, even though it may have been in Greece. That is why bones have been found in the courtyard, where it was eaten, and in the one area designated for their sale, but not in the stalls allocated to private vendors who sold only produce and foodstuffs. It is no wonder, then, that the Christians have managed to turn a produce market into a meat market, as they have been brainwashed by the very same religious establishment which deliberately set itself in charge of the whole market, regardless of what was actually sold there independently of their influence.

The key to understanding the function of the *macellum* and why it is associated with meat (i.e. why the term ‘meat market’ is actually somewhat accurate) lies in the fact that the sacrifices were performed at the altar, which is the central structure of the *macellum* of Pompeii. This structure is a rotunda, and we may reasonably assume that all were. Do not think for a single moment that the hierarchy of the Roman religious establishment is not well aware of this, for there is even mention of it in the book of Acts. The word ‘church’ is one of the two English forms of Circe, a Greek goddess who was known in Greek mythology (e.g., in the Odyssey) as a sorceress who charmed unwitting men with her magic by causing them to forget themselves and turn into wild beasts (in the literal sense) by way of food, drink and sorcery. (The other English form of Circe or *kirke* is ‘circle,’ translated into Latin as *rotunda*.) Circe was an emanation of Artemis, the virgin huntress and sister of Apollo, called Diana by the Romans.

In Scripture, the word ‘church’ only ever refers to a temple of Diana, and this is how it was used in the earliest English translations of the Bible by Wycliffe and Tyndale, before the articles of King James stipulated that the Greek word *ekklesia* (meaning ‘assembly’ or ‘congregation’) be changed to accommodate the religious establishment’s temples, wherein Diana is worshiped as Mary, or Ma Rhea (Mother Rhea, a colloquial name for the Roman Magna Mater, or ‘Great Mother’—Rhea was the Greek name of the Queen of Heaven, and Rhea Silvia, or Rhea of the Woods, was the mythological mother of Romulus, i.e. of Rome). Even so, the KJV and other English translations still bear the mark of this subterfuge. For example, *ekklesia* is normally translated as ‘assembly’ in Acts 19 (vv. 32,39,41), while in the same context (v. 37), the KJV explicitly calls the temples of Diana “churches,” as though the people who compiled the KJV forgot to change that part in order to subvert it, as King James had ordered, or that they were simply incompetent. The translators (particularly Wycliffe and Tyndale), on the other hand, made no mistake about this, and understood well that *ekklesia* only and ever designates a congregation, and that the word *kyriakos* (‘church’) designates a temple of Diana/Artemis.⁶⁶⁸

The Pantheon in Rome (now called the Church of St. Mary and the Martyrs, and informally the Santa Maria Rotonda, or Circle/Church of the Holy Mother Goddess—*rhea* is a

very ancient word which basically means ‘the goddess’) was rededicated by the Vespasians as the replacement of the Temple in Jerusalem, which they had just sacked and destroyed, in the deliberate move of the center of the Jewish sect to Rome. It was officially consecrated as such by a Roman bishop in the 7th century, owing to the Romans’ split from the Byzantines during the reign of the emperor Theodosius, and therefore to the need to retrofit the Roman bishop’s claim of supremacy as the *pontifex maximus*, or chief of the Imperial cult, whereas the Roman bishop had actually only ever held the position of *rex sacrorum* or *rex sacrificulus*, or chief of the religious rites (or sacrifices). Thus the Santa Maria Rotunda is the official seat (the “meat market”) of the Catholic Church, while the Basilica of St. John is the official seat of the Roman Curia (the Church’s administrative governing body, i.e. its capitol). Each has a separate function, just as each of the buildings at the *forum* had its own function. Moreover, every city where the Imperial cult was established had a *forum* and a *rotunda*, or pantheon.

The function of the rotunda, or of the “church,” is to house the altar where the animals are slaughtered. This is essential to understanding the nature of the *macellum*, as the rotunda was its central structure, while the fruits and cereals were sold by the vendors along the outer walls. The *macellum* of Pompeii provides the best evidence of this, where excavators originally thought it was a *tholos*, though archaeologists have yet to realize (due to lack of evidence, for it was fish that were sold at Pompeii, rather than animals) that the drains were used to dispose of the blood by channeling it into the underground *mithraea*, where initiates were baptized in the blood of the victim and cult members feasted on its flesh. (And Mithras is the Roman Apollo, the brother of Diana, worshiped by the “Christians” as Sol Invicto, a.k.a. Jesus.) Notice once again the confusion which the so-called experts demonstrate by their unwillingness to accept the obvious.

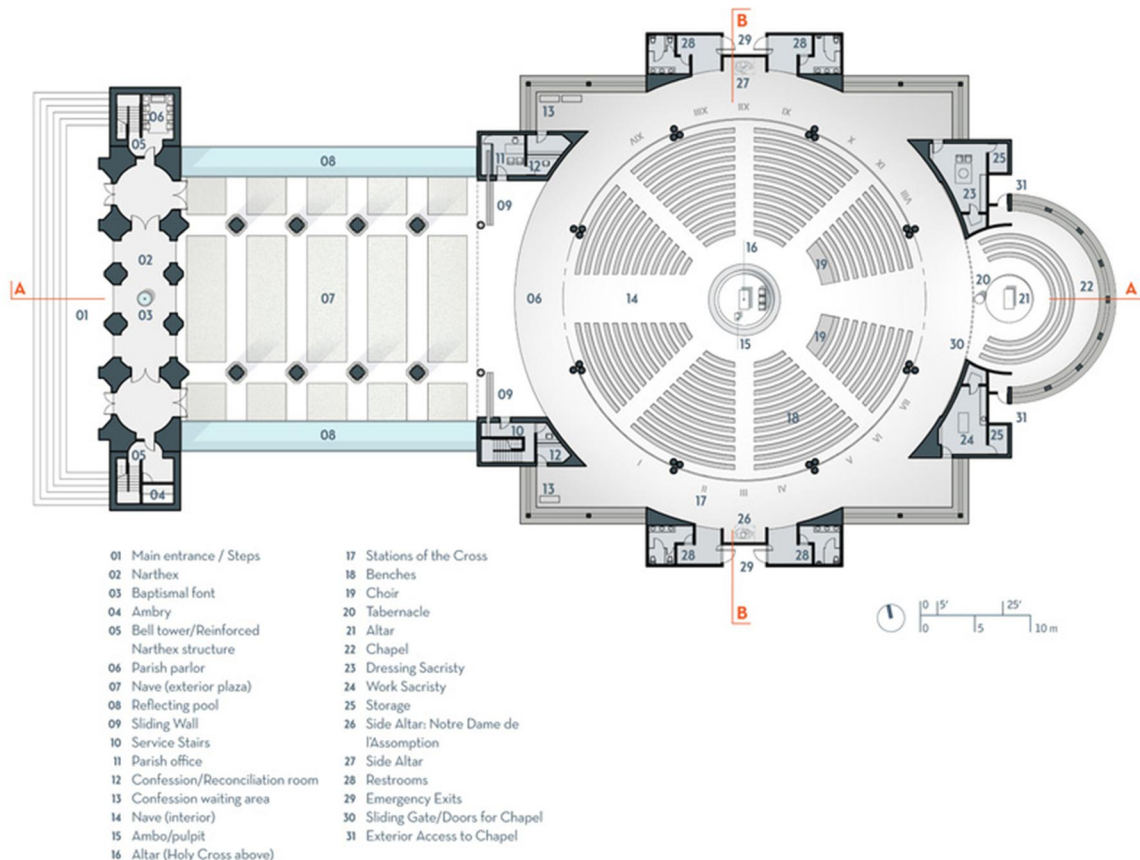
A tholos (sometimes tholus, from Ancient Greek θόλος) is an ancient Roman feature found in the macellum. It is a round structure, usually built upon a couple of steps (a podium), with a ring of columns supporting a domed roof. It has been suggested that the tholos, well provided with water and drains, was where fish were sold, although other uses for the central tholos have been suggested, such as the place where official weights and measures were held for reference or as shrines to the gods of the market place. Some macella had a water fountain or water feature in the centre of their courtyard instead of a tholos structure. Wikipedia⁶⁶⁹

In the middle of the Macellum [of Pompeii] are the previously mentioned twelve column bases, which are made of tuff and arranged to define a dodecagonal space. They were initially thought to be remnants of a round shrine or tholos. A well and pool would have been located within it. The rotunda was thought to have resembled other macella, perhaps the elaborate Eastern Greek and African models, or Roman examples such as that in Puteoli. However, Amedeo Maiuri’s excavations clarified that the column bases and the space within them had a different function. As proven by the many fish bones and scales discovered in the drainage trough that flowed into the middle, the space was intended for selling fish. They were gutted and cleaned here.

The twelve column bases held wooden poles, which were embedded in the earth and anchored by the bases. The poles supported a wooden roof. There was presumably a well in the middle of the space, but there was no pool. The bases were restored in the 19th century, after having been discovered in very poor condition. The inner area is edged with a low marble lip, intended to prevent water from the middle flooding outward. The flooring consists of a mixture of crushed stone tiles, made of travertine, marble, and mortar. When this area was excavated by a group led by Giuseppe Fiorelli, it was still considered to be a kind of pantheon and thus initially given that name. Wikipedia⁶⁷⁰

That Artemis and Apollo were indeed worshiped in this “church” which Christians call the “meat market” is confirmed by the role of the Imperial shrine. Unfortunately, archaeologists have yet to realize the significance of what they are looking at, just as in the case of the pantheons and the *mithraea*. However, the layout of the modern churches is deliberately designed to replicate this pattern, except that the altar of the modern church is on the same platform as the shrine (called the chancel, choir or presbytery), so to approach the shrine is also to approach the altar. That is, while it would have been possible in the ancient world, one cannot come to worship Artemis and Apollo without also participating in the sacrificial ritual (the “meat offered to idols”). This has only been the case since the Fourth Lateran Council of 1215 and subsequent canon law, which decided that measures ought to be taken to prevent the laity from abusing or having irreverent access to the “blessed sacrament.”⁶⁷¹

The sacristy, where the sacrament is prepared (where the *rex sacrorum* performed his duties), is behind the apse, completely closed off and out of the sight of the congregation. In fact, the entire layout of the medieval church design, still followed by Protestant sects today, reflects this decision to keep the mystery of the Mithraic feast out of the hands of the profane. The current trend is to follow the *rotunda* design with two altars—one in the midst of the nave and one in the chancel—i.e. that of the ancient *macellum*, rather than a strictly Late Medieval design. For example, here is the floor plan of the new cathedral being built in Port-au-Prince, which merges the ancient *macellum* (such as that of Pompeii) and medieval Gothic designs, but is made to resemble the former by the use of an outdoor nave, reflecting pools and baptismal font.



The apse, where the high altar is, is known to have been part of the church design by the 5th century, but the function of the whole eastern part of the church known as the *chevet* ('headpiece'), which includes the choir/chancel, was formalized in the 13th century. The apse is the shrine. The lectern, which is generally not raised, and the pulpit, which always is, represent the role of the laity and the role of the clergy, respectively, just as the statues of the ancient cult room (discussed below) each represent the same. The major difference is that the clergy is elevated above the laity, whereas in the ancient world, it was the Emperor rather than the clergy who wielded supreme power as the *pontifex maximus*.

The word 'chancel' itself means 'lattice' (from the Late Latin *cancelli*), thus reflecting that the chancel of a modern church, so named for its décor, strictly adheres to the ancient precedent of the Imperial cult. This randomly selected example of a chancel screen from Crowland Abbey, just outside Peterborough (UK), makes doubly sure that the parishioners are aware of their place with the words, "The Lord is in His Holy Temple; let all the Earth keep silence before Him." The first step is not in the photo, but there are indeed five of them altogether leading up to the bars in front of the altar designating the terminus of the *sacellum*.



Three other rooms were located on the east side. They are on a higher level than the rest of the Macellum. The space in the middle was dedicated to the imperial family, the imperial cult room. Some books designate this space the *sacellum*, or chapel. It is accessed via a five-step stairway. In comparison to the rest, this room is very simple in its decor. The entrance was decorated with a bar pattern.

In the niches on the right are plaster casts (poor copies in the opinion of some archeologists) of the two statues which were found here. The originals are now in the National Museum of Naples. They were erroneously believed to be likenesses of Marcellus and Octavia. Marcellus was the patron of Pompeii, so the supposition was valid. The figures in the other niches were presumed to be Agrippina and Nero. Today they are believed to be two other as yet unidentified members of the imperial family. Additionally, an arm with a globe in its hands was found here. It perhaps belonged to the statue of the Emperor.

In the view of Heinrich Nissen, the rear wall of the room had already been broken through in antiquity and three of the five statues removed. Further, he saw only two possible combinations of statues:

1. In the central position a statue of Augustus as Jupiter with a globe in his hand, in the niches to the right Livia and Drusus, and in the niches to the left Tiberius and Germanicus.
2. More likely, however, a statue of Jupiter stood on the pedestal in the center of the rear wall and Livia and Augustus stood in the niches on the left and Drusus and Tiberius in those on the right. During his lifetime, Augustus never had himself portrayed as Jupiter with the globe. Wikipedia⁶⁷²

The statue did indeed belong to the Emperor, as Mithras. In Catholic and Byzantine iconography, the symbol of the globe in hand signifies dominion over the world. In the hands of Mithras, it is called *Salvator Mundi* ('Savior of the World'). This was held by the Emperor as *pontifex maximus* (supreme bishop), while the local *pontifex* (bishop) who presided over the ritual was in the place of Diana—that pontiff obviously being the *rex sacrorum*. While Nissen has observed that Augustus never had himself portrayed as Jupiter with the globe, it is well known that later emperors (including those of the Holy Roman Empire) did so portray themselves, and that Augustus set the precedent for other emperors when he became the *pontifex maximus* on top of his title of *imperator* (emperor).

The two iconographic statues of the Imperial cult, then, were undoubtedly Apollo and Diana, represented by the *pontifex maximus* and the *rex sacrorum* (or *rex sacrificulus*), respectively. There is plenty of evidence to support this in Roman and Byzantine iconography, where the symbols of the globe and the cross are combined to form the *globus cruciger*, and the Sovereign's Orb is still even used by the monarch of the United Kingdom to symbolize her authority over both the government and the Church of England, while the *globus cruciger* sits at the top of the papal tiaras (used to crown every pope between 1143 and 1963) and is used on official documents in the papal insignia.⁶⁷³

The placement of the apse is why it is so critical to the authority of the Papacy that the Pope speaks *ex cathedra* ('from the seat'), meaning that his pronouncements are considered both infallible and intended for a worldwide audience, because the "seat" (or "throne") of Satan (Revelation 2:13) at the altar of Zeus was ceremonially moved to Rome from the Romans' historical homeland of Pergamum when the Kingdom of Pergamon was united with the Roman Empire in the 2nd century BC.⁶⁷⁴ Technically, this means that only the cathedral of a see constitutes a *macellum*, as any lesser church is not a fully-functioning sacrificial market of the Imperial cult (by definition, a cathedral is a church which houses the seat of a bishop), but in

practice all churches are tasked with administering the ancient rite of the sacrament, as all are under the authority of the different sees. (An archbishop maintains the role of the *rex sacrificulus*, but the Papacy has not admitted to being the office of the *rex sacrorum* rather than of the *pontifex maximus* since the reign of Theodosius, so each archbishop is effectively promoted by this pretense to the rank of *rex sacrorum*.) The present incarnation of the Roman cathedra was formally installed *above* the altar in Saint Peter's Basilica in 1666 AD, flanked by the traditional four statues—those supposedly being of Ambrose, Athanasius, John Chrysostom and Augustine,⁶⁷⁵ but in reality, the two in front each have a mitre, and the one on the viewer's left is holding his out in his hand, as if it was the *globus* of the *imperator*, while the throne itself is adorned by the Papal tiara. The obvious significance of both motifs is that the Papacy claims the authority of both the *rex sacrorum* and the *pontifex maximus*.



Now, while it ought to be *extremely* obvious already that the Catholic/Christian religion has *nothing whatsoever* to do with apostolic Christianity or Essenism, we must demonstrate that the relationship between the Imperial cult and the modern religious establishment is not mere coincidence, but actually profoundly intentional, otherwise it could stand to reason that the “food offered to idols” is not a deliberate reference to what has become the Catholic Mass or the Christian Eucharist. This is partly evident in the functions of the separate areas of the churches, which all follow the same pattern, and partly by the rituals themselves.

Nevertheless, it is clear from the archeology of numerous Mithraea that most rituals were associated with feasting—as eating utensils and food residues are almost invariably found. These tend to include both animal bones and also very large quantities of fruit residues. ... For their feasts, Mithraic initiates reclined on stone benches arranged along the longer sides of the Mithraeum—typically there might be room for 15-30 diners, but very rarely many more than 40 men. Counterpart dining rooms, or triclinia were to be found above ground in the precincts of almost any temple or religious sanctuary in the Roman empire, and such rooms were commonly used for their regular feasts by Roman ‘clubs’, or collegia. Mithraic feasts probably performed a very similar function for Mithraists as the collegia did for those entitled to join them; indeed, since qualification for Roman collegia tended to be restricted to particular families, localities or traditional trades, Mithraism may have functioned in part as providing clubs for the unclubbed. However, the size of the Mithraeum is not necessarily an indication of the size of the congregation.

Each Mithraeum had several altars at the further end, underneath the representation of the tauroctony; and also commonly contained considerable numbers of subsidiary altars, both in the main Mithraeum chamber, and in the ante-chamber or narthex. These altars, which are of the standard Roman pattern, each carry a named dedicatory inscription from a particular initiate, who dedicated the altar to Mithras “in fulfillment of his vow” [i.e. for his consecration], in gratitude for favours received. Burned residues of animal entrails are commonly found on the main altars indicating regular sacrificial use. However, Mithraea do not commonly appear to have been provided with facilities for ritual slaughter of sacrificial animals (a highly specialised function in Roman religion), and it may be presumed that a Mithraeum would have made arrangements for this service to be provided for them in co-operation with the professional victimarius of the civic cult. Prayers were addressed to the Sun [Sol/Mithras/Apollo] three times a day and Sunday was especially sacred. Wikipedia⁶⁷⁶

For the most part, Mithraea tend to be small, externally undistinguished, and cheaply constructed; the cult generally preferring to create a new centre rather than expand an existing one. The Mithraeum represented the cave in which Mithras carried and then killed the bull; and where stone vaulting could not be afforded, the effect would be imitated with lath and plaster. They are commonly located close to springs or streams; fresh water appears to have been required for some Mithraic rituals, and a basin is often incorporated into the structure. There is usually a narthex or ante-chamber at the entrance, and often other ancillary rooms for storage and the preparation of food. The extant mithraea present us with actual physical remains of the architectural structures of the sacred spaces of the Mithraic cult. Mithraeum is a modern coinage and mithraists referred to their sacred structures as speleum or antrum (cave), crypta (underground hallway or corridor), fanum (sacred or holy place), or even templum (a temple or a sacred space).

In their basic form, Mithraea were entirely different from the temples and shrines of other cults. In standard pattern Roman religious precincts, the temple building functioned as a house for the god; who was intended to be able to view through the opened doors and columnar portico, sacrificial worship being offered on an altar set in an open courtyard; potentially accessible not only to initiates of the cult, but also to colitores or non-initiated worshippers. Mithraea were the antithesis of this. Wikipedia⁶⁷⁷

The narthex is an architectural element typical of early Christian and Byzantine basilicas or churches consisting of the entrance or lobby area, usually located at the west end of the nave, opposite the church's main altar. Traditionally the narthex was a part of the church building, but was not considered part of the church proper. It is either an indoor area separated from the nave by a screen or rail, or an external structure such as a porch. Wikipedia⁶⁷⁸

The purpose of the narthex was to allow those not eligible for admittance into the general congregation (particularly catechumens and penitents) to hear and partake in the service. The narthex would often include a baptismal font so that infants or adults could be baptized there before entering the nave, and to remind other believers of their baptisms as they gathered to worship. ...

Later reforms removed the requirement to exclude people from services who were not full members of the congregation, which in some traditions obviated the narthex. Church architects continued, however, to build a room before the entrance of the nave. This room could be called an inside vestibule (if it is architecturally part of the nave structure) or a porch (if it is a distinct, external structure). Some traditions still call this area the narthex as it represents the point of entry into the church, even if everyone is admitted to the nave itself. ...

In some Eastern Orthodox temples (churches), the narthex will be referred to as the trapeza (refectory), because in ancient times, tables would be set up there after the Divine Liturgy for the faithful to eat a common meal, similar to the agape feast of the early church. To this day, this is where the faithful will bring their baskets at Pascha (Easter) for the priest to bless the Paschal foods which they will then take back to their homes for the festive break-fast. Wikipedia⁶⁷⁹

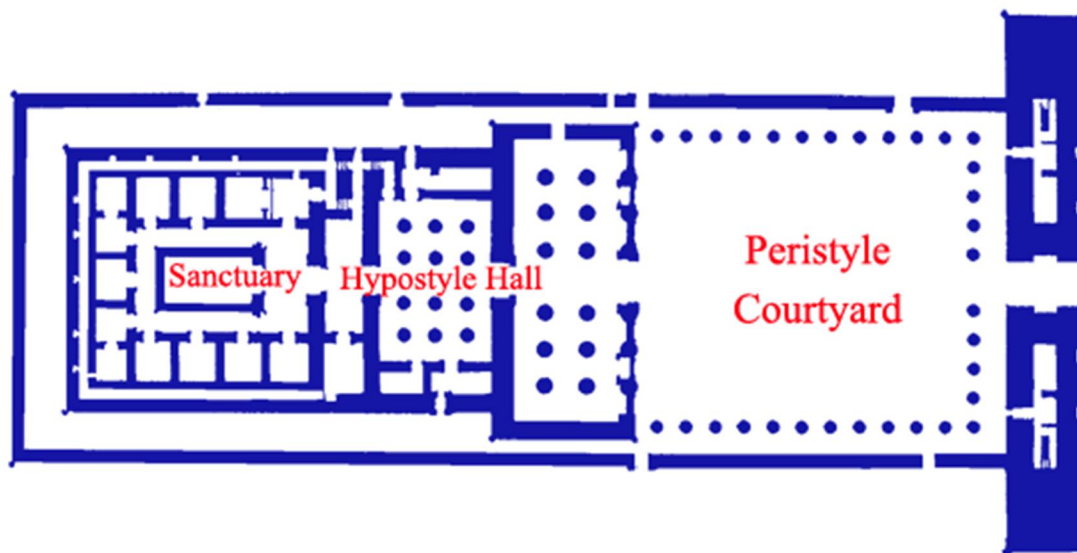
By convention, ecclesiastical floor plans are shown map-fashion, with north to the top and the liturgical east to the right. Therefore, some may refer to the narthex as being at the western end of the floor plan. This is done for symbolic reasons, as scriptures say to look for Christ appearing in the East, thus the location of the altar is known as the liturgical East, regardless of the actual cardinal directions. Wikipedia⁶⁸⁰

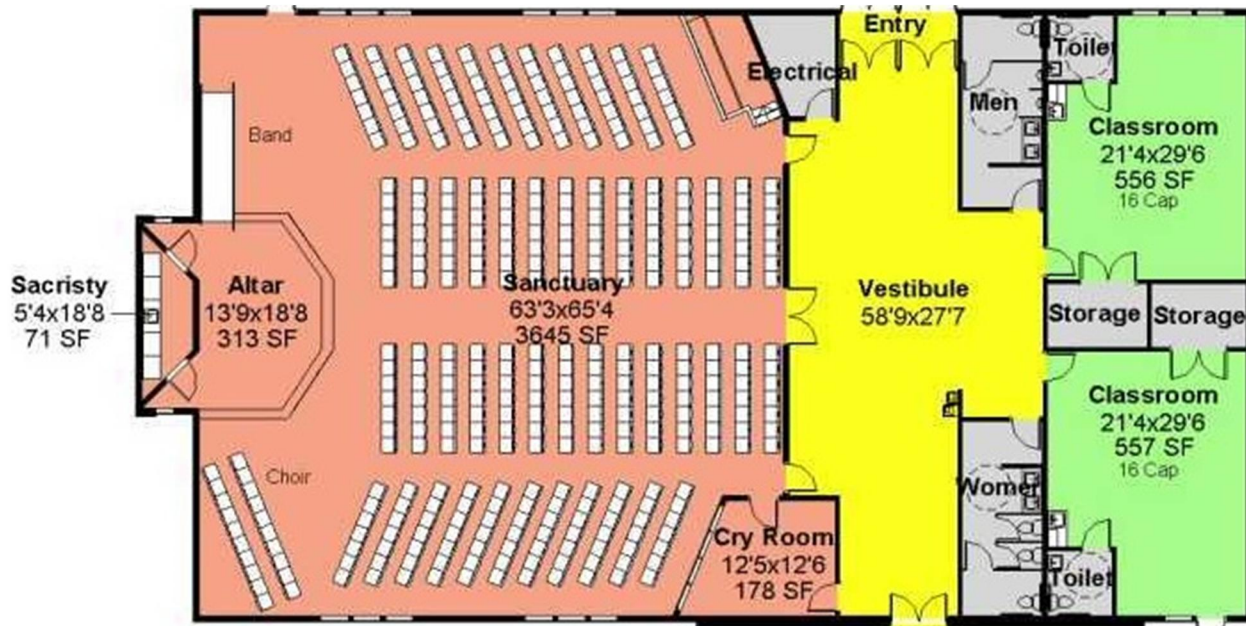
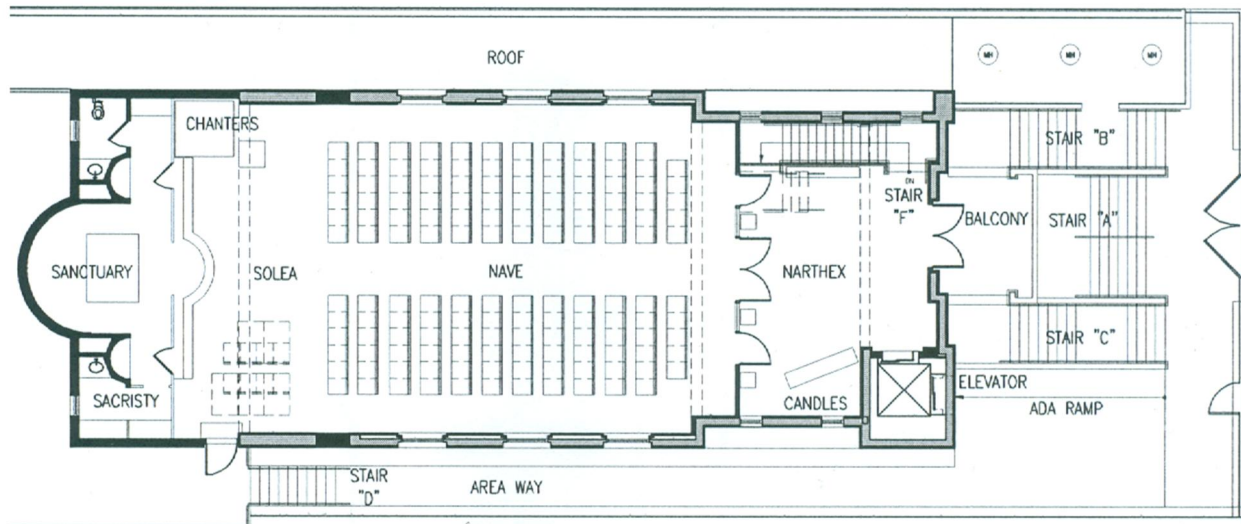
Note that this placement is where the *macellum* of Pompeii was adjoined to the *forum*, as well. Note also that this is not what “scriptures say,” in regards to Matthew 24:27. In fact, the preceding verse actually says, “If they say to you ... ‘Look, he is in the inner rooms,’ do not believe it.” What else could Yahshuah possibly have been referring to, if not the Roman church? It is not as though he was completely ignorant of all the things discussed here; Paul even speaks of them as though they were common knowledge, which is exactly why Scripture is almost silent on the details. As for the details themselves, it is said that the Devil lies therein, and this is nowhere more true than in the inner rooms of the Imperial cult, which calls itself the Church.

The narthex is sometimes called the ‘vestibule,’ which is also of Latin origin and connotes that it is the room where church members change their clothes before the meal (though it could be argued that changing clothes simply means taking off one’s coat or outer garment,

rather than actually changing into something pure, as with the Essene custom). The term *trapeza* is actually a deliberate reference to the *mithraea*. Each of the major cult centers of Mithras had a *taurabolum* in it (the place where the bull was sacrificed—*taurus* means ‘bull’): namely, the Tripoli of Africa (Tunisia/Carthage), the Tripoli of Phoenicia (Lebanon), the Tripoli of Pontus (now Tirebolu, Turkey), and most importantly, the Milesian (Greek/Asian) colony of Trabzon on the Black Sea, called Trapezus by the Romans and Trebizond by the Byzantines. Trebizond was the main cult center of the Mithraic mysteries at the time of the New Testament’s composition, and this is exactly why Marcion was invited to Rome to explain the mysteries to the high-ranking clergy there, as he was the son of the bishop of Sinope.⁶⁸¹ The fact that the term *mithraea* is a modern invention sheds light on the fact that the Orthodox Christians call their dining room the ‘refectory’ (or *refectorium*, denoting the place where someone goes to be “restored,” i.e. a restaurant, which is exactly what the ancient *mithraea* were). The alternate name for the refectory is ‘frater house,’ or ‘fraternity,’ which denotes that it is for members of the congregation only. (*Frater* means ‘brother’ in Latin.)

All Protestant churches follow some sort of modification in terms of actual layout of the medieval church design, usually in a simplified form. The *chevet* is always raised, even if they have renamed it to ‘sanctuary’ or ‘stage,’ etc., and even the term ‘sanctuary’ connotes that the profane are not to approach the altar, as it is “holy.” All churches of all sects ultimately follow the same (Pagan) Greek temple design as exactly as is practical. This design, in turn, has its own origins in the more ancient cultures of the Middle East, particularly Babylon, Phoenicia (including the Temple of Solomon) and Egypt. To demonstrate this deliberate consistency, here are the floor plans of the Temple of Horus (the Egyptian equivalent of Sol/Apollo) at Edfu (built by the Greek/Macedonian rulers between 237 and 57 BC), St. Peter Greek Orthodox Church in New York and Faith Lutheran Church in Avon, Ohio, in that order:





In light of all this, Paul was not telling the new Christians at Corinth to eat meat without worrying, with the exception of meat offered to the idols of foreign gods, because of xenophobic religious sympathies; he was telling them to abstain from participating in the practice of the Imperial cult specifically, because it was already understood that they were sworn to abstain from eating meat altogether—an offense requiring immediate excommunication if they were ever caught doing it. In the case of the *macellum* of Pompeii, which is the best archaeological evidence available to us, it would seem that he was telling them to abstain from *fish*, as well as meat. Either way, the clear implication of saying that the food offered to Apollo and Diana is food offered to demons is that the notion of “idolatry” pertains to food blessed in the Roman Imperial cult fashion, which at present applies to nothing but the Catholic/Orthodox Mass ritual

and its Protestant derivations, except when families set down together and pray to the antichrist Jesus and The LORD Lucifer before a meal prepared at home. In effect, what Paul was really telling the Corinthians, and therefore all who would listen and take his suggestion today, was to not go to *church*, and that if they did, to not then participate in the Roman Eucharist, as there is simply no other form of “idolatry” in the world today which any Christian would even be tempted to commit apart from eating meat.⁶⁸² Moreover, as we have already suggested, Paul himself was accused of blaspheming Artemis/Diana and her temples because he was detracting from the business of the idolaters, but the authorities did not charge him, because his “crime” was telling people not to eat meat, which was not against Greek or Roman law, whereas if he had actually spoken against Artemis or against the Church of Ephesus, even by way of attacking the sacrificial customs directly, then he would have been tried and found guilty on the testimony of many witnesses.

And about that time there came to be a great commotion about the Way. For a certain man named Demetrios, a silversmith, who made silver shrines of Artemis, provided no little business to the craftsmen, who, having called them together, with the workers of similar trade, said, “Men, you know that our wealth is from this business. And you see and hear that not only at Ephesos, but throughout almost all Asia, this Sha’ul has persuaded and turned away a large number, saying that they are not mighty ones which are made with hands. And not only is this trade of ours in danger of coming to rejection, but also that the temple of the great female mighty one Artemis whom all Asia and the world worship, shall be regarded as worthless and her greatness diminished.” Acts 19:23-27

Read with the understanding that Paul’s main point of contention with the heathens among the Gentiles was in their eating the meat of the *macella*, the text of 1 Corinthians which reads, “if any of the unbelievers invite you, and you wish to go,” becomes “if any heathen/Christian invites you to church, to participate in the Roman Eucharist, and you want to go.” Paul would have been extremely reluctant to even allow anyone to go to the *macellum* in the first place, when they just as easily could have gone to the vegetable market for their food, and to the mall (*agora/forum*) to socialize. This is obviously what was taking place, and we can see how friends standing around in the mall over their lunch hour might say, “Hey, I’m hungry. I’m going to head over to the market. Do you want to come with me?” In any case, every Christian who goes to church is already guilty of the very thing Paul was preaching against, so such a person is hardly competent to tell us that eating meat is acceptable according to Paul, as they are not only breaking God’s commandments and those of Yahshuah and his disciples by doing the latter, but also Paul’s, by doing the former.

As the Roman religion has not changed at all, to the point that the layout of the modern church building is deliberately designed to correspond with the functions of the ancient Imperial cult, the obvious implication of Paul’s command for us is that if we decide to go to a church for whatever reason, then we are restricted to the narthex, as the nave is for members of the congregation, and one cannot simultaneously be a member of the congregations of both Belial and Christ. If the Church had wanted to represent something other than the congregation of Belial, then the Church would not have *deliberately* held onto the ancient traditions of the Imperial cult in order to *deliberately* associate itself with this designation, going so far as to call itself ‘the Church’ and to maliciously persecute the Christians and subvert all their doctrines with doctrines of devils. This association is clearly intentional, and there is much more that could be said to prove as much. We have only shared enough information to make the point about “meat

offered to idols” and set the stage for our discussion of the Eucharist without getting off the intended topic—the topic being what resulted from the spread of the Gospel, and its brutal suppression at the hands of the Romans.

As far as these persecutions are concerned, we shall begin by reexamining the popular ideas concerning martyrdom, and what their respective origins are in Church tradition (those defined as martyrs by the Church), and in the tradition of the Christian martyrs themselves. The word ‘martyr’ actually comes from the Greek μάρτυς (*martyrs*, G3459), meaning ‘witness,’ and thus has the exact connotation of someone who bears witness to the Gospel by laying charges of misconduct and infraction of God’s law (i.e., an animal rights activist, basically, for the present era, but a Christian or a prophet for the ancient era). In English, the word has come to connote one who suffers persecution and especially death for his witness, but this connotation inevitably detracts from the actual witness, and death is not necessarily the inevitable outcome of bearing witness to the Gospel. It has only become that way because of the hardness of the hearts of the ecclesiastical establishment and the throngs of people who support it.

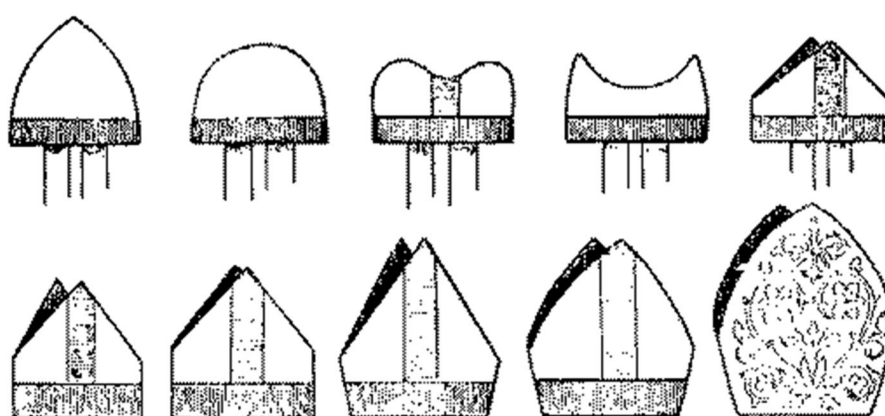
Those who suffer martyrdom are said to be “crowned,” in both the biblical and the antithetical Roman Catholic systems. The name of the first Christian martyr, Stephen, means ‘crown,’ which certainly begs the question of what the one given at his “first” birth was. The concept of the crowning is obviously associated with the anointing of Nazarites, implying that Stephen was called by this name well before he was murdered. However, the “Christians” of Rome have never had such an anointing at any point in their history, so they have had to employ a completely different idea and superimpose it onto the theological system of the Bible in order to lay claim to the “crown of life” and deny it to those to whom it properly belongs.

Today, the Church openly admits that there is no basis for its canonization of the ancient Roman bishops as “martyrs.” Yet apologists still find it necessary even to this day to justify this association by inventing explanations, rather than simply admitting the fundamental truth that their “martyrs” were actually the ones actively persecuting the saints, instead of having been the saints themselves. The most common justification for calling them martyrs is that to bear witness and live is akin to death, as it entails suffering. This is called “white martyrdom,” whereas dying a violent death on account of the witness is called “red martyrdom.” The most obvious problem with this is that the Roman bishops never bore witness to the Gospel in the first place, and this is precisely why they were not persecuted and killed, and also why they are worshiped as “saints” rather than blasphemed as “heretics.”

The fact that bishops (which we distinguish from ‘presbyters,’ generally designating the elders of Christian congregations in the Greek world prior to the subversion of the latter term by the Roman establishment) are all priests of the ancient pagan religion could hardly be more obvious. Their vestments alone, and how they relate to the “crowning” of the “saints,” are more than sufficient to prove this beyond a doubt, as well as to prove that the association is as deliberate as it is clear. We will not dwell on this, but take an example from the conspicuous correlation between the ancient bishop’s *apex* and the modern/medieval bishop’s mitre.

The *apex* was a cap worn by the *flamines* and *salii* at Rome. The essential part of the *apex*, to which alone the name properly belonged, was a pointed piece of olive-wood, the base of which was surrounded with a lock of wool. The *flamines* were forbidden by law from going into public, or even into the open air without the *apex*. According to Dionysius of Halicarnassus, as well as images on ancient monuments, the *apex* had a conical form.⁶⁸³

Modifications to the *apex* were specific to offices according to rank. The highest-ranking *flamen*, the *flamen dialis* (the high priest of Jupiter), wore a cap called the *albogalerus* or *albus galerus*, made from the skin of a white victim sacrificed to Jupiter,⁶⁸⁴ with the *apex* fastened to it by an olive branch—the symbol of victory when it was employed as a crown (note that this is important for reasons explained below), as well as of peace. This is the origin of the mitre worn by every bishop today.⁶⁸⁵ However, there is such difference between the mitre of the ancient and medieval eras and that of today that it is difficult to recognize the same ornamental head-covering in its various forms. In its earliest form the mitre was a simple cap of soft material (which contemporary popes have only recently returned to using), which ended above in a point (the *apex*), while around the lower edge there was generally, although not always, an ornamental band (*circulus*), which functioned as the circlet, or crown. Compare the origin of the mitre according to *The Catholic Encyclopedia*⁶⁸⁶ to this ancient depiction of the *apex* of the *flamen* of the “Divine Julius,” the first high priest of the Imperial cult:



DEVELOPEMENT OF THE MITRE FROM THE ELEVENTH CENTURY TO THE PRESENT TIME



Further evidence can be gleaned from the fact that the Vatican was built directly in line with the Circus Maximus, the Forum Boarium, the Basilica of Saints Nereus and Achilles (Nereus was venerated as a god, and as the maternal grandfather of Achilles, the hero of the *Iliad* who was glamorized and deified by Greeks and Romans alike), and the Church of Saint Caesar Palatine (that is, Julius Caesar—this Caesar is said to have been martyred with another “Julian”). The Mithraeum was located directly underneath or adjacent to the Forum Boarium, the name of which literally indicates that it was the cattle market of ancient Rome. (Incidentally, the Food and Agriculture Organization of the United Nations was also established in line with these buildings, between the Great Circus and the Basilica of Saints Nereus and Achilles.) Consequently, it was said that neither flies nor dogs would enter the “holy place” of the Temple of Hercules Victor (i.e. the Temple of Nero), which was located above ground at the site.⁶⁸⁷

Just beyond the forum, near the Tiber, was the Temple of Portunus, the god of keys, doors and livestock. He was thought to protect the warehouses where grain was stored, just as Hercules protected the olive trade (a fact which has symbolic significance to the Triumph described below). The location of the Temple of Portunus suggests that cattle were unloaded from the river before being taken to the Mithraeum or being sold and butchered at the Forum Boarium. Portunus seems to have been an epithet of the god Janus. The two share many

characteristics and functions, not the least of which is the symbol of the key—hence the Papal insignia is two crossed keys along with the Papal tiara. Like Janus, Portunus was represented as having two heads or two faces, with the heads or faces facing opposite directions, and Janus was a favorite object of worship in medieval representations, such as during the pontificate of Alexander VI (1492-1503).

Perhaps the most blatant ruse of the Roman bishops is the veneration of the “Holy Trinity” (a thoroughly unscriptural concept and term) based on the ancient Capitoline Triad, a group of three supreme deities who were worshipped together at the Capitolum, an elaborate temple on the Capitoline Hill. Two distinct Capitoline Triads are recognized from different times (there have actually been at least five), both originating in ancient traditions antedating the Republic. The one most commonly referred to as the Capitoline Triad is the more recent of these two, consisting of Jupiter Optimus Maximus (Zeus), Juno Moneta (Hera) and Venus Genetrix (Aphrodite) or, as is commonly thought, Minerva (Athena). (The whole hill was actually dedicated to Minerva, just as the whole area of the Forum Boarium was dedicated to Mithras, hence the Athenaeum was situated at the Capitoline site, where the Piazza Venezia, a perfect replica of the altar of Zeus at Pergamum, now stands.) This triad was drawn from Etruscan mythology; the earlier triad, referred to as the Archaic Triad, consisted of Jupiter, Mars and Quirinus, and was of Indo-European origin.⁶⁸⁸ Each of these triads held a central place in the public religion of Rome during its heyday, just as the Trinity of the “Father, Son and Holy Ghost” does now.

The Capitoline Triad was the basis for the three *flamines maiores*, each of whom was dedicated to one of the three gods. The *flamen dialis* served Jupiter at the Temple of Jupiter Optimus Maximus, also known as the Temple of Jupiter Capitolinus. The most important temple in Rome, it was surrounded by the *area capitolina*, a precinct where the Curia convened, and the site of numerous shrines, altars, statues, and victory trophies.⁶⁸⁹

The Temple of Jupiter Optimus was destroyed by fire several times, primarily because it was used as a fortification on the Capitoline citadel, including once in 80 AD, just five years after it had been rebuilt and dedicated by Vespasian. Its importance to the Roman religion is demonstrated by the fact that Domitian used at least 12,000 *talents* of gold (a talent is equivalent to a full chest) for gilding the bronze roof tiles alone.⁶⁹⁰ The pediment was adorned with chariots and thrones, as we might expect: in the center of the pediment Jupiter was flanked by Juno and Minerva, seated on thrones, as the newer Capitoline Triad. These were flanked by statues of the sun god (Apollo/Sol) and the moon goddess (Artemis/Diana), indicating regard already for the next emerging Trinity, while statues of Mars and Venus adorned the other *acroterion* (or *apex*), indicating regard for the previous one. It would seem, therefore, that each of the three times the temple was rebuilt, Jupiter was ascribed two different gods to serve as his peers in the Capitoline Triad, depending on the religious convention at the time.

The crowning of the “martyrs” took place during a lavish public ceremony called the *triumphus* (triumph). Originally, the Triumph was held in celebration of an army commander who had successfully completed a foreign war, but later the honors were extended to all who achieved great victories in the eyes of the Senate. On the day of his triumph, the honored general wore a crown of laurel and the all-purple, gold-embroidered *toga picta*, regalia that signified his new status as a divinity or near-divinity.⁶⁹¹ (Only the *rex* or king was allowed to wear purple apart from this.) He rode in a four-horse chariot along the Via Sacra in unarmed procession with his army, captives and spoils of war before ascending the Capitoline Hill to sacrifice to Jupiter

and ritually dedicate the trophies of his conquests to Rome. From then on, for the remainder of his life, he was called *vir triumphalis* ('man of triumph'), later *triumphator*.

From the beginning of the Empire, the Triumph reflected the Imperial order and the pre-eminence of the Imperial family. The word 'imperial' itself reflects this; Augustus had himself styled *imperator*,⁶⁹² which is the origin of the word 'emperor'—a title reserved for great military leaders, though he deferred military leadership to his generals (this being one of the main reasons he became Emperor, the other being his association with Julius Caesar) and was thus never actually a *triumphator*. But, being Emperor has its perks, and no one could take the title away from him. So each of his successors received the same honors as he did, in turn, even as Julius Caesar had earned by way of his military command, and this is essentially the origin of the Imperial cult.

The triumphal route was determined by the layout of the city. An order of stops was prearranged according to the deification rites, but did not always follow the same precedent through Rome's history.⁶⁹³ The starting place was normally the Campus Martius ('Field of Mars') which still lay outside the *pomerium*, or the sacred boundary of the city, on the western bank of the Tiber, where Vatican City now is. The procession entered the city through a *porta triumphalis* ('triumphal gate') and crossed the *pomerium*, where the general surrendered his command to the Senate in accordance with Roman law.⁶⁹⁴ (Roman soldiers were generally forbidden from entering the city altogether, but exceptions were made for returning heroes, providing their general surrendered command and they disarmed.) It continued to the southern base of the Capitoline Hill and then the Forum Boarium, along a *via triumphalis* ('triumphal way' or 'triumphal road/path') to the Temple of Magna Mater and finally the Temple of Venus and Roma, before doubling back toward the Capitoline Hill by way of the Via Sacra ('Sacred Way'). After ascending the Capitoline, the procession made its way to the Tabularium, the official records office, where the name of the *vir triumphalis* was entered into the registry of the *triumphators*, officially known as the Canon. Once the sacrifice and dedications were completed, the procession and spectators dispersed to banquets, games and other entertainments sponsored by the triumphant general.⁶⁹⁵

The most important stop along the *via triumphalis* was arguably the place of the crowning ceremony, which was the Templum Victoriae. This is always called the Temple of Victory in English, but in fact only the genitive singular of the four possible Latin declensions allows for this translation, and this is evidence of the confusion which modern scholars have concerning the mystery rites of the Roman religion—particularly that of apotheosis. If the temple was indeed dedicated to "the goddess Victory," or even just to victory, then it makes sense to call it the Temple of Victory, but if it was actually a temple for the Victors, as we know it to have been, then it should be called the Temple of the Victors, from the nominative plural declension of *victoriae*, which would indeed evoke the change of gender from the male *victor* to the female *victoria* (and therefore the plural *victoriae*) in classical Latin.

In any case, it is clear that the Templum Victoriae was initially home to the Magna Mater ('Great Mother') cult, as it was used to house the sacred stone of Cybele during and after the Second Punic War, from 204 to 191 BC, while the Temple of Magna Mater was being built in accordance with the Sibylline orders.⁶⁹⁶ Cato the Elder later built a shrine of Victoria Virgo (the Virgin Victory, or the Victorious Virgin) next to the Templum Victoriae, and this is where the spoils of war from Roman victories were eventually deposited. Titus' booty from Herod's Temple was still there when the temple was looted by the Vandals in the 5th century; from there

it was taken to Africa,⁶⁹⁷ a fact which was undoubtedly significant to the Donatists who firmly rejected the supremacy of the Roman pontiffs.

By what we have just explained, the triumphal route formed a sacred triangle (geometric shapes were regarded as sacred in the ancient world, and played a huge part in urban planning and religious ritual) beginning at the Mithraeum, and which stopped at the other two points of the sacred Trinity. Other than the major temples of Cybele and Jupiter, located on the sites of the Mithraeum and the Athenaeum, respectively, the other was the Temple of Venus and Roma next to the Colosseum (or Coliseum). The remains of this temple have been used as the starting point of the Stations of the Cross ceremony since the pontificate of John Paul II, which strongly implies an ancient precedent, if not actually a deliberate appeal to the more archaic form of the syncretic pagan tradition known as Catholicism. The Pope, either personally or through a representative, leads the Stations of the Cross on Good Friday, after which a cross is carried to the Colosseum, where the triumphal procession begins on Easter,⁶⁹⁸ as it has since at least the time of Nero. (Technically, the Colosseum did not exist when Nero rebuilt Rome, but the Colossus of Nero, after which the Colosseum is named, was located on the site of the Temple of Venus and Roma, where the ceremony formally begins on Good Friday.)

Although it was financed with the extremely brutal sack of Jerusalem, and although it was built to pit men against other men and against animals, to the death and for the amusement of the bloodthirsty mob, the same Colosseum which once saw defenseless Christians lathered with blood and flesh to be torn apart by lions is now one of the holiest sites of Christendom. According to the Church, the sanctification of the site is based on the blood of the martyrs, even though Nazarites (and therefore all Christians) were forbidden from approaching death, and this is exactly why Nero defiled the outsides of their bodies when they refused to sacrifice to him, before setting the lions on them. (The Church has since admitted that this claim is unfounded.)⁶⁹⁹ Thus Yahshuah's prophecy is fulfilled: "You build the tombs of the prophets and adorn the monuments of the righteous, and say 'If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' So you testify against yourselves, that you are sons of those who murdered the prophets" (Matthew 23:29-32 NASB).

Pope Pius V (1566-72) went so far as to recommend that pilgrims gather sand from the Colosseum as a relic, saying that it was impregnated with the blood of martyrs.⁷⁰⁰ (Apparently he was oblivious to all the other things the same sand was impregnated with.) This view was popularized by Fioravante Martinelli, who listed the Colosseum at the head of a list of places sacred to the martyrs in his *Roma ex ethnica sacra* (1653). Martinelli's book effected public opinion enough that a proposal to turn the Colosseum into a bullring was protested against as an act of desecration.⁷⁰¹ The controversy persuaded Pope Clement X (1670-76) to close the external arcades and declare it a sanctuary, though quarrying continued until it was forbidden by Pope Benedict XIV (1740-58), who erected Stations of the Cross around the arena, which remained until February 1874.⁷⁰² Several 19th century popes funded repair and restoration work on the Colosseum, and it is still central to the Triumph procession of Good Friday and Easter, now called the Via Crucis or Way of the Cross and the Paschal Mass. The Via Crucis is merely the Roman Triumph version of the Stations of the Cross, originally an order of pilgrimage sites along the so-called Via Dolorosa ('Way of Suffering' or 'Way of Sorrows') in Jerusalem.

It is clear that the religion of the Pharisees was deliberately incorporated into the Roman system upon the Roman annexation of Judea, just as all other regional cults were. The Pantheon of Rome was commissioned during the reign of Augustus, supposedly as a temple consecrated to

all the Roman gods, but the gods all had their own temples and shrines; it was actually for the “martyrs” that had been deified by other cultures which were integrated into the Roman Empire, in order for them to have representation in Rome. The precedent was to find a place for these “martyrs” at the Pantheon, and this is where Josephus found employment for himself and his sons when he came to Rome, as the new Roman-appointed High Priest of the Jewish sect in Rome. (It is very likely that *Judean Antiquities* was written primarily to serve as a record of the “martyrs” of Israel and Judea, both for the Pantheon’s purposes, and to register it into the Canon.) The building was destroyed by fire twice before being rebuilt by Hadrian c. 126 AD.

The Pantheon has been in continuous use throughout its history, and was converted into the official temple of the Catholic *triumphators* in the 7th century as the Church of Saint Mary and the Martyrs, but better known as Santa Maria della Rotonda. By the year 200 only the Roman clergy actually knew what it was for, so it was not valued nearly as much by the Byzantine emperors as it otherwise would have been.⁷⁰³ The emperor Phocas apparently gave it to Pope Boniface IV in 609,⁷⁰⁴ making it the most important edifice belonging to the Papacy at the time, and therefore the official seat of the Catholic Church in the West, as the Church of the Holy Sepulchre was in the East. This was also the historical basis of the spurious Donation of Constantine, which was invented sometime before the end of the 7th century and used to justify the Roman bishops’ complete break from Constantinople and usurpation of power in the West.

The association between the Roman gods and the Catholic *triumphators* still worshiped at the Pantheon and throughout the world is self-evident, though few have the eyes to see it. The first niche to the right of the entrance holds a depiction of the Assumption of Mary (once again, Ma Rhea, or Maria, is the Great Mother—*Ma* means ‘Mother,’ and Rhea is a pre-Hellenic description of Cybele). The second niche has a fresco depicting the Coronation of the Virgin (Victory, or Nike in the Greek pantheon). (Cybele was considered a “virgin,” presumably because her consort was a eunuch, so in Catholic theology, “the virgin” always refers to her. This also ought to inform us about why it was decided in the Middle Ages that priests should be celibate.) On the first niche to the left of the entrance is another Assumption. The first chapel on the left is the Chapel of St. Joseph in the Holy Land, the chapel of the Confraternity of the Virtuosi—men who have been canonized for their work restoring the temples to their former glory after the Church rediscovered some ancient ruins.

In Renaissance depictions of the Assumption of Mary, including the one in the Pantheon, an empty tomb is depicted underneath her. There is no context relating it to the resurrection of Yahshuah, so it is evident that the empty throne of Cybele was substituted for an empty tomb. (So, for example, the *cathedra* above the altar in St. Peter’s pictured earlier in this chapter may as well be a tomb.) Even if the tomb does represent the resurrection, it is certainly that of Cybele’s consort Attis, the self-castrated dying god who has already been identified in some circles as the Phrygian prototype for the Catholic Jesus. Unlike Cybele herself, Attis was actually depicted on the Temple of Magna Mater next to the vacant throne.⁷⁰⁵ Certainly this notion would help to explain why elements have been incorporated into the Catholic mystery rites from the cults of both Dionysus and Mithras. Attis is the Phrygian/Roman god of vegetation as well as the origin of the iconic images of Mithras and Sol, so his castration and death are a good barometer for gauging how the Roman patricians decided that eating meat was preferable to eating vegetables. Either way, Cybele’s crown was also set above the throne on her temple’s pediment,⁷⁰⁶ so there is no doubt that this is the origin of the motif that is now so boldly represented in the chancel of the Basilica of St. Peter.

What concerns us most here is the Coronation of the Virgin. In Latin, this is actually called the *corona virginum*, or ‘crown of virgins.’ Christians the world over have been hoodwinked into thinking that the Church has devised ridiculous heresies to support an unwarranted devotion to Yahshuah’s mother Miriam, but in fact the devotion and the doctrines have nothing to do with her except as the archetypal reference point in Christianity for the Mother Goddess worship. The “virgins” are those who have been sanctified according to the Church’s standard of “white martyrdom”; the clergy of the classical era were simply too stupid to realize what the term ‘virgins’ means in Scripture, so they thought that their usurpation of the identity of the Elect was appropriate for conferring the *triumphators* status to themselves. The Bible indicates that the “crown of life” is given to those “virgins” who have chosen life and been consecrated as Nazarites, and whose names are therefore written in the “book of life,” while the Church tells us that the “crown of virgins” (represented in art by a halo, and in real life by an *apex/mitre*) is awarded to those who have chosen the way of death, in terms of both sacrifice and white martyrdom (which is the same thing, because it is a euphemism for ‘scapegoating’ under the Christians’ atonement doctrine), who have been consecrated as bishops or cardinals, and whose names are written in the Canon of Saints. The Roman clergy do not worship Mary; they worship *themselves*. And we do not need to expound on this, for whoever has not already realized that Christians (especially Catholics) worship the “saints” has had his eyes shut.

The Coronation ceremony of the present era is called the May Crowning, because it is performed principally at solemnities and feasts of the Blessed Virgin Mary, but especially on May Day, the ancient (pre-Christian) spring feast of Ishtar (or Isis), now written as Easter. The crowning consists of a festival with prayers and hymns, which culminates in the adorning and sometimes the consecration of an idol in the image of the Church’s icon of Mary, formally known as the Blessed Mother (i.e. Magna Mater).

Despite differences in how they are commemorated (one with a ritual slaughter and one without), there is no difference between the “Christian” Passover and the “Jewish” Passover. Likewise, there is only one *pascha*, and it begins on the 14th of Nisan. The Catholic Mass called Easter is in no sense whatsoever a commemoration of the Passover, and Church doctrines have been created and calendars have been revised specifically to ensure as much, and to differentiate between the two very foreign holidays, even while references to Passover in the New Testament have been deliberately changed to “Easter” in order to convince Christians that the apostles did not observe the Passover, though they clearly did, according to other contemporaneous sources such as the ones we have examined, as well as to the Bible.

The Easter Mass is the focal point of the entire Catholic/Christian religion, being the mystery rite of the passion of the Catholic god Mithras or Sol Invicto. Emperors of the Imperial cult since at least the time of Vespasian associated their coronations as *triumphators* with becoming the earthly embodiment of Sol, a custom which was undoubtedly instituted by the Sibylline oracle from the establishment of the Magna Mater cult during the Second Punic War. (Nero seems to have considered himself Hercules, as in “Hercules Victor,” as did the later emperor Commodus, but these are the exceptions. All other emperors made the association with Mithras/Sol.) The Colossus of Nero was defaced by Vespasian to render it a statue of Sol, at which point it became known as the Colossus Solis, in keeping with the spirit of the tradition which had made the original Colossus (of Rhodes) a depiction of the sun-god.⁷⁰⁷ It was moved to the site of the Flavian Amphitheatre (the Colosseum) by Hadrian,⁷⁰⁸ and that is why the Stations of the Cross ritual begins at the Temple of Venus and Roma (where the Colossus first stood) but

stops at the Colosseum before proceeding to the Vatican on Easter morning. The Roman Triumph always began early in the morning, before sunrise (in a highly symbolic association with the rising Sol), and often lasted up to 3 days, even though the procession only moved about 4 km.⁷⁰⁹ We imagine the throng moved from one temple to the next, stopping for a meal at each location of sacrifice, and that this is why they took so long and why the crowds did not disperse from boredom. Perhaps even more pertinent is the fact that the traditional Easter feast centers around a ham, which was as much a favorite to the Romans as it was an abomination to the Jews.

Concerning the Christian influence of the Triumph, it could not be clearer that the version adopted during the reign of Vespasian was little more than a celebration of Titus' victory over the Zealots in Judea. So, in one sense, it is a commemoration of the destruction of Jerusalem and of Herod's Temple, but in another, it is a deliberate reinstitution and continuation of it on the sites of the Pantheon and the Capitoline. In this sense, the Catholic Mass is a celebration of the Romans' victory over Judean nationalism, which, as far as it is a commemoration of Hadrian's victory two generations later, constitutes a victory over ancient, apostolic Christianity. This will be explained in the next chapter; for now, it suffices to say that Hadrian utterly eradicated the Christian sect and built a new forum and a new temple dedicated to Venus/Aphrodite on what he considered to be the holiest site of the Jewish and Christian religions. (The Romans did not really distinguish between these two religions, and were probably even more afraid of the Christians than the Jews, because anyone could become a Christian, but Judaism did not seek proselytes.) This temple became known as the Church (or Basilica) of the Holy Sepulchre when it was demolished by Constantine in order to reconsecrate it as a much more wondrous edifice befitting the central basilica of the Roman religion.

The Church of the Holy Sepulchre is located within the Christian Quarter of Jerusalem, a few steps away from the Muristan, where Hadrian built his new forum. It is formally venerated as Golgotha, the place where Yahshuah was crucified, and is also said to contain his tomb. (A sepulchre is a tomb hewn from stone.) It has remained the most important destination for Catholic pilgrims since at least the 4th century, as the purported site of Yahshuah's resurrection.

We know from the Bible (e.g., Hebrews 13:12) that Golgotha and Yahshuah's tomb are both outside the Old City walls, as was normal for burials across the ancient world, which were regarded as unclean. The Church of the Holy Sepulchre, on the other hand, is right at the heart of Hadrian's city, well within the Old City walls. In fact, Hadrian had it built directly west of the old Temple site. Had he decided to build a road right into the Temple Mount complex, the road would have led straight from the Temple of Venus to the site of Herod's Temple, and the significance of the pilgrimage route would be even more apparent, if that is even possible. In any case, the Christian apologists were well aware of the association with the Capitoline Venus; according to Eusebius,⁷¹⁰ the site of the Church had originally been a Christian place of veneration, but Hadrian had deliberately covered these Christian sites with earth, and built his own temple on top, due to his hatred of Christianity. Needless to say, this is neither the simplest nor the most logical inference that could be made, especially considering how easy it is to debunk the notion that the sites are the right locations to begin with, using nothing more than the Bible. Nor is the assertion supported by any archaeological evidence, which unanimously speaks to the contrary.

Constantine ordered that Hadrian's temple be demolished specifically to exhume the soil,⁷¹¹ as if the tomb had *not* been there, but he *wanted* it to be. During the excavation, his mother Helena is predictably alleged to have discovered the "True Cross" (which is actually a

term for the sacred relic housed in the Temple of Magna Mater, which the Romans had retrieved from Pergamum half a millennium earlier—Yahshuah, on the other hand, was impaled on a *stauros* or ‘stake’/pole). She also allegedly discovered a tomb which her henchmen had miraculously carved out of the ground, though Eusebius makes no mention of her presence at the excavation site, nor of the Invention of the Cross, but only the tomb.⁷¹²

Constantine’s *martyrium*, i.e. the shrine of the “martyrs,” was built as two connected churches over the two different holy sites: the *triportico* (atrium) was placed on the alleged Golgotha site, and the *rotunda* (church/temple of Diana) was built around the room which Helena’s henchmen carved out of the stone and passed off as Yahshuah’s burial site.⁷¹³ It is clear from archaeological excavations in the 1970s that construction took over most of the site of the earlier enclosure of Hadrian’s temple, and that the *triportico* and *rotunda* overlapped with the temple itself.⁷¹⁴ That is to say that the Church of the Holy Sepulchre was and is, without a doubt, the *macellum* of Hadrian’s Jerusalem. The only feasible explanation for the choice of location, therefore, in light of the fact that it is in the only place in the world that Scripture rules out as the site of Yahshuah’s death and resurrection (within the Old City of Jerusalem), is that Constantine simply wanted to rebuild Hadrian’s *macellum* with more splendor, and to rededicate it to the martyrs (which included himself first and foremost as the living embodiment of Sol Invicto) as well as to the Virgin, rather than just the latter. Thus the association with the Pantheon and the need of the Roman bishops to fabricate the Donation of Constantine are already apparent, as Constantine alone, as *pontifex maximus*, had the authority to move the locations of either of the cult centers.

The destruction of Constantine’s abominable temple was finally ordered by a Fatimid caliph in 1009. This had far-reaching consequences, not the least of which was the Church’s eventual call for a “crusade” to regain its lost revenues. The First Crusade was envisioned as an armed pilgrimage; no crusader could consider his mission complete until he had prayed as a pilgrim at the Holy Sepulchre,⁷¹⁵ which really just means until he had had a meal there. (In other words, any crusader who died or abandoned the crusade before capturing Jerusalem was *not* a martyr and did *not* receive a plenary indulgence.) Godfrey of Bouillon, who became the first crusader King of Jerusalem, never called himself “king,” but declared himself *Advocatus Sancti Sepulchri*, or Advocate (Protector/Defender) of the Holy Sepulchre. The same site of Hadrian’s forum was also the location of the first hospital of the Knights Hospitaller—hence the name of Muristan, which means ‘hospital.’⁷¹⁶ The Hospitallers, and really all crusaders, were nothing more or less than the equestrian order of ancient Rome revisited.

The Via Dolorosa (‘Way of Suffering’ or ‘Way of Sorrows’) is held to be the path that Yahshuah walked, carrying his cross, on the way to his crucifixion, spanning the 600 meters or so from the Antonia Fortress to the Church of the Holy Sepulchre. This was the route of the pilgrimage in Jerusalem. 9 of the 14 Stations of the Cross are along the Via Dolorosa; the other 5 are inside the Church of the Holy Sepulchre.⁷¹⁷

The Via Dolorosa is the modern remnant of one of the two main east-west routes through Hadrian’s Aelia Capitolina.⁷¹⁸ (Hadrian renamed Jerusalem to Aelia Capitolina in honor of the Capitoline Triad, and in honor of himself and his family—he was born into the *gens Aelia* as Publius Aelius Hadrianus.) Standard Roman city design places this thoroughfare in the middle of the city, but the presence of the Temple Mount in this position required a revision to the convention, so the city planners added another east-west road to its north. The equation of the present Via Dolorosa with the biblical crucifixion route is based on the assumption that the

praetorium (where Yahshuah was tried and judged by Pontius Pilate) was adjacent to the Antonia Fortress. However, Philo⁷¹⁹ and Josephus⁷²⁰ both assert that the Roman governors of Roman Judaea, who governed from Caesarea Maritima on the coast, stayed in Herod's palace while they were in Jerusalem, carried out their judgments on the pavement immediately outside it, and had those found guilty flogged there. Herod's palace has recently been rediscovered under a corner of the Jaffa Gate citadel, right where Josephus locates it,⁷²¹ which necessarily means that the association is false—and it would be absurd to think that the Romans could not locate the site of their own capitol and temple. Furthermore, it is now confirmed by archaeology that prior to Hadrian's 2nd-century alterations, the area adjacent to the Antonia Fortress was a large open-air pool of water.⁷²² So not only is the alleged crucifixion/burial site of Yahshuah a total and deliberate fraud, but so, too, is the Via Dolorosa. Both are merely celebratory relics of the pagan religion of Hadrian, who persecuted the Christians practically to extinction, and the Church is very well aware of this fact.

The tradition which places the *praetorium* in the vicinity of the Antonia Fortress was based on the mistaken assumption that an area of Roman flagstones discovered beneath the Church of the Condemnation and Imposition of the Cross and the Convent of the Sisters of Zion was the pavement which the Bible describes as the location of Pilate's judgment.⁷²³ Archaeological investigation indicates that these slabs of pavement were actually the eastern of the two *fori* built by Hadrian as part of the construction of Aelia Capitolina.⁷²⁴ That is to say that the crusader pilgrimage (and therefore also the Stations of the Cross) is not only a complete fraud from start to finish, but also a Mass procession from one meat market to another, because there were actually two *macella* in Aelia Capitolina rather than the standard one.

That the Roman religion which calls itself Christianity is an openly hostile affront both to Mosaic Judaism and apostolic Christianity could not be more obvious in the historical context of the hatred which Hadrian and Constantine both harbored against both sects. Hadrian knew that Jews were forbidden from eating meat without the sanction of the priests, so he deliberately built Imperial shrines on their holy sites (both at Shechem and at Jerusalem), and also the one at Botnah (Mamre).⁷²⁵ This was done out of sheer spite, as Hadrian's way of making sure that Judaism and apostolic Christianity would never rise again, the way his predecessors had famously poured salt over the plain of Zama after the Romans' destruction of Carthage. The fact that the Jews in Palestine had already gone over to the side of the Roman apostasy by the time Constantine followed Hadrian's precedent and rebuilt the meat markets to make them even grander basilicas⁷²⁶ ought to be all we need to know to infer that the moderate Christians had already done the same. A discussion of how this came to be is a discussion of how the Whore vanquished the Brotherhood and coopted its teachings while simultaneously obliterating their meanings.

Chapter 14 - The Mother of Abominations

“My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children.” Hosea 4:6

In order to understand how the belief system of Christianity has failed to incorporate any biblical precepts into itself to the monumental extent that it has, the first question we need to ask is how, with literally billions of adherents, no one has ever come along to prevent or detract from the grand yet obvious deception. It is not enough to merely state that God desires the so-called Christians to be deceived. In fact, they themselves bring the deception upon themselves, because, like people of all other persuasions, their desire to sin is so great that they adamantly refuse to give any consideration to what God has to say. This is a very human trait, and the fact that Christians claim the Bible for themselves has no bearing on it. Even seemingly devout Mormons, Muslims, Masons and Jews do exactly the same.

In fact, the only Western religion with an instituted policy of vegetarianism is Adventism, which we might say is a slightly more enlightened form of mainstream Christianity, if not the most enlightened form. Even among Adventists, however, vegetarianism is not enforced with the authority of the Bible, but only regarded as an ideal. Only half of Adventists are even vegetarians, and the vast majority of them are not vegans.⁷²⁷ It is clear from their example that there are no mainstream Christians living today who even realize what the main message of the Bible is, much less that have embraced it wholeheartedly as such, whether or not they have espoused the vegan ethic for any other reasons. If they had, then there would at least have been some sort of debate over it at some time, as there was during the time of Polycarp and Anicetus. Yet no such inquiry has ever been made, and Christians the world over have failed in their solemn duty (obeying the Law) and their only God-given vocation (preaching the Gospel).

In spite of this, Christians still believe that theirs is the “one true religion,” simply because its tradition and its governing bodies are older and more secure than all the others, having gained the most acceptance through the force of political, cultural and ideological conquest. It is the religion which, along with its offshoots of Islam and Freemasonry, has purged the world of all major contenders. Most people lack the courage to imagine what could possibly be wrong with it, apart from superficial appearances, such as the fact that thousands of priests each molest thousands of children, as though that is perfectly normal among other cross-sections of society, as opposed to just the tip of the iceberg in terms of the moral depravity of the institution which stands in the holy place, professing itself to be God by openly seeking worship of itself and claiming God’s authority in direct opposition to God’s expressly stated commands.

Hosea has much to say about this. The implications range from the fact that when the violent overcome the defenseless, it is the children of the oppressors rather than the oppressed that build the future, to the fact that such people are actually incapable of being good. Consider the stated consequence of ignoring God’s law, that “I also forget your children,” in light of the rampant child abuse of the Church’s pedophilia rings. This, too, is just another consequence of the lust for flesh, and practically a blessing compared to the ultimate curse awaiting the next (and every) generation.

Hear the word of יהוה, you children of Yisra'el, for יהוה has a case against the inhabitants of the land: "For there is no truth or kindness or knowledge of Elohim in the land. Swearing, and lying, and murdering, and stealing, and committing adultery have increased. And bloodshed follows bloodshed. Therefore the land mourns, and everyone living there languishes, with the beasts of the field and the birds of the heavens. And the fish of the sea are taken away. However, let no one strive or reprove another, for your people are like those striving with a priest. And you shall stumble in the day, and the prophet shall also stumble with you in the night. And I shall make your mother perish." Hosea 4:1-5

"And I shall not have compassion on her children, for they are the children of whorings. For their mother has whored, she who conceived them has acted shamelessly. For she said, 'I go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink.' And she did not acknowledge that I gave her grain, and new wine, and oil, and increased her silver and gold which they prepared for Ba'al. Therefore I shall turn back and shall take my grain in its time and My new wine in its season, and I shall take away My wool and My linen covering her nakedness. And now I shall uncover her shame before the eyes of her lovers, and no one shall deliver her from My hand." Hosea 2:4-5,8-10

Knowledge is important, and this is half the reason why God and his prophets continually expose the sins of wicked men, whether or not they choose to listen to reason. The point is not to destroy: *people do that to themselves* by their ignorance. On the contrary, God would have *all* men be saved and come to the knowledge of the truth (1 Timothy 2:4; 2 Peter 3:9), but only saves what is worth saving, like a gardener who plucks weeds from his garden so that they do not steal the water and the space of the crops he has chosen, planted and tended for his purposes. This metaphor of God being a gardener and his chosen ones being a field or vineyard is a common one throughout the Prophets (both OT and NT), which God has chosen to describe himself and his purpose. Paul deliberately explains it as a matter of creating the kingdom of heaven, by growing the Gospel as one who cultivates crops and lets Nature take care of their growth, rather than raising animals for slaughter.

I planted, Apollos watered, but Elohim was giving growth. So neither he who plants nor he who waters is any at all, but Elohim who gives the increase. And he who plants and he who waters are one, and each one shall receive his own reward according to his own labour. For we are fellow workers of Elohim, you are the field of Elohim, the building of Elohim. 1 Corinthians 3:6-9

Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not feed on the milk of the flock? Do I say this as a man? Or does not the Torah say the same too? For it has been written in the Torah of Mosheh, "You shall not muzzle an ox while it treads out the grain [Deuteronomy 25:4; also quoted in 1 Timothy 5:18]." Is it about oxen Elohim is concerned? 1 Corinthians 9:7-9

One could look at this rhetorical device and say that Paul is saying that God is not concerned about animal welfare. However, the point is that on the surface it does seem to appear that he is, yet there is also a deeper meaning. In other words, God is not *only* concerned about the welfare of the oxen, but also about *our* welfare, and *that* is ultimately why we must choose the right path. Throughout the present book, we have never meant to say that God does not care about humans or about the affairs of humans, only that he cares about the welfare of *both* humans and nonhuman animals, contrary to the express claims of the mainstream Christians, Catholics and Jews.

Paul just as easily could have used a negative device to make the same point. For example, he could have said, “Who grows mold from spoiled milk and then eats it?” The implication would be that the lazy man who chooses to butcher animals instead of working the ground like he should is cursed to eat disgusting “food.” However, this logic would not even hold today, as the things which people eat now are even more disgusting than the things which wealthy aristocrats were eating in the days of the Roman Empire. Nor is this simply a matter of unhealthy foods or taste preferences; it is, first and foremost, a matter of moral depravity, as a man who will eat *anything* is no man at all—and *most* people think that humans are *natural* omnivores.

Earlier we mentioned that people in New Zealand have enthusiastically taken to eating horse semen and horse testicles. Is it any wonder that this kind of behavior would result from a nation with a “culture” so depraved in terms of related issues that it leads the world in per capita deaths from colorectal cancers? Speaking of the controversial menu item, one representative of the Hokitika Wildfoods Festival has said, “I don’t think that’s disgusting. We never think anything is disgusting.”⁷²⁸ Other items at the 2010 fair included raw (or cooked) scorpions and governmentally protected wildlife.⁷²⁹ To say that this is straight out of ancient Rome is to imply that the common man was eating like this in Rome, when the common man was actually eating *salads*. Indeed, the *average person* in today’s society is *more corrupt*, both physically and spiritually, than the most depraved of the proverbially demented Roman aristocrats.

But regardless of whether or not their sins surpass those of their fathers, the people of “Babylon” today are just the descendants of those who murdered the prophets, and the ones decorating their supposed tombs now. The “Mother of Harlots” moniker only tells half the story, but it still implicates the Church as the spiritual and political authority behind the practice of eating flesh, as “whoring” is exactly that. The other half of the story goes right along with the first; to be the mother of whores is also to be the mother of abominations, because whores breed abominations. And although this metaphor has worked its way into the popular consciousness, it has never been explained to the public, because the public has only ever destroyed the prophetic message in its entirety. So it is incumbent upon us to explain its meaning, in terms of its significance both to the ancient era and to the present one.

And the woman was dressed in purple and scarlet, and adorned with gold and precious stones and pearls, holding in her hand a golden cup filled with abominations and the filthiness of her whoring, and upon her forehead a name written, a secret: BABEL THE GREAT, THE MOTHER OF THE WHORES AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman, drunk with the blood of the set-apart ones, and with the blood of the witnesses of יהושע. And having seen her, I marvelled—greatly marvelled! And the messenger said to me, “Why did you marvel? Let me explain to you the secret of the woman and of the beast she rides, which has the seven heads and the ten horns. Revelation 17:4-7

There were seven kings in Rome’s early history (or pseudo-history), beginning with its founding by Romulus, until the founding of the Republic. The symbol of the monarchy was the curule seat, called the *sella curulis* in Latin, which comes from *currus*, meaning ‘chariot.’ Only the highest ranking officials were allowed to sit on the chariot-throne, including the *flamines maiores* or high priests of the Capitoline Triad.⁷³⁰ The word *curia* which describes the Roman Catholic Church’s governing body is thought to come from *coviria*, meaning ‘assembly’ (from *co-*, ‘together,’ and *vir*, ‘men’),⁷³¹ but, in fact, the Curia is simply the *comitia curiata*, or Curiate Assembly. (*Comitia* is the origin of the word ‘committee.’)

The literal meaning which we would derive from the supposed etymology, of ‘men-together, all-citizens,’ is blatant repetition. The Curiate Assembly was anything but open to the public, so it makes more sense to suppose that the Roman Curia refers to the College of Cardinals (as it does) based on an association with the curule seat of the bishop of Rome, or of the kings and emperors of the ancient era, than on any vague association with the word *coviria*. This latter interpretation is only speculation anyway, and has no basis in anything but a literal etymology, which is fundamentally antagonistic to the nature of the thing itself. And while we can only speculate as to a more plausible etymology, an alternative may demonstrate that the word *coviria* itself suggests this: for example, in French, the word *couvrir* means ‘to cover,’ as in to hide a secret, while *couverture* means a ‘cover,’ as in the false identity taken by a spy. In any case, the *coviria* or *curia* is the ‘court’ of the king who sits on the *currus* or *sella curulis*, not an assembly of men who gather as equals. The very concept of a throne and of a royal court necessarily precludes this.

With this in mind, there were seven heads of Rome from the time of the second king, Numa Pompilius: the head of state and the head of government, held as one position (*rex*), the commander in chief of the military (*imperator*), the chief priest (*rex sacrorum*), the sovereign pontiff (*pontifex maximus*), the chief legislator (*dictator*) and the chief judge (*magistratus extraordinarius*), of which there could be more than one, unlike the other positions. (A *magistratus extraordinarius* was the equivalent of a Supreme Court justice in the United States, except that he was not so until he died, but as long as needed.) Each of these offices was invested in the King until the dissolution of the Monarchy, at which point they were divided up. Numa also established seven priesthoods: the *curiones* (secret priests who governed behind the scenes, presided over by the *curio maximus*), the *flamines* (high priests assigned to each of the cults), the *augures* (interpreters of omens), the *salii* (priests of Mars), the *fetiales* (priests of Jupiter), the *celeries* (personal bodyguards of the *rex* who also participated in religious ceremonies, later dissolved or expanded into the *equites*, or equestrians, i.e. knights) and the *pontifices* (bishops). (The Vestals are generally counted as an eighth, but actually preexisted the founding of Rome, having been brought over from Alba Longa.) Over time, the *pontifex maximus* overshadowed the chiefs of the other priesthoods, presumably because the pontiffs were (and still are) the chief priests of their cities, so the title of supreme pontiff would have been more prestigious than the others outside of Rome, where the influence of the others was not so immediate.

In 452 BC, administration of the Roman Republic was divided into ten tasks, each of which was presided over by one of a group of men called the *decemviri* (‘ten men’).⁷³² Eventually, there were ten men for each of the seven head positions of government, including the priests, who were called the *decemviri sacrorum* or *decemviri sacris faciundis* (‘ten men who make sacrifices’). This particular group of ten was the ecclesiastical college now known as the College of Cardinals upon its self-proclaimed and hotly contested promotion to the status of the Curia in the 4th century. (The *collegium pontificum* or College of Pontiffs had more or less ceased to exist by that time, and although the emperors in the East never gave up the title of *pontifex maximus*, the Western emperor Gratian allegedly handed that title over to the Roman bishop—which he did not have the authority to do—thereby allegedly giving the *rex sacrorum* the authority to reorganize the ecclesiastical government. There was, therefore, from the 4th century, always an antipope or pretender to the Imperial throne in Rome, and therefore also an imposter Curia, as the Curia is simply the papal ‘court.’) The college was eventually expanded to fifteen members; Julius Caesar was added as a sixteenth, which was his prerogative as *pontifex maximus*, but this did not establish a precedent.

As with the *decemviri* (called the *quindecimviri* or ‘fifteen men’ after the expansion), there were fifteen *flamines*, the first three of which (the *flamines maiores*) were originally given curule chairs by Numa.⁷³³ As with the *decemviri*, another *flamen maior* was added with the establishment of the Imperial cult, provided that the Senate sanctioned the deification of an emperor, with exceptions for emperors like Caligula and Nero, and probably Tiberius, who had themselves declared gods while they were still alive. This is clearly the significance of Yahshuah’s warning regarding the Abomination of Desolation in Matthew 24. Furthermore, it is no less applicable today than it was then. As with the ancient Curia, the modern Curia is divided into ten branches: the Secretariat, the Congregations, the Tribunals, the Pontifical Councils, the Offices, the Pontifical Commissions, the Pontifical Committees, the Pontifical Academies, the Pontifical Colleges (universities, not to be confused with ‘academies’ in British or international English) and the Equestrian Order of the Holy Sepulchre of Jerusalem, which is the modern equivalent of the Knights Templar or Hospitaller, or of the *salii*, if the *celerier* are understood to be the Swiss Guard, but in either case, the *equites*.

There were traditionally ten cardinals appointed for each branch of the Curia, not all of which were actually active throughout the Church’s history, even if the cardinals were pocketing allocated funds (which was their incentive not to disperse them, as it was also the Pope’s incentive to reduce their size and curb the cardinals’ power—in the cases of those cardinals who opposed his rule, that is). There were ten added, for instance, at the consistory of 1305 (the consistory which decided to disband the Templars). However, appointment of new cardinals was practically the sole means of domination of the college by the various political factions of the medieval era, so the policy was constantly overturned or ignored in favor of appointing new cardinals for political gain.

From the 13th to 15th centuries, the size of the College of Cardinals never exceeded thirty, although there were more than thirty parishes and diaconal districts which could potentially have a titular holder.⁷³⁴ Pope John XXII (1316–1334) formalized this rule by limiting the College to twenty members.⁷³⁵ The conclave capitulation of 1352 limited the size of the College to twenty, and decreed that no new cardinals could be created until the size of the College had dropped to sixteen, but Pope Innocent VI declared the capitulation invalid the following year.⁷³⁶ This is significant in that sixteen is the number of the *decemviri* after Julius Caesar added himself to the *quindecimviri*, or of the *flamines*, after he added a *flamen* to preside over his cult, which became the Imperial cult.

Besides the *decemviri* and the seven heads of government alluded to in Revelation 17, there were also lesser important committees of larger numbers of men which handled the day-to-day functions of the Empire. The most important among them were the *vigintisexviri* (‘twenty-six men’), a college of minor magistrates in the Republic era which consisted of six boards. Their powers ranged from judging lawsuits and running the prisons to minting coins and maintaining the roads and public works as *curatores*.⁷³⁷ Augustus abolished two of these boards, thereby reducing the Twenty-Six to the Twenty (*vigintiviri*).⁷³⁸ This was the precedent of the early Imperial era, during which the New Testament was written. So we can see how the Beast of prophecy is simply the Roman administration, and how the Papacy has historically aimed at preserving the tradition of the Curia, in spite of the political incentives not to, by keeping the number of cardinals at 10, 15 or 16, or else one of these numbers plus a multiple of 10.

This is just a superficial explanation. There is much more we could say, especially in regards to the rest of the description in Revelation 17, but this is to make the point that the

Roman Catholic Church is the Whore of Babylon in Scripture, and that mainstream Christianity is the result of the Romans' persecution and eradication of the Nazarene sect. How this happened and why it happened are the subject of the rest of this chapter.

This story begins just after Yahshuah's death and resurrection, and centers around the self-proclaimed divinity of the emperors Caligula and Nero, culminating in the forcing of the Imperial cult on the population of Judea, as prophesied by Yahshuah. The meaning behind Paul's remarks about the "man of sin" is clearly why the Greek Christians regarded Caligula and Nero each, in succession, as the Antichrist. After all, it was Yahshuah himself who made the association with Daniel's Abomination, in no uncertain terms. However, it is Paul's second epistle to the Christians of Thessaly that clarifies the understanding of the Christians in Judea, particularly how the nature of the Abomination relates to the Imperial cult of Rome.

Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction, who opposes and exalts himself above all that is called Elohim or that is worshipped, so that he sits as Elohim in the Dwelling Place of Elohim, showing himself that he is Elohim. 2 Thessalonians 2:3-4

According to *Caligula: A Biography* by Aloys Winterling, Caligula was not nearly as crazy as he has been made out to be, but is seen this way because of the way he spoke and acted, on account of the fact that he despised the way Roman politicians always spoke with dishonesty. Winterling asserts that what is mistaken for evidence of his madness by people who have interpreted him literally is actually his wit, sarcasm, irony and innuendo.⁷³⁹ For example, the famous rumor of him appointing his horse to the Senate was probably meant as satire, as a way of mocking the Senate. (He also allegedly made the same horse a priest, and had plans to make him a consul.) But let us be very clear: Caligula was an evil man, perhaps the most evil man that ever lived, by most accounts, although we reserve this position for Solomon. We will not provide these accounts; his is a household name because his ruthless nature is common knowledge.

Caligula built the Circus of Gaius and Nero, now St. Peter's Basilica. He had a large obelisk transported from Egypt, at great expense, to stand in the center of the circus. This is the one which now stands in the center of St. Peter's Square, popularly known as the Vatican Obelisk. The exact location of the obelisk in the center of the circus is where Christians from the East (including Peter, allegedly) were brought before Caligula (and Nero) to be executed without trial and for the amusement of the mob. Constantine loved the site so much that he converted the circus into the first Basilica of St. Peter, using much of the original structure, with the apse located right on the site of Peter's death. (Supposedly, this was the site of his "tomb," but this begs the question of why he would have been killed and buried at the same spot, in the middle of a circus, and we already know that the Church has fabricated exactly the same lie concerning the location of Yahshuah's death and burial, so that it is reasonable to reject the duplicates of such unsubstantiated and illogical notions completely.) The circus itself was only demolished in 1450 in order to allow for the construction of the new basilica, which placed the high altar at the exact same location.⁷⁴⁰

So there is no sense in which it could be said that Caligula was not the main instigator of the persecutions of Christians which culminated in Constantine's campaigns of genocide. Whether or not he was simply demented (that is, demon-possessed), he certainly relished in murdering people, even his closest kin. The usual cause was that they failed to treat him like the god he thought he was, and obviously no Jew or Christian was ever going to do that without

betraying everything he stood for. So Caligula started persecuting both groups early in his reign on the basis that they would not sacrifice to him like everyone else. In fact, according to Suetonius, over 160,000 animals were sacrificed during the first three months of his reign out of the genuine love which the public had for the new emperor.⁷⁴¹

The public's love for Caligula did not endure the first year of his reign, largely on account of his attempts to establish himself as a god. (Although Caesar had had his own *flamen maior*, and although Augustus and Tiberius were both deified after their deaths and effectively regarded as gods while they lived, there was no precedent for the deification of emperors while they were still alive. This was not even sound theology by the reckoning of the Romans, who based their views on Greek and Etruscan mythology, wherein even Hercules had to die before he was taken to Olympus.) He appeared in public dressed as Apollo and other gods, and even had himself referred to in public documents as Jupiter, while preferring to be worshiped as *Neos Helios* ('New Sun,' i.e. Sol Invicto).⁷⁴² In order to further this agenda, he built temples to himself and removed the heads of statues of the gods in order to replace them with depictions of his own. In short, he dismantled the societal regulations of the Imperial cult established by his predecessors, making himself the subject of the controversy which Paul is clearly alluding to in 2 Thessalonians 2:3-4.

To the Romans, Caligula's overhauling of their ancient religion was pure sacrilege. To the Jews and Christians, it was blasphemy, and a threat to everything they held dear. His plan to have everyone in the Empire worship him was overly ambitious, and he clearly either underestimated the severity of the reaction he provoked, or overestimated his own power to enforce his will. In 38 AD, he sent his cousin (and good friend) Herod Agrippa to check on the Roman governor of Egypt, Flaccus, which angered the Greeks and caused the persecutions of Jews in Alexandria. Flaccus tried to placate both Caligula and the Greek residents of Alexandria by placing statues (which also means altars) of the emperor in Jewish synagogues, which then caused the Jews to riot in response. According to Philo, Flaccus had already been suspected of treason; the riots gave Caligula the excuse he needed to execute him for his incompetence.⁷⁴³

In the process, Agrippa, already King of Judea, was elevated over Galilee and Perea in place of Herod Antipas, suspected by Caligula of planning a revolt.⁷⁴⁴ All the territories of ancient Israel were thus secured as puppet states of Rome, and Caligula believed he could have his way with them. However, this situation depended on the loyalty of the Judean and Galilean mobs to Agrippa's rule, and upon Caligula's dealings with them. He could not afford to provoke them any further and expect them not to rebel even without the support of their king—and provoke them he did.

The Greeks and the Jews each sent a delegation from Alexandria to have their grievances presented to the Emperor. The Jewish delegation was headed by Philo of Alexandria (the same Philo we quoted earlier regarding the Essenes), whose account of the circumstances of the Jewish delegation is the basis for most of our knowledge of these events. Evidently, Caligula only listened to the Jewish side of the argument enough to have the delegates kowtowing at his heels while he gave instructions to his gardeners for pruning his bushes. The main point of contention seems to have been over their rioting and its cause; "You are haters of god, as you do not think that I am a god, I who am already acknowledged to be a god by every other nation."⁷⁴⁵

From this, it is already apparent that the persecutions of Jews began with Caligula's initial attempt to establish the Imperial cult in Judea, just as Yahshuah warned. Moreover, this

situation was the result of the Jews having murdered him (their rightful king) and giving their fealty to Caligula's loyal childhood friend, a Roman, instead of obeying God's commandments, which theoretically would have saved them from all the troubles that ensued. The fact that the Jews were merely getting what they deserved is evident in the fact that Caligula proceeded to ask the Jewish delegates why they did not eat pork. Their response was, "for the same reason some people don't eat lamb." Caligula, perhaps sarcastically, replied, "They're quite right; it's not very nice."⁷⁴⁶

So here we have evidence that even history's most proverbially wicked man agreed with the Christians (the obvious referents here, as the Jews identified Christians as those among themselves who did not eat lamb on Passover) on the point of sacrifice: "It's not very nice." We might take this to be sarcastic, but the hypocrisy is still glaringly obvious: the Jews were being *rightly* criticized by *Caligula* as "not very nice" because they butchered innocent animals. What more condemnation could the modern flesh-eating "Christian" take and still be convinced that it is a morally acceptable practice?

Then again, Caligula was not really of the opinion that butchering animals was morally reprehensible. This is probably why he said, "It's not very nice," as opposed to, "It's cruel and evil," the way a prophet would. "These men," he said after they left, "do not appear to me to be wicked so much as unfortunate and foolish in not believing that I have been endowed with the nature of God."⁷⁴⁷ So it was that Caligula spared them his wrath, which he visited on the families of others for the same reason; in his mind, the Jews were pitiful, and a god such as himself ought to be lenient on them.

Yet Caligula's clemency and Agrippa's efforts combined were not enough to abate the Jews' anger and frustration. According to Philo, Caligula regarded the Jews "with most especial suspicion, as if they were the only persons who cherished wishes opposed to his."⁷⁴⁸ In their minds, they were trying to *preserve* the Law of Moses, which was the same as God's law. They obviously had no idea that their impending destruction as a people was the result of their having *broken* it, going so far as to murder the prophets who tried to correct them just so they would not be forced to listen. So it is hard to pity them in hindsight, seeing how they treated the Christians and the prophets before them, as well as how they treated the innocent victims of their appetites. We know that although they did not worship Caligula, they certainly did worship their own bellies, and that God was not any happier about that than if they had worshiped Caligula. This is why Paul says that the civil authorities are there to execute God's justice, even though they are so evil; ultimately it was the people themselves who had chosen the punishment, and the Roman authorities were there to effect it.

When riots broke out again in 40 AD, Caligula accused the Jews of not honoring him. An altar was built in the Greek-dominated city of Jamnia, presumably an altar to Caligula designed by the Greeks there to win his favor, though it is seen by Jewish and Christian historians from their myopic (Judeo-centric) perspective as having been done in order to antagonize the Jews there. It certainly did provoke them, and they destroyed it. Caligula responded by ordering the installation of an altar and a statue of himself in Herod's Temple, which would have been the straw that broke the camel's back, but for the fact that the order was not carried out. The Roman governor of Syria, Publius Petronius, was instructed to take two of his four legions to make it happen, but belayed the order, knowing that no good would come from it.⁷⁴⁹ Agrippa returned to Rome and managed to convince Caligula to postpone it after lathering him up with compliments at a banquet held in Agrippa's honor, but Caligula still had it in mind a year later. Eventually, he

wrote to Petronius again and told him to go through with it, but Petronius wrote back and indicated his refusal. Caligula could hardly believe anyone under his command would refuse an order, and wrote back immediately to order Petronius' suicide. However, news of Caligula's death reached Petronius before the order did, so Petronius lived, the order was never carried out, the Imperial cult in Jerusalem died a natural death and the revolt was avoided.⁷⁵⁰

In spite of this near miss, and in spite of the Christians' warnings (this all happened within a decade of Yahshuah's murder), the Jews still failed to comprehend the significance of their adultery. They were given a grace period during the reign of Claudius, who was an astute politician and little concerned about whether or not people worshiped him, but Nero was not so kind to them, as he basically picked up where Caligula had left off. In many ways, Nero was just as arrogant and foolish as Caligula, but he also lacked Caligula's cunning and guile. It was, in all probability, the same spirit which possessed both men; if nothing else, that is certainly how they themselves saw it, and how the Jews and Christians saw it. Like Caligula, Nero tried to have himself worshiped as Sol, even in Jerusalem, a fact which led directly to the open revolt of a large segment of the Judean population against their king, Herod Agrippa's son Agrippa II, and against his foreign masters.

History records these events as the so-called First Jewish-Roman War, or the Great Revolt.⁷⁵¹ The official record (written by Josephus, as we have said, to whitewash the true history and give the Romans a *post hoc* justification for annexing Judea) is so steeped in disinformation that it is no wonder most people have no idea what ancient Christianity looked like. Even the official sources claim that the political crisis that led to Rome's invasion was a "Greek and Jewish" affair, though it fails to distinguish between Greeks and Essenes, which is ironic because the Jewish establishment was thoroughly Hellenized, but the Essenes had maintained the language and customs of their Hebrew origins for thousands of years. The implication is that, in a very real sense, those called Greek were actually Hebrew, and those called Jewish (or Judean) were actually Greek.

Supposedly, the conflict escalated with anti-taxation protests and attacks on Roman citizens, but this is obviously a lie, for no Roman commander or administrator in his right mind would have ever dared to respond to such trivial matters by plundering the Temple, which is what supposedly happened next, igniting the conflagration. We already know that Petronius defied Caligula in order to preserve the Temple's sanctity from Roman interventions, knowing what would result from it, so we would have to suppose that it was a truly inept and ignorant governor who would act so rashly. The Romans knew all too well that in order for them to maintain any measure of influence in the region, they could not afford to desecrate the Temple. There is plenty of proof of this in the historical record.

In reality, the targeting of Romans and Greeks (by the Judeans) did not transpire until the Judeans had begun to openly resist the Roman occupation. We do not know who shed first blood between the Romans and the Judeans, but we do know that the Jews among the Judeans instigated the violence with the public murder of James the Just. Regardless of the causes leading up to this event, it is clear that the Romans started massacring Judeans in Jerusalem in 66 AD, that the Judeans responded by revolting, and that the Roman officials and their stooge, Agrippa II (a Roman by birth, and more than a little loyal to the Romans), both fled the city. At this point Judea had gained its autonomy, although the Jews had always been loyal to Agrippa and his father, Agrippa I. Many even remained so, and augmented the Roman legions dispatched from Syria when he returned to put down the rebellion.⁷⁵²

As the revolt had broken out almost spontaneously following James' murder, the rebels only had a short amount of time to organize a new government to ensure their security, so the lines were naturally drawn between the existing political parties.⁷⁵³ This meant that the Sanhedrin was effectively in control of the whole region, but only to the point that all of the cities outside Jerusalem would actually accept its mandate (and this is the critical factor). It also meant that the High Priest was the supreme authority. However, the Christians and all Essenes had always detested the priests, not just because they had put Yahshuah to death, but because they had considered their control of the priesthood to have been illegitimate since at least the beginning of the Hasmonean period, and certainly also because of the practices of the priesthood itself, which, as we have already seen, was sufficient for them to decide to establish their own in the stead of the Levites. So the political factions were basically already divided from the outset of the war between pro-war Jews, pro-war Essenes who were already at war with the pro-war Jews, and anti-war Essenes (Christians) who simply minded their own business, but were caught up in the middle of it for reasons discussed below. Josephus⁷⁵⁴ also lists a fourth sect called the Zealots, who were not really a sect, but were a faction of the Pharisees who, as Judean nationalists, were strongly opposed to foreign rule. (This seems to distinguish them from the other pro-war Jews, which implies the more general association is with the Sadducees or the Sanhedrin as an alliance of Sadducees and Pharisees, if the Zealots were opposed to other Pharisees because of such an alliance.) The fanatics among these Zealots were known as *sicarii* on account of the weapons they carried, which were primarily used for cloak-and-dagger assassinations.

One of the most revealing characteristics of the differences between the factions is in how the names of their leaders have been catalogued by historians. The Zealot sect was founded by one Judas of Galilee (or "the Jew of Gamala") and one Zadok the Pharisee, whose name clearly signifies an association with the pre-Hasmonean Zadokite priesthood. This should be all we need to know who was responsible for the war and what their objectives were, in light of the War Scroll and Temple Scroll. These Zealots were openly conspiring against Herod, so a clear distinction must be made between them and the Herodians, but we might suppose that Essene influence was at least sufficient for them to have wanted to restore the Zadokites to the priesthood, if only because the Maccabees/Hasmoneans were too Hellenized for their tastes. In any case, there is not a lot of evidence that the Zealot sect even existed before the war, so it seems to have been nothing more or less than the Judean nationalist movement in Galilee which caught fire and assumed leverage from each of the three religious-political factions once the war broke out.⁷⁵⁵ (The Christians are not accounted for here, as the minority faction of Essenes. The revolt certainly had the support of the Essene majority.)

Much of the disinformation from this period pertains to the identification of the Zealots. Josephus makes it clear that they were on a murderous rampage, so any sect's association with them in posterity would create a negative stigma. In light of this, Jewish historians have tried to separate themselves from the Zealots, as modern Judaism is nothing more or less than Pharisaism reinvented. (This is on the authority of *The Jewish Encyclopedia*.)⁷⁵⁶ They have been condemned in the Talmud for not obeying the religious leaders of the time, but we might interpret this as nothing more than evidence of the illegitimacy of the priests and preference given to the unlawfully displaced Zadokites in the eyes of many Judeans, whether of the Pharisaic or the Essene persuasion. If nothing else, the nationalists among both the Pharisees and the Essenes had this contempt for the wicked priesthood as common ground, whether or not it was sufficient to cause any Essenes to actually join in the revolt and shed blood. Our supposition is that the

Christians among the Essenes had no desire to do so, but we can imagine how this made them targets of the Zealots who literally went from house to house to draw up support for their war. Furthermore, anyone who actually spoke out against it and said it was unlawful (as every Christian was wont to do) was liable to be murdered by the Sicarii, so even if they were staunchly opposed to the revolt, there is no evidence that they were, and we are left to think that they must have kept quiet about it.

Some scholars have interpreted Acts 22:3 and Galatians 1:14 to mean that Paul was a Zealot prior to his conversion, and this seems very likely in light of his actions, but it means the Zealots were around, or at least had their roots, a few decades before the war. It also necessarily means that the Zealots were opponents of the Essenes at that time, and certainly of the Christians especially. One of Yahshuah's disciples (Simon) was called "the Zealot." The Zealot leader Eleazar ben Simon is thought by many to have been his son,⁷⁵⁷ and this makes sense, as he would have represented the Essene faction, while Josephus certainly represented the Greek/Jewish faction. As 'the Zealot' seems to be a moniker for this disciple to distinguish him from the other Simon (a.k.a. Peter), it seems likely that Yahshuah may have had other disciples who were, had been or became Zealots, rather than that he was called such because he had been the only one. Peter, too, was not opposed to violence, as he wielded a sword in Yahshuah's defense, though Yahshuah rebuked him and made it clear that his kingdom is not of this world. In any case, the Zealots were basically those from among the Pharisees whose "zeal" was such that they persecuted anyone who did not agree with them, and the Christians were the most obvious of their targets. It also meant that they (the Zealots, and especially the Sicarii) were the chief targets of the Romans from the outset of the war.

Regardless of the exact details, the Zealots were certainly in control of the nation during the war, and the war itself was certainly also the result of the second real attempt by the Romans to establish the Imperial cult in Judea, but especially on the Temple Mount. Historians are already aware of these two facts. What they are obviously not aware of, however, is what the Imperial cult actually consisted of, or why it was such a big deal at the time. Like the first attempt which was resisted by both Agrippa and the Roman governor of Syria, the second ended in failure because it was resisted by the common people, and this is why the Romans retaliated with the destruction of the Temple, and of virtually every settlement in the whole nation.

Far from being merely a matter of having lost face, there is no doubt that the Roman government actually considered this uprising to be a threat to itself. The Christians especially were preaching the end of the world and the beginning of the kingdom of heaven, which was nothing short of open treason wherever the message was spread to Roman territories (which may be why Yahshuah forbade his disciples from spreading it outside Judea), not to mention a public declaration of the end of the Roman way of life. Nor was this mere fancy; it was actually beginning to materialize very quickly. Moreover, the Battle of Beth Horon near the beginning of the war saw the equivalent of an entire Syrian legion annihilated (6000 Roman casualties).⁷⁵⁸ The loss of the XXII Fulminata's standard was a humiliation which shocked the Imperial administration and caused a great deal of concern, as it had only ever happened once before in Rome's long history. By the end of the siege of Jerusalem, there were *five legions* (60-80,000 men) surrounding the city⁷⁵⁹—a force twice as large as the number of men the Zealots were able to muster, and twice as large as the dreaded force sent to invade Germania about 80 years earlier. This suggests that the Romans were very wary of a repeat of the debacle of the Teutoburg Forest, which is essentially how the defeat at Beth Horon would have been viewed.

Although his testimony is less than reliable, Josephus relates that the Sicarii deliberately provoked Rome in order to cause the war. The Talmud says that during the siege of Jerusalem, they destroyed the city's food supply in order to force the people to fight. One of their leaders, Eleazar ben Ya'ir, escaped to Masada with a small band of Zealots.⁷⁶⁰ Besides the two Eleazars, the name of the other Zealot leader at the time, Simon bar Giora, is recorded in Aramaic, whereas both Eleazars are recorded in Hebrew, and this strongly implies that each of the two leaders represented a different faction: Eleazar the Essenes among the Zealots, and Simon the Jews. (All Essenes spoke Hebrew; all Jews spoke Aramaic and/or Greek.)

In accordance with tradition, *The Catholic Encyclopedia* suggests that Simon the Zealot may be the same person as Simon, the "brother of the Lord," and/or Simeon of Jerusalem, the second bishop of that city, though it rejects the idea that Simon was a biological son of Yahshuah's mother Miriam, due to its doctrine of the perpetual virginity of Mary,⁷⁶¹ which, of course, is absurd and based on nothing save a combination of pagan superstition and a misunderstanding of what it means to be a "virgin" in Scripture. According to Catholic doctrine, the *desposyni* or "brothers of the Lord" were either sons of Joseph from a previous marriage (in other words, not actually brothers or even half-brothers, but step-brothers, as Joseph was not even Yahshuah's father, according to their tradition) or else cousins of Yahshuah. Yet regardless of their exact relationship, it is evident that they were close.

It is well known that the first bishop of Jerusalem was James the Just, one of the *desposyni*. When James (or Jacob) died, his "brother" Simon (or Simeon) became the second bishop. Knowing whether or not this Simon is the same as Simon the Zealot would give us a helpful clue as to the role which the Christians played in the revolt. Either way, Simon was a Nazarite, or else he would have had to have been the biological sibling of Yahshuah in order to have been called his "brother." In either case, it is self-evident that he was a strict vegetarian, like James and Yahshuah, and that his influence extended over the entire Christian sect.

The Catholic Encyclopedia also asserts that the James of Acts 15 is indeed the "brother of Jesus,"⁷⁶² and Church doctors such as Epiphanius⁷⁶³ confirm that he was indeed a Nazarite. Likewise, Hegesippus informs us that Simon was actually Yahshuah's second cousin, which Jerome⁷⁶⁴ (the one who preserved Hegesippus) seems to affirm by regarding James as his cousin without specifying how far removed. This is no surprise, considering that John the Baptist was born to the first cousin of Yahshuah's mother, and James' mother was one of the three Marys (called Salome in Mark) present both at the crucifixion and at the tomb just after his resurrection.

So it is not as though the Church is unaware of the fact that the leaders of 1st century Christianity were related to each other, and more importantly, to Yahshuah, having been chosen and appointed to positions of authority specifically, in part, for this reason. Modern scholars assert that the reason they are called the "brothers of the Lord" is that Aramaic does not have a word for 'cousin.'⁷⁶⁵ In fact, this is not even relevant, as Aramaic was not even their native language, and as it supposes that the Gospel narrative was first written in Aramaic (the language of the Jews, not the Essenes—however, the same argument could be applied to Hebrew, so we do not mean to invalidate it based only on that, but on other mistaken assumptions made by the people presenting this argument), or else that it was written in Greek by someone who did not understand Greek well enough to choose the right word. Even if they were indeed cousins, their relations were actually much closer than those of cousins in contemporary Western civilizations, and certainly merited the designation of James, Simon, Jude and Joses as "brothers" of

Yahshuah. There is much we could say about this; what is important here is their vegetarian ethic, and hence, their antipathy for sacrificial customs, both the Jewish and the Roman varieties.

We observed earlier (in Chapter 11) that Hegesippus referred to James as a Nazarite in no uncertain terms. In fact, he was actually a vegan by today's standards, taking care not to let dead flesh touch his skin. This quotation is taken from the fifth book of Hegesippus' lost *Commentaries*, by way of Jerome's *De Viris Illustribus*.

After the apostles, James the brother of the Lord surnamed the Just was made head of the Church at Jerusalem. Many indeed are called James. This one was holy from his mother's womb. He drank neither wine nor strong drink, ate no flesh, never shaved or anointed himself with ointment or bathed. He alone had the privilege of entering the Holy of Holies, since indeed he did not use woolen vestments but linen and went alone into the temple and prayed in behalf of the people, insomuch that his knees were reputed to have acquired the hardness of camels' knees. Hegesippus⁷⁶⁶

As it was unlawful for anyone but the High Priest to enter the Holy of Holies, and then only once a year on Yom Kippur, this quotation indicates that James was considered a high priest. The Pseudo-Clementine *Recognitions* also suggest this. Moreover, it even suggests that he was High Priest specifically because of his Nazarite heritage, which made him "clean" enough to enter the Holy of Holies, though he never bathed (the Levites had to ceremonially wash themselves just to get into the outer complex), not in spite of the fact that he did not participate in the Levitical customs, but *because* of this fact. However, what historians fail to take into account is that the Judean society was not homogenous, as they suppose—that there were multiple high priests: one for each of the sects. James was indeed High Priest, but only for the Essenes.

Consider that when Paul arrived in Jerusalem to deliver the money he raised for the Christians there, it was to James that he presented himself, and it was James who insisted that Paul ritually cleanse himself at Herod's Temple to prove his faith and deny rumors of teaching rebellion against the Law. Paul describes James in 1 Corinthians 15:3-8 as one of the people to whom the risen Christ had shown himself, before appearing to the other apostles. In the same letter (9:5), he mentions him in a way that suggests that he had been married, though Church tradition tells us he was a "virgin."

Paul also lists James in Galatians 2:9, along with Peter (the "rock") and John (the "beloved"), as one of the three "pillars" of the Christian community. According to the First Apocalypse of James, James was not an earthly brother of Yahshuah, but a spiritual brother who received secret knowledge from Yahshuah prior to the Passion. This strongly implies that he had been given the "spirit of life" we described earlier, and that this is why, according to the Gospel of Thomas, Yahshuah told his followers to follow James once he was gone, and that all authority had been invested in him. Jerome sheds light on the nature of James' position by quoting the Gospel of the Hebrews. Note the implication that James was at the Last Supper:

"Now the Lord, after he had given his grave clothes to the servant of the priest, appeared to James, for James had sworn that he would not eat bread from that hour in which he had drunk the Lord's cup until he should see him risen from the dead." And a little further on the Lord says, "bring a table and bread." And immediately it is added, "He took bread and blessed and broke and gave it to James the Just and said to him, 'My brother, eat your bread, for the Son of Man is risen from the dead.'" And so he ruled the church of Jerusalem thirty years, that is until the seventh year of Nero. Jerome⁷⁶⁷

In spite of the fact that James—an actual apostle—was in charge of the Christian community for the first 30 years of its existence, he is not considered an “Apostolic Father of the Church.” The first person to hold his title is the Roman bishop Clement, known as St. Clement of Rome, who is thought to have held that position from about 92 to 99 (i.e., well after James’ lifetime).⁷⁶⁸ (Clement was presumably a Christian *presbyter* rather than an actual bishop, and most of the deeds and written works attributed to him are spurious, but no one really knows, due to the conflation of these two terms and of their associated functions by the Catholic revisionists. Assuming he was actually a Christian leader, then he could have had meaningful interactions with James much earlier than supposed.) Seeing how much authority is ascribed to Clement by the mainstream Christians, it is telling, then, that he wrote to James, calling him the “bishop of bishops, who rules Jerusalem, the Holy Assembly of Hebrews, and all assemblies everywhere.”⁷⁶⁹ After all, the Church was supposed to have been centered in Rome, upon the foundation of Peter’s martyrdom, and headed by Clement himself.

Even supposing that Clement did not openly regard James as the head of the Christian assemblies everywhere at any point, the consensus among all the Roman and Greek Christians was still that James was the only legitimate authority from the point that Yahshuah left the scene. The 2nd-century Fragment X of Papias (*presbyter* of Hierapolis) calls him “James the bishop and apostle.” Hippolytus of Rome, Dorotheus of Tyre (the teacher of Eusebius, the “Father of Church History”), Dimitry of Rostov and the Chronicon Paschale all place him at the very top of their lists of the Seventy Apostles. *The Catholic Encyclopedia*, however, is aware that this fact-based tradition completely undermines the notion not only of its own apostolic succession, but even its notion of the primacy of Peter as the first Pope, and casually dismisses the fact of James’ primacy as “worthless,” without any explanation.⁷⁷⁰

Knowing all this, it is easy to see how James’ murder might have factored into the reasons for the outbreak of the Great Revolt. According to the official story, the Zealots instigated the Great Revolt in 66 AD when the high priest Eleazar ben Ananus (or Hananiah in Hebrew) refused to sacrifice to the Emperor (i.e. in the Imperial cult fashion) and instead slaughtered the Roman garrison in Jerusalem. In actuality, Eleazar ben Hananiah was not himself High Priest, but a Temple clerk and a member of the family of high priests, who convinced the other priests to stop the sacrifices after the violence had already started, apparently in order to quell dissent which otherwise would have turned the mob against them over their participation in the rites of the Imperial cult. What this really means is that the priests were engaged in the Imperial cult (that is, the sacrificial worship of Nero) even when they did not have to be, and that they needed to be convinced to disengage, and probably still only caved in because the threat of the angry mob was a more immediate concern than any threat posed by a falling out with Nero. That these were the same people who accused the Christians of preaching against the Law of Moses and who simultaneously persecuted them to death just for upholding it demonstrates just how hypocritical and spiritually debauched they really were.

In any case, Nero responded to the crisis by ordering the Roman legate of Syria, to crush the rebellion. The legate and his 5000+ legionnaires were ambushed and soundly defeated at Beth Horon by just 2400 Zealots led by Eleazar ben Simon, who pillaged the legion and returned to Jerusalem with the booty, which he turned into political leverage during the subsequent power struggle in Jerusalem. He was opposed by the Jews sympathetic to (and fearful of) the Romans, and deposed by a mob led by the high priest Ananus ben Ananus. Ananus and the other moderate Jews were desperately concerned with retaining their power, which necessarily meant appeasing

both the angry Romans (which probably would have been impossible at that point, but certainly would have entailed retribution against the Zealots as a show of fealty) and the mob which was eager to throw off the Roman influences (which could only be done by overthrowing the Zealots and returning to a rule akin to the one mandated by ancient Hebrew tradition). Despite his rejection by the priests, Eleazar remained in Jerusalem to promote the Zealot cause from his headquarters at the Temple. He began a propaganda campaign during the summer of 67 to overthrow the moderate government, rightly claiming that the Temple aristocrats were undermining the cause of Judean nationalism.⁷⁷¹

Nero sent the then-general Vespasian to put down the revolt. As his armies terrorized the countryside of Galilee and Judea, thousands of Jewish and Essene refugees joined Eleazar's Zealots in the hopes of intensifying Roman resistance, having witnessed firsthand that the nationalist cause was really a matter of life and death, because the Romans showed no mercy.⁷⁷² With growing support, Eleazar appointed a puppet priest in Jerusalem in order to usurp power from Ananus and seize control of the Temple. In 68, the deposed Ananus fought back by laying siege to the Zealots in the Temple, a fact which more than any other contributed to the divided rebels' loss of the war.

According to Josephus,⁷⁷³ the Zealots had a spy named John of Giscala who infiltrated the camp of Ananus and reported back to them. He led them to believe that Ananus had contacted Vespasian for assistance in retaking control of all Jerusalem. The Zealots, in desperation, asked their neighbors, the Idumeans (Edomites, descendants of Esau) for assistance; when they arrived, the Zealots or their sympathizers opened the gates of Jerusalem and the Edomites slaughtered Ananus' forces, freeing the Zealots held up in the Temple.⁷⁷⁴

Our presumption here is that the Idumeans of this narrative were the Essene faction of Zealots, those identified as Herodians in Judea. Based on Philo and Josephus, it would seem that the "Herodians" mentioned in the Gospels were those Essenes who had been favored by Herod the Great, and were thus among the most wealthy and powerful men of the city. Josephus⁷⁷⁵ also mentions an Essene Gate, suggesting the existence of an Essene (or Herodian) quarter south of what is generally recognized as the Old City. So when the Romans invaded, many Zealots fled to Judea, where they were relatively safe due to the Herodian presence in Judea, thus creating an imbalance of political power. The pro-Roman priests in Jerusalem consequently found themselves the subject of much ire among their countrymen, and their monopoly on the state religion began to wane. This was undoubtedly facilitated and complicated by the fact that the Essenes were powerful enough to have had their own position in the Temple, even if James' position was only recognized or utilized by the Christians, who numbered only a few thousand.

These events show the common purpose of the Idumeans and the Zealots against both the Romans and the Romanized/Hellenized Jews, as well as the cooperation (whether intended or not) between the latter two. Inevitably, the very nature of the two conflicts meant that the Jews were fighting to reestablish the Roman version of the Abomination as of about 67, which the Zealots had only just put an end to in 66. Even supposing that Ananus had not actually solicited the support of the Romans, this kind of demonstration was still necessary if the Jews were ever to have any hope of regaining their power after the Roman conquest, as unlikely as that would have been. It is also likely that the Jewish faction anticipated the wholesale destruction of the city and the razing of the Temple on account of the fact that the Zealots were unwilling to negotiate a peace with any other faction, and because the significance of the Temple as the Zealots' base certainly would have been that the Romans saw it as the origin of the rebellion. The only way for

the Jews to have prevented this disaster would have been to have recaptured the Temple and negotiated the surrender to the Romans, or to have fought with the Zealots against the Romans, thereby consolidating their own loss of power, though it might have vouchsafed their lives. Either way, even Ananus' faction at some point refused to make sacrifices to the Emperor, if only out of sheer necessity, so we can imagine how the Zealots fought to the last man to prevent such a desecration of the Temple once their lives depended on keeping the Romans out.

In spite of the total defeat of the Jews at the hands of the Idumeans, the Zealots' success was short-lived. The Idumeans soon left the city, apparently convinced that they had been lied to, because Vespasian delayed. (It is also possible that they simply did not have the provisions to remain in Jerusalem, having come to the aid of the Zealots in haste, or that they wanted to avoid a war with Rome.) Many of the 20,000 Idumeans defected to the Sicarii led by the Jew Simon bar Gioras who captured Jerusalem in 69 and forced Eleazar's Zealots to hold up in the Temple a second time.⁷⁷⁶ Their alliance with John of Giscala's forces was effectively ended and there were now three factions vying for power in the city, paving the way for the Roman conquest, while Vespasian's troops ravaged the North and waited for the most opportune time to strike. By this time Vespasian himself had been recalled to Rome to be the new emperor, and he had left command of the armies to his son Titus Flavius Vespasianus.

One thing is certain: it was the apostasy of the Jewish priests which led to the downfall of the sovereign nations of Galilee and Judea. In particular, they were bitterly opposed to and openly persecuted the Christians, while the Essenes and Zealots were both sympathetic to them, and this was a major cause of tension between the Jewish priests and the other factions. After this cause, the other major issue which they had against the Jews was their total unwillingness to abide by moral conventions, opting for the most despicable means of subterfuge at every turn. For example, the Sicarii leader Menahem ben Yehuda defeated the Roman garrison at Masada in 66, which helped the Zealots and the nationalist movement as a whole win support from the mob, but he was murdered by the Jews in Jerusalem as soon as they had the opportunity. This seems to be how the Jew Simon bar Gioras came to lead the Sicarii, while Menahem's followers escaped to Masada under the command of his nephew Eleazar ben Yair.⁷⁷⁷

As he was thoroughly antagonistic toward the Zealots (perhaps owing as much to the fact that the Romans wanted him to denounce the nationalist cause as that he was on the opposite side of the feud), historians view Josephus' descriptions of the Zealots as biased embellishments,⁷⁷⁸ but this does not prevent them from disputing the nature of the facts he presents, only his personal views of the belligerents. He certainly had reasons to dispute the claim that Ananus appealed to the Romans for aid against the Zealots; on the one hand, he was a blood relative and ideological supporter of Ananus, and on the other, he had been legally adopted into Vespasian's own immediate family by the time he was writing about it. More likely is that Ananus had informed the Romans of his intentions and asked for assistance, but that he was motivated chiefly by the opportunity to break the Zealots' power, and by the pre-existing alliance between the Jews and the Romans, rather than any new initiative. It was the Roman-born Judean king Agrippa, after all, who had brought the Romans to Judea in the first place, in support of his own reign, and nothing had changed in terms of the Jewish-Roman alliance by that time.

Yahshuah predicted these events some 30-40 years in advance, going so far as to warn his audience ahead of time so that they would not be caught in the city on the Sabbath. Titus intentionally laid siege just before Passover in a sabbatical year, apparently because John of Gischala had escaped him in Galilee by warning him against attacking on the Sabbath, claiming

the defenders would fight more tenaciously. According to Josephus, this had bought John the time he needed to escape Titus' clutches, a fact which greatly upset the Roman general, who had otherwise been satiated and intended to show the peaceful residents of Gischala mercy, but proceeded to massacre them in retaliation for John's ruse.⁷⁷⁹ In other words, Titus laid siege to the Jews' holy city on the holiest of all their holy days as payback to show the Judeans he was not afraid of them, and to clear his reputation as a novice general of the stain caused by his having been outwitted by John of Gischala.

It could hardly be more evident that the main reason the nationalists lost the war was Jewish treachery, and this surely must have factored into Yahshuah's foresight. Menahem ben Yehuda was not the only nationalist hero who withstood the Romans but fell to political intrigue, and the Jews still could not be brought to side with any government based on the Law of Moses even when the Romans were at the city gates. Eleazar ben Simon was assassinated practically as soon as the siege began—on the Passover—due to a ruse by the Jews. (Simon bar Giora convinced him to open the Temple gate so they could sacrifice, but they used the opportunity to overwhelm the Zealots instead.) Given Simon's affiliations, this would imply that Eleazar was supportive of the Christians, especially if he had not already had it in mind to use the Temple for sacrifices, and that the demise of the Judean state happened largely as a result of Simon's treachery, regardless of how it might have happened otherwise, under different circumstances. Simon escaped Jerusalem but died at Masada, which also suggests that the long siege of Masada was due to Titus' vendetta not against the Essenes, as we might otherwise suppose, considering that it was the Essenes who were held up there, but against the Jews and the Sicarii.

We are supposing that the war against the Christians was largely incidental and that they were merely innocent victims. The fortress of Gamla, for instance, was probably a holdout where the residents of Capernaum (a stronghold of Christianity) went to escape the Romans, while the fortress of Yodfat was probably a holdout for the residents of Nazareth and the surrounding area. In both cases, the Romans paid special attention to them, and massacred everyone held up there—everyone, that is, except Josephus, who had been charged with the defense of Yodfat, and undoubtedly betrayed it to the Romans in exchange for his life.

It is evident that Josephus lied about the events leading to the outbreak of the war—events which concern us a great deal—in order to protect the reputation of his family, the priests in control of the Temple. He was so notorious as a traitor that, when Titus sent him to the city walls of Jerusalem to negotiate the city's surrender, the inhabitants chose death over dealing with him. Christians have particular cause to suspect him, as he was kin to (grandson of the brother-in-law of) Joseph Caiaphas, the man who had Yahshuah unlawfully put to death. Even the most cursory reading of his description of the election of the last high priest shows his bias against the Zealots and Essenes, and that is not even taking into account the fact that this man had been elected to replace Josephus' own father, thereby depriving him (Josephus) of the high priesthood, as well. Although he calls the selection process "strange" (i.e. "foreign"—to him) and a "dissolution of an undeniable law," it was, in fact, the means by which the roles of the *entire tribe of Levites* were supposed to have been determined, and the fact that they had not been means that the priests had been illegitimate since time immemorial. It should be obvious by now that God chose Aaron, the man who fashioned the Golden Calf, for this honor, to show the Israelites how *not* to be. Yet according to Josephus, to depose the illegitimate priests—that is, his family—was to dispose of the priesthood itself, and this righteous act, far from the redemption of Israel which God had intended all along, constituted Judea's mournful loss of dignity.

[The Zealots] undertook to dispose of the high priesthood by casting lots for it, whereas, as we have said already, it was to descend by succession in a family. The pretense they made for this strange attempt was an ancient practice, while they said that of old it was determined by lot [and it was—see 2 Chronicles 24:31]; but in truth, it was no better than a dissolution of an undeniable law, and a cunning contrivance to seize upon the government, derived from those that presumed to appoint governors as they themselves pleased. Hereupon they sent for one of the pontifical tribes, which is called Eniachim, and cast lots which of it should be the high priest. By fortune the lot so fell as to demonstrate their iniquity after the plainest manner, for it fell upon one whose name was Phannias, the son of Samuel, of the village Aphtha. He was a man not only unworthy of the high priesthood, but that did not well know what the high priesthood was, such a mere rustic was he! Yet did they hail this man, without his own consent, out of the country, as if they were acting a play upon the stage, and adorned him with a counterfeit thee; they also put upon him the sacred garments, and upon every occasion instructed him what he was to do. This horrid piece of wickedness was sport and pastime with them, but occasioned the other priests, who at a distance saw their law made a jest of, to shed tears, and sorely lament the dissolution of such a sacred dignity. Josephus⁷⁸⁰

The bias here should be immediately apparent. Nor should it ever be forgotten that the murders of Yahshuah and of James at the hands of the priests *on the holiest of the holy days* was a matter of real concern to the legitimacy of the priesthood. The priests were supposed to be the teachers of the Law, not its most horrendous abusers, who murdered the most righteous amidst their countrymen in cold blood. Such violent actions demanded vengeance under the Law, and the injustice was only aggravated by the rampant abuse of power and desecration of the Temple and of the Sabbath. The fact that they were also pandering to Nero with their sacrifices and with their political exchanges, as well as to the foreign kings with their treasonous dealings (Herod the Great was an Idumean, just as Agrippa was a Roman), perfectly merited their public executions.

Knowing this, are we really to take Josephus' word for it and suppose that the Zealots really cast lots carelessly and elevated a man unfit for the priesthood to this station, for any reason other than a sincere desire to follow the instructions of the Law and the tradition of the elders of Israel? The subjects of this accusation were the very people who, out of such great concern for the preservation of the priesthood that they were gladly willing to throw away their very lives, brought the family of Ananus to justice for their pandering to the Imperial cult (and, therefore, to the *rephaim* and foreign gods, which they regarded as demons). The previous high priest was Josephus' own *father*. The implications for the establishment of the Roman Catholic or pseudo-Christian religion are far more profound than anything we have let on here, but suffice it to say that after the war, the power of the Jewish priests was knowingly and deliberately transferred to Rome where it was given patronage by the Imperial family—the same men who built the Colosseum and rebuilt the Pantheon and the Temple of Jupiter Optimus Maximus with the loot pried from the dead hands of the Zealots, while they triumphantly marched into Rome, declaring themselves gods in order to be worshiped in posterity (as “saints”), just as they were worshiped by their countrymen at the time.

The fact that Josephus lied and embellished is evident in the fact that there are discrepancies between the various accounts of the high priests of Israel. All of them are overtly Jewish: one is recorded both in 1 Chronicles and in Ezra (both Jewish books), with slight variations and then a larger gap in the latter; one is Josephus' account; the other is in the *Seder 'Olam Zuta*, or the *Lesser History of the World*, compiled sometime before 804 AD.

The full list provided in the *Seder 'Olam Zuta* is thought to have been taken from 1 Chronicles and redacted,⁷⁸¹ but we suspect the opposite is true: that Chronicles was compiled from notes which included the same reference which served as the basis of the *Seder 'Olam Zuta* and others (most notably, the books of Samuel), and that it was Chronicles which was redacted. Given the very late date of composition of the *Seder 'Olam Zuta*, this would seem an impossibility, yet there is plenty of evidence to support the idea that it had already been extant in some other form since before the Babylonian captivity, and that what we have is the product of a policy of recording names and events continued over many centuries, whereas Chronicles was simply compiled at a specific time, using all the available (sometimes conflicting) sources. Our reasons for both of these assertions are too complex to describe here, but mostly revolve around the usurpation of the identity of Ezra, by way of the identification of Zerubbabel as the son of a certain Pedaiah rather than of Shealtiel, as recorded in the Bible. (This is the source of one of the discrepancies between Yahshuah's separate genealogies in Matthew and Luke, where Matthew lists Shealtiel as the son of Jeconiah, but Luke calls him the son of "Neri," meaning 'Light,' in reference to the proto-Manichaeism of Luke.) We know that Chronicles is not reliable based on minor discrepancies with Samuel, as typographical errors apparently resulting from poor attention to detail during the copying process, so it should not be a surprise that we give preference to the *Seder 'Olam Zuta*, even as we give preference to Samuel. The discrepancies between 1 Chronicles and the *Seder 'Olam Zuta* are much more significant than these inconsistencies are, certainly enough to evidence a policy of historical revisionism.⁷⁸²

The main difference between the separate lists is the omitting of exilarchs in Ezra, from which we infer that the Pharisees never recognized the legitimacy of the Aaronic Priesthood outside the context of Solomon's Temple culminating in the person of Yahshuah's friend Eleazar (or Lazarus), or perhaps even John the Baptist (John's father also served in the Temple), nor the authority of the rulers of the Israelites, culminating in the person of Yahshuah. Yet the existence of other records demonstrates a basis for the animosity which the Samaritans and Essenes both had for the Hasmoneans, and it is already well known that Herod the Great was intensely disliked by the large majority of Judeans. So the emergence of the Herodian sect was basically the result of the Judean nationalist front, created in response to the Hellenic subversion of the Levitical Priesthood, and backed by the force of the Idumeans in control of Judea.

This brings us to the so-called Inter-Sacerdotium ('between priests') period. It is unknown who held the position of High Priest of Jerusalem between the death of Alcimus (159 BC) and the accession of Jonathan Apphus (officially 153 BC). According to Wikipedia, "some scholars suggest that this was the Teacher of Righteousness, later founder of the Essenes,"⁷⁸³ though this person would be the founder of the Qumran community (and therefore probably an ancestor of John the Baptist) rather than of the Essene sect itself, for obvious reasons we have already discussed. Josephus⁷⁸⁴ relates that the office was vacant for 6 years, but this strains credulity, as the High Priest was a necessary part of the Temple rites as well as a public symbol and an integral part of the national political institutions. The nation's populace and rulers alike simply would not have allowed a power vacuum to last that length of time.⁷⁸⁵

Clearly there was a priesthood, and its legitimacy was disputed by the usurping faction which Josephus represented: the Pharisees. What this does not mean, however, is that there was continually a Zadokite priesthood at the Temple, or even that it was the more legitimate of the two after the Maccabees elevated themselves, though this would be the obvious inference from the existence of the Essene faction well into the 1st century AD; it means, rather, that the

Maccabees were blatantly imposters, and that everyone knew it—so much so that the Pharisees and Sadducees had no choice but to tolerate the existence of another priesthood in the Temple where they worshiped. Josephus' list is therefore just one which confers continuity to the usurping faction, while the New Testament and the accounts of James the Just and Simeon of Jerusalem make it clear not only that the Essene faction still represented the Zadokite lineage as late as 130 AD, but that they also claimed the heritage of Melchizedek in direct opposition to the whole idea of a lesser Levitical priesthood, to which the usurping faction appealed in order to justify its own presumption of authority. That is, the authority which the Pharisees spuriously claimed to wield was beneath the authority which the Christians wielded in religious matters, which the general population had regarded as legitimate since at least the time of Yahshuah, and for about 100 years thereafter.

However one looks at it, the Essenes (and the Christians in particular) certainly saw all sacrifices as abominations, regardless of who was performing them and to whom they were dedicated. Given that it was the Pharisees who were making sacrifices, and that the Essenes were unilaterally opposed to it, this begs the question of whether there were actually sacrifices being performed at the Temple at all during the previous centuries, or whether Yahshuah's remarks about the Abomination were actually directed at the Hasmoneans and their Roman allies specifically, rather than the Jews in general. This is already the common interpretation, except that the common interpretation finds fault with the sacrifice of the Seleucid king Antiochus IV Epiphanes which led to the Maccabean Revolt, but not that of the Hellenized Jews, which led to the Great Revolt, *even though Yahshuah's remarks were clearly intended to be understood as applying to his own time*, and even though there was no other priesthood in the Temple that was making sacrifices apart from that of the Pharisees. It was even the Pharisees (the family of Ananus ben Ananus) who were performing the ritual on behalf of the Imperial cult, as opposed to whatever might otherwise be supposed, such as that with the establishment of the cult in the Temple, there were Roman priests performing Roman sacrifices, in the Roman fashion, for Romans—as if the Jew population would have even participated in them.

As for what the priesthood consisted of at the time, it does not suffice to say that they were Hellenized Jews or Pharisees who pandered to foreign rulers and religious customs. Under the Herodian Dynasty, the high priesthood was divided between an uneasy alliance of Sadducees and Pharisees, depending on which faction had more power at any given time. The dominant family of Ananus were definitely Pharisees—descendants, according to Josephus,⁷⁸⁶ of a Babylonian. ('Pharisee' literally means 'Persian.' The Pharisees were the descendants of the Persian colonists sent to Judea after the Babylonian captivity.) The dispute over the priesthood, as it was contested by both the Sadducees (i.e., the Samaritans) and the Essenes (i.e., the Nazarites, and later, Christians) was essentially over the legitimacy of the Babylonian/Pharisee sect from the beginning of the Herodian Dynasty. Those of the line of Ananelus were Pharisees; those of the line of Simon ben Boethus (appointed for a time because he was the father of Herod's third wife, and who then fell out of favor for the same reason) were Sadducees.

This debate was never actually settled prior to the eradication of the Jewish sects, and only picked up momentum over time, culminating in the murder of James the Just as the representative of the Essene faction, allegedly by Ananus as the representative of the Sadducee faction. While the authenticity of some passages in Book 18 of Josephus' *Antiquities* has been subject to debate, the overwhelming majority of scholars consider the account of the death of James (xx.20) to be authentic.⁷⁸⁷ The account is as follows:

Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to establish his authority]. Festus was now dead, and Albinus was but upon the road; so he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or “some of his companions”]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa II], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a Sanhedrin without his consent. Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which King Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest. Josephus

Most scholars consider this text (minus the reference to “Jesus” as the “Christ”) to be authentic and more reliable than Hegesippus’ account of James’ death. However, Origen consulted the works of Josephus around 248, relating twice that the death of James was the cause of the Roman siege of Jerusalem, as divine retribution, and this is not found in our current manuscripts of Josephus, a fact that is repeated in accounts of mainstream biblical scholars.⁷⁸⁸ So it is apparent that Hegesippus’ is the more reliable account, and that that is not the fault of Josephus, but of a redactor who came probably at least two centuries later. Otherwise Josephus’ account is completely unreliable, as it means he would have failed to mention that it contributed to the war which he was presuming to write about authoritatively, which is highly unlikely, not just because Josephus was not so incompetent, but also given Origen’s input and the fact that it agrees with Hegesippus. According to Hegesippus’ account, the scribes and Pharisees came to James for help in putting down Christian beliefs, and he adamantly refused:

They came, therefore, in a body to James, and said: “We entreat you, restrain the people: for they have gone astray in their opinions about Yahshuah, as if he were the Christ. We entreat you to persuade all who have come here for the day of the Passover, concerning Yahshuah. For we all listen to your council; since we, as well as all the people, bear you testimony that you are just, and show partiality to none. Therefore, persuade the people not to entertain erroneous opinions concerning Yahshuah, for all the people, and we also, listen to your council. Take your stand, then, upon the summit of the Temple, that from that elevated spot you may be clearly seen, and your words may be plainly audible to all the people. For, in order to attend the Passover, all the tribes have congregated here, and some of the Gentiles also.” To the scribes’ and Pharisees’ dismay, James boldly testified that Christ “Himself sits in heaven, at the right hand of the Great Power, and shall come on the clouds of heaven.” The scribes and Pharisees then said to themselves, “We have not done well in procuring this testimony to Yahshuah. But let us go up and throw him down, that they may be afraid, and not believe him.”

Accordingly, the scribes and Pharisees ... threw down the just man ... [and] began to stone him: for he was not killed by the fall; but he turned, and kneeled down, and said: “I beseech you, Yahweh Elohim our Father, forgive them; for they know not what they do.”

And, while they were there stoning him to death, one of the priests, the sons of Rechab, a son of the Rechabim, to whom testimony is borne by Jeremiah the prophet, began to cry aloud, saying, “Stop, what are you doing? The just man is praying for us.” But one among them, one of the fullers, took the staff with which he was accustomed to wringing out the garments he dyed, and hurled it at the head of the just man.

And so he suffered martyrdom, and they buried him on the spot, and the pillar erected to his memory still remains, close by the Temple. This man was a true witness to both Jews and Greeks that Yahshuah is the Christ. Hegesippus⁷⁸⁹

So, apparently Ananus ben Ananus was appointed by Agrippa to replace Joseph Cabi ben Simon, but as soon as he took the job, he was deposed for causing a civil uprising by way of his public, premeditated murder of his opponent James the Just. Then Joshua ben Damneus was appointed to replace Ananus, apparently in order to appease the mob. Rather than that Joshua was appointed to replace Ananus, this suggests that Joshua was actually an Essene, and that Agrippa, fearing the mob, simply removed Ananus, which effectively meant that Joshua was then elevated to the position of (or recognized as the sole) High Priest without disputation. However, this situation only lasted as long as the mob was angry; a replacement for Ananus was appointed within a year, he being Matthatias ben Theophilus, a nephew of Ananus.

We might suppose that the appointment of Phannias ben Samuel is either pure invention to cover Josephus’ secret (that being that he himself was spared by the Romans and elevated by them, as the son of the last high priest who was loyal to them, specifically in order to officially incorporate the state religion of Judea into their syncretic religion as what is now called Christianity), or else that it actually happened, owing to the fact that the Zealots were desperate to find a compromise that was acceptable to all the factions before the Romans completely destroyed them all, and casting lots was the only fair way of doing it which had an ancient precedent. Either way, the date of the murder of James is suspect, as we are not entirely certain that it happened immediately before the executions of the ringleaders of the Pharisees (i.e. 66), rather than several years before (i.e. 62-63). How much time transpired between the death of James and the appointment of Phannias or whoever actually took his place would have been dependent on how long it took the Zealots to wrest control of the Temple Mount. The only thing we can be certain about is that there were two factions of Zealots in Jerusalem at this time—those who were against the sacrifice and those who were for it—and that the more the threat of the Roman invasion was looming over them, the more incentive they had to find a compromise.

This is evident enough in the events which ultimately led to their demise, and to the destruction of the Temple. John of Gischala was indeed a Zealot spy, but not a Christian, if Josephus’ account is at all reliable, as he would not have made, much less broken his oath of loyalty to the Pharisees. This may suggest that Eleazar ben Simon was indeed a representative of the Christian faction, as evidenced by the fact that he himself was reputedly the son of one of Yahshuah’s disciples. This alone would suggest that the faction which controlled the Temple had already deliberately put an end to the sacrifice c. 67 AD, but it is also evident that those in control were not completely against it, for they were overcome when they allowed their countrymen in on Passover. It would seem, therefore, that the fall of Jerusalem was precipitated by the treachery of Simon bar Gioras, in what was clearly an attempt to reinstitute the Abomination. Whatever Christians were caught up in this bloodbath were certainly with Eleazar, trapped in the Temple, and whatever Essenes among the Zealots who were not Christians at least would have recognized no priest outside the besieged inner courtyard, meaning that they would

have recognized whoever the Christians had nominated to replace James. It is said that James wore the ephod; therefore, the only reason he is not listed among the high priests of Israel is that *none* of the Essenes were recognized by Josephus, who had a major conflict of interest in reporting the truth.

Compared to the vitriol he unleashes against Phannias, Josephus destroys the last vestiges of his credibility when describing the admittedly quick-tempered tyrant Ananus as “unique in his love for liberty and an enthusiast for democracy.”⁷⁹⁰ It was the mob, not some tyrannical regime such as the one Ananus belonged to, which sought his sacking over his brutal oppression of the liberty-loving, peace-practicing Essenes, while he himself simultaneously pandered to the Romans and sacrificed to the “divine” Nero. It could well be said that the only people who even had any concept of liberty and democracy were those affiliated with James’ sect. Not only that, but there was also a lawful assembly which convened to address such situations, so the major cause for Ananus’ disapproval among the mob was more likely the fact that he had ordered the murder of James unlawfully than that he had done it at all. On the other hand, it is just as likely that it was the Sanhedrin which had ordered it, upon Ananus’ instigation, and thus that the Sanhedrin itself was considered sufficiently unlawful as to merit its dissolution in the eyes of the mob. Either way, the Sanhedrin was certainly seen by 66 AD as a tool of foreign interests, rather than as any kind of legislative assembly representing the nation’s interests.

All this adds to the legitimacy of James as High Priest of the restored Israel, if only because he was riding on Yahshuah’s coattails, though the Christian sect was still fledgling and the Nazarite community was not a whole lot bigger. The nationalist movement clearly yearned for a priesthood which was not downright despicable and quick to show itself as such at every turn: some things the priests were allowed to get away with, but profaning the holiest Sabbaths by murdering universally admired elders in the Temple *because* they were so admired was not among them; nor was sacrificing to the Emperor. As it is, Yahshuah, James and Eleazar ben Simon were *all* murdered on Passover, along with hundreds of Eleazar’s followers, and two of them were murdered right in the Temple. Needless to say, the Jews would not have gone to such great lengths if they had not considered the Christians (and the Essenes in general) to have been a legitimate threat to them. They simply had no authority to seek the lives of their opponents outside the Temple without judicial proceedings, by which they were unable to acquire the convictions they wanted, as the Essenes and Christians never broke any laws. Their power lay solely in their ability to rouse the mob to overpower them.

The fact, therefore, that the Christians were threatening to take away this sole base of power by insisting that the Temple be used for something other than what the vain Jewish traditions and the livelihoods of the priests both entirely depended on, amounted to the dissolution of the priesthood itself, as plainly alleged by Josephus. The priests’ own impotence meant their hold on the people was flimsy, but even the mighty Romans were afraid of the Christians, who were only a few thousand in number. For the Jews in Jerusalem, the threat was much more immediate. But history shows us that the power-hungry Jews paid the ultimate price for their obstinate pride and abject malice, and would have been much better off if they had just listened to God’s prophets and repented. It is not as though they were not given plenty of opportunities, either, so with this as the precedent, we hardly think that those (both Jews and Christians) who have followed in their footsteps deserve less condemnation, or any more sympathy than the animals they mercilessly slay for their own satanic satisfaction.

Then again, not every soul in Judea failed to listen and repent. Those who did fled to the hills to escape the calamity, as Yahshuah commanded. Eusebius⁷⁹¹ says that the Christians in Jerusalem fled to Pella (on the other side of the Jordan) before the city was besieged, based on the advice of “an oracle” and the command of “acceptable persons,” and then returned after its destruction. They persisted and thrived, unlike the Jews who had been massacred and dispersed, until the Bar Kokhba Revolt (132-136 AD). Josephus claims that Jerusalem “was so thoroughly razed to the ground by those that demolished it to its foundations, that nothing was left that could ever persuade visitors that it had once been a place of habitation.”⁷⁹²

This was the state of Jerusalem when Hadrian determined to rebuild it—Temple and all—in 130. Much to the Jews’ dismay, upon visiting the site and seeing how total the devastation wrought by his predecessors was (and, by implication, what kind of threat a reconstructed Temple would pose to Roman hegemony in the region, as a symbol of Judean nationalism), he decided instead to rebuild the city as a Roman colony to be inhabited by his legionnaires. His plans included temples to the major regional deities, and certain Roman gods, particularly Jupiter Capitolinus.⁷⁹³ The angry Jews consequently started stockpiling weapons from the Roman workshops, and a rebellion broke out, led by Simon bar Kokhba, who called himself the Messiah and proclaimed the “redemption of Israel.”⁷⁹⁴ According to some scholars, there is sufficient evidence to suggest that, despite his name always being recorded in Aramaic, Simon bar Kokhba tried to restore Hebrew as the official language of Jews,⁷⁹⁵ this would suggest a clear and deliberate association with Essenism. (By this time, the Hebrew-speaking Essenes were probably none other than the Transjordan Christians, now called Ebionites.)

Hadrian was outraged, and determined to erase the Jews from the world’s memory. Judea was formally renamed Syria Palaestina on Roman maps (in honor of the Philistines, just to spite the Jews), and all circumcised men (i.e. all Jews, Essenes and Hebrew Christians) were barred from the city on pain of death. From this point on, all residents of Jerusalem were decidedly pagans, *including the bishops formally recognized by the Catholic, Protestant and Orthodox churches*. Christianity and Judaism both effectively ceased to exist apart from independent cells in other locations, as neither had a central authority, and those who fled or had already been resident in Greece and Asia were likewise persecuted mercilessly.

The revolt took the Imperial government by surprise. Hadrian assembled troops from as far away as the Danube to amass a force several times larger than the already huge one that Titus had commanded, and the general Severus was brought in all the way from Britain to lead them.⁷⁹⁶ Hadrian’s goal was to completely eradicate the Jewish religion, which he saw as the cause of continuous rebellions. He outlawed the Torah and the Hebrew calendar, ceremonially burning the sacred scroll on the Temple Mount and executing Jewish scholars. He also erected two statues (one of Jupiter and one of himself) where the Temple had previously stood⁷⁹⁷—which we take as a clear indication that he built a shrine for the Imperial cult there, just as Caligula and Nero had each tried to do, without success.

The Romans were even more merciless than they had been under Titus’ command. According to Cassius Dio, 580,000 Jews were killed, and 50 fortified towns and 985 villages were razed. Cassius also says, “Many Romans, moreover, perished in this war. Therefore, Hadrian, in writing to the Senate, did not employ the opening phrase commonly affected by the emperors: ‘If you and your children are in health, it is well; I and the army are in health.’”⁷⁹⁸ The war must have been truly devastating even among the victors, as the victorious Hadrian is the only general in Roman history known to have refused a Triumph celebration at the capital.⁷⁹⁹

The violence did not end with the annihilation of Judea and the Jewish culture. Jews and Christians were still being persecuted in some parts of the empire at the beginning of the 4th century, but never so much as under Constantine and the subsequent Byzantine emperors. The Samaritans, who had rebuilt their temple on Gerizim as soon as Hadrian destroyed the Jewish sect, were sufficiently suppressed to have revolted a total of four times under Byzantine rule.⁸⁰⁰ They were finally joined by the Jews in the last revolt, which began in 556, but were ultimately defeated and almost totally annihilated. As many as 100,000 Samaritans were butchered in each of the previous insurrections, but the final one reduced the original population of roughly one million to mere hundreds.

The Byzantines outlawed Samaritanism (which is to say, the Law of Moses) supposedly after, but probably before the third revolt in 529, having already built a castle on their holy mountain to protect the church which they had deliberately put there in order to desecrate it and to provoke the Samaritans. However, the Byzantines lacked the foresight to retain their blood-stained possession. Many Samaritans were sold as slaves to the Sassanids, and later returned, along with a large contingent of Sassanid Jewish allies, and recaptured Palestine from the Byzantines. The Byzantines returned again and finally completed the conquest of the Samaritans and Jews in 625, still butchering the survivors until 629, but they lost control of Palestine shortly thereafter due to the Persian and Muslim advances.⁸⁰¹ Ironically, the few remaining Samaritans then fell under the protection of the Muslim caliphs as “people of the book,” though the perpetually rebellious Jews found it more difficult to enjoy the same status, so the “Christians” were never actually able to exterminate them completely, though they had been about it for several years by the time they lost the region to the Muslims and Persians.

According to Eusebius, the “church” of Jerusalem was scattered twice, in 70 and 135, the difference being that from 70 to 130 the bishops of Jerusalem had evidently “Jewish” (Hebrew) names, whereas after 135 the bishops of Aelia Capitolina appeared to have been Greeks.⁸⁰² Yet in the minds of mainstream Christians, the Christian community of Jerusalem was not so much scattered in 130 as it was *established*. The real reason for this is that the Greeks were not Christians *at all*—not even in the Catholic sense—for all Christians had been formally banned from the city on pain of death, and common sense indicates that the leaders of a sect persecuted to the extent that the Christians were would not have survived and thrived unabated under such conditions while their counterparts in other places struggled and succumbed to defeat.

The last (actual, apostolic) Christian bishop (that is, *presbyter*) of Jerusalem was Jude (or Judas), the great-grandson of the Jude who was the “brother” of Yahshuah and the writer of the epistle of that name. This necessarily means that the first, second and last of the leaders of the Christian community in Palestine were not just Hebrew-speaking Israelites, but also Essenes and kinsmen of Yahshuah. The Romans, by comparison, had *nothing whatsoever* to do with Yahshuah *or* his religion/ideology, except that they were an affront to it and persecuted his followers to death, going so far as to allegedly extract Peter and Paul to Rome to be killed in view of Nero and the bloodthirsty Roman mob. Even among the allegedly Christian community of Aelia Capitolina, the bishops who came after Yahshuah’s brothers were not Israelites, nor were they Christians (remember, Christians were banned from the city, by law, *on pain of death*), nor did they worship the Christian God or in the form of the Christian fashion, nor did they speak Hebrew. What they did do is create the legacy of those (e.g. Epiphanius) who, in subsequent centuries and in direct appeal to the tradition of said legacy, persecuted the Christians who managed to survive their ethnic cleansing campaigns, as “heretics.”

After the Bar Kokhba Revolt, the Christians thrived in their isolated communities, though the communities themselves and the members of these communities were both few in number. Only those who had been initiated by Paul and his companions or by John the Evangelist (after his exile) had any real claim to the apostolic tradition; the rest had been annihilated. What this means is that the closest thing the Christians had to a central authority after 135 was the combined strength of the congregations in Asia, best represented by John's disciple Polycarp (c. 69-155), the bishop of Smyrna. Polycarp died a martyr, as the apostles before him had, because he opposed the Roman bishops when they tried to incorporate Christianity into their syncretic religion.

After several exchanges with the pagans, Polycarp went to Rome to defend the Christian cause during the pontificate of Anicetus, whose name has the same meaning, in Latinized Greek, as *triumphator*. (Hopefully this will suffice to demonstrate his ideological disposition.) Irenaeus records that their differences were over “certain things,”⁸⁰³ which we take to mean ‘things that the Church would rather not admit to,’ but of all these things, he gives only a detailed description of the controversy concerning Passover, signifying that this was the only real issue, or that the nature of the feud focused on and was best represented by the fact that the Christians celebrated the Eucharist and the Romans demanded that they not, or else suffer more brutal suppression at the hands of the civil authorities. Christians pretend that the dispute was over the timing of the celebration of Easter, as if Polycarp and the other Christians ever would have celebrated that pagan festival to begin with, or been so divided over such a trivial and easily discernible issue after having resolved the much more difficult matter of whether they ought to have been worshipping Yahshuah or Mithras. The real issue was not over the *timing* of the festival, but over the *festival*: the Romans were celebrating Easter, and the Christians were observing Passover, and neither group was going to budge by exchanging their customs for those of the other.

According to the official history, written by Irenaeus, Anicetus “allowed” Polycarp to celebrate (i.e. he did not formally call for the immediate arrest and murder of Polycarp—though this did happen later—for celebrating) the Pascha in his own way, in his own “church.” (And Easter is *not* some version of Pascha other than Passover—*pascha* literally means ‘Passover.’) According to Irenaeus’ biased narrative, they parted on relatively good terms, but according to Anicetus himself at the meeting, the Romans knew and expressly confessed that Polycarp’s tradition was the apostolic/Christian one, but were intent on remaining faithful to the customs that had been handed down to them by their own forefathers from antiquity—which can only mean that Anicetus preferred to keep his pagan religion intact, rather than make a single concession by absorbing a Christian holiday into the Roman liturgical calendar. (Technically, it was not even within his power to do so, as he was not the *pontifex maximus*, but the *rex sacrorum*, but it is still very likely that he could have used his influence to allow for such a change, especially with the consent of the other bishops, against which the Emperor would not have objected.) Normally the policy was to incorporate whatever rites they could, but in this case, there was clearly a conflict because the calendar would not allow the observance of two different major holidays at the same time, and the Romans never saw themselves as having the authority to change anyone else’s religious practices, but instead sought to have the priests of the foreign religions relocate to Rome in order to establish Rome as the center of each of the world’s many religious cults. This was their policy since at least the Second Punic War, so clearly, Polycarp must have come at their invitation, just as the Gnostics had, but was sent away, having changed nothing, because he was totally unwilling to make any compromises, just as they were.

There is no doubt that Polycarp made enemies while in Rome. He managed to make his way back to Smyrna, because we know that he reported the Romans' position to the Greek-speaking Christians there, but for this he was subsequently tortured and killed. He was already an old man at the time, and is recorded as having spurned the last attempt to get him to sacrifice to the Emperor (i.e. in the Catholic fashion) with the words, "Eighty-six years I have served him [Yahweh, or perhaps Yahshuah], and he has done me no wrong. How then can I blaspheme my king and savior? Bring forth what you will."⁸⁰⁴ It is likely that the Catholic policy of burning heretics at the stake originated in the martyrdom of Polycarp, and it is known from the *Martyrdom of Polycarp* that he was taken on "the day of the Sabbath" and killed on "the Great Sabbath," or Passover,⁸⁰⁵ just as Yahshuah, James, Eleazar and presumably many others had been, *specifically because he refused to eat meat*—on the Passover (the day which they all did, as we are told by those who murdered them, in defense of their position). This is extremely significant in that the mainstream Christian rite of the Eucharist is the modern adaptation of the Imperial cult's Passover subversion, which Polycarp avoided, though it cost him his life.

According to Irenaeus, Polycarp's testimony in Rome converted many disciples of Marcion and Valentinus.⁸⁰⁶ This is helpful for understanding how the feud between the Romans and the Christians evolved in the 2nd century. What is strikingly apparent is that it came to a head and erupted in open violence shortly after Polycarp's murder, led principally by the combined efforts of the emperors Antoninus Pius and Marcus Aurelius, and the bishops between Pius and Victor (i.e. *triumphator*). Pius was no doubt awarded the name by which he is now known at the same time and for the same reasons as his contemporary, Antoninus Pius, a notorious persecutor of Christians, which the Senate viewed as upholding the state religion. It is very likely that the "pope" was the instigator and the emperor was the agent of these persecutions, and that both were rewarded together with their entries into the Canon under the name of "Pius." Anicetus followed Pius, so it is safe to assume that he carried on the legacy of his predecessor rather than devising any new policy of intolerance, just as Marcus Aurelius persecuted Christians not so much in order to uphold the religion of Rome, but because that is the policy which had been enacted by his predecessor.

The Jewish and pseudo-Christian influence over the Roman religious establishment had already begun in the 1st century, particularly due to Josephus and the close relationship which the dynastic family of Judea shared with the Roman administrators (a relationship which included marriages and several attempts by Roman emperors to breed an Imperial heir from a Judean princess of Roman birth—that is, Herod Agrippa's daughter Berenice, the sister of Agrippa II who became the consort of Titus Flavius). The influx of Gnostics to Rome from Syria (which included Palestine) began immediately after the Bar Kokhba Revolt; as a matter of historical perspective, it is significant that the real Christians lived in communes and shunned cities (especially Rome) which they regarded as full of iniquities.⁸⁰⁷ Even more significant is the fact that Hadrian outlawed circumcision, hated the Christians, which he saw as a different class of Jews, and took measures to eradicate them. What this means is that we can safely assume that any Judean (or Greek) "Christian" who worked his way to Rome and exerted any measure of influence there was ideologically affiliated with the establishment, rather than opposed to it, as every real Christian was. So it was inevitable that people like Marcion and Valentinus would show up in Rome, whether invited or not, and that they would thrive there, but Polycarp's mission was as an ambassador, not as someone who was seeking a higher political or ecclesiastical office, or the stipend that came with it.

The modern Catholic Church's origins are evident enough in that the first Judean which the Roman clergy solicited to come to Rome (or perhaps to teach them, if he had already come of his own accord) after the Bar Kokhba Revolt was Cerdo, a disciple of Simon Magus.⁸⁰⁸ This ought to demonstrate how utterly illegitimate the claim that the Catholic tradition is apostolic really is. Cerdo and Valentinus both showed up in Rome sometime around 136 AD, right after the revolt. Valentinus was nearly elected Pope, as was Marcion a short time later, and it was this fact more than any other (such as what they were teaching) which caused all the Gnostics to be anathematized by the Romans. The fallout of the animosity between ideological factions led to the galvanization of each, but especially of the Romans, who then proceeded to ward off the foreign influences by any and every means necessary. This was the political climate when Polycarp came to Rome; evidently, he was seen as another Greek Christian, the way Marcion had been. After all, both had advocated a vegetarian ideal on the grounds that Scripture mandates it, and the Romans had no interest at all either in the vegetarian ideal or in Scripture.

One example of the Roman establishment's opposition to vegetarianism (and therefore to the Gnostics as well as the Christians) can be taken from the treatment of Corvinus and his followers, which included the famous poet Ovid, and therefore the great Stoic philosopher Seneca. (Seneca was influenced by Ovid in this matter.) The people around Corvinus were all targeted by Augustus at one time or another. Seneca was accused by Nero, Cicero was accused by Julius Caesar, and Ovid was banished by Augustus for some unknown offense which he (the emperor) did not want to be made public. Each of these accusers was the *pontifex maximus* of the time.

The question of why Ovid was banished is almost certainly not a matter of how outspoken he was in his opposition to animal slaughter, but of the fact that he was a republican. His views being Pythagorean in nature, that means he was an obstacle to the transition to an imperial dictatorship (or to the Imperial cult, as it pertains to the Augustus' monopoly on the state religion), but it also means that he was a vegetarian. Augustus had already made himself the *pontifex maximus* twenty years since by then, meaning he was effectively in charge of the ritual sacrifices for the whole empire, so Ovid's vegetarianism was certainly a major factor.

Seneca's views on vegetarianism are the most definitive, as he was Nero's tutor and long-term advisor. He points out that there are multiple "major" reasons for the necessity of the ideal, and that even if the logic is faulty on one point (as in, he is trying to be objective), following it still has a tangible benefit. A comparable argument would be, "Even if an omnivorous diet is more nutritious than a vegetarian one, you'll still save money by switching to the latter."

Since I have begun to confide to you with what exceeding ardor I approached the study of philosophy in my youth, I shall not be ashamed to confess the affection with which Sotion [his preceptor] inspired me for the teaching of Pythagoras. He was wont to instruct me on what grounds he himself, and after him, Sextius, had determined to abstain from the flesh of animals. Each had a different reason, but the reason in both instances was a grand one. Sotion held that man can find a sufficiency of nourishment without blood shedding, and that cruelty becomes habitual when once the practice of butchering is applied to the gratification of the appetite. He was wont to add that, "It is our bounden duty to limit the materials of luxury." That, moreover, variety of foods is injurious to health, and not natural to our bodies. If these maxims [of the Pythagorean school] are true, then to abstain from the flesh of animals is to encourage and foster innocence; if ill-founded, at least they teach us frugality and simplicity of living. And what loss have you in losing your cruelty? I merely deprive you of the food of lions and vultures. Seneca⁸⁰⁹

How easily we can dispense with these superfluities, which, when necessity takes them from us, we do not feel the want of ... Whenever I happen to be in the company of richly-living people I cannot prevent a blush of shame, because I see evident proof that the principles which I approve and commend have as yet no sure and firm faith placed in them. ... A warning voice needs to be published abroad in opposition to the prevailing opinion of the human race: "You are out of your senses [*insanitis*: "you are insane"]; you are wandering from the path of right; you are lost in stupid admiration for superfluous luxuries; you value no one thing for its proper worth." Seneca⁸¹⁰

You think it a great matter that you can bring yourself to live without all the apparatus of fashionable dishes; that you do not desire wild boars of a thousand pounds weight or the tongues of rare birds, and other portents of a luxury which now despises whole carcasses, and chooses only certain parts of each victim. I shall admire you then only when you scorn not plain bread, when you have persuaded yourself that herbs exist not for other animals only, but for man also—if you shall recognize that vegetables are sufficient food for the stomach into which we now stuff valuable lives, as though it were to keep them forever. For what matters it what it receives, since it will soon lose all that it has devoured? The apparatus of dishes, containing the spoils of sea and land, gives you pleasure, you say. ... The splendor of all this, heightened by art, gives you pleasure. Ah! those very things so solicitously sought for and served up so variously—no sooner have they entered the belly than one and the same foulness shall take possession of them all. Would you condemn the pleasures of the table? Consider their final destination. Seneca⁸¹¹

Who can deny that Seneca's views are exactly in line with those of Scripture? After all, Paul says exactly the same thing in 1 Corinthians 6:13 as Seneca does here, and translations of his epistle normally complete the first part of the paraphrase with quotation marks, though they properly belong around the second, as well. Who was Paul quoting, understanding that his audience would know exactly what was being spoken of, if not Seneca, who was not just his contemporary, but also the most famous philosopher in the world at that time?

All is permitted me, but not all do profit. All is permitted me, but I shall not be under authority of any. Foods for the stomach and the stomach for foods—but Elohim shall destroy both it and them. And the body is not for whoring but for the Master, and the Master for the body. 1 Corinthians 6:12-13

Digest *that*, you "Christians": in this passage that you love to say affirms your sin, Paul was actually deliberately quoting and paraphrasing Seneca to advocate vegetarianism and to call "insane" anyone who refuses to adhere to it. In fact, Paul was not the only one who felt Nero's wrath because he spoke against sacrifice. Seneca also did, and so did the Stoic philosopher Musonius. Just like Paul, Seneca was falsely accused and condemned to death, but his body survived the poison, and his healthy diet (and therefore low blood pressure) is thought to have been the cause of his slow loss of blood, which prolonged the agony. Musonius, meanwhile, was sent into exile, after declaring the eating of flesh to be brutal, and adapted to savage animals.

It is heavier, and hindering thought and intelligence; the vapor arising from it is turbid and darkens the soul, so that they who partake of it abundantly are seen to be slower of apprehension. As man is (at his best) most nearly related to the Gods of all beings on earth, so, also, his food should be most like that of the Gods. They are content with the steams that rise from earth and waters, and we shall take the food most like to theirs, if we take that which is lightest and purest. Musonius⁸¹²

This shows that there were people at that time who were calling the Romans to account for the fact that their “brutal” way of life was not exactly healthy, in terms of how it destroys both the body and the mind. That the same people are essentially the ones you would want to have on your side if you were making an appeal to history (would anyone appeal to Nero or Caligula for support?) is demonstrated by the fact that they were regarded as the experts on *every* subject all the way through the Reformation era, because they thought with their heads, not their bellies. More to the point, those who saw Roman Christianity for what it is and who actually had morals had no incentive to participate in the established religion.

Furthermore, the gap between the Christians and the “Christians” only widened after the emperor Julian’s “apostasy” was overturned. Those philosophers who found merit in Yahshuah’s teachings and in the Essene practices were simultaneously disgusted by the Roman Christians’ unfettered impiety. For example, Augustine and the 5th century ecclesiastical historian Socrates of Constantinople both assert that the very well-liked philosopher Porphyry was once a Christian. This is according to their standard; obviously he always was one, but was later considered not to have been one because he hated how the mainstream pundits twisted and destroyed the biblical teachings. Consequently, his works were anathematized by Constantine, along with those of Arius, and burned.

Like Pythagoras, Porphyry was an advocate of vegetarianism on spiritual and ethical grounds. He was apparently a major rival of Lactantius, the cleric who was instrumental in the eradication of the Christian sect and the usurpation of its identity by the Roman establishment during the reign of Constantine, although the truth of the story of his life is shrouded in mystery, and we do not really know which side of the argument he ended up on, or whether Porphyry convinced him of the merits of a vegetarian diet in the end. (It is very likely that Lactantius and Porphyry were murdered together on Constantine’s orders while they were living in Sicily.) Porphyry wrote fifteen books “Against the Christians,” which have been destroyed except where quoted by his detractors for the purpose of ridicule and refutation. In one such quotation, perhaps his most famous, he stated, “The Gods have proclaimed Christ to have been most pious, but the Christians are a confused and vicious sect.” This shows that the Essenes considered the Romans “heretics” (again, the word ‘sect’ is *haeresis*, or ‘heresy,’ in Latin), the significance of which is that the Romans were always regarded as the antichrists of this dichotomy, right from the beginning, when the apostles were writing against the followers of Simon Magus and the others.

That Porphyry was, in fact, a true Christian, and only deemed as a “pagan” because of his outspoken antipathy for the overtly pagan Roman religion and its institutions, is evident from what little survives of his works. A certain *Philosophy from Oracles* from the Christian perspective is attributed to him, and the attribution was accepted by the likes of Eusebius and Theodoret. He was also apparently plagiarized by Augustine.⁸¹³

If Porphyry was truly an Essene/Christian, and it certainly appears that he was, then what we have in his *On Abstinence* is nothing less than an early Christian treatise on the ethical merits of vegetarianism, written around the close of the 3rd century. Unlike most of his works which were destroyed, this one shows just how much he was opposed to the shameful practices of the Christians. The full text was still extant in Augustine’s time, so instead of making another attempt at destroying it and going back to claiming that he had never been a Christian, Augustine was forced to fall back on the libel that he had once practiced Christianity, but later renounced it, so that the allegation would stick in spite of the blatantly Christian views presented in *On Abstinence*. (The only thing that changed was what became canon at the Council of Nicaea.)

By these arguments, and others which I shall afterwards adduce in recording the opinions of the old peoples, it is demonstrated that [many species of] the lower animals are rational. In very many, reason is imperfect indeed—of which, nevertheless, they are by no means destitute. Since then justice is due to rational beings, as our opponents allow, how is it possible to evade the admission also that we are bound to act justly towards the races of beings below us? We do not extend the obligations of justice to plants, because there appears in them no indication of reason; although even in the case of these, while we eat the fruits, we do not, with the fruits cut away the trunks. We use corn and leguminous vegetables when they have fallen on the earth and are dead. But no one uses for food the flesh of dead animals, unless they have been killed by violence. So that there is in these things a radical injustice. As Plutarch says, it does not follow, because we are in need of many things, that we should therefore act unjustly towards all beings. Inanimate things we are allowed to injure to a certain extent, in order to procure the necessary means of existence—if to take anything from plants while they are growing can be said to be an injury to them—but to destroy living and conscious beings merely for luxury and pleasure, is truly barbarous and unjust. And to refrain from killing them neither diminishes our sustenance nor hinders our living happily. If, indeed, the destruction of other animals and the eating of flesh were as requisite as air and water, plants and fruits, then there could be no injustice, as they would be necessary to our nature. Porphyry⁸¹⁴

Let him to whom this sophism [“that the gods made us for themselves and for the sake of each other, and that they made the non-human species for us—a convenient subterfuge by no means unknown to writers and talkers of our own times”] may appear to have weight or probability, consider how he would meet the dictum of Carneades that “everything is benefited when it obtain the ends to which it is adapted and for which it was generated.” Now benefit is to be understood in a more general way as meaning what the Stoics call useful. “The hog, however,” says Chrysippus, “was produced by nature for the purpose of being slaughtered and used for food, and when it undergoes this, it obtains the end for which it is adapted, and it is therefore benefited!” But if God brought other animals into existence for the use of men, what use do we make of flies, beetles, lice, vipers, and scorpions? Some of these are hateful to the sight, defile the touch, are intolerable to the smell, while others are actually destructive to human beings who fall in their way. With respect to the cetacea, in particular which Homer tells us live by myriads in the seas, does not the Demiurgus teach us that they have come into being for the good of things in general? And unless they affirm that all things were indeed made for us and on our sole account, how can they escape the imputation of wrongdoing in treating injuriously beings that came into existence according to the general arrangement of Nature?

I omit to insist on the fact that if we depend on the argument of necessity or utility, we cannot avoid admitting by implication that we ourselves were created only for the sake of certain destructive animals, such as crocodiles and snakes and other monsters, for we are not in the least benefited by them. On the contrary they seize and destroy and devour men whom they meet—in so doing acting not at all more cruelly than we. Nay, they act thus savagely through want and hunger; we from insolent wantonness and luxurious pleasure, amusing ourselves as we do also in the Circus and in the murderous sports of the chase. By thus acting, a barbarous and brutal nature becomes strengthened in us, and renders men insensible to the feeling of pity and compassion. Those who first perpetuated these iniquities fatally blunted the most important part of the civilized mind. Therefore it is that the Pythagoreans consider kindness and gentleness to the lower animals to be an exercise of philanthropy and gentleness. Porphyry⁸¹⁵

So it is established that Porphyry's views are antithetical to those of Chrysippus (an important Athenian Stoic of the 3rd century BC, i.e. a pagan) as well as to those of the Christians, and perfectly in line with the spirit of the Bible, and thus also in harmony with the Pythagoreans. He was, in fact, a student of Plotinus, the founder of the sect of neo-Platonists who merged ancient Christianity with Pythagorean philosophy, and as with the other neo-Platonists, it was the Pythagorean side of his philosophy which got him branded as a heretic, although the "Christian" apologists were never actually able to levy any accusations against them from Scripture, but relied solely on *ad hominem* attacks, brutal suppression and appeals to logical fallacies such as appealing to convention in defense of their barbarism. So it is inevitable that Porphyry would have been maliciously abused by Augustine and other Roman critics, as he was among the most famous and influential philosophers of his era, having once had the ear of the emperors Galerius and Licinius before Constantine ever even set foot in the East.

Porphyry was not the only victim of the pseudo-Christians' revisionist libeling, however. Tatian, a student of Justin Martyr who wrote in the mid-1st century, got similar treatment by his contemporary Irenaeus, and then later Epiphanius, for the most absurd and self-contradictory reasons of them all. As the author of *A History of the Synoptic Problem* (who shows himself to be otherwise clueless about what is actually in the Bible and especially where the vegetarian ideal comes from) puts it:

Irenaeus and later Epiphanius both accused Tatian of being heretical and hating God's creation because he advocated abstention [*sic*] from eating meat. Was this heretical? Could it have simply been Tatian's drawing the logical consequence of Justin's doctrine that the souls of all living creatures, both men and animals, partake of the cosmic "ruling mind"? ... It requires no great act of the imagination to see Tatian, having adopted this teaching of his master, taking the next logical step and refusing to kill and eat creatures whose souls comprehended God, as a way of honoring both them and God. None of this is particularly biblical in origin. On the contrary, teachings of this sort were very common in his day, being found all the way from Italy (the early Pythagoreans) across Greece, Syria, Palestine, down to Egypt, and over to India (where they probably came from). All of the ascetic branches of Christianity and Judaism shared these conceptions, as did every kind of Gnostic, Pythagorean, and Orphic initiate. Wherever Justin may have gotten these teachings, at least Tatian was simply being faithful to him. David Laird Dungan⁸¹⁶

First of all, Pythagoras, the founder of the school from which the views of virtually all notable Greek philosophers ultimately descended, was undoubtedly a Nazarite of Salem, though it is not certain that he first learned of the necessities of vegetarianism directly from them. His biographer Iamblichus informs us that he was indeed not an outsider to the sect. Of particular interest is the fact the he refers to Moses as a "physiologist," a description which is basically synonymous with the practice of medicine according to the ancient Greek understanding.

In Phoenicia [Pythagoras] conversed with the prophets who were the descendants of Moses the physiologist, and with many others, as well as the local heirophants. ... After gaining all he could from the Phoenician Mysteries, he found that they had originated from the sacred rites of Egypt, forming as it were an Egyptian colony. ... On the Phoenician coast under Mt. Carmel, where, in the Temple on the peak, Pythagoras for the most part had dwelt in solitude ... Mount Carmel, which they knew to be more sacred than other mountains, and quite inaccessible to the vulgar ... Iamblichus⁸¹⁷

So, whereas most are content to state that the Essenes practiced the way of life of the Pythagoreans (as is stated by Josephus), and by implication that they inherited it from them, obviously the exact opposite is true; the older sect informed the newer. By this we are able to affirm from a third party source that vegetarianism was the ideal of Salem, instituted by God and passed down through the various branches of the Order of Melchizedek, but not by any other means. This is why the Gospel is a “light to the nations,” and particularly to the Greeks, and why some who have not had it have still known the qualities of God and attained favor through righteousness, as Paul says in Romans, by way of their own traditions.

A human body in no way resembles those that were born for ravenousness; it has no hawk’s bill, no sharp talon, no roughness of teeth, no such strength of stomach or heat of digestion, as can be sufficient to convert or alter such heavy and fleshy fare. But if you will contend that you were born to an inclination to such food as you have now a mind to eat, do you then yourself kill what you would eat. But do it yourself, without the help of a chopping-knife, mallet or axe, as wolves, bears, and lions do, who kill and eat at once. Rend an ox with your teeth, worry a hog with your mouth, tear a lamb or a hare in pieces, and fall on and eat it alive as they do. But if you had rather stay until what you eat has become dead, and if you are loath to force a soul out of its body, why then do you against nature eat an animate thing? There is nobody that is willing to eat even a lifeless and a dead thing even as it is; so they boil it, and roast it, and alter it by fire and medicines, as it were, changing and quenching the slaughtered gore with thousands of sweet sauces, that the palate being thereby deceived may admit of such uncouth fare. Plutarch⁸¹⁸

Can you really ask what reason Pythagoras had for abstaining from flesh? For my part I rather wonder both by what accident and in what state of soul or mind the first man did so, touched his mouth to gore and brought his lips to the flesh of a dead creature, he who set forth tables of dead, stale bodies and ventured to call food and nourishment the parts that had a little before bellowed and cried, moved and lived. How could his eyes endure the slaughter when throats were slit and hides flayed and limbs torn from limb? How could his nose endure the stench? How was it that the pollution did not turn away his taste, which made contact with the sores of others and sucked juices and serums from mortal wounds? ... The obligations of law and equity reach only to mankind, but kindness and benevolence should be extended to the creatures of every species, and these will flow from the breast of a true man, in streams that issue from the living fountain. Man makes use of flesh not out of want and necessity, seeing that he has the liberty to make his choice of herbs and fruits, the plenty of which is inexhaustible; but out of luxury, and being cloyed with necessities, he seeks after impure and inconvenient diet, purchased by the slaughter of living beasts; by showing himself more cruel than the most savage of wild beasts ... were it only to learn benevolence to humankind, we should be merciful to other creatures. ... It is certainly not lions and wolves that we eat out of self-defense; on the contrary, we ignore these and slaughter harmless, tame creatures without stings or teeth to harm us, creatures that, I swear, Nature appears to have produced for the sake of their beauty and grace. But nothing abashed us, not the flower-like tinting of the flesh, not the persuasiveness of the harmonious voice, not the cleanliness of their habits or the unusual intelligence that may be found in the poor wretches. No, for the sake of a little flesh we deprive them of sun, of light, of the duration of life to which they are entitled by birth and being ... Why do you belie the earth, as if it were unable to feed and nourish you? Does it not shame you to mingle murder and blood with her beneficent fruits? Other carnivores you call savage and ferocious—lions and tigers and serpents—while yourselves come behind them in no species of barbarity. And yet for them murder is the only means of sustenance! Whereas to you it is superfluous luxury and crime! Plutarch^{819, 820}

Other scholars and philosophers echo the same sentiments, including many who are accepted as Christians, as “saints” rather than “heretics.” These include Tertullian, Clement of Alexandria, and both John Chrysostom and his followers, whose works have been lost to time, such as Patriarch John IV of Constantinople (a.k.a. John the Faster). Clement recommended a diet of vegetables, roots, olives, herbs, milk, cheese, fruits, and all kinds of dry food, without flesh, while the author of the *Clementine Homilies* (which date back to the middle of the 2nd century) says, “The unnatural eating of flesh-meats is as polluting as the heathen worship of devils with its sacrifices and impure feasts.”⁸²¹ John Chrysostom, Archbishop of Constantinople, drew the ire of the other men at court (including the empress Eudoxia, who conspired with the Alexandrian patriarch Theophilus to have him deposed *twice*, despite his immense popularity with the masses) for voicing his bitter criticisms against the flesh-eaters. Note that while Christians typically argue that it is not sinful to kill animals because they are *not* like us, the most astute philosophers and theologians argue that it *is* sinful, because they *are*.

We imitate but the ways of wolves, but the ways of leopards, or rather ourselves are even worse than these. For to them nature has assigned that they should be thus fed, but us God has honored with speech and a sense of equity, and we have become worse than the wild beasts. John Chrysostom⁸²²

The saints are exceedingly loving and gentle to mankind, and even to brute beasts ... Surely we ought to show [animals] great kindness and gentleness for many reasons, but, above all, because they are of the same origin as ourselves. John Chrysostom⁸²³

No streams of blood are among [the ascetics]; no butchering and cutting up of flesh; no dainty cookery; no heaviness of head. Nor are there the horrible smells of flesh meats among them, or disagreeable fumes from the kitchen. No tumult and disturbance and wearisome clamors, but bread and water—the latter from a pure fountain, the former from honest labor. If at any time, however, they wish to feast more sumptuously, the sumptuousness consists in fruits, and their pleasure in these is greater than at royal tables. No master and servant are there. All are servants—all are free men ... Neither am I leading you to the lofty peak of total renunciation of possessions; but for the present I require you to cut off superfluities, and to desire a sufficiency alone. Now the boundary of sufficiency is the using of those things which it is impossible to live without. No one debars you from these, nor forbids you your daily food. I say ‘food,’ not ‘luxury,’ ‘raiment,’ nor ‘ornament.’ Rather this frugality, to speak, correctly, is, in the best sense, luxury. For consider who should we say more truly feasted—he whose diet is herbs, and who is in sound health and suffered no uneasiness, or he who has the table of a Sybarite and is full of a thousand disorders. Clearly, the former. Therefore, let us seek nothing more than these, if we would at once live luxuriantly and healthfully. John Chrysostom⁸²⁴

Jerome⁸²⁵ claims that Tertullian, despite many attempts on his life by the “Christians” in Rome, lived to a ripe old age, and modern estimates attribute no less than 65, and usually about 80 years (160-240 AD) to his lifespan. His major criticism of flesh-eating is *On Feasting, or Abstinence Against the Carnal-Minded*, in which his preoccupation is with destroying the logic of the people who claimed that Yahshuah and his disciples made an allowance for this sin, even though he was unable to read Romans 14 the way Paul intended it, as we have described it, and he thus failed to invoke Scripture to debunk the opposing arguments entirely. While certainly not forsaking any proofs from Scripture in support of his vegetarian ethic, his strongest arguments are therefore appeals to common sense, which still ought to be sufficient to induce compunction.

Nature herself will inform us whether before gross eating and drinking, we were not of much more powerful intellect, of much more sensitive feeling, than when the entire domicile of men's interior has been stuffed with meats, inundated with wines, and fermenting with filth in course of digestion. Tertullian⁸²⁶

It is not consistent with truth that a man should sacrifice half of his stomach only to God, that he should be sober in drinking, but intemperate in eating. Tertullian⁸²⁷

Your belly is your god [Philippians 3:19], your liver is your temple, your paunch is your altar, the cook is your priest, and the fat steam is your Holy Spirit; the seasonings and the sauces are your chrisms and your eructations [belches] are your prophesyings. ... Consistently do you men of flesh reject the things of the spirit ... we are sure that they who are in the flesh cannot please God. For they that are after the flesh do mind the things of the flesh; for they that are of the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace ... so then they that are in the flesh cannot please God. Tertullian⁸²⁸

Tertullian was born in Carthage about 160 AD, in the center and at the height of the diet controversy, during the pontificate of Anicetus. Anicetus was the first Roman bishop to formally condemn the “heresy” of vegetarianism, by declaring war on the Montanists (which we will describe in a moment, and which we strongly suspect Tertullian of having had affiliations with), and by opposing the Gnostics and Marcionites. According to the *Liber Pontificalis*, he decreed that priests were not to have long hair, which contemporary scholars believe may indicate that the Gnostics wore long hair,⁸²⁹ but we already know that *all Christians* once wore long hair, and that even though, by the 2nd century, not all Christians were Nazarites, their designation as “Gnostics” is arbitrary. (The proper term is ‘Nazarene’ or ‘Essene.’) In effect, Anicetus was the Roman “saint” who formally put Christianity itself under the ban in the 2nd century, attempting to detect the Nazarites wherever they could be found and root them out from among the ranks of the clergy throughout the Empire by banning both the visible and invisible signs of detection, much like the nation of Spain has adopted ham as its national food due to the 15th-century influence of the Inquisition, which sought to identify crypto-Jews who otherwise professed what they needed to in order to save their lives, by forcing everyone to eat pig flesh.

We have already seen that the Law (e.g., Exodus 12:14 and Leviticus 23:5-6) set the Passover observance as a “perpetual ordinance” on a particular fixed date. As such, and as it was the date of Yahshuah's death and the Last Supper, the Romans' attempts to undermine it with the Mithraic feasts became the central point of contention between them and the Christians. According to Eusebius,⁸³⁰ several synods were convened at the end of the 2nd century to deal with the controversy, and they unanimously ruled that the observance should never take place on any day but a Sunday. However, this ignores the fact that Eusebius was speaking of the conventions of the Church, rather than of any Christian congregations. Needless to say at this point, no amount of consensus among any body of men has any authority to overturn a perpetual ordinance established by Almighty God, and the Christians throughout the world (including the Gnostics) were unanimously aligned to the Quartodeciman position. What this really amounted to was the beginning of the long series of deliberate persecutions by the issuing of threats of force—the beginning of the Inquisition outside of historically Roman or Romanized territories like Rome and Lyon.

These synods were held in Rome and Gaul in the West, and in Palestine, Pontus and Osroene (the territory around Edessa) in the East.⁸³¹ The council in Rome took place in 193 and

was presided over by the Roman bishop Victor.⁸³² It is clear that this was the synod which decided it had the authority to tell everyone else in the world how to worship its gods, as it was the decision of this council to send the letter to Ephesus, to which the Ephesians replied, “We observe the exact day; neither adding, nor taking away,” as we discussed in Chapter 12. That the council at Ephesus presided over Polycrates unanimously rejected the Romans’ impertinent ruling goes to show that this was not a matter of theological debate, but of the Roman Catholic hierarchy’s belligerent attempts to force the apostolic Greek Christians to stop practicing their religion and conform to the Church’s expectations.

Victor, enraged by the overwhelming opposition to his authority as an alleged divinity, and in a move reminiscent of the more juvenile, ill-tempered policies of Caligula and Nero, attempted to “excommunicate” all Christians—a fact which would have had them formally outlawed and actively persecuted by the Imperial government once again. However, he was rebuked because he lacked the authority to do so, and he was forced to back down. Only the Emperor had this authority as the *pontifex maximus*, so he could not make the decision without having the Emperor ratify it first, and any attempt to enforce such a decision would have been seen as treason, especially considering that Roman citizens like the Eastern bishops were entitled to protection under Roman law, and that the *rex sacrorum* was formally barred from holding any political office or exercising any political authority whatsoever, specifically in order to prevent these kinds of abuses of power. That Victor’s ambition indeed far exceeded his reach is evident in the fact that he went so far as to excommunicate the well-known Christian theologian Theodotus of Byzantium on the grounds that he was an Adoptionist, and that this act, too, was seen as an affront to the Imperial authority.⁸³³

Despite the antipathy which the emperors and other civil authorities generally had for any priests who tried to command them or override their authority, the decision to excommunicate and persecute the Greek Christians as “Judaizers” on the grounds that they observed the Eucharist rather than Easter was finally ratified by Constantine at the First Council of Nicaea in 325. Those bishops who did not conform to the Imperial cult were, in some cases, killed, and in others, imprisoned or exiled. (This policy had been enacted by Constantine in the West in 314, where there were very few Christians to contend with, but did not take effect in the East until he conquered and then murdered his rival, the Christian emperor Licinius, and the large majority of the members of his administration.)

Yet this was still not enough for Constantine because there were still many Romans who celebrated Easter on the Sunday which corresponds with Passover. Moreover, the Christians already knew that Constantine was a bloodthirsty, warmongering autocrat with a particular vendetta against them. Most of the Christian bishops simply did not respond to his demand that they convene, thus demonstrating that they could not be coerced to travel hundreds of miles to be threatened face-to-face with the very thing which would only even befall them if they actually did. As we have said in Chapter 12, Constantine’s response was to draw up a letter to make an appeal to them, as if to reason with them and persuade them by his benevolence and the power of his intellect, even while he was simultaneously murdering the leaders of their brethren for their failure to worship him (by sacrificial offering) as the manifestation of Sol Invicto.

For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Savior a different way. Constantine⁸³⁴

As we have discussed in previous chapters, the First Council of Nicaea enforced the rule that all churches should observe Easter on a Sunday to be computed independently of the Hebrew calendar, which had been formally outlawed by Hadrian. However, it did not specify any details of the computation, only that it would not be according to the Christian tradition of calculating the date of Passover. It would be several more decades before the computations took on their final form, and several centuries before they would become standardized. Furthermore, the Gregorian calendar was only formulated in 1582, causing a difference between the Catholic and Protestant calculations for Easter with that of the Orthodox Christians, based on what had been previously accepted.

To date, there is no consensus of when Easter ought to be celebrated, except that it should never coincide with Passover (meaning, it is not to be the Sunday after the Sabbath, so that it is never an incidental commemoration of the Last Supper as Yahshuah commanded). This much should be as obvious as it is self-evident, considering that Yahshuah was not even resurrected on a Sunday, but before the end of the weekly Sabbath (which begins Friday at sunset), and that Easter is *always* celebrated on a Sunday, the day which Constantine formally dedicated to Sol, the sun god, and which is named for him. The reason for the late 16th-century change is that it was observed that the mandate of Nicaea could not be perfectly carried out, as it had happened that in rare circumstances, Easter accidentally coincided with the 14th of Nisan, so yet another measure had to be taken to prevent faithful Catholics from accidentally making an ignorant association between the rite of the Last Supper and their pagan Imperial cult abomination.

Constantine was a savvy politician, if not a genius of war and propaganda, singularly obsessed with reuniting the entire Roman Empire under his sole rule. He knew well that Christianity was a threat to everything that the Empire stood for—one that simply would not die or go away on its own, no matter the efforts made against it. He knew that the only way to fight an idea is with another idea. Even though he himself did not personally espouse any of the Christological beliefs which he forced others to accept on pain of death, he certainly realized that if all his enemies were willing to die before betraying their beliefs, then they were easily identified by virtue of the fact that they would not worship him or even submit to his rule, unlike the sycophants that served him publicly but privately resented him and sought his downfall.

So, like all fascist dictators, in order to really unify the Empire and draw negative attention away from himself, Constantine needed a common enemy for the disparate factions which he aimed to control—one which could not easily be destroyed and forgotten. The most suitable and expedient option was the Christian sect, which had already persisted for centuries under the Roman persecutions, and had even thrived most under them, to the point that his great rival in the East had been converted. The Christians certainly would have been persecuted anyway, but we might wonder to what extent they would have been a target of priority if Licinius and his generals had been of some other religious persuasion.

While it is easy to blame Constantine for the establishment of the “Christian” religion as we now know it, it was against his own personal values and beliefs that he reformed the state religion. He, even more than his predecessors, was profoundly superstitious and honored tradition; apostolic Christianity was just an object which stood in his way and which needed to be co-opted and used as a political tool if he was to retain the East, which he had fought so hard to win, even murdering his own beloved sister in the process, and where Christianity had thrived for centuries and had already been established for decades prior to the council at Nicaea. In reality, the Roman persecutions of Christians did not begin with Constantine, but with Caligula.

Modern historians tell us that the emperors who persecuted Christians more than the others were Caligula, Nero, Domitian, Marcus Aurelius, Diocletian and, ironically, the various scapegoats of Constantine's ethnic cleansing rampage. Eusebius provides a list that glosses over the major persecutions of Hadrian, Antoninus Pius and Marcus Aurelius, seemingly to convince his readers that his good friend Constantine was saving "Christians" from the likes of Caligula and Nero when he was setting out to conquer his foes, rather than that he simply inherited their legacy and carried out the mandate of his office better than anyone before him had done.⁸³⁵ The reason modern historians are unable to realize the pattern rather than seeing an intermittent trend of punctuated persecutions is that they mistake the culprit (the Roman establishment) for the victim or object of persecution. None seem to realize that it is a fallacy to suppose that a group of "heretics" like the Ebionites are somehow not Christians just because the Church apologists say so, when their own beliefs and, more importantly, their *practices* indicate otherwise: if Ebionites are being persecuted, then the *Christians* are being persecuted. Why else would the Church insist that all the wealthy aristocrats who dwelled in absolute security right in the lion's den of Rome while the "heretics" on the fringes of the empire were practically exterminated were "martyrs," while simultaneously doing its best to cover up their origins?

It is simply illogical to suppose that, had the Roman bishops really been Christians, they would have lived to old age and gone unharmed. We already know what "white martyrdom" means, and that it amounts to the recognition of the deification of, and the worship of Roman scoundrels, which is the nature of the Abomination as described by Yahshuah and by Paul. It is already commonly accepted that the emperor (*pontifex maximus*) Antoninus was reverently given the title of Pius by the Senate for his outstanding support of the Roman religion (i.e. for suppressing Christians and enforcing sacrifices); can it really be any coincidence that the Roman bishop (*rex sacrorum*) of the same period is known simply by that name, rather than his real name—his "Christian name"—as well? Where Christians in the East are recorded as dying for their faith, the status of sainthood ought to be interpreted as evidence that the persecutions were successful. Why, for instance, is Polycarp not called a saint, though he is formally regarded as such, but the thoroughly unscrupulous murderer Irenaeus is, unless it is because the Church recognizes apostolic Christianity as being completely outside itself?

We raise the point about Irenaeus because he was the one who, on the one hand, talked Victor down from his hardline position against the Christians, and on the other, used his position among both parties to gain more power, ultimately betraying the Christians because serving Rome was more lucrative. Irenaeus was a native of the East, and influenced by Polycarp himself when he was just a boy, which made him better-versed in the "heretical" teachings than most Romans. So when Polycarp showed up in Rome and left a lasting impact on those he was able to persuade, the Romans solicited Irenaeus to "detect" and "overthrow" said teachings. *That* is why he is a "saint" and a "martyr," though he died comfortably in his bed, full of the luxuries of life.

The story of how Irenaeus became Bishop of Lugdunum (present-day Lyon, France) is intricately linked to the outbreak of violence against Christians in the West in 177 AD. Christians had already become despised by this time; they were forbidden from public places, including the *forum* and *macellum*, probably for having voiced their opinions. If any Christian in Lyon happened to venture into a public place, he was liable to be beaten; if not, his house was still liable to be vandalized with impunity.⁸³⁶ Ridiculous accusations were laid against them, including cannibalism and incest, which could only have had the effect of alienating them from the Romans as far as their Essene counterparts in the East were so alienated.

At some point, the Christians of Lyon were summarily arrested and interrogated in front of the mob. Irenaeus, who was then apparently a resident priest of the city, went to Rome to report on the incident, even though he was supposedly one of the Christian clergy and therefore one of the first ones who should have been imprisoned, assuming there is any truth to the official story. *All* of the Christians of Lyon were eventually tortured to death; the martyrs enumerated by name are 48 in all.⁸³⁷

We can only speculate as to what Irenaeus' report to the Roman bishop Eleutherus actually consisted of. However, it is clear that he was rewarded for his service in turning in the Christians, for upon his return to Lyon he was elevated to the city's bishopric. This makes him the prime suspect for the purge of Christians from Lyon (a city which, theoretically, should not have had any Christians after the purge, and therefore no need or use for a *presbyter*, if Catholics are indeed the true Christians rather than the ones persecuting them), especially considering that he used the information gathered from the interrogated martyrs as the basis for his seminal work "against heresies." The "heresy" of Lyon was Montanism, also known as Cataphrygianism or Phrygianism, in reference to the fact that the center of Christianity was in Asia.

In its own time, Montanism was called the New Prophecy movement. It was Christianity repackaged to fit the social currents of the mid-2nd century, after the vast majority of Christians had been rooted out and expectations changed based on the fact that the return of Christ had not yet occurred. This is why only 48 Christians were identified and killed at Lyon, despite exhaustive interrogations using torture to locate every member of the sect.

The New Prophecy movement was openly at odds with and intolerant of the Roman establishment, claiming that prophets possessed the power to forgive sins, a fact which is substantiated in the Bible, but which also obviously reduces the Church and its sacraments to total irrelevancy. This is what Irenaeus feared most from them, as he was one of the strongest and most outspoken proponents of his era of the supremacy of the Roman clergy to which he belonged. However, it is also well known that the Montanists were Quartodecimans, and this seems to have been the major cause for their identification and persecution as Christians. In fact, given their other practices (e.g., recognizing women as presbyters), as well as their small number and their Roman and Gallic origins (in contrast with their Asian ideals), it is likely that the Montanists were simply the Gnostics (Valentinians and Marcionites) whom Polycarp managed to convert to apostolic Christianity. This would explain why they were called Phrygians, in reference to the fact that the representative of Christianity was the *presbyter* of Smyrna. In any case, the Montanists were strict vegetarians, like all other Christians, as well as having the same view on marriage as we have already discussed regarding the Essene position, so it is safe to say that the charges of cannibalism and incest were blatantly false, and that Irenaeus and Eleutherus were guilty of bearing false witness against innocents, and of whitewashing their murders with libelous propaganda, as soon as they set out to turn them over to the civil authorities.

Once the Roman pontiffs began contending that they themselves were the "true" Christians, and were altogether rejected as such by all of the Christians in the East, political pressures (mainly East vs. West) brought the feud to a head by getting the Imperial authorities involved. The most notorious persecutions took place during the reign of Diocletian (303-305), when Church leaders pursued the Christians with increased fervor by going after them in the East, having already rooted them out in the West. These snitches were called *traditores*, or 'traitors' in English. Not only Christians, but all their religious texts were publicly burned, and their property confiscated.

There is not much else to say about persecutions of Christians in the West, because the real Christians generally stayed as far away from Rome as possible, and the civil authorities had no reason to seek the punishment of anyone who practiced a religion which did not forbid Roman customs (i.e. anyone who was not a Jew, an Essene or a Christian), which means that everyone else was protected by Roman law. The vast majority of the persecutions were in the East, where the Christians were. However, the numbers of Christians in Rome itself rose in proportion with how quiet they were. By the mid-3rd century a huge controversy was created over Christian views that had seeped into the Church from Christian teachings and given cause for political debate. (This was most likely the result of the conflation of religious views in combination with the general ignorance concerning both source sects, even among the Roman priests, which is still perfectly visible throughout the whole of Christianity today.) The Christian faction was led by a priest named Novatian, who opposed the Roman bishop Cornelius in 251 and was martyred a few years later. Novatian opposed him on the issue of the admission of the *lapsi*, though it is not clear whether he opposed their readmission to Christian fellowship as a Christian, or whether he opposed their admission to Catholic fellowship as a Catholic, because the only sources we have are the biased Catholic disinformation sources. What is clear is that the Catholics accepted the *lapsi* and Novatian's followers did not, and that they were consequently rooted out, hunted down and put to death because they disagreed, just like the Montanists.

It is very likely that Novatian was actually a Montanist and the leader of the New Prophecy movement of the West in the 3rd century. Indeed, in Phrygia, the Montanists and Novatianists were part of the same movement. Novatian's view on marriage was the same as theirs (neither the Montanists nor the Novatianists recognized second marriages: this was undoubtedly a position which both groups inherited from the Essenes of Judea), and like the Christians before him, he regarded murder (i.e. meat-eating), idolatry (i.e. meat-eating) and adultery (i.e. meat-eating) as unpardonable sins, claiming that the Church had no authority to forgive them. According to Novatian, their forgiveness was in God's hands; a suppliant would have to beg for it and spend the rest of his life doing penance. (This, too, is clear evidence of a connection with the Essene position, as we have discussed it previously.) The Church, on the other hand, had a vested interest in accepting the *lapsi*, especially considering that those members of the clergy who had actually professed some sort of Christianity at some point were all *traditores*. (The presumption is that those who did not recant became martyrs.)

The Novatianists called themselves *katharoi* ('puritans'), just like the medieval Cathars. They called the Catholics *apostaticum*, *synedrium* and *capitolinum*,⁸³⁸ clearly implicating them as "apostates," the "synod" of Satan who worshiped the "Capitoline" gods in the Roman fashion. In spite of the Roman efforts to eradicate the sect, there were still Novatianists in Egypt around 600 AD; Eulogius, Patriarch of Alexandria, wrote six books against them, lamenting that they would not worship the Catholic "martyrs," which, incidentally, included himself.⁸³⁹

After the Novatianists came the Donatists of Africa (a.k.a. Carthage, present-day Algeria and Tunisia) who flourished during the 4th and 5th centuries. The Donatists regarded the *lapsi* as unsuitable for leadership, regardless of whether or not they had been fully reconciled,⁸⁴⁰ which basically means that anyone who had ever eaten meat or gone to church even once after his baptism was barred from any position of authority within any Christian community for the rest of his life. Any "Christian" who had been baptized or received communion from a *traditor* was likewise barred from participating in the Christian sacraments altogether,⁸⁴¹ unless they went through the normal route of conversion, repentance and reconciliation.

The Donatists were really just the Christians of the West, named after a bishop of Carthage who was elected in place of (that is, in protest of) one consecrated by a *traditor* c. 311. Like the Novatianists, the Donatists were rigorists, believing that a church of sinners was no “church” at all, and that sacraments administered by *traditores* were invalid. As such, they regarded themselves as the “true church” and rejected the Roman aristocracy. The Donatists called upon the civil authorities to support them, thinking, perhaps, that Constantine would give them equal treatment, having given lip service to Christians, without defining what a Christian was by that time. (This was before the conquest of the East and the First Council of Nicaea, so Constantine had not really had any dealings with any real Christians yet.) Pope Miltiades predictably intervened by using his leverage with Constantine to solicit the civil authorities to stamp them out as soon as they appeared on the scene, but his efforts had little effect.⁸⁴²

The Donatists appealed directly to Constantine, who lamented that Rome’s religious institutions were so divided. Far more fearful of alienating the Roman aristocracy than of anything the Christians might have done to his rule, he intervened by having Donatus (and his supporters) excommunicated at the Council of Arles in 314 rather than merely siding with the sinners and letting the two sides duke it out. As they had been treated so unjustly, the Donatists appealed to Constantine a third time, at which point the emperor then attempted to resolve the matter by issuing threats against the schismatics, which only furthered the divide between Carthage and Rome.⁸⁴³ The Donatists were thus actively repressed within just a few years of their initial protests, but successfully drew upon regional sentiments to combat the political leverage afforded to the Roman bishop as *rex sacrorum*. Yet the stalemate could not last forever, and like all other attempts by “heretics” to reform the Church, the Donatist cause eventually succumbed to the forces of violence and propaganda.

Although he has since been libeled and demonized by the revisionist supporters of Constantine and the Church, the emperor Galerius was a strong supporter of the Christians and even formally put an end to Diocletian’s persecutions in 311 with the edict of tolerance commonly thought to have been arranged by Constantine.⁸⁴⁴ The *traditores* were thus prevented from exerting influence in political affairs, and many found themselves in compromised positions. However, they were reinstated by Constantine, and this was the origin of the central feud between the Romans and the Christians, now called Donatists by their detractors.

Prior to Constantine’s invasion of the East, the main argument between the Christians in the East and the Romans in the West took the form of the Donatist schism, except that the Donatists were not called by that name in the East, having simply been called Christians since the 1st century. (The Donatists invented nothing new; the name really only applies to the Catholic revisionist perspective of the Christians in Africa and Italy.) The major difference between the Novationist and Donatist “heresies” was the fact that one resisted the Romans’ attempts at forcing the Christian communities to accept the *lapsi* and the other resisted their attempts to install the *traditores*. Needless to say, the Christians took exception to Constantine’s open support of their persecutors (the *traditores* were, by definition, those who had turned the Christians over to the authorities to have them tortured and killed, usually by infiltrating their sect as enemy agents), even as they quickly learned to loathe him on account of his own atrocities against them. Previous emperors in the East had already succumbed to the Christians’ influence, and the Eastern emperor whose throne Constantine usurped was even a Christian himself, so it was assumed that the persecutions under Diocletian would immediately resume once Constantine’s war against Licinius was finished.

Given the influence of the Christians in the East, their laudable standing in society, and Constantine's unrelenting vendetta against them, as well as his lust for power which had plunged the entire empire into a series of destructive civil wars, he was intensely unpopular with the common citizens and desperately needed to make a direct appeal to the Christians for peace before he could consolidate his power in the East. This was exactly why the First Council of Nicaea was convened. However, as we have said, most of the Christians refused to show up, while those that did but refused to renounce or betray Christianity by participating in the Roman sacrament were murdered on the spot, which further alienated the Christians to the extent that they did not even answer his threats from that point on.

To make matters worse, Constantine rewarded the *traditores* with positions held by the murdered Christian leaders in the East, presumably because he believed he could trust them, but perhaps also because they had been largely displaced by his more tolerant predecessors. He tried to address the issue directly by having the *traditores* participate in what he saw as a ritual of compromise (a Roman adaptation of the Eucharist called the Sacrament of Penance), but which was just a thinly-veiled attempt at supplanting the apostolic hierarchy and the apostolic rites with his own henchmen and the Roman rituals. The "Donatists" responded by publicly proclaiming that all sacraments performed by these new priests were invalid,⁸⁴⁵ which included ordinations, and this inhibited Constantine from having any sway over the Christian congregations, no matter how delicately he approached them, because every priest had to be sanctioned by the apostolic order, and none of his were—not even any spies he could attempt to infiltrate them with, because every member of every Christian community was thoroughly tried. Instead, the *traditores* were remembered as those who had vehemently persecuted them and killed off all the other members of their sect, and they were the subject of the Christians' derision as much as Constantine himself was, but on a much more individual and personal basis.

The feud continued to escalate as neither side would make any real compromises. Like the Donatists in the West, the Christians refused to accept any kind of communion with the *traditores* altogether, and maintained a rigorous application of the ancient Essene custom of penance wherever it concerned the *lapsi*, as opposed to Constantine's attempt at telling them what kind of penance was sufficient—as though he even had the right, and as though a single Roman ritual would atone for the sin which Yahshuah declared would not be forgiven in the age to come. (The sin of the *lapsi* was blasphemy against the spirit of Essenism. In accordance with the Essene custom, the *lapsi* would spend years and perhaps even decades doing public penance to test them before they were gradually integrated into the Christian congregations.)

The issue between the Donatists and the Romans was exactly the same as that taken up by the Novatianists against the latter, except that it was even more pertinent after Constantine's rise to power, and the results were practically the same. One would think that if Constantine had actually issued a proclamation of tolerance of Christianity, then he would not have actively suppressed those who had never wavered in their Christian beliefs and practices under persecution while simultaneously supporting those who had. Yet this is exactly what happened, and the lines between these two camps are so clearly drawn over this issue that only the staunchest of Catholic apologists and willfully malicious sheep could see them and still side with Constantine and the Church against the apostolic Christians, while having the nerve to claim to represent Christ and his apostles.

Anyone who would allow for some tolerance over this issue in an appeal to mercy must realize that those under examination were not simply men off the street who, fearing for their

lives, made an easy mistake, nor were they being persecuted by virtue of this verdict. Rather, they were *clergymen*—leaders of Christians who benefited from their apostasy where others paid with their lives. (And this is just the *lapsi* we are talking about; the *traditores* were those who had the Christians *murdered* for their own gain.) They were those to whom the flock looked for spiritual guidance, and who proved to be the most contemptible of servants, unworthy of their hire. Those who were worthy were *killed*. So to elevate to positions of power the very same traitors who sent the worthy to their deaths, as Constantine did, is to knowingly and willfully destroy the integrity of the Church by placing the ephod of a priest onto the shoulders of a Judas in every city, after his master has been executed and he has already been paid.

Seeing how the early Christians were dead set on ending the sacrifices (both the ritual itself, and the natural consequence of it, the societal acceptance of flesh-eating), and especially how the modern Church was created by *lapsi*, who, by definition, were those who renounced Christianity and made sacrifices when put to the test, it is ironic that all the “Christians” today talk about how Christianity triumphed back then by accomplishing this goal. The sacrifices were never even really ended; even the ban imposed by the Arian emperor Constantius II (note that it was not Constantine or one of his immediate successors that pronounced it) was not directed at the killing of animals, but at the pagan religious rites only. The killings were just decoupled from the ritual of the sacrament, and only partially, for the rites themselves are kept alive in the veneration of all the gods as “feasts” of “saints” by Catholic and Orthodox Christians, and of Apollo/Sol Invicto exclusively (as “Jesus,” the ‘image/form of Zeus’) by Protestants, in all the churches that perform the Roman Eucharist. That is to say that the very thing that Christ and the apostles died for was co-opted and made even worse. By decoupling flesh-eating from the ritualized form of murder, there is no longer a pretense of sanctimoniousness to go along with it—a pretense which was conveyed by the Law of Moses to act as a safeguard against rampant abuse of power by humans over the animal kingdom, and which generally worked to that end. Now, without the pretense, it is just a matter of people doing it because they feel like it. That is to say that apostolic Christianity was ultimately used to popularize Satanism (being the religion of hedonism) amongst the masses, and the Church has only ever made a minimal effort to hide it by suppressing the Gospel and changing the names of the Roman gods (especially deified mortals), their “saints,” to those of the Apostles.

Consider the power which the sacrificial system confers in light of politics. The emperor Julian, pejoratively called ‘the Apostate’ because he had a conscience and therefore preferred Greek philosophy over the amoral (and immoral) Roman Catholic flavor of paganism, sought to reinstate *all* the sacrificial systems of the Empire after Constantius II had done away with them. These plans even included the rebuilding of the Temple of Solomon, for which his legacy has not been disdained by Jews as it has by Christians. Yet he himself, in keeping with the ideals of the Greek philosophers, was a vegetarian. So he clearly believed either that to abolish the sacrifices was impious, which is certainly not the case, as it would have conflicted with his personal views, or else that it was impractical because it had a negative effect on the everyday functioning of the Empire. For as we have already observed, if people all lived as the philosophers envisioned, and as the true Christians were practicing and openly advocating, then the Empire would cease to exist. No emperor in his right mind would bring his own empire to ruin, even if it was deemed to be in the best interest of his subjects—not even an emperor who happens to be an ethical vegetarian, apparently.

Now, we know the Romans did eventually abolish and outlaw the sacrifices to all the pagan gods, even though Constantine firmly upheld and actively participated in the practice to his dying day. The question is not when the Church finally absolved itself of the Abomination, for it never has, but what happened after the practice was formally banned. The answer that meat was formally open to everyone without having to go through the clergy is the clearest indication of the motive for the dramatic restructuring of the Imperial cult, as it meant that the demons in control of the Church never really had their way in Europe until the establishment of Roman Christianity—their way being that everyone would eat meat, regardless of economic and social position, because it became much more affordable when the common citizens did not have to pay priests to perform the sacraments. Needless to say, however, this was problematic for the priests, who now had to rely on donations to support their exorbitantly luxurious lifestyle from people who were now budgeting for commodities rather than services.⁸⁴⁶

The main reason this was done was the emergence of the Papacy. The Roman pontiffs greatly envied the power and prestige of the dynasty of Constantine's heirs. Furthermore, they could not be trusted to uphold the ancient traditions, as evidenced by the fact that Constantine's second son Constantius II openly supported the Arian faction, banned all sacrifices in the Empire, closed the pagan temples, and even appointed his pagan cousin Julian as his successor rather than allow the Athanasian faction to regain power. As the Imperial cult was basically the formal worship of emperors and their kin through sacrifice, the *rex sacrorum* had no leverage to politically outmaneuver the *pontifex maximus* except by coopting the sacrifice itself, which is literally the only thing he was allowed by law to be in charge of. (The Roman aristocrats were afraid the *rex sacrorum* would have too much power if he was allowed to hold positions in government, so he was legally barred from all offices for life. Even Augustus' power as Emperor was barely sufficient to enable him to ascend to the position of *pontifex maximus* late in his reign, owing to the death of his rival Lepidus and to his own enormous influence over the Senate.) If not for a wound which Julian sustained in battle against the Sassanids, it is likely that Roman Christianity would not have survived the reforms of Constantius II and his successor—a fact which the Christian tradition celebrates with the allegedly miraculous intervention of the mythological Roman martyr St. Mercurius (i.e. Mercury, Hermes).⁸⁴⁷

Thus, in order to establish itself politically, the Papacy needed to undermine the Imperial authority specifically by disestablishing the Imperial cult and replacing it with another sacrament that could be carried out in every city and in every parish, in perpetuity. The problem with this is that only something which the *rex sacrorum* was charged with overseeing would suit the purpose; he could not simply invent a new sacrament unless the other priesthoods among the Curia were all in agreement, which necessarily meant that such a sacrament would have had to have been divined from the Sibylline oracles, especially if it was to take precedent over those which had been. Not only that, but the newly elevated sacrament needed to have the support of the other high-ranking civil officials if it was to contest the Imperial authority, and it also needed to elevate the Roman pontiff to the “first among equals” status. So the only sacrament which was suitable for this purpose was the one that all concerned parties were promised to benefit from: the triumphal procession of the Roman martyrology.

Worship of the old gods was simply changed to worship of “saints,” most of whom were simply either bishops or else the gods themselves in new forms, worshiped a bit differently and with different epithets in each of the cult centers, the way the ancient Greeks had done. (For example, Mars became St. Martin of Tours.) It was already the case that mortal men were deified

when their names were added to the Canon (this is exactly the nature of the canonization), but the new policy effectively extended this honor to men while they were yet living, thus *guaranteeing* their place in the Canon. The new gods were given names of apostles, but their characteristics and patronages remained exactly the same. (Following our example, St. Martin was the patron of the equestrians. Thus all equestrians were thought to become the living embodiment of Martin/Mars upon their deification/canonization, just as all emperors had already been regarded as Mithras/Sol upon theirs. Tours became the destination of the medieval pilgrimage route from Santiago de Compostela, the seat of the Templars in Galicia: a knight seeking canonization had to complete this pilgrimage on his way to battling Moors in Spain, or else a crusade in the Holy Land, if one was available, before he was an acceptable candidate.) As before, every saint had a “feast day” to commemorate his apotheosis, but now every clergyman sought canonization in order to be venerated both in his own time and in posterity.

Athanasian Christianity gave the Roman bishops exactly the excuse they needed to pull off the ruse, because it already constituted the most massive reformation of the Roman religion since at least the formal adoption of the new Capitoline Triad, and it also gave the Romans the excuses they needed to excommunicate all their rivals once Constantine conquered the East and enforced their particular heresies over the Greek Christians. However, the bishops were also ultimately undermining themselves, for the emperors were not so stupid as to fail to see what they were up to, and the effects were practically catastrophic in the West, where there was no universally recognized central authority. Constantius II was still Emperor in the West; his ban of the sacrifices seems to have been rooted not so much in his particular brand of Christianity, but in the challenge to his power which practically necessitated it. The logic of this is that if no one was going to sacrifice to *him*, because the chief of the sacrifices had determined it, then they would not sacrifice *at all*. The *rex sacrorum* had undermined the power of the *pontifex maximus* the only way he could have, but the latter responded by destroying the former’s influence entirely, while simultaneously instituting many new reforms to empower the rest of the clergy.

The major change in the sacrificial policy seems to have been an act of desperation, as it actually worked against the Papacy, but the loss of power was inevitable, and the reforms served purpose of mitigating the loss by imposing controls on them, giving the Roman bishops an excuse to fill the vacuum left by the emperors’ almost perpetual absence from the Curia. By the beginning of the 4th century the Imperial seat had already been formally moved away from Rome (this was done by Galerius, not Constantine), the conquered peoples of the provinces had already been Romanized and been granted the rights of Roman citizenship (a fact which greatly expanded the base of the Roman bishops’ competition), and the supremacy of the Roman bishops still had yet to be recognized throughout the world. They were, in fact, losing influence. The patriarchs of Alexandria and Constantinople, on the other hand, never had such troubles, because they never rebelled against the emperors to assert their own authority, but were content to derive it from them. The bishops of Rome, meanwhile, having fallen out of favor with the emperors, had to invent stories to justify the usurpation of the Imperial authority in the West, the most famous of which is the universally-attested fraud called the Donation of Constantine.

The decentralized shift in religious attention once the policy was adopted throughout the Empire proves that the Roman bishops’ attempts to usurp the position of *rex sacrorum* were universally contested, if not ignored outright, until at least the 8th century. The major cult centers that sprang up were not even culturally Roman, but Merovingian, having been established in the Arian-dominated cities of Gaul (France and Spain) where the wrath of the overly ambitious

Roman bishops like Pius, Anicetus, Soter and Eleuterus had never been felt: namely, Poitiers, Arles and Narbonne. Throughout the 4th and 5th centuries, each of these cities had a bishop who was more universally recognized in the West as the legitimate head of the Church than was Rome's—a fact which more than any other contributed to the rise of the Western European nation-states, and of the monastic orders patterned after the Knights Templar, and also of the medieval heresies (Albigenses, Waldenses, etc.). The Cathars even chose their name from the available options to demonstrate their affinity to the ancient Novationists, as if specifically to spite the Romans and lay claim to the apostolic tradition of the Montanists based in 2nd century France.

One might even wonder if, as often alleged, the affinity was not more than merely ideological association. Certainly the ideological association is self-evident: these same Cathars were identified by the Inquisition principally by their ethical vegetarianism, being forced to eat meat or die, in exactly the same way that the Montanists and other Christian martyrs of the ancient era were persecuted and killed. The word 'persecute' means 'utterly pursue,' with the connotation of 'set apart' or 'divide,' as in, to pick someone out of a crowd and target as one would an enemy or criminal suspect. Although other means were sometimes employed, the standard for identifying Christians from amidst the Catholic majority in both the ancient and the medieval eras was the vegetarian ideal.

Vegetarianism, though obviously the biblical ideal, as we have shown, had always been associated with heresy, but unlike the persecutions of Christians under Nero and Domitian which had only used the sacrifice as a means of identification, the Inquisition actually sought out vegetarians, specifically, rather than trying to identify Christians in general. A "heretic" could simply be anyone who did not submit to the authority of the Pope, but such a one is hardly a threat to the Papacy if he has nothing else to say. Those who congregated tended to do so for clear reasons, and that reason was always disobedience to the institutions which touted the Church's sacraments as the means of "salvation." Vegetarians were therefore automatically suspected of heresy, as vegetarianism was the easiest and surest way of "detecting" and "overthrowing" *all heresies*, because all heresies by the Church's standards are those which come from the Bible, concerning which the no-meat rule is the major theme.

So it was that the Inquisition hunted those who were righteous in their conduct, more than divergent in their beliefs, just as we might suspect if we were to take Yahshuah's warnings of being persecuted seriously (a fact which virtually no mainstream Christian has ever had cause to do, except in societies far removed from Christendom—even those Protestant Christians of the Middle Ages and the Renaissance who can be said to have been persecuted were targeted specifically because of their divergent views of the Eucharist and their refusal to bow to the authority of the Papacy). Consider the saintly veneration given to the most despicable characters in world history, like Constantine and Athanasius, and Victor and Irenaeus. This would be roughly equivalent, in terms of notoriety, to public worship of Stalin and Marx, or Hitler and Goebbels, except that neither of these pairs was nearly as malicious in their intentions as the former two. Meanwhile, the *bona fide* Christians who endured persecutions in their own times just for espousing (and especially for preaching) righteousness, such as Tertullian, Polycarp and Polycrates, have all been subjected to a life of hardship and evasion of pursuit, a torturous death, and a posthumous defamation of the worst kind. This is how it has been since Lot and his guests were harassed at Sodom, and no mere change of name of the Imperial religion could possibly change it while people in general are openly hostile to God's will.

Even so, it is one thing to attack individuals; it is another thing entirely to stamp out an idea whose time has come. No one can say that the vegetarian ethic of ancient Christianity did not remain intact after Rome tried to stamp it out, for the Church itself has inadvertently preserved it in its failure to anathematize those who have been found among the ranks of their saints to have been pious, whether inwardly or in deed, and in its failure to comprehend the teachings of the Bible, and therefore to succeed in thwarting the kingdom of heaven by co-opting and subverting it completely. We see the wisdom of the Essenes in keeping secrets, and of Yahshuah in encoding his message in parable form. Had he not done so, it is likely that it would not have survived the opposition of those with no understanding, those with both the means and the incentive to destroy it, even as they murdered him and hunted down all his followers to the point of near-extirmination. In spite of all this opposition, the wisdom of God prevails, and they will be judged in accordance with their deeds, as all will. Someday those of us who have conformed ourselves to Yahshuah's likeness shall dine with Plutarch and Pythagoras at the table of Abraham, even as we shall dine with Yahshuah himself, but we shall never dine with the "Christians" who cannot be made to desist in their wickedness, for theirs is the way of death, and they dine with their father Azazel at the table of Belial. To them has God appointed an everlasting destruction befitting their works, and everlasting reproaches commensurate with their love of wickedness and all that is false.

Chapter 15 - The Two Ways

Thus righteousness leads to life,
And one pursuing evil, to his own death. Proverbs 11:19

The great vegetarian playwright George Bernard Shaw often wrote biting criticisms of mankind's cruelty to animals. In one of his plays, *Annajanska, the Bolshevik Empress*, it is quite obvious that the ideology advocated by his title character, the Grand Duchess, is his own, and that his use of the device of the sentiment behind Bolshevism is really intended to convey a sense of moral responsibility to the masses rather than a new political order dominated by atheistic Jews. Regarding the establishment of "the Kingdom of Heaven on Earth throughout the universe," she says, "We are so decayed, so out of date, so feeble, so wicked in our own despite, that we have come at last to will our own destruction." The more conservative Strammfest replies, "You are uttering blasphemy." The Grand Duchess retorts, "All great truths begin as blasphemies."

I say that if the people cannot govern themselves, they must be governed by somebody. If they will not do their duty without being half forced and half humbugged, somebody must force them and humbug them. Some energetic and capable minority must always be in power. Well, I am on the side of the energetic minority whose principles I agree with. ... I stand for the Revolution.
George Bernard Shaw⁸⁴⁸

Now let us put all these arguments behind us and get this revolution started by putting the finishing touches on these truths/blasphemies from Scripture. To recap, we have seen that, according to Scripture:

1. The natural diet of Man as prescribed in Genesis 1 consists of a variety of plants (fruits and herbs).
2. To obviate from this diet causes disease, sickness and death.
3. Killing/murder, idolatry (animal sacrifice) and adultery/whoring (pollution of the body, especially from eating flesh, but also from consuming GMOs and intoxicants) constitute the greatest sins against God and against Nature, as well as against one's own body and the victim of the murder.
4. Those who partake of the flesh of animals invite malicious demons to dwell in them and take over their minds, leading to other sins and to eventual destruction.
5. The only way to exorcise these demons is to abstain from all animal products, and to fast (detoxification of the flesh) and pray (detoxification of the spirit).
6. There is no excuse or justification for committing these sins, and all sinners will be held accountable for them.
7. These sins provoke God to wrath, which is only abated by repentance and remission of sins, and certainly not by any vicarious atonement, as commonly alleged.
8. The eating of flesh is the sin which caused the Fall of Man, the Flood (indirectly), the destruction of Sodom, the "ban" of the Canaanites, the apostasy of the kings of Israel, the curses and plagues of Israel, the destruction and captivity of Israel and Judah, the persecutions of the prophets and apostles who spoke against it, and numerous other examples of God's displeasure with those who could not be brought to repent.

9. No one escapes this judgment, or the consequences it produces, nor are any saved who refuse to obey the law against murder and adultery.
10. The Christian sacraments (baptism, the Eucharist, laying on hands) originated as rituals designed to encourage repentance and remission of sins.
11. All the prophets of the Bible opposed sacrifice outside the restrictions of the Law of Moses, and virtually all opposed it altogether (i.e., they were ethical vegetarians). Most were Nazarites, meaning both that they also abstained from intoxicants and that the spirit of the prophetic tradition encompasses a wide range of things to be avoided out of necessity, being fundamentally antagonistic to the natural diet prescribed by God. Some, like Samuel, who set the precedent for all the prophets after him, and James, who set the precedent for all Christians of all places and times, were evidently vegans in the contemporary sense, which includes more than dietary restrictions, and some, like John the Baptist, who abstained from bread, were evidently raw vegans.
12. All Christians are commanded by absolute necessity to abstain from eating animal flesh, and no one who fails to heed this command can possibly have any inheritance in the kingdom of heaven, or everlasting life. There is no possibility of an exception to this rule, and the true Christian will suffer torture and martyrdom before willfully engaging in the practice even once.
13. The role of Man as designated by God is to act as the steward of the natural environment. This is a role of compassionate caretaking and servitude in humble obedience, not of bitterness, exploitation and abuse.
14. To obviate from this role is to not have a purpose, which is the requisite for destruction. Death is inevitable, and God has no intention of circumventing it by awarding everlasting life to those who refuse to aid in this purpose.
15. The major theme of the Bible, evidenced throughout Scripture, is the gospel of the Restoration, the return of Man to his natural state of harmony and cooperation with Nature, beginning, first and foremost, with the abolition of the sin of eating flesh, and continuing on to reparations for the same.

In regards to how this gospel has been received and implemented, we have also seen that:

1. The Church is the literal vehicle and throne of Satan. The high-ranking clergy know this and are proud of the fact, having sold their souls for fame and fortune and given themselves over completely to their demons, without reservation.
2. The Church has deliberately obfuscated, hidden and suppressed the meaning of Scripture in order to establish the religion of Antichrist here on Earth.
3. The Bible warns about all this, clearly and consistently.
4. Their destruction, and the destruction of all whom they have led astray, is imminent.
5. The rites and doctrines of mainstream Christianity are not commemorations of biblical sacraments, themes and ideals, but of the syncretic pagan religion of ancient Rome, as produced and advocated by the enemies of the Gospel, who have viciously and consistently persecuted Christ's apostles throughout the centuries.
6. The Church's principle means of identifying these "heretics" is by their vegetarian ideals; the Church's official position on the ethical vegetarianism of the Bible is that it is a "dangerous heresy" which needs to be detected and overthrown.

What we have not adequately discussed is the many subversions to the original canonical record of the events of Yahshuah's life and ministry (the subversions of the Gospel of Matthew especially, but also of the Gospel of John, which was written later) in order to counteract the vegetarian mandate of early Christianity. Being the basis of every argument from Scripture against this ethic other than the ones already refuted or debunked in this treatise, this is an important enough topic to merit its own in-depth analysis in order to finalize the proofs against the allegation that Yahshuah was not a vegetarian and that he did not rigidly demand that his disciples be. This is therefore the subject of our companion book *Satan's Synoptics*; the purpose of this one is to make the case *for* vegetarianism in the Bible, which we have clearly done, not to make the case *against* the counterarguments, which would be a waste of time for some readers, as no reasonable person could possibly need it at this point in order to see that carnism is generally disallowed by Scripture, regardless of whatever potential loopholes or possibly conflicting evidence could be invoked to the contrary.

Another issue which we have only touched on but not adequately addressed is the moral implication of eating foods that have been genetically modified. GM foods are so abundant, and so few of us have enough wealth and access to our food sources to know for sure whether or not they have been genetically modified, that it is impractical to expect people without their own land to be able to sustain a 100% GM-free diet in any modern society. Our position on GM foods is the same as meat and dairy, but not as stringent: They should be avoided wherever possible, but the guilt of eating them lies in knowingly defiling the flesh, rather than participating in the wholesale destruction of other life forms, and our objective needs to be the abolition of the institutions which have been responsible for their creation and propagation, and then to ensure that they do not rise again, rather than to try to waste all our efforts on trying to identify and avoid them on an individual basis.

The guilt of the gravest of sins, according to 1 Enoch, lies with Azazel, the 'scapegoat,' which in our day is the group of corporate executives and politicians representing the biotechnology firms like Dow, Bayer, Monsanto, Calgene, Gilead Sciences, etc., who are knowingly destroying both the human race and the planet we live on with their abominations. We who eat their products and have little recourse for doing so, but sincerely try our best to avoid them, and also rigorously avoid products which consumption of causes suffering, will not be held to account for their crime, the "sin of sins." However, this judgment comes with a warning: The end is the same for those who carelessly commit adultery as it is for those who carelessly commit murder.

"You shall also say to this people, 'Thus said יהוה, "See, I set before you the way of life and the way of death. Whoever stays in this city dies by the sword, by scarcity of food, and by pestilence. But whoever goes out and shall go over to the Chaldeans who besiege you, is going to live, and his life shall be as a prize to him."'" Jeremiah 21:8-9

"Does papyrus grow without a marsh, a reed thrive without water? While it is yet green, not cut down, it dries out before any plant. So are the paths of all who forget Ėl, and the expectancy of a defiled one does perish, whose refuge is cut off, and whose trust is a spider's web." Job 8:11-14

And now, thus said יהוה of hosts, "Consider your ways! You have sown much, but brought in little; eat, but do not have enough; drink, but you are not filled with drink; clothe yourselves, but no one is warm; and he who earns wages, earns wages to put into a bag with holes." Thus said יהוה of hosts, "Consider your ways!" Haggai 1:5-7

And after this I saw another messenger coming down from the heaven, having great authority, and the earth was lightened from his esteem. And he cried with a mighty voice, saying, “Babel the great is fallen, is fallen, and has become a dwelling place of demons, a haunt for every unclean spirit, and a haunt for every unclean and hated bird, because all the nations have drunk of the wine of the wrath of her whoring, and the sovereigns of the earth have committed whoring with her, and the merchants of the earth have become rich through the power of her riotous living.” And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. Because her sins have piled up to reach the heaven, and Elohim has remembered her unrighteousnesses.” Revelation 18:1-5

“Bear, therefore, fruits worthy of repentance, and do not think to say to yourselves, ‘We have Abraham as father.’ For I say to you that Elohim is able to raise up children to Abraham from these stones. And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire. I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Set-apart Spirit and fire. His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire.” Matthew 3:8-12

The genetic modification of our foods works to the ends designed by the Devil himself; consuming GMOs is tantamount not so much to opening us up to demons (that is the role of consuming death and suffering, i.e. meat and dairy) as to inhibiting the Holy Spirit. That is, the more GMOs you eat, the less likely it is that you will come to your senses, close the door to demonic possession, and inherit life. (It is the spirits of the *rephaim* who have instigated the manufacture of GMOs in order to repossess humans, as if picking up where they left off when the Flood destroyed them.) In the practical, scientific sense, what this means is that the longer you wear down the natural, optimal state of your brain’s capacity to process information and formulate thoughts, and the more you harden your heart through repetition (the more the behavior becomes programmed in your subconscious), the more unlikely and impossible it becomes to change your mind about it. Obviously, then, a true Christian is going to want to avoid GMOs as much as possible, though fortunately it will not make that much of a difference to one who has already reclaimed his soul from the demons intent on possessing it, even if it does happen to destroy the body like meat and dairy do, which seems to be the case, based on laboratory evidence. And while dementia is incurable, the body can reclaim itself from most inflammation (or autoimmune) diseases at virtually any stage of progression, so there is certainly sufficient reason to hope that even the most hardened sinner can be brought to repentance, provided that his possession is not entirely willful, but only incidental to his sin.

This is why, although all sin leads to death, the “sin of sins” constitutes blasphemy against the Holy Spirit, the only sin for which there is no possibility of atonement, because it is willful rejection of the law of life. In theological terms, it is the cardinal sin (the one from which all other sins are derived). Without the demonic influences, we would not be inclined to sin. (We might be inclined to making mistakes, perhaps, but not to sinning.) So to drive out the influence is to root out sin altogether—hence the admonitions in the Epistles to maintain a healthy body, free of the world’s influences, which are obviously designed to make you a thrall of Satan. The way we should be reading “Howbeit this one does not go out except by fasting and prayer” is that, in order to get rid of the demon, you need to get rid of the thing which connects you to it and then purge your mind of its influence by recalibrating your mind to align with conscience.

As for how we humans fit into the larger picture, our belief is that, as a whole, we will figure it out once we have come to realize our role in the position of stewardship of the earth. Even without us going out of our way, the earth will certainly begin to heal itself, and mankind will return to the state of being under God's favor, as soon as we adopt a worldwide policy of sensible and sustainable use of natural resources without overconsumption and excessive waste. The *only* way to achieve this and reverse the disastrous effects which we have already begun to suffer from (and which nonhuman animals have suffered from for many years) is to stop animal farming and animal slaughter wholesale, and to stop the genetic modification of our food sources and of other plants and animals, and to redirect our excess collective energies into cleaning up the mess we have created. Only vegans practice compassion and are a boon to the collective energy output; only a world of vegans can solve a world full of problems brought about by the exploitation and destruction of this planet's natural resources and life forms (both human and nonhuman), but this is what it will take to save the world from its impending doom and bring about the kingdom of heaven, which we are *all* longing for in some way or another, whether or not we consider ourselves as individuals to be religious. The solution to *everything* is staring us in the face; it was explained throughout the fifteen centuries that the Bible was written as the greatest of God's testaments to us both for our own salvation and to effect his will here on Earth.

If the force of darkness seeks to overcome the force of light, it must extinguish the source of the light. The Gospel is the light to the nations: the Bible and the various philosophical schools which ultimately descend from it (especially by way of Pythagoreanism and the "Shramana" or Samaritan sect of the East, which includes Buddhism and Jainism, and also baptized Sikhs, a.k.a. Amritdhari) stand alone as providing the solution to the world in its present fallen state. This makes the Bible the primary target of all the demonic forces which seek to keep us chained to the instruments of our demise.

Knowing this, there is no greater inhibitor to the establishment of the kingdom of heaven than that which stands in its place and claims its authority while actively suppressing it, which is to say mainstream Christianity, which has a virtual monopoly on everything pertaining to the Bible and on the reading and interpretation of its message. The doctrine of dominionism in particular is what we, the true Christians (Nazarites or Nazarenes), must attack and overcome if we are ever to succeed in carrying out our master's mandate to teach our disciples to obey everything he commanded. So before we finish this treatise, we will run through this argument one more time.

The whole point of Scripture is to teach us what we need to know and encourage us to the end of establishing the kingdom of heaven, which is to say, demonstrating real concern for the natural environment by taking proactive steps to preserve and take care of it, particularly where it concerns the welfare of the living creatures that inhabit it. This needs to be the mantra of every Christian. Consider that the very first line of the Lord's Prayer after the invocation is "Your kingdom come, your will be done, on Earth as it is in Heaven." Along with this kingdom of heaven message, the other part of the Gospel message is "the remission of sins," which really amounts to the same thing, as remission of sins is the means by which we will accomplish this—and the vast majority of the work which needs to be done in order to see it through is converting the world's population not to belief in the (false) vicarious atonement doctrine of Christianity, as alleged, but to the vegan lifestyle, as it is the systematic, mass enslavement, torture and murder of other species for human profit and consumption which is almost solely responsible for the degradation of the natural environment, and of Earth's ecosystems.

Furthermore, the earth will not fix itself. Nor will God fix it himself, and the idea that he will is wishful thinking, as the idea which this notion is intended to establish—that we can destroy it as we please—is sheer nonsense. It has no basis at all in Scripture outside the context of God’s wrath against those who espouse it, where the world is presented as perishing specifically in order to destroy their works, with them in mind, or as a result of the necessity of purging them from it. Mainstream Christianity is ultimately to blame for inhibiting the kingdom of heaven by the active and deliberate suppression of the Gospel, and by its silence and open hostility toward the pundits of true Christianity regarding the issues of vegetarianism and environmental ethics. Preach the Gospel long enough, and you will see for yourself exactly what we mean by this; you will see the “Christians” come out of the woodwork to attack you like vicious trolls.

Finally, humans do not possess natural domain over God’s creation, as commonly alleged, nor would such domain ever entail free license to act against God’s express will, or be given to anyone who desires to do so. Whatever authority was delegated to Adam was lost right at the beginning of our recorded history, and whatever he has granted since then has only been delegated to those who have obeyed his will, and who have received (acknowledged the authority of, and obeyed) his representative and steward Yahshuah. Such are those who are born not of flesh and blood, but of the Spirit, and have earned the right, like Yahshuah, to be called *bene elohim*, ‘children of God’ (John 1:12-13). This is the Restoration: the restitution of the earth to its natural state is the restitution of men to favor with God.

“I advise you to buy from Me gold refined in the fire, so that you become rich; and white garments, so that you become dressed, so that the shame of your nakedness might not be shown; and anoint your eyes with ointment, so that you see. As many as I love, I reprove and discipline. So be ardent and repent. See, I stand at the door and knock. If anyone hears My voice and opens the door, I shall come in to him and dine with him, and he with Me. To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” Revelation 3:18-21

And He who was sitting on the throne said, “See, I make all matters new.” And He said to me, “Write, for these words are true and trustworthy.” And He said to me, “It is done! I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment. The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son. But as for the cowardly, and untrustworthy, and abominable, and murderers, and those who whore, and drug sorcerers, and idolaters, and all the false, their part is in the lake which burns with fire and sulphur, which is the second death.” Revelation 21:5-8

We know that the animals obey both God and God’s steward, the Son of Man. When God told Noah, “The fear of every living thing is upon you,” it is understood that he meant it as, “They all dread you because you’re their natural predator.” But this is to our shame, and must be taken with multiple meanings and implications. In relation to Man, all animals are naturally inclined to obedience/subservience to some degree or another, and this is the object of the lesson from Scripture. Or is Yahweh our natural predator, as well? For we are indeed commanded to “fear” him, which is already commonly understood as a matter of love, trust and obedience, rather than fright, so this does not need our explanation, except to point out that the type of “fear” that has them frightened of us is a perversion and abomination of the natural state of obedience and affection which we humans command over other species.

Consider how domesticated animals (the ones that people eat) do not even have any instinct to run away from us. They trust us, and that is half the reason we do not deserve to rule over them, because we abuse that trust. If it was truly the case that the meaning of “the fear [of you]” equals ‘they are afraid of you,’ then they would run from us when we approach them. As it is, they do not. Wild game animals, on the other hand, do run away and seek refuge, because they know they are in trouble if we happen upon their natural habitats. Some animals like dogs and cats actually *seek* human companionship in the habitats of humans, and will even be hurt emotionally if humans do not give it to them. 79% of dog owners share their bed with the dog.⁸⁴⁹ That is an extreme example, as most domesticated animals would much rather be outside and roaming free than sitting indoors with humans, but certainly it is not hard to develop a friendship with most types of animals, if they are familiarized with human contact from an early age, or else learn to trust humans by experience. However, it takes a gentle human to allow the animal to approach him on its own terms, in order to gain its trust. If a wild animal senses malice, it will flee. And animals are not stupid; they know which humans are threats to them and which are not. A recent study by the University of Sussex,⁸⁵⁰ for example, found that wild elephants distinguished between different voice recordings of humans, picking out nuances of age, gender and ethnicity, reacting defensively to recordings of tribal hunters, especially the adult males.

So if the fear of every living thing is truly upon you, then it is because you are malicious like the hunter Nimrod, or like the Maasai natives of Africa who drink the blood of their prey for their sustenance. Furthermore, no malicious person whose interaction with the other species of Earth is parasitic has any place in the kingdom of heaven, nor any rights of dominion over them, whether natural or granted by God. Our natural domain only extends so far as we are taking care of our home. (The word ‘domain’ comes from *domus*, the Latin word for ‘house.’) The command given to Noah of “Replenish the earth” is the same as the one given to Adam, and it conveys the exact opposite of destruction. Anyone who wants to invoke natural domain from the Bible in support of his desire to destroy the earth, as the Christians do, is liable to be regarded as the “wicked servant” of Yahshuah’s parables, and treated accordingly.

On the other hand, there is a “good servant,” the Good Shepherd, who set the precedent and example of how we all ought to be. Yahshuah willfully risked and ultimately gave his life to stop the mistreatment of animals at the hands of humans. Likewise, Noah, the “preacher of righteousness,” went well out of his way to save all the species, and God waited until he had them all on board before destroying the world of the time. If humans are truly so much more precious than they, then why did God command him to save the animals instead? For every place that any nonhuman occupied on the Ark, a human might have stood. What better testament could we provide to show that God despises the wicked, though he cares for all Creation, and the righteous are as beloved sons to him?

Now, having examined the major themes of Scripture from several of the angles intended by its authors so that there is no room for doubt as to their position on our subject, at this point it is appropriate to ask how the Christians have managed to get everything so wrong that they have espoused the exact opposite ideology as that of the man they worship as God, right down to misinterpreting every last available detail. We might take this on an individual basis, and address each and every instance of the subversion or (relatively) innocent misreading of the text, but ultimately it has nothing to do with either of these. Ultimately the answer is that they just do not want to hear it. God sends them a spirit of delusion, so that they cannot see what they are looking at, for God does not want such to preside over his kingdom.

The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood, and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness. 2 Thessalonians 2:9-12

“So when you see the ‘abomination that lays waste,’ spoken of by Dani’el the prophet, set up in the set-apart place”—he who reads, let him understand—“then let those who are in Yehudah flee to the mountains.” Matthew 24:15-16

“And then the sign of the Son of Adam shall appear in the heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Adam coming on the clouds of the heaven with power and much esteem. And He shall send His messengers with a great sound of a trumpet, and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other.” Matthew 24:30-31

“And if those days were not shortened, no flesh would be saved, but for the sake of the chosen ones those days shall be shortened.” Matthew 24:22

And the taught ones came and said to Him, “Why do You speak to them in parables?” And He answering, said to them, “Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given. For whoever possesses [whoever has dominion], to him more shall be given, and he shall have overflowingly; but whoever does not possess, even what he possesses shall be taken away from him. Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Yeshayahu is completely filled, which says, ‘Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive, for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.’” Matthew 13:10-15

The word rendered “Because” here at the beginning of Yahshuah’s reply is a combination of the Greek words *διά* (*dia*, G1223) and *τοῦτο* (*touto*, G5124). The exhaustive Bible software program e-Sword notes the former as “A primary preposition denoting the *channel* of an act; *through* (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.” This is reinforced by the second “because,” *ὅτι* (*oti*, G3754), which e-Sword notes as “Neuter of G3748 as conjugation; demonstrative *that* (sometimes redundant); causatively *because*: - as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.”

So Yahshuah is clearly telling his disciples that he intends to prevent the Pharisees from seeing and hearing. Any translation, like the one above, that does not have something along the lines of “I speak this way *so that*, though they see, they will not see (the meaning)” is a deliberate misrendering intended to convey an antithetical meaning. Furthermore, that this is the Essene fashion is easily demonstrated by one of the vows of the Community Rule (1QS): “I will impart/conceal knowledge with discretion and will prudently hedge it within a firm bound to preserve faith and strong judgment in accordance with the justice of God” (10:24-25).

The fact that our modern-language translations of Yahshuah's answer in Matthew 13 deliberately render the opposite meaning is evident not just in the Greek manuscripts, but also in the very text which he was quoting. The fact that he told his disciples where to look ought to be a clue for us as to the significance of all his teachings, which he encoded this way: parables are *parables*, meaning they require effort to unlock their complex mysteries and are designed to throw off those who do not have the key—not *ables*, which are simple metaphors intended to be understood by everyone, even children. The one is intended to *hide* meaning; the other is intended to *reveal* it. Christians, however, as if to demonstrate their ignorance, ascribe the description of “parable” to *every metaphor* which Yahshuah is recorded as having spoken!

With this in mind, let us examine the context of Isaiah to show that the intent of not just Yahshuah but indeed of every prophet is to encode the prophetic message so that the wicked should not understand it (for by understanding it, they will be empowered to thwart it). We already know what Paul's “man of sin” consists of, and that it refers to the one who sets up the Abomination of Desolation. The Epistles were written to people who were already Nazarenes, already in the know. He did not intend his description as a parable (there was no one in his audience that he needed to hide the meaning from), or even as a metaphor (there was no one who did not already know of it), but as an explanation, so that everyone reading his epistle would have a better understanding. Furthermore, we already know that the continuity of theme is present throughout the Old Testament, the Gospels and the Epistles, so it should not be a surprise what Yahshuah's description of his own teachings consists of. Note here that the same translation (ISR) which uses “Because” in Matthew 13 uses “lest” for the referent in Isaiah 6.

And I heard the voice of יהוה, saying, “Whom do I send, and who would go for Us?” And I said, “Here am I! Send me.” And He said, “Go, and you shall say to this people, ‘Hearing, you hear, but do not understand; and seeing, you see, but do not know.’ Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and shall turn and be healed.” Isaiah 6:8-10

The only object of Yahshuah's esoteric teachings as far as they are recorded in Scripture is the kingdom of heaven; the more exoteric teachings are aimed at telling those who are not his disciples what needs to take place. He said his kingdom is not (or was not) of this world, so it cannot be that the kingdom of heaven is an exclusively tangible concept, something we can see or touch. Nor is it a government or a nation, such as could be depicted on a political map; it is an ideology, a reign populated by those who were born here on Earth, but born again into a spiritual realm where their true citizenship lies. Furthermore, this kingdom already existed when he spoke to his audience, so it cannot be that it is a thing of the future, which means that there are some who have lived in it already, and some who are living in it even now.

And having been asked by the Pharisees when the reign of Elohim would come, He answered them and said, “The reign of Elohim does not come with intent watching, nor shall they say, ‘Look here!’ or ‘Look there!’ For look, the reign of Elohim is in your midst!” Luke 17:20-21

The Pharisees in this passage may as well be modern Christians, who are watching intently for the establishment of the kingdom of heaven by some kind of fantastical means. This is especially true of the more “extreme” and “fringe” manifestations of Christianity today which are focused on End Times prophecy, a pre-tribulation rapture, etc., but neglect the Law. Whereas Yahshuah's statement is intended to indicate its present existence, and to compel us to join it, they wait for it to materialize by someone else's efforts, only really half-expecting it, anyway.

Our intent here is not to debase the Christians' recognition of the progression of the times, but what all these "Christians" fail to realize is that Christ's words apply to them just as much as they applied to the Pharisees 2000 years ago, who were similarly looking for a Messiah to establish worldly power for them, exactly as they are. (Indeed, their views on the Messiah come straight from Judaism, and they are not at all ashamed to admit it. Virtually all Christians openly declare their belief that Jesus is the Jewish Messiah, and many throughout the centuries have witnessed to Jews in attempts to convert them by proofs from Scripture, even though this does not even make sense because Jews have not invented a vicarious atonement applied to their own ruler. Hence "the Christians are a confused and vicious sect.") Yahshuah's answer amounts to saying that the kingdom they seek is already present on Earth. What should this tell them, if not that both Jews and Christians are on the outside looking in to this kingdom? In truth, this is because they do not recognize it for what it is, and indeed have only ever been intent on destroying it wherever it has attempted to take hold. Yahshuah knew this better than anyone.

"Woe to you, scribes and Pharisees, hypocrites! Because you shut up the reign of the heavens before men, for you do not go in, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! Because you eat up widows' houses, and for a show make long prayers. Because of this you shall receive greater judgment. Woe to you, scribes and Pharisees, hypocrites! Because you go about the land and the sea to win one convert, and when he is won, you make him a son of Gehenna twofold more than yourselves." Matthew 23:13-15

According to Yahshuah, the tiniest amount of faith on their behalf would suffice to establish the kingdom of heaven. What does this imply if not that they have none of the faith which they themselves assert is the sole requirement for salvation?

"Truly, I say to you, if you have belief as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move. And no matter shall be impossible for you." Matthew 17:20

What does all this say if not that Christians are content with establishing for their rule of morality and of conduct a standard of the lowest common denominator where anything goes, and actually thinking they are getting away with it, while waiting until God forces them to adhere to a higher standard, knowing all along that he has already told them to be *perfect* and that they cannot escape his justice? This *attitude* is the *essence* of sin, for it *refuses* to *allow* for righteousness, much less to hunger and thirst for it, but instead is content to delight in the pleasures of the flesh. Have we not already seen that delight in sin is what causes men to fail at discerning the truth? After researching this topic and seeing what the standard Christian views on ethical and environmental issues is, one might say that the atheists and the New Agers go into the kingdom of heaven ahead of them; certainly every animal rights activist does, without question, regardless of the details of his religious beliefs or their cultural origins.

Make no mistake: a blind eye will not be turned toward Christians for the offenses they have committed against this planet's conscious population, especially given that Christianity was presented, for many centuries, as the ideal to strive for in all morality and goodness, and even now many Christians will still pretend like it is. When this ideal blatantly excuses such wanton and selfish destruction for nothing more than self-pleasure, you can be sure that those who advocate it will be punished all that much more severely, owing not just to the offense itself, but also for their abject pride in thinking themselves beyond reproach. This warning carries with it the full weight of prophetic revelation, including the testimony of our very angry Messiah.

“Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’” Matthew 7:21-23

As we have said, to say that the kingdom of heaven is in our “midst” is to say that it is already present here on this planet. By this, Yahshuah could have been referring to nothing other than Nature itself, or else the Essene-Nazarite communities that existed in and around Judaea at the time. However, the same would have applied to any similar communities around the planet that were following similar precepts as theirs, including communities that have been established since his death and resurrection, right down to the present. Seeing how these Essene communities were agrarian-based, vegetarian, and focused on a brand of law and order similar to the Nazarite rules laid down in Numbers 6, they are the natural enemies of the cult-of-personality churches of modern times that worship Jesus, The LORD, Mammon, the “saints” (in the cases of Catholic and Orthodox Christians) and the self.

Indeed, it is safe to say that many modern intentional communities, even with the drug abuse and sexual immorality that can be found within some of them, are certainly *much* closer to the kingdom of heaven ideal than is any Catholic or Christian church. The primary reason for this is that the members of such communities have recognized the dysfunctional, destructive, unrighteous tendencies of the modern world and, more importantly, shown themselves to be committed enough to living by better standards as to deliberately and irrevocably set themselves apart from society at large, if only in the most superficial ways, like steering away from the average diet, in both the spiritual and the material senses. To “come out of Babylon” is to polemically reject the Pharisaical and Christian mindset of waiting for or even just relying on God or Jesus or some other “messiah” (e.g., insulin or statins) to come and save us from our sins—that is, from the *consequences* of our sins. (Salvation from sin necessarily entails the removal of the sin, not a covering or a scapegoat!)

A true servant or disciple *always obeys* his master, or else he is not true (faithful). A true Christian, to the best of his ability, saves *himself* from sin, as well as those who place themselves under his care. He does not ask or expect anyone to do the work for him, except in asking God (not Jesus—*God*) to help in his infirmities long enough to overcome those infirmities. This is not to say, at all, that he does not recognize his dependence upon and subservience to others (especially God); it is just to say that he recognizes his responsibility to live up to the standards that God has set, rather than making ridiculous, vain excuses for not even trying to accomplish the bare minimum, such as being “too sinful” to be capable of doing anything whatsoever to begin atoning for his sins, as if a just judge will accept this argument and let him off the hook.

Furthermore, though there is no merit to the New Age-like translations of Luke 17:21 that have Yahshuah saying “the kingdom of heaven is within you,” the concept itself points to something which is true. Ultimately the kingdom of heaven is founded within individuals. This happens by way of a change in consciousness, which can only happen on an individual level, where an individual becomes aware of the proper mode of living (most often by coming into contact with the teachings of another, rather than discovering the truth for himself), and then makes the internal decision to live his life in accordance with these higher values.

In other words, salvation happens, and the kingdom of heaven is established, when an individual commits to a righteous lifestyle. As this commitment manifests not just in internal thoughts and feelings, but outwardly in righteous behaviors and actions, it is by this means that the kingdom of heaven is created. If we parse the phrase ‘kingdom of heaven,’ ultimately its meaning comes down to ‘an area of land in which the laws of God reign supreme and govern the actions of all individuals.’ As God is not a creature, but rather Spirit itself, such a kingdom would necessarily entail these laws not being imposed externally by an authority figure, the way George Bernard Shaw and other socialists have imagined it, but rather by the members of this kingdom governing themselves with the laws imposed by God. There is no political solution to the present crisis; only the spiritual evolution of our collective consciousness will suffice. That it will be this way is certain, if one has faith in what is written in Scripture.

“Because this is the covenant that I shall make with the house of Yisra’el after those days, says יהוה, giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people. And they shall by no means teach each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ because they all shall know Me, from the least of them to the greatest of them.” Hebrews 8:10-11 (citing Jeremiah 31:33-34)

What this means, ultimately, is that those who refuse to accept God’s laws and teachings, as communicated by his prophets throughout the ages, including most prominently the Anointed One, Yahshuah, and exemplified best by the Essene-Nazarite communities such as those of Qumran/Damascus in Judea and Bethlehem/Nazareth in Galilee, will not have a place in the kingdom of heaven. This is common sense, for the kingdom of heaven is an ideal—a state of mind, and a state of being founded upon that state of mind. To reject the fundamental tenets of the ideal (of which the vegetarian ethic is right near the top) is to reject the ideal itself. Those who ultimately reject natural law also reject eternal life for themselves in consequence, because it does not serve the interest of the kingdom to have a minority enforcing a will contrary to the majority’s, in such a way that the world is like a prison where 99% of the people are the inmate population and the other 1% have to stand guard (that is how things are *now*), but rather to free the <1% to live in peace and security and to do more important things, by first siphoning and annihilating the rest.

This is obviously a gradual process. Those who have accepted these laws and teachings have been involved in establishing the kingdom of heaven on this planet throughout the ages. Though this is often parroted in Christian congregations, the idea of establishing the kingdom with them has no meaning whatsoever other than as a feel-good phrase which they recite to delude themselves into believing that they have some measure of worth. In truth, the small bands of communities that have practiced God’s righteousness throughout the ages have all contributed to the continuing establishment of the kingdom of heaven, while the mainstream churches have only ever inhibited it by the propagation of their false, accursed gospel, and by marginalizing, terrorizing and actively seeking the annihilation of these groups, rather than of their own sin.

The true gospel of Christ (the remission of sins and the kingdom of heaven) compels us to preserve the Creation and to seek out righteousness, peace and life. Those who have come before us have preserved, in the scriptural teachings, the principles by which humans are obligated to live in order to attain this goal, so that we who have come after them would not have to start from scratch. Their example of living by these principles in the face of oppression and even martyrdom ought to serve as inspiration for us and for all future generations.

We do not think it at all inappropriate to suggest that Yahshuah's greatest contribution to humanity was his teaching of compassion, and that he was the prototype of the modern vegan. No other vegetarian philosophers of the ancient era until those that came after him made arguments for the ethic based on a teaching of compassion; rather, they based their arguments on what was good or natural for human consumption, and on how absurd it is that we should resort to such unnatural and barbaric practices to feed ourselves when the earth provides exactly what we need. While these are sound arguments, they lack the force of moral compunction. Neither Moses nor the Greek philosophers are known to have based any of their teachings on the innate rights of animals to life and liberty; Yahshuah's teachings stand alone as the basis for the progress of human development for the modern age, and especially for the future.

So anyone who has not been freed of the shackles of these paradigms—being those that are otherwise *most conducive* to life and liberty—by the obligations of love (of God, and of one's neighbor) is still under the Law, whether he knows it or not, because he has failed to finish its instruction. Only the one who truly follows God's commands with all his heart can be said to be truly free, and to have the peace of God which passes all "human" understanding (Philippians 4:7). Furthermore, those who are under the Law will certainly be judged by its standards, and the mandatory sentence for breaking the Law of Life is *certain death*. Only the one whose righteousness *exceeds* that of the Pharisees (i.e. the one who graduates from the instruction of the Law by learning love and compassion) will ever see the kingdom of heaven, and sadly, there are exceedingly few who are not content to fall *well* short of either of these standards.

The truth is that neither God nor any god (not even Yahshuah, and certainly not Jesus/Apollo) is going to establish the kingdom on the global scale for anyone. The only way that this can happen is by those who committed to living righteously increasing their numbers and influence until the tipping point is reached. As much as the idea of increasing their influence may sound scary, surely one who has come far enough along in studying and increasing righteousness will begin at some point to understand the necessity of forcing righteousness upon the rest of the population. We can clearly see in the Old Testament that righteousness was enforced through the threat (and application) of physical violence, and it is a sad reality that this is undeniably needed far more today than it ever was back then. What biblical prophecy tells us is that those who are dedicated to establishing the kingdom on Earth, once they demonstrate the depth of their dedication, will have their efforts reciprocated by otherworldly *support* that will ultimately result in establishing the "kingdom" style of living on the planet by forcible conquest.

That this has not happened before now speaks both to a lack of overall dedication on the part of the animal rights movement, and to the fact that the society which opposes God's law and order has now grown so powerful that it is capable of irrevocably destroying the planet. Surely it was this necessity which caused our forefathers to envision a cataclysmic showdown—what the Nazarenes of Damascus called the War of the Sons of Light Against the Sons of Darkness. Unfortunately, this is a seed which can only germinate in good soil. Yet we are made in the image of the gods, and to some of us it is given that we should even be called their children. If our species is really designed and destined to rule the universe, or even just some segment of it, then an awfully good test for the wisdom of allowing us to do so is to see how we will treat new life forms we encounter along the way. What better way to do that than to put such life forms here on our own planet? If you cannot love a cute little bunny enough to see that putting it in a cage, or sticking a knife in it, is wrong, when all it does is sit there and be darling, then how will you ever make peace with an intelligent species that does not think or act like yours?

Our solution for *everything* will obviously be to enslave it or kill it; the only species we will ever respect is that with the power to do the same to us, which means we will make peace treaties with it in the hopes that we can learn from that species and surpass it, so we can conquer it. Indeed, this is what drives the elites in their quest to enslave the rest of mankind. Clearly, the gods would never allow us to leave the planet with that kind of mentality. So, if we are going to be tested in this way, of course it is wise to put other species here that are easy for us to conquer (if we want to), and for the most part cannot communicate with us, so we have to see for ourselves that what we are doing to them is evil, so that we can truly understand why it must not be this way, in order to prevent it from happening in the future, rather than the same hypothetical knowledge serving as a mere deterrent. It is one thing to be asked a question and respond with an answer; it is quite another to be subjected to temptation or even adversity, without which one's mettle (and therefore how one will behave in times of adversity) cannot be truly examined.

The greatest ethical test that we're ever going to face is the treatment of animals that are at our mercy. Lyn White⁸⁵¹

Most people will not steal outright, but think of how someone's integrity will be tested if you bait him with a large currency note that you set in front of him before you hide to watch. Will he try to find who lost it, or just stick it in his pocket and swiftly walk away? This is a better indication of how he will act in times of desperation than whatever he will profess with his mouth.

All the same elements are here on Earth already: the money is the planet itself (God forbid we leave any land for feral animals to roam freely, unless it is impossible for us to exploit it somehow, right?), the act of leaving the scene and hiding is the gods ceasing to interact with us, and the incentive of believing he will not experience any adverse consequences because no one is watching is the spread of humanism and atheism—and especially the hedonism which has become the quintessential characteristic of mainstream Christianity—to detract from social conventions inclining to morality. God himself has told us that he has tested us in this way, as we have seen in the example of the events of the Exodus. What other reason could there be but to divide the wheat and the chaff, and what other rule could he be judging by than our obedience to those of his commands which pertain most to the fundamental reason for our existence? The most common parable in Scripture is the likening of the kingdom of heaven to a garden or vineyard which God has planted; what else could it mean but that those who sow violence in wickedness return suffering and death, and those who sow repentance return peace and life?

“According to what I have seen, those who plough wickedness and sow suffering reap the same.”
Job 4:8

For as long as men massacre animals, they will kill each other. Indeed, he who sows the seeds of murder and pain cannot reap joy and love. Pythagoras⁸⁵²

Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap. Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit. Galatians 6:7-8

Sow for yourselves righteousness, reap according to kindness, break up your tillable ground, it is time to seek יְהוָה, till He comes and rains righteousness on you. You have ploughed wrongness, you have reaped unrighteousness, you have eaten the fruit of lying, because you trusted in your own way, in your many mighty men. Hosea 10:12-13

Anyway, we know that this is all a test to see if we will obey God (that is, whether we will abide by the natural laws governing the universe), for everything has been, from the circumstances behind the metaphor of the Tree of Knowledge of Good and Evil in the Garden of Eden to the manna given to the Israelites in the Wilderness. We all, by necessity, have to eat. Therefore we all have this choice it is a choice of what we will eat, in terms of both food for the stomach and food for the spirit, both of which are the rules established by God for how we are to live. The choice to kill and eat another living creature's flesh is an outright dismissal of these rules. As such, administering the choice constitutes an infallible tool for God for determining whether a man will harbor wickedness in his heart.

Yahshuah set the bar when he fasted for forty days and responded to the one who tempted him to eat by saying, "Man does not live by bread alone, but by every word that proceeds from the mouth of Yahweh." Clearly, the priority is the latter of these. Think about this for a moment: Yahshuah fasted for *forty days*, as did Moses and Elijah, and then went on to make this declaration. And this is the *standard* of perfection, not the rare (or sole) exception to the supposed truth that humans are all incapable of attaining it. Yet how many Christians have even curbed their appetites? How many could even bring themselves to fast for *a week*, much less to be content with and thankful for what they have?

We do not mean to say that fasting is necessary. We know that Yahshuah, according to Thomas, said that fasting is only beneficial to those who are in need of it. We know that he said, "It is not those who are healthy that are in need of a physician, but the sick" (Matthew 9:12). But he does not leave it open to question who is healthy and who is sick, for the very next verse records him as saying, "Go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners." How, then, with the context of Hosea 6:6 set as the frame of his vocation, can anyone say that Yahshuah's mission was anything other than to call meat-eaters (only) to repentance?

That being said, fasting *is* necessary for curing the spirit of demonic influences, and it may be necessary for curing the body of diseases, depending on how far they have progressed. Normally, however, simply switching to and sticking with a plant-based diet will do the trick. This goes to show how food is necessary and beneficial. But we should never mistake this for meaning that it ought to be a major priority for us. Even Yahshuah's remark in response to his temptation to eat was clearly aimed not so much at decrying food, as establishing the Word of God as the priority. Consider how the apostles handled this issue: that, while recognizing that food is important to health, all excess tends to malnourish the spirit.

And when day was about to come, Sha'ul urged them all to take food, saying, "Today is the fourteenth day you have continued without food, and eaten none at all. So I urge you to take food, for this concerns your safety, since not a hair shall fall from the head of any of you." And having said this, he took bread and gave thanks to Elohim in the presence of them all. And when he had broken it he began to eat. And they were all encouraged, and also took food themselves. And all of us were two hundred and seventy-six beings in the ship. And being satisfied with food, they were lightening the ship, throwing out the wheat into the sea. Acts 27:33-38

As the matter of what we will eat constitutes a test, it is a perfect test to see whether we will obey God specifically, rather than just any authority outside ourselves—i.e., whether we are fit to live in the kingdom of heaven, rather than in the world of men. Few will protest if you kill a defenseless creature and eat its corpse. As appalling as that notion is to any real human being, it

is an accepted practice in just about any society. Therefore it is a perfect opportunity for God to judge your heart and see if you are listening; will you practice compassion and recognition of life because that is what he says he wants, or will you take life and consume it because *everyone else* thinks it is okay? Of course, the final and sole arbiter on morality is not other people—not even lots of other people—or the religious rules of men who do not themselves adhere to them, but God. He has been telling us in his own ways (conscience and Scripture both) whether eating flesh is morally acceptable, and that we are indeed judged principally by what we eat.

The spirit of a man is the lamp of יְהוָה,
Searching all his inmost parts. Proverbs 20:27

He who tends the fig tree eats its fruit;
And he who guards his master is esteemed.
As in water face reflects face,
So a man's heart reflects a man.
The grave and destruction are not satisfied;
So the eyes of man are not satisfied.
A refining pot is for silver and a furnace for gold,
So a man is tried by his praise.
Even if you pound a fool in a mortar with a pestle
Along with crushed grain,
His folly shall not leave him.
Know well the state of your flocks;
Set your heart to your herds;
For riches are not forever,
Nor a diadem to all generations.
Grass vanishes, and new grass appears,
And the vegetation of the mountains are gathered in.
The lambs are for your garments,
And the goats for the price of a field;
And goats' milk enough for your food,
For the food of your household,
And sustenance for your girls. Proverbs 27:18-27

The Righteous One observes the house of the wrong;
He overthrows the wrong for their evil.
Whoever shuts his ears to the cry of the poor,
Let him also cry and not be heard. Proverbs 21:12-13

The slaughtering of the wrong is an abomination;
How much more when he brings it with wickedness! Proverbs 21:27

There is only one right answer to the question posed above, and it is absolute. (It needs to be in order to be a fair standard.) You can pass the test, or you can fail it; there is no in-between, no justification for sinners. God detests gluttony, plain and simple. Consider the parables: simply associating with the right people or the right belief system will not get you into heaven. You do not have to be God and know the secrets of a man's heart. You just need to be in a position to observe his actions, and even then, they are evident in his DNA, so collecting a single strand of hair or a single cell from his body will suffice to determine whether he was righteous or wicked.

When we first brought this case to the public in 2011 and were approached by a Christian author (Appendix C), we were incredibly told not to use the Bible to establish our point of view (incredibly because he is a self-professed Christian, theologian and Bible scholar), and that we are going to hell for it. The assumption is that the Bible neither supports nor advocates our point of view, even though our view actually comes from the Bible and we live by it, and even though literally no effort was made to even read what we had carefully written, much less to understand Scripture itself in light of what we had written. As expected and explained in Chapter 4, the implication is that anything with a veneer of environmentalism is a damnable heresy, and that Christians should not concern themselves with ethical issues.

Just because it is not already accepted that the Bible advocates and demands a vegetarian ethic, this does not mean it should not be pointed out that it does. On the contrary, that just makes it all the more imperative. If the Christians had their way, they would leave all ecological issues to everyone else to sort out while they rape and pillage everything around them, which is totally the point of their attacking us for preaching from Scripture. If their position that we are wrong about what we say is warranted, then the Bible and the Christian ethic are practically worthless; if it is not, then the ones advocating it are guilty of far more than merely participating in the sins of the world system, and are actually largely responsible for stifling resistance to it, for stifling the righteousness of the gospel of the kingdom of heaven and the remission of sins.

Considering how many Christians there are, and how they tend to only take anything seriously if they believe it comes from the Bible, tackling this issue from this perspective is massively important, and has the most profound implications imaginable. Imagine if all Christians suddenly started following the imperatives of the Bible. There would now be well over two billion vegans in the world, or approximately one-third of the world's population. Based on the Pareto principle of statistical analysis, the tipping point is generally assumed to be around 20% for most situations. So the Christians are truly more to blame than anyone, being those who have received the Gospel and proceeded to bury it.

At the very least, any man who professes himself to be a Christian is obligated to consider the fact that he may be wrong about his assumptions regarding what it even means to be a Christian, and to let *God* be the judge about what God would have of us (a novel concept, we know)—not the manmade institutions and the murderous, money-grubbing charlatans who have set themselves up as our masters in his stead. Our understanding of Scripture does not come from mere men, or from ourselves, as anyone with eyes can see by now. Nor would it be honest of us to be coy about it; the apostles themselves neither claimed nor recognized any other authority, and neither do we. Recall from the very beginning of the present book, that Paul calls the Christians' "gospel" accursed, saying that if he were to try to please men, he would no longer be a servant of Christ. Now that you know what the true gospel of Christ actually looks like, you should know that it is not found anywhere in the teachings of men, but only special revelation.

And I make known to you, brothers, that the Good News announced by me is not according to man. For I did not receive it from man, nor was I taught it, but through a revelation of יהושע Messiah. Galatians 1:11-12

But the Gospel is more than just a reiteration of the command given to Adam to avoid killing animals and eating their flesh. Ultimately, it is about compassion, and the other virtues that produce the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control—against which there is no law (Galatians 5:22-23). Needless to say,

whoever lacks these traits also lacks the Spirit. The will to kill God's creatures for food is only the beginning of desolations, the origin of the thought which precedes the overspreading.

The main argument which the Christians use to justify themselves by Scripture even implies exactly what we just have—that eating flesh is just a symptom of a sick soul. They tell us we are *all* sinners, but that *only they* have the Spirit. So, knowing they are so utterly lost, how are we to judge their fruits, in order to know whether there is *anything* redeemable about their paradigm? Besides the carnivorous appetite, what does it look like when someone fails the test? What doctrines of devils are professed by the spirit that consumes death and disease on a daily basis, but not the nourishment of Scripture?

And He said to them, “Are you also without understanding? Do you not perceive that whatever enters a man from outside is unable to defile him, because it does not enter his heart but his stomach, and is eliminated, thus purging all the foods?” And He said, “What comes out of a man, that defiles a man. For from within, out of the heart of men, proceed evil reasonings, adulteries, whorings, murders, thefts, greedy desires, wickednesses, deceit, indecency, an evil eye, blasphemy, pride, foolishness. All these wicked matters come from within and defile a man.” Mark 7:18-23

Never mind that he was calling excrement what passes for food in order to debase it, thus indicating that the Pharisees' priorities were wrong to begin with. Never mind that. The proof is in the pudding, so to speak. Here are some (verbatim) real life examples of evil reasonings, murders, greedy desires, wickednesses, indecencies, pride and foolishness that come out of the mouths of self-described prophets, respected Christian authors pursuing higher educations in theology, when confronted with the notion that the Bible is opposed to this particular sin.⁸⁵³

- * if you want to eat rabbit food to each his own..thats your right..but as for me im gonna kill something and eat it
- * You darn right I eat meat...PRIME RIB!!! AMAZING!...ok now I'm hungry!
- * Eyes on the side made to hide, eyes in the front made to hunt. Just sayin.
- * CHOW DOWN BOYS
- * I don't hate you, but you are going to hell and leading others there. BTW I just ate peppered bacon for breakfast.
- * Yum Yum I love pork BBQ sandwiches!
- * I eat sausage or bacon almost every morning!

If that is not enough to demonstrate how a person can just as easily condemn himself by his own standard as the Bible does, and most especially by Yahshuah's remarks in Mark 7 which far surpass the incidental meat feast, then consider this. In response to the suggestion that there would be little tangible difference between eating beef, pork and chicken and eating pets (such as dogs), our heckler says:

- * Dog tastes good as long as the animal is fed properly.
- * Cuz I haven't found a good recipe yet.

“Therefore say, ‘Thus said the Master יהוה, “And I shall gather you from the peoples, and I shall assemble you from the lands where you have been scattered, and I shall give you the land of Yisra’el.”’ And they shall go there, and shall take away all its disgusting *matters* and all its abominations from there. And I shall give them one heart, and put a new spirit within you. And I shall take the stony heart out of their flesh, and give them a heart of flesh, so that they walk in My laws, and guard My right-rulings, and shall do them. And they shall be My people and I shall be their Elohim. But to those whose hearts walk after the heart of their disgusting *matters* and their abominations, I shall recompense their deeds on their own heads,” declares the Master יהוה. Ezekiel 11:17-21

Clearly it is we, the ones who have taken the time to examine and explain these things and have endured much persecution for it, and not the Christian authors who bask in the fame and fortune which their abominations (their books) afford them, who will be declared right by God. Justification is by faith, not by evil reasonings and greedy desires, and faith is obedience. In fact, faith is *righteousness*, for God’s commands are righteous. Only someone without a conscience would fail to see that murder is wrong; it is self-evident, therefore, that those who have failed the test to the extreme of the one whose words have been recorded here has, *have* no conscience, for they cannot even be brought to admit that their sin is indeed sin, though it is shown to them by the standard of morality which they themselves profess. Who cannot admit his sin cannot repent of it, and will remain in his sin and condemned by the Law until he is destroyed forever. A convicted conscience, on the other hand, is a guilty conscience; admitting one’s guilt is the first step on the road to redemption. It is the humble that God raises, and the meek that will inherit the earth. “Embrace your reproaches,” said Shaw, “They are often glories in disguise.”

As incredible as it seems to us, the most common question which we get in response to our admonitions from Scripture is, “What will I eat (if I stop eating meat)?” Granted, you may not be accustomed to eating many vegan meals, but *the vast majority* of things that can be eaten by humans are essentially vegan. (This is speaking of the components of foods that are not raw, rather than all foods: ingredient labels need to be carefully examined and mystery ingredients identified when buying packaged and processed foods.) As far as we are concerned, this question evidences that you are merely toying with the idea and have not chosen life/compassion, so you may as well not be a vegan. It is the last question you should be asking, as the answer is “whatever you want,” provided that your will is in conformity with God’s. The *first*, if not the only question you should be asking is, “What can I/we do to get right with God?” If you have not asked this in your heart, then you may safely assume you are not right with him.

The fact is, palates change, and the body quickly adjusts to a natural diet. Consider if you have ever fasted more than a few days; you should know, then, that cravings for unhealthy foods (which are purely psychological, unless there is a chemical dependency involved, as in the case of many dairy products, which have morphine in them) go away in a matter of *days* once you have allowed your body to begin detoxifying itself. Within the first month of becoming a vegan, the body begins to heal and you begin to notice the boost in energy. Within the first year, the mere smell of cooked flesh becomes nauseating. The fact that it is so nauseating, while natural foods that are similarly not eaten are not also nauseating, is perhaps the most substantial proof that we could levy in support of the fact that humans are natural herbivores. Furthermore, there is no shame in doing what is right, and this is how we atone for our sins and detoxify our spirits. A clean conscience is *priceless*—certainly worth the trouble of changing your diet!

For we ourselves were also once foolish, disobedient, led astray, serving various lusts and pleasures, living in evil and envy, being hated and hating one another. But when the kindness and the love of Elohim our Saviour toward man appeared, He saved us, not by works of righteousness which we have done but according to His compassion, through the washing of rebirth, and renewal by the Set-apart Spirit, which He poured out on us richly through יהושע Messiah our Saviour, that having been declared right by His favour we should become heirs according to the expectation of everlasting life. Titus 3:3-7

For finding fault with them, He says, “‘See, the days are coming,’ says יהוה, ‘when I shall conclude with the house of Yisra’el and with the house of Yehudah a renewed covenant, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant, and I disregarded them,’ says יהוה. ‘Because this is the covenant that I shall make with the house of Yisra’el after those days,’ says יהוה, ‘giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people. And they shall by no means teach each one his neighbour, and each one his brother, saying, “Know יהוה,” because they all shall know Me, from the least of them to the greatest of them. Because I shall forgive their unrighteousness, and their sins and their lawlessnesses I shall no longer remember.”’ Hebrews 8:8-12 (citing Jeremiah 31:31-34)

Therefore, as the Set-apart Spirit says, “Today, if you hear His voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tried Me, proved Me, and saw My works forty years. Therefore I was grieved with that generation, and said, ‘They always go astray in their heart, and they have not known My ways.’ As I swore in My wrath, ‘If they shall enter into My rest ... [Psalm 95:7-11]’” Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim, but encourage one another daily, while it is called “Today,” lest any of you be hardened by the deceivableness of sin. For we have become partakers of Messiah if we hold fast the beginning of our trust firm to the end, while it is said, “Today, if you hear His voice, do not harden your hearts as in the rebellion.” For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Mosheh? And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter into His rest, but to those who did not obey? So we see that they were unable to enter in because of unbelief. Therefore, since a promise remains of entering into His rest, let us fear lest any of you seem to have come short of it. For indeed the Good News was brought to us as well as to them, but the word which they heard did not profit them, not having been mixed with belief in those who heard it. For we who have believed do enter into that rest, as He has said, “As I swore in My wrath, if they shall enter into My rest ...” And yet His works have come into being from the foundation of the world. Hebrews 3:7-4:3

Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim. Or do you think that the Scripture speaks to no purpose? Does the Spirit which dwells in us intensely crave unto envy? But He gives greater favour. Because of this He says, “Elohim resists the proud, but gives favour to the humble [Proverbs 3:34].” So then subject yourselves to Elohim. Resist the devil and he shall flee from you. Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded! Humble yourselves in the sight of the Master, and He shall lift you up. James 4:4-8,10

We know that we are of Elohim, and all the world lies in the wicked one. And we know that the Son of Elohim has come and has given us an understanding, so that we might know the true One. And we are in the true One, in His Son יהושע Messiah. This is the true Elohim and everlasting life. Little children, keep yourselves from idols. 1 John 5:19-21

He who possesses the Son possesses life, he who does not possess the Son of Elohim does not possess life. 1 John 5:12

Suffer hardship with us as a good soldier of יהושע Messiah. No one serving as a soldier gets involved in the affairs of this life, in order to please only him who enlisted him as a soldier. And if anyone competes in a game, he is not crowned unless he competes according to the rules. The hard-working farmer ought to be first to receive his share of the crops. Think over what I say, for the Master shall give you understanding into all this. 2 Timothy 2:3-7

If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons. And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it. So, strengthen the hands which hang down and the weak knees, and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed. Pursue peace with all, and pursue apartness without which no one shall see the Master. See to it that no one falls short of the favour of Elohim, that no root of bitterness [*pikrias*, G4088 (“extreme wickedness,” poison, acidity, harshness, hatred, etc.)) springing up causes trouble, by which many become defiled, lest there be anyone who whores, or profane one, like Ėsaw, who for a single meal sold his birthright. For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears. Hebrews 12:7-8,11-17

And everyone having this expectation in Him cleanses himself, as He is clean. Everyone doing sin also does lawlessness, and sin is lawlessness. And you know that He was manifested to take away our sins, and in Him there is no sin. Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him. Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous. The one doing sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of Elohim was manifested: to destroy the works of the devil. Everyone having been born of Elohim does not sin, because His seed stays in him, and he is powerless to sin, because he has been born of Elohim. In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother. Because this is the message that you heard from the beginning, that we should love one another, not as Qayin who was of the wicked one and killed his brother. And why did he kill him? Because his works were wicked but those of his brother were righteous. Do not marvel, my brothers, if the world hates you. We know that we have passed out of death into life, because we love the brothers. The one not loving his brother stays in death. Everyone hating his brother is a murderer, and you know that no murderer has everlasting life staying in him. By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers. But whoever has this world's goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim stay in him? My little children, let us not love in word or in tongue, but in deed and in truth. 1 John 3:3-18

For all this talk about what the Bible is against, we have said little about what it is *for*, in the sense of how a true disciple of Yahshuah ought to live. (This is the subject of *The Nazarene Way*, which is intended to cover everything else from Scripture other than the present subject.) Perhaps this is why so many cannot be brought to repentance; they have no models to imitate, and those they recognize are the saints whose own virtues have been used against them, and the “heretics” whose opinions are not valued because they are too controversial. So the reader is not obliged to listen to our reasonings, however valid and inspired they may be. We are just as able to draw on one of the Church Fathers—a “saint,” not a heretic—to make the point.

Keeping, then, to our aim, and selecting the Scriptures which bear on the usefulness of training for life, we must now compendiously describe what the man who is called a Christian ought to be during the whole of his life. We must accordingly begin with ourselves, and how we ought to regulate ourselves. We have therefore, preserving a due regard to the symmetry of this work, to say how each of us ought to conduct himself in respect to his body, or rather how to regulate the body itself. For whenever any one, who has been brought away by the Word from external things, and from attention to the body itself to the mind, acquires a clear view of what happens according to nature in man, he will know that he is not to be earnestly occupied about external things, but about what is proper and peculiar to man—to purge the eye of the soul, and to sanctify also his flesh. For he that is clean rid of those things which constitute him still dust, what else has he more serviceable than himself for walking in the way which leads to the comprehension of God.

Some men, in truth, live that they may eat, as the irrational creatures, “whose life is their belly, and nothing else.” But the Instructor enjoins us to eat that we may live. For neither is food our business, nor is pleasure our aim; but both are on account of our life here, which the Word is training up to immortality. Wherefore also there is discrimination to be employed in reference to food. And it is to be simple, truly plain, suiting precisely simple and artless children—as ministering to life, not to luxury. And the life to which it conduces consists of two things—health and strength; to which plainness of fare is most suitable, being conducive both to digestion and lightness of body, from which come growth, and health, and right strength, not strength that is wrong or dangerous and wretched, as is that of athletes produced by compulsory feeding.

We must therefore reject different varieties, which engender various mischiefs, such as a depraved habit of body and disorders of the stomach, the taste being vitiated by an unhappy art—that of cookery, and the useless art of making pastry. For people dare to call by the name of food their dabbling in luxuries, which glides into mischievous pleasures. Antiphanes, the Delian physician, said that this variety of viands was the one cause of disease; there being people who dislike the truth, and through various absurd notions abjure moderation of diet, and put themselves to a world of trouble to procure dainties from beyond seas ...

In their greed and solicitude, the gluttons seem absolutely to sweep the world with a drag-net to gratify their luxurious tastes. These gluttons, surrounded with the sound of hissing frying-pans, and wearing their whole life away at the pestle and mortar, cling to matter like fire ... “Desire not,” says the Scripture [Proverbs 23:6], “rich men’s dainties;” for they belong to a false and base life. They partake of luxurious dishes, which a little after go to the dunghill. But we who seek the heavenly bread must rule the belly, which is beneath heaven, and much more the things which are agreeable to it, which “God shall destroy,” says the apostle [1 Corinthians 3:17], justly execrating gluttonous desires ... For they have not yet learned that God has provided for His creature (man I mean) food and drink, for sustenance, not for pleasure; since the body derives no

advantage from extravagance in viands. For, quite the contrary, those who use the most frugal fare are the strongest and the healthiest, and the noblest ... Let our diet be light and digestible, and suitable for keeping awake, unmixed with diverse varieties ... The diet which exceeds sufficiency injures a man, deteriorates his spirit, and renders his body prone to disease. Besides, those dainty tastes, which trouble themselves about rich dishes, drive to practices of ill-repute, daintiness, gluttony, greed, voracity, insatiability. Appropriate designations of such people as so indulge are flies, weasels, flatterers, gladiators, and the monstrous tribes of parasites—the one class surrendering reason, the other friendship, and the other life, for the gratification of the belly; crawling on their bellies, beasts in human shape after the image of their father, the voracious beast ... Those that are absorbed in pots, and exquisitely prepared niceties of condiments, are they not plainly abject, earth-born, leading an ephemeral kind of life, as if they were not to live [hereafter]? Those the Holy Spirit, by Isaiah, denounces as wretched, depriving them tacitly of the name of love (agape), since their feasting was not in accordance with the word. “But they made mirth, killing calves, and sacrificing sheep, saying, Let us eat and drink, for tomorrow we die [Isaiah 22:13].” And that He reckons such luxury to be sin, is shown by what He adds, “And your sin shall not be forgiven you till you die [22:14],”—not conveying the idea that death, which deprives of sensation, is the forgiveness of sin, but meaning that death of salvation which is the recompense of sin. “Take no pleasure in abominable delicacies,” says Wisdom [Proverbs 23:3] ...

For it were not seemly that we, after the fashion of the rich man’s son in the Gospel, should, as prodigals, abuse the Father’s gifts; but we should use them, without undue attachment to them, as having command over ourselves. For we are enjoined to reign and rule over meats, not to be slaves to them. It is an admirable thing, therefore, to raise our eyes aloft to what is true, to depend on that divine food above, and to satiate ourselves with the exhaustless contemplation of that which truly exists, and so taste of the only sure and pure delight. For such is the agape [the love/compassion, i.e. the agape feasts], which, the food that comes from Christ shows that we ought to partake of. But totally irrational, futile, and not human is it for those that are of the earth, fattening themselves like cattle, to feed themselves up for death; looking downwards on the earth, and bending ever over tables; leading a life of gluttony; burying all the good of existence here in a life that by and by will end; courting voracity alone, in respect to which cooks are held in higher esteem than husbandmen [shepherds]. For we do not abolish social intercourse, but look with suspicion on the snares of custom, and regard them as a calamity. Wherefore daintiness is to be shunned, and we are to partake of few and necessary things ...

Just as righteousness is not attained by avarice, nor temperance by excess; so neither is the regimen of a Christian formed by indulgence; for the table of truth is far from lascivious dainties. For though it was chiefly for men’s sake that all things were made, yet it is not good to use all things, nor at all times. For the occasion, and the time, and the mode, and the intention, materially turn the balance with reference to what is useful, in the view of one who is rightly instructed; and this is suitable, and has influence in putting a stop to a life of gluttony, which wealth is prone to choose, not that wealth which sees clearly, but that abundance which makes a man blind with reference to gluttony. No one is poor as regards necessities, and a man is never overlooked. For there is one God who feeds the fowls and the fishes, and, in a word, the irrational creatures; and not one thing whatever is wanting to them, though “they take no thought for their food [Matthew 6:26].” And we are better than they, being their lords, and more closely allied to God, as being wiser; and we were made, not that we might eat and drink, but that we might devote ourselves to the knowledge of God. “For the just man who eats is satisfied in his

soul, but the belly of the wicked shall want [Proverbs 13:25],” filled with the appetites of insatiable gluttony. Now lavish expense is adapted not for enjoyment alone, but also for social communication. Wherefore we must guard against those articles of food which persuade us to eat when we are not hungry, bewitching the appetite. For is there not within a temperate simplicity a wholesome variety of eatables? Bulbs, olives, certain herbs, milk, cheese, fruits, all kinds of cooked food without sauces; and if flesh is wanted, let roast rather than boiled be set down. Have you anything to eat here? said the Lord to the disciples after the resurrection; and they, as taught by Him to practice frugality, “gave Him a piece of broiled fish;” and having eaten before them, says Luke [24:42], He spoke to them what He spoke. [This, of course, being the only instance in Scripture where the eating of flesh is not presented as a mortal sin, is false, and Clement’s failure to recognize it as such is evidently why he did not decry flesh-eating altogether. We have covered the passage from Luke, and its corresponding entry in John, in *Satan’s Synoptics*.] And in addition to these, it is not to be overlooked that those who feed according to the Word are not debarred from dainties in the shape of honeycombs. For of articles of food, those are the most suitable which are fit for immediate use without fire, since they are readiest; and second to these are those which are simplest, as we said before. But those who bend around inflammatory tables, nourishing their own diseases, are ruled by a most lickerish demon, whom I shall not blush to call the Belly-demon, and the worst and most abandoned of demons. He is therefore exactly like the one who is called the Ventriloquist-demon. It is far better to be happy than to have a demon dwelling with us. And happiness is found in the practice of virtue. Accordingly, the apostle Matthew partook of seeds, and nuts, and vegetables, without flesh ... The Jews had frugality enjoined on them by the law in the most systematic manner. For the Instructor, by Moses, deprived them of the use of innumerable things, adding reasons—the spiritual ones hidden; the carnal ones apparent, to which indeed they have trusted; in the case of some animals, because they did not part the hoof, and others because they did not ruminate their food, and others because alone of aquatic animals they were devoid of scales; so that altogether but a few were left appropriate for their food. And of those that he permitted them to touch, he prohibited such as had died, or were offered to idols, or had been strangled; for to touch these was unlawful. For since it is impossible for those who use dainties to abstain from partaking of them, he appointed the opposite mode of life, till he should break down the propensity to indulgence arising from habit. Pleasure has often produced in men harm and pain; and full feeding begets in the soul uneasiness, and forgetfulness, and foolishness. Clement of Alexandria⁸⁵⁴

Surely, after everything we have covered, we do not need to explain why Clement should not have made any provision for eating flesh at all. At least he had the sense to advise against it, however, based both on Scripture and on reason. At the very least, we can confidently say that there is a precedent even within the bounds of mainstream Christianity for outlawing the consumption of meat and certain other foods (including milk and dairy products, though he allows them—what could be heavier in the stomach and harder to digest, or more conducive to gluttony, disease and demon possession, than cheese?), and for following the ascetic ideals of the Essenes, if not actually the vegetarians among them (i.e. the prophets and Christians). In any case, Clement’s imperatives are in line with Yahshuah’s, and we will do well to heed them, regardless of who is dictating them.

“Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.” Matthew 7:14

No truer words were ever spoken than these. The fact that the way is straight means it is easy to find and to follow. The fact that it is narrow means that only a few do—not because no one among the larger segment of the population knows how (which is also the case), but because *only the best* of men attain the crown of life, even as only the best of athletes win their competitions, while the rest get blocked, fall off or get stampeded because there is no room for them, because they did not move quickly enough at the beginning. (A race does not begin at its end, as the “Christians” insist it does, but the one who wins must compete *from start to finish*.) Whether a person actually believes in God or not is not even an issue: atheists, too, can see that the “fittest” of the species (defined by Darwin not as the strongest, but the ones *most adaptive to change*) are the ones that survive.

We know that if the blind lead the blind, both will veer off the path and fall into the ditch. The only way to survive this test, then, is to take off the blinders, break from the herd, and follow the Good Shepherd by walking straight down the narrow way. Nothing could be easier or more rewarding; the only thing stopping everyone from doing it already, apart from whatever demons have them enslaved, is social convention.

It would be absurd, though, to say that ethical veganism is the narrow way just because there are few that choose it. It is not true that all vegans are wholly righteous, or that they all have an everlasting inheritance. In fact, veganism is just the *initial step* on the path of righteousness, and the way is even narrower than that. It is, rather, an integral piece—a necessary requirement—of the overall picture of what it means to be righteous, and *that* is the measure by which we are ruled. So it is not the case that anyone who is *not* a strict vegetarian could ever enter the kingdom of heaven. Even Abraham was not actually righteous, though his belief/obedience was regarded as righteousness; even he will have to do better in the future (which we are sure he will be happy to do) before he will be allowed to eat at his own table. Imagine, then, how each and every one of us must strive to be better than Abraham just to get through the door, and it ought to be apparent that you had better try your absolute best to please God rather than just assuming that you are free to do whatever you want because Jesus already paid for your ticket, for he will accept nothing short of that.

This makes perfect sense, for if a single sin, however minute, was allowed to persist for the duration of the span of everlasting life, then the potential for the overspreading of the sin would be infinite. How much more, then, does necessity require that every creature in heaven be perfect than that we mortals do. It is inconceivable that any sin would be allowed to bear so much fruit as this for eternity, so that a sinner would be allowed into the kingdom of heaven as he is. Therefore, the standard of admission is greater than strict obedience to all manmade laws—even the Law of Moses—such as the Pharisees observed. You must not sin *at all, ever*.

[“Therefore, be perfect, as your Father in the heavens is perfect.”](#) Matthew 5:48

Even if the food issue is resolved, in order to be perfect, there are other things which a vegan must consider. For example, many common household products are “tested” on animals, which, as everyone concerned about animal rights knows, amounts to nothing but senseless torture. Some automobiles run on biodiesel made from waste chicken fat, while their seats are made from leather. Pig derivatives are in everything made from gelatin, including toiletries, toothbrush bristles and gel capsules. Moreover, this does not just concern vegans, but Muslims and Jews, as well. Even things you would not suspect, such as many brands of latex condoms or charcoal water filters, are not suitable for use by vegans.

Obviously there is a wide-ranging continuum of good and evil between strict vegetarianism and meat consumption. The idea that it is wrong to ever accidentally inhale a single molecule of animal flesh is just not feasible, and has no moral implications. But the other extreme is even more absurd. In the contemporary view, abstaining from meat for *one day* is considered a huge sacrifice, and this goes a long way to showing how far removed our modern society really is from God's laws. Consider that Roman Catholics—who consider themselves more moral than the rest of the population—used to abstain from meat every Friday, but not really (they have always eaten fish on Fridays), and at some point even this was officially deemed too restrictive, so the restriction was changed and only applies now to Lent. And this happened before they got around that self-imposed restriction by eating rabbit and calling it “seafood.”

But the Church is not the only institution practicing such hypocrisy, nor is it even representative of modern society as a whole. Other “moral” initiatives such as “Meatless Mondays” in the US and now elsewhere are just embarrassing. The advertised purposes are environmental awareness and improved personal health, while ethics regarding animal suffering are studiously avoided, and necessarily so, as any examination of animal suffering necessarily mandates total abstinence rather than just once a week. (That is, it is no more ethical to commit six days a week than seven.) The “Meatless Monday” was actually instituted by Sid Lerner, a Jew who has had a storied career in advertising and marketing. Most importantly, the implication of such a ploy is that by foregoing meat one day a week, one has done all that needs to be done, and is thereafter free to indulge oneself the rest of the week, just like a Christian who sins six days a week and then goes to church on Sunday. Needless to say, God is not amused by either.

As a dog returns to his own vomit,

So a fool repeats his folly.

Have you seen a man wise in his own eyes?

There is more expectancy for a fool than for him. Proverbs 26:11-12

Somewhere on this continuum of good and evil, there is a line, and that is where eating flesh clearly becomes a sin. So regardless of where the line really is (and the standard presented in Scripture is perfection), the wanton destruction and disregard for God's good creation which we see everywhere in the world today is crossing it. Nowadays, wisdom necessitates the practice of vegetarianism if not veganism both to avoid the health hazards inherent in all animal products, and to make a strong statement and take a stand against the practices of a world so willfully ignorant and uncaring of other life forms and of the ecosystem that it actively seeks its own destruction. One does not need to be overtly religious to accept the validity of these reasons.

If nothing else, a man who cannot take control of his own appetite is no man at all, but a “slave to sin,” as Yahshuah said. There is simply no comparison between the uncontrollable desire for meat nowadays and having it only once in a great while back in the time of the ancient Israelites, for lesser sin of which they were rebuked, condemned and ultimately destroyed as a nation. People today are meat-a-holics, to the point that going an entire day without meat is unthinkable for most, and even a single vegan meal is unlikely unless it is just a piece of fruit. The system is so out of control now that we can clearly see the fulfillment of the prophecy concerning the “overspreading of abominations,” whereby we know that we are living in the End Times. Yet it is still only getting worse, which means the moral imperative of adopting the vegan lifestyle is even more pressing; according to the documentary *Earthlings*, Americans now (as of 2005) consume as much chicken in a single day as they did in all of 1930.⁸⁵⁵

Speaking from experience, it is truly amazing how many times a child or young adult can hear the words “*You don’t like cheese?!*” as though there is something terribly wrong with an adult that has been weaned off the disease-infested breast milk, blood, pus and bacteria of another species. Every vegan reading this can sympathize; we have all heard someone say, “I could never give [meat or dairy] up.” In reality, what omnivores or ovo-lacto vegetarians are confessing when they say this is that they could never mature enough emotionally or intellectually to catch up to where their bodies were when they were no longer helpless suckling infants. What a remarkable confession it really is in light of the types of discussions where it typically manifests, being a common response to arguments concluding that the subject’s very life is on the line. Does one even have to believe in God to recognize the fallacy? The implication is that human beings are the most stupid creatures on Earth, being the only ones that “could never give up” a “food” that is poison to them, while every intelligent member of the species has *no trouble* doing so, thus indicating that there is no physiological dependency on it. Moreover, no real Christian (or Buddhist) could ever do it to begin with, in clear violation of his moral principles, even on pain of torturous death, and this is exactly why there were so many martyrs in the early Christian era, and why there are so few now (as there are very few real Christians now).

Let us be blunt here: veganism is not the norm of any society, by any means. It is barely even tolerated, and even then, it is marginalized, and people who become vegans experience difficulties maintaining preexisting social networks without being extremely apologetic about it. This is why one must be “holy” (set-apart) to inherit life, which means *not* following the crowd. Yet it is the easiest thing a person can do, because it is *natural*, whereas eating an unnatural diet or going out of one’s way to create and maintain social networks is what is unnatural, and because the incentives of having longer longevity, a healthier body, a more attractive and youthful appearance, a sharper mind and a conscience free from guilt are priceless benefits.

The struggle for a vegan who is persuaded to adopt the lifestyle for ethical reasons (which is most vegans) is not over conquering cravings which, if they are present at all, go away in a matter of months at the most, but of being vigilant and remaining informed as food companies constantly seek new ways of marketing death and hiding it in otherwise vegan-friendly foods. (This is also a problem for raw vegans, as is the genetic modification of our food sources.) Even organic vegetarian foods are suspect. Packaged wheat or whole grain bread almost always contains milk or milk derivatives, honey or raisin juice concentrate (a problem for strict Nazarites). Margarine made from vegetable oils almost always contain milk—and these are the alternatives to butter. Even faux leather and faux fur on the markets in Western countries constitutes a real concern, as they have been found to actually come from Asian fur farms, where some of the most atrocious acts against animals take place. (Instead of cows, the skins come from cats and dogs. This is especially true of the fur industry, where it is more economical to produce real fur from tortured animals than to produce faux fur, and the labels on the clothing lie.)⁸⁵⁶ White sugar is bleached with bone meal. Produce is routinely grown with bone meal, meat meal or blood meal as fertilizer, because farmers refuse to let the land heal itself by lying fallow, the way the Israelites were commanded under Moses, and the way it was done all the way through the Middle Ages; this is even more true of the organic varieties than it is the genetically modified ones and the ones that are grown with pesticides.

It is not true, however, that eating organic produce is not ethically or nutritionally sound in comparison with other foods. Our point is simply that veganism requires a good deal of

awareness. Vegans in general are practical and realistic, refraining from concerning themselves with “what if” scenarios, and accept that they may indirectly or accidentally cause suffering or death to other creatures every now and then. A vegan is not someone who has attained total consciousness and total separation even from the air we must all breathe, such as would be required for this degree of perfection, but one who makes a deliberate effort to obtain whatever degree of perfection that he can, within the practical parameters to which he is bound by necessity and circumstance.

For those of us who are sincerely concerned with living in accordance with God’s rules for us, the parameters are simple: If God says “Do not,” we do not make excuses—we *do not*. The one whose conscience tells him something other than what it did when he was innocent has ceased to be a human; he needs to exorcise his demons and get back to the innocence of his youth (i.e., to have the faith of a child) before his conscience can even serve its purpose again. So we see that whoever misinforms a child’s conscience truly is the least in the kingdom, for they have sinned against themselves, against their own children or wards, against the animal kingdom at large, against the future of our race (against the kingdom of heaven) and against God—and this in the service of Satan and his minions.

Where this is done unconsciously, God still holds the parent or teacher responsible, being guilty of wrongful death, because it is his responsibility to take precautions against such things and to learn the right way of instruction. Where it is done consciously—that is, where the parent has been informed and still remains defiant—the sin is even greater, and the parent has forfeited the natural right of guardianship over his own children forever. Whether any authority can be extended in place of the forfeited right upon repentance is God’s prerogative, but we have already seen how Esau lost his own birthright and was never able to regain it, though he repented with tears (Hebrews 12:16-17)—and that was not even a matter of sinning in defiance, but of making a contract which could not be undone. *Murder* cannot be undone, nor can the punitive consequences, but the parent who repents and takes better care of his children is still able to bring his dead children to life again, though he cannot restore the lives of the other victims which he has sinned against, so he must still die in the end. And the same goes for everyone else: we must all die to cancel this debt, but only those of us who have learned from our mistakes shall be awarded life in the end.

We have spoken with other vegans, and people who were vegetarians as children. It is always the same story: a mother beats her young daughter until she caves in and eats the chicken, or a father abuses and intimidates his daughter, causing her to starve if she will not eat the death that is put before her, against her will. This is how it works, and most people do not have the intelligence in their youth to question their parents’ orders, neither the means to disobey, nor the strength of character to return to innocence once they are adults. So it is that all sin is attributed to Azazel, because it is naught but a vicious cycle; the original sin was Adam’s and Eve’s, but the Christians’ doctrine of original sin only pertains to us insofar as we perpetuate the chain of abuse and impart it to our children. We are not born *with* it; we are born *under* it, and it is not magically imbued in us so that we are unable to rid ourselves of the guilt of it. To be right with God, we merely need to stop sinning in our hearts, which begins with the decision to adopt the vegan ethic. By surrendering our individual wills to obedience to God, we become his children (are “born again” in spirit and truth), and therefore no longer under the authority of our parents, who taught us to sin. First we *must* admit that the way of life we were shown is a lie, and that it is wrong. Then, and only then, can we make peace with our Father.

“Why should I pardon you for this? Your children have forsaken Me and sworn by those that are not mighty ones. When I had filled them up, they then committed adultery and they thronged to the house of a whore. They were like well-fed horses, every one neighed after his neighbour’s wife [‘committed adultery,’ as a euphemism for eating flesh, even though they had no reason to because they were well fed]. Would I not punish them for this?” declares יהוה. “And would I not revenge Myself on such a nation as this? Go up on her walls and destroy, but do not make a complete end. Take away her branches, for they do not belong to יהוה.” Jeremiah 5:7-10

“They shall die of deaths from diseases, they shall not be lamented nor be buried, but be like dung on the face of the earth, and be consumed by sword and by scarcity of food. And their corpses shall be meat for the birds of the heavens and for the beasts of the earth.” For thus said יהוה, “Do not enter the house of mourning, neither go to lament or mourn for them, for I have withdrawn My peace from this people,” declares יהוה, “even the kindness and the compassions. Both great and small shall die in this land. They shall not be buried, and no one shall lament for them, or cut themselves, or make themselves bald for them. Neither shall they break bread in mourning for them to comfort them for the dead, nor give them the cup of comfort to drink for their father or their mother. Do not enter the house of feasting to sit with them, to eat and drink.” For thus said יהוה of hosts, the Elohim of Yisra’el, “See, before your eyes and in your days, I am making the voice of rejoicing and the voice of gladness, the voice of the bridegroom and the voice of the bride to cease in this place. And it shall be, when you declare to this people all these words, and they shall say to you, ‘Why has יהוה pronounced all this great evil against us? And what is our crookedness, and what is our sin that we have committed against יהוה our Elohim?’ then you shall say to them, ‘Because your fathers have forsaken Me,’ declares יהוה, ‘and have walked after other mighty ones and served them and bowed themselves to them, and have forsaken Me, and did not guard My Torah. And you have done more evil than your fathers, for look, each one walks according to the stubbornness of his own evil heart, without listening to Me. So I shall throw you out of this land into a land that you do not know, neither you nor your fathers. And there you shall serve other mighty ones day and night, where I show you no favour.’ Therefore see, the days are coming,” declares יהוה, “when it is no longer said, ‘יהוה lives who brought up the children of Yisra’el from the land of Mitsrayim,’ but, ‘יהוה lives who brought up the children of Yisra’el from the land of the north and from all the lands where He had driven them.’ For I shall bring them back into their land I gave to their fathers. See, I am sending for many fishermen,” declares יהוה, “and they shall fish them. And after that I shall send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks. For My eyes are on all their ways; they have not been hidden from My face, nor has their crookedness been hidden from My eyes. And first I shall repay double for their crookedness and their sin, because they have defiled My land with the dead bodies of their disgusting matters, and have filled My inheritance with their abominations.” O יהוה, my strength and my stronghold and my refuge, in the day of distress the gentiles shall come to You from the ends of the earth and say, “Our fathers have inherited only falsehood, futility, and there is no value in them.” Would a man make mighty ones for himself, which are not mighty ones? “Therefore see, I am causing them to know, this time I cause them to know My hand and My might. And they shall know that My Name is יהוה!” Jeremiah 16:4-21

Who cannot see that when Yahshuah told Zebedee’s sons, “Follow me, and I will make you fishers of men,” he was referring to Jeremiah 16:16? In light of this, Christians are obviously supposed to be the remnant of Israel, drawn out from among the tribes—those who have had the sense to say, “We have inherited lies and things wherein there is no profit” (or “things of

Belial”). Perhaps we should be thinking of this, not how much we like the taste of our bacon and beef, when interpreting Paul’s statement, “All is permitted me, but not all do profit.” Perhaps the lie is that the supposed permission comes from God, and that we can somehow ignore everything he tells us and still be a disciple of Christ, and under God’s favor, and therefore escape the consequences of sin.

Note well that God’s wrath is due to that which leaves dead bodies in the land. Men always bury or cremate each other, and do not go out into the country to kill each other, whereas they routinely throw the bones and other parts of animals that are unwanted for food into the trash, so this cannot but mean that God is extremely angry about animal slaughter specifically. Yet the term “disgusting matters” even also implies cannibalism, as demonstrated below (and, as we have seen, there is indeed human flesh in the packaged meats sold in grocery stores). The context in which it is used is clearly the basis of Daniel’s and Yahshuah’s prophecies concerning the desolations brought about by the Abomination, meaning that they were fulfilled when Jerusalem was destroyed (both in Jeremiah’s time and in the 1st century), as they will be fulfilled again when God’s wrath is finally poured out again over the rest of the world. In both cases, the stated reason behind the wrath is the “abominations” brought about by the “disgusting matters” of animal slaughter—being, obviously, not just a matter of killing, but also of other matters (enslavement, malnutrition, dismemberment, torture, extreme psychological torment, other forms of cruelty, whitewashing via the “humane” and “grass-fed” myths, etc.).

““And I shall do among you what I have never done, and the like of which I never do again, because of all your abominations. Therefore fathers are going to eat their sons in your midst, and sons eat their fathers. And I shall execute judgments among you and scatter all your remnant to all the winds. Therefore, as I live,’ declares the Master יהוה, ‘because you have defiled My set-apart place with all your disgusting *matters* and with all your abominations, therefore I also withdraw. And My eye shall not pardon, nor shall I spare. One-third of you shall die of pestilence, and be consumed with scarcity of food in your midst. And one-third shall fall by the sword all around you. And I shall scatter another third to all the winds, and draw out a sword after them. And My displeasure shall be completed. And I shall bring My wrath to rest upon them, and I shall be eased. And they shall know that I, יהוה, have spoken it in My ardour, when I have completed My wrath upon them. And I shall make you a waste and a reproach among the gentiles that are all around you, before the eyes of all who pass by. And it [Jerusalem—see 5:5] shall be a reproach, an object of scorn, a warning, and an astonishment to the gentiles that are all around you, when I execute judgments among you in displeasure and in wrath and in heated chastisements. I, יהוה, have spoken.”” Ezekiel 5:9-15

“““Because I shall cut off from you the righteous and the wrong, therefore My sword shall go out of its sheath against all flesh from south to north. And all flesh shall know that I, יהוה, have drawn My sword out of its sheath, not to turn back again.”” And you, son of man, sigh with a breaking of loins, and sigh with bitterness before their eyes.”” Ezekiel 21:4-6

“““And there you shall remember your ways and all your deeds with which you were defiled. And you shall loathe yourselves in your own sight because of all the evils that you did.””” Ezekiel 20:43

“““And all flesh shall see that I, יהוה, have kindled it, it is not quenched.””” Ezekiel 20:48

These are the words of the living God, upon whom each and every one of us is entirely dependent for our very existence, both now and forever. So stop whining about losing out on

something that was worthless and utterly satanic to begin with, you who would call yourselves “Christians,” or just drop the pretense of that altogether. Being a vegan is the easiest and most beneficial thing a person can do both for his body and for his spirit. There is no incentive *not* to be, apart from sheer ignorance. If you want to hear a vegan laugh, tell him “I couldn’t live without my meat.” It was never yours to begin with, but that is not the cause for humor; the irony of a dead person saying that to a living one (and we have all heard it) is.

On the other hand, there are many other reasons to choose veganism—reasons which range from ethical and environmental issues to medical and nutritional ones. We have concerned ourselves primarily with the religious and spiritual reasons, as religion and spirituality set the basis for moral and ethical systems, even by compelling people who adhere to institutionalized religion to adopt immoral positions under the guise of their spirituality. In a very real and tangible way, it could rightly be said that religion has become the major obstacle and inhibitor to positive progress in the modern age, though the intent of every religious rule is clearly to establish and foster a system of morals and ethics. Consider that the religion of Christianity is theoretically based on Scripture, and then consider the words and the position of the scriptures themselves—especially those of Paul, upon which Christian doctrine is theoretically founded more than anything else.

So then, brothers, we are not debtors to the flesh, to live according to the flesh. For if you live according to the flesh, you are going to die; but if by the Spirit you put to death the deeds of the body, you shall live. Romans 8:12-13

Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh. Romans 13:13-14

Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned, and turn away from them. For such ones do not serve our Master יהושע Messiah, but their own stomach, and by smooth words and flattering speech they deceive the hearts of the innocent. Romans 16:17-18

Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap. Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit. Galatians 6:7-8

Does this not establish that we should not concern ourselves with inquiries like “Where will I get my protein?” and the other vain questions which have been addressed here in Appendix A? If you want life yourself, you must *choose* life for *others*. That is the bottom line. To not choose the vegan lifestyle is to incur guilt and merit death, both by natural law (karma) and by scriptural law—hence the choice to kill animals and eat their flesh is called the Way of Death.

Nevertheless, some are ignorant of God’s law and of what our bodies are designed to eat. Despite mainstream nutritional science having found links between a diet high in animal protein and both cancer and cardiovascular disease, there has been a growing push in recent decades, through the promotion of high protein diets such as Atkins and the “paleo” diet, to fight back and assert that eating animal protein is not only safe, but actually crucial for human health. As this treatise is focused solely on the ethical questions surrounding meat consumption, we have here mostly avoided the topic of health; there are plenty of other places to investigate this particular inquiry. However, as far as it pertains to Scripture, this issue was settled long ago:

“Because of this I say to you, do not worry about your life, what you shall eat or drink, or about your body, what you shall put on. Is not life more than the food and the body more than the clothing? Look at the birds of the heaven, for they neither sow nor reap nor gather into storehouses, yet your heavenly Father does feed them. Are you not worth more than they? And which of you by worrying is able to add one cubit to his life’s span? So why do you worry about clothing? Note well the lilies of the field, how they grow. They neither toil nor spin, and I say to you that even Shelomoh in all his esteem was not dressed like one of these. But if Elohim so clothes the grass of the field, which exists today, and tomorrow is thrown into the furnace, how much more you, O you of little belief? Do not worry then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For all these the gentiles seek for. And your heavenly Father knows that you need all these. But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.” Matthew 6:25-33

All who espouse the “paleo” diet fad are obligated to be vegans by virtue of the fact that our ancestors ate a diet which was more natural to them (i.e. more herbivorous) than any contemporary meat options, as well as the fact that our genes have not changed so much that we are now a different species with different internal processes. This is self-evident in that it is the meat and dairy in what would constitute a typical “paleo” diet that cause disease and death, as they did for our ancestors. If, in spite of that knowledge, the faddist still chooses the same diet, then it is certainly not for health reasons *or* ethical reasons, and we know what his end will be.

Likewise, all who espouse the “organic” meat fad are obligated to be vegans by virtue of the fact that their stated reasons for choosing the fad are among the best reasons *not* to. Just a few *minutes* of objective research will quickly put to rest any and every one of their arguments; as in the case of the “paleo” fad, it is still the meat and dairy in their diets which cause disease and death, only much more so than with the general population, because the point of the fad is to reduce the intake of *other* carcinogens, thus ensuring that it is the animal proteins which are responsible for the breakdown of the body’s ability to fight off disease and obesity.

In each of these cases, the absurdity of the arguments used to establish the premise is self-evident, as the *only* safe foods are among those which are *natural*, having *no* animal derivatives, and, accordingly, only a vegan has little need to be concerned about what he eats or where it comes from. These fads constitute that “spirit of delusion” which God sends the wicked, so that they are unable to see reason. People always see what they want to see; if they want to believe that their food is safe to eat, and they know that animal farms and slaughterhouse conditions make this impossible, then they will see “happy cows” on “organic farms” as soon as those images are pitched at them, because that is the image they want to see, therefore the marketing agencies have sold it to them. If they are so committed to their decision that they cannot be brought to watch a 1-minute PETA video which will inform them as to where their food comes from *for one minute*, no matter how insistent or how close a relation the person trying to save their soul is, then there is no other recourse; that person is unfit for life and well beyond salvation—he must be destroyed in Gehenna. Metaphysical necessity requires it.

Consider that most humans are ideologically opposed to human slavery. Yet no human slave ever had it as bad as the *average* hog, chicken or dairy cow on an animal farm. The *worst* conditions on any slave ship would be an upgrade in living conditions for a farm animal, and every slaver or slave owner would treat his human property with more dignity and charity than the soulless bastards on the farms treat their animals. If you have trouble believing this, then you need to wake up; we have provided links to video proofs in the note here in order to aid you.⁸⁵⁷

We must realize that the consumption of meat is nothing less than the deliberate destruction of God's creations for purposes he never intended. When one studies the science behind diet and learns that the most beneficial diet for the human body is a plant-based one, one must conclude that God's intent was never to place animals on the planet as food for humans. That these could be depended upon for human sustenance in times of desperation (that is, extreme famine and duress—not mere hunger) is undeniable, and certainly this may be considered allowable if rules are lax, but this is similar to living in a cardboard box if one is homeless: a man will do what he must in order to survive, but once he is capable of leaving the box for better living quarters, he would be a fool not to do so. In this case, the consumption of meat is all the more appalling given that the destruction of a creature to whom the breath of life has been given is being destroyed for nothing more than the fulfillment of carnal desires and the refusal to break one's addictions, thereby taking responsibility for and control of his own life, his baser nature. Seeing as the breath of life was given to all animals (hence the fact that they are called 'animals,' from *animus* or *anemos*, 'the breath of life'), and not just to humans, this justifies—nay, it necessitates—treating all animals with compassion and charity. The Christian ideal of pacifism is rooted not so much in “Turn the other cheek” and “Love your enemy” as in its abhorrence of violence toward animals and to the earth itself, as we have clearly shown.

The matter of eating flesh for health reasons merits no consideration from an ethical standpoint, and this is what self-serving people callously and consistently ignore. If you are someone who has been convinced that you need to eat meat in order to maintain your health, then rest assured that ethical considerations of a planetary nature must always take precedence over your individual needs, and that if you give up meat for ethical reasons, having been duped into thinking that your health will suffer as a consequence, then your decision will be held in substantially higher regard by God than a decision motivated for more selfish reasons. Any Christian should be able to recognize that self-sacrifice is a core value of true Christianity.

“This is My command, that you love one another, as I have loved you. No one has greater love than this: that one should lay down his life for his friends.” John 15:12-13

“For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many.” Mark 10:45

What we need to realize is that the ideal of self-sacrifice is not just realized by the Christian missionary who goes to the jungles of the Congo and the Amazon to bring backwater indigenous tribes the message of the Gospel, especially considering that the missionary's gospel is not at all the same as that of Christ and his apostles. Even Jesuits have done this, to the end of martyrdom! Rather, self-sacrifice is ultimately realized by seeing and understanding that the decisions that every individual makes has repercussions on his environment and ecosystem: a neighborhood, a city, a country, a planet, even the universe itself. While God has, in his wisdom, arranged it in such a manner so as to limit the damage that can be done by beings who have not yet learned even to recognize, much less to care about, things beyond themselves, we would have to be extremely delusional in order to believe that we humans will be entrusted with more responsibilities, and the benefits that come with these, without first placing ourselves lower on the totem pole than others, rather than making some oblique reference to “dominion” or to the “food chain” (which is an artificial and species-biased construct) as a *post hoc* justification. Giving up meat is just the very first step along the path of minimizing the harm that one does to his surroundings, and indeed is the least that anyone could reasonably do to demonstrate that he cares at all for anything that God has created outside of himself.

As a vegan I'm not really interested in discussing what type of diet our caveman ancestors ate, or whether God put animals here for us to eat, or if we can obtain enough protein from a plant-based diet, or if humans are biologically herbivore or omnivore. These are tired arguments. What we should be discussing is how we can move forward and evolve as a race. The killing of billions of animals every year for food and clothing has helped put this planet and its inhabitants in the crisis situation that we're now faced with. And Veganism offers a solution. Global warming, the declining health of our population, polluted waterways and depleted soil, fished out oceans, starvation in poor countries, species extinction and rain forest destruction are but a few of the problems that can be addressed and remedied if more people embraced a vegan lifestyle.

This is why being vegan is so important ... it offers viable solutions and compassionate answers. It saves lives ... not only the animals but very likely our own. The human race has backed itself into a corner, veganism offers a way out. Let's move forward. Rich Lysloff⁸⁵⁸

We mentioned earlier that the tipping point is around 20%. Well, the conversion of just 10% of the American population alone (that is, about 30 million Americans—and there are about 250 million professed Christians in America) to veganism would be sufficient to end world hunger, thus saving 60 million human lives annually. And you think it “good” to donate a dollar a day to some fruitless charity? Is the veracity of the “hypocrite” label starting to sink in yet?

Even a small sum could save a *life*, however. Nothing better demonstrates how little value humans place on the lives of the animals they routinely exploit than the prices at which they are traded. Though highly dependent on locality, time of year and health, the enterprising farmer can purchase newborn calves (commonly referred to as ‘bottle calves’) for as little as \$5, a mere fraction of the price paid for the calf domes in which they will be imprisoned.⁸⁵⁹ Male calves have no value and are considered a waste, an economic liability; farmers often sell them for as little as \$1. Male chicks actually constitute a net loss due to the cost of disposing of them.

Now, we know that God is God of the living, not the dead, and that the gift of God is everlasting life. So to reject God's gifts in favor of death is to reject life itself. He says, “This day I set before you good and life, and evil and death” (Deuteronomy 30:19). To sinners, the Law is condemning to death; to the righteous, the Law leads to life. This is because the Law calls a person out of sin, but the evil man pays no heed to the call, so he is destroyed by it. In Scripture, this understanding is blatantly intentional; the book of the Law which we call Leviticus is actually called *Vayikra* in Hebrew, which means ‘he called.’

Now let us consider what it truly means to be called to “come out of Babylon,” as we have defined Babylon as the habitation of demons and every evil spirit. The apparent contradiction between the Law and the Gospel is resolved by the understanding that God wants us all to be righteous, in accordance with natural law, and not only that, but to be saved and come to the knowledge of the truth. (Notice the order, which is exclusive of the mainstream Christian notion of salvation. Education or enlightenment takes place after repentance, not before or during it; the first truth which a convert comes across is not *the* truth.) As a temporary measure, the Law of Moses was never really intended to be followed; while it is in agreement with the heavenly law, to be (that is, to remain) under it is to be inherently opposed to the heavenly law.

Knowing this: that Torah is not laid down for a righteous being, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers. 1 Timothy 1:9

The Law is only the standard of righteousness. If you are under the standard, then you are a slave to sin. If you become one with the standard, then you become righteous, you are one with fulfillment of the Law (i.e. love, i.e. God); you are one with Yahshuah, as he said.

“And I do not pray for these alone, but also for those believing in Me through their word, so that they all might be one, as You, Father, are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me.” John 17:20-21

A righteous man will use that as a guide to lead him out of sin. In this case, this is a theme repeated throughout Scripture, especially where the state of sinfulness is likened to Babylon, Egypt or Sodom. And we already know what the sin of Sodom (Jerusalem), Egypt (Israel/Judah) and Babylon (Rome) is.

My son, guard my words,
And treasure up my commands with you.
Guard my commands and live,
And my Torah as the apple of your eye.
Bind them on your fingers;
Write them on the tablet of your heart. Proverbs 7:1-3

For the command is a lamp,
And the Torah a light,
And reproofs of discipline a [Hebrew: ‘the’] way of life. Proverbs 6:23

Therefore יהושע spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.” John 8:12

You are near, O יהוה, And all Your commands are truth. Psalm 119:151

יהושע said to him, “I am the Way [the “reproofs of discipline”], and the Truth [the “commands”], and the Life [the “Torah”/Law]. No one comes to the Father except through Me. John 14:6

As for what it means to approach the Father, the kingdom of heaven is a state of mind more than it is a reality elsewhere in the universe. The “good news” is that it is not Christians that are responsible for the prevention of the kingdom of heaven, but rather their mentality is. Therefore, they still have within themselves the capacity to be saved: they need only change their minds, then the material changes will follow. Furthermore, no one is going to establish the kingdom of heaven until they are allowed, if not actually empowered, by the Christians, because no one else has the will and the means. Hence the mere faith of a mustard seed is enough to disestablish the world order; the context of this observation indicates the relative ease with which the common Christian can surpass even Yahshuah’s godlike achievements. Clearly, what he intended to convey is that the world order will be replaced by the kingdom of heaven with himself at the helm. This necessity stems from the fact that no one else is capable of wielding authority comparable to that of the world government, because such authority derives from a mandate from the masses, and the masses are not willing to invest it in any other man, as evidenced by the fact that the Christians are still waiting around for him to fix all the problems they themselves have been largely responsible for creating. The prophet of Islam also clearly foretold that Yahshuah would rule in the coming age, so with the consent of both the Christians and the Muslims, he already has the majority vote of the world’s citizens, even as it is, with the whole world steeped in darkness and not even having the foggiest idea of who he really is or what he really stands for. They do not know him, because they do not know the Law.

Everything that a person really needs to know about the Bible in terms of how we all ought to be living is in the same books of Moses which the Christians universally reject and abhor. The teachings of the New Testament also contain much to the same ends, as they are very largely drawn from the Pentateuch. The reason people have so much trouble with the NT is that they do not have eyes to see and ears to hear, because they have no basis in the OT. So the masses are not going to be able to read it and understand what it is saying, because they do not hear God's voice in it or see his intent. To understand it, you must have the broad perspective, and then build upon it with studious, objective analysis, which is exactly the opposite of how the subjective Christians and Jews approach it in both respects.

For all tables shall be covered with vomit, no place without filth. Whom would He teach knowledge? And whom would He make to understand the message? Those weaned from milk, those taken from the breasts! For it is: command upon command, command upon command, line upon line, line upon line, here a little, there a little. Isaiah 28:8-10

The jabbering-lipped, foreign-tongued NIV translators actually decided that this passage is “probably meaningless,” according to the footnote attached to “a rule for this, a rule for that” in v. 10. So it is self-evident that they neither care what is in the Bible prior to forcing their views on it onto the rest of the world's population, nor have made any sincere effort to understand and apply the meaning to their lives. Yet all the while the significance is staring in the face of everyone who reads it. The meaning, clearly, is that revelation does not come immediately with the feeling inside a man's heart, but must be discerned and built upon by careful and studious examination. The fact that it sounds like gibberish to these self-made “authorities” is all the evidence a reasonable person would need to know that they not only have no idea what the syllogistic meaning of the text is—they also do not even speak the language.

For with a jabbering lip and a foreign tongue He speaks to this people, to whom He said, “This is the rest, give rest to the weary,” and, “This is the refreshing [the Restoration].” But they would not hear. But the Word of יהוה was to them, “Command upon command, command upon command, line upon line, line upon line, here a little, there a little,” so that they go and shall stumble backward, and be broken and snared and taken captive. Therefore hear the Word of יהוה, you men of scorn, who rule this people who are in Yerushalayim, because you have said, “We have made a covenant with death, and with the grave we have effected a vision. When the overflowing scourge passes through, it does not come to us, for we have made lying our refuge, and under falsehood we have hidden ourselves.” Isaiah 28:11-15

The whole Bible attests to this. The first part is a narrative concerning how the Israelites came to be where they were. Everything prior to the Exodus is written as a history, with moral lessons attached, just like the Gospels were written as a history in their time, while incorporating some of the Essene teachings. So it is not really about the Israelites; that is just the context. It is really about *us*. What the Israelites were doing is what *we* are doing. The lessons were not intended for those who perished in the Wilderness, but for their descendants. Again, God is God of the living, not the dead; Yahshuah offers life, and he is greater than Moses or Abraham.

We know that the book of Revelation calls Jerusalem the “spiritual” Egypt and Babylon, as that is where the killing took place then. To come out of Egypt is to be saved from the hand of Pharaoh; to come out of Babylon is to be restored to the possession of Abraham's inheritance, the Promised Land. This is why we are told to come out of Babylon, rather than Egypt, because the Promised Land of Israel has become the very land of sojourn which the Israelites needed to

escape in order to live and eventually regain their freedom; Jerusalem is Egypt, a possession of Saul and Solomon, of the Hittites and Jews, and not of Salem, but our Promised Land is the possession of the heirs of Abraham.

One person led the Israelites out of Egypt. One person led them through the Wilderness, and when that person died, one person led them into the Promised Land. If that one person for us is Yahshuah, and he is greater than Moses, then it is apparent that the Promised Land is not simply the land of Canaan, but the world as a whole. Yet we, the humans of Earth, occupy this world and do not possess it, even as the Israelites did not possess their inheritance (they all sinned and they all died), for the land belonged to Yahweh, and the Israelites were exiled for their sins, just as Adam was cast out of the Garden of Eden. Now we, the last of the generations of their descendants, are down to our last chance. Exile, for us, constitutes death—or worse.

For us, the Promised Land is the “restoration” to the way things were before the Fall of Man. It necessarily entails taking control of one’s own body, mind and soul. One cannot be both the possessor and the object of one’s possession as long as he is a slave. How true it is that anyone who sins is a slave to sin, for as we have seen, the whole world lies in the grip of the evil one, and most cannot comprehend even that simple fact, regardless of the details. In order to be free from Satan’s power, therefore, we must first be free from sin, and this is the power of the gospel of salvation.

Understanding of the written law brings about understanding of the spirit behind it. That is, the law of sin and death brings about consciousness of the law of reconciliation and life. Many possess the Law but do not live in it—simply owning a Bible or even practicing its mandates superficially like the Pharisees is not even close to what God expects of us, and will certainly not bring about the desired results. (It is not the hearers of the Law who are right with God, but the doers.) The Promised Land is everlasting life; to possess your body and not dwell in it because you have opted to make it a habitation of demons instead is to forsake life altogether, just as the Israelites chose not to possess the land in which they dwelled.

Consider that before the Israelites could take possession of Canaan, they first had to dispossess the Canaanites. Consider that they were doomed to wander the wilderness until they all died off because only Joshua and Caleb had the faith required to possess it. Consider that coexistence with the Canaanites was not sufficient to keep them out of trouble, and that their curse was the result of having followed their ways. Consider also that Caleb was not even an Israelite; of those that left Egypt with Moses (which is the same in Hebrew as ‘messiah’ in English), only Joshua (the English form of Yahshuah) entered the Promised Land, but anyone who followed him (e.g. Caleb) could inherit it.

The Jews never really dwelled in the Promised Land even after they came into it because they rebelled against God and against Moses. Instead, they contented themselves to devise destructive heresies with their Egyptian and Babylonian traditions (the Mishnah and the Talmud, respectively). This means that their beings were still in Egypt and Babylon, though their bodies were in Canaan. So the spirits inhabiting their bodies were the spirits of Canaan, and these spirits were none other than the cursed demons—the *rephaim*—which is also the case for those who subscribe to the same demonic doctrines now.

We know that our bodies are not perfect, but are sown to corruption as habitations of evil spirits. In order for us to possess our bodies and our minds, we *must* get rid of the demons controlling us. Most people are afraid to battle their demons, just as the Israelites were afraid of

the giants in Canaan. No one wants to keep the Law because it seems so hard, but having faith is tantamount to winning the fight, however hard it may be, because we have God on our side and because it is actually ridiculously easy once the minimal effort (the mere decision) is made. Anyone who struggles, struggles only to keep the demons and the spirit of God in equilibrium. There is no potential for stalemate with God, and thus no possibility of temptation for one who is truly resolved to live by God's will, in the sense that temptation entails desire.

Honestly, how hard is it to simply eat what our bodies are designed to eat? Is it even feasible that every animal in the animal kingdom is more intelligent and better equipped to survive than every meat-eater, or are they just deluded because of the mystery of iniquity? The alternative to faith is fear. If we cannot muster the courage to take responsibility for our own bodies, but are ruled by fear, then we will wander the wilderness and die, just like the Israelites.

Is it not appropriate that the wilderness which the Israelites wandered in is called the Wilderness of Sin? You need to go through the wilderness of sin before you can enter the Promised Land. John the Baptist showed the way, just as Moses did. The way was repentance and restoration of the Law. Without understanding this, one cannot understand what Yahshuah was all about, for his mission was not to *abolish* the Law, but to *fulfill* it, which is to say, to dwell in it *and* to *possess* it, not just one or the other.

Even now, Jews routinely refer to the Promised Land as their "birthright," which is really just a mockery of both God and Abraham. Their only real birthright is death, and they witness against themselves by attesting that they are sons of those who murdered the prophets, though they are not (Revelation 2:9; 3:9), but have done so in spirit. Likewise, Christians routinely claim to have the Holy Spirit, or to have a personal relationship with Jesus, or to have salvation.

These people are liars and covenant breakers—a wicked and adulterous generation. There is no truth in them, and their end is death. Truly, they are dead already. Even Adam in his perfect state did not become a living soul when he was made, but when the spirit of life entered him.

The free gift of God is everlasting life to those who are simply willing to repent and obey the law of life. This is what it means to be born again and to become a living soul: to have the spirit (mind) of life added to one's biological organism. All organisms die, but those who have attained the crown of life are immune to death. So we see that the one whom we should fear, according to Yahshuah, is none other than God, for it is God who has the power to destroy both the body and the being in Gehenna. And to fear God is to obey him; to disobey is to die.

This is all right there in Scripture—if *only* in Scripture—whether you knew it or not. So when we are told, "You can't prove biblically that God wants everyone to be vegan like you," the only thing that has been substantiated is the speaker's total ignorance of Scripture, and the shame of his blindness, for God would not have sent him the spirit of delusion if he did not delight in his wickedness. We dare say that the evidence is so abundant and one-sided and the conclusions so inevitable that there is not a reasonable person on the planet who would not choose veganism after investigating any of the issues pertaining to environmentalism, animal cruelty or human nutrition, enough to attain a true understanding of them. To suggest otherwise is to claim that humans have neither any capacity for compassion nor any self-preservation instinct. To suggest otherwise is to categorically classify humans as lacking conscience, and more reprehensible (morally speaking) than any monster of fable. Yet not all humans are monstrous psychopaths; if we are monsters, then we are so by choice, not by design. Really, our instincts are compassionate rather than predatory, just like the gods in whose image we have

been made. Indeed, it has long been argued whether the “angels” of Scripture even ate the food presented them, or whether they just “appeared” to, because the theologians could not grasp what we have laid out here—that they would not eat *flesh*, and that those who did were *men*, *messengers* not “angels.” This is just the *starting point* for interpreting Scripture and having a sound theological paradigm based on it; imagine how they have gotten everything else wrong. Surely, we have inherited lies and things wherein there is no profit (and no prophet).

On the matter of changes made to the scriptural texts, it is easier to believe that the text has been redacted by wicked men with the means and incentive to do so, and who have demonstrated no inhibition whatsoever from persecuting and killing off everyone that God sends to speak against their wicked practices, and even those who simply mind their own business about it, than to believe that the apostles left us a rather questionable legacy full of holes and self-contradictions. Whoever would suppose that the Church is beyond such a crime knows nothing of the Church. This is the same institution which has proved itself to be persistently unwilling and incapable of redeeming itself of all its other well-documented crimes. The very notion that they have not abused the Bible is not even based on their presumed innocence, but on the irrational notion that God has miraculously prevented it somehow. Even so, the changes to the meanings of translated items are self-evident, and on virtually every page, even without the aid of the oldest copies of the original manuscripts to discern the particulars of textual changes.

For example, in modern translations, the sacred name of Yahweh has been deliberately substituted *nearly 7000 times*, in clear contravention of the Third Commandment (“You shall not bring the name of Yahweh your God to naught”), replaced by the generic title of Molekh/Lucifer, his archnemesis. Most of these are in the OT; the number of instances only increases in the Gospels, where Yahshuah (as “Jesus”) becomes Sol Invicto. Knowing that God has not even miraculously protected his own name, who can deny that formulative changes have also been made? Why would he even bother, if you are not going to read it and take it seriously?

Look, the hand of יהוה has not become too short to save, nor His ear too heavy to hear. But your crookednesses have separated you from your Elohim. And your sins have hidden His face from you, from hearing. For your hands have been defiled with blood, and your fingers with crookedness; your lips have spoken falsehood, your tongue mutters unrighteousness. No one calls for righteousness, and no one pleads for truth. They trust in emptiness and speak worthlessness; they conceive trouble and bring forth wickedness. They have hatched adders’ eggs and they weave the spider’s web. Whoever eats their eggs dies, and when one is broken an adder is hatched. Their webs do not become garments, nor do they cover themselves with their works. Their works are works of wickedness, and a deed of violence is in their hands. Their feet run to evil, and they hurry to shed innocent blood. Their thoughts are thoughts of wickedness, wasting and ruin are in their highways. The way of peace they have not known, and there is no right-ruling in their ways. They have made crooked paths for themselves, whoever treads in them shall not know peace. Isaiah 59:1-8

We could say that Yahshuah’s teachings have not been applied because no one knows what they are, but in reality, some do know, and some have been very vocal about it. The truth is that the general public, and “Christians” in particular, do not want to hear them, want nothing to do with them, and do everything in their power to silence and thwart them, as their predecessors always did. This is not a matter of mere ignorance, but of malice and outright rejection of God’s law, which the vegan ethic is absolutely central to. Consider the opening chapter of Titus in regards to the eating of flesh, and especially how *Scripture* is digested.

For there are many unruly men, senseless talkers and deceivers, especially those of the circumcision, whose mouths have to be stopped, who upset entire households, teaching what they should not teach, for the sake of filthy gain. One of them, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” This witness is true. Therefore rebuke them sharply, in order for them to be sound in the belief, not paying attention to Yehudite fables, and commands of men who turn from the truth. Indeed, all matters are clean to the clean, but to those who are defiled and unbelieving no matter is clean, but both their mind and conscience are defiled. They profess to know Elohim, but in works they deny Him, being abominable, and disobedient, and unfit for any good work. Titus 1:10-16

Conversely, there is no command to eat meat anywhere in the Bible apart from the vocation of the priests. Rather, it is depicted as a rare concession, and the implication is that merely asking for such a concession is evidence of a wicked heart and will result in negative consequences (e.g., the plagues which followed the Israelites’ preference for quail over manna). God’s law is most evident in Deuteronomy, which Yahshuah cited many times over; we have referred to Deuteronomy 12 alone a total of seven times in order to show how God warned the Israelites against adopting the idolatries of the Canaanites. Here is the next chapter, which shows what punishments he laid in store for them, and for us, should we fail to heed him, as they did:

“When there arises among you a prophet or a dreamer of dreams, and he shall give you a sign or a wonder, and the sign or the wonder shall come true, of which he has spoken to you, saying, ‘Let us go after other mighty ones—which you have not known—and serve them,’ do not listen to the words of that prophet or that dreamer of dreams, for יהוה your Elohim is trying you to know whether you love יהוה your Elohim with all your heart and with all your being. Walk after יהוה your Elohim and fear Him, and guard His commands and obey His voice, and serve Him and cling to Him. And that prophet or that dreamer of dreams is put to death, because he has spoken apostasy against יהוה your Elohim—who brought you out of the land of Mitsrayim and redeemed you from the house of bondage—to make you stray from the way in which יהוה your Elohim commanded you to walk. Thus you shall purge the evil from your midst. When your brother, the son of your mother, or your son or your daughter, or the wife of your bosom, or your friend who is as your own being, entices you secretly, saying, ‘Let us go and serve other mighty ones’—which you have not known, neither you nor your fathers, of the mighty ones of the people which are all around you, near to you or far off from you, from one end of the earth to the other end of the earth—do not agree with him or listen to him, nor shall your eye pardon him, nor spare him or conceal him, but you shall certainly kill him. Your hand is first against him to put him to death, and afterward the hand of all the people, and you shall stone him with stones until he dies, because he sought to entice you away from יהוה your Elohim, who brought you out of the land of Mitsrayim, from the house of bondage. And let all Yisra’el hear and fear, and not again do any such evil matter as this in your midst. When you hear someone in one of your cities, which יהוה your Elohim gives you to dwell in, saying, ‘Some men, sons of Beliya’al, have gone out of your midst and led the inhabitants of their city astray, saying, “Let us go and serve other mighty ones”’—mighty ones whom you have not known—then you shall inquire, search out, and ask diligently. And see if the matter is true and established that this abomination was done in your midst, you shall certainly smite the inhabitants of that city with the edge of the sword, putting it under the ban, and all that is in it and its livestock, with the edge of the sword. And gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, before יהוה your Elohim. And it shall be a heap forever, never to be built again. And none of that which is put under the ban is to cling to your hand, so that יהוה turns from the fierceness of His

displeasure and shall show you compassion, love you and increase you, as He swore to your fathers, when you obey the voice of יהוה your Elohim, to guard all His commands which I command you today, to do what is right in the eyes of יהוה your Elohim.” Deuteronomy 13

By this, every single Christian who says that idolatry is okay is necessarily put to death under God’s law, beginning with the priests/ministers, with *no mercy*. “Your hand is first against him” (first witness) and then the people (second witness). This is not a matter of God being malicious, as commonly alleged; it is a matter of *justice*, a *necessity* of establishing the law of life, which is inherently beneficent. This law has been destroyed, hence *we* will be destroyed. “The ban,” otherwise, must be on *every meat-eater* and every work of their hands, lest any of it be taken on, and integrated, like cancer, into our lives and into the body of Christ.

Jeremiah 7:20-34 repeats this indictment, as do many other prophetic passages. Is it any wonder that the meaning, in relation to idolatry, is not just of “foreign” gods, but of men that they were not personally acquainted with? Christians have their feast days (and Protestants, while rejecting the lot of them, have yet retained All Saints Day on their liturgical calendars, not to mention Christmas and Easter, etc.), but how many even know that they are worshiping the likes of Nero and Isis? As Yahshuah said, “You worship you know not what.”

The Christians’ ignorance and contempt for the Law are equally evident in their reading of the story of the unnamed harlot in John 8:1-11. Keep in mind that in ancient Greek, the word for ‘witness’ is *martyris*. The implication is that this story best exemplifies Yahshuah’s commitment to upholding the Law. Yet Christians always fall back on Matthew 7:1, where he is quoted as saying, “Judge not, lest you be judged.” The problem with their interpretation is that the stated reason behind his warning (it is a warning, not an imperative—these are not the same things) is, “for in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you” (7:2). This is a clear indication that Yahshuah fully intended to outwit the Pharisees by judging them according to their own measure, which was the Law of Moses, as opposed to not judging them at all. The Law prescribes death for their sins, and they were seeking the death of the harlot, knowing that he preached mercy and compassion, in order to trap him and show him to be a hypocrite, or else charge him (with witnesses) with advocating dissolution of the Law, in order to condemn *him* to death. His warning to them essentially amounts to pointing out that they were prescribing their own deaths without even realizing it, a fact which he certainly would have pointed out if the conversation had gotten far enough.

Christians even go so far as to quote Yahshuah’s verdict in support of their notion that there is nothing wrong with sinning, only with judging: “Let he who has no sin cast the first stone.” Yet this does not undermine the judgment of the Law in any way. Under the Law of Moses, a criminal was condemned and, in some cases, put to death on the testimony of only two witnesses. According to the Law, the implicated woman could not be convicted and put to death without the testimony of at least two witnesses, and those people are the ones to cast the first stones. Whoever casts a stone without the witnesses first having done so has committed murder.

So Yahshuah certainly did not mean to say, “Everyone sins, so no one should judge.” He was saying, “According to the Law, the one who is without sin is the one who should be judging. I will judge the matter, as you wish, because it is my responsibility. Thus I call the first witness. Who has a testimony to bring against the accused?” Short of any witnesses to condemn her, he was bound by law to release her. This is obviously why he asked where the witnesses had gone, and then said, “Then neither do I condemn you.” (‘Then’ is conditional; it means ‘therefore.’)

Just as the Christians pride themselves on their disobedience, euphemistically referring to their debauchery as “grace” and “faith” in place of restriction, or as “freedom” from the Law, these Pharisees likewise prided themselves on their observance of the same. Many would have stepped forward if the only requirement was that they had been without sin, whether they were actually sinless or not (and we know they were not), because that is how they saw themselves. However, it is obvious that Yahshuah would have challenged anyone who pretended to be a witness, either because they had lied about catching her in the act of adultery, or because they themselves were regularly committing adultery by the pollution of their bodies, and by their spiritual fornication. The only reason his rebuttal is missing from the narrative is that it evidently never came to that. Many have wondered at what it was that he wrote in the sand, but what could have been more appropriate than “You shall not kill” and “You shall not commit adultery,” or the words of the Law which condemned *them* by clarifying what adultery actually consists of? He knew the sins they had committed not because he was a mind-reader, but because they were self-evident, and actually a (the) major bone of contention between them.

In conclusion, Yahshuah never meant to say “Don’t judge.” He was the one without sin; therefore *he* was the judge, and he did not shirk his responsibility in that regard, but took the bait. And his judgment was not “It’s okay, I forgive you and it’s wrong to judge,” but “The Law condemns you, so stop breaking it—you might not be so lucky next time.”

Now, to establish an argument, you only need to prove the premise once. Twice is overkill, if the argument is laid open to objection and all objections are sufficiently rebutted. The more the premise is tested and observed to be valid, the more it passes into certainty. That is the principle behind the scientific method and peer review process, whereby academic opinions are established as facts and hypotheses pass into theory and theories into law, including the process of convicting alleged criminals: hypothesis leads to suspicion of guilt, theory to criminal charges, and the testing (testimony/testifying) of witnesses and other evidence to conviction.

The Two Witnesses of Revelation 11 which judge the whole world (a motif taken from Zechariah 4) are the Law and Prophets. Revelation says they destroy their enemies with their words. This is why it is so important to establish that the NT is in perfect agreement with the OT, as an extension and integral part of the prophetic tradition. If our case can be shown to be valid by both the Law and the Prophets, or even by Scripture (the Law) and reason (the Prophets), then there are no less than two witnesses testifying against the defendant (rabbinical Judaism and mainstream Christianity). The judge (God) renders his verdict as guilty, and the punishment is death. This process is both just and necessary in every respect, and shows God’s wisdom as surely as his patience shows his fairness and mercy. We should not mistake this patience for tolerance, however. Make no mistake: God is very angry.

There is, of course, also the defense to take into consideration. We have rebutted the argument for vicarious atonement numerous times. Another is sometimes made, however, that being from the Manichean position that God is malicious if he demands sacrifice (that the case against the meat-eaters is unjust). This is not relevant to the issue of whether we ought to be vegetarians, or whether the early Christians were. However, it does relate to the issue of the Abomination and how the early Christians (and the OT prophets) viewed the Jews, which was responsible for the animosity between the two sects, and for the Christians’ attempts to reach out and educate them. If not for this historical context, we might be completely in the dark as to what the purpose of the sacrificial system was, or at least as to how the different views in Scripture could be reconciled. Fortunately, we do not have to look outside the Bible for the answer.

Now the first covenant [the Law of Moses] indeed had regulations of worship [offerings] and the earthly set-apart place. For a Tent [the Tabernacle] was prepared: the first part, in which was the lampstand [symbolic of the Truth/commands], and the table [symbolic of the Way/reproofs—the commandments were even engraved on tablets], and the showbread [symbolic of the Life/*torah*], which is called the Set-apart Place. And after the second veil, the part of the Tent which is called Most Set-apart [Holy of Holies], to which belonged the golden censer [symbolic of the necessity of purification before approaching the divinity, as the incense masked the odor of the priest who bore the stench of death], and the ark of the covenant [symbolic of God's presence] overlaid on all sides with gold, in which were the golden pot that held the manna, and the rod of Aharon that budded, and the tablets of the covenant, and above it the kerubim of esteem were overshadowing the place of atonement [*kapporet*, 'atonement piece,' a.k.a. the mercy seat]—about which we do not now speak in detail. And these having been prepared like this, the priests always went into the first part of the Tent, accomplishing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people [it was the priest's job to make sure the people were not ignorant of the Law, therefore, if they were sinning, he had to make atonement both for himself, and for the people under his charge], the Set-apart Spirit signifying this, that the way into the Most Set-apart Place was not yet made manifest while the first Tent has a standing [i.e., while the body lives], which was a parable for the present time in which both gifts and slaughters are offered which are unable to perfect the one serving [the food and drink you put into your body are unable to prevent death, whether the diet consists of gifts (nourishment) or sacrifices (fasting)], as to his conscience, only as to foods and drinks, and different washings, and fleshly regulations imposed until a time of setting matters straight [until the Restoration]. But Messiah, having become a High Priest of the coming good matters [the kingdom of heaven], through the greater and more perfect Tent not made with hands [the New Jerusalem], that is, not of this creation, entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, how much more shall the blood of the Messiah [the High Priest himself], who through the everlasting Spirit offered Himself unblemished to Elohim [by preaching the Law in its fullness, by living it and exemplifying, rather than going through the motions of the works of the Law], cleanse your conscience from dead works to serve the living Elohim? [If the works of the Law are intended to teach the means of life for the body, then how much more will the spirit which leads to everlasting life effect the same end?] And because of this He is the Mediator of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant [under the Law of Moses, sacrifices were theoretically effectual for salvation], those who are called might receive the promise of the everlasting inheritance. For where a covenant is, it is necessary for the death of the covenanted one to be established. For a covenant over those dead is firm, since it is never valid while the covenanted one is living. [A living will only takes effect when the author of the will dies.] Therefore not even the first covenant was instituted without blood. [Therefore even the Law of Moses was unable to provide an inheritance before it was fulfilled (by the Messiah, as High Priest, because the role of the priest was to instruct the people in matters of righteousness, and their righteousness was the condition of the Law to which they were bound—previous priests had failed to bring them to righteousness, therefore the terms of the covenant were never fulfilled and the inheritance could not be redeemed prior to Yahshuah's sacrifice).] For when, according to Torah, every command had been spoken by Mosheh to all the people, he took the

blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, “This is the blood of the covenant which Elohim commanded you.” [Moses was the executor of the will, but only before it took effect, because death still reigned until the time of Christ.] And in the same way he sprinkled with blood both the Tent and all the vessels of the service. And, according to the Torah, almost all is cleansed with blood, and without shedding of blood there is no forgiveness. It was necessary, then, that the copies of the heavenly ones [i.e. the Law of Moses, as a copy of the heavenly law, or, the mortal human body, as a copy of the incorruptible bodies of the resurrection] should be cleansed with these, but the heavenly ones themselves with better slaughter offerings [Greek: θυσίαις (*thysiais*, G2378), which denotes an offering or a sacrifice, inclusive of but not exclusive to slaughter offerings, which does not make sense in the context—the meaning is therefore simply ‘a better offering,’ which we know from many OT passages, such as Psalm 69:30-31 and Hosea 14:2, and even Hebrews 13:15, to be a contrite spirit and a meaningful prayer] than these. For Messiah has not entered into a Set-apart Place made by hand—figures [metaphors] of the true—but into the heaven itself, now to appear in the presence of Elohim on our behalf, not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own. For if so, He would have had to suffer often, since the foundation of the world. [If atonement for the world was made by the death of a man, then that man would have had to have died every year from the time of the Fall, if the precedent for a human sacrifice by the analogy of the sacrificial system of the Law of Moses was indeed effectual for salvation. This is absurd; the effecting of the will was accomplished by fulfillment (in the sense of perfection) of the Law, which is the same thing as dying in the flesh, because the flesh is corrupted, and the death of corruption is the newness of life, which is to say that it is the death of corruption which constitutes atonement, rather than that death of innocence does.] But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself. [True sacrifice is putting away sin, in order to be sinless, not to be a scapegoat, or to put your sins onto a scapegoat.] And as it awaits men to die once, and after this the judgment, so also the Messiah, having been offered once to bear the sins of many [in order to *cover* the sins of many—which this context says makes salvation or inheritance impossible], shall appear a second time, apart from sin, to those waiting for Him [to those who are not sinning], unto deliverance. Hebrews 9

Note the declaration here, in v. 22: “without the shedding of blood there is no forgiveness.” Christians often cite this remark to justify their vicarious atonement doctrine, though they do not take into account that this is speaking of the Law of Moses in deliberate contrast with the heavenly law, in the context of saying that it is impossible for blood to make atonement. (This necessarily means that, even though forgiveness happens by way of sacrifice under the Law of Moses, it does *not* happen that way under the heavenly law, which is what the context is appealing to.) According to their reasoning, by some inexplicable transference of the imperatives given to the priests under the Law of Moses, God required Yahshuah’s “sacrifice” at his own hands in order to allow himself to offer forgiveness of sins under the heavenly law. However, if we are indeed not under the Law, as they choose not to be, then there should not be any means of forgiveness at all for us, because this supposes that the precedent for the heavenly law is established by the Law of Moses rather than vice-versa. Yet there is actually no statement anywhere in the entire OT to this effect! So the doctrine of vicarious atonement has no basis in Scripture, except for isolated passages taken out of the book of Hebrews, the greater context of which explicitly debunks it—without which context and intent the passages would not exist at all.

This is very important, because it has implications both for the issue of the legitimacy of the sacrificial system (and therefore whether flesh eating was ever truly sanctioned by God in any instance) and how a person is able to attain salvation—whether by putting away sin, or by relying on Christ’s death to act as a covering for sin so that the sinner can escape the ultimate consequence. Christians will point to Leviticus 17:11 to say that the blood makes atonement, but the context of that passage applies *only* to the context of sacrifice, and is exclusive of the context of the *need* for atonement, so it does not support the inference from Hebrews 9:22. Leviticus 17:11 does indeed say that the blood is given for atonement, but the whole chapter itself is a reiteration of the command to abstain from blood; the blood of any creature is not ever given to any man outside this context, and has no bearing on the context of Hebrews 9:22. To establish otherwise, it would need to be shown how any aspect of the laws pertaining to the sacrifice actually apply to Christ’s redemption according to the heavenly law other than in the parable of Hebrews 9 (and elsewhere, especially Romans), wherein it is explicitly refuted, and this cannot be done because the OT sacrificial system is only ever invoked as a parable for instructing in righteousness rather than disobedience.

Put simply, the consequence of sin is death; without sin, there is no death, and no need for forgiveness. In this context, the parable is a comparison with a living will: the death *seals the covenant*, rather than paying the debt of sin, as the Christians allege. The first covenant was intended to cover sin (by sacrifice) if the people chose to sin; the second was intended to *uncover* it and leave it exposed so that there was no excuse for it, effectively putting an end to the first covenant. With the knowledge provided by the uncovering of the sin, we are able to sacrifice our sinfulness, and therefore become beneficiaries of the will. Without it, the blood was necessary, but *still ineffectual* for salvation, because in order to become a beneficiary, the author of the will still needs to die in order for the execution of the will to take effect, and one must still be an heir in order to inherit. Those who are disobedient *are not heirs*, as we have seen many times already.

This is the true meaning of “All have sinned and fallen short of the glory of God,” commonly interpreted by Christians as that it is impossible to obey God by not sinning, and used to discourage anyone from trying, as well as labeling all true Christians as “heretics.” The real meaning is that no one has lived his entire life without ever having had any thought which contravened the heavenly law, but until such time as that he has been “born again.” However, this being the case, it is necessary for us to have faith (*obedience*), which is based on the execution of the covenant, so that we are redeemed and freed from the law of sin and death. By adhering to this law and insisting on having their sins covered rather than redeemed, the “Christians” literally deprive themselves of life. Truly, then, we ought not to live by their example, but by Christ’s, and those of the apostles!

For all have sinned and fall short of the esteem of Elohim, being declared right, without paying, by His favour through the redemption which is in Messiah יהושע, whom Elohim set forth as an atonement, through belief in His blood, to demonstrate His righteousness, because in His tolerance Elohim had passed over the sins that had taken place before, to demonstrate at the present time His righteousness, that He is righteous and declares righteous the one who has belief in יהושע. Romans 3:23-26

There is, then, now no condemnation to those who are in Messiah יהושע, who do not walk according to the flesh, but according to the Spirit. For the Torah of the Spirit of the life in Messiah יהושע has set me free from the law of sin and of death. For the Torah being powerless, in that it was weak through the flesh, Elohim, having His own Son in the likeness of flesh of sin,

and concerning sin, condemned sin in the flesh, so that the righteousness of the Torah should be completed in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the matters of the flesh, but those who live according to the Spirit, the matters of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace. Because the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim, neither indeed is it able, and those who are in the flesh are unable to please Elohim. But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. And if anyone does not have the Spirit of Messiah, this one is not His. Romans 8:1-9

Now recall our discussion of Hebrews 10 in Chapter 6 (The Law), and see if your understanding has been enhanced. If you understand that it is impossible to be righteous in God's eyes so long as you are eating flesh—even to have your sins covered (excused/pardoned) through blind obedience to the Law of Moses, apart from which there *is* no justification—then you have understood the fundamental message of the Bible. If not, then perhaps you need to read the present book again, and work out your salvation with fear and trembling.

For the Torah, having a shadow of the good matters to come, and not the image itself of the matters, was never able to make perfect those who draw near with the same slaughter offerings which they offer continually year by year. Otherwise, would they not have ceased to be offered? Because those who served, once cleansed, would have had no more consciousness of sins. But in those offerings is a reminder of sins year by year. For it is impossible for blood of bulls and goats to take away sins. Therefore, coming into the world, He says, “Slaughtering and meal offering You did not desire, but a body You have prepared for Me. In burnt offerings and offerings for sin You did not delight. Then I said, ‘See, I come—in the roll of the book it has been written concerning Me—to do Your desire, O Elohim.’” Saying above, “Slaughter and meal offering, and burnt offerings, and offerings for sin You did not desire, nor delighted in,” which are offered according to the Torah, then He said, “See, I come to do Your desire, O Elohim.” He takes away the first to establish the second. By that desire we have been set apart through the offering of the body of יהושע Messiah once for all. And indeed every priest stands day by day doing service, and repeatedly offering the same slaughter offerings which are never able to take away sins. But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim, waiting from that time onward until His enemies are made a footstool for His feet. For by one offering He has perfected for all time those who are being set apart. Hebrews 10:1-14

This is the meaning of “I have not come to abolish the Law, but to fulfill it.” The Law required a sacrifice, but there was no unblemished lamb to serve as the victim, and no worthy priest to perform the ritual until Yahshuah appeared. His death did not enable the covering of sins, which still results in death, because wherever sin is covered, there is still sin. Rather, because death had no jurisdiction over him, as he was blameless before the Law, his death enabled the resurrection of the dead, and therefore the inheritance of *life* under the covenant between God and his people, the chosen heirs of the kingdom of heaven, being the restored Earth. This is why Yahshuah called himself the “Son of Adam,” as it was to Adam that dominion and the spirit of life had been given.

So now we know why Yahshuah told his audience that all authority in heaven and earth had been invested in him. The heavenly authority derived from God, who invested it in him because he was obedient to the heavenly law; the earthly authority derived from his patrilineal descent from the patriarchs, from Adam (‘of the earth’) to David (whose throne God declared as

established over all the earth, for all generations), and from Moses (who prophesied his coming and his call to obedience to the heavenly law). The Israelites were disobedient to the Law of Life, and God intended to destroy them, but Moses intervened on their behalf, but only for a time. This is how the sacrificial system came into being, as a temporary measure to curb sin and a means of instruction in righteousness. Its time had already long since passed when Yahshuah showed himself to Israel, as evidenced by the fact that it still had not even served its purpose by then, as the rulers of Judea still had no idea why it had even been instituted, much less what was wrong with their desire to perpetuate it indefinitely. Let us never forget that, so invested in their sin of eating flesh were they, that instead of taking instruction from the one whose coming Moses prophesied, they *murdered* him.

According to Moses, Yahshuah would wield supreme authority, and whoever did not obey him would necessarily perish, with the implication that they would be put to death.⁸⁶⁰ However, a sin meriting death, such as the sin of Eden, requires the testimony of two witnesses to render a conviction. So when Yahshuah claimed the authority of both heaven and earth, he was invoking both the Law of Life and the Law of Moses to condemn all sinners—they being those who would not receive his instruction as he had received it from the Father, but insisted instead on murdering him to cover their sins. That he performed many miracles demonstrates that his instruction was indeed from the Father; that he rose from the dead demonstrates his unearthly authority in the most dramatic way. That he invoked this authority at all is a matter of grave concern for anyone who would choose life over death, so much so that we have no choice but to take the warning seriously, or be cursed and face the consequence of everlasting condemnation and destruction.

“Assemble unto me all the elders of your tribes, and your officers, so that I speak these words in their hearing and call the heavens and the earth to witness against them.” Deuteronomy 31:28

“I shall call the heavens and earth to witness against you on that day, that you soon completely perish from the land which you pass over the Yardēn to possess—you do not prolong your days in it but are completely destroyed.” Deuteronomy 4:26

“For this command which I am commanding you today, it is not too hard for you, nor is it far off. It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’ Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’ For the Word is very near you, in your mouth and in your heart—to do it. See, I have set before you today life and good, and death and evil, in that I am commanding you today to love יהוה your Elohim, to walk in His ways, and to guard His commands, and His laws, and His right-rulings. And you shall live and increase, and יהוה your Elohim shall bless you in the land which you go to possess. But if your heart turns away, and you do not obey, and shall be drawn away, and shall bow down to other mighty ones and serve them, I have declared to you today that you shall certainly perish, you shall not prolong your days in the land which you are passing over the Yardēn to enter and possess. I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the curse. Therefore you shall choose life, so that you live, both you and your seed, to love יהוה your Elohim, to obey His voice, and to cling to Him—for He is your life and the length of your days—to dwell in the land which יהוה swore to your fathers, to Abraham, to Yitshaq, and to Ya‘aqob, to give them.” Deuteronomy 30:11-20

And I saw the heaven opened, and there was a white horse. And He who sat on him was called Trustworthy and True, and in righteousness He judges and fights. And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself—and having been dressed in a robe dipped in blood—and His Name is called: The Word of יהוה. And the armies in the heaven, dressed in fine linen, white and clean, followed Him on white horses. And out of His mouth goes a sharp sword, that with it He should smite the nations. And He shall shepherd them with a rod of iron. And He treads the winepress of the fierceness and wrath of Ėl Shaddai. And on His robe and on His thigh He has a name written: SOVEREIGN OF SOVEREIGNS AND MASTER OF MASTERS. I saw one messenger standing in the sun, and he cried with a loud voice, saying to all the birds that fly in mid-heaven, “Come and gather together for the supper of the great Elohim, to eat the flesh of sovereigns, and the flesh of commanders, and the flesh of strong ones, and the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.” And I saw the beast, and the sovereigns of the earth, and their armies, gathered together to fight Him who sat on the horse and His army. And the beast was seized, and with him the false prophet who worked signs in his presence, by which he led astray those who received the mark of the beast and those who worshipped his image. The two were thrown alive into the lake of fire burning with sulphur. And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh. Revelation 19:11-21

So the crowd who stood by and heard it were saying there had been thunder. Others said, “A messenger has spoken to Him.” יהושע answered and said, “This voice did not come because of Me, but for your sake. Now is the judgment of this world, now the ruler of this world shall be cast out. And I, if I am lifted up from the earth, shall draw all men unto Myself.” This He said, signifying by what death He was about to die. John 12:29-33

Now, we know that the end of the world is nearing, because the sins of the days of Noah have begun to reach their zenith, and that is the sign we have been told to look for in Matthew 24:37-39 and Luke 17:26-27. So if this is true, then we would expect to see evidence in Revelation pertaining to that sign. Indeed, the whole concept of animal slaughter permeates the apocalyptic vision so much, and the relevance to the OT is so significant that every metaphor is taken directly from it. Christians are wholly unaware of this, of course, which is the other indication foretold in Matthew 24 and Luke 17: “They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah went into the ark, and the flood came and destroyed them all.” Yet the signs are there in the Prophets; we have counted thirteen occasions of the concept of the Four Horsemen of the Apocalypse depicted as punishment or consequence for the abomination of eating flesh in Jeremiah alone, and another five occasions in Ezekiel.⁸⁶¹ This is not even including other places which repeat the same theme using different wordings, such as Jeremiah 15:2-4 and Zechariah 6:1-6.

““And I shall send the sword, the scarcity of food, and the pestilence among them, till they are consumed from the land that I gave to them and their fathers.”” Jeremiah 24:10

““Therefore, as I live,’ declares the Master יהוה, ‘because you have defiled My set-apart place with all your disgusting *matters* and with all your abominations, therefore I also withdraw. And My eye shall not pardon, nor shall I spare. One-third of you shall die of pestilence, and be consumed with scarcity of food in your midst. And one-third shall fall by the sword all around you. And I shall scatter another third to all the winds, and draw out a sword after them.”” Ezekiel 5:11-12

“And it shall be, when they say to you, ‘Where do we go?’ then you shall say to them, ‘Thus said יהוה, “Those for death, to death. And those for the sword, to the sword. And those for scarcity of food, to scarcity of food. And those for captivity, to captivity.”’ And I shall appoint over them four kinds [cf. Ezekiel 1:10, 10:14; Revelation 4:6-7],” declares יהוה, “the sword to slay, the dogs to drag, the birds of the heavens and the beasts of the earth to devour and destroy. And I shall make them for a horror to all the reigns of the earth, on account of Menashsheh son of Hizqiyahu, sovereign of Yehudah, because of what he did in Yerushalayim.” Jeremiah 15:2-4

And I lifted up my eyes again, and looked and saw four chariots coming from between two mountains, and the mountains were mountains of bronze. With the first chariot were red horses, and with the second chariot black horses, and with the third chariot white horses, and with the fourth chariot strong speckled horses. So I responded and said to the messenger who was speaking to me, “What are these, my master?” And the messenger answered and said to me, “These are four spirits of the heavens, coming forth from presenting themselves before the Master of all the earth. The one with the black horses is going out to the land of the north, and the white ones have gone out after them, and the speckled ones have gone out to the land of the south.” Zechariah 6:1-6

All of the prophecies in the NT are set to the context of the OT. This fact is evident throughout the Epistles, and made explicit throughout the Gospels, where we are regularly told, “Thus was fulfilled the word of the prophet.” Some associations are even more explicit, however, because they come from Yahshuah’s own mouth. Perhaps the most notable one cuts right to the heart of the purpose of his ministry. Considering that this, according to Yahshuah’s own testimony, is the “truth” which he was sent into the world to preach (John 18:37), the true gospel of Christ and of true Christianity is, without a doubt, the Restoration we have spoken of, beginning with the freeing of the captives whose murdered flesh graces the dining tables of all the savage beasts who call themselves human beings.

And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read. And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written: “The Spirit of יהוה is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, to proclaim the acceptable year of יהוה.” Luke 4:16-19

The Spirit of the Master יהוה is upon Me, because יהוה has anointed Me to bring good news to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives, and the opening of the prison to those who are bound, to proclaim the acceptable year of יהוה, and the day of vengeance of our Elohim, to comfort all who mourn. Isaiah 61:1-2

“Is this not the fast that I have chosen: to loosen the tight cords of wrongness, to undo the bands of the yoke, to exempt the oppressed, and to break off every yoke? Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, and cover him, and not hide yourself from your own flesh? Then your light would break forth like the morning, your healing spring forth speedily. And your righteousness shall go before you, the esteem of יהוה would be your rear guard. Then, when you call, יהוה would answer; when you cry, He would say, ‘Here I am.’ If you take away the yoke from your midst, the pointing of the finger, and the speaking of unrighteousness, if you extend your being to the

hungry and satisfy the afflicted being, then your light shall dawn in the darkness, and your darkness be as noon. Then יהוה would guide you continually, and satisfy your being in drought, and strengthen your bones. And you shall be like a watered garden, and like a spring of water, whose waters do not fail. And those from among you shall build the old waste places. You shall raise up the foundations of many generations. And you would be called the Repairer of the Breach, the Restorer of Streets to Dwell In.” Isaiah 58:6-12

Further elaboration can be made by involving other passages from Isaiah and their corresponding passages in the NT. For example, Paul’s descriptions of Yahshuah’s purpose (e.g., Ephesians 1:17-18, Acts 26:18, 2 Corinthians 4:6, 2 Timothy 2:26), and the prophecy of Simeon concerning the same (Luke 2:22-35), both come from Isaiah 42. Matthew 12:16-21 also states explicitly that Yahshuah fulfilled this prophecy. So the fact that the context of Isaiah 42 is also alluded to in the depiction of Yahshuah’s baptism in the Jordan, and that Yahshuah is therefore the subject of this prophecy, should already be immediately apparent, even before any reference to the rest of Isaiah is made.

“See, My Servant whom I uphold, My Chosen One My being has delighted in! I have put My Spirit upon Him; He brings forth right-ruling to the nations. He does not cry out, nor lifts up His voice, nor causes His voice to be heard in the street. A crushed reed He does not break, and smoking flax He does not quench. He brings forth right-ruling in accordance with truth. He does not become weak or crushed, until He has established right-ruling in the earth. And the coastlands wait for His Torah.” Thus said the Ėל, יהוה, who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives breath to the people on it, and spirit to those who walk on it: “I, יהוה, have called You in righteousness, and I take hold of Your hand and guard You, and give You for a covenant to a people, for a light to the gentiles, to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.” Isaiah 42:1-7

Likewise, familiar concepts in the NT (especially metaphors, and therefore especially Revelation, which is full of metaphors) derive expressly from the OT. For example, the “armor of God” in Ephesians 6:10-17 comes straight from Isaiah. This is extremely significant, considering that right from the beginning of the book, Isaiah is little more than a series of prophecies against flesh-eating.

And righteousness shall be the girdle of His loins, and trustworthiness the girdle of His waist. Isaiah 11:5

“And He made My mouth like a sharp sword, in the shadow of His hand He hid Me, and made Me a polished shaft. In His quiver He hid Me.” Isaiah 49:2

And He put on righteousness as a breastplate, and a helmet of deliverance on His head. And He put on garments of vengeance for clothing, and wrapped Himself with ardour as a mantle. Isaiah 59:17

The significance is that the armor is for us, to combat the Babylon system. The implication is that the “faith” to which Christians routinely refer is that of veganism, rather than what they have inferred. According to the prophecies, those who do not have this armor yet manage to survive will be in big trouble. Ezekiel 14 says that no one will escape the Four Horsemen except Noah, Daniel and Job, meaning no one except the righteous ones who deserve compassion because they have shown compassion to the suffering captives (i.e. *to animals*).

“Son of man, when a land sins against Me to commit a trespass, and I shall stretch out My hand against it, and cut off its supply of bread and send scarcity of food on it, and cut off man and beast from it, even though these three men, Noah, Dani’el, and Iyob, were in it, they would deliver only themselves by their righteousness,” declares the Master יהוה. “If I cause an evil beast to pass through the land, and it shall bereave it, and it shall be a wasteland, so that no man passes through because of the beasts, even though these three men were in it, as I live,” declares the Master יהוה, “they would deliver neither sons nor daughters. They alone would be delivered, but the land be a wasteland. Or if I bring a sword on that land, and I shall say, ‘Sword, go through the land,’ and I shall cut off man and beast from it, even though these three men were in its midst, as I live,” declares the Master יהוה, “they would deliver neither sons nor daughters, for they alone would be delivered. Or if I send a pestilence into that land, and I shall pour out My wrath on it in blood, to cut off from it man and beast, even though Noah, Dani’el, and Iyob were in it, as I live,” declares the Master יהוה, “they would deliver neither son nor daughter. They would deliver their own lives by their righteousness.” For thus said the Master יהוה, “How much more it shall be when I send My four evil judgments on Yerushalayim: the sword and scarcity of food and evil beasts and pestilence, to cut off man and beast from it?” Ezekiel 14:13-21

Notice again the Four Horsemen (or “four evil judgments”) theme: famine, sword and pestilence, with death as the unnamed fourth. The more concise description of the plagues of Revelation 16 (the bowls or vials of God’s wrath) is taken from Haggai. Revelation, however, informs us that the oil and the wine (and, by implication, “whatever the ground brings forth”) are not to be harmed. That is to say that the devastation is wreaked against our (genetically modified) food sources, not against the “milk and honey,” or the vegetation that grows naturally elsewhere, and those who live on it. (Oil symbolizes the anointing of the Nazarites; wine corresponds with those who have not been so anointed, but still live by conscience.)

“And I called for a drought on the land, and on the mountains, and on the grain, and on the new wine, and on the oil, and on whatever the ground brings forth, and on man, and on livestock, and on all the labour of the hands.” Haggai 1:11

The description of the source of the plagues as an army of “locusts” in Revelation 9 is taken from Joel, where they are presented as devouring the sinners’ food in order to punish them for destroying the earth. In Revelation, they are told explicitly not to harm the grass, nor any green thing, nor any tree, but only those who have not been sealed (anointed) by Yahweh. The correlation with Joel is self-explanatory.

“Then I shall repay you the years that the swarming locust has eaten, the crawling locust, and the consuming locust, and the gnawing locust, My great army which I sent among you.” Joel 2:25

According to Ezekiel 9, the Mark of the Beast in Revelation 13 is for those who eat flesh. The significance to the mark of Cain in Genesis 4 should be obvious. So, too, should the actual nature of the mark, in light of Ezekiel 9 and the events of the Passover.

[A]nd יהוה said to him, “Pass on into the midst of the city, into the midst of Yerushalayim, and you shall put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.” And to the others He said in my hearing, “Pass on into the city after him and smite, do not let your eye pardon nor spare. Slay to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My set-apart place.” So they began with the elders who were in front of the House. Ezekiel 9:4-6

We are told in Revelation 6 that the wicked will hide in caves to escape the plagues. This, too, comes from Isaiah, as well as the rest of the Prophets, such as Hosea. Ezekiel 12 makes it clear that what they are escaping is the four evil judgments, and allows us to infer that this is how it is always done, rather than that the significance of the prophecy is exclusive to the End Times.

And the sovereigns of the earth, and the great ones, and the rich ones, and the commanders, and the mighty, and every slave and every free one, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, “Fall on us and hide us from the face of Him sitting on the throne and from the wrath of the Lamb, because the great day of His wrath has come, and who is able to stand?” Revelation 6:15-17

“But I shall let a few of their men escape from the sword, from scarcity of food, and from pestilence, so that they recount all their abominations among the gentiles wherever they go. And they shall know that I am יהוה.” Ezekiel 12:16

And the loftiness of man shall be bowed down, and the pride of men shall be brought low. And יהוה alone shall be exalted in that day, and the idols completely pass away. And they shall go into the holes of the rocks, and into the caves of the earth, from dread of יהוה and the splendour of His excellency, when He arises to shake the earth mightily. Isaiah 2:17-19

And the high places of Aven, the sin of Yisra’el, shall be destroyed, thorn and thistle come up on their altars. And they shall say to the mountains, “Cover us!” and to the hills, “Fall on us!” Hosea 10:8

The prophecies and motifs in Revelation which pertain exclusively or practically exclusively to the End Times all come from the OT. The four living creatures of Revelation are the watchmen of Isaiah 21, with a slight variation in Ezekiel 10.

For יהוה has said this to me, “Go, set a watchman, let him declare what he sees.” And he saw a chariot with a pair of horsemen, a chariot of donkeys, and a chariot of camels, and he listened attentively, very attentively. Then he cried, “A lion, O יהוה! I stand continually on the watchtower in the daytime, and I have sat at my post every night. And see this, a chariot of men coming with a pair of horsemen!” And he spoke up and said, “Babel is fallen, is fallen! And all the carved images of her mighty ones He has broken to the ground.” Isaiah 21:6-9

And each one had four faces: the first face was the face of a kerub, and the second face the face of a man, and the third the face of a lion, and the fourth the face of an eagle. Ezekiel 10:14

The Whore of Babylon in Revelation 17 is a motif taken from Jeremiah (especially ch. 51). The description of the fall of Babylon in ch. 18 is a paraphrasing of Isaiah 14. Among other things, this proves that the Whore’s sin is already ancient, being the same as that of Israel.

Babel was a golden cup in the hand of יהוה, making drunk all the earth. The nations drank her wine, that is why the nations went mad! Jeremiah 51:7

And it shall be, in the day יהוה gives you rest from your sorrow, and from your trouble and the hard service in which you were made to serve, that you shall take up this proverb against the sovereign of Babel, and say, “How the oppressor has ceased, the gold-gatherer ceased! יהוה has broken the staff of the wrong, the sceptre of the rulers, he who smote the people in wrath with ceaseless blows, he who ruled the gentiles in displeasure, is persecuted and no one restrains. All the earth is at rest and at peace, they shall break forth into singing.” Isaiah 14:3-7

The destruction of Babylon has precedents throughout the Prophets, but it is most evident in Ezekiel that its purpose is to end idolatry. The allusion to the concept of the Four Horsemen (or four evil judgments) in this context is self-evident; the description of the devastation is a paraphrasing of Isaiah 13 and Ezekiel 39 in particular. Once again, it is apparent that this is a matter of God punishing people for refusing to stop eating flesh, and being given the same treatment (being eaten by wild animals), so that justice is served.

“And your altars shall be ruined, your sun-pillars shall be broken in pieces. And I shall make your slain fall in front of your idols, and lay the corpses of the children of Yisra’el in front of their idols, and scatter your bones all around your altars. In all your dwelling places the cities shall be destroyed and the high places deserted, so that your altars are broken and bear their punishment. And your idols shall be smashed and made to cease, and your sun-pillars cut down, and your works blotted out.” Ezekiel 6:4-6

“Thus said the Master יהוה, “Strike with your hand and stamp your feet, and say, ‘Alas, because of all the evil abominations of the house of Yisra’el who shall fall by sword, by scarcity of food, and by pestilence! He who is far off shall die by pestilence, he who is near fall by the sword, and he who is left over and is besieged die by scarcity of food. And I shall complete My wrath upon them. And you shall know that I am יהוה, when their slain are among their idols all around their altars, on every high hill, on all the mountaintops, under every green tree, and under every thick oak, wherever they offered sweet incense to all their idols.’”” Ezekiel 6:11-13

“And their children are dashed to pieces before their eyes, their houses plundered and their wives ravished. See, I am stirring up the Medes against them, who do not regard silver [who do not accept bribes], and as for gold, they do not delight in it. And bows dash the young to pieces, and they have no compassion on the fruit of the womb, their eye spare no children. And Babel, the splendour of reigns, the comeliness of the Chaldeans’ pride, shall be as when Elohim overthrew Sedom and Amorah. She shall never be inhabited, nor be settled from generation to generation; nor shall the Arabian pitch tents there, nor shepherds rest their flocks there. But wild beasts of the desert shall lie there, and their houses shall be filled with owls. And ostriches shall dwell there, and wild goats frolic there. And hyenas shall cry in their citadels, and jackals in their pleasant palaces. And her time is near to come, and her days are not drawn out.” Isaiah 13:16-22

“And you, son of man, thus said the Master יהוה, ‘Speak to every sort of bird and to every beast of the field, “Assemble yourselves and come, gather from all around to My offering which I am slaughtering for you, a great offering on the mountains of Yisra’el, and you shall eat flesh and drink blood. Eat the flesh of the mighty, drink the blood of the princes of the earth, of rams and lambs, of goats and bulls, all of them fatlings of Bashan. And you shall eat fat till you are filled, and drink blood till you are drunk, at My offering which I am slaughtering for you. And you shall be satisfied at My table with horses and riders, with mighty men and with all the men of battle,” declares the Master יהוה.’” Ezekiel 39:17-20

““According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them.”” Ezekiel 39:24

At this point, this should not come as a surprise, but the significance to us of the call in Revelation 18:4 is that to “come out of Babylon” is to adopt the vegan ethic—and that is truly revolutionary. This particular passage is a paraphrasing of several places in Isaiah and Jeremiah, which implies that the “major” prophets were alluding to exactly the same thing as what we have been discussing.

“Come out of Babel! Flee from the Chaldeans! Declare this with a voice of singing, proclaim it, send it out to the end of the earth! Say, ‘יהוה has redeemed His servant Ya’aqob!’” Isaiah 48:20

Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of יהוה. For you shall not come out in haste, nor go in flight. For יהוה is going before you, and the Elohim of Yisra’el is your rear guard. Isaiah 52:11-12

Flee from the midst of Babel, and let each one save his life! Do not be cut off in her crookedness, for this is the time of the vengeance of יהוה, the recompense He is repaying her. Jeremiah 51:6

“Come out of her midst, My people! And let everyone deliver his being from the burning displeasure of יהוה.” Jeremiah 51:45

“Oh, Tsiyon! Escape, you who dwell with the daughter of Babel.” Zechariah 2:7

The description of the gathering of the Elect and the establishment of the New Jerusalem in Revelation 21 is taken from several places in the OT, but, in terms of the details, especially Ezekiel 37 and Zephaniah 3. The description of the New Jerusalem itself, which is plainly to be regarded as Earth restored to its natural state of perfection, as it was in the beginning, is taken from Isaiah.

“And speak to them, ‘Thus said the Master יהוה, “See, I am taking the children of Yisra’el from among the gentiles, wherever they have gone, and shall gather them from all around, and I shall bring them into their land. And I shall make them one nation in the land, on the mountains of Yisra’el. And one sovereign shall be sovereign over them all, and let them no longer be two nations, and let them no longer be divided into two reigns. And they shall no longer defile themselves with their idols, nor with their disgusting *matters*, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned, and I shall cleanse them. And they shall be My people, and I be their Elohim, while Dawid My servant is sovereign over them. And they shall all have one shepherd and walk in My right-rulings and guard My laws, and shall do them. And they shall dwell in the land that I have given to Ya’aqob My servant, where your fathers dwelt. And they shall dwell in it, they and their children and their children’s children, forever, and My servant Dawid be their prince forever. And I shall make a covenant of peace with them—an everlasting covenant it is with them. And I shall place them and increase them, and shall place My set-apart place in their midst, forever.”’” Ezekiel 37:21-26

And the seacoast shall be pastures, shepherds’ meadows and enclosures for flocks. And the coast shall be for the remnant of the house of Yehudah. They shall feed their flocks on it, at evening they lie down in the houses of Ashqelon. For יהוה their Elohim shall visit them and turn back their captivity. And droves shall lie down in her midst, every beast of the nation, both pelican and bittern lodge in the tops of her columns, a voice singing at the window, ruin be at the threshold, for the cedar work is exposed. This is the exultant city that is dwelling in safety, that said in her heart, “I am it, and there is none but me.” How has she become a waste, a place for beasts to lie down! Everyone who passes by her whistles and shakes his fist. Zephaniah 2:6-7, 14-15

“The remnant of Yisra’el shall do no unrighteousness and speak no falsehood, nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.” Zephaniah 3:13

“O you afflicted one, tossed with storm, and not comforted, see, I am setting your stones in antimony, and shall lay your foundations with sapphires, and shall make your battlements of rubies, your gates of crystal, and all your walls of precious stones, and all your children taught by יהוה, and the peace of your children great.” Isaiah 54:11-13

“For look, I am creating new heavens and a new earth, and the former shall not be remembered, nor come to heart. But be glad and rejoice forever in what I create; for look, I create Yerushalayim a rejoicing, and her people a joy.” Isaiah 65:17-18

The description of the reward awaiting the Elect is in practically every book of the Prophets. We quote Isaiah to demonstrate the point.

For thus said יהוה, “To the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and hold fast to My covenant: to them I shall give in My house and within My walls a place and a name better than that of sons and daughters—I give them an everlasting name that is not cut off.” Isaiah 56:4-5

The description of the one who rules with an iron rod in Revelation 2:27, 12:5 and 19:15 is taken from Ezekiel. The fact that Ezekiel describes offerings but no slaughterings is significant, considering that he, unlike most of the other prophets, was evidently not altogether opposed to slaughterings (provided that they were done according to the Law), and even prophesied the rebuilding of the Temple.⁸⁶² The fact that the description of the Lamb in Revelation 14 matches that of 7:17, without the iron rod, and that 7:17 deliberately evokes the feeding of the beasts in Isaiah 11 (as well as the “lambs” of John 21:16) is even more significant, because it means this “iron rod” has more to do with *compassion* than it does vengeance against the wicked, and as much to do with animals as it does with humans being the beneficiaries of the new heavenly system. In other words, the “iron rod” is the power which Yahshuah wields as the means of preventing mankind from ever again abusing its position of power over the other animals.

“As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,” declares the Master יהוה. “And I shall make you pass under the rod, and shall bring you into the bond of the covenant, and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra’el. And you shall know that I am יהוה. As for you, O house of Yisra’el,” thus said the Master יהוה, “Go, serve each of you his idols, and afterwards, if you are not listening to Me. But do not profane My set-apart Name any more with your gifts and your idols. For on My set-apart mountain, on the mountain height of Yisra’el,” declares the Master יהוה, “there all the house of Yisra’el, all of them in the land, shall serve Me. There I shall accept them, and there I shall require your offerings and the first-fruits of your offerings, together with all your set-apart gifts.” Ezekiel 20:36-40

“They shall hunger no more, neither thirst any more, neither shall the sun strike them, nor any heat, because the Lamb who is in the midst of the throne shall shepherd them and lead them to fountains of waters of life. And Elohim shall wipe away every tear from their eyes.” Revelation 7:16-17

Speaking of the Lamb, even the detail of the Sun in Revelation 21 is taken from Isaiah. That there is absolutely no tolerance for eating meat in this depiction should be clear to anyone who has learned to read the prophetic language even superficially.

“No longer is the sun your light by day, nor does the moon give light to you for brightness, but יהוה shall be to you an everlasting light, and your Elohim your comeliness.” Isaiah 60:19

And I saw no Dwelling Place [no Tabernacle] in it, for יהוה Ėl Shaddai is its Dwelling Place, and the Lamb. And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim lightened it, and the Lamb is its lamp. And the gentiles, of those who are saved, shall walk in its light, and the sovereigns of the earth bring their esteem into it. And its gates shall not be shut at all by day, for night shall not be there. And they shall bring the esteem and the appreciation of the gentiles into it. And there shall by no means enter into it whatever is unclean, neither anyone doing abomination and falsehood, but only those who are written in the Lamb’s Book of Life. Revelation 21:22-27

The prophets foretold all this long ago, so that we would know that this is happening in accordance with God’s plan of salvation. So dispense with the manmade doctrines and dogmatic divisions which have no basis in Scripture, and which are aimed at propagating the death-mongering superstitions, fears and moral bankruptcy which have held humanity in check since Adam’s act of disobedience. Hear the words of the Prophets, dear reader, and repent, you who would call yourselves “Christians” without delusion or deceit. Now is the prince of this world being driven out: now is the time of refreshing, spoken of old. Hear and obey the word of Yahweh, children of disobedience, children of wrath: these words were written for you!

And He said to me, “Son of man, do you see what they are doing, the great abominations which the house of Yisra’el are doing here, driving Me away from My set-apart place? And you are to see still greater abominations.” Ezekiel 8:6

And He said to me, “Go in, and see the evil abominations which they are doing there.” And He said to me, “You are to see still greater abominations which they are doing.” Then He said to me, “Have you seen this, O son of man? You are to see still greater abominations than these.” Ezekiel 8:9,13,15

“Now the end is upon you, and I shall send My displeasure against you, and judge you according to your ways, and repay you for all your abominations. And My eye shall not pardon you, nor would I spare, for I repay your ways while your abominations are in your midst. And you shall know that I am יהוה!” Ezekiel 7:3-4

“Soon I shall pour out My wrath, and shall complete My displeasure upon you, and judge you according to your ways, and repay you for all your abominations. And My eye shall not pardon, nor would I spare. I give you according to your ways while your abominations are in your midst. And you shall know that I am יהוה who smites.” Ezekiel 7:8-9

“They throw their silver [their bribes] into the streets, and their gold [their wealth] becomes as filth. Their silver and their gold is unable to deliver them in the day of the wrath of יהוה. They do not satisfy their appetite, nor fill their stomachs, because it has been their stumbling-block of crookedness. And the splendour of His ornaments, He set it in excellency. But they made from it the images of their abominations and their disgusting *matters*. Therefore I shall make it like filth to them. Make a chain, for the land has been filled with crimes of blood, and the city has been filled with violence.” Ezekiel 7:19-20,23

The burning displeasure of יהוה shall not turn back until He has done and established the purposes of His heart. In the latter days you shall understand it. Jeremiah 23:20; 30:24

We hope that by now you will pray with us: “Your kingdom come, your will be done on earth as it is in heaven.” This is the single greatest cause any human can ever aspire to, and the one for which we were made—the purpose of our lives, and of any purpose that has a life, or any life that has a purpose.

For the intense longing of the creation eagerly waits for the revealing of the sons of Elohim. For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation, that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim. For we know that all the creation groans together, and suffers the pains of childbirth together until now. And not only so, but even we ourselves who have the first-fruits of the Spirit, we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For in this expectation we were saved, but expectation that is seen is not expectation, for when anyone sees, does he expect it? And if we expect what we do not see, we eagerly wait for it with endurance. Romans 8:19-25

It is often said that “Patience is a virtue.” In fact, it is *the* virtue. The patience and intense longing that Paul speaks of, for instance, in Ephesians 4, is the “patience of the saints” (or “endurance of the set-apart ones”), which is to say, observing the Law even though no one else in the world does. Over and over we see the same themes developed in the Epistles: the whole world is evil, and we need to hold fast to the Law and fulfill it by loving one another. The “faith” of true, apostolic Christianity is steadfastness based on the belief that we will eventually be restored to favor with God, and a life lived accordingly.

Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of יהושע. Revelation 14:12

I call upon you therefore, I the prisoner of the Master, to walk worthily of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, being eager to guard the unity of the Spirit in the bond of peace. Ephesians 4:1-3

If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim. Mind the matters above, not those on the earth. For you have died [i.e. you have been baptized, cf. 2:11-12], and your life has been hidden with Messiah in Elohim. Therefore put to death [destroy, through baptism, the works of] your members which are on the earth: whoring, uncleanness, passion, evil desire and greed of gain, which is idolatry. Because of these the wrath of Elohim is coming upon the sons of disobedience, in which you also once walked when you lived in them. Colossians 3:1-3,5-7

Therefore, as chosen ones of Elohim, set-apart and beloved, put on compassion, kindness, humbleness of mind, meekness, patience, bearing with one another, and forgiving each other if anyone has a complaint against another, indeed, as Messiah forgave you so also should you. But above all these put on love, which is a bond of the perfection. Colossians 3:12-14

There is much more we could have said. This is just aimed at giving the reader the right understanding and interpretative bias for reading Scripture on his own, and only even necessary because the priests and theologians who get paid to do that have messed it up so badly that we would have all been better off if they had just kept their mouths shut from the very beginning. It takes a prophet to deliver or even to interpret the message of prophecy; it is our hope, dear reader, that you never again listen to the ravenous wolves whose aim it is to make you twice the son or daughter of Gehenna that they are.

Without a doubt, this book was never intended to be read as anything other than a polemic and an indictment of sin. We have not attempted to walk on eggshells. To do so would have been counterproductive; there is no justification for willfully sinning, especially when countless lives hang in the balance, and no one is served by feeding our demons for something as transient and trivial as a *meal*. The precedent in the Bible is to denounce it with the kind of vehemence that the typical Christian envisions as John the Baptist pointing a finger and yelling about how sinners go to hell. At the same time, we have not approached it quite like that, and our statements and our position as a whole are backed by science and by Scripture. So it may be a polemic, but it is also an appeal:

Please, for the sake of God, for the sake of the animals, and for the sake of your own soul ... please do what is right. We do not wish for you to die in the wilderness of sin. God would have all men be saved and come to the knowledge of the truth. That is why our master Yahshuah came into this world, to bear witness to the truth, and he has commissioned his disciples to teach others to obey everything he commanded. But in order to do this, you must understand the teachings, and you must also live by them. This was the term of agreement given to the Israelites for dwelling in the Promised Land. If you call yourself a Christian, or if you just have any sense, your mission as a witness is to spread the Gospel, even as it has been given to you to effect your own salvation. "Freely you have been given; freely give."

In the sight of Elohim and the Master יהושע Messiah, who shall judge the living and the dead at His appearing and His reign, I earnestly charge you: Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching. For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear, and they shall indeed turn their ears away from the truth, and be turned aside to myths. But you be sober in all matters, suffer hardships, do the work of an evangelist, accomplish your service completely. 2 Timothy 4:1-5

Finally, we have observed that it helps to make a solemn oath when choosing to serve God in some capacity. We would not leave you without some sort of precedent as a "sinner's prayer" to begin the process of redemption, and we would have you be imitators of us, as we are of Christ. Therefore, we invite you to join us in the oath which we have taken:

I solemnly swear before my God YHWH and on pain of whatever punishment he sees fit that, as far as it is within my power and reasonable limitations, I will never knowingly consume the flesh of any creature, or otherwise knowingly participate in or contribute to the torture or destruction of the same.

We are confident now that you will have everything you need to make the right decisions from now on. We conclude this treatise with a message of peace, in the spirit of compassion. Go in peace; sin no more, and in all things, give thanks to God for the kindness and mercy which he has shown you.

Let love be without hypocrisy. Shrink from what is wicked, cling to what is good. Romans 12:9

- A.1: Where will I get my ____?**
- A.1a (Where will I get my) Protein?**
- A.1b (Where will I get my) Vitamin B₁₂?**
- A.1c (Where will I get my) Iron?**
- A.1d (Where will I get my) Taurine?**
- A.1e (Where will I get my) Vitamin D?**
- A.1f (Where will I get my) Calcium?**
- A.2 Meat is a better/more convenient source of essential amino acids/complete proteins than plant foods.**
- A.3 It's okay to kill/torture animals because they're not like us.**
- A.3a Animals lack consciousness (so it's okay to kill/torture them).**
- A.3b Animals don't feel pain (so it's okay to kill/torture them).**
- A.4 If we're naturally herbivores, why do we have canine teeth?**
- A.5 What will I eat?**
- A.5a (What will I eat), rabbit food?**
- A.5b (What will I eat?) I don't know any good vegan recipes.**
- A.6 Not all animal farms are factory farms (i.e. I'm not responsible for their suffering, or, my food is nutritious and I'm safe from the adverse health consequences you've described here, because I buy local/humane products). What we need is the wider application of more sustainable methods of low-input (organic) animal farming.**
- A.6a Organic, grain/grass-fed meat/dairy is okay (or essential for human health).**
- A.6b Humane/kosher/halal is (morally) okay.**
- A.7 It's a personal choice (or, God doesn't care).**
- A.8 I'm just one person; my decision to become a vegan wouldn't make a difference.**
- A.9 If eating animals is morally wrong, then so is eating plants.**
- A.10 We evolved from ancestors who ate meat, therefore we need to eat it as well, or we will be nutritionally deficient.**
- A.11 But meat makes you smart. You need meat for your brain.**
- A.12 If we didn't eat animals, they would overpopulate, overrun our cities and consume all the resources.**
- A.13 I knew someone who ate meat and didn't die from cancer/heart disease (therefore science is dismissible).**
- A.14 A vegan diet makes you fat because it's high in carbs.**
- A.15 Vegans are unhealthy/boring.**
- A.16 Vegans are crazy/self-righteous/arrogant/condescending.**
- A.17 What about honey?**

- B.1 That sounds like Gnosticism (or New Age propaganda).**
- B.2 “Abstaining from foods” is Satanic (1 Timothy 4).**
- B.3 Creation exists for God’s glory, and no other purpose (so it doesn’t matter what we do to it, up to and including the senseless and willful destruction of it).**
- B.4 Ethical and environmental causes are not important enough to care about.**
- B.5 So what if the world is being destroyed? God will fix it, and don’t you dare try that because it’s his job.**
- B.6 What about the “sweet savor” (or “pleasing aroma”) in Genesis 8:21? That proves that God enjoys the smell of cooked meat, and that eating it is therefore acceptable and pleasing to him.**
- B.7 Jesus ate lamb, therefore it’s okay if we do.**
- B.8 Jesus ate fish, and even fed it to others, so it’s okay if we do.**
- B.9 Peter was told to kill and eat (Acts 10). (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)**
- B.10 Ravens brought flesh to Elijah (1 Kings 17:6). (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)**
- B.11 Animals don’t suffer because they’re not human, so we have no moral obligation to stop. Only humans have souls. (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)**
- B.12 We’re all sinners, so if eating meat is a sin, the point is moot. It doesn’t matter what we do. (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)**
- B.13 There will be animal sacrifices in the Millennial Kingdom. (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)**
- B.14 Jesus said “It’s not what goes into a man’s mouth that defiles a man, but what comes out of a man’s mouth that defiles a man.” Thus he declared all foods clean (Matthew 15:11, Mark 7:18-19).**

Appendix A - Common Objections

The first thing any vegan is likely to hear when someone finds out he is a vegan is “Where do you get your protein?” with the implication that it is not possible to get a sufficient amount of it from a vegan diet—sufficient for *what*, no one knows. The fact that the person saying it has not actually arrived at this question due to his own reasoning is always immediately apparent. Given the context of animal slaughter, to a vegan, such remarks invoke the sentiment of Voltaire: “Those who can make you believe absurdities can make you commit atrocities.”

It is perhaps a set of completely baseless and ironic suppositions which would cause anyone to think that a vegan is necessarily deficient in anything, as though God would tell us to eat a certain way and only that way, and that that way would necessarily lead to illness or death. Even so, this is the conventional wisdom on both accounts, and we have made claims which are expressly to the contrary in both cases, so it falls upon us to explain in more detail how the common suppositions which might otherwise be thought to overturn these claims are invalid. The first part of this rebuttal (Appendix A) consists of questions and answers from the perspective of a skeptical omnivore; the second (Appendix B) tackles theological issues from the perspective of a skeptical Christian.

These are the objections (plus one question) we have met with or seen, or else imagined ourselves and thought reasonable enough to be addressed. In most cases, these are the *actual*, normal responses to the suggestion of the nutritional advantages of veganism over omnivorism (listed in relative order of frequency), and demonstrate just how pervasive the spirit of delusion really is when it comes to nutritional issues. We think it shameful that we should even have to address these kinds of questions, when they are selfishly motivated. The only thing that actually matters to us is the welfare of the animals, but we digress.

Also, right about the time the present book was ready for publication, our friends at Free From Harm published their article, “Eating Animals: Addressing Our Most Common Justifications,”⁸⁶³ which addresses almost the same number of objections. Their list is remarkably similar to ours, which shows that these objections really are common. Theirs should be seen as the more legitimate in terms of what objections are actually routinely levied, as the Free From Harm writers have more combined experience in dealing with these issues than we do. However, we have provided more depth to our answers here, so it should not be seen as a substitute for our answers, especially considering that they have not handled the theological issues, which are far more pertinent to our study and therefore to the defense of our position.

The reason we have included these objections, as well as our responses, is to leave no room for doubt that a well-planned vegan diet is by far the healthiest dietary option, as discussed in Chapter 2, because there is much disinformation out there and we do not wish to leave the reader without a compass to navigate through it. Not only that, but this information is also very useful for making the case for veganism, and we do feel that this falls under the mandate of 1 Peter 3:14-17: “But even if you should suffer for righteousness’ sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing good, if that should be God’s will, than for doing evil.”

The first to plead his case seems right till the other party examines him. Proverbs 18:17

A.1: Where will I get my ____?

The notion that we must eat meats (or other animal products) because they contain nutrients that we cannot get elsewhere begs the question of where the animal (usually an herbivore) got these nutrients that are then imparted to us, if not from plants. If the answer is understood to be some sort of metabolic process, then it would need to be demonstrated that humans do not have metabolic processes that also lead to the formation of the same nutrients, which is, of course, absurd, because we, too, are animals. The real issue, therefore, can be reduced to the following questions:

1. Is the human body capable of digesting the same plants as those of the animals we presume to take the nutrients from?
2. Are the nutrients which humans acquire as tertiary consumers via meat found only in the feed of the primary consumers (i.e. not in our plant foods)?

No one will argue, of course, that the second question is not absurd. If you do not understand that the minerals comes from the soil, and that the vitamins are produced in far greater abundance in a variety of fruits and herbs than in grass or hay, then you do not understand food itself. So the argument in favor of meat is never reduced to acknowledging that there is anything special about the grass eaten by pasture animals, which humans have an awfully hard time digesting. Instead the supposition is that the way which animals metabolize these nutrients gives meat an advantage over plant foods.

Again, this begs the question of how it is assumed that we are so different from all other animals that we cannot produce the same vitamins from the same amino acids ourselves, in the right quantities (which begs the question of whether God really knew what he was doing when he created us and then told us what to eat to give us life), so the argument typically centers on those specific amino acids which the body does not synthesize, such as are only found in dietary sources. Then it is a matter of determining the right quantities, so that the plant-based diet can be rejected as insufficient for a particular need, which completely undermines the whole concept of adequate nutrition, which is a matter of richly complex, holistic processes which scientists are still trying very hard to understand, and only snake oil salesman could have the ignorance and audacity to claim to. And those are the ones making these objections, which then get repeated by everyone else and ingrained into their minds, and then eventually turned into labels on foods which are marketed to them out of sheer ignorance, such as the “gluten-free” and “soy-free,” and even, to a large extent, “non-GM” or “non-GMO” labels.

Absent an adequate scientific demonstration that humans do not have metabolic processes that also lead to the formation of the same nutrients as the meats which we think will provide them for us, the supposed nutritional need for eating meat (or even the supposed advantage, given the fact that it causes disease) is plainly absurd. Even the American Dietetic Association admits this much.⁸⁶⁴ Meanwhile, the real nutrients in animal flesh are in the internal organs, and who actually eats those? For example, the most pertinent objection to a vegan diet from nutrition is the B₁₂ argument (see A.1b), and meat-eaters only actually have an advantage there if they are eating raw liver, which no one does. Yet the argument is still routinely made.

Let us be clear about this: Poor health is not necessarily a direct result of eating meat, dairy and eggs. It is a result either of infectious disease, or else malnutrition or very advanced age. Malnutrition is more a matter of not getting the right things in a person's diet than of putting the wrong things into it. We know what the wrong things are already; whatever causes inflammation and disease is not meant for human consumption, even in small quantities. That being said, a diet which is deficient in certain vitamins or minerals can lead to pernicious ailments, just as surely as eating the wrong things in moderation can. However, there are several faults with the typical employment of this line of reasoning, the first and foremost of which is the idea that eating meat and dairy is even *safe*, much less advantageous as a better source of any nutrient than a typical vegan diet.

Disease is what kills; a plant-based diet will not kill. However, for *optimal* health we must meet all the requirements as far as intake of vitamins and minerals is concerned, as well as of dietary fiber (for digestion) and calories (for energy). These requirements will necessarily vary from person to person, and cannot be scientifically evaluated, but it needs to be understood, based especially on these two facts, that the recommended daily allowance (RDA or DRV) of any given factor is set rather arbitrarily. In the United States, food labels are printed in a grossly misleading way, and this should not be a surprise, given what we have covered about the rampant corruption of the American government, especially in terms of the FDA's dealings with Monsanto and the USDA's dealings with meat producers and its food labeling policies.

For example, the RDAs for different types of fats are printed in percentages of what is deemed healthy, as are vitamins and minerals. However, fats of any kind are almost completely unnecessary for and counterproductive to health, and there is no scientifically-based consensus among nutritionists as to what quantities are even appropriate, nor as to what types of fats ought to be avoided. The only way to ensure optimal health is to eliminate them from the diet as much as possible, and to assume that anything more than the bare minimum increases the risk of inflammation in proportion with the amount. Furthermore, when we say "as much as possible," what we really mean is to cut out *all fats* apart from those in plants. Consider that the ridiculously high figure of 30% of calories coming from fats is considered a "low-fat" diet in America, simply because it is not normal for Americans to eat less than that. Then consider that *spinach*—one of nature's perfect foods—is 14% fat, and it should be self-evident that a strictly plant-based diet provides plenty of dietary fat for optimal health, and even that certain fatty plant foods like seeds, coconuts and avocados should be eaten in moderation, even though they are much healthier than animal sources. We might infer that something along the lines of 14% is optimal, or at least not hazardous to health (otherwise spinach would not have so much, because it was designed for human consumption), which leaves room for the addition of a little fat to a typical well-balanced vegan diet. However, it would be absurd to suppose that anything above the approximate value of 5% or maybe even 10% would be *necessary* for optimal health, so that a higher value would be found as a recommendation on all food labels, whatever the product.

Likewise, carbohydrates are given an RDA, but proteins are not. This is due partly to the influence of the food producers on the government, and partly to the fact that there is no consensus as to how much protein a person really needs, because there is no such thing as a protein deficiency, apart from kwashiorkor, which is a fancy word for severe malnutrition (starvation). If percentages of the RDA for protein (the main component of all animal products) were printed on food labels, then people would quickly wake up to the fact that they are already eating *far more* than is recommended, yet far less of just about everything else.

On top of this, other essential nutrients such as magnesium and silica are required to facilitate the absorption of others (a fact which is *critical* to understanding not only how much of any given thing is needed, but also whether you are actually getting enough of it by consuming the recommended amount), while disproportionate amounts of others such as iron and cobalt naturally inhibit absorption. Calcium in particular is insufficiently absorbed in all but plant-based diets, and this demonstrates how RDAs are insufficient and need to be adjusted according to the actual amounts available not only from the foods with the labels, but the combinations of foods which are being eaten throughout the day. That is, unless it is expressly stipulated that calcium absorption requires a certain proportional amount of magnesium intake, the label is misleading at best in ascribing any value to calcium, and actually counterproductively contributing a great deal to the misinformation of the public, as well as to disease, as many diseases result from inflammation caused by excess calcium in the blood stream.

These more essential dietary factors which are the things we really ought to be concerned with (such as magnesium and silica) have no obligatory place on the food labels, so food producers typically neglect to even mention them in any capacity. Without adequate labeling accounting for such variables, only the individual consumer can even know whether or not his diet is sufficient for him, and only if he is educated enough on matters of nutrition to plan it out himself instead of blindly following the advice of a label. Suffice it to say that, based on this alone, anyone who is not a vegan is probably malnourished in the sense of not even consuming the necessary amounts of the various nutrients, regardless of the inflammation factors.

This, the most common objection, really is the height of irony. Consider that, according to the Center for Disease Control, 72% of Americans do not eat enough fruit, and 68% do not eat enough vegetables.⁸⁶⁵ Likewise, the 2010 Food and Health Survey conducted by the International Food Information Council found that 72% of Americans are trying to consume more fiber, and 73% are trying to consume more whole grains, a fact which has been corroborated by the Academy of Nutrition and Dietetics 2011 Trend Survey.⁸⁶⁶ So it is no wonder that gluten would be the omnivores' boogeyman and scapegoat, upon which the vague, unsubstantiated notion that eating plants leads to poor health has become predicated, because people are waking up to the fact that they need more of it. As long as the truth of the matter (that it is overly processed plant foods that are deficient in nutrients, not plant foods in general) is well understood, the inevitable conclusion is still that we need to be eating more natural foods (i.e. whole grains rather than refined flour products), not that we need to be eating animal products, which are unnatural to us.

This simple yet paramount detail is completely ignored by the omnivores, for the obvious reason that it completely undermines their notion that wheat or any other fiber-rich food makes an adequate scapegoat. As a result, meat-eaters are, on the whole, far more malnourished than vegetarians, and lacto-ovo vegetarians more than vegans. Yet these same people will routinely tell vegans that *they* are malnourished, without any consideration to their actual state of health, and will often even express sympathy for their plights and profusely encourage them to eat, in our experience, things like veal parmesan, with the pretense that you need it for your brain, or peanut butter cookies, because you are unhealthy if your body fat percentage is under 20% (i.e. if you are not clinically overweight). The truth is that even typical Americans already meet their calcium and protein RDAs from plant foods only, before meat and dairy, and despite not meeting the requirements of plant foods.⁸⁶⁷

A.1a (Where will I get my) Protein?

As discussed above, there is no such thing as a “protein deficiency” apart from severe malnutrition. (The only difference between kwashiorkor and marasmus, or starvation, is caloric intake.) The reason for this is that anyone who is getting enough food is getting enough protein, because we require very little protein for optimal health in comparison to carbohydrates, and all foods have proteins. So if you are consuming enough carbohydrates, then you are also getting enough protein. *Anyone*, including any vegan, who eats enough calories, gets enough protein in his diet.

The simple fact of the matter is that any nutrients that you got from a dead animal came from plants first, and protein is no exception: meat is a secondary source of protein, and much reduced from the primary source in terms of its quality. The real question here is not whether plant foods provide sufficient amounts of it, or whether the quality is sufficient, but rather, how much protein we really need, and how much is *too much*. This is a very serious issue, for as we already know from Chapter 2, eating animal proteins is what causes all degenerative diseases, and therefore what we need to be concerned with only in terms of what needs to be avoided, not whether we are getting enough.

The question of optimal protein intake was addressed by a joint panel of the Food and Agriculture Organization, the World Health Organization and the United Nations University. The findings were published in *The American Journal of Clinical Nutrition* in an article entitled “Plant proteins in relation to human protein and amino acid nutrition,” co-authored by Vernon R. Young and Peter L. Pellett.⁸⁶⁸ Requirements for various life stages were carefully examined, as were the differences between plant and animal sources of the so-called essential amino acids (those which the human body does not produce and which therefore need to be ingested). Based on the research that went into this report, it is recommended that adults, both male and female, consume 0.80 g (4/5 of 1 gram) of protein per kilogram of body weight per day. There are 2.2 lbs. in 1 kg, so the average healthy person weighing about 140 lbs. (approximately 64 kg) would need to consume approximately 51 g of protein per day. An example of a typical vegan menu would meet this requirement: 1 c oatmeal (6 g), 5 oz. tofu (11 g), 1 c broccoli (4 g), 1 c cooked brown rice (5 g), 4 tbs almonds (7 g), 1 c chopped kale (2.9 g), 1 c cooked beans (12 g), and 1 c avocado (2.9 g).⁸⁶⁹

The truth is that people commonly eat more animal protein than they can process. Even lacto-ovo vegetarians often consume far too much, even discounting the fact that milk and dairy products are even more toxic and harmful to the human body than meat is, and this accounts for why three-fourths of the population of North America, and over half the population of Europe (and one-third of the world), is overweight. If it was not for this fact, then vegans would not be regarded as underweight, but as normal and healthy—which they typically are, though many of us find it difficult to eat as many calories as we would like to, because the body only wants to take what it needs when it is actually given the right fuel. Only bodybuilders would *not* be so thin once all the excess fat is taken away. What is so precious about that extra 13-22% body fat which the average person carries around on him, anyway, beyond the essential 2-5%?

Plant sources of protein are always the same as (meaning they contain the same amino acids) or better than (meaning they contain more of what your body needs and less of what it needs less of) animal-derived protein, whether or not they contain as much. However, some plant foods have an abundance of protein in them. Just ½ c black beans contains 7 g of protein, 0.5 g

fat (0 saturated) and no cholesterol, compared to one large egg which has 6 g protein, 5 g fat (2 saturated) and 211 mg cholesterol. Vegan-friendly imitation meats are just as good: One Lightlife Smart veggie dog has 7 g protein, 2 g fat (0 saturated) and no cholesterol, compared to one Oscar Mayer beef frank, which has 5 g protein, 13 g fat (5 saturated) and 25 mg cholesterol, while a serving of Boca Original Chik'n Nuggets has 14 g protein, 7 g fat and no cholesterol, compared to McDonald's Chicken McNuggets, which have 9 g protein, 12 g fat and 25 mg cholesterol per serving.⁸⁷⁰

According to the Physicians Committee for Responsible Medicine, Americans tend to take in twice the amount of protein they need.⁸⁷¹ So this is certainly not a matter of not getting enough, but of getting too much of it, and really it should be the vegan asking the omnivore, "What do you do with all that excess protein?"—except that the answer is self-evident in the omnivore's excess bodyfat. Most omnivores who are somewhat health conscious will already be aware that what they are really deficient in is everything else, so they will follow up the question we have answered here with a *post hoc* justification which amounts to something like this: We need "complete proteins," and plants are no good for getting them because they do not have all the essential amino acids (or it takes careful planning to get them all, especially in the right quantities, as though there is some sort of complicated algorithm behind the process, and it is beyond the capacity of mere humans to replicate what is already done for us in nature—by way of animal flesh). For our response to that objection, see A.2.

A.1b (Where will I get my) Vitamin B₁₂?

Even as the question of where he gets his protein is the most common, the question of where a vegan will get an adequate supply of the vitamin B₁₂ (cobalamin) is routinely levied as the most valid objection (by far) which a person can raise in regards to the idea that a well-planned vegan diet can provide all our nutritional needs, especially considering that B₁₂ is thought to be the only vitamin which cannot be gleaned from a vegan diet, and as supplements are also typically made from animal carcasses. (By "well-planned," we simply mean a wide variety of plant sources—it does not need to be meticulously detailed or constructed, only adequately informed, which takes minimal effort and minimal preparation time when it actually comes time to prepare the food.) So, as with anything, make sure you check the label before you purchase any supplements, to make sure they are suitable. And our final position is not that you should avoid B₁₂ supplements, but that you do not need them—you just need to eat right. The only reasons we even condone them in this one case are that there is so much controversy over the issue that we do not wish to offend all the vegans who have already made up their minds about it, and that it is actually quite impractical for most people (omnivores, vegetarians and vegans alike) to get sufficient amounts for optimal health, short of eating dirt.

As this is an issue which has garnered so much attention, the question of vegans being B₁₂ deficient has been adequately dealt with elsewhere, and we defer to the article at lifesave.org^{872, 873} for the specifics of our argument against the premise that vegans are necessarily deficient. However, we will not neglect to address the underlying issue here, as it is predictably the source of much misinformation. As with other (alleged) deficiencies, most of the propaganda concerning B₁₂ deficiency is just hype, driven by profit incentives, but for whatever reason there is not a lot of good information available to dispel the hype, and we really had to dig for it. So, given all these facts, this particular objection requires more explaining than the others.

B₁₂ deficiency is quite a serious concern, as it is thought to result in anemia, heart disease, nervous system degeneration or amenorrhea (missing a menstruation, which commonly results from eating disorders, especially deficiency disorders like anorexia nervosa and bulimia nervosa). However, none of these conditions are actually fatal, as the diseases which eating animal products are, and some of which (like Alzheimer's) are 100% fatal. The one which can become fatal is heart disease, when it leads to heart attacks and strokes, and we can just throw the risk of that one out in this context, as it is already established that heart disease *cannot* result from a diet that does not cause inflammation, so that vegans are *least* at risk of it among all demographics. This is true whether the blood cholesterol levels are elevated as a result of inflammation or dietary cholesterol intake. The only way for a long-term vegan's cholesterol levels to be comparable to a meat-eater's is by regularly eating foods which he is allergic to, such as someone with Crohn's disease eating yeast or other inflammation factors. However, Crohn's is a gastrointestinal disease; it is difficult to come up with a suitable comparison for the circulatory system in regards to how dietary animal proteins lead to heart disease. Theoretically, it is possible, through the right combinations of inflammation factors, such as a diet of nuts for someone who is allergic to them, but realistically it is impossible, because someone who was trying to subsist on something he was allergic to would have *acute* (rather than chronic) reactions, and would die without constant medical treatment.

So, heart disease aside, the fact that veganism actually helps prevent the blood-related disorders that are associated with B₁₂ deficiency should be evident in the fact that the risk of each is not nearly as great among vegans as it is among milk drinkers. And, of course, regularly consuming milk/dairy is the surest way to give yourself heart disease, and animal proteins of all kinds which are the culprits of all nervous system degeneration (most especially of neurodegenerative disorders, which are a very serious and very common outcome of an omnivorous diet), as we have explained in Chapter 2. In all honesty, we really think that the risk of either anemia or amenorrhea is negligible in comparison with heart disease, which is the number one cause of death in Western societies. Amenorrhea, which cannot even effect men, nor women who are not of reproductive age, could just as easily result from being *healthy* as from being unhealthy, as it typically results from hormonal imbalances induced by the rigorous physical training regimen or professional athletes. And that really just leaves anemia as the major concern for vegans.

First of all, it is not actually B₁₂ deficiency which causes pernicious anemia. That results, rather, from deficiency of the intrinsic factor secreted by the stomach, which is necessary for B₁₂ absorption. In the treatment of patients with pernicious anemia, B₁₂ is taken as a supplement or injected into the bloodstream in order to compensate for this deficiency (that is, for the deficiency of the intrinsic factor), in the same way that insulin-deficient diabetics inject insulin in order to compensate for their insulin deficiency, even though all it would probably take for most diabetics to cure their diabetes altogether is to become vegans for about three weeks. (B₁₂, by this analogy, is comparable to blood glucose, whereas the intrinsic factor is comparable to insulin.) All that B₁₂ treatment for anemia really amounts to is adding more of what is needed to compensate for the fact that the body cannot use what is there, because its ability to absorb it has diminished on account of chronic malnourishment. This malnourishment resulting in "B₁₂ deficiency" (more appropriately termed 'intrinsic factor dependency') is actually the long-term result of insufficient intake of cobalt, which is acquired in livestock from the soil of the pasture. Consequently, B₁₂ supplements are routinely given *to farm animals* that are not allowed to graze.

Secondly, the widely-accepted belief that B₁₂ does not exist in (and therefore cannot be acquired from) plants, upon which the objection is entirely based, is not true. It is common knowledge among nutritionists that vegans are no more B₁₂ deficient than anyone else. And this is simply a matter of problems with absorption (i.e. not having enough cobalt in one's diet). The Institute of Medicine recommends *everyone* over the age of 50 take B₁₂ supplements (or that they eat B₁₂ fortified foods) due to the problems with B₁₂ absorption,⁸⁷⁴ but even this just shows how no one is looking at the underlying cause of malnutrition, and that supplements are only even advocated in lieu of a proper diet. In any case, vegans are not the only ones who are typically B₁₂ deficient, and you will not find statistical analyses showing that meat-eaters are less likely to be deficient, because the numbers for both groups are the same.

As for the viability of a vegan acquiring this elusive vitamin in his diet, recent studies have confirmed that B₁₂ is present to varying degrees in raw mushrooms, as presented by the *Journal of Agricultural and Food Chemistry*.⁸⁷⁵ In fact, shiitake mushrooms (perhaps the most commonly eaten mushrooms worldwide) are actually a more plentiful source of B₁₂ than milk and fish. While mushrooms are not actually a reliable source, as it depends on growing conditions, this is still clear evidence that the need can be met by plant sources, provided that the soil is not destroyed. And, just to preempt the intuitive response that an omnivore might levy, this is not a matter of the "right type" of B vitamin, either. Researchers at the Centre for Plant and Food Science in Sydney have also recently concluded that B₁₂ was present to varying degrees in the same form as found in foods traditionally known to be high in B₁₂ (i.e. meats).⁸⁷⁶

The only known natural source of cobalamin synthesis (called cyanocobalamin) is in microorganisms that grow in species of plants such as mushrooms, algae and mosses. Neither plants nor animals produce B₁₂, and this is exactly why both vegans and omnivores have a hard time getting it. By the same token, so do all other animals, and animal flesh is not actually a good source of it. Again, any animal source of B₁₂ is only secondary, as with all other nutrients, but in this case, it is synthesized by microorganisms rather than plants. There is no practical difference, however, as the B₁₂ which livestock ingest still comes from plants. Cyanocobalamin bacteria are aerobic, meaning they need air/oxygen and sunlight for their environment, and water and plants to feed on. Like other aerobic organisms, they do not survive in the anaerobic conditions of animal guts. When you eat animal flesh, the B₁₂ you are getting is actually their excrement.

Still, the cuts of flesh which meat-eaters consume do not contain B₁₂. What *do* contain it are the internal organs—particularly the liver, heart and kidneys. However, this is only because of the concentration of the bacteria; the vitamin is synthesized by the bacteria, not the animal itself. So the liver and the kidneys are good sources because the microorganisms have been ingested and entered the bloodstream of the victim, and its body is in the process of filtering them out—as waste. Obviously, these are not live bacteria at this stage, and we have cause to wonder why anyone would think that having an abundance of them in one's bloodstream is a good idea. The fact that it is only possible to get them from animal products by way of blood, urine or feces ought to be a clue as to whether God intended it for us or not.

However, it will be argued that plants are an equally poor source of B₁₂. This is generally true, but it also assumes that the plants have been washed, and that the bacteria are therefore removed from the source, which is not necessarily applicable to every situation, though it is perhaps still advisable to wash one's food, especially considering that most produce is grown with sewage (and organic produce is grown with bone meal), and you just do not know where it has been unless you grew it yourself. But this only points to the fact that ideally, people should

be gardening to grow their own food, and that even the act of washing one's vegetables is unnatural and counterproductive to health.

Furthermore—and this is where the objection falls apart—we hardly need any of this vitamin at all to sustain optimal health. The RDA for vitamin B₁₂ is only 2.4 (or 3) *micrograms*, and the body's cells are extremely conservative and efficient in its use. Only waste bile actually disposes of the body's B₁₂ stores, meaning, essentially, that B₁₂ loss only actually happens by way of consumption of animal proteins, as that is what causes excess bile production. Deficiency can also result from digestive disorders such as Crohn's disease or celiac disease, but *not* simply from being a vegan. If anything, the opposite is true; carbon monoxide is known to inhibit B₁₂ uptake, so avoiding oxidants is important for B₁₂ absorption. And that necessarily means that the less antioxidants you have in your diet (which you can only get from plants), and the more ROS you have in it (which typically come from acidic foods), the more likely it will be that your body will not be able to make use of whatever B₁₂ you consume.

Regardless of all the recent hype generated by the low-carb faddists, it has been known ever since its initial discovery that meat-eaters are more likely to be B₁₂ deficient. The main problem is that the body requires so little of it that it could hardly be measured half a century ago, so there were no assays to determine whether foodstuffs in nutritional analyses contained sufficient quantities. The companies that are marketing their supplements now (and, therefore, that are informing the public) are relying on data which have literally been obsolete for decades. Due to advances in technology since then, current books on nutrition now state that there is B₁₂ in *any food* that contains quantities of the B vitamin complex,⁸⁷⁷ and that includes most plant foods, including not just dark green or orange-colored fruits and vegetables, but things like beans and fortified cereals or milks, as well.

Even the 3 mcg figure is unreasonable, as it is taken not from scientific analysis, but from hematological data demonstrating a rough norm among *omnivorous* humans, which is anything but an indication of what the true amounts *ought* to be. Even still, the low overall requirement means an *extremely low concentration* of B₁₂ is sufficient for our dietary needs, and for practical purposes, can simply be gained from eating the right mushrooms, or even things like corn or alfalfa. As a general rule, the more surface area of a particular that is consumed, or the more contact which this surface has with the soil, the more B₁₂-producing bacteria can be assumed to grow on it. So we are once again led back to the conclusion that the ideal source is leafy green vegetables, or beats and carrots (especially if the greens are eaten or juiced). Also, cyanobalamin bacteria are destroyed by pesticides, so using organic vegetables is as essential as leaving them unwashed is, as the modification of the plants is done specifically to make them resilient to insects and bacteria. For these reasons, we believe that the best source of B₁₂ is what livestock would normally get it from if left to themselves: grass, which should be juiced. On the other hand, many nondairy milks are fortified with vitamins B₁₂ and D₂, and with calcium, the other nutrients typically found in or used to fortify cow milk, so these provide a much healthier safer alternative.

The alternative, as we have stated over and over, is to get higher concentrations from the disease-infested corpses, breast milk and menstruations of shamelessly tortured sentient creatures, which inevitably leads to poor health, disease and premature, agonizing death. It is true that excessive consumption of B₁₂ from highly concentrated sources like rat intestines and swine livers could potentially cover the loss attributable to malabsorption and inflammation factors like bile production and intestinal bleeding, but this in no way implies that even these, much less

animal flesh in general, is a *better* source when all the other factors are considered. As with the role of insulin in glucose transport, the major factor to consider is not how much of the vitamin (or of the bacteria) is consumed, but how well the body uses it (how well the intrinsic factor is able to do its job, without encountering obstacles, such as damage to the pancreas, the presence of pharmaceutical chemicals, infection or internal bleeding).

In short, the principle cause for poor B₁₂ transport (commonly mistaken for B₁₂ deficiency) is the same as any other: inflammation due to the presence of animal proteins. So, without a doubt, the best way to make sure you are not deficient is to go vegan. Beyond that, if you want to take supplements to be safe, we do not see any harm in that. However, the necessity of such an act depends on how far removed you are from a decent food source, and if that is a real cause for concern for you, then B₁₂ deficiency really ought to be the least of your concerns. Truly, if there was anything actually wrong or inherently dangerous about a plant-based diet, then the omnivores would have found a better objection by now. Their failure, after all, is not due to a lack of trying.

A.1c (Where will I get my) Iron?

Like the B₁₂ issue, this is actually a fairly legitimate cause for concern among vegans. Iron is found in food in two forms: the heme and non-heme forms. Heme iron makes up 40% of the iron in meat, poultry and fish, and is well absorbed. Non-heme iron accounts for the other 60% (note that it is the majority), and for all the iron found in plants, and is less well absorbed. As vegan diets only contain non-heme iron, vegans should be especially aware of foods that are high in iron, and of techniques that can promote iron absorption. Recommendations for iron for vegetarians (including vegans) may be as much as 1.8 times higher than for non-vegetarians.⁸⁷⁸

It is often argued that vegans are prone to iron deficiency anemia due to the poorer absorption of non-heme iron. However, as with B₁₂ and its corresponding myth, surveys of vegans have found that iron deficiency anemia is no more common among vegetarians than among the general population, although vegans tend to have lower iron stores. (Note that *stores* are not necessary, with adequate intake. This statistic is only relevant if there is inadequate intake, and then it is still only relevant to the health of the individual if there are insufficient stores to cover the insufficient intake. In order for an actual problem to be shown to exist, it would have to be shown that vegans suffer more from an iron-deficiency disease like anemia, and this is not the case.) The main reason for the lack of deficiency among vegans, despite this discrepancy, is that vegans evidently tend to eat foods which are far superior sources of iron than all animal-derived foods are. Cooked spinach in particular (to say nothing of raw spinach) has 15.5 mg per 100 calories, while cooked meats all have less than 1 mg per 100 calories.⁸⁷⁹ So there is certainly plenty of iron in food that comes from the soil. Go figure.

With this in mind, there is really no comparison; nor are vegans at risk of having too much iron in their bodies (which can be a serious problem), as evidenced by the relatively lower iron stores. It is just a matter of continually eating the right foods, which are dark green leafy vegetables and legumes. This is especially significant in light of the fact that vitamin C (which is abundant both in leafy green vegetables and in citrus fruits) increases non-heme iron absorption up to six times over, making it just as good of a source as heme iron, if not much better.⁸⁸⁰ Consumption of dairy products, on the other hand, has been strongly associated with iron deficiency anemia; what very little there is in milk cannot be properly absorbed.⁸⁸¹

Once again, we are obliged to remind the reader that there is an imperative behind the consumption of *blood*, which is what the word ‘heme’ signifies, and that imperative is “You shall not” consume it. This is the command of our *creator*, the one who designed us and gave us life! If you think the blood in your diet is so precious that you are willing to trade your soul for it, then clearly it is not the iron you are worried about, but your attachment to your sin and to your demons that you are worried about, because it is not difficult to get adequate amounts of iron from plants that grow in the earth, which is where the animals that eat them get it from. And if you think the animals you are eating are deficient in iron because of their source, then how could you go and eat the deficient animals and still think that you will not likewise be deficient?

A.1d (Where will I get my) Taurine?

Meat-eaters sometimes argue that meat is necessary for adequate consumption of taurine because it is not found in plant foods, and vegans have been shown to have lower blood taurine levels, as well as negligible intake. Just as in the cases of protein and B₁₂, standards are set by measuring the amount in the *average* person’s diet and body, rather than what is actually needed. Considering that there are no known adverse effects of a taurine-deficient diet, and that it is conspicuously absent from plants, there is no scientific or nutritional data-based reason to suppose that the ideal amount of dietary taurine is anything other than zero, or that the lack of taurine in human diets has any adverse repercussions. This is an objection based on paranoia, and devoid of substance.

For that matter, there is no established therapeutic benefit of taurine intake, either, even in energy drinks containing five to ten times the amount (per can) of the average meat-eater’s daily intake.⁸⁸² This strongly suggests that there is no need for dietary taurine at all, and even if there were, every possible diet would be grossly insufficient for attaining it. That being said, prolonged absence of dietary taurine intake causes decreased plasma taurine and severely restricted urinary taurine output,⁸⁸³ which means nothing except that less taurine coming in equates to less taurine coming out. This is the extent of the argument, which obviously implies no detrimental health effects or causal relationship between deficiency and disease, or even to establish that there is, in fact, a deficiency of some kind, which requires necessity. On the other hand, markedly decreased urinary taurine levels in vegans⁸⁸⁴ implies that meat-eaters are getting so much of it that their bodies have no use for all the surplus, and therefore expel it. The fact that there would be any surplus at all in vegans, and that it is significantly less, suggests that vegans produce slightly more than they need, which means that all dietary taurine is already excess/waste when it comes in, that the body has no use for it.

This is an objection from sheer ignorance, which meat-eaters have latched onto simply because taurine exists in animal products and not in plant foods, and in the absence of any convincing arguments, they are groping at straws to find one. Taurine it is not even an essential nutrient. That is, the human body makes its own taurine, by synthesizing it in the pancreas from the amino acid cysteine. This seems to be a matter of design, evidencing the fact that humans are indeed natural herbivores; some carnivores such as cats are not able to make taurine, so it must be supplied by the diet in order to keep their retinas healthy.⁸⁸⁵ This is the only alleged necessity (and *we* are *not* carnivores!), and even this has been soundly debunked by studies done of the vegetarian cat we mentioned in Chapter 4, who has been found to have no problems with her eyesight, though the excuse has been levied to force-feed her the meat she refuses to eat.

As taurine is synthesized from cysteine, anyone who gets enough protein (and therefore, anyone who gets enough *calories*—see A.1 and A.1a) should have enough taurine in his body. Just like other nutrients, the animal sources are derived (if not directly, then indirectly) from plants, but in this case the animals synthesize it themselves, just as we do. So even assuming it is essential for health, there is no sense in which we need to consume animal proteins to get sufficient amounts of taurine, or even the cysteine required to produce it. Most vegans take no taurine supplements. Nor should they; a substantial increase in the plasma concentration of growth hormone was reported in some epileptic patients during taurine tolerance testing,⁸⁸⁶ which, given the information we have covered in Chapter 2, is all the reason we need to assert that it is not even safe to consume, even apart from animal sources.

A.1e (Where will I get my) Vitamin D?

This common objection is a perfect example of just how ignorant and depraved the meat-eaters' mentality is. The supposition is that you need to drink milk to get this nutrient. Like taurine and the mistaken assumptions about B₁₂, this assumes that an argument in favor of cow milk can be derived from its abundance in milk simply because it is lacking in plants. Yet vitamin D, like other nutrients, is actually destroyed by pasteurization, so pasteurized milk has to be artificially fortified with it in order to compensate and add at least *some* nutritional advantage to the milk, as there is no other, apart from calcium. (See A.1f for our reply to that objection) However, the very idea that we even need dietary vitamin D at all is totally absurd.

There are two kinds of vitamin D: D₂ (ergocalciferol) and D₃ (cholecalciferol). D₃ is derived from sunlight; most dietary sources of D₃ are animal-based (e.g., fish liver oils, fatty fish species, eggs and beef liver), while most vitamin D supplements, including those commonly found in fortified orange juice, use D₃ derived from sheep wool. D₂ is exclusively derived from plants (e.g., mushrooms, alfalfa). Several scientific studies have suggested that D₂ is inferior to D₃, while others have contradicted this. Not surprisingly, this has been used to criticize vegan dietary sources of vitamin D, including dairy alternatives, as most nondairy milk fortification is of the D₂ variety. However, as with other nutrients like calcium and B₁₂ it supposes a fairy tale land of make-believe where all the vitamins and minerals of any animal product are absorbed and used by the cells, regardless of whether or not the food itself is actually an inhibitor due to gastrointestinal and pancreatic inflammation, which we have sufficiently dispelled. Even so, the question is whether or not it is *possible* to get the desired nutrients from either animal or plant sources, and there are now several supplement companies that have created a D₃ supplement from a plant base (lichen), so even the alleged superiority of D₃ is moot, as well.

Robert Cohen argues that when milk has actually been put to the vitamin D test to substantiate the claims of the dairy industry's marketing campaigns, it fails miserably. Only 12% of milk samples had the expected range of vitamin D content.⁸⁸⁷ Seven of ten samples of infant formula had more than twice the amount, and up to four times the amount, than what was reported on the label. Vitamin D is toxic in overdose, especially among those who are not lactose intolerant, as those people usually tend to be the ones with fair skin (who also metabolize vit. D more efficiently).⁸⁸⁸ So the fact that many nondairy milks, including soy and almond, are routinely fortified with B₁₂, D *and* calcium effectively negates any nutritional advantage which cow (or goat) milk could possibly have over plant-based foods, without adding the disease factors.

Without a doubt, the answer to this question in terms of dietary vitamin D is ‘from plant sources.’ The alternative, as with all the other objections, is to starve, or to malnourish yourself through the consumption of animal products which cause disease. And there is nothing marketed as food for humans that is more adept at causing chronic inflammation and disease than milk and its derivatives, the range of dairy products, without which it cannot be said that there is any animal-based food source that is advantageous in regards to vitamin D.

However, this discussion is not even relevant to overall health, as it ignores the fact that we are not vampires, who burst into flames, or the carnivorous cave trolls in J.R.R. Tolkien’s Middle-earth who turn to stone from a moment of exposure to sunlight. One can simply get adequate levels of vitamin D by absorbing sunlight through the skin for just fifteen minutes per day, two hours either side of noon (i.e. between 10 a.m. and 2 p.m.), assuming that one is at the proper latitude. (The further north/south from the Equator you go, the more time you will need to spend in the Sun in order to get adequate exposure to ultraviolet light. This is the common rule; White people need even less than this, as we metabolize sunlight much more efficiently, and even need to be wary of how much exposure we are getting.) During the winter months it would probably be wise for everyone to supplement vitamin D, but given the lack of easily obtained dietary sources of vitamin D, this points to the fact that we were designed to spend a good amount of time outdoors, in the Sun. It is good for us, in more ways than one; for instance, it is essential for melatonin regulation, and therefore for regulating sleeping patterns, energy levels and moods. Even so, modern technology affords us the means to even forego this requirement and still obtain what we need without inflicting harm upon other sentient creatures.

Furthermore, sunlight actually destroys excess vitamin D,⁸⁸⁹ so it is not even possible to have too much of it from the Sun, even if there is too much exposure to ultraviolet radiation, causing sunburn. Knowing this, could you really ask for any more incentive to get this vitamin from the Sun, instead of digging into fish livers to produce expensive oils and pill supplements? Perhaps it is the fact that sunlight is as consistently appearing and freely available as it is renewable and sustainable that has got food and pharmaceutical manufacturers trying to get you to think the vampire way, because if you are using the Sun, then there is no profit in it for them. Incidentally, this also means your bank account will be a bit healthier if you do things Nature’s way instead of theirs, just as your body will be.

A.1f (Where will I get my) Calcium?

This issue has been covered quite thoroughly in Chapter 2 due to the role of excess calcium intake and malabsorption in the pathogenesis of osteoporosis and atherosclerosis. However, we have not addressed the question of what a good source of calcium actually is, apart from the catch-all “leafy green vegetables.” Considering that the body actually needs far less than is commonly thought (i.e., that you do not need to go out of your way to consume foods that are high in calcium if you are eating a healthy plant-based diet, and that supplementing it is actually extremely dangerous and counterproductive), the best way to accomplish this to demonstrate that plant foods are much richer in calcium than meat and dairy products. Cow milk, of course, is the one food that is promoted for this purpose, to the extent that most nutritionists see it is the best source of dietary calcium, with no other health benefits except, perhaps, growth hormone, which we have identified as the main cause of degenerative disease. To debunk the supposed calcium advantage of milk is therefore to debunk its nutritional benefits altogether.

First of all, as with protein deficiency, there is no such thing as dietary calcium deficiency apart from severe malnutrition. Calcium deficiency is caused only by loss due to the presence of sulphur-based animal amino acids and other proteins (particularly hormones), and by other toxic agents—namely salt, caffeine, refined sugar, alcohol, nicotine, aluminum-containing antacids, steroids and antibiotics, and vitamin A supplements.⁸⁹⁰ Humans are actually the only animals with an osteoporosis problem,⁸⁹¹ yet it is only prevalent among the nations which rely on milk and dairy products for calcium intake, despite the fact that most of the world's population only ingests 300-500 mg daily. (The RDA for adults between 19 and 50 in the US is 1000 mg!)

One farmer says to me, “You cannot live on vegetable food solely, for it furnishes nothing to make bones with”; and so he religiously devotes a part of his day to supplying his system with the raw material of bones; walking all the while he talks behind his oxen, which, with vegetable-made bones, jerk him and his lumbering plow along in spite of every obstacle. Henry David Thoreau⁸⁹²

Calcium absorption is inhibited by iron (especially heme-iron, i.e. blood/meat) and phosphorus (i.e. soft drinks, as well as salty, high-protein foods, such as seeds, meat and dairy products). It is aided by magnesium (i.e. plants), which also aids insulin reception, as we have explained in Chapter 2. The body treats iron and magnesium roughly the same way apart from this one difference, because hemoglobin and chlorophyll are nearly identical, apart from the fact that hemoglobin has iron at its center and chlorophyll has magnesium at its center.⁸⁹³ So the difference between milk's roughly 25% absorption rate (what is *retained* is actually closer to about 10%—there is just more of it) and kale's roughly 50% is clearly attributable to the fact that kale has an abundance of the other nutrients necessary for your body to utilize it, while milk does not (nor does whatever else a typical dairy-eater is likely to consume), and the body has to pull magnesium (and silica, etc.) from other dietary sources just to absorb the 25%.

Now consider that a single cup of cooked collard greens has the same amount of calcium as a single cup of milk, and the amount actually available for the body's use from the collard greens is more like five times that in milk.⁸⁹⁴ Alternative milk sources are even richer in calcium, whether or not they are fortified, as most are. For instance, a cup of unfortified hemp milk contains 460 mg (about half the RDA for adults, and more than double the amount actually needed, even for pregnant and nursing mothers), while a cup of cow milk contains only 300.⁸⁹⁵ Just 2 tbsp. of blackstrap molasses contains 400 mg,⁸⁹⁶ which is about all you really need in a day, as the cells will not reject this calcium and pull more out of your bones to compensate, thus leading to many of the diseases which milk causes.

Apart from the role of animal proteins in calcium depletion, there is no need to supplement a normal diet with calcium. If you are drinking milk for its calcium content, you are only aggravating the deficiency by facilitating further calcium depletion, thus requiring even more calcium *absorption* (as opposed to *intake*) to compensate. That is, when you drink milk or eat dairy products, your body needs *even more chlorophyll* to make up for the calcium depletion.

Calcium is essential for bone density and for preventing bone fracture. While reversing bone wasting is probably a lost cause for most people, because it takes such a long time for bones to build themselves (or to rebuild, which they simply cannot do if there is no structure, as in the case of amputees), anyone who is concerned about osteoporosis merely needs to make a permanent switch to a competently nourishing plant-based diet to stop and prevent it outright. Such a diet will necessarily contain adequate amounts of dark leafy green vegetables, but no

more calcium. Calcium supplements only cause harm, whether or not you are eating a healthy diet. (If it is healthy, the added intake is excess, and will lead to inflammation. If it is unhealthy, your body will not be able to absorb it. This, too, will lead to inflammation, to heart disease, formation of stones, renal failure, etc.)

Understand that vegans do not have a reduced need for calcium just because they are vegans. They just need less of it to get the required amount, because their bodies should theoretically be absorbing more of it. The point here is to say that the amount of calcium recommended by regulatory guidelines is greatly exaggerated, and that, as far as it relates to how the body uses calcium, it is vastly more important that animal proteins be cut out of the diet than that sufficient quantities of calcium are ingested. The supposition here is that the vegan is eating a diet which is rich in magnesium. We cannot stress enough that if there is no regular (daily) intake of green vegetables in your diet, then you are by no means in a good state of health. You may look it—you may even feel it, for now—but you are not healthy. Your cells know the difference between iron and magnesium, and so do your circulatory system and your internal organs. Eventually, they will fail you, and when they do, you will die, unless you are saved temporarily because you have had an organ transplant or have been hooked up to a machine that performs the same functions that your organs once did. But no one in his right mind will say that he is in good health because he had an angioplasty or bypass surgery, while his disease continues to progress because he's continuing to exacerbate it. Only a healthy plant-based diet can cure and prevent diseases related to hypocalcemia and hypercalcemia.

That being said, if you are still concerned about not getting enough calcium in your diet and you want to supplement it, we do not recommend fortified orange juice (an otherwise excellent source of calcium), simply for ethical reasons, unless the manufacturer has specified that the calcium is not derived from bone meal and that the vitamin D is not derived from wool or other animal hair. Fruit juices are usually pasteurized, and therefore not nearly as nutritious as raw fruits, and the calcium and vitamins C and D are readily available from the combination of sunlight and the vegan super-foods: blackstrap molasses, tofu, collard greens, kale, Chinese cabbage, bok choy, okra, broccoli (an excellent source of vitamin C, but not so much of calcium), turnip greens, mustard greens, soybeans, tempeh, tahini and almonds. The other main vegan super-foods (spinach, rhubarb, chard and beet greens) contain oxalic acid, which binds with calcium and therefore inhibits its absorption.⁸⁹⁷ (This does not mean that these foods are in any way bad for you, or even for calcium absorption, only that you would have to eat more of one of them than of the other vegan super-foods in order to get the desired amount of usable calcium.)

So it is as important to eat these foods for their calcium as for other reasons, and therefore, for instance, to balance out consumption of spinach and beet greens with consumption of kale and collard greens, rather than relying on a single item for all nutritional needs. The main thing to remember here is that calcium is one of the easiest nutrients to get adequate amounts of, and that its absorption is inhibited by animal proteins and other toxic substances, and that too much of it is a very bad thing, just as too little of it is—but getting too much is easier than getting to little. As with all things, what you ought to be striving for is balance and moderation. Too much calcium will clog your arteries, and too little (from depletion) will cause your bones to break. Both of these are outcomes of drinking milk and eating butter or cheese, but both are easily prevented by eating kale and okra, etc.

A.2 Meat is a better/more convenient source of essential amino acids/complete proteins than plant foods.

This is the objection which often follows A.1a (“Where will I get my protein?”), proffered mainly by fitness enthusiasts who read it in bodybuilding magazines’ paid advertisements for whey protein supplements, or from articles written by the same after they have become convinced of its nutritional quality based on observation of the results (hypertrophy). What it is not based on is science. Like the objection which usually precedes it, it fails to take into account that what bodybuilders are aiming for is not natural health and fitness, but the unnatural result of tricking the body into producing too much growth hormone, which happens by way of the same combinations of hormones and overconsumption of dietary enzymes which produce sickness and death.

The term ‘complete protein’ does not come from science, nor even from nutrition. In fact, there is no such thing. It is commonly known that your body breaks down all the food you are eating during digestion, so that it needs to be reassembled before the body can use it, anyway. If a protein (“complete” or otherwise) survives digestion, it is safe to say that *it was not supposed to*, because this is precisely what causes inflammation, yet this is exactly what hypertrophy-obsessed bodybuilders are all aiming for, and why milk and whey (which not only save the proteins from digestion and enable their absorption in the small intestine, but, in the case of milk especially, and even more so when the whey supplement is added to milk, also covers the other food particles and buffers the gastric pH to cause the digestion to fail utterly) is so helpful in building muscle mass. Anyone who does not understand that hypertrophy consists of inflammation and scarring of muscle tissue, and that GH and IGFs are counterproductive to health has no concept at all of what is and what is not good for the human body. *The last person you want to seek advice about health from is a bodybuilder.*

In terms of whether or not the reasoning behind the protein myth outside the context of high-protein diet fads is based on actual nutritional requirements, the negative assumption implied by this objection is that plant foods lack the “essential” amino acids, which are in (over)abundance in animal flesh. Regarding this issue, the science behind the myth firmly rejects the most common justification for it—namely, the notion that you need each and every amino acid in your body all the time in order for *any* of them to have their desired effect (so, within a period of a day or two). The actual basis for the argument lies in the fact that it is *easier* to get all the “essential” amino acids from animal proteins than it is to eat plant-based foods which contain all of them by researching which foods have which acids, and then preparing them accordingly.

So the real question, then, is how much you actually value your health. A few hours of education on nutritional issues would be enough to design an appropriate dietary protocol that could be applied for the rest of a person’s life, so it is obvious that anyone who devotes several hours, or even just a few minutes a day to physical exercise, is simply too lazy and too unreasonable to think. Does it really seem right that fitness enthusiasts are *too lazy* to figure out whether their plan for becoming fit actually works or not, when all the evidence points to the contrary, except where it concerns the size (and not even the tone) of their muscles? Most fitness enthusiasts come to inquire about diet at some point, but are led astray by all the disinformation, because it is directed by the companies marketing their whey (a *waste* by-product of milk fat) supplements, and reinforced by the mob mentality at every gym whose patrons simply do not know any better than to associate the hypertrophy which they have observed from their bodybuilding efforts with better overall health or fitness.

That being said, if your health is truly your main concern, then you really do not want to get too much protein (more than vegetables and legumes would afford you) in your diet. Even if hypertrophy is, plant proteins are certainly still a better source of it, as they are cheaper (which, if you eat as much as a bodybuilder does, makes a big difference, especially considering the differences in the price of “organic” meats and regular no-pretense-that-it-is-terrible-for-your-health meats), and always have far less calories from fat (which, again, works to your advantage if you are a bodybuilder, as it means you can use more of what you eat for building muscle). If you are really so vain and stupid that your main concern is having big muscles, then the only thing about the vegan diet that is actually to your disadvantage is the fact that plant proteins do not produce the immunological response which animal proteins do, which means it is harder for you to damage your muscles—and without tearing them, you cannot force them to grow beyond what Nature intended. This is certainly in your best *health* interests, and it also means you will be *stronger*, pound for pound, if you do the exact same exercise; it just means you will not have as many pounds. Furthermore, any athlete or anyone who wants to have an athletic body has an interest in the pound-for-pound muscle strength, which is exactly why the protein myth is so critical to understanding why vegans have advantages over omnivorous cross-fit, wrestling, boxing and mixed martial arts competitors, because these sports are all dominated by the “paleo” and low-carb diet faddists who, having spent all their time at the gym, have neglected to develop their minds to discern between fact and fiction. In the words of one medical doctor:

Myths about amino acid shortages and food combining were put to rest decades ago by experts and researchers in protein nutrition. Every plant food that provides protein—which includes all grains, legumes, nuts, seeds, and vegetables—contains all of the essential amino acids that are needed by humans. Individual plant foods have lower percentages of some of the amino acids relative to needs, but it doesn’t matter for those who eat a healthy vegan diet. For one thing, the body maintains its own temporary storage of amino acids. And amino acids from different foods work together throughout the day to produce the right amounts and ratios of these protein building blocks. Virginia Messina⁸⁹⁸

Bottom line, the protein myth is just a myth, regardless of the form it takes. As long as you are consuming a variety of plant-based foods that includes a few servings of legumes (beans, peanuts or soy foods) and/or protein-rich grains every day, you will have no trouble meeting protein requirements without animal foods.⁸⁹⁹ But *anything* beyond that threshold of roughly 12-15% of calories from protein sources (that being what is necessary for sustained body growth in humans), necessarily leads to inflammation, and therefore disease ... if you are consuming animal products, that is. No one really knows if there is a similar threshold for vegans, because we do not actually experience heart disease and cancer, but we think it is safe to say that the Creator never intended us to.

A.3 It’s okay to kill/torture animals because they’re not like us.

Obviously people do not actually have this opinion when it comes to animals which are not routinely tortured, which is to say, pets, animals in captivity (zoos, theme parks) or even wild animals—i.e. all animals that are not chopped up and served on their dinner plates. This difference alone ought to demonstrate how absurd the premise is, because animals are all fundamentally alike, and which animals are protected is dependent on societal differences rather than differences between species. Some cultures eat dogs, while others find this to be detestable

and even have laws restricting their abuse, without creating similar laws to protect other animals from *far greater* forms of abuse, because canines are “man’s best friend.” All that really means is that the society which befriends one species and tortures, maims and destroys others for consumption is hypocritical to an unthinkable extreme.

Such arguments have become a focal point of much vegan literature, as evidenced by the initial focus of the speciesism of the film *Earthlings*, and more recently, the film *Speciesism*. In fact, animals are a lot more like us than most people would be willing to believe or accept, and every pet owner can attest to the fact that they have their own individual personalities. It is known now that animals are not just intelligent, and that the brains of mammals (even small birds, like chickens) are hardwired like ours, but that they even have morals, as well. Author Dale Peterson has covered this in his 2011 book *The Moral Lives of Animals*.⁹⁰⁰

What this issue really comes down to is the matter of vivisection, which is to say, experimental surgical testing on living animals for human purposes. Without vivisection as a justification for violence toward animals, the question of the morality of animal farming and other forms of animal abuse has no scientific grounds. ‘Vivisection’ is clearly just a euphemism for ‘torture,’ however one looks at it, so without a logical basis for it, it is simply unethical, and the ethical foundation of human violence toward other species unravels. The basis is that, theoretically, we can see how the effects of a particular product will effect humans by testing it on other animals. However, it does not actually work this way in reality, so the product will still need to be tested on humans, in the United States, before it passes the Food and Drug Administration’s approval. This is due to the fact that treatments tested on animals are routinely found to not work on humans.⁹⁰¹

Ask the experimenters why they experiment on animals, and the answer is “Because the animals are like us.” Ask the experimenters why it is morally OK to experiment on animals, and the answer is: “Because the animals are not like us.” Animal experimentation rests on a logical contradiction. Charles R. Magel⁹⁰²

Vivisection is just plain stupid, and utterly barbaric and inhuman by any standard of civilization, and of humanity. Technology has sufficiently advanced to enable other, more useful forms of research, and promises better results than vivisection, but conservatism within the academic establishment has not allowed the practical application side of the technology sphere to catch up. What we really need is to disestablish the bureaucratic stranglehold of corporate dominion over government regulations, in the interest of scientific progress.⁹⁰³

In any case, this is basically a moral objection from a theological position (animals do not have “souls” like we do) rather than a logical one, because there is no logical basis for advocating the killing or torture of other animal species apart from the nutritional ones already refuted here, so we have put our refutation in the next appendix. (See B.11.) However, as it pertains to the strictly moral (as opposed to the scientific) basis of this objection, a simple demonstration of the logical absurdity of this position may be just as appropriate: The same logic is easily applicable in the opposite direction. God (or, some sentient alien race, if you prefer—just imagine whatever “higher power” you accept as an appeal) is not like us. Is it therefore okay for him to kill or torture humans? It is true that we have been created in his image, yet he is not a man (Numbers 23:19), whereas the very word for ‘man’ in Hebrew (*ha’adam*) has its root in the word for ‘blood’ (*dam*). He is spirit rather than flesh (John 4:24), and his ways are not our ways (Isaiah 55:8).

You will recall our discussion in Chapter 4 where it is pointed out that one of the words rendered “blood” in English translations of Genesis 9 actually means ‘the poor’ or ‘the lowly,’ God says “like you.” The difference between mankind and the rest of the animal kingdom, in God’s eyes, is practically just a matter of which day he made us on. But the gulf of difference between God and humans is incomprehensibly vast. Most Christians axiomatically believe that God treats us with an incredible amount of dignity and love—enough to kill himself for our sake—but then they also fail, epically, to realize that he also cares about the rest of his creation. Whatever suffering he does allow us to endure, it can only be that this is for our own best interest in the long run.

Imagine how different our existence would be if God adopted the same attitude towards us that we have toward other animals. Clearly this sentiment much more closely matches that of Satan, who, whatever Christians might imagine him to be, can certainly be said to be rather different from us. There can be no doubt that Satan espouses the viewpoint that he is justified in doing whatever he pleases with humans because he is superior to us. While it is true that humans are superior to animals in many ways, God has modeled the appropriate behavior for such circumstances: rather than arrogantly concluding that superiority warrants conquest and exploitation to the end of self-glorification, we are obligated to use our gifts to serve other creatures. This is a general theme in the present book, so we are not obliged to elaborate more on it here.

A.3a Animals lack consciousness (so it’s okay to kill/torture them).

See B.11.

A.3b Animals don’t feel pain (so it’s okay to kill/torture them).

Not only do nonhuman animals feel physical pain (and this is a matter of scientific objectivity and certainty, not conjecture), but they also feel emotional and psychological pain, as well—to no less a degree than we do. Have you ever seen a helpless animal crying (sobbing) out of sadness and despair because of what humans have done to him? We have.⁹⁰⁴ And it is no less heart-wrenching than when a human does. If anything, it is more so, because we all know that the animal is innocent, a mere victim of Man’s merciless, pitiless brutality.

See B.11.

A.4 If we’re naturally herbivores, why do we have canine teeth?

The argument, apparently, is that we would not have evolved teeth which are capable of ripping into flesh if they were not needed for that reason. The main problem with it, other than that there is no scientific basis whatsoever for the postulate of macroevolution by selective mutations accounting for the emergence of Earth’s myriad species (i.e. Darwinism), is that no matter how one looks at it, our *digestive systems* are not suited to a diet of meat. Having teeth which could possibly rip into flesh could only be taken as evidence that we are suited to it overall if we were also endowed with the physical characteristics of other predators which would make hunting easier; however, we are not. If the “canine teeth” argument is to be taken seriously at all, and isolated from other characteristics of the human anatomy, then it must be concluded that we

are certainly not natural carnivores or omnivores, because our “canine” teeth do not give us the capacity to rip into flesh. Try running up to a bison or a zebra and biting into it, either to wound it so that your human allies can do the same until at last it is downed, or so that you can rip a substantial portion of flesh off for your dinner, and you will see how absurd the notion truly is. We think that anyone who really wants to use this argument is obligated to try it at least once.

There is nothing “canine” about “canine” teeth. Virtually *all* mammals have “canine” teeth, which is a subjective description of them, anyway. Even canines (dogs) are not carnivores; they are omnivores, and they do not need to eat meat for optimal health. Here are some examples of real canine teeth from a few selected herbivores to demonstrate how illogical this argument is.⁹⁰⁵



Our canines are there for a reason: to tear hard fruits, such as apples and quinces, not for tearing meat. If we had evolved as omnivores, then we would have completely changed our anatomical design by now, and we would now be able to tolerate high levels of cholesterol and animal protein. We have not, and cannot. Our anatomical design is that of an herbivore in every respect (long intestinal tract, alkaline saliva, weak stomach acid, etc.), of which our “canine” teeth is just one tiny aspect. On the other hand, the presence of our molars and wisdom teeth makes for an awfully hard sell that we are not actually herbivores, as it necessarily means we were designed to grind our food, from which it is only a small step to realizing that this is the principle action of the design of our mandibles, unlike those huge, powerful jaws of the *herbivores* posted above.

We are not lions; we are men. Canine teeth are called such at our discretion only, not according to any law of Nature. Likewise, humans are labeled “omnivores,” by humans, based strictly on the dietary habits of most people in rich countries, not based on anatomical design, and this argument from canine teeth demonstrates just how baseless the subjective attribution really is.

A.5 What will I eat?

Considering that this entire treatise has advocated ethical veganism, we cannot let this objection pass without an appeal to that ethic. Thinking of our tastes and cravings first, to the point that these take precedence over the suffering and death of other creatures, is precisely the mode of thinking that has led to the present fallen state of the world. There is no way out of that state save eradicating the roots of this selfish worldview and replacing it with one of compassion. Until humans are convinced that the well-being of animals is always more important than self-gratification, this world will continue to be wicked, depraved and filled with blood.

That being said, any “suffering” endured by switching to a vegan diet is purely psychological. Tastes change with time, and it does not take more than a year or two of eating well for the body to adjust and heal itself. We have heard from people we have influenced to become vegans that it takes a lot less time than that. We have *never* seen a testimony from anyone who has said that he has regretted the decision, that it turned out to be harder for him than thought it would be, or that he tried and could not manage it, unlike the large majority of attempts by smokers and heavy drinkers to quit their habits. Many vegans become so disgusted as to actually feel physically ill at the scent or even the thought of foods they used to consume on a daily basis, and not just because it is associated with murder; it is rather like taking a whiff of diarrhea and then imagining it on your dinner plate while everyone around you gorges themselves on it with big, eager smiles—except it is more revolting than that.

A.5a (What will I eat), rabbit food?

Yes! Actually, what you might expect a rabbit to eat may as well be called ‘human food.’ Rabbits like to eat grass, and flowers, which we are not adapted to. However, if a rabbit goes for the food in your vegetable garden, then you can assume that what you are growing is good for you.

It is appropriate, then, that God saw fit to make rabbits one of the most adorable of all land animals, as a testament to what we would be eating if we “followed the rabbit” by imitating its diet; anyone who could look at a baby rabbit and think its value is in how it will taste for dinner is a truly depraved excuse for a human being. A vegan, on the other hand, will see the beauty in *every* creature, not just his own pet or the subject of a particularly opportunistic photograph. That appreciation for life is priceless; it is the primary reason why the vast majority of vegans are unlikely to ever go back on their commitment to the vegan lifestyle. If it was not truly rewarding, then many would fall away from it, as they fall away from religion and other forms of social and political indoctrination.

Sadly, rabbits have become symbolic both of the extremely unethical human abuses of animals, as one of the two kinds of animals that are regularly featured in representations of laboratory studies (the other being rats, or mice). However, they have more recently become symbolic of the vegan movement as well, which vegan certifications on products typically depicting a cartoon rabbit face, rabbit ears in the shape of a ‘V,’ or a leaping rabbit. It is no wonder; rabbits are peaceful creatures, and as such, signify the “Christ consciousness” in the language of synchromysticism (discussed in *The Hollywood Agenda*), just as the Holy Spirit is represented by a white dove, the universal symbol of peace. To say that we ought to be eating “rabbit food” is a gross understatement, as it entails the imitation of Christ—the bread from heaven.

A.5b (What will I eat?) I don’t know any good vegan recipes.

This is the last thing you should be worried about. You would not have lived this long if you had never eaten any vegan food. Never forget that the non-vegan foods you have been eating your whole life are not food at all, and that your sense of taste is tailor-made to consume the same things that the rest of your body was. If you have made the decision to become a vegan and have just never taken the time to expand your horizons, then you are in for a real treat.

Plant foods are not just nutritionally superior to animal foods. They are superior *in every way*. They taste better, are generally more affordable, and take less time to prepare. That they are more appealing to human tastes is attested to by the fact that they are so frequently used as condiments to improve the taste of flesh, which is always cooked as much to mask the taste of death as it is to make it edible. There are literally hundreds of vegetarian and vegan cookbooks available and in print, with thousands of recipes, and many more are coming. The real pleasure of eating human food, however, is in knowing that your conscience is clean. This is undoubtedly why Josephus reported that the food of the Essenes was “abundantly sufficient for them.” Clearly, it did not matter to them what they were eating, so long as they were not partaking of what was sinful. Recall our quotations of Porphyry, Plutarch, Paul, Seneca, Clement, Tertullian, John Chrysostom and the like. If your God is your belly, then you seriously need to realign your priorities.

However, there is nothing wrong with enjoying your food. One does not have to investigate the matter a great deal to understand that certain fruits are designed to appeal to us both visually and in terms of their tastes, as if to inspire us to keep eating them. There is actually a scientific basis for this, in that the specific health benefit of the fruit is determined by the very thing which gives it its color, so that one can see instantaneously what the advantage of the item is, if one just knows the value of antioxidants. Experimenting with new varieties and combinations of food is a luxury, as it is not essential to our well-being (as eating various fruits is), but not one which we are obligated to forgo. Once they are no longer inundated with salt and vinegar, taste buds and the nervous system both get acquainted with the more delicate senses. After some time, you may find that you no longer need to add peppers to your food in order to make it appealing. If laziness is a factor, and you do not want to prepare meals, then imagine the luxury of trying one new kind of culinary fruit every day; there are hundreds, and it would take you years to accomplish this feat!⁹⁰⁶

Any assumption that converting to veganism would condemn one to a life of tasteless salads and an unsatisfied stomach is nothing more than the fear of change, and of combating one's habits, providing a convenient but thoroughly unwarranted excuse to maintain the status quo. Who has not looked back at a major life change after sufficient time and realized that it was not nearly as hard to handle as he thought it would be? So, too, with switching to a vegan diet: before long you will wonder why you ever thought it would be so difficult, and your only regret will be not having made the change sooner. Certainly this particular objection (or question, depending on how it is phrased) begs of an adventurous spirit, which is about to discover a whole new cuisine. If all else fails and you discover you cannot cook, you can always buy ethnic foods. There are even fully vegan grocery stores beginning to open now, like Viva La Vegan in Rancho Cucamonga and Santa Monica, California.⁹⁰⁷

A.6 Not all animal farms are factory farms (i.e. I'm not responsible for their suffering, or, my food is nutritious and I'm safe from the adverse health consequences you've described here, because I buy local/humane products). What we need is the wider application of more sustainable methods of low-input (organic) animal farming.

Is it economically viable to allocate half the nation's food surplus to livestock which are meant by nature to be grazing, in order to produce a few pounds of flesh? Is life so lacking value that it does not demand *protection* from cruelty? Or is the point to say that murder is not murder,

or perhaps that it suddenly becomes morally appropriate, if it is wrapped up with a pretty bow (a convenient lie)? What, exactly, is the argument being made here, so that we might address it properly? In what sense is eating organic, grain/grass-fed animals supposed to be “okay,” or even economically viable, once the numbers have been crunched and you have realized that the meat industry is singularly responsible for every aspect of environmental destruction around the world, as well as world hunger? More to the point, who cannot see that this whole idea is just a ridiculous *marketing gimmick*, because flesh fetches a *much higher price* when the vendor calls the murder “humane,” because the buyer is paying not just for meat, but also for peace of mind?

By now it should be apparent that this fraud cannot possibly be legitimate, ethically speaking. Meat-eating apologist Michael Pollan has said, “There are farms in this country, and more of them all the time, where animals lead very happy lives, and have one bad day.”⁹⁰⁸ We could hardly ask for a more succinct example of the spirit of delusion. Clearly, those who have bought into the “happy meat” mythos *feel* that they are morally justified because they abstain from the products of factory farming, but *they are not* even remotely justified by *any* ethical standard, and have only convinced *themselves* that God will not punish them *severely* for the triple dose of sin—murder, adultery, and now hypocrisy. Recall what Scripture has to say about this type of unadulterated malice.

[This is the way of an adulterous woman: She shall eat and wipe her mouth, and say, “I have not done wickedness.” Proverbs 30:20](#)

[“Even on your skirts is found the blood of the lives of the poor innocents. You did not find them breaking in, but in spite of all these, you say, ‘Because I am innocent, certainly His displeasure shall turn from me.’ See, I shall bring judgment on you, because you say, ‘I have not sinned.’” Jeremiah 2:34-35](#)

If factory farming is appalling because, in its quest to maximize efficiency and profits, it so bluntly attests to mankind’s unquenchable lust for flesh, then small-scale, organic, grass-fed beef peddlers who tout their product as humane and sustainable for marketing purposes are all the more detestable precisely because they cater to customers who wish to delude themselves into thinking that the lesser of two evils is somehow something other than evil, when in fact it is more evil precisely because of its rank dishonesty and hypocrisy. We have already dedicated several pages of this book to demonstrate that the propagandists promoting “organic” meat, “raw” milk, “humane” slaughter and “local” or “sustainable” agricultural systems based on animal farming are all evil, ignorant liars. We had it in mind to summarily label people pitching books promoting “low-carb” diets as “snake oil salesmen,” only to find that we had been beaten to the punch by the authors of *The China Study*. So while we might be criticized for having an overtly hostile tone, this is the tone which the Prophets use when delivering God’s judgment. And while we might be criticized for name-calling, we have not arrived at our conclusions or fallen back on any ad hominem reasoning to support our position, or presented any labels which had not already previously been awarded by the world’s leading epidemiologists. At some point, we need to just call these people what they really are: deceivers, frauds, profiteers, murderers.

Much more could be said about this, but it should just suffice to say that anyone who has read this book and not already determined that there is something seriously unacceptable about the business of murdering innocent animals has no conscience. Even supposing that there is a “humane” way of going about it (a conundrum if ever there was such a thing), without any biological or economic incentive whatsoever, just because you like the taste of its flesh, this begs

the question of whether or not it would be acceptable to “humanely” murder humans for the same purpose, and to develop a system of enslavement, breeding and slaughter of the same. The groundwork is already laid by the recognition that these creatures deserve better than they get.

Many people believe that the problem with meat, dairy and eggs is factory farming. They have an idealistic vision of small family farms that is not actually accurate. For instance, on an organic dairy farm, of any size, the cows still need to be impregnated. The process is brutal—it entails someone shoving their entire arm into the anus of the dairy cow while another shoves their arm into her vagina to implant the bull’s semen. The tool used to keep her in place is called a rape wrack [*sic*]. This is an industry term, not coined by animal activists. The bull is held in place and masturbated [*sic*] to collect his semen. When she gives birth, she is only allowed to feed her calf for 24 to 48 hours. The only reason they allow for that is that the calves have a higher chance of survival so that they can be sold for profit. The mother bellows for days or weeks in sadness at her stolen baby. The female calves are relegated to the same miserable life of being hooked up to metal machines to be milked for four to five years until production slows and they are killed for cheap meat for hamburgers and leather. The males are either sold at auction and killed when still young or live in crates for weeks, are fed poor diets to cause anemia so that their flesh remains white and sold as veal. This is not idealic [*sic*] and happens on all farms.

Piglets are castrated and have their tails torn off, all without painkillers. Calves are branded and have their tails cut off. Turkeys are debeaked, meaning their beaks are burned off and many have their toes cut off. Same happens to days old chicks on egg farms and broiler farms. All male chicks are suffocated or ground up alive at hatcheries because they have no economic value to industry. The small, organic family farms are buying their hens from the same hatcheries as factory farms.

And all of the animals will eventually be killed, in a violent manner. For taste, pleasure and tradition.

I share this information to better help you understand that all use of animals is unethical. All farms torture, mutilate and ultimately kill the animals that they exploit. Sure, there are degrees of violence, but all unnecessary violence is unethical. The Thinking Vegan⁹⁰⁹

As long as we’re willing to treat sentient individuals as units of production, and numb ourselves to the fact that we are inflicting gratuitous violence and death, then we’re doing nothing more than reaffirming the core values of factory farming: that animals’ lives have no intrinsic worth, and that it is okay to exploit and kill them even when doing so is not necessary to our survival. As historian James McWilliams has written:

“Supporting alternatives to the industrial production of animal products serves the ultimate interest of industrial producers. The decision to eat animal products sourced from small, local, and sustainable farms might seem like a fundamental rejection of big business as usual. It is, however, an implicit but powerful confirmation of the single most critical behavior necessary to the perpetuation of factory farming: eating animals. So long as consumers continue to eat meat, eggs, and dairy—even if they are sourced from small farms practicing the highest welfare and safety standards—they’re providing, however implicitly, an endorsement of the products that big agriculture will always be able to produce more efficiently and cheaply. And thus dominate.” Woodstock Farm Animal Sanctuary⁹¹⁰

A.6a Organic, grain/grass-fed meat/dairy is okay (or essential for human health).

First of all, ethical quandaries aside, if you honestly believe this, then you have been deceived, in a profound way. You need to go back and read Chapter 2 again. Besides this, we have already refuted every objection we have seen suggesting that there is any nutrient lacking in all manner of plant-based diets which is necessary to human health, and found in the flesh, lactations or menstruations of certain animals. On the contrary, human health *necessarily requires abstinence of such unnatural foods*, as surely as it requires abstinence from chemical poisons, radiation and other pathogens. The only thing which animal proteins are necessary for is pathogenesis of disease—all disease, in fact.

As for how the objection fits in with the previous section (A.6), the burden of proof is on the meat pundits to explain, *scientifically*, how their ideas controvert the huge mountains of scientific data which have been accumulating over the course of the last century to show that fats and dietary animal proteins cause disease. At best, the only argument you will ever find in any of their literature that has any merit is that things that are added to animals prior to slaughter, or to treat the meat after, are toxic. However, this is entirely moot, because it has no bearing on any diseases other than possibly acute inflammation, or, more likely, cancer, in the long-term. You simply cannot avoid getting cancer, because you cannot avoid carcinogens. *You already have it*—you, the reader, have cancer. Therefore, the only question you need concern yourself with is what causes tumors to grow and to spread, and the only answer to that question is animal products. You can reduce your exposure to carcinogens all you want; it is still the meat and dairy that will kill you, and some other thing that you were exposed to a long time ago that initiated the process. Calling it “organic” or “grass-fed” has no bearing on that whatsoever.

As for the notion that organic, grass-fed beef is safe for human consumption, it is a widespread belief in the low-carb, “paleo” diet world that any link between meat consumption and heart disease, cancer, etc., if acknowledged at all, is due solely to the unhealthy diets and treatment of the animals that live out their lives on feed lots. We are compelled to ask, what is “grass-fed beef,” anyway? Does someone feed *beef*, or is this just a casual denial of what it is (a cow, who has been brought into the world with the intent that it would be murdered by the very same people who forcefully impregnated her mother in order to steal the milk which by right of nature belonged to *her*) in favor of the view of its value to the consumer (as packaged meat)? Do we really look at animals this way, as cuts of meat just waiting to happen? Do they not have the *natural, inalienable right* to eat whatever God has given them to eat (grass), so that it is not a *gift* or a privilege when they are “allowed” to do it at our discretion, as the word ‘fed’ implies? Just who the hell do we really think we are, to be overriding God in such a dramatic way?

So we see that both of the words comprising the very term that is used to justify the process of “humane” murder is nothing more than a euphemism used to hide the nature of the thing in question, rather than to justify it, because we all intuitively understand that there is no justification for it. If there was truly nothing wrong with it, then there would be no need for such trickery. But even the most ignorant fool has a conscience, and can see (hopefully) that putting ‘humane’ and ‘murder’ together constitutes an oxymoron. Even if he has not already arrived at this conclusion, he might easily be led to it. Just look at how much the lives of these babies are cut short, according to this infographic from compassionatecooks.com,⁹¹¹ and the supposition of “happy” animals should unravel:



According to this reasoning, if these animals were simply allowed to live out their days “naturally” before being killed and processed, their flesh would be perfectly healthy for humans to eat. While we could raise many objections to this reasoning (and it has certainly already been thoroughly debunked in Chapter 2), it is clear that most people subscribing to this viewpoint will always demand empirical refutation of their claim, only to alter it later, once it has been refuted (a logical fallacy called ‘moving the goalposts’). The basic premise is essentially that a man

(Weston A. Price, a dentist) once observed that people in indigenous societies are healthier than people living in Western civilization, and this proves that meat and dairy are healthy, and necessary for adequate human nutrition and for preventing disease, because these societies typically eat animal products as staples of their diets. Of course, there is no scientific reasoning behind this claim, but the people making it appear to believe that if they refer back to some remote tribe in some remote part of the world, then their claim is unfalsifiable, because no one is going to go through the trouble of extensive study of the groups they name as more idyllic than most, which would be necessary to debunk the claim.

The problem with this supposition is that someone already has. We do not even need to fall back on the China Study as both the largest and most comprehensive study of human nutrition ever conducted and the most definitive endorsement of veganism within the world's medical community. We are able to point to the most relevant study ever performed in relation to what the "grass-fed" community considers the *idyllic* conditions, which should, theoretically, be a ringing endorsement of the views of the Weston A. Price Foundation and everyone else laying claim to Price's legacy. Suffice it to say that they are not.

"[T]hese studies indicate that the Mongolians habitually eat a diet based on grass-fed animal products, those who eat in the most traditional pattern have an increased risk of obesity, cardiovascular disease, and early mortality, and those who eat more whole plant foods and less of traditional animal products have less obesity."⁹¹²

"These findings resemble the Kuczynski's report in 1925, who observed that the nomadic Kirghiz plainsmen who habitually consume a diet with large amounts of organic meat and milk from grass-fed livestock had a high incidence of obesity, premature extensive atherosclerosis, contracted kidney, apoplexy and arcus senilis, which was not exhibited by their urbanized counterparts who consumed a more varied diet."⁹¹³

"You can't blame the obesity and poor health of nomadic Kirghiz plainsmen of 1925 on late-20th century processed foods or urban sedentary lifestyle. The only dietary factors in common between the Kirghiz and the Mongolians are the grass-fed animal products."⁹¹⁴

As for why eating "grass-fed beef" is not any more an environmentally conscious decision than eating the stuff everyone else is eating, see what the experts have to say.⁹¹⁵ In fact, it is so obvious that it is even worse for the environment than animal farming in general (if that is even possible), the some environmental experts have even been forced to admit as much, in spite of clinging to the belief that it is still better for human health.⁹¹⁶ Of course, by "better," what we really mean is 'the lesser of two evils,' where 'lesser' has the connotation of 'the same, but more unapologetic and hypocritical.'

A.6b Humane/kosher/halal is (morally) okay.

Anyone who accepts that it is okay based on such criteria deserves the death he will get from his failure to adhere to the principles of reason, of reasonable moral standards, and of ethics. The more one knows, the less likely he is to still maintain this view. Hopefully no one with a conscience will still cling to it after reading this book, knowing that, in God's eyes, the economy of animal slaughter is the most detestable thing we can possibly accomplish, or even upon educating himself for ten minutes about the subject. The Jew or Christian who reads it should already understand this well. The Muslim must realize that, according to his own faith

and its holy text, the statements of the Prophet of Islam in regards to how the Jews and Christians have strayed from the one true faith according to their own standards (i.e. the Talmud, the Tanakh, or Old Testament, or the Pentateuch, depending on which version of Judaism is being examined, and the New Testament, respectively), all center around this very issue, and that Muslims are therefore no less in error, according to *their* standard, if they have not reconciled themselves to these conclusions, because the Qur'an itself declares the conformity between the texts of each faith.

Beyond all this lies the question of morality itself, and whether it is a common virtue to all men. If so, then we are bound by conscience to justify humane slaughter, and this cannot be done because the idea of "humane" slaughter is a lie. Even an atheist will loudly proclaim that atheists can have morals, and perhaps even that atheists tend to be more virtuous than adherents of the major world religions. Whether this is true or not is irrelevant; what matters is that all humans are imbued with conscience, and we all know that some things are wrong from a very early age. Among these things are murder, rape, theft, exploitation, slavery, torture and abuse, which necessarily always exist on animal farms, and in every case where an animal is killed for the sake of feeding a human appetite. (Besides, carrion meat is also forbidden by the Bible.)

The notion that we can be "kind," "compassionate," or "humane" to the animals whom we bring into the world to slaughter and eat is one of the most profoundly perverse and delusional ideas in the history of human thought. Gary L. Francione⁹¹⁷

This idea that there is anything morally acceptable about meat-eating rests upon a logical contradiction. Is it humane to artificially impregnate a cow, and steal the baby away the day after it is born to murder it for its flesh, so you can steal its milk while the mother bemoans and cries over the loss, only to take the mother's life when her usefulness begins to wane? Is it humane to take a pair of scissors to cut off their teats (without anesthetic) so that the milking machine fits onto it more snugly? Is it humane to castrate the males (without anesthetic), to debeak chicks (without anesthetic), and haul off the male chicks to be senselessly murdered by the thousands so you can have a hen's eggs, after which she will be similarly hauled off to slaughter for the value of her flesh on a dinner plate? Is it humane to genetically engineer these animals so they reach full maturity when they are just a few weeks old, but can barely stand up, just so we can get the most flesh out of murdering them a little sooner while eating their waste products in the meantime?

These things still happen routinely on "humane" farms, as surely as on "industrial" farms. This is the sad reality behind all the sales gimmicks and red herrings of the organic/local/humane industry intended to disarm your conscience and repackage the death they are selling in a more favorable light. There is simply no humane way of murdering someone; whether it happens "locally" or not is *totally* irrelevant and only even based on the consumer's *blatantly misinformed* perspective of the product, not on the animal's life. No animal will ever think, "Because the person who intends to eat my flesh lives within a 100-mile radius, I have no problem with dying, but otherwise I would. And I am happy to die now, because I had a good life, because I ate grass instead of grain or corn or beans, and I am honored to know that the person who is going to eat me and then throw my bones in the trash cared enough about his own well-being to choose me over one of the alternatives. This is great! Let's get on with it, now. I can't wait!"

Vasile Stănescu addresses this question in his aptly-named paper “‘Green’ Eggs and Ham? The Myth of Sustainable Meat and the Danger of the Local.”⁹¹⁸ In it, he argues that the “locavores” have not been subjected to the same scrutiny they have applied to the agricultural industry at large, and if they were, they would be found guilty of the same crimes against humanity, if not the animals they purport to regard with sanctimoniousness. Having reviewed their material, we think Stănescu has been far too kind to these monsters in his appraisal, as they routinely, openly slander anyone who dares to criticize them based on the presumed validity of their position. However, this unwillingness to address criticism is only evidence of their malice (which really ought to be evident in the fact that they are in the business of murder, though somehow this seems to be lost on all but the vegetarians and vegans among us); it does not address the issue of whether or not they are right in point of fact. There are many people who are actually serious about sustainable agriculture and implementing a global system; in Stănescu’s mind (he is one of them), the “locavores” are doing as much to detract from that as anyone, via the creation of their fairy tale where everyone can feel a little better about their murderous appetites.

I fear many locavore advocates, including [Michael] Pollan in his own text, suffer from the same flaws of creating an unrealistic literary pastoral, which he attributes to the free-range organic farmer. Hence, as a literary critic, I hope to provide to the locavore movement what they have given to others and to view their work as a text in order to reveal the manner in which they too, create an idealized, unrealistic, and, at times, distressingly sexist and xenophobic literary pastoral which allows them, much as with the first organic dairy farm, to seem to raise the issue of care for actual animals even as they elide the issue of the animal herself. My intention is not to discount the possibility of a more natural, environmentally sustainable food system—a goal I deeply support—but instead to reveal the potential dangers that focusing purely on the “local” at the expense of the global, can contain for both the human and non-human animal alike. Vasile Stănescu⁹¹⁹

Stănescu’s work is competent, but it is by no means the only place that a concerned skeptic can look for answers to the moral conundrum (and oxymoron) of the humane slaughter myth. This movement is just a subculture of the animal farming industry; as the industry’s response to criticism from animal rights activists, it has drawn its own fair share of criticism from the same. Our position and the reasons behind it are clearly stated throughout this treatise, but we do not wish to leave it at that. Robert Grillo, the founder of Free From Harm, has summed up his arguments against the “humane” myth in the following articles, which we endorse: “The Search for Truth in Humane Farming,”⁹²⁰ “12 Reasons Why I Don’t Believe in Humane Slaughter,”⁹²¹ “Comprehensive Analysis of the Humane Farming Myth,”⁹²² and “What About Humanely Raised Milk and Dairy Products?”⁹²³ We also found the article on “The Humane Farming Myth”⁹²⁴ (cited above in A.6) useful in the course of our research.

A.7 It’s a personal choice (or, God doesn’t care).

See the closing argument of Chapter 3 (the citation from Grillo) for the first part of this objection. The rest of the book deals with the second part, which is predicated on one or more of the following notions: 1) that ethical and environmental causes are a waste of time or attention; 2) that the only thing that matters is whether you believe in Jesus (or possibly that you have a “personal relationship” with him, whatever that means); 3) we are all sinners, so sinning is okay

because there is nothing we can do about it, and trying to eliminate one sin or another is an exercise in overall futility, or worse, a contravention of God's will that we remain humble and admit we are sinful. For our response to 1), see B.4. For our response to 2), see B.5. For our response to 3), see B.12.

A.8 I'm just one person; my decision to become a vegan wouldn't make a difference.

Everyone is just one person. If this is an objection which you agree with, then ask yourself if there are any causes you do support. Are you against *human* slavery? If so, then it cannot be that you own or have you sought to own any slaves, otherwise you would be a liar. Even so, emancipating them would not actually end slavery, though it would end your part in it; yet you would still be obligated by the terms of your ideology to do so. Are you against murder, and would you report a murder or turn a serial killer in to the civil authorities, knowing that he is just one person and that murders will continue after he is put away, so that you only saved a few lives, rather than the whole world? These are *exactly* the questions which the nature of this objection pertains to; the only difference is that it is humans that we are speaking of, rather than nonhuman animals.

Whether or not you understand all the intricate little details of the global economy, one simple truth lies at the heart of all capitalist economics: The buck stops at the consumer level. Let us assume it is not actually you who is operating the machine that has animals murdered by the thousands every day. Let us assume that you do not work anywhere in the production facility or the corporate headquarters building of the company that packages and distributes the product. Let us assume that you do not even eat it yourself, and are actually a vegetarian who buys it for your children, because you lack the courage to confront your spouse about the grisly nature of the industry. If you are buying the product, then you are exactly the reason it is being produced.

While one person changing his habits will not, in and of itself, bring humanity's abuse of the animal kingdom to an end, to contend that this would not make a difference is patently false. First of all, there are others, numbering in the millions, who have already made the decision, and you will be added to their number. Secondly, it will make *a world of difference* to *you*. Even with no consideration to anyone other than yourself, there is no decision that every individual can make than to adopt the vegan ethic and lifestyle. It could very well save your life without you even knowing it.

But you are not the only one who will benefit from the change. No single decision can so rapidly and reliably reduce worldwide suffering as the choice to go vegan. Therefore, if there is *any* cause that you deem to be worthy of your support—be it world peace, ending world hunger, human progress, or whatever—then the vegan cause already has precedence over it, and you are obligated to make it your first priority. And if you think you have any love for animals but still eat animal products, or if you think your actions are truly insignificant in the grand scheme of things, then consider that according to calculations based on numbers from the USDA, the average meat-eating American will consume 10.8 cows, 31 pigs, 17 turkeys, 1700 fish and 2147 chickens over the course of a lifetime.⁹²⁵

That does not even include the rest of the animals that die in the process, and as we have already seen, it takes five pounds of farmed fish to produce one pound of fish meat for the consumer. Nor does it include the calves which were killed to provide you your milk and dairy

products, or the chicks that were murdered by the egg industry, or the suffering all these animals went through before they met their grief-stricken ends. You have probably never stopped to consider that unless you change your ways, before your time on Earth has come to an end, you will have been *directly* responsible for the *senseless murder* of nearly 4000 creatures. Your commitment to change, then, will make an undeniable difference to every animal you spare from such a fate.

In any case, fatalism is the very worst basis for any ethical position. (We have dealt with the philosophical side of the acceptance of suffering, which we call the *fatum Christianum*, in *The End of Learning*. See that book for an explanation.) This is a matter of conscience, not of making a difference. It is true: you cannot make a difference—the kingdom of heaven is going to happen whether you like it or not, and whether it happens by a strictly human mechanism or by divine intervention, because in the end, humanity is a feature of what it is to be human, and someday a vastly greater number of human beings will make sure that we finally evolve to fulfill the mandates of Scripture and of common sense. If that does not appeal to you, then eat, drink and be merry, for tomorrow you die. In fact, your end cannot come soon enough.

A.9 If eating animals is morally wrong, then so is eating plants.

Some will say that plants have emotions, or that they can feel pain, so they, like animals, can (and do) suffer at our hands. Are meat-eaters really so depraved as to make this argument, whether out of malice or caprice, or out of sheer stupidity? We believe it to be sarcasm only, but the fact that it is even used at all is evidence both of how deficient the carnist agenda is in excuses, and of how unwilling those who invoke it are to take ethical considerations seriously. If nothing else, it is evidence of the fact that they will resort to anything to justify their decisions, but not to actually think about what they are doing, or about the consequences thereof.

Veganism is about causing the *least* amount of suffering possible, based on the decision not to participate in industries which cause and perpetuate the suffering of animals. It is a negative premise; no decision to cause any harm to plants is necessarily implied (a person who never ate *any* organic materials for ethical reasons would still be a vegan), and this is obviously just a baseless attack on vegans and veganism. However, it is not possible for humans to live without eating plants. So we might suppose that a person who eats only fruit is still living according to the vegan ethic, even if it is applied to plants, and that the higher his fruits to vegetables ratio, the more in accordance with the ethic he is, because fruits do not by themselves constitute the life of the organism (the tree or bush) which they come from, the way a vegetable does.

Either way, the argument is an affront to reason. To kill is to end a life. Plants do not have lives, as life in this sense consists of consciousness, with continuity of awareness, or memory, as well as the ability to suffer, which means both physical and emotional pain. Plants have neither nervous systems nor the capacity to reason or suffer. Any suggestion to the contrary is simply unscientific and untrue.

As this is a question of morality, we must appeal again to Scripture as the common authority. In the context of Scripture, it was animals only (and all animals, at that—hence the term ‘animals’) that were given the breath of life, not plants, and the same which we have been

forbidden from eating. Scripturally speaking, something cannot even be said to actually be alive, and therefore cannot be killed, if it does not have the breath of life.

In spite of the fact that it is actually one of the most common arguments against veganism and vegetarianism in general, we do not even feel obliged to address this issue any further. It hardly deserves that kind of attention. For a more thorough rebuttal, see “What About Plants?” by Gary L. Francione⁹²⁶ and “The Plants Feel Pain Argument” by Gary Yourofsky.⁹²⁷

A.10 We evolved from ancestors who ate meat, therefore we need to eat it as well, or we will be nutritionally deficient.

There is a lot that we could say about this one, and many scientific studies that we could invoke to establish an argument. Yet the fact that it is a statement of fact only merits one response, which is to say that it is simply not true. Every relevant archaeological survey to date has failed to corroborate the premise that our ancestors ate anything other than mostly plant-based diets (and even this supposes a rather ridiculous homogeneity in the human genome of both the present and the past, as though we are all the direct descendants of whatever Neanderthal is supposed to have lived in some cave somewhere), and the whole idea behind the evolutionary hypothesis leads to all kinds of absurdities. For instance, “paleo” faddists often say that we need to be eating more like our “ancestors” because we have not evolved to process certain foods, pointing to celiac disease and lactose intolerance as evidence, in order to establish that we need to eat meat like our supposed ancestors supposedly did, but then they will also turn around and tell us that we evolved from primates, who do not eat meat.

The thinking goes like this, and we hope the absurdity is self-evident to the reader: We have the physiology of evolved primates, and were therefore once herbivores; *therefore* we are *not* herbivores. In other words, our ancestors (who were *closer* to the source of the evolutionary origin) evolved from herbivores; therefore, they were omnivores—and because they were omnivores, we should be eating meat, because we have not adapted to a plant-based diet.

Apart from the obvious fallacy of supposing that herbivores became omnivores without any sort of explanation as to how or why that happened, and without any significant changes in our anatomies during the transition from ape to human being, the emphasis here is on the idea that the relatively recent ancestors from whom we supposedly evolved did eat meat, and therefore we must eat as they did. It is outside the bounds of the present book to debunk the Theory of Evolution, but know with certainty that this is not just a matter of religious belief, but of *science*. The Theory of Evolution needs to be rejected on *scientific* grounds as an outlandish and despicable fraud. Genetic mutations are inherently harmful to any species, as information is only ever lost, not added, and organisms therefore cannot become increasingly complex and refined without the aid of an outside intelligence. However, the point of our gradual genetic mutation is uncontended, and we have referenced the genetic manipulation of the Watchers many times to evidence how consumption of animal proteins has led to the degradation of our species.

That being said, the point of this objection is to suggest that what is natural to us is what our ancestors ate. Clearly nothing could be further from the truth, both because we do not need to speculate to know that what people eat *now* is what kills them, being both unnatural and harmful to our species, and because it also killed our ancestors when they ate it (and usually much sooner). However, the entire argument is moot, seeing how archaeological evidence points to the

fact that the “paleo” diet of today is a farce, nothing like what it is arbitrarily thought to have replicated, and that our ancestors ate far less meat and dairy than the fad insincerely attempts to reconstruct. This is an argument from blind ignorance, and does not overturn the fact that there is no biological or nutritional need for any humans to eat any animal product in any amount.

It is beyond merely evident that we and all other creatures have been designed, with such exact specifications as that we still have yet to uncover all but the clues as to how our bodies actually function. To abandon the perfectly valid argument (whether based on Scripture or on science) that we are “meant” to eat meat, as many vegans do, is to allow omnivores to advance the opposite agenda—which they often do with all an almost admirable degree of religious fervor. This is not to anyone’s benefit, for even those who think they are winning an argument, when they are not, are still getting sick and dying.

As for specific scientific research which has been performed, the only sure way to know exactly what people were eating in our prehistory period is to examine their teeth. And you may as well throw out all your assumptions about this, because even dinosaurs were all vegetarians. The only debate is that some⁹²⁸ argue that even the T-rex was a vegetarian (vegan, actually), as was the velociraptor, while others⁹²⁹ say these two were the exceptions, and that the rest were.

Anyway, tooth enamel analysis of fossilized teeth of our ancestors confirms that our ancestors ate a mostly frugivorous diet (starch, fruits), while meat was just a small part of their diet.⁹³⁰ So we clearly did not “evolve” as omnivores, as some experts claim; we “evolved” (were designed) as frugivores, just as our closest living relatives (primates) are herbivores, and our ancestors were frugivores as well. That is to say that what they ate was closer to the original blueprint than any “paleo” diet. If we really wanted to know what we are evolved to eat, we would have to look at the former group first, but as it is, the evidence leads to the same conclusion on both accounts.

The best thing a vegan can do to advance his own agenda is learn about “creation science,” and especially about “out of place artifacts” (which demonstrate the high level of sophistication of our ancestors), if only to detract from the argument from evolutionary theory and convince his opponents that there really is no biological need to consume the thing which passes for food in our society, but is extremely toxic to our bodies. Our ancestors were *a lot smarter* and a lot more technologically advanced (a requisite for agriculture and settled civilizations, as opposed to nomadic hunter-gatherer societies) than the stereotypes depict.

The very notion that we are evolving, or that we have evolved and will continue to, begs the question of what this evolution actually consists of. Even Darwinists must confess that what we have allegedly become is a race of highly evolved thinkers with the capacity to reason. Veganism is just the inevitable conclusion of reason (morality), of the essential characteristic which makes us “human” (compassion)—as well as the other characteristics which we might associate with the neocortex, and which therefore define us as “human”—and of technological progress which has enabled us to acquire vast amounts of huge varieties of fresh foods from all around the world. Anyone who still identifies with this obsolete notion of hairy men running around in tiger skins, beating women with their clubs in order to drag them back to their caves and breed with them, and then adds false notions about what these nonhuman “men” ate, needs to stop watching television and “evolve.” We provide a few links to articles here which should help, by addressing the issue of what are “cavemen” ancestors really ate.^{931, 932, 933}

A.11 But meat makes you smart. You need meat for your brain.

We already know that the exact opposite is true—that consumption of animal proteins actually destroys neurons. In fact, almost every type of encephalopathy (brain degeneration) can be traced back to the origin of dietary animal proteins, with the main exception of chronic trauma encephalopathy, which is caused by multiple head injuries (concussions) such as boxers and football or hockey players might endure. We have shown how scientists are coming to understand that Alzheimer's, Parkinson's and ALS are all caused by the same thing that causes Creutzfeldt-Jakob Disease, and simply variants of it, which itself is the human form of Mad Cow Disease, and caused by transmission of prions (misfolded proteins) from dietary sources. We have explained the processes sufficiently to have already soundly refuted this objection, so all we need to do in order to seal the argument against meat being good for the brain is demonstrate the origin of this supposition and then debunk it. It presumes a logical argument, rather than a moral or ethical one, so our appeal is once again to science.

This objection actually ties in with the last one, because it is based on the false notion that meat is what made our brains bigger, according to the evolutionary hypothesis. Despite this particular aspect of the evolutionary hypothesis having been thoroughly debunked (as many others have), many proponents of evolutionary theory, including doctors, still literally believe that meat (especially red meat) was what made the human brain bigger, as we allegedly evolved from our simian ancestors. This theory came from what was called the Expensive Tissue Hypothesis (ETH), which even the researcher who came up with it later admitted was a mistake. The human brain, according to the prevailing scientific literature expounding on the evolutionary theory, actually got bigger due to the cooking of *plant* foods, such as starches.^{934, 935}

Humans have multiple copies of a gene, called amylase 1 (or AMY1), found in human DNA, which is designed for digesting tubers (starches, like potatoes).⁹³⁶ Ptyalin, a form of amylase, is also found in our saliva, and in the saliva of other frugivorous (fruit-eating) animals, which proves that we are designed to eat carbohydrates, as saliva is intended for digestive purposes. According to scientists, the salivary amylase gene has duplicated itself during evolution. DNA hybridization studies demonstrate that many people have multiple tandem repeats of the gene, and the number of gene copies correlates with the amount of salivary amylase, and thus with apparent evolutionary exposure to high-starch diets.⁹³⁷

This is actually something that can be empirically evaluated, and which has been. For example, research has been performed to measure the traditional Japanese diet against that of the Biaka (a rainforest hunter-gatherer tribe), because the former contains large amounts of rice starch, while the latter is a low-starch diet. One Japanese person was found to have fourteen copies of the amylase gene (one allele with ten copies, and a second allele with four copies), while one of the Biaka carried six copies (three copies on each allele). Researchers have speculated that the difference in the number of copies of the salivary amylase gene may have enhanced survival during the transition from a frugivorous to a starchy diet during human evolution.⁹³⁸

So there are some people who believe that eating meat over a long period of time does not actually affect brain function. This is wishful thinking, because it certainly does—it causes you to lose brain cells and impairs cognitive function, and ultimately leads to certain death. And then there are those who acknowledge that it does affect brain function, but believe the effect is beneficial. This, too, is wishful thinking. One Dutch study revealed that cognitive function in

males aged 69-89 suggests that a high intake of omega-6 fatty acid, which is found in red meat, is positively associated with cognitive impairment.⁹³⁹ We have explained in Chapter 2 why this is generally the case, particularly with milk and dairy, so we will not belabor the point here.

A.12 If we didn't eat animals, they would overpopulate, overrun our cities and consume all the resources.

Do you mean like we do *now* to *them* and *their* habitats? Apart from the “If eating animals is morally wrong, then so is eating plants” argument, this is probably the most stupid thing we have ever heard. Once again, the fact that meat-eaters can even say this just demonstrates how little substance there is for them to fall back on in support of their paradigm.

This “us vs. them” mentality is utterly asinine. Most animals are afraid of us—and rightly so. Vegans have a saying that goes, “All monsters are human.” Think about that for a moment and you will realize why it has caught on.

There are several species which humans have deliberately driven to extinction,⁹⁴⁰ and many more which are threatened. Just this fall (2013) the majestic American buffalo, once hunted to near extinction, hit grocery stores as packaged meat. Less than a week ago, from the time of this writing, the Western black rhinoceros—another truly majestic creature—was officially declared extinct after years of poaching, for nothing more than the use of its horn in Traditional Chinese Medicine (i.e. absurd superstition and sorcery).

The fact is, the animals that are bred for slaughter are also genetically engineered to reach full maturity as soon as possible, which makes them weak. They would not survive long, but letting them die, or perhaps even killing them or letting them live out their natural lifespans and preventing them from breeding, would still be the humane thing to do, rather than constantly breeding more and more generations for torture and slaughter. Yet meat-eaters have the audacity to declare that these feeble and already naturally benevolent babies would turn on us and overrun our civilization if we did not enslave and abuse them for our pleasure. Are we really so weak that we cannot defend our cities against *chickens* (which are native to rainforests, and which we liken to humans only when denoting cowardice), *pigs* (which can eat practically anything organic, and therefore have no need of making an attempt on our resources) and *cows* (which are among the gentlest, most docile creatures on the planet)? If that is really what would result from the end of this apartheid, then we say, “*Good*, let it happen.” The kingdom of heaven, wherein the stewards of Creation begin to *protect* and *tend* to Creation, cannot come too soon. City life is overrated, anyway, and most of us would rather live in harmony with the land—some to the point of fantasizing about it while we sit at our desks.

Then there is the notion that hunters are aiding conservation efforts by keeping numbers down, so that they do not exhaust their food sources. This has been addressed already, sufficiently to preempt and debunk it, in the discussion of trophic cycle. The people making this argument would hunt *humans* for sport (and that includes you), if it was only allowed by law or social convention. Better yet, they would prefer to sit back and have the carnage performed for them by getting the victims to fight each other. After all, that is exactly how their ancestors amused themselves in the past, how modern sports competitions are arranged in the present (only not to the point of death), and how science fiction and dystopian dramas in film and literature have forecasted the future return of Western civilization to its ancient roots.

Honestly, even if you want to save a species, or even your own hide, then find a better and less hypocritical way than poaching, and animal farming. We all know that what you are really doing is excusing your inexcusable behavior. These excuses will not save you from the death which you have wrought upon yourself, or from the judgment. Stop pretending like you care about anything other than destruction and find a more direct way of saying “I like death.”

In case it is not already apparent, the best of the common objections to veganism have already been refuted here, and we are tired of dealing with the ones that are levied from a position of incredulity, cynicism and sarcasm. For further examination of this topic from a different perspective, see Robert Grillo’s article “With an End to Animal Agriculture, What Happens to the Animals?” at Free From Harm.⁹⁴¹

A.13 I knew someone who ate meat and didn’t die from cancer/heart disease (therefore science is dismissible).

If you think this constitutes a rebuttal of the information and the arguments presented here and elsewhere in favor of the vegan ethic, then you have obviously made your choice based on what you want to believe, and not the truth. There is not even a pretense of scientific reasoning for us to debunk—no inference from clinical study or allowance for other factors, and no falsifiability—just a single conclusion which does not follow from the circumstantial, highly subjective data. This is what we call the spirit of delusion.

In light of just how many people die from cancer and heart disease on a yearly basis, combined with how assuredly these diseases have been linked with the consumption of animal products, it is hard to believe that anyone would raise this objection with a straight face. Yet it is quite common, and has even been invoked by a participant in a famous public debate about animal rights (albeit by a chef, whose living therefore depends upon perpetuating the status quo—we can only speculate as to what he was doing as a participant in this debate).⁹⁴² As with the last objection, given that there is really *no* argument from nutrition, nor any from any ethical point of view, the fact that this objection was ever brought into the public consciousness in the first place demonstrates how utterly devoid of reason the lust for animal flesh really is.

Although it really ought to go without saying, the existence of an exception to a rule does not invalidate the rule. This is exactly why scientists avoid coming to conclusions based upon even a preponderance of data which necessarily inclines toward certain associations. They say things like “regular smoking of cigarettes *may* lead to lung cancer,” because it is a given that in *some* cases it *does* lead to that, but not in *all* cases. The correlation (as measured by statistical probability) between consuming animal products and significantly shortening one’s lifespan and/or reducing one’s quality of life is so great that no reasonable person would ignore these risks and maintain that he will be one of the lucky few who suffer no obvious and immediate adverse consequences from his diet.

The reason we say it does not follow from the data is that your grandma (or whoever) did not live out the natural lifespan of 120 years. If she lived to 95, and you think that is a really long time and the full extent of the natural lifespan, then you are lying to yourself and basing this conclusion on a comparison with the norm, which constitutes premature death. Imagine adding another half century to the average life expectancy and making that result the norm; a death at 95 would be considered a tragedy, as a death at 40 instead of 65 often is. It is, after all, the same

difference. Nor is our suggestion of adding another half century at all unreasonable, as we are actually designed to live that long.

If you consumed nothing but animal proteins, you would be very lucky to survive infancy, which would probably require medical intervention. Even getting off the diet, a single bottle of milk or formula will still make a person more likely to die of sudden infant death syndrome than living to 100. The fact is, everyone who eats animal proteins develops cancer cells early in life (no later than mid-20s for certain). Given enough time, the person you based your conclusion on would have died from it, had he or she continued to consume hormone-releasing factors. That is simply beyond dispute. Even a “natural death” is caused by disease; “death by natural causes” is recorded on death certificates for diseases caused by consumption of animal proteins ranging from infections (i.e. compromised immune systems) to heart attacks. “Old age,” on the other hand, is not even recognized scientifically or medically as a cause of death,⁹⁴³ because no one dies of old age, so if your grandma’s death certificate reads “natural causes,” then that necessarily means she died from eating meat/dairy.

In any case, we are not saying that meat or even dairy causes death by disease (directly). What causes death by cancer and heart disease is overproduction (or overconsumption) of hormones. Eating these toxic foods only facilitates these processes. Risks are increased by rates of consumption, and reduced according to local production factors. It could simply be that your grandma lived to 95 instead of 85 because her endogenous hormone levels reduced after she hit menopause. She still died decades before her allotted time, as a result of eating animal proteins.

When placed in the context of the Bible’s testimony, there is nothing impressive about living a long life by today’s standards and dying of “natural causes.” A long life by the Bible’s standards, after all, would be over 900 years, and it seems safe to say that prior to the Flood, the average lifespan was at least 500 years. So while in some rare cases, people are able to eat significant amounts of animal products without being killed by a major disease, given what we know about the cumulative effects of cancer and heart disease on the human body, it is certain that no one could eat such a diet and ever come close to living what was an average lifespan prior to the apoptotic modifications made to our species. We are meant to live 120 years, and designed to live 1000 (maybe even indefinitely), not merely a few more beyond the lowest common denominator. (Keep in mind that two out of three Americans are *obese*, and therefore demonstrably and chronically malnourished. If you are an American, then this is the standard you are judging by.)

At some point—that point being before the termination of your natural lifespan—unless you are a vegan (and even then, because you were not always so), you *will* die from a disease brought about by your diet. It is inevitable. If you want to live longer, your best (and perhaps only) chance is to adopt a plant-based diet and to give your body a chance to heal itself of the damage you have already done to it, by intermittent fasting.

A.14 A vegan diet makes you fat because it’s high in carbs.

This would actually be a relevant objection if there was any truth to it. Anecdotal evidence should suffice to show that vegans actually have a hard time putting on weight when desired, and that plant-based diets are the most effect at achieving healthy weight loss. In fact, this makes us the subject of both intense envy and ridicule.

First of all, there is no nutritional incentive for anyone to eat huge plates of pasta, vegan or otherwise, and vegans typically refrain from doing so because they are more aware of their food options and less inclined to eat things that are so unrewarding nutritionally and taste-wise. (Some of us literally never eat pasta, not as a matter of sticking to a more beneficial diet, but of mere preference.) On the other hand, because vegans do not consume the foods (especially dairy) which stimulate the production or the binding and absorption of growth hormones, they are the only people who can say that their diets do not increase their body fat, unless they are simply eating too many calories. Most vegans have the opposite problem: they cannot get enough calories, because the feeling of fullness depends on volume and level of energy, not on caloric intake. (Vegans do not get that feeling of tiredness after meals that contain large amounts of tryptophan.) So it is hard for a vegan to overeat.

Basically, this argument is bunk because of the differences between different types of carbohydrates. It is little more than propaganda from the agricultural establishment which has decided that the real culprit of malnutrition is gluten sensitivity rather than lactose intolerance and insulin resistance. Refined, bleached flour and sugar are the chief antagonists of this paradigm, and by calling these things “carbohydrates,” an implicit and rather spurious association is made with fruits and vegetables. However, a vegan, by definition, is actually prohibited from eating refined sugar because it is bleached with bone meal!

It is not carbohydrates that make you fat, but *fat* that makes you fat. Low-carb diets only work because they stimulate glycogenolysis, which is your body’s response to *starvation*. In other words, they only work for people who are *already fat*, who got that way from eating things other than carbohydrates. These diets also slow your metabolism and therefore make you gain weight as soon as you start nourishing your body again, which could even very well be at the same time as you are dieting, such as when someone eats an otherwise-healthy salad with meat or cheese. (Multiple digestive processes could result if the components take different amounts of time to digest.) Consider the following tables from veganhealth.org for disease markers comparing vegans to lacto-ovo vegetarians, pescatarians and non-vegetarians (last updated December 2009), with statistically insignificant data (e.g. differences between men and women) omitted:⁹⁴⁴

Table 1. Cholesterol in USA Vegans ^{2, 4, 5, 11, 13}			
	Vegan	Lacto-Ovo	Non-Veg
Cholesterol (mg/dl)	146.4 (135) ^a	177.3 (174) ^a	194.2 (117) ^a
LDL (mg/dl)	67.1 (110) ^a	103.0 (149) ^a	117.0 (10) ^a
HDL (mg/dl)	46.0 (135) ^a	50.2 (174) ^a	52.7 (81) ^a
Cholesterol : HDL	3.2	3.5	3.7
^a Number of people measured			

Table 2. Cholesterol in Western Vegans¹⁻¹⁷

	Vegan	Lacto-Ovo	Pesco	Non-Veg
Cholesterol (mg/dl)	160.0 (749) ^a	185.3 (2,135) ^a	196.2 (467) ^a	201.5 (1,857) ^a
LDL (mg/dl)	90.3 (398) ^a	106.0 (1,859) ^a	113.7 (467) ^a	120.9 (1,516) ^a
HDL (mg/dl)	51.9 (472) ^a	56.7 (1,898) ^a	61.0 (467) ^a	55.0 (1,587) ^a
Cholesterol : HDL	3.1	3.3	3.2	3.7
^a Number of people measured				

Table 4. Triglycerides in Western Vegans^{2-5, 9-11, 13-15, 17}

	Vegan	Lacto-Ovo	Non-Veg
Triglycerides (mg/dl)	86.5 (310) ^a	107.6 (253) ^a	107.5 (281) ^a
^a Number of people measured			

Table 11. Relative Rates of High Blood Pressure in AHS-2 (2009)³⁹

Diet	Risk
Non-Veg	1.00
Semi-Veg	.77 (.72-.82)
Pesco	.62 (.59-.66)
Lacto-Ovo	.45 (.44-.47)
Vegan	.25 (.22-.28)
Adjusted for age, gender, and race.	

Table 7. Body Mass Index in Adventist Health Study-2 (2009) ³⁶					
	Vegan	Lacto-Ovo	Pesco	Semi-Veg	Non-veg
BMI (kg/m ²)	23.6 ^b (2,731) ^a	25.7 (20,408) ^a	26.3 (5,617) ^a	27.3 (3,386) ^a	28.8 (28,761) ^a
BMI - Body Mass Index Semi-Veg - eat red meat and poultry ≥ 1 time per month and < 1 time per week ^a Number of people measured ^b Statistically significant across diet groups Results were not adjusted					

Table 10. Percentage of Body Fat in Vegans						
Year	Country	Vegan	Lacto-Ovo	Non-Veg	Adjustments	SS
Body Fat						
1996 ¹⁰	UK	21.9% 21 M & 17 F	22.5% 6 M & 5 F	24.0% 20 M & 19 F	None. Vegans had more men.	Not SS ^a
1995 ²⁸	Canada	23.7% 8 F	24.1% 15 F	27.4% 22 F	Vegans slightly older.	P < .05 ^a
1990 ²⁶	USA	8.0% 15 M	8.6% 20 M	14.0% 18 M	Vegans were older.	P < .05 ^a
Tricep Skinfold Thickness						
1987 ⁷	UK	8.8 mm 11 M 13.5 mm 11 F		10.7 mm 11 M 17.3 mm 11 F	Matched for age, body build. Energy intake did not differ.	NR
Sum of skinfold measurements						
1978 ¹	UK	43 mm 12 M & 10 F		76 mm 12M & 10 F	Matched for age, height, ethnic, socio economic status.	P < .01 ^a
F - female M - male NR - not reported SS - statistical significance P - the % chance that the finding was due to random chance ^a Statistically significant between vegans and non-veg						

Take a moment to let these data sink in, as they are truly remarkable, especially in regards to LDL cholesterol levels and the fact that lacto-ovo vegetarians are shown to be no healthier than omnivores in some respects. Even so, this objection presumes that being overweight is more important than health (though, to be fair, the two are certainly related), and

more than disease prevention. This clearly works to the advantage of the vegans. The ideal body mass index (BMI) is generally considered to be between 20 and 24.9, though this is subjective and somewhat arbitrary, and based on norms rather than on actual physical health, as a person is not underweight (and is therefore still in the ideal range) until his BMI drops to about 16 or 17 (the cutoff is usually considered to be about 18 or 18.5). In any case, of the five groups sampled, *only vegans* fall into the ideal category. Even the average lacto-ovo vegetarian is overweight.

BMI is quite literally the common means of determining whether or not someone is overweight. The 8% for vegans in the 1990 US study (and the test subjects were older than their counterparts) is so ideal that it is not even reliable data. However, in all cases of these and other studies, the data are clear: vegans are not overweight, and certainly not nearly as fat as people who consume animal proteins in any capacity. Furthermore, the more types (and therefore, presumably, the greater the volume) of animal products that they do consume, the more likely they are to become overweight, as evidenced by the progression from the vegan ideal to the norm which borders on obesity. This really ought to be common sense.

A 1996 letter to the editor of the *British Medical Journal* from the authors of the EPIC-Oxford study reported BMI according to the time on current diet (less than or greater than 5 years). The number in each group were:

- 1,652 Vegan
- 8,827 Lacto-Ovo
- 3,776 Pesci
- 6,850 Non-Veg

The actual BMIs were not given, but a graph was provided (which can be viewed at bmj.com/cgi/content/full/313/7060/816/F1). The graph shows that those on a vegan diet for more than 5 years had the lowest BMI, followed by those on a vegan diet for less than 5 years, for both men and women. This is impressive, as most weight loss is not sustained for more than one year. Of course, weight loss can sometimes be difficult even for vegans, and some people actually gain weight after becoming vegan. But, on average, the evidence supports the notion that becoming vegan is conducive to permanent weight loss.

In 2006, a report from EPIC-Oxford showed that over a 5 year period, vegans had the lowest weight-gain compared to meat-eaters, fish-eaters, and lacto-ovo vegetarians. The group who had switched to a diet of eating less animal products had the lowest weight gain of all. The group of people who reverted to a diet of more animal products had the most weight-gain, but this was not statistically significant. All groups had some weight gain over the 5 year period. Jack Norris⁹⁴⁵

If you really want to know what kinds of differences being a vegan makes, you have to ask a vegan. Janice Stanger, author of *The Perfect Formula Diet*, holds a Ph.D. in Human Development and Aging from the University of California, San Francisco, one of the country's leading health sciences campuses. Her 2011 report *Vegan From the Inside: Why People Love Plant-Based Diets*⁹⁴⁶ is based on a survey of 2068 vegans which debunks six common myths about the vegan diet.

In this survey, 42.1% of respondents said they lost the weight they wanted to lose after switching to a plant-based diet. Another 36.3% started at their ideal weight and stayed there. Only 5.3% stated they gained weight after starting a vegan diet.

Furthermore, it could not be more apparent that the large majority of these vegans were happy with their decision for reasons other than fitting into their clothes, looking a little better in a bathing suit, or even easing their conscience. 73.4% said they enjoy cooking more. This is an important factor in weight loss because dieters generally have better control over food ingredients and the amount they eat when they cook it themselves.⁹⁴⁷

Some will say that metabolic efficiency is genetic. However, as with all matters of medical observation, the question of genetic inheritance is controversial in and of itself. It is usually a negligible amount (less than 2%) of cases of any particular disease that can actually be attributed to genetic factors. Obesity is so clearly linked to overeating and other lifestyle traits that genes should only even be considered if they these other factors have already been accounted for. Typically, it only looks as though fat people breed fat people because parents are giving their kids the same things which they themselves have been eating from an early age, and this leads to insulin problems early on. It is widely understood within the medical field that weight gain amongst immigrants where high-fat Western diets are prevalent demonstrates lifestyle rather than genetic factors.

Furthermore, clinical studies have shown that long-term vegetarians have lower levels of oxidative stress, body fat and cholesterol.⁹⁴⁸ The science behind the phenomenon is fairly simple and straightforward: anyone who eats a plant-based diet causes his body's cells to be more receptive to insulin, which means he increases his metabolic efficiency with every meal. That is, vegans burn more calories as body heat than omnivores and lacto-ovo vegetarians do, rather than storing them as body fat. (If you are cold all the time, then you definitely need to eat more plant foods.)

In short, it is not fair to group vegans in with lacto-ovo vegetarians and then make judgments based on anecdotal evidence, because the statistics show that vegans are healthier than all other dietary groups, in terms of all the disease markers. Vegans are necessarily more informed and conscious on nutritional matters, unlike lacto-ovo vegetarians who have typically made their decision to abstain from meat on ethical grounds, but demonstrated a lack of understanding (or perhaps commitment) to the ideal by their failure to include dairy for the same reasons. It is true that there are many overweight vegetarians, because they consume too many calories from things like pasta and cheese. It is even true that some long-term vegans might eat the same things, replacing the dairy products with non-dairy alternatives, or that they might not experience a sharp decline in their body fat percentage over time. However, they are the rare the exception, not the rule.

A.15 Vegans are unhealthy/boring.

Given everything we have covered in Chapter 2, as well as everything we have covered in this appendix, it may as well be said that all humans are unhealthy, because vegans are by far the healthiest dietary demographic—even where it concerns professional and Olympic athletes. Clearly, the notion that vegans are boring is entirely subjective. One could argue that not going out and getting drunk every night, or gorging on flesh, is evidence of a greater degree of happiness and self-confidence, as though abstinence is a sign of having something better to do than engaging in escapism via intoxication of depressants. Nothing is more stimulating than simply being human, especially in areas that vegans naturally have advantages in compared to non-vegans: their mental faculties, energy levels, physical activities, sex lives, etc.

Ethical and nutritional considerations aside, vegans have more fun; they enjoy their food (much) more than omnivores, they experience less fatigue, and they have more energy and more libido. Hardly anyone goes vegan and regrets later it. Those who do are typically misinformed, having been led to believe that they have nutritional deficiencies and failing to recognize that if they do, they are easily solved by changes to their diet, not their ideology. (Such people are not vegans, but people who have eaten plant-based diets.) Far more likely is that a vegan will regret accidentally biting into a hamburger thought to be an imitation product, or something along those lines. Steve Jobs was convinced by his doctors and by his wife to stop being a vegan in order to save his life, which failed, and he spent the last few years of his life regretting that decision, dying an unhappy man because he had been pressured into betraying his own morals.

Obviously, vegans are neither unhealthy nor unhappy by virtue of their compassionate lifestyle, apart from whatever animosity they feel for the violence they see around them, which is the hallmark of all righteous people. And what is better—to gratify oneself and be happy, or to be righteous? Even that has nothing to do with any sort of problem emanating from them, but rather from society as a whole, because enough exposure to violence will break any otherwise sane mind. In a very real sense, vegans are the only sane people on this planet.

The objection that vegans are “boring” is subjective, and ignores the fact that there is an extremely disproportionate number of celebrities in the pop culture of Hollywood and the mainstream music industry who are vegetarians, and especially vegans, compared to the general population. If they are so “boring,” then why are they paid so much attention? Moreover, what is it about them that is so appealing—their good looks, their success, or their charming personalities? All are directly or indirectly related to their decision to practice compassion. If rich and famous celebrities have no trouble investing themselves in the vegan lifestyle, then we might say that the average vegan eats like a king; the fact that you can, too, on about \$5/day, means you can treat yourself like royalty every single day of your life, starting right now.

Maybe *your* lifestyle is unhealthy and boring. Maybe when you wake up with a hangover or with constipated bowels and promise yourself you are not going to do again what you did the night before, you ought to take the hint and follow through. It should not take a near-death experience to realize that, boring or not, the difference is between having “a life” (which is no life at all) and having *life*, i.e. between life and death. If you cannot even see what is so appealing about the alternative, it is only because you have not tried it. So, once again, you need to ask someone who has.

In Stanger’s study (cited above, in A.14), 96.7% of vegan respondents said they enjoy the food they eat on a plant-based diet. How many omnivores can say that? A whopping 94.4% said they intend to stay on a 100% plant-based diet for the rest of their life, which would not be the case if they were not happy with it. As far as health is concerned, 68.6% of respondents noted they got healthier after starting a 100% plant-based diet, yet only 1.6% said their health declined. Most of the other respondents said they had excellent health before the switch, and that their health continued at that same desirable level. 64.3% regarded improving or maintaining good health as a very important reason to remain vegan. 55.2% said their energy level increased, as opposed to only 2.2% who said their energy level decreased. 44.2% said they enjoyed increased physical activity.⁹⁴⁹

But vegans are unhealthy and boring. Okay. And your mom smells.

A.16 Vegans are crazy/self-righteous/arrogant/condescending.

In the course of writing this book and discussing the ideas contained herein with many people, we have observed the tendency to deal not with the facts and arguments in favor of veganism, but rather to raise personal criticisms. Ad hominem arguments, of course, are prevalent in many places, but nothing seems to manifest them more swiftly than questioning dietary habits. It has been observed by members of all concerned parties that people who otherwise profess to be experts of nothing suddenly seem to be M.D.s or to hold Ph.D.s in nutrition as soon as the topic comes up. So while we admit that there is a certain amount of substance to this objection, which we will address more specifically in a moment, it must first be answered by being clear that however distasteful a person may find a vegan's manner of presentation to be, this does not constitute a refutation of his paradigm, by any means. We cannot even relate how quickly the branding of "cult" gets applied to us, complete with all its negative, stereotypical associations, for no other reason than that we have published material informing the public about the Bible's position against the eating of flesh!

Have you ever noticed that while human rights activists are generally respected and even lauded, when the victim being defended is a non human animal, the activist is often attacked and dismissed as "pushing their agenda," "holier-than-thou," "extremist," "purist," "cultish," "forcing his ideas down your throat," "evangelical," etc.? Have you ever heard a member of Amnesty International campaigning to save a human life accused of one these? I bet not. Why is that? When a conflict arises between otherwise progressive people and the animal foods they like, they can completely abandon their belief in social justice and—ironically—and aggressively defend the opposite, the very systems of exploitation and violence against people, the environment and animals they claim to oppose. Free From Harm⁹⁵⁰

Veganism is not a belief. It is a movement based on facts. We're not all a bunch of Jehovah's Witnesses going door to door telling you what to do. Veganism is not a religion or a cult. An omnivore can argue whether or not it is morally justifiable to kill an animal, but they cannot dispute the facts. I don't think of myself as "morally superior." I will say that I hold myself to a higher code of ethics.

I don't think veganism speaks to any religion more than the golden rule: Treat others as you would want them to treat you. Respect. Coexist. If that notion of equality and non violence makes me an extremist, then I guess that makes me an extremist. Why should that be a bad thing? I'm not some drone who goes along with what the man tells me to do. It's healthy to question authority. If we didn't, imagine what kind of world we'd live in.

I believe in veganism, as much I believe in science and evolution. If that makes me "preachy" then tough. I became vegan because of the facts, not faith. How is a vegan outreach pamphlet more "preachy" than the bible? It's not. VegansofIG on Tumblr⁹⁵¹

The fact that some vegans will resort to doing things that you do not approve of, just to get your attention, ought to indicate not only that it is important to them, but also that they have concluded from previous experience that such drastic means are necessary just to get through to you. If, in spite of that, you still cannot be brought to listen or to act reasonably on your own, then the problem is obviously on your end, and only on your end. Imagine trying to talk a serial pedophile rapist out of molesting children, only to be met with sneers and verbal abuse. What would you do—would you simply leave the discussion and let him carry on? It is far worse than

that for vegans, who *know* that they are in the right and that meat-eaters are far more immoral and disgusting in their actions than any serial pedophile rapists.

Obviously God not only agrees with this sentiment, if we are to take Scripture seriously, but is actually the author of it. We have said that one only needs to pay minimal attention to the words that come out of the mouths of meat-eaters intent on justifying themselves to understand what Yahshuah meant when he said, “It’s not what goes into a man’s mouth that defiles a man, but what comes out of a man’s mouth that defiles a man.” Here are some examples of responses to vegans’ pleas for compassion; there are plenty more in Appendix C. Notice the persistent repetition of logical fallacies (especially the *ad hominem* fallacy) to substantiate the premise.

[re: “It is mad not to be vegan.”] You need to get over yourself. If you want to deny your own biological functionality and deprive yourself of the most delicious foods available, fine, that’s your call. But the chip on your shoulder is completely unwarranted. Face it, people like you don’t want everyone else to become vegan. In reality all you want is to have something to feel smug about, something that you can hold in front of everyone and tout as being morally and intellectually superior. But the truth is that if everyone became vegan, you’d be miserable because you couldn’t feel smug about anymore. Get a life. Meanwhile, I’ll go get a steak.⁹⁵²

The third-lowest level on Graham’s Hierarchy of Disagreement is “Responding to Tone,” which is described as “Criticiz[ing] the tone of the writing without addressing the substance of the argument.”⁹⁵³ There is plenty of that in the common response. In fact, the first (and, to date, the only) objection which the present book ever met with prior to publication was that the “tone” is “offensive.” As with virtually all negative responses to arguments in favor of veganism, what is conspicuously lacking in this criticism is any kind of information relevant to the issues raised herein, or anything substantiated by empirical data.

Veganism seems to be an extremely close-minded group of individuals who shut out the natural eating habits of mankind and have a condescending attitude when viewing others lifestyles.

No thanks.⁹⁵⁴

The second-lowest level on Graham’s Hierarchy of Disagreement is “*Ad Hominem*,” which is described as “Attack[ing] the characteristics or authority of the writer without addressing the substance of the argument.”⁹⁵⁵ Hence the common assertion that we, the authors, constitute a “cult” because we have taken the time to educate the public about the most widely published book in human history, which also theoretically serves as the basis of several of the world’s major religions. Or did you think we just came up with this and the other objections in this appendix in order to debunk straw man arguments, to make the task look as easy as it really is? In truth, all we have done is cut out some of the more explicit verbiage in order to make it suitable for a general audience. Suffice it to say that regardless of what the average person is actually thinking when he hears our message, the common response is meant to offend, on a personal level.

Some of these posts on here just add proof to the stereotype that vegans are self-righteous a-holes.⁹⁵⁶

The lowest level on Graham’s Hierarchy of Disagreement, “Name-calling,” is self-explanatory. This is where we typically find ourselves when we try to make our voices heard on behalf of the suffering animals. To be fair, though, the Christians typically respond with the second-lowest level, rather than the lowest, so we think there is hope for many of them, provided

that they can actually be brought to listen, due to their notion of the Bible being an absolute authority, by which they are *absolutely* obligated (by their own standard) to listen and obey. Their problem is usually their desire to sin, because in Christians, this creates cognitive dissonance; they want to sin, but at the same time, they want God to like them.

This is the origin of the rather ironic “self-righteous” condemnation. In order to resolve the dissonance, it must be accepted either that God has no authority to judge (which is not a problem for someone who does not believe in God), that the speaker has no authority (which is impossible, without denying the Bible’s authority, if the argument is presented from the Bible), or that the standard which is applied to them does not actually come from God (which requires total rejection of the text, à la “That’s just your interpretation”). The only one of these that actually works is the “That’s just your interpretation” fallback, which often comes in the form of sheer denial and refusal to examine the text (while simultaneously pretending knowledge of it), but usually comes out as an accusation of self-righteousness. The implication is that the standard of righteousness has been set by the one quoting the text, rather than God or tradition, and that it is therefore necessarily illegitimate. Ironically, the same logic does not hold true whenever someone *intentionally distorts* the meaning, as evidenced by the fact that there are so many people who put their faith in the Church, and in evangelical charlatans who have no desire whatsoever to see you uncover the actual meaning. Without the tacit approval which this argumentative tactic gives to the accuser, his paradigm (which is already fragile due to the mandates of his conscience) will not withstand the judgment of Scripture and reason.

Anyone who has been charged with being “self-righteous” and has done enough introspection to discern whether this charge is true or not has likely discovered that the crux of the matter depends on whether or not his moral imperatives are grounded in reality. The difference between being righteous and “self-” righteous is a matter of being correct. The charge levied against vegans is only warranted if it is true that their arguments are invalid, as implicitly alleged; otherwise they are *righteous*, not “self-” righteous. And this is God’s perspective on it, not ours. We have already seen that Scripture is extremely one-sided in its condemnation of the practice of eating meat, so anyone who examines the same material is obligated to rescind both the accusation of self-righteousness and the malicious spirit which invoked it. The Christian, moreover, is obligated to accept correction and further instruction in gratitude, meekness and humility. (The case for veganism or against eating flesh is not the only point of Scripture.)

There are no grounds whatsoever for criticizing righteous anger. This seems to be the whole point of objections like the one above. Firstly, to denounce a person who speaks the truth warrants the label “persecution,” whether any religious connotation is implied or not, and such actions are obviously motivated by the extreme discomfort that comes with having one’s cherished self-image called into question. This is not rational, and no good results from obstinacy.

Secondly, the meat-eater, unable to see beyond the emotional furor elicited by vegan provocations, only ever projects onto his intended enemy (no vegan sees himself as the *enemy* of other men) the same qualities which he despises about himself. The vast majority of ethically-motivated vegans do not endure the difficulties imposed by a world that stands sternly against them for no better reason than to validate their own superiority. Rather, they have a vision of what is right that is so clear and immediate that it demands loyalty no matter how difficult the struggle.

That is to say that when someone says, “It is mad not to be a vegan,” to then respond by saying, “You need to get over yourself” demonstrates a complete lack of understanding and lack of will to understand what is being said. The point is *not* to proclaim one’s personal superiority to all other people—that is not the point *at all*. Rather, the point is to communicate that it is simply unfathomable that the ethical standards of the vast majority of the world’s population are so low that it is still accepted practice, even in the Information Age. Meat-eaters who respond this way seem completely unable to grasp that in the mind of a person making such statements, there is no fundamental difference between saying, “It is mad not to be a vegan” and “It is mad to be a serial killer.” The disgust apparent in such a statement stems both from the low standards that most people exhibit, and the ferocity with which they defend these deplorable standards.

Consider, then, the vegans’ point of view: What could be more arrogant than for a living organism to have no respect for other life forms, for the Creator, or for life itself (Creation), as though he, a mere man, is anything but a chemical accident or a speck of dust that is destined to perish, with no entitlement of any kind? What could be more condescending than to think that the only value of any other life is in how it tastes? What could be crazier than autointoxication that is deliberate, frequent and systematic (even habitual), leading directly to disease and death, without even allowing for periods of recovery? What could be more self-righteous than telling the world that God approves of such horrendous behavior, and that it should adopt their standard of (im)morality, in spite of the obvious moral conundrum and the dictates of conscience?

If vegans are any or all of these things, then at least we are not “normal,” evil, weak-willed and stupid. The fact is, we are humans, just like the rest of humanity, and if it ever seems like we are pushing our views on everyone else, just imagine how we feel when we are constantly bombarded with advertisements and other forms of propaganda which literally lie and distort the truth just to sell products that have no value. These things are everywhere in society, and the train of indoctrination and abuse never stops.

Like it or not, vegans are the ones who are living according to their own sense of morality, which is to say, according to conscience. If the standard of self-righteousness is indeed internally generated, then blame God for imbuing us with conscience. Either way, the implication that we are righteous is well received, and the tacit admission that you are not necessarily begs the question of why.

So you cannot pull out the “we’re better than you” card, however it is dressed up (e.g., “All have sinned and fallen short of the glory of God,” therefore there’s nothing wrong with sin—only in *not* sinning and telling others that they shouldn’t sin). That is not even logical, given that your claim to being better is based on the fact that you are willfully evil, whereas we are not, and that is the one thing that commonly defines and differentiates us. There is nothing wrong with charity, nothing wrong with compassion, and everything wrong with practicing neither of the two. Surely, we who are not sociopaths can agree that the world needs a lot more of both. That is exactly the basis of the vegan ethic.

I don’t feel superior because I’m vegan. The truth is I am vegan because I don’t feel superior to others. Michele McCowan⁹⁵⁷

The fact of the matter is that vegans *are* better than other people. Far from being delighted with this state of affairs, we lament it every single day. It makes us absolutely miserable to know that hundreds of millions of sentient creatures are suffering and dying every day at the hands of members of our own species, for no reason whatsoever and with no end in

sight, and that there is next to nothing that we can do about it. Vegans are not terrorists who go around hurting others in order to push their views on them. *That is what meat- and dairy-eaters do.* Vegans are those few who wish that other humans would stop doing it, and have taken responsibility for *themselves* enough to not participate in this type of terrorism and genocide.

What vegans despise is not even the meat-eaters' failure to achieve perfection; in that regard they are no different than vegans. Even Yahshuah did not claim to be "good" (Mark 10:18), in spite of having identified the goal as perfection (Matthew 5:48). What vegans despise is the meat-eaters' failure to *strive* or even to *allow* for perfection, but instead to persecute the righteous and destroy their work. To declare perfection impossible and use this as an excuse to allow and even *indulge* in the very same sin which the Bible indicts as the root cause of suffering for all humans and nonhuman animals alike is absolutely reprehensible, and precisely why vegans know that they are "better" than others—not, ultimately, for what they have achieved, but for what they strive to achieve: righteousness.

Now, lest anyone dismiss this as violating the principle of "Judge not, lest ye be judged," to say that we are not allowed to "judge" others in the sense of making determinations about their character is to undermine the foundation of righteousness itself. Yahshuah also commanded us to forgive a person seventy times seven times (Matthew 18:22), but in order to be forgiven (i.e., in order for him to be in a state of having been forgiven), one must first recognize that he has done wrong. We are also commanded to love our enemies (Matthew 5:44), but this requires recognition of an "enemy" first. Most importantly, we are to beware false prophets and teachers, yet this begs the question of how we can avoid such perils without making numerous judgments.

It is as evident that the 1st century Christians would have earned the contempt of both modern Christians and meat-eaters for being judgmental, arrogant and condescending, as it is that they were as undeserving of such vitriol as we are now. It is the true Christian's *duty* to judge others precisely because we are commanded to be righteous and to "make disciples of all nations, teaching them to obey" everything which Christ has commanded. In order to obey the commandment to be righteous, as well as the more specific commandments in general, we must know the difference between right and wrong. This is impossible when someone turns a blind eye to sin and pretends that it is not actually sin, or that it matters not, due to "good intentions."

Anyone can repent. With repentance comes forgiveness, and what is certain is that vegans would love nothing more than for meat-eaters to repent of their ways so that the world we live in can be filled with peace and compassion instead of suffering and death. Unless and until that happens, it is a vegan's sacred duty not only to judge, but to vociferously warn anyone who will listen of the need to repent. Though this is undoubtedly interpreted to be an act of hate and arrogance by all those who are unwilling to receive the message, it is, in fact, an act of love, for it is impelled by the desire to save others from the consequences of their actions. So the righteous will continue forth, enduring persecutions for their acts of love and selflessness.

A.17 What about honey?

One honey bee produces 1/12th tsp of honey in a *lifetime*. So that's 12 lives for 1 tsp which you use in your tea without a second thought. They work *so hard* for **their food** which you steal. 12 bees = one teeny spoon. Give them a break. Let them have what they make for **themselves**. Stop stealing, enslaving and killing! Bee vegan. Nik Anti-Speciesist⁹⁵⁸

Appendix B - Objections from Christians

For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another. Galatians 5:13

B.1 That sounds like Gnosticism (or New Age propaganda).

Why are all Gnostics decidedly holier than all Christians, by the Christians' own admission? This is truly indicative of just how obstinate and irredeemable the large majority of mainstream Christians really are, because it demonstrates that a religious view which they utterly detest, having been identified by no other association than a plain reading of Scripture, is more in line with Scripture than their own beliefs and ideals are. It is these same "Christians" who have made a mess of everything, and the Gnostics who have been persecuted. Yes, ethical vegetarianism is certainly a core tenet of Gnosticism. However, the reason is that it is a core tenet of the Bible and of true Christianity, of which Gnosticism is one derivation, though mainstream Christianity is not, except in name only.

There is, however, nothing "New Age" about veganism or vegetarianism. The New Age Movement has no central teaching regarding morality, and even if it did, it would not be inclusive of the vegan ideal. The closest influence which could be said to have had an impact of the New Age Movement is ancient Christianity itself, and then Hinduism, which generally regards all life as sacred. It is true that there are many Jews and Illuminists who are vegetarians and vegans, and even some notorious Satanists (e.g. Aleister Crowley) have been, but again, this only demonstrates that these religions so far removed from the ethics of the Bible are still more in conformity with it than mainstream Christianity, being, as they are, based partially on the laws of conscience, while mainstream Christianity is not.

There is nothing inherently morally repugnant about the view that the wholesale murder of innocent creatures is unjust, in *any* paradigm. Those who would resort to loose identifications to ascribe guilt by false association (i.e. bearing false witness), only theoretically justifying the position of the murders, also implicitly espouse it themselves, and have therefore taken sides against God and his holy prophets. This objection is simply a cross between the lowest (name-calling) and second-lowest (*ad hominem*) levels of Graham's Hierarchy of Disagreement, and does nothing to detract from the truth of the arguments from a plain reading of Scripture, such as we have presented in the present book. The main Scripture-based argument in support of this objection is from 1 Timothy 4, which we have addressed as the following objection (B.2).

B.2 "Abstaining from foods" is Satanic/Gnostic (1 Timothy 4:1-5).

We have touched on this briefly (Chapters 4, 5 and 12), and given the full explanation of the meaning of this passage in our discussion of Romans 14 in Chapter 10, where it is related to 1 Timothy 4:2. However, this may be seen as standing alone from the rest of the context of Scripture, so as to be employed as a seemingly disparaging remark about vegetarianism or any other dietary restriction. Of course, this is how the Christians typically read it, so it certainly deserves more attention than we have given it so far. The passage reads as follows, according to the NIV:

¹ The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. ² Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. ³ They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. ⁴ For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, ⁵ because it is consecrated by the word of God and prayer.

Our main premise, first of all, is that humans were led away from their original vegan diet by evil gods. This needs to be understood before a realistic interpretation of the 1 Timothy passage can be gained. We already know that the word translated as ‘thanksgiving’ here (εὐχαριστίας, G2169) is a reference to the Eucharist, whence that term comes. We also know that the Eucharist is the same thing as the *agape* feast, though the connotation is generally the *agape* feast of the Passover, specifically. The literal meaning of this passage, then, is that no part of the Eucharist is unclean, and the intent is to say that all that is eaten at the table of Christ is acceptable for food, so if anyone despises a certain item, he is in error. This necessarily only applies to whatever has been blessed by the Eucharistic rites, which literally rules out everything that any “Christian” ever eats.

The only reason we have not addressed 1 Timothy 4:3 directly in this book is to give it its own place here, seeing as it is probably the most common (and by far the best and most reasonable) objection levied by Christians who have a basic familiarity with the Bible. Frankly, this is an ironic outcome, because it demonstrates how true Yahshuah’s remarks are concerning the standard that people are to be judged by (i.e. their own). We can understand how what is being described in this passage is difficult to make out, due (only) to the cultural barriers between the ancient Christians and the modern ones. The ancient Christians kept to themselves for the most part, so their views and their lifestyle are enshrouded in mystery, and they left no explanatory notes with their writings to aid succeeding generations in interpreting them. So this passage will only be understood at first glance by someone who already knows that the early Christians were all (necessarily) vegetarians and that they did not consider poisonous organic compounds which commonly pass for “food” as actual food. It is actually very important that we realize that the word ‘meat’ was not even in their vocabulary, and that when they spoke of βρῶμα (*broma*), they *never* meant ‘meat.’ Without this understanding, the passage is necessarily read with the meat-eaters’ bias, even when the word in question is properly translated as ‘foods,’ because animal flesh passes for food in our society, though not in our bowels or in our cell nuclei.

What makes no sense, based on this passage, either in isolation or in the greater context of Scripture, is the notion that everything is acceptable as food. The main source of confusion seems to be that the word for ‘foods’ in v. 3 (βρωμάτων, G1033) is rendered ‘meats’ in the KJV, a mistake which is repeated by the other versions of the KJV (including the ASV), the ERV, Darby, and the Catholic Bible (i.e. the most subversive of the English translations, minus the NIV). We have covered the issue of the actual meaning of ‘meat’ in KJV English, so we will not belabor the point here. Suffice it to say that the word should be ‘foods’ in modern English, not ‘meats.’ And we know that God *did not create animals as foods* to be received with thanksgiving, so even if we erroneously suppose that he was not making reference to the early Christian Eucharist, this could still in no be interpreted as meaning that animals are allowed, especially in light of the rest of Scripture.

When the rest of Scripture is taken into account, which thus negates the possibility that Paul was sanctioning meat unless he was deliberately contradicting himself, the meaning of the passage is necessarily understood as pertaining to dietary differences between different classes of vegetarians. In other words, this is the only passage in the whole of the Bible which could actually be invoked to justify a lacto-ovo vegetarian diet instead of making veganism a mandatory rule for all Christian communities, yet the Christians have not even employed it to this end because doing so would still necessarily constitute an admission that it mandates vegetarianism, though not necessarily *strict* vegetarian. Even then, the present incarnation of the Eucharist is necessarily a vegan meal, because all true Christians of the present era are vegans, without exception. (Only he who obeys the commandments is a true disciple of Christ.)

The debate which Paul is settling in this passage is between the Christians, and those among them who got their views from the Essenes who were not necessarily Christians. Consider that he modifies his allowance with the phrase “by those who believe and who know the truth.” It ought to be understood by now that “belief” in the Bible consists of obedience, rather than simply designating oneself as a disciple of Jesus or whatever. This is the clearest indication we could possibly have that the very allowance being made here only applies to people who have already been set-apart from the world and are already rigorously practicing a vegetarian lifestyle. So to call us “heretics” based on this is to concede that we are the ones for whom the passage was written, being those who know the truth and practice faith, in contrast with the “orthodoxes.”

Moreover, the fact that Paul describes the foods he is allowing as “consecrated by the word of God and prayer” necessarily means that they are foods which have been regarded as suitable according to both Essene custom and the rest of Scripture! He is not making an allowance for *new* foods, but simply reiterating that the customs which are in place—being fundamentally vegetarian—are enough, and that no new rules need to be applied. The hypocrites, then, are clearly those bringing in “destructive heresies” (2 Peter 2:1), which entails condemning certain foods which God made an explicit allowance for in the Garden of Eden. We think there is plenty of cause to wonder whether this could possibly apply to anyone more than Christians who eat or advocate low-carb diets.

Furthermore, the blind association with ancient Gnostic sects which typically characterizes this objection is completely arbitrary and based on ignorance of both the Gnostic and the Essene/Christian beliefs and practices. Paul is describing a particular group which both shunned marriage and celebrated the Eucharist and/or the *agape* feast. Therefore, it is not a general statement that anyone who advocates any one of the things he describes is a damnable heretic, rather than a concise description intended to help Timothy identify the differences between the two groups. If it was actually the case that it was a general statement, then no 1st century Christian would pass his test, for they all celebrated the Eucharist and partook in the *agapē* feasts as essential characteristics of their faith! They were, in fact, more serious about these observances than Christians today are about their own Eucharist and the so-called holidays.

Furthermore, it should be obvious that the contention is between the Christians and the general Essene population, which also forbid marriage (as discussed in Chapter 11), as both issues are expressly covered right there in the passage in question. We have already established that the question of marriage was actually the major point of contention between the major sects of Essenes—they being, essentially, the Zealots and the Christians, respectively. So the condemnation here pertains to the various people who would later be loosely associated with the

Zealots, as “hypocrites” (v. 2, rendered “hypocritical liars” in the NIV), a word which means ‘actors’ in Greek, and which Yahshuah also employed against the Pharisees (out of whom the sect of Zealots was sprung). In other words, they had the appearance of godliness, which, if we are to take the description Paul gives in his other epistle to Timothy (3:2-8) seriously at all, can only possibly mean that the one thing they had right was their commitment to a vegetarian diet.

In other words, it is not their *diet* that Paul is condemning, but their *hypocrisy*. This really should be common sense. The fact that the Zealots ultimately sought restitution and continuation of the Temple sacrifices demonstrates just how hypocritical they really were, as well as how they had the “form of godliness,” as their justification was that they aimed to strictly adhere to the Law of Moses.

Paul is clearly not equating abstinence from meat with doctrines of devils, but rather insisting that Christian fellowship be based on mutual obedience to Yahshuah’s teachings and to God’s law in general, which necessarily entails vegetarianism as a cardinal rule. The point is that attempting to make further specifications about what is or is not to be eaten, in a way comparable to the specifications of the Law of Moses, is a wasted effort, because all foods that were part of the Eucharist were allowed, as nothing was part of this meal if we were not designed to eat it. (In the modern application, the condemnation would apply to no one so much as those advocating gluten-free diets.) He also condemns obsessing over genealogies for the same reason (1 Timothy 1:4)—the difference being that he does not call the issue about diets a “foolish question” as he does the latter (Titus 3:9). The alternative, to suggest that Paul identifies vegetarianism as a doctrine of devils, is to suggest that he himself (e.g. Romans 14), and every other prophet and apostle espoused demonic doctrines, and that the Bible is little more than a book chock full of heresy.

We concede that the Bible does not explicitly and consistently mandate veganism, necessarily, though it certainly does advocate what would essentially constitute a plant-based diet (just not a *strictly* plant-based diet). What it proscribes, in a nutshell, is violence (especially killing), and therefore animal slaughter, and therefore meat. The confusion which the early Christians experienced concerning the difference between what would today be called veganism and what would today be called vegetarianism is therefore understandable, even as many vegetarians are similarly confused now (presumably because they do not understand that they are directly contributing to the suffering of dairy animals by consuming dairy products, or else have chosen vegetarianism for other reasons), and there is ambiguity as to whether it is necessarily wrong to do other things that are related to this matter, which could be seen as inflicting harm on animals to a lesser degree than killing. There would be no room for confusion, however, if the difference was simply between eating meat and abstaining from it; anyone can see that an animal must be dead to be eaten, and that the difference is vast, and not open to interpretation.

1 Timothy 4:3 definitively establishes that Paul did not require the members of his congregations to be raw vegans, or fruitarians, or that they eat only vegetables instead of a variety of vegan options. What it does not do is establish that he made allowances for all types of “foods” which are not foods at all. If anything, this shows the wisdom of the Bible, because variety is essential to proper nutrition. It also shows the compatibility between Paul’s view and the mandate of the Garden of Eden, wherein meat was proscribed, but everything else was allowed. (The common perception that the Garden of Eden diet is frugivorous is mistaken, as herbs were also prescribed, first and foremost.)

In any case, what the Bible condemns, implicitly or explicitly, is only an afterthought to what it mandates, which is the ethical spirit of veganism. Due to the present conditions of animal farming, this mandate does not allow for consumption of dairy products any more than it does meat, because animals on dairy farms suffer far more than others, and still wind up in the same place, as do the calves from whom the milk is stolen, or the chicks that are born male and therefore have no value to the farming industry. Suffice it to say that regardless of whether or not he ever drank milk, Yahshuah would not condone or even make an allowance for the products of the modern dairy industry, and neither do we.

B.3 Creation exists for God’s glory, and no other purpose (so it doesn’t matter what we do to it, up to and including the senseless and willful destruction of it).

Does deliberately destroying God’s creation glorify him? If so, then why does he say that he created the earth to be inhabited, not to be laid waste (Isaiah 45:18)? To glorify God is to serve him in the capacity he wants: as a steward of the natural environment. This is the very purpose of our existence.

The unspoken assumption held by most humans, and especially Christians, who believe that their own kind (conveniently) is the pinnacle and centerpiece of God’s entire creation, is the idea that being the most powerful and the most valuable in God’s eyes equates to freedom to do whatever they want with all lower beings within his creation. However, as we have shown throughout this book, the real “dominion” over our world belongs to God, and is delegated *only* to those who do his will. Yahshuah taught, personified and exemplified this will above other humans, and has been given dominion over the rest of us because of his obedience, so it is his teachings to which we must appeal and aspire. What he taught is that the servant is not above the master, and that to become a master, one must act in the role of a servant, in love and humility. It is not the proud and foolish who hold the earth in their possession, in this system, but the meek and reverent.

The principle that ‘might makes right’ is as dangerous to the one who espouses it as it is illogical and counterproductive to every facet of well-being. To make enemies of every other species just for the sake of food preferences is to make oneself an enemy of the master of those creatures—God. Those who reflexively give all their allegiance to their own kind, without thought or consideration to the fact that the collective will and behavior of that species is evil, will not be chosen out of that species to rule God’s kingdom. Should we desire to be chosen for this, then we are obligated to judge so objectively, and simultaneously love so magnanimously (‘great’ + ‘spirit,’ or, alternatively, regarding ‘all souls’), that we will give favor to those outside our own species if they are more righteous and innocent, and we will not be automatically predisposed to counting them as less important just because they are weaker, as if this justifies trampling upon them to whatever extent we only *think* we can get away with it. Either way, God will hold each and every one of us to account for our willingness or unwillingness to be obedient.

B.4 Ethical and environmental causes are not important enough to care about.

In other words, “Do you believe in Jesus?” (or, “I believe in Jesus”). “That’s all that matters. Don’t bother me with this stuff. You should be focusing on more important things, like telling the world about Jesus. You obviously don’t have the spirit of Christ.” That is the extent of

the preprogrammed response; whether “You’re going to hell and leading others astray” gets thrown in there as well depends on the individual.

Consider the base hypocrisy of this line of reasoning for a moment. The same people who employ it will typically give a great deal of attention to small and personal matters, especially in grave matters. For example, if a Christian’s friend’s relation gets diagnosed with cancer, he will say something like “I’ll pray for you both,” and the supplication will inevitably entail a miracle cure. Moreover, the closer it hits to home, the more likely the Christian will be to get personally involved, and to attempt to involve God, who obviously neither delights in sin and its consequence (death), nor listens to such supplications. If you care so much about people who get sick, then why are you so averse to giving the illness a proper diagnosis, rather than eagerly hoping and begging God for a miraculous cure, when he is the one who designed it to work this way?

“What would Jesus do,” as the Christians like to say? Upon the testimony of Scripture, Yahshuah would act like a doctor. He would tell you what you did wrong, chastise you for taking it as far as you have, make an attempt to get you to heal yourself or perhaps even force a recovery himself, and then tell you not to persist in the cause from that point on. At best, the prognosis will be, “Your faith has made you well. Go and sin no more.” Without this faith, there is no cure for the disease, and without repentance, there is no salvation from its consequence.

Yet when we try to advocate the *very same things as Yahshuah*, and for the *very same reasons*, we are hated, mocked, ridiculed, and in other ways persecuted by those who claim to be following Yahshuah’s teachings and commands. How logical is that? Moreover, this happens for no other reason than that these people do not want to admit that ethical and environmental causes *are* important enough not just to care about, but to *obsess* about. A true Christian knows that establishing the kingdom of heaven on Earth through the dissemination of “the truth” is the very reason Yahshuah came into this world, that he preached *no other gospel* while he was here, and that it is also even the purpose of the Christian’s own existence.

As for the ridiculous notion that something as important and absolutely essential to life as *diet* would not be that important to God, especially in comparison with “more important” things like the mainstream Christians’ notion of “salvation,” “Jesus dying for our sins” and other devilish doctrines, consider that until only the last 100 years or so, groups of humans have not been able to take for granted their food supply like they can now. Maybe what we put into our mouths does not seem important because most people have no understanding or appreciation of how many resources, both material and human, go into producing enough food for 7 billion humans (or 6 billion plus billions of livestock, seeing how 1 billion are chronically malnourished due to animal farming). Even given that this level of ignorance and lack of compassion directly results in the suffering and death of millions of humans and hundreds of billions of animals each year, to say that this issue “isn’t important” is to choose death over life, while believing, in mere pretense, that God approves of such a decision. Christians may object that to care about the matters of “this world” is “fleshly” and therefore unbecoming of a proper Christian, but this world is actually all about eating flesh (is flesh not “fleshly,” you hypocrites?), and veganism, far from a *dietary* protocol (it is the flesh-eaters that are obsessed with food!) constitutes concern for matters of the *other* world, the one to which Yahshuah directed us—the kingdom of heaven.

We must wonder as to the integrity of a viewpoint which would appeal to focusing on higher ideals in order to defend practices that are altogether carnal. Is it in keeping with the spirit

of Christ to fight for killing and gluttony, to resist progress and compassion in favor of wanton violence and debauchery—both physical and spiritual? Did Christ really come to free Christians from the Law, so that they could not only revel in whatever amount of sin and unrighteousness they see fit, but even to declare that such freedom was his main purpose in coming to Earth, and thus constitutes the essence of Christianity? At what point does *God* get to tell us what God thinks about what God thinks? Truly, we say, it *should* be *at every point*.

B.5 So what if the world is being destroyed? God will fix it, and don't you dare try that because it's his job.

This specific objection is addressed many times throughout the present book. However, it certainly is important enough to merit a succinct answer here. For starters, you will recall that it is not actually God's job to fix it, because he is not the one who broke it, and he has told us explicitly and emphatically throughout the ages that we must do it ourselves. Justice demands that those who destroy also make reparations. It is not as though God is a physical being, as we are, so that he could simply pull off such a miracle without violating this rule, and we know that *the gods* who fashioned this world are seeking out those who, like themselves, are concerned enough with the Restoration that they would make concerted efforts to see it through.

The main problem with the reasoning behind this objection is that if we do not stop and begin to undo the effects of the Fall, then we will never create the kingdom of heaven. Of course, it is inevitable that we will do this at some point, or else that we will come to our end, because the system that is currently in place is anything but sustainable. Anyone who claims to have no interest in the future state of the world is either insincere (especially if he has children of his own) or is overtly malicious and unscrupulous, and has no cause to argue about ethics. So much for the "So what?"

Now, if it is acknowledged that our planet's ecosystem has been imperiled (and *no one* will protest otherwise), then it must also surely be acknowledged that the only responsible party for its present fragile state is mankind. The majority of ecologists and environmentalists agree that Earth's ecosystem is so precisely and delicately balanced that the extinction of any one species or the destruction of any one habitat can have far-reaching repercussions, possibly even resulting in total system failure (at least in some cases). The only species that our planet can certainly do without is our own. In fact, at present, we are the only one that poses any kind of a threat to it whatsoever. Even the deadliest known viruses and bacteria have nothing on us in terms of how we constantly, systematically extinguish life, all in the name of putting pork chops and chicken wings on our dinner plates.

This is not just hyperbole. Ecologists and environmentalists also agree that mankind's removal from Earth's ecosystem would result in immediate and dramatic improvements to its conditions. This demonstrates that God designed our planet to be self-sustaining, with mankind's role being not to merely preserve but to *improve* upon the gifts he has given us. This can only be accomplished by studying his principles and methods of creation and then mimicking them. Clearly, our planet was also designed to withstand mistakes on our part, but it was also clearly *not* designed to withstand the persistent, extended state of outright rebellion against God's will that mankind has waged for some 6000 years now. Moreover, the objection is aimed at asserting that the only thing that matters is the destination of the individual soul, so the fact that no sinner will inherit all this needs to be accounted for.

Whatever responsibilities God will have for salvaging our planet will only exist because mankind has completely forfeited any and every responsibility God ever placed upon it in the first place. Therefore, to say that he is pleased with this situation and would be enraged by any attempts on the part of humans to forestall or interfere with his prophesied need for intervention is to say either that God delights in sin or that he never really meant for mankind to treat this planet as anything more than its playpen, contrary to the plain testimony of Scripture. To put it bluntly, only those who care enough about ethical and environmental issues to at least live in accordance with the most reasonable expectations of stewardship will ever be part of the system he intended, which we call the kingdom of heaven. The “plagues” of God’s wrath are for those who resist the necessary changes—especially the Christians who invoke this objection in order to teach others to be as lawless as they are, in the name of the lawgiver himself.

B.6 What about the “sweet savor” (or “pleasing aroma”) in Genesis 8:21? That proves that God enjoys the smell of cooked meat, and that eating it is therefore acceptable and pleasing to him.

This is actually a fairly reasonable objection, so if you have ever thought this way, then know that there is no cause for antipathy in that. In fact, if you find the sentiment revolting, then it is safe to say that you are likely to find the actual mandates of Scripture to be in agreement with your conscience. This is a tough question, but fortunately it can be cleared up with a little examination of the scriptural context.

There are actually two possible interpretations of this peculiar passage, and therefore two ways which we need to debunk the premise of the objection in order to dispel all doubts about the veracity of our position. The first relates to the greater context of Scripture. The second, which is the one we have presented briefly in Chapter 6, relates to textual analysis of the term in its own context, in isolation from the rest of Scripture.

The term in question is הניחח (*hanihoah*, H5207) ריח (*rêah*, H7381). Twenty-six of the thirty instances of ריח (‘odor’) in the Hebrew Tanakh are in the Pentateuch. Only five passages use it at all apart from the description of הניחח (‘soothing’), and this one uses it both ways, so we can infer from other passages that it is meant to say ‘soothing smell,’ the way it is used twenty-two times in Leviticus and Numbers alone, always pertaining to sacrifice. The fact that it is meant to apply to Noah’s sacrifice is evident both in the context of Genesis 8, and in its use elsewhere in Scripture, so this is not in question.

Of the remaining four instances, two are in Song of Songs and used poetically to describe Solomon’s sexual escapes, and are therefore irrelevant to us. The other two use it with הניחח (*hanihoah*) —particularly in the forms ניחח (*nîhoah*) and ניחחיהם (*nîhowehem*). This last one is particularly problematic, as it has significance to both possible interpretations. Both of these instances are in Ezekiel, so these are the key to understanding what was inferred from the Pentateuch in later generations, while Hebrew was still a living language, and therefore what the actual meaning in Genesis 8 is.

Genesis 5:29 explicitly states that Noah’s name derives from the same origin as H5207. Of course, that was not really his name, and the much older neo-Sumerian texts refer to him as Utnapishtim, which means ‘he found life,’ the Hebrew equivalent of which bears no resemblance to Noah in terms of its pronunciation or its meaning. Whatever Noah’s real name was, we simply

are not privy to that information, so we are left to infer that the writer of Genesis gave him the name of Noah on account of this episode, as a way of associating the sacrifices described in Numbers and Leviticus with him, for he is the one who evidently instituted the practice, or is at least the first who is recorded as having performed it. This fact is the best substantiation we have for determining how the sacrificial system developed under Moses' direction, when Moses himself was against it (as was God), because the authorship of Genesis is attributed either to Moses or to someone very close to him. It also shows that Moses' system was intended to be temporary, just as Noah's single sacrifice was temporary.

That being the case, the term "soothing aroma" was a constant reminder of the fallen state of Man, as a throwback to the days of Noah. It is as if Moses, in writing Genesis and choosing a name for Noah, intended to convey that the practice of eating meat is what caused the Flood, and that it would lead to further calamity if it became widespread again. This would have been understood by the prophets, though not by the ignorant priests, and this is where Ezekiel (as a prophet and a knowledgeable priest) comes in.

In this, the first of the two possible interpretations, the term in question (רִיחַ הַנִּיחֹחַ, *rêah hanîhoah*) is a description only, and implies nothing that would make it pleasing or acceptable to God. We invoke the greater context of Scripture to demonstrate this. Yahweh, through Ezekiel, blatantly calls it a "sin" (or "trespass") which *reviles* God and provokes him to wrath. These are God's own descriptions of it, according to Ezekiel.

"And I also gave them up to laws that were not good, and right-rulings by which they would not live. And I defiled them by their own gifts, as they passed all their first-born through *the fire*, so that I might stun them, so that they know that I am יְהוָה. Therefore, son of man, speak to the house of Yisra'êl, and you shall say to them, 'Thus said the Master יְהוָה, "In this your fathers have further reviled Me, by committing trespass against Me. When I brought them into the land for which I had lifted My hand in an oath to give them, and they saw all the high hills and all the thick trees, they offered their slaughterings there and provoked Me with their offerings there. And they sent up their sweet fragrance [רִיחַ הַנִּיחֹחַ]. there and poured out their drink offerings there.'"" Ezekiel 20:25-28

Needless to say, it does not follow from the mere use of "soothing aroma" in Genesis 8:21 that God approves of sacrifice/flesh-eating, unless God has a severe case of schizophrenia. As for the second possible interpretation, wherein we have isolated the meaning of *rêah hanîhoah*, this is actually necessary for understanding the true meaning of the text, and therefore how it fits into the greater context. In other words, to explain what the meaning of this peculiar phrase is in this particular context is to explain the meaning of its use in *all* contexts in Scripture.

As for the second interpretation, as delivered in Chapter 6 without this lengthier explanation, the meaning of *rêah hanîhoah* in the context of Genesis 8:21 is obfuscated by the meaning of *hanîhoah*, evidently due to the choice of Noah for the name of the patriarch. Normal translations typically use "burnt offering" throughout the Old Testament, so this should show that the translations recognize that something is amiss in their understanding of the passage. A cross-reference with Isaiah 34 will show that our rendering of 'the stench of rotting corpses' is valid, and it should be understood that this is certainly in keeping with the Genesis 8 narrative, where all land animals save those aboard the Ark were killed by the Flood and submerged for several months, obviously putrefying.

It is clear that the writer intended to say that God smelled the “stench of death” and decided he would never perform this act again. But God did not repent of killing the men he did; he repented of *cursing the ground*. This strongly implies that the ground was made unholy by the rotting corpses.

The fact that *hanîhoah* should indeed be translated as ‘of death’ rather than ‘pleasant’ or ‘sweet,’ etc., is perfectly evident in the prefixed preposition (the ה). If it were ‘pleasant,’ that would be H5276. Other related words corroborate the fact that it is death which is being spoken of, and that there is no positive connotation, except in the sense that someone who has died has “gone home” or is “resting,” and his survivors are consoled. Such words, with their short definitions in *Strong’s*, include 5091 (lamented, related to 5092: wailing), 5106 (hinder), 5115 (home), 5116 (pasture), 5117 (rest), 5150 (comfort, compassion), 5162 (sorry), 5163 (consolation), 5181 (descend [as in *nephilim*]), 5183 (rest of death), 5207 (comfort) and 5208 (sacrifices). So which one makes more sense: that God smelled the “sweet aroma” of something he says everywhere else that he detests, but suddenly changed his mind, so that he both liked it and decided he did *not* want to do it again, or that he smelled the “stench of death” and was so appalled that he regretted what Man had forced him to do?

One could argue that the use of *rêah hanîhoah* in Genesis 8:21 is no different than any other use of the term ‘soothing aroma.’ However, keeping in mind the meaning of the name of Noah itself, the term actually means, literally, ‘the smell of Noah.’ *Nîhoah* is clearly just the longer form of *Noah*; the word *hanîhoah* means ‘of Noah.’ This is clearly demonstrated by the use of נִיחֹחַ (*nîhoah*) in Ezekiel 6:13, which is arbitrarily given a different rendering, usually pertaining to incense, thus demonstrating the bias of the translators, though it is the same phrase in Hebrew, minus the ה which designates the preposition, ‘of.’ So every use of “sweet fragrance” or “sweet aroma,” “sweet savor,” etc., is actually supposed to be read as ‘Noah’s smell,’ as in, ‘the fragrance of Noah’s sacrificial offering.’ To apply any sort of moral justification to this practice just because one man (Moses) who also adamantly detested it *seems* to have used an adjective to describe it (like saying that strawberries are “sweet,” without giving any indication of whether or not the speaker actually likes strawberries), when in fact he only used the appropriate name to indicate possession, while the rest of Scripture has no shortage of denunciations of it, is absurd.

B.7 Jesus ate lamb, therefore it’s okay if we do.

This has been dealt with in Chapter 12. We provide a brief recounting here of one of the main arguments against this objection from that chapter, for quick reference:

Even supposing by some wild stretch of the imagination that Mark and Luke did intend to assert that Yahshuah and his disciples ate lamb on the 14th, this begs the question of why *none* of the Gospels make *any* mention of it. It is not as though they have failed to describe the meal’s other contents. Matthew and Mark mention bread (26:26; 14:22), wine (26:27; 14:23) and a dip (26:23; 14:20); Luke mentions bread (22:19) and wine (22:17); John mentions bread and dip (13:26). Are we really to suppose that all these items were detailed, but somehow the centerpiece of the traditional Israelite Passover meal failed to be mentioned by *all four writers*, even once? Obviously it is precisely the opposite: the evangelists wanted to make it abundantly clear that lamb was *not* eaten at the Last Supper.

A better question to ask than whether Yahshuah actually ate lamb, though there is no cause to suppose this from Scripture, would be why he felt the need to get so militant in response to the merchants and money-changers doing their trading in the Temple in Jerusalem if not because he was opposed to the sacrifice, and why he invoked the Prophets in defense of this position, or why the Essenes and Zadokites in general were so opposed to it, when it would otherwise seem to be in keeping with the Law of Moses. This is exactly the issue which caused the Gnostics to dismiss the entire Hebrew tradition of the Old Testament. “How can a God who is defined as Love,” goes the argument, “actually take pleasure in the unnecessary slaughter of one of his own innocent creations?” Rather than asking whether Yahshuah ate meat, you should be asking how to reconcile the notion that he may have with the fact that this would necessarily imply that he was not as morally upright as his own disciples and kin, contrary to all the available evidence, or how to reconcile the fact that he did not allow others to with the fact that the Law of Moses allows for it.

Although we have covered this in the main text of the present book, there is still much to be said about, because some Christians are content to simply pull a single verse out of the Bible to use against the rest of it, and actually think that they have won the argument. Needless to say, the contradiction needs to be resolved one way or the other before it can be regarded as conclusive, so we have addressed the matter of the Bible’s deliberate subversion in further detail in *Satan’s Synoptics*. Readers of the present book are directed to that one for our complete response to this objection.

B.8 Jesus ate fish, and even fed it to others, so it’s okay if we do.

This is simply not true. As this is an argument from a negative premise (that is, as it does not work to establish the case for veganism from Scripture), and as it involves the deliberate subversion of Matthew and John, we have left off discussion of this topic here in order to address it more fully in *Satan’s Synoptics*. See also the above answer (B.7).

B.9 Peter was told to kill and eat (Acts 10:10-15). (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)

Many Christians cite Peter’s vision in Acts 10:10-15 as a divine decree to no longer classify many (presumably any) animals as unclean. As ridiculous as this one is, because it flat out ignores the fact that no aspect of the Law is ever invalidated in any place in the Bible, much less to such an extent as the abolition of *all* of the dietary restrictions, it is actually a common response to the question of whether or not Christians can eat meat. For example, it was the only justification for upholding carnism in response to the question “Can Christians eat any meat?” on answers.com when we sought to find how this question had been answered. (The working title of the present book was originally *Can Christians Eat Meat?*) Answers.com changed its layout since we accessed it, and navigating its answer is a nuisance now, so we provide a screenshot of this monumental fail of logic, from the time before the layout changes.⁹⁵⁹

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Can Christians eat any meat?

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Answer:

yes

It is only on Fridays during Lent do Christians not eat meat.

Correction: There are no restrictions on when or if Christians can eat meat. Members of the Roman Catholic church have restrictions during Lent, but few other Christians have any such limitations.

See Acts 10:10-15

He [Peter] became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. He saw heaven opened and something like a large sheet being let down to earth by its four corners. It contained all kinds of four-footed animals, as well as reptiles of the earth and birds of the air. Then a voice told him, "Get up, Peter. Kill and eat." "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean." The voice spoke to him a second time, "Do not call anything impure that God has made clean."

Did we answer your question?

As discussed in the present book, Peter's dream pertained to whether or not uncircumcised men should be allowed to join Christian communities, and nothing whatsoever to do with foods. Acts 10:28-29 specifically describes Peter's explanation of the simple metaphor as being a declaration or instruction from God for the Jews to take the Gospel to the Gentiles, which the Law of Moses defined as "unclean." That debate was only settled, thanks to Peter's dream and explanation, incidentally, as an afterthought of the council which reiterated and enforced the strict no-meat rule as its *only* mandate over all Christians throughout the world.

When Peter was told to "kill and eat" the unclean meats, his response was "Never!" implying that he would not do it because God himself had forbidden it. Furthermore, the command was "Feed my lambs." This, too, implies service to the earth and its creatures, in line with the expectation of stewardship and dominion, i.e. in line with Yahshuah's teachings. So no matter how one looks at it, invoking Acts 10 can only be done in support of the vegetarian ideal as an application of the prohibition of meat throughout Scripture.

B.10 Ravens brought flesh to Elijah (1 Kings 17:6). (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)

Did Elijah eat the ravens? Did he enslave them, exploit them and abuse them for his selfish interests? This objection ignores the main point of the text, which is that Elijah was in the trouble he was in because he stood up for what was right by opposing the animal slaughter industry, and God had compassion on him. Just as important is that the ravens belonged to *God*; they did not serve Elijah because Elijah forced them to, but because Elijah served God! Nor did God send him the ravens for him to eat them, as he did so begrudgingly with the pigeons after the Exodus, but to deliver *bread* to him.

Like Peter, Elijah presumably would have rather starved than eat the ravens, had they not brought him any food. This would have been the one and only time eating the flesh of another creature would have been justified throughout his life, and one of the rare instances in Scripture, yet he still abstained and ate the bread, while most flesh-eaters would not have thought twice about killing and cooking them. This fact alone speaks volumes about the standard of righteousness, as well as the proverbial prophet's commitment to it.

Even the bread was just a temporary measure to sustain Elijah's life, certainly not a sanction for him to use the birds to his advantage. Likewise, Noah sent out birds to help him with one specific function, but this was to their advantage: in the end, they were set free and did not return. These were not bred for the purpose of their captivity, but taken onto the Ark to be saved from death. Even supposing Elijah had used the ravens for his advantage, this would in no way invalidate the many commands not to destroy their lives, because their flesh was not needed. Furthermore, this is essentially a miraculous event, and has no bearing on anything we can say about modern agricultural practices, because God intervened in Elijah's life to accomplish his will, and God can do whatever he likes, but we cannot. You could put yourself into a situation like the one he was in and then say "I'm justified now," but *Elijah* was in *his* situation *because* he *obeyed*, and *then*, when he was tested, he *still* obeyed, and that is why he was the Prophet.

This is a lesson as to how Man ought to interact with the rest of Creation in a mutually beneficial way. God's compassion on Elijah demonstrates how blessed we will be if we live in harmony with Earth's other species. Can you even imagine what kind of paradise we would create for ourselves if we had a symbiotic relationship with them, to the point that they actually served us when they were needed, if only because God was no longer angry with us, but actually went out of his way to reward us and take care of us just for being obedient to him in this one thing? This is what the prophets have envisioned, and what will naturally come about from the universal acceptance of the mandate of the kingdom of heaven ideology.

B.11 Animals don't suffer because they're not human, so we have no moral obligation to stop. Only humans have souls. (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)

This ties in with A.3, A.3a and A.3b. We are addressing the moral implications here, but unfortunately for the meat-eaters, it fails the test of scientific scrutiny, as well. The inherent consciousness and sentience of nonhuman animals is well accepted by mainstream scientists and

psychologists, and unopposed by all but the Christians' own notorious ideological foes, led by none other than Marian Dawkins, the wife of world-famous atheist advocate Richard Dawkins. Anyone who does not already accept the consciousness and sentience of nonhuman animals as scientific fact, regardless of moral implications or whether specific associations are made with human intelligence, is directed to Marc Bekoff's article "A Universal Declaration on Animal Sentience: No Pretending," published June 20, 2013 in *Psychology Today*.⁹⁶⁰ Bekoff's response in *The Huffington Post* to Dawkins' arguments against him in her book⁹⁶¹ is also worth a read.

For the good of our own species, and to correct all the arrogance that has been generated from holding the opposite conclusion, we humans need to adopt a perspective of assuming that all animal life forms are both intelligent and sentient, regardless of whether we can even verify this by our various methods of poking and prodding, which has already been done. Consider this from the mainstream Christian perspective: Francis of Assisi is probably the most beloved of any Catholic saint in the long history of the Church's domination of Western civilization, yet he preached to birds. We can either write him off as crazy, or take a hint, assuming that he knew something others did (and do) not, which he arrived at by achieving a state of innocence that gave him the eyes to see things others dare not. In reality, Francis was no better or worse than most vegans in this, his defining characteristic. Even so, the whole objection is moot, as the capacity to suffer does not depend on any being's anthropomorphic association with humans from our perspective, but on the anatomical characteristics which we have in common.

B.12 We're all sinners, so if eating meat is a sin, the point is moot. It doesn't matter what we do. (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)

Christians routinely object that we are all sinners, so if eating meat is a sin, the point is moot. (They do this in other areas, too, but rarely in such a way as to actually advocate the sin in question.) This amounts to belief that God will reward the senseless waste of our own lives, the lives of animals, and the life of the planet itself with everlasting life. This, in a nutshell, comprises the vanity of the world before the Flood—thinking that God will look the other way while we feast on the flesh of his creations, or that we will not get what is coming to us. Nothing could possibly be any more antithetical to Scripture, reason, (worthwhile) religion, conscience, human virtue, propriety, justice and common sense. We have already established that God will hold everyone to account for his sins, and base his judgments accordingly.

This objection relies on the premise established by B.4, that spreading the Gospel is more important than anything else for a Christian. We agree, which is why this particular message is so important, and why we ourselves have dedicated our lives to the *true* gospel. As we have so thoroughly demonstrated, the true Gospel of Christ is succinctly defined as the message of "the remission of sins and the kingdom of heaven." It should be clear by now that sins cannot be remitted if there is not first repentance on the part of the sinner, and that there can be no repentance if one is not even aware of one's sins.

Christianity, therefore, is the primary impediment to the fulfillment of the mandate of the Gospels, as it is willingly complicit in perpetuating the slaughter of billions of conscious beings annually and, consequently, subjecting its adherents to suffering, death and, ultimately, laying the groundwork for their everlasting destruction in the lake of fire. In so doing, Christianity also forestalls the establishment of the kingdom of heaven by being its foremost obstacle. If you

really care about what God thinks, stop deferring to the blind shepherds who are leading you straight to Gehenna. Stop being a “Christian,” and start being a disciple of Christ, which you only *begin* to do by receiving the Gospel and repenting of your sin, and which you only accomplish when your life is over and you have seen it through to the end. You may not like it, but the crown of life is not given to anyone who sins, and that is all there is to it. God does not negotiate with terrorists.

B.13 There will be animal sacrifices in the Millennial Kingdom. (Therefore enslaving, torturing, raping, murdering, eating and otherwise using and abusing animals for our pleasure is perfectly in keeping with Scripture.)

Some Christians point to the fact that Ezekiel (40:38-43; 43:18-27) prophesied that the sacrifices will be renewed when the Third Temple is built, with the understanding that this will take place ... well, forever, or until the end of time. This is also the main gist of the Temple Scroll, and an important point in other ancient manuscripts such as the War Scroll. As with the Zealots who held this view, and all Jews that have come after them, this is just political Zionism without even the veneer of a mask. The context of this objection always suggests that this was a good thing, as opposed to a prophecy regarding the Abomination of Desolation. (The Christian that mentioned it to us even invoked it is proof of sacrifices in the millennial kingdom, as though Ezekiel’s prophecy somehow invalidates the rest of the prophecies in Scripture.) At the very least, it is a reasonable objection, because it is based on assumptions drawn from Scripture, and we are obligated to acknowledge the contradiction and formulate a response.

We found this argument as an answer to the question “Will there be animal sacrifices during the millennial kingdom?” on gotquestions.org⁹⁶² (a site which pretends to answer questions with the Bible, but really just uses the Bible to advocate mainstream Christian doctrines). Here are some excerpts of the article, followed by our responses.

It is incorrect to think that animal sacrifices took away sins in the Old Testament, and it is incorrect to think they will do so in the millennial kingdom. Animal sacrifices served as object lessons for the sinner, that sin was and is a horrible offense against God, and that the result of sin is death.

This sounds perfectly reasonable. However, it implies that sin will persist in the millennial kingdom. According to the Bible, it will not, and no one who sins will even be there. The person who posted this reply really has some explaining to do. The necessary implication of acknowledging that sin is not remitted by sacrifice, but that it serves as an object lesson, is that without sin, there will be no need for it, and therefore it will not exist.

Even if the Old Testament *does* prophesy a new temple, Christians always regard the New Testament as superseding it in every way. The Christian Zionists would do well to apply the same standard here, and rather than falling back on Ezekiel, consider Revelation as the final authority, as it is essentially the culmination of the Prophets. We are told explicitly in Revelation 20:6 that those who reign with Yahshuah in the millennial kingdom will be priests themselves, meaning there will be no priesthood to render the service, because all are already holy.

Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years. Revelation 20:6

Most premillennial scholars agree that the purpose of animal sacrifice during the millennial kingdom is memorial in nature. As the Lord's Supper is a reminder of the death of Christ to the Church today, animal sacrifices will be a reminder during the millennial kingdom.

Never take for granted anything that "most scholars" agree on, much less those of the "premillennial" persuasion. (This is just a way of describing a particular sect of Zionists whose ideas have only even been mainstream since about the time of the founding of Mormon sect.) Anyway, this is a vague statement, but seems to suggest that sacrifices will be a continued commemoration of the Last Supper (a necessary device here, albeit illogical, because Christians all hold the "sacrifice" of "Jesus" to have undone the sacrificial system), which begs the question of why we would need to commemorate the Last Supper as a memorial, when Yahshuah will be right there with us. Furthermore, there was no meat eaten at the Last Supper, as we well know. If Judaism and Christianity are such affronts to Yahshuah (and to God) as he has openly declared them to be, then why would he tolerate the continuation of such nonsense into and through the period of Earth's redemption from them, and from the same vice in its other forms, especially when they are being done in his name, right under his nose?

To those born during the millennial kingdom, animal sacrifices will again be an object lesson.

The idea that anyone born is born in the millennial kingdom has no basis in Scripture. If anything, Yahshuah seems to have indicated that no one will be, so to speak authoritatively in the other direction begs substantiation, or declaration of fraud. Beyond that, the idea that anyone in the millennial kingdom will need object lessons to not sin is preposterous, and demonstrates that Christians are so committed to their sin that they intend to do it even if and when they are granted admission into the millennial kingdom. Needless to say, however, they will not be—not unless they repent first, that is. People with this mentality will be fortunate to even make it in after the second resurrection, at the end of this period, and only if they repent first.

During that future time, righteousness and holiness will prevail, but those with earthly bodies will still have a sin nature, and there will be a need to teach about how offensive sin is to a holy and righteous God. Animal sacrifices will serve that purpose, "but in those sacrifices there is a reminder of sins year by year" (Hebrews 10:3).

In other words, the Christians expect that they will teach those who are righteous and holy that it is important to avoid sin by commanding them to commit sin over and over again. That is the mentality of the people making this objection, and at this point, its absurdity really ought to speak for itself. That being said, we would sooner believe that God gave this vision to Ezekiel in order to give the Zionists the scriptural justification they need to perpetrate their crimes against humanity while the Christians believe the Antichrist has ushered them into the new Golden Age. After all, it is God who gives them their spirit of delusion, specifically in order to sift them out of his garden, and the Devil who gives them what they want: the Abomination of Desolation. Either way, the prophecy from Ezekiel needs to be reinterpreted.

B.14 Jesus said "It's not what goes into a man's mouth that defiles a man, but what comes out of a man's mouth that defiles a man." Thus he declared all foods clean (Matthew 15:11, Mark 7:18-19).

It is true that Yahshuah spoke these words, according to the Gospels. However, it is also true that he preceded these words with "Are you also without understanding?" This shows that

he was speaking figuratively, and that he expected his disciples to understand. Furthermore, the fact that they did not shows that people with *less* understanding than the disciples (i.e. the average Christian) will have trouble with it, and that the meaning needs to be explained to them.

As the language is figurative, the meaning needs to be taken from the context, otherwise it is not applicable as a universal rule. That is to say that the conclusion to Yahshuah's logic is the only thing that really matters. The context is what was brought to his attention, and this sets the basis for the conclusion, which is where he decided to steer the discussion. So, as with his other arguments with the Pharisees, he used the opportunity to criticize *them* for *their* sin of eating flesh. Notice the contrast with what he and his disciples were eating.

Then there came to יהושע scribes and Pharisees from Yerushalayim, saying, "Why do Your taught ones transgress the tradition of the elders? For they do not wash their hands when they eat bread." But He answering, said to them, "Why do you also transgress the command of Elohim because of your tradition? For Elohim has commanded, saying, 'Respect your father and your mother,' and, 'He who curses father or mother, let him be put to death.' But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me has been dedicated," is certainly released from respecting his father or mother.' So you have nullified the command of Elohim by your tradition. Hypocrites! Yeshayahu rightly prophesied about you, saying, 'This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me. 'But in vain do they worship Me, teaching as teachings the commands of men.'" And calling the crowd near, He said to them, "Hear and understand: Not that which goes into the mouth defiles the man, but that which comes out of the mouth, this defiles the man." Then His taught ones came and said to Him, "Do You know that the Pharisees stumbled when they heard this word?" But He answering, said, "Every plant which My heavenly Father has not planted shall be uprooted. Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch." And Kēpha answering, said to Him, "Explain this parable to us." And יהושע said, "Are you also still without understanding? Do you not understand that whatever enters into the mouth goes into the stomach, and is cast out in the sewer? But what comes out of the mouth comes from the heart, and these defile the man. For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders. These defile the man, but to eat with unwashed hands does not defile the man." Matthew 15:1-20

So we see that he was not declaring all foods clean, but that eating with unwashed hands does not make a person unclean, as his disciples were accused of doing and were obviously "guilty" of. Yahshuah's fundamental disagreement was over this matter only, and he staunchly rejected the "tradition of the elders," as he rejected their authority to teach the Law based on the fact that they taught things which are not contained in the Law, but in disagreement with it (hence the fact that the Pharisees found no passage from the Law to use to their advantage), while simultaneously breaking it on a daily basis. The list of things he condemns as evil emanations of an evil heart is: *phonoi* (killing), *moicheiai* (adultery), *porneiai* (whoring), *klopai* (thievery), *pseudomartyriai* (false witness) and *blasphemiai* (blasphemy). It will be understood from the context of the present book that the first three of these are deliberate condemnations of the Pharisees' practice of flesh-eating, that the fourth accounts for milk and eggs, as well as to the Temple practice of sacrifice (cf. "den of robbers"), that the fifth applies to anyone who pretends to be saintly (especially the Christian clergy), as well as to the Pharisees who made a false accusation against his disciples and many more against Yahshuah himself, and that the sixth goes along with the fifth. So Yahshuah's statements are clearly not aimed at establishing

that all foods are clean, as this would be a blatant contradiction of everything that he and every other prophet stood for, but that the heart of a flesh-eater is murderous, adulterous, licentious, thieving, false and blasphemous.

Now, it may seem that this is contradicted by the addition to the narrative in Mark 7. However, Mark is not in harmony with Matthew, and we know that Matthew is the true gospel and takes precedence over Mark and Luke, *especially* in regards to the subversions made to the gospel narrative that are obviously designed to justify eating meat! (If this is not already clearly understood, the reader is directed to *Satan's Synoptics* for further consideration.) In this case, the writer of Mark has deliberately changed the meaning of Yahshuah's declaration when he explained the meaning of the parable, to the point of removing the concluding remark of the entire narrative (that eating with unwashed hands does not make a person unclean). This is dealt with in Chapter 15, but we present it again here in order to elaborate.

And when He went from the crowd into a house, His taught ones asked Him concerning the parable. And He said to them, "Are you also without understanding? Do you not perceive that whatever enters a man from outside is unable to defile him, because it does not enter his heart but his stomach, and is eliminated, thus purging all the foods?" And He said, "What comes out of a man, that defiles a man. For from within, out of the heart of men, proceed evil reasonings, adulteries, whorings, murders, thefts, greedy desires, wickednesses, deceit, indecency, an evil eye, blasphemy, pride, foolishness. All these wicked matters come from within and defile a man." Mark 7:17-23

If this is not enough to demonstrate the malicious subversion of Yahshuah's remarks, then the fact that the concluding remark was *replaced* should be. It was replaced with the declaration—not from Yahshuah's mouth, but as a parenthetical inference—with the explanation that he declared all foods clean, *as though he was doing away with the whole Law with a single passing phrase, even though his entire ministry was aimed at establishing it*. This is so illogical that it begs the question of how the Church could have thought that one little subversion like this could possibly work to destroy the entirety of the Law. Yet it actually works in the minds of Christians, because they hate the Law, just as they hate Yahshuah so much that they glorify in his death, which they take credit for. It works, because they hate God himself no less, and will seek any justification they can to cling to their filthy habits even in the face of damnation, even if it is incredibly vain and unreasonable, while simultaneously ignoring every single one of the thousands of instances in Scripture that those same practices are vehemently condemned, and giving no other account for them.

Of course, this is only an explanation for why the text was subverted, and does not establish that it was, in fact, subverted. It could be argued that Mark was simply negligent in recording the facts because of that particular gospel's focus on conveying the point, and that it therefore stands to reason that the burden of proof to evidence the tampering is insufficient to overturn its authority. Furthermore, this subversion (as a poor translation), though not the original reading of the text, actually dates all the way back to the time of Origen,⁹⁶³ so this, too, needs to be addressed.

Notice that Mark 7:19, as quoted above ("because it does not enter his heart but his stomach, and is eliminated, thus purging all the foods?"), makes no mention of all foods being clean. This is because the ISR translators have been faithful, if not to the literal meaning of the subverted text, then certainly to the spirit of the source in Matthew. Compare this rendering with

that of the NIV and a few other translations which have literally inserted their own thoughts on the matter, where others (e.g. KJV, ISV and even Darby and the Douay-Rheims/Catholic Bible) have not.

“For it doesn’t go into their heart but into their stomach, and then out of the body.” (In saying this, Jesus declared all foods clean.) (NIV)

“because it does not go into his heart, but into his stomach, and is eliminated?” (Thus He declared all foods clean.) (NASB)

“Food doesn’t go into your heart, but only passes through the stomach and then goes into the sewer.” (By saying this, he declared that every kind of food is acceptable in God’s eyes.) (NLT)

because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean. (ERV)

because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean. (ASV)

“It doesn’t go into his thoughts but into his stomach and then into a toilet.” (By saying this, Jesus declared all foods acceptable.) (GWT)

“For it doesn’t go into his heart but into the stomach and is eliminated.” (As a result, He made all foods clean.) (HCSB)

How can the New American Standard Bible presume to tell us definitively that he declared it clean when it tells us that food is “eliminated” in the bowels? *We all know it is not.* How can the English Revised Version and the American Standard Version tell us that he declared “all meats” clean, when the word here is *bromata*, meaning all types of *foods* (i.e. not “meats,” which is only a valid translation in archaic use where it means “foods” and is also practically exclusive of animal flesh, as we have seen), and then pretend like they have any legitimacy as translations, much less interpretations, so that they are printed and sold to witless Christians?

More to the point, what makes *any* of the translators and Christian theologians think that “Jesus” had *any* power to casually do away with *the whole of God’s law*, on a whim, just because he wanted to declare that the sin which his disciples allegedly committed was acceptable to himself? By changing the context and then distorting the meaning in this way, they further imply that not only were the disciples eating what was unclean, but that Yahshuah was okay with it. Thus the Pharisees are criticized not for their denial of the supremacy of the Law in favor of their own tradition, but because of their desire to obey God. And that (one who desires to obey God’s laws) is indeed the connotation of the word ‘Pharisee’ in contemporary Christian usage, whereas in the ancient world it was used disparagingly against *hypocrites*, which in the modern context is the Christians who *do not* desire to obey God’s laws. In effect, the Christians declare that anyone who would obey God is God’s enemy, while anyone who would casually dismiss the commandments is righteous in his eyes. So now do you see how this is such a twisted perversion not just of the literal text of Scripture, but also of its intent?

The fact that this error is so persistent goes a long way to showing the nature of the abuse, even if the text itself has remained intact apart from the parenthetical addition. Not every translation incorporates this leaven of the Pharisees, but the fact that many *do* demonstrates the *will* to subvert the meaning of the text as a *common feature* of the Christian paradigm. This, in

turn, demonstrates either that the meaning has always been misunderstood, and that modern translations seek to aid the reader in comprehension by coming up with a new theory, even if it completely contradicts and undermines the rest of Scripture, or else that it actually has been understood, and that the contradiction is deliberate, and that the text is an outright abomination of Scripture. To further establish the point, here is the original Greek text, and its literal word-for-word meaning:

ὅτι [because] οὐκ [not] εισπορεύεται [(what) enters] αὐτοῦ [(of) him/it] εἰς [into] τὴν [the] καρδίαν [heart/mind/character] ἀλλ' [but] εἰς [into] τὴν [the] κοιλίαν [abdominal organ] καὶ [and] εἰς [into] τὸν [the] ἀφεδρῶνα [draught/drain/latrine] ἐκπορεύεται [expels (itself)] καθαρίζων [purifying] πάντα [all] τὰ [the] βρώματα [food]

“Because it enters him not into the heart/mind/character, but into the stomach and into the intestines, (where it) bursts out—purifying all the food.”

In other words, in the case that there is any dirt on any given food, the body “cleans” what is put into it through the process of digestion, and it is therefore impermanent and not contaminating, but whatever is added to and digested by the *mind* has the capacity to make a person corrupted. This is perhaps the most powerful metaphor in all of Scripture; Yahshuah himself deliberately likens this kind of vain inquiry to *shit*, right in this context which the Christians invoke to justify themselves against God! The corruption is evident, according to him, in what is being put into the mouth if it proceeds from murder, and what comes out of it, if it demonstrates murderous or slanderous intent. With that in mind, the next appendix shows just how defiled the words and the heart of the modern Pharisee and anyone who espouses their ideology, which we call Christianity, really is. Just pay minimal attention to the justifications which they use to defend their sinful lifestyle, and you will see that what was clean going in is filthy when it comes out.

Appendix C - Conversation With a Christian Author

For the wisdom of this world is foolishness with Elohim. For it has been written, “He catches the wise in their craftiness,” and again, “יהוה knows the thoughts of the wise, that they are worthless.” 1 Corinthians 3:19-20

I (Paul) posted a note on Facebook in 2011 called “Can Christians Eat Meat?” which ultimately served as the basis for the beginning stage of the present book’s composition. Later, we were confronted by a certain Christian author named Cris Putnam, who I was already familiar with, having read much of the book *Petrus Romanus*. Just to give a little context, here: Putnam apparently has trouble just spelling the word ‘vegetarian.’

Putnam chimed in on a status which I posted on Facebook about a year after the note, encouraging my friends to adapt the vegan ethic. We felt that the views which he expressed and the manner in which he went about expressing them were adequately representative of how our own views are received by Christians, especially considering that Putnam is a well-respected Christian author and lecturer. In fact, this is quite remarkable, considering that I myself had observed his exegesis methods and had concluded that he was by far the most thorough, most theologically sound and most reasonable Christian scholar I had ever come across, though that is not actually saying a lot, given the low standard. As such, however, it had seemed to us that he was the perfect candidate to listen to our message. How wrong we were. It is self-evident that he refused to read our note (about two pages) and only wanted to label us so he could strut around like he won the argument and did God a favor by protecting the Holy Word, which is the verdict of mainstream Christian institutions (as opposed to the Bible). This whole conversation demonstrates the need for the present book, the lengthy rebuttals and the delving into topics which might otherwise be considered extraneous in order to emphatically deny the Christians the room for doubt which they insist on giving themselves. It’s not like we wanted to write it. They have left us no other choice by being somewhat reasonable.

To summarize, Putnam thinks the whole point of the OT is moot, and that the whole point of the NT is to demonstrate that point. “The entire point of the New Testament is that NO ONE can [obey the Law].” So, basically, the Bible says “Be perfect,” and Christians take that to mean “Don’t even try.” In other words, the whole point of the Bible is to debunk itself. As outlandish as that is, it is not merely our interpretation of what the Christian authors say; they have told us that themselves, and reiterated the point for clarification.

Cris: Its not just my point view its the main idea of the book -> “For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.” (Ro 3:20) and I can cite 100s of NT scholars who agree.

Subsequent to this conversation, Putnam has gained widespread notoriety for *Petrus Romanus*. He and his co-author Tom Horn (who is severely obese and a self-professed diabetic) became famous for having predicted in advance the resignation of Pope Benedict XVI, effectively calling themselves prophets in the process. I, however, made a public prediction before they ever did, and later, predicted the exact date of the resignation and of the election of the new pope. (The later prediction was made March 13, 2012; the resignation was February 28, 2013, announced February 11.)^{964, 965} So who are the prophets, really? The difference is that I am

not selling anything, nor presenting myself to any Christian media outlets to talk about myself, as they are. Prophets make predictions all the time, not just once in a lifetime, in a vague way that aims to do nothing more than cover the same ground that has been rehashed (in the case of this particular prophecy, which was not even novel) for eight centuries. More importantly, prophets *obey God*.

Let it be known that we never approached Putnam about this subject, and let him instead come to me about it. The following text was copied and pasted verbatim, and only abridged [noted in brackets] for the sake of brevity; all typographical errors are exactly as they originally appeared. The specific fallacies that have been debunked in the preceding appendices are cited in brackets. The rest of his comments are obviously addressed in the main text of the present book, or in *Satan's Synoptics* (e.g. the Feeding of the Multitude and the question of whether Yahshuah ate fish, which are not addressed in this one). Here is the original comment, followed by the rest of the dialogue. Part A is the thread from my wall; Part B is the thread from Cris' wall, which began with the comments presented in the images below; Part C is the thread which Cris initiated as a private discussion, as also pictured below. (He also followed me to YouTube and publicly persecuted me there, mocking me for my long hair, among other things. When I blocked him there, he proceeded to harass me with a different user account.)

Part A:

I solemnly swear before my God YHWH and on pain of whatever punishment he sees fit that, as far as it is within my power and reasonable limitations, I will never knowingly consume the flesh of any creature, or otherwise knowingly participate or contribute to the torture or destruction of the same. Who's with me? A 'like' means you agree.

Cris: See Mark 7:19

Paul: See 1 Corinthians 6:12.

Paul: <http://www.facebook.com/notes/malakh-hatzadik/can-christians-eat-meat/255479194500403>

Stewart: You know, it's a real shame that one must rely on a biblical standpoint to understand morality. Talk about a fallback. If God's law was put in our minds and written in our hearts, then there is no reason that someone would excuse their conscience other than to protect an egocentric bias.

Cris: The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything

Paul: Did you read the note, Chris? [quotes Numbers 11]

Cris: I'm not trying to pick a fight, if you personally feel like you want to be a vegetarian [A.7] that's fine but the way you phrased it, you seem to be promoting it has some sort of spiritual significance. I don't think it does. Yahweh gave man all animals to eat in Genesis "Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you

everything.” (Ge 9:3) and then Jesus declared all foods clean. Thus, there is nothing spiritually significant about not eating meat. If you have problems with the live stock industry that’s a different matter [A.6].

Paul: I know you’re not picking a fight, and I appreciate you sharing your views here. I’m not, either. I mean to inform you about what scripture says on this topic, since you appealed to its authority. I do not contest your claim (rather, the claim from scripture) that Yahweh allowed Noah to eat meat. The question is why, and what the ramifications are for it. Clearly, it’s not necessary, the way it was when there was no agriculture immediately after the Flood. I know that you’re as capable of formulating an argument in response to mine as anyone else, so I’d appreciate it if you would address the context I’ve provided in my response to you, because I believe in my case with no less conviction than you do in yours, and the truth, if it can be ascertained, will benefit everyone here. That being said, my main problem is with the unethical treatment of farmed animals, and the adverse ecological and environmental consequences of the industry, as you hinted at. As far as I’m concerned, that is MORE than enough to make it imperative for all of us to stop it immediately, but Christians of all people should be the ones who are the most up in arms about it, because of the sense of moral superiority which they have, and regularly flaunt in other areas. Clearly you must agree that it is at least prudent to practice what one preaches, if you are going to continue to appeal to the Bible’s authority. I think that I have proved that the New Testament, at least, is adamantly pro-vegetarian; if nothing else, James the Just, who set the precedent for others to follow, was known to be a vegan in his own time.

Paul: You may not care what goes into your body, but if God didn’t, then it wouldn’t be said that your body is a temple of the Holy Spirit.

Paul: -Evidence of Ethical Vegetarianism in Mainstream Christianity

-Was The Crucifixion the Result of Christ’s Opposition to Animal Sacrifice?

http://www.huffingtonpost.com/kamran-pasha/was-jesus-a-vegetarian_b_276141.html

Cris: I’m not aware that the NT supports veganism but I am open to hearing why you think it does. It seems clear enough that Jesus ate meat (lamb and fish), what is your evidence that James was a vegan?

Cris: The author of the Huffington post article is misinformed. The only contemporaneous source concerning Jesus is the NT and it is pretty clear that he ate lamb and fish. He ate the Passover feast, which would include the eating of the roasted lamb (Luke 22:14-15). In fact, Jesus specifically instructs his disciples to prepare the meal, including the lamb, for their observance. “Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed. And Jesus sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it.”” (Luke 22:7-8) Not only did Jesus eat lamb, but he also ate fish. “But while they still did not believe for joy, and marveled, He said to them, ‘Have you any food here?’ So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence” (Luke 24:41-43). He served it for the 4,000 in Matthew 15:34-37. Jesus also promoted the catching of fish for the purpose of consuming them. (John 21:5-6, 9-14)

Paul: The NT is not the only contemporaneous source on Jesus. I think I would know. But let’s suppose it is, because we can agree on its authority. I’ve already quoted from the NT and given my explanations. If you want more, check out the second section here.

http://www.thenazareneway.com/index_vegetarian.htm

I'm not sure who first recorded that James was a vegan, but it was well known in his time that all Nazarites and Essenes were. I first came across that info in college (so about 14 years ago) in a class where we read from Eusebius and his contemporaries, so unfortunately I don't have the evidence with me. Perhaps you can find some.

I am inclined to agree that the New Testament presents Jesus as a pescatarian, and as supporting the Passover custom (though at no other point does it say that he was in favor of animal sacrifice). First of all, both instances are in regards to something having to do with the Temple and its practices, which all the prophets back to Samuel were bitterly and demonstrably opposed to, and both are either mocking or upstaging it. In the case of the fish, he first asked, "From whom do the kings of the earth collect duty and taxes--from their own children or from others?" and then responded to the situation by saying, "But so that we may not cause offense, go to the lake and throw out your line." That is essentially the same reasoning behind Paul's ideas about eating meat, and food offered to idols (i.e., don't do it). In the case of the Passover custom, he effectively put an end to it by initiating the chain of events which culminated in the overthrow of the priesthood and the destruction of the Temple. In the case of the feeding of the 5000, it was a matter of necessity (which I will grant is a just cause for eating meat as well, though fish are different from animals because they do not have the animus/breath of life). Yet in neither case does it say that HE HIMSELF ATE either meat or fish, though it speaks of his eating bread and drinking wine (an usual custom for a Nazarite). Furthermore, to say "Go and prepare the pascha" is not to say "Go and butcher a lamb." You have inferred that part. The lamb from the original Passover, if you will remember, was for painting doorposts, a task which was not commemorated in the Feast of Unleavened BREAD. What they were told to prepare was "the room." To contest your claim that he promoted catching fish for consumption, he also prevented fishermen from doing their jobs, and made them "fishers of men" instead, which is clearly seen as being a more noble profession. You know what I mean? The difference is between sinners and Jesus' disciples.

Now then, it is apparent that there are multiple ways of interpreting these things, so I appeal once again directly to the NT, and Paul's instructions in particular, as I have outlined in the note I linked you to above.

[Matt], do you care to chime in? I know you have something to say about the Temple incident, though if I recall, the pertinent info is covered in the link I've provided here.

www.thenazareneway.com

Cris: When I say contemporaneous I mean written within the life time of eye witnesses and I believe it does stand alone in that regard. Luke records Jesus instructing his disciples to prepare the passover lamb, "Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed. And Jesus sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it." or in Greek καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν· πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν (NA27) For "us" is Greek term ἡμῖν a first person pronoun in the dative case which tells us it included himself and then he says "We may eat it" that also includes himself. The Greek verb in that verse is φάγωμεν which means to eat and its in the first person plural and explicitly means he intended to eat the lamb. This is crystal clear in the Greek text. He wasn't a vegan and he did not advocate it as he declared all foods clean.

Paul: The point of contention is not whether he ate the meal or not. I disagree on the point that πάσχα ever refers to a lamb. That is simply not the case. The two things which are spoken of in

the text as having been eaten by Jesus and his disciples are the bread and the wine. Are we to supposed to believe that they went to the Temple to buy a lamb and have it sacrificed, JUST AFTER Jesus was in the Temple driving out the people who sold the sacrificial animals, saying “It is written: My house will be a place of prayer, but you have made it a den of thieves”? That begs the question of why he was so inconsistent, not only with himself, but with the long string of prophets who came before him. For you to say that he wasn’t a vegan is to make an authoritative claim from ignorance, I suspect, in order to justify your own sin. I didn’t even say he was. I said that scripture seems to support the notion that he may have been a pescatarian, though it does NOT in fact support it with any conclusive evidence, and the historical record (which you reject) refutes it. Why do you suppose James, his own brother, was a vegetarian, unless perhaps they had something in common? You’ve asked me for proof in the way of references, and I’ve provided it.

Paul: In any case, the argument still stands, and you’ve been avoiding it.

1. Being allowed, or allowable (“clean”) does not make it something you should eat.
2. There is certainly a spiritual advantage to not eating it, contrary to your claim, and as every vegetarian knows.
3. The one whose conscience is seared is not the one who is an authority on this or any other spiritual matter pertaining to conscience.
4. Scripture flatly denounces the eating of meat for OTHER reasons.

Cris: Passover includes lamb so and the sentence even mentions the lamb, the Greek verb includes himself, exegetically it not really even in question. I’ve yet to see a shred evidence that James was a vegetarian, what is your source for that?

Paul: Matthew was a vegetarian, according to Clement of Alexandria. So was Peter, according to Clementine. As for James, Augustine is generally regarded as the principle authority on the subject, based on Hegesippus, now lost Commentaries. As quoted in *De Viris Illustribus*:

“After the apostles, James the brother of the Lord surnamed the Just was made head of the Church at Jerusalem. Many indeed are called James. This one was holy from his mother’s womb. He drank neither wine nor strong drink, ate no flesh, never shaved or anointed himself with ointment or bathed. He alone had the privilege of entering the Holy of Holies, since indeed he did not use woolen vestments but linen and went alone into the temple and prayed in behalf of the people, insomuch that his knees were reputed to have acquired the hardness of camels’ knees.”

That was as High Priest of the Temple, i.e., after the Christians overthrew the Hasmoneans and put an end to the sacrifice c. 65 or 66 AD.

Care to address the note?

Paul: Though it is obviously a post hoc inference, the fact that he used linen instead of wool also suggests that he was a vegan by his lifestyle--the wool being an abomination for a priest, as the priests were forbidden from entering the sanctuary with dead animals or animal skins.

Paul: By the way, the quoted text is from Jerome, via Wikipedia’s “James the Just”:

Church Fathers -- *De Viris Illustribus* (Jerome). Translated by Ernest Cushing Richardson. From Nicene and Post-Nicene Fathers, Second Series, Vol. 3. Edited by Philip Schaff and Henry

Wace. (Buffalo, NY: Christian Literature Publishing Co., 1892.) Revised and edited for New Advent by Kevin Knight.

Paul: You can find the full text here:

<http://www.newadvent.org/fathers/2708.htm>

Cris: You are quoting 4th century sources... The NT stands in sharp relief to your positions. Peter was commanded by God to kill and eat the animals God presented before him (Acts 10:9-16) [B.11]. Paul instructed Christians to eat anything sold in the meat market without question (I Corinthians 10:25-26). Then you have the nerve to imply that folks have seared consciences for not agreeing with you but in fact, the forbidding of eating certain foods is an indication of people departing from the Christian faith and a seared conscience is mentioned explicitly by Paul in that context - "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with gratitude; for it is sanctified by means of the word of God and prayer." (I Timothy 4:1-5) [B.2] It seems to me you are advocating some sort of neo-gnosticism [B.1].

Paul: Hegesippus is not a 4th century source. He was a contemporary of Polycarp. What more do you want?

You can also see that the "ate no flesh" reference is right in the midst of the Nazarite vows, implying that not just his brother Jesus, but in fact everyone in his family who espoused his father's customs was a vegetarian. Given that the Bible is silent on Jesus eating meat, the implication alone is sufficient for proof. Simply rejecting the authority of the text doesn't rid you of the burden of proof, much less put you right with God concerning your own decisions.

Paul: Peter's dream was a metaphor to get him to listen to Paul, WHOSE POSITION WAS THAT OF A VEGETARIAN, as I have already clearly shown you in the note. I guess you just haven't read it. Okay.

Cris: Nonsense, Paul was not a vegetarian. "Eat whatever is sold in the meat market without raising any question on the ground of conscience." (1 Co 10:25)

Paul: What you call neo-gnosticism, I call biblical Christianity. Why bother even making references to the Bible if you don't heed its instruction, and have no incentive to conform yourself to its spiritual intent either? I'm not some sort of hypocrite. I'm a Nazarite. And I've shown you already that he was. If you had simply opened the note and read it, you'd see that.

Paul: Since you won't take it within its context, here it is outside the context [quotes context]:

Paul: "I will never eat meat, lest I make my brother stumble" = Paul was not a vegetarian?

That doesn't compute, Chris.

Paul: Also, Clement lived in the 2nd century, too. I don't know where you get this idea that I've quoted 4th century sources from. I told you the sources!

Cris: Paul was talking about meat sacrificed to idols and how it bothered the weaker brothers, so he would not eat it in front of them, because they were weak and did not realize their freedom in Christ. It in no way implies he was a vegetarian.

Paul: “It is good not to eat meat or drink wine or do anything that causes your brother to stumble.” = no spiritual benefit or moral imperative AT ALL? You aren’t arguing with me, you’re arguing with Paul.

Cris: no you are twisting it out of context.

Paul: I am most certainly NOT doing that. You have been doing that all along and refusing to even examine the context no matter how many times I presented it to you, so don’t accuse ME of it, because I didn’t accuse you, the guilty one, of it. Until you read it in its context, you can’t tell me that you’re being objective. You’ve made up your mind and you clearly don’t care what any of the New Testament authors have to say about it, or how the apostles lived their lives. Fair enough, but just say so, so we can end the argument.

Cris: This prophecies your like -->“Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, for it is made holy by the word of God and prayer.” (1 Ti 4:1--5) [B.2]

Paul: I’ve addressed that, too, Chris. All you’re doing is demonstrating that you haven’t paid attention to what I’ve said, and are intent on quoting it out of context and twisting the meaning to suit your purpose, which you accuse me of. Not exactly what I would call the spirit of truth.

Cris: I read it, its bogus, and your arguments are circular. Paul was talking about meat sacrificed to pagan idols, thats the context. To say eating meat is a sin is just a lie.

Cris: “For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving,” Good night!

Paul: It’s not a lie. You have to resort to ad hominem reasoning now? I thought you were above that.

The fact is, God did not create humans with the design of animal flesh consumption in mind--a fact which is so perfectly evident in the fact that it is extremely toxic to your digestive system--nor animals with the intent of making them food for humans. “I give you every seed bearing plant” “You shall eat of every tree ... but you shall not eat of the tree of knowledge of good and evil, for in the day you eat of it, you shall die.” What is the wages of sin, Chris?

Paul: The Bible says that killing is a sin. Go figure.

Paul: I don’t care if you choose to sin, or to persecute those of us who choose not to. I just hate the fact that you invoke the name of Yahweh in the process. That bothers me to no end, and my anger is righteous, and befitting a man in my position.

Paul: 9 The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, 10 and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. 11 Therefore God sends them a strong delusion, so that they may believe what is false, 12 in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Paul: That’s what it all comes down to, isn’t it? -- pleasure in unrighteousness.

Paul: To me, the most astonishing thing about this kind of situation is not the total disregard and contempt for God's will, or the base hypocrisy of those who say they are his agents or children, but the fact that it is even necessary to invoke some old book to discern between what is right and wrong, and that even when this is done, the adherent still doesn't get it. Clearly, the Bible was written for sinners who literally personify the "seared conscience" mentality ...

"It is not those who are whole who are in need of a physician, but those who are sick."

Matt: Since you asked, [Paul], the only thing I have to add to this discussion is in reference to Cris's second comment, in which he cites Genesis 9:2-3 as license for all humans to eat meat.

I would point everyone to the very next verse, which is excluded from this citation:

But do not eat flesh with its life, its blood.

Does the meat you eat contain blood, Cris? If so, then you transgress the very command you reference in defense of your position.

The fact of the matter is, it is IMPOSSIBLE to cleanse flesh of all blood. Witness the lengths to which Jews go in order to guard this command:

"To comply with this prohibition, a number of preparation techniques became practiced within traditional Judaism. The main technique, known as melihah, involves the meat being soaked in water for about half an hour, which opens pores. After this, the meat is placed on a slanted board or in a wicker basket, and is thickly covered with salt on each side, then left for between 20 minutes and one hour. The salt covering draws blood from the meat by osmosis, and the salt must be subsequently removed from the meat (usually by trying to shake most of it off and then washing the meat twice) to complete the extraction of the blood."

But regardless of the blind optimism induced by such religious practices, these extreme measures fail to empty the capillaries of their content. Even the rabbis plainly admit that, in truth, this command cannot be fully observed:

"The classical rabbis argued that, in a number of cases, only if it is impossible to remove every drop of blood, the prohibition against consuming blood was impractical, and there should be rare exceptions: they claimed that consuming the blood which remained on the inside of meat (as opposed to the blood on the surface of it, dripping from it, or housed within the veins) should be permitted and that the blood of fish and locusts could also be consumed."

(http://en.wikipedia.org/wiki/Kosher_foods#Blood)

What this should clue everyone into is the fact that Yahweh made an allowance for the consumption of meat because 1) as [Paul] pointed out, the destruction of agriculture made it necessary at the time and 2) the fallen state of man made it a foregone conclusion. Yet the same passage wherein license seems to be granted contains the clue that NO ONE, especially those who claim to love Yahweh and follow his commands, should be eating meat, much less relying on His authority to defend such a practice. To cite the very passage which most clearly identifies meat-eating as a sin is beyond ironic.

Sandra: Oh gawd, who is this Cris guy and what is he doing on your page? Hey Cris, "Every moving thing that lives shall be food for you" your girlfriend or wife move. Why don't you eat her?

Jonathan: “Therefore, whether you eat or drink, or whatever you do, do all to the esteem of Elohim” = Don’t concern yourself with the activities related to producing whatever it is you eat?

someone told me cat testicles are good. Im Going to collect stray cats in little cages and keep just enough females to maximize my male testicle harvest.

facepalm

Paul: Cris is the co-author, with our friendly neighborhood unapologetic false prophet Thomas Horn, of Petrus Romanus: The Final Pope Is Here. I’ve singled him out as the most logical and reasonable of any pseudo-christian hypocrite that I’ve ever come across, so I figure if he’s beyond hope of salvation, then every one of them is. And I’m not willing to give up that last remaining vestige of hope just yet, without allowing him the chance to show us that they’re not all necessarily as obstinate as they appear at first glance, and as much as he now appears, after this pathetic excuse for an argument. I didn’t want to bring out the “That includes your children--children creep along the ground” argument, but I did share that insight privately with my roommates.

Paul: Until this epic fail, I figured if there was any “Christian” that could have any chance of defeating me in an argument, it’d be Chris. Unfortunately his knowledge of Church history is evidently the result of a few Google searches only, seeing as he doesn’t know the first (literally, the first) thing about it. I was tipped to this when he and Tom were talking about a book that’s written in French, and how it’s therefore inaccessible for most of their audience, and they had to pay someone to translate it for them. Like, what? You can’t learn to read French, and you can’t be bothered to put the scriptures you quote in their context? Typical American mentality.

Paul: Did you see this, Jonathan?

<http://www.facebook.com/photo.php?fbid=357548407660380&set=a.173844062697483.43715.173709716044251&type=1&theater>

Pigs’ testicles are cut off because consumers have a taste preference.

Jonathan: yes I did

Matt: While we’re at it, and in case Cris does decide to show himself again here, I would like to see this question addressed.

The “prophecies your [sic] [all you heretics] like” = 1 Timothy 4:1-5. I assume the reference we are supposed to be picking up on here is that teaching abstinence from meat is a teaching of demons. From this, shall I also conclude that Paul, for no better reason than to prevent contention amongst the brethren, advocated teachings of demons? Because, you know...

Rom 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.

Rom 14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

Rom 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Paul: I think the point he was trying to make is that the Manichaeans were vegetarians, therefore vegetarianism is a “neo-Gnostic” (actually neo-Manichaean) “belief” with no merit. Or perhaps he was making an association with the Essenes and their “doctrines of devils,” because they were

vegetarians too. OH BUT THERE IS NOT A SHRED OF EVIDENCE THAT FIRST CENTURY CHRISTIANS WERE VEGETARIANS, even though they were all what Josephus called “Essenes.” It’s ironic, really, considering that his beliefs are the neo-Manichaeian ones. I mean, when was the last time you saw any of US worshipping Mithras??

Matt: Yes, I figured that it was a reference not simply to modern day advocates of vegetarianism, but a comparison with the Gnostic sects that were all purged (including, of course, the true Christians). But even this is nothing more than guilt by association. The Manichaeians practiced vegetarianism, therefore vegetarianism must be intrinsically evil? Yeah, that’s logical. My point was to counter such a smear by demonstrating that Paul himself taught the very same “doctrine of devils.”

I could get into precisely what Paul was referring to in the passage Cris referenced, but as it would only be for the edification of someone who hasn’t even demonstrated the desire to be edified, there’s no point. I’ll save it for the [present book]. ;)

Diana: In Deuteronomy you find the animals you can eat.

Paul: You also find this in Deuteronomy: “You shall not kill.”

How do you eat an animal without killing it? And why would you want to strictly adhere to a law which is deliberately aimed at getting wholly unrighteous people to start thinking about behaving in a more godly manner, and which serves NO OTHER PURPOSE? The whole reason behind the dietary restrictions in the Torah is moot, because we’re living in the 21st century, and the basis for the restrictions applies not only to THE FULL RANGE of meats which are widely available for human consumption, but to most other foods as well.

Paul: The Hebrew word which is translated as ‘clean’ has the meaning of unadulterated, i.e. non-GMO, non-chimaeric. Haven’t you ever wondered why people naturally don’t seem to want to eat species which have a lot of variation (dogs, cats, horses, etc.)? “Amazarak taught all the sorcerers, and dividers of roots”... pharmacology and hybridization. The Bible calls hybridization the “sin of sins.” So it’s no wonder some foods are “clean” and some are “unclean.” But to suppose that the same foods that were unclean 3500 years ago are the same ones as now is sheer folly.

Paul: “Samyaza also has taught sorcery, to whom thou hast given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them; have become polluted”

φαρμακεια is literally defined as “poisoning” by Strong’s. Can you believe that?

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=G5331>

Diana: So explain what they used for sacrifice, yhwh comanded to sacrifice the animal then to that it has to be killed, he was the first one who sacrifice and animal to cover adam and eve. I undertand today are using a lot of stuff on aimals that’s men made not yhwh, it is not a sin to eat as long you clean the blood and are clean animals, men choose their own but clearly says the animals you can eat, when it says do not kill was refering to men, if not they will break torah with their sacrifices.

Paul: Revelation 21:8

But the (1) fearful, and (2) unbelieving, and the (3) abominable, and (4) murderers, and (5) whoremongers, and (6) sorcerers, and (7) idolaters, and all (8) liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

1 - "the fear of every living thing is upon you"

2 - "I read it, its bogus, and your arguments are circular. Paul was talking about meat sacrificed to pagan idols, thats the context. To say eating meat is a sin is just a lie."

3 - The only thing consistently referred to as "abomination" in the Bible is animal (or human) sacrifice.

4 - self-explanatory

5 - the other connotation of 'adultery,' because lust and fornication poison the body and spirit

6 - pharmacology

7 - also pharmacology (it's under the fourth definition in Strong's G5331, in the above link)

8 - "It in no way implies he was a vegetarian."

You see where I'm going with this? As if Almighty God is so unjust that he is going to REWARD you for being so wantonly destructive and hypocritical.

Paul: Diana, most of the offerings supplied to the Levitical priests consisted of the "firstfruits" of the supplicants' crops, or other special grain offerings. The real question here is how you think that any sort of viable Deuteronomical priestcraft can be made here without the Levitical priesthood, unless you're a Zionist, in which case there isn't any reason for either of us to carry the pretense that you are even nominally a Christian (and having seen how you profess your love for God and his Anointed One with so much evident sincerity, I don't see it that way). The Bible (OT in particular) does not distinguish between killing men and killing animals, unless it is specified in the context, because there is no such distinction in the Hebrew language. The distinction (where there is one) is between killing something with the breath of life (animals) and something that doesn't have the breath of life (anything other than animals).

Paul: If you want to make a sacrifice, there is a precedent in scripture:

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Romans 12:1).

"Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (James 1:27).

In other words, when in Rome, don't do as the Romans do. And as I've pointed out, the men who wrote these epistles (Paul and James) were both vegetarians.

Paul: Re: eating what has the lifeblood in it, and the necessity of the blood sacrifice, I would point to the book of Hebrews as the ultimate explanation of the necessity of the Law, and the ninth chapter in particular. There is a reference to Leviticus 17:11, which is often rendered "Without the shedding of blood, no flesh can be saved" (or "there is no remission/forgiveness," etc.). I know you speak Spanish, Diana, so you should be familiar with the fact that 'flesh' and 'meat' are exactly the same thing, both culturally and linguistically, though we differentiate in English. The point being that you can't take a piece of meat without spilling blood, like the reading of the law in Shakespeare's Merchant of Venice prevents Shylocke from maliciously killing the Christian merchant. I would also refer you to the book of Romans (as well as Galatians) for a deeper understanding of the necessity of the Law, but here's Hebrews 9 (KJV) in the meantime: [quotes Hebrews 9]

Paul: Unless your righteousness exceeds that of the Pharisees (who kept the Law, and were extremely anal about its dietary restrictions), you will by no means enter the kingdom of heaven.

Cris: I see a lot more bad exegesis. The commandment was “do not murder.” They even had capital punishment so obviously it was not “do not kill.” Also the NT passage from 1 Cor. are badly twisted, just reading 1 Corinthians through in one sitting for yourself will make it clear to anyone that Paul is never advocating vegetarianism rather it is a discussion of meat sacrificed at pagan shrines which was later sold in the market. If you care about truth you will not twist the Bible to fit your agenda, the fact that you are twisting it is revealing. A righteous cause does need to deceive people to make its points. If anyone would like to understand the actual context of many of the passages being badly abused here, I suggest this very basic article: <http://www.gotquestions.org/food-sacrificed-idols.html>

Paul: I guess it's your policy to bear false witness against someone when they correct you. That's understandable. That's how you were taught. But in all honesty, don't you think Christians should be MORE morally inclined than, for instance, the “neo-Gnostics” who utterly demolish your doctrines without having to resort to ad hominem reasoning? It's a serious question, Chris, especially considering that THAT is the REAL context of the “badly twisted” passage you decided to both invoke and ignore.

<http://www.facebook.com/photo.php?fbid=417019585013029&set=a.185608491487474.39940.100001149720944&type=1>

Cris: If you wanted to make impact you need to learn to handle the Bible responsibly in its proper context. But you are very obviously twisting passages, the one's from Paul in 1 Cor specifically and it's also true that Jesus ate meat so it seems that you are effectively calling him a sinner as well.

Paul: In one ear, out the other.

“So that seeing, they see not... lest their sins be forgiven them.”

Learn some humility, Cris. THEN preach to me.

Cris: I hope you understand that I think you might have some valid points about the food industry and what not, but your Bible interpretation is dismal - it's the sort of stuff we see from cults - it's not only wrong it's patently dishonest. You really need to buy a good Bible Background commentary or perhaps a basic study Bible and read it. If you want people to take you seriously, stop twisting scripture and make your arguments from a basis of ethics and conservatism.

Paul: More ad hominem to justify your own sinful lifestyle and blasphemy.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Thanks, Chris.

Paul: FYI, people already take me seriously. Not that you would know. How could you???

William: I'm not going to pretend I know nearly as much about the Bible as [Paul] or Chris. I don't want to engage anyone in a lengthy argument as I have already pointed out that I would be ill-prepared to do so. However, while I was pouring over this fascinating discussion, a quote

came to mind: Matthew 15:11 “It is not what people put into their mouths that makes them unclean. It is what comes out of their mouths that makes them unclean.” These are Jesus’ own words. Wouldn’t this apply to the eating of meat, too?

Cris: Based on your gross misapplication of scripture, they shouldn’t and if they bother to study the issues in 1 Cor. anyone who is intellectually honest will understand you are misleading them. The issue in those passages is food sacrificed to idols, period. This thread shows you applying it to simply eating meat which is patently false. Simply reading the letter will reveal you have twisted it out of context. 1 Cor 8:1 begins with “Now about food sacrificed to idols....”

Paul: On the matter of being taken seriously, you did as much to persuade someone who was on your side going into this “argument” to switch sides as I did. So keep at it. God’s kingdom is established. ;)

“You know that wicked people will not inherit the kingdom of God, don’t you?”

I do so love 1 Corinthians.

Cris: [William], that is precisely the point Jesus was making! Paul makes the same point here as well, “Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do.”(1 Co 8:8)

Paul: William, if you were paying attention to the discussion, you’d know that I preempted that rebuttal with:

And in case anyone is thinking “It’s not what goes into a man’s mouth which defiles a man, but what comes out of a man’s mouth which defiles a man,” just pay minimal attention to the justifications which meat-eaters use to defend their sinful lifestyle and you will see that what was clean going in is filthy when it comes out.

You see, his own thoughts and words defile him more than any material substance ever could. That’s the point. And he doesn’t even see it!

Cris: [Paul] I think you ought to read Galatians, in that letter a group of Jews had tried to impose Jewish practices on early Christians as a matter of salvation. They were saying you had to be circumcised. Here is how Paul responded, “You are severed from Christ, you who would be justified by the law; you have fallen away from grace.”(Ga 5:4) I wonder if are you trying to be justified by the law? There are no dietary laws for Christians other than the ones in Acts 15, you are dishonest if you say there are. Anyone who doubts this can read Acts 15 for them-self and see that this issue was settled by the 1 century church. Please do not take [Paul’s] word for it - study the Bible for yourself.

Paul: yep, okay

Paul: “make your arguments from a basis of ethics and conservationism...”

“Jewish practices...”

You’re the one who brought up the “clean” and “unclean” and all that. I just said “as far as it is within my power and reasonable limitations, I will never knowingly consume the flesh of any creature, or otherwise knowingly participate or contribute to the torture or destruction of the same. Who’s with me?” It’s like you people just don’t even have ANY comprehension of what you say or do.

Paul: “circumcision verily profits, if you keep the law”

I guess you missed that part.

Paul: “You really need to by a good Bible Background commentary or perhaps a basic study Bible and read it.”

“Please do not take [Paul’s] word for it - study the Bible for yourself.”

Hypocrite.

Cris: Folks make up your minds on this... All I am saying this person is handling the Bible incorrectly by twisting it out of context to fit a preconceived agenda. Paul was addressing the concerns of a 1st century church and his letter needs to be read with that context in mind. Here is an example from a good Bible Background commentary which reveals how badly 1 Corinthians is being twisted to this vegan agenda:

Food Offered to Idols

Meat was offered to idols before being served in temples’ dining halls (often as part of worship) or being used for communal meals; some of the meat served at the marketplace had been offered to idols. One who ate in a temple would know the source of the meat; one who ate at a pagan friend’s home could never be certain. In pagan cities with large Jewish populations, Jews normally had their own markets.

Palestinian Jewish teachers debated what to do in many cases of uncertainty (such as untithed food), but would never have taken a chance on food that might have been offered to an idol. They believed that Jews outside Palestine unwittingly compromised with idolatry when invited to pagans’ banquets for their sons, even if they brought their own food. Following such teachings strictly (as some did) would have greatly circumscribed their relationships with pagan colleagues. The matter was more troubling for Christians converted from pagan backgrounds: could they meet over lunch with business associates or fellow members of their trade guild, or attend a reception in a temple for a relative’s wedding?

In chapters 8--10, Paul works on an elaborate compromise between two factions in the Corinthian church. The more educated and socially elite group, who unlike the poor ate meat regularly and not just when it was doled out at pagan festivals, had well-to-do friends who would serve meat. They probably represent the liberal faction, who consider themselves “strong” and the socially lower group “weak.”

Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 1 Co 8:1--13.

The passages they quote have nothing to do with veganism, they are misleading you.

Paul: I became a vegetarian because of the Bible, not vice-versa. Thanks for the blessing, though.

Matt: I don’t fault [Paul] if he doesn’t feel it necessary to address your points directly, Cris. He has already sufficiently relieved himself of the burden of proof. You, on the other hand, have chosen a low-hanging fruit to address, ignoring over 10 other valid arguments against your position, and even managing to fail in your attempted rebuttal. Allow me to demonstrate.

Regarding 1 Corinthians 8, you say: “The issue in those passages is food sacrificed to idols, period. This thread shows you applying it to simply eating meat which is patently false.”

You make it sound as though [Paul] has ignored the context of the chapter. This is not the case. Had you bothered to read the note, or even the excerpt of the note, you would have seen that not only is the full chapter quoted, but it is also explained and placed into a modern context. For example:

“Therefore, as to the eating of food offered to idols [in the modern context, kosher killings, which is to say virtually all meat you’ll find at any supermarket]...”

“But take care that this right of yours does not somehow become a stumbling block to the weak. [Do not abuse your freedom by doing things which others will find objectionable. As this is in reference to food offered to idols, an example would be as follows: I could eat some fruit which someone put in front of a Buddha statue, and that would greatly annoy this person, or offend a mainstream Christian. Both have valid reasons to be offended, though it is only because of their own superstition that they regard this food as any different from some other fruit, so it is better that I find some other fruit to eat. If the Buddhist or the Christian in question knows that you are knowledgeable about spiritual matters, he will perhaps be influenced to think it’s okay to do what will inevitably and unnecessarily offend someone else.]”

More important than the matter of your false accusation is your primary point: Paul never claimed to be a vegetarian in this chapter because his comments were made strictly in the context of food offered to idols. Well, let us see if this is so.

Verse 1: Now as touching things offered unto idols...

Verse 4: As concerning therefore the eating of those things that are offered in sacrifice unto idols...

Verse 7: ...for some with conscience of the idol unto this hour eat it as a thing offered unto an idol...

Verse 10: ...shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols...

Verse 13: Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Now, one thing should be readily apparent. For the entire chapter, Paul is speaking of “things offered unto idols.” Yet in the very last verse, he says “if MEAT...offend.” Note the complete lack of a qualifier in this phrase. If Paul had simply wished to constrain his argument to food offered to idols, as Cris argues, then why is the language in verse 13 so much broader? Cris’s argument would be indisputable if this verse read “Wherefore, if things offered unto idols make my brother to offend, I will eat no things offered unto idols.” Yet it does not. How interesting.

An examination of the Greek upholds the distinction in these verses.

“Things offered unto idols” = εἰδωλόθυτον = Strong’s G1494

“meat” (v. 13) = βρωμα = G1033

“flesh” (v. 13) = κρέας = G2907

Yes, the context of verse 13 is that it is included in a discussion of food offered to idols. But if you read the words as plainly written, you must admit that Paul seems to be saying more than just “I will not eat such food.” What he literally says is, “if the consumption of meat offends my brother, I will not eat it.”

Still, one could sit there and insist, as Cris has, that given the full context of this chapter, we must conservatively conclude that verse 13, contrary to its plain language, refers only to food offered to idols. Okay, no problem. There is still an easy way to settle this dispute. G2907, “flesh,” is used only one other time in the New Testament. Here is that occurrence:

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. -Romans 14:21

If you read all of Romans 14 (and we ALL should have, including you, Cris, as this same chapter was also covered above, right above the commentary on 1 Corinthians 8, no less), you will see that Paul’s point is very similar to that of 1 Corinthians 8: let us not do that which could cause our brother to stumble. And the primary example of such an issue in this chapter is the consumption of meat. Therefore, we have TWO separate passages wherein Paul states that he is a vegetarian. Were it not for Romans 14, perhaps Cris would be right to say that 1 Cor 8:13 is only in reference to meat offered to idols. As it is, however, it should be clear to any objective party that both 1 Cor 8:13 and Rom 14:21 mean EXACTLY what they say.

Now, in light of all this, I must ask, who is guilty of “bad exegesis” here? Cris, I marvel at your audacity to condescend to an audience which has correctly interpreted Scripture when you have not. You could have let this thread die a quiet death, but instead you come back here after 3 full days, offer invalid arguments and then accuse people of the very offenses which you are guilty of committing. You clearly have never even bothered to read, much less tried to understand, what has been written here, else you would not be making false accusations and criticisms that have already been addressed. When you don’t even put forth the effort to properly discern what is being said by people with whom you are conversing in real life, what makes you think you have any hope of properly discerning what is said in Scripture? In the latter case, you must deal with cultural barriers, centuries of lies and false doctrines, and the strong delusion doled out to all those who desire not the truth. What you have demonstrated more than anything here is not your commitment to the truth, but your commitment to the defense of status quo Christianity and your own ego. Bravo.

Paul: I offer you a standing ovation for rebuking this unrighteous blasphemy with such zeal, [Matt]. If he’s not willing to see that the conclusion to the whole point of Paul’s raising the issue of eating food offered to idols was to charge the members of his congregation in Corinth not to eat whatever offends the other members (and, by implication, the overriding issue was that he was charging the meat-eaters to give up their sinful habits, for the edification of the whole congregation--not that Paul’s charge to the Corinthians and to the Romans takes precedence over Yahshuah’s, by any means--even according to Paul himself), then let him respond by callously labeling you a heretic and continuing to pontificate. He has set his measure, and will be judged accordingly.

[Classic pseudo-Christian provocation-response to having his unsolicited troll comments THOROUGHLY debunked (you can find the “argument,” which on his end was only ad hominem slander--seeing as he didn’t even read the counterarguments--on my wall, Sept. 2), minus the feigned “persecution” projections and various other dubious character attacks. I wonder if he knows that pork is not only the nearest to human flesh genetically, but also taste-wise, too. Maybe he’ll survive the zombie apocalypse because he won’t have any qualms about eating his wife and kids. It’s certainly in keeping with the mentality, isn’t it? Live by the sword, die by it. His co-author Tom Horn is a fat diabetic. Go figure. And these people think they’re

going to be “raptured” by “Jesus”?? It never ceases to amaze me how the WHOLE MORAL ASPECT OF GOD’S LAW can be thrown out by invoking a single passage from scripture, when the same passage clearly denounces the very thing which is supposed to be justified by it. Yes, it’s not what goes in that makes you unclean, but THERE IS A COROLLARY!

“Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete. For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done. Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens. For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens. You heard that it was said to those of old, ‘You shall not murder,’ and whoever murders shall be liable to judgment. But I say to you that whoever is wroth with his brother without a cause shall be liable to judgment.”

“The good man brings forth what is good out of the good treasure of his heart, and the wicked man brings forth what is wicked out of the wicked treasure of his heart. For out of the overflow of the heart his mouth speaks. But why do you call Me ‘Master, Master,’ and do not do what I say?”

“Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’“]

Part B:



Cris D Putnam

September 6 at 10:27am · 🌐

"Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath." (Col 2:16)

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Malakh HaTzadik How about for being a liar, a blasphemy, and a phoney hypocrite? Are we allowed to pass judgment in that case?

September 6 at 5:21pm · Like · 🗨️ 1



Cris D Putnam likes your comment: "How about for being a liar, a..."

👍 about an hour ago



Cris D Putnam

BBQ anyone? "And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.)(Mk 7:18-19)



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Paul: And the pig is unclean for you, because it has a split hoof, but does not chew the cud. You do not eat their flesh or touch their dead carcasses. Deuteronomy 14:8

Paul: Oh but that was done away with by "Jesus," right?

"If you had believed Moses, you would believe me, for he wrote of me."

Paul: And He said, "What comes out of a man, that defiles a man. For from within, out of the heart of men, proceed evil reasonings, adulteries, whorings, murders, thefts, greedy desires, wickednesses, deceit, indecency, an evil eye, blasphemy, pride, foolishness. All these wicked matters come from within and defile a man." Mark 7:20-23 (the rest of the passage--oops)

Cris: "Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath.(Col 2:16) Yum Yum I love pork BBQ sandwiches!

http://www.porkbeinspired.com/towm_promo_heritage_page.aspx

Cris: Paul: eating meat is not a sin. By teaching that, you are definitely a false teacher, you mislead people and you badly misunderstand and misquote the Bible, as I have shown. Even worse, you effectively accuse Christ because Jesus ate lamb (Lk 22:8) and fish (Lk 24:23) and he declared all foods clean (Mk 7:19). [Paul] twists the Bible and has all the earmarks of a cult leader. "If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations-- "Do not handle, Do not taste, Do not touch" (referring to things that all perish as they are used)--according to human precepts and teachings? These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh."(Col 2:20--23)

Stewart: Surely asceticism couldn't apply to not practicing "Christianity" for spiritual benefit... much less abstaining from eating tortured and abused animals. There was never a need to excuse yourself, Cris. We all know what you stand for. "Yum Yum I love pork"

Repent, for the Kingdom of Heaven is at hand!

Cris: Yep, I eat sausage or bacon almost every morning!

Warwick: every morning! hahah to be honest mate, not all of what enters your stomach will be expelled. Reap what you sew.

Matt: Still quoting Mark 7:19 to support yourself, eh Cris?

Mar 7:18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

I don't think anyone here would argue that the act of sliding that slice of bacon down your throat every morning is a sin in and of itself. Indeed, it is not this which defiles you, though it certainly is killing you.

Mar 7:19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

Your consumption of meat, viewed in isolation, is not a sin because this does not affect your heart.

Mar 7:20 And he said, That which cometh out of the man, that defileth the man.
Mar 7:21 For from within, out of the heart of men...

The fact of the matter is, you sin long before you open your mouth and eat your meal. What defiles you is not your CONSUMPTION of meat, but your DECISION to do so. Your decision to kill for a meal that isn't even good for you demonstrates that out of YOUR heart proceed "murders" and "covetousness," among other evils. The very verses you cite condemn you, yet to this fact you remain willfully blind.

So bottom line, you think Yahshuah granted you license to eat whatever you want? Really? Then maybe you missed the above citation:

"Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete."

Even the less-than-adequate Torah forbade consumption of the same foods you pride yourself on eating every morning; read the man's words: the same command is STILL in effect. Only now, no doubt, the more complete version includes prohibition against ALL meat; if he equates being angry with your brother to "you shall not murder," you most certainly will not get away with murdering animals just to satisfy your carnal desires.

Warwick: furthermore it's not just you that suffers of your sin - having lived so long under the practice of closing your heart (defiled) to the suffering of your fleshfood; you take that practice into our communities and wear your necklace of numb - Role modelling no less! Come kids, come veil your heart, it's fine by God - see kiddies? it's fine, you can't feel anything - go and eat with impunity.

Yeesh, we all inherit this culture of ignorance. Is it any wonder why the armies still march?

One needs to ask: What serves our highest purpose most; Numbness, or Sensitivity?

God, Gott, Gut, lets not confuse the Gut feeling with flesh feeling "good" in your gut.

Matt: Well said, [Warwick]. Thought always precedes action. It is in failing to control our thoughts, our impulses and our emotions that we sin. All the offenses proscribed in the Torah are simply the outward manifestations of sins that have ALREADY occurred. Only God knows our hearts, but we were given lists of outward signs to look for, by which we could identify when a person has given himself over to sin. Needless to say, by the time these signs appear, the individual has already been sinning, inwardly, for a good long time.

Wasn't this precisely the point of Yahshuah's stunning explication of the Torah in Matthew 5? Look at the examples he gives:

"Ye have heard that it was said by them of old time, Thou shalt not kill [outward manifestation of sin]...but I say unto you, That whosoever is angry with his brother without a cause [sin] shall be in danger of the judgment."

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery [outward manifestation of sin]: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart [sin]."

Cris: "For whoever keeps the whole law but fails in one point has become accountable for all of it." (Jas 2:10) you put yourself under the law you are obligated to keep the whole law, you have abandoned the Gospel. "You are severed from Christ, you who would be justified by the law; you have fallen away from grace." (Ga 5:4)

Paul: So, just to be clear, you think that:

1. The Gospel is the antithesis of God's Law.
2. Anyone who tries to be perfect or even to abstain from any one thing condemned by the Law, as Christ commanded, has literally abandoned the Gospel.
3. Therefore, no part of God's Law should ever be upheld or practiced by anyone who professes the Christian faith.

Is that about right, Chris?

I wonder if you recognize what the implication of your point of view is. If all is permitted in terms of killing and eating, then isn't all permitted in terms of every other sin, too? Do you really think that's the Gospel in a nutshell?

Paul: “they are of no value in stopping the indulgence of the flesh”

Because your carnal desires clearly outweigh the esteem you have for the scriptures you profess, to the point that you are happy to denounce them if it suits the purpose of justifying your “daily” sins. That much has been abundantly clear.

Paul: “For whoever keeps the whole law but fails in one point has become accountable for all of it.”

All the more reason to keep the whole law! Duh.

Matt: “I wonder if you recognize what the implication...”

Clearly he doesn’t understand the implications of any of his statements. Otherwise he wouldn’t be citing Paul in order to contradict the words of Christ.

Paul says we should not seek to be *justified* by the law, which is NOT the same as saying, “there IS no law.”

Here it is, one more time:

“Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete. For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done.”

NOT ONE JOT OR TITTLE. But the Law has been abolished. Right.

Matt: Right here we are seeing precisely why the Law is still in effect, and necessary, FOR SINNERS:

1Ti 1:8 But we know that the law is good, if a man use it lawfully;

1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Cris: “What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written: “None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one.”(Ro 3:9-12) [B.12]

Cris: Also you guys really should do some research on the distinctions between civil, ceremonial, and moral law in the Torah. The poor argumentation here demonstrates a complete lack of serious study. The Mosaic covenant is no longer in effect for anyone, it was conditional and it was broken. [A.7]

Cris: “The Old Testament represents God’s previous covenant with Israel made on Mount Sinai, which is one we are no longer obligated to keep. Therefore we can hardly begin by assuming that the old covenant should automatically be binding on us. We should assume, in fact, that none of its stipulations (laws) are binding on us unless they are renewed in the new covenant. That is, unless an Old Testament law is somehow restated or reinforced in the New Testament, it is no longer directly binding on God’s people (cf. Rom 6:14--15). There have been changes from the old covenant to the new covenant. God expects of his people--us--somewhat different evidences

of obedience and loyalty from those he expected from the Old Testament Israelites. The loyalty itself is still expected. It is how one shows this loyalty that has been changed in certain ways.

3. Two kinds of old-covenant stipulations have clearly not been renewed in the new covenant. While a complete coverage of the categories of Old Testament law would take a book of its own, the portion of laws from the Pentateuch that no longer apply to Christians can be grouped conveniently into two categories: (1) the Israelite civil laws and (2) the Israelite ritual laws. While some Old Testament laws do still apply to us (see #4 below), these do not.

The civil laws are those that specify penalties for various crimes (major and minor) for which one might be arrested and tried in Israel. These are the laws that shaped the daily life of Israel as God's people in their relationships with one another and toward their culture. So when you read them, think in terms of their role in ancient Israelite society; and think also in terms of how they reveal something about God's own character. On the other hand, such laws in the end apply only to citizens of ancient Israel, and no one living today is a citizen of ancient Israel.

The ritual laws constitute the largest single block of Old Testament laws and are found throughout Leviticus, as well as in many parts of Exodus, Numbers, and Deuteronomy. These told the people of Israel how to carry on the practice of worship, detailing everything from the design of the implements of worship, to the priests' responsibilities, to what sorts of animals should be sacrificed and how. The sacrificing (ceremonial killing, cooking, and eating) of animals was central to the Old Testament way of worshiping God. Without the shedding of blood, no forgiveness of sins was possible (see Heb 9:22). When Jesus' once-for-all sacrifice was accomplished, however, this old-covenant approach was immediately made obsolete. It no longer figures in Christian practice, although worship--in the new-covenant manner--continues.

But some will ask, "Didn't Jesus say that we are still under the Law, since no jot or tittle, not the least stroke of a pen, would ever drop out of the Law?" The answer is, no, he did not say that. What he said (see Luke 16:16--17) was that the Law cannot be changed. Jesus came to establish a new covenant (see Luke 22:20; cf. Heb 8--10), and in so doing "fulfilled" the purpose of the old, thus bringing its time to an end. The fulfillment itself Jesus called a "new command"--the law of love (John 13:34--35).

There are many modern analogies to this sort of change of stipulations from covenant to covenant. In the case of labor contracts, for example, a new contract may specify changes in working conditions, different staffing structures, different pay scales, etc. Yet it may also retain certain features of the old contract--seniority, work breaks, provisions against arbitrary firing, etc. Now a labor contract is hardly on the level of the covenant between God and Israel, but it is a type of covenant and therefore helps illustrate in a familiar way the fact that a new covenant can be quite different from an old covenant, yet not necessarily totally different. This is just the case with the biblical covenants."

Gordon D. Fee and Douglas K. Stuart, *How to Read the Bible for All Its Worth*, 3rd ed. (Grand Rapids, MI: Zondervan Publishing House, 1993), 167.

Cris: "All the more reason to keep the whole law! Duh." Hello?, You can't!!!! The entire point of the New Testament is that NO ONE can. [B.12]

Matt: I'm sorry Cris. I habitually employ poor argumentation, and I really don't study the Bible. Ever. So can you help me out here and tell me precisely what Christ meant when he said he had no intention of doing away with even one speck of the Law, if not exactly that? Because, you

know, I tend to think his words are more authoritative than Gordon D. Fee's and Douglas K. Stuart's, whoever they are.

Stewart: Nice long explanation to say, "So screw the laws, right? Nobody can do it. Jesus forgives me, and that's all that matters. Let's keep sinning everyone." Sounds like the righteous gospel to me. So much for narrow is the way.

Matt: 2Pe 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

2Pe 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

2Pe 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Cris: When something is fulfilled it is completed, when Jesus said he "fulfilled the law" it means he completed it. It is now put away - obsolete - Again if you would study the concept of covenant, the ceremonial and civil laws for the Jews were limited to the OT era. The New Covenant has done away with all of that. Hebrews 8 makes this crystal clear, it is obsolete! "In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away." (Heb 8:13)

Matt: Read the words Cris:

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Last time I checked, heaven and earth have not passed. So.....?

Matt: Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Whoops.

Cris: "till all be fulfilled" the verse above that says "I have not come to abolish them but to fulfill them" and he succeeded, it is all fulfilled in Christ the old covenant and its requirements now obsolete "For the whole law is fulfilled in one word: "You shall love your neighbor as yourself." (Ga 5:14)

Cris: "For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery." (Ga 5:1)

Matt: The burden of proof is on YOU to reconcile Hebrews 8 with Matthew 5. And by reconcile, I most certainly do not mean nullify or invalidate, for that is what you are currently doing with Christ's own words. I realize the implications this one passage has for your entire paradigm, but surely somewhere in there you recognize that the way you are treating Yahshuah's own clear teachings on this subject is as far from honest as you can get. All your elaborate theological constructs collapse right here. Your choice: admit it, or turn a blind eye to it.

Matt: til heaven and earth pass away = the time when all shall be fulfilled. If not, then please explain why this phrase is included at all. Basic reading comprehension.

Cris: It is you who aren't accounting for the passage. He was talking to he says he came to fulfill it, what is fulfilled is finished, the old covenant is done its over - I say he succeeded but apparently you think he failed?

Matt: Cris's idea of fulfilling the Law: "What is fulfilled is finished, the old covenant is done its over."

Christ's idea of fulfilling the Law: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment."

Sorry Cris, those are not equivalent. At all.

Cris: You keep equivocating because you do not understand very basics of the OT. There is a distinction between ceremonial, civil and moral law. Jesus specifically reiterated the moral code like the 10 commandments but the dietary laws and what not are obsolete as the Acts 15 council definitively decided. You are fallaciously equivocating moral laws with Mosaic ceremonial laws that were ONLY for OT Jews.

Cris: Jesus specifically declared all foods clean in Mark 7:19 so obviously he saw the distinction!

Cris: You guys are throwing the Gospel under the bus in your zeal. The first 8 chapters of Romans will disabuse you any lingering notions that the law is still operative, please prayerfully read Romans. I also think this would be really helpful for you guys to read too, its from a commentary on Romans 14:2 ::

"The vegetarianism mentioned by Paul in Romans 14:2 is not the same as the vegetarianism practiced by many Christians today. The abstaining from meat that Paul refers to was based on grounds of religious purity--the desire not to eat meat which had been part of sacrifices to pagan idols and may not have been prepared in accordance with Jewish kosher practices.

But there is a biblically-based vegetarianism that is gaining acceptance in the contemporary church. It is based not on Romans 14:2 but on the diet God apparently prescribed in Genesis 1:29 immediately after humans were created--a diet of fruits and vegetables (see also Gen. 2:16). Even the animals were created to be vegetarian (Gen. 1:30), and humanity apparently remained vegetarian by precept after the fall into sin (Gen. 3:18). It was not until after the Flood that God gave Noah and his family (and apparently the human family) permission to eat meat (Gen. 9:2--4). Many Christians today see God's permission to eat meat as being a concession much like divorce--an exception to a divine ideal. Many are moving beyond vegetarianism to a total exclusion of meat products such as milk, eggs, cheese, and the like (referred to as a "vegan" lifestyle).

The positive side of vegetarianism is that there may be health benefits; the negative side is that what is a nonessential part of the Christian life could be made an essential part by those who practice it. Just as some Jewish believers in Rome no doubt looked down on their Gentile brethren for eating meat, Christians today who are vegetarians must guard against judging their meat-eating brethren.

Kenneth Boa and William Kruidenier, vol. 6, Romans, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 440."

Paul: Cris, please answer my question. A simple 'yes' or 'no' will suffice:

“So, just to be clear, you think that:

1. The Gospel is the antithesis of God’s Law.
2. Anyone who tries to be perfect or even to abstain from any one thing condemned by the Law, as Christ commanded, has literally abandoned the Gospel.
3. Therefore, no part of God’s Law should ever be upheld or practiced by anyone who professes the Christian faith.

Is that about right, Cris?”

So far all I’ve seen from you is ad hominem insults.

Warwick: when I complete my house I live in it, not obliterate it.

Paul: You say we have equivocated moral laws with Mosaic ceremonial laws. IF THAT WAS THE CASE, THEN HOW COULD WE POSSIBLY BE ADVOCATING VEGETARIANISM FROM SCRIPTURE? Obviously the Mosaic law allowed for things which the moral law advocated by Christ doesn’t. Obviously.

Paul: And notice also that I said “God’s Law,” not “the law of Moses.” At least get that straight before you presume to put senseless logic in our mouths, as though we are arguing from a point of sheer ignorance and stupidity like you.

Paul: I quote from the original statement with this photo:

“It never ceases to amaze me how the WHOLE MORAL ASPECT OF GOD’S LAW can be thrown out by invoking a single passage from scripture”

If you were to simply READ what is written, you wouldn’t keep coming off as such a malicious jackass. But as it is, you seem intent on it. So why shouldn’t we treat you like one?

Cris: 1) No, the Gospel is its fulfillment of it “For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.”(Ga 5:14) The ceremonial dietary laws of the OT have NEVER applied to anyone but the OT Jews. It is completely fallacious to equivocate on the word “law.” It’s absurd and amounts to dangerous heresy. [B.1]

2) Obviously, it’s a good thing to try to be moral, but “If we say we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). This simply means that no Christian is a “keeper of biblical law.” [B.12]

3) Jesus reiterated the moral code but this has nothing to do with dietary laws, you are twisting his words and it flat out contradicts Jesus teaching in Mark 7:19. Paul said: “Meat commends us not to God: for neither if we eat, are we the better; neither, if we eat not, are we the worse” (1 Corinthians 8:8). What Paul shows is that the Christian has no “clean or unclean” food laws in a ceremonial sense. “All things are indeed pure” (Romans 14:20). To the Colossians, who were mature Christians, Paul gave this reminder: “Let no man therefore judge you in meat [food] or drink, or in the respect of an holy day, or of the new moon, or of the Sabbath days.” (Colossians 2:16). Which is exactly what you are doing!

Paul: Except that the “you” in the context of Colossians is pretty much the opposite of the “you” if I’m speaking to Cris Putnam and every other mainstream pseudo-Christian. Maybe you didn’t know that. Now you do.

Paul: I just love how you think that “heresy” implies something bad. My God, can’t you see the irony of it??

Cris: BTW I am cooking some chilli right now

Paul: Never mind that virtually every prophet or apostle in history has been persecuted even to death. Are you aware of the fact that the Bible in its entirety is heresy? For example: Council of Valencia (1229), the Council of Trent (1545), Papal Bull (1713). Maybe this should shed some new light on why your “Jesus” called it “your book.”

Cris: You would do well to read this: <http://www.askelm.com/doctrine/d040402.htm> [“The Dietary Laws of the Bible” by Ernest L. Martin]

Paul: I won’t expect any miraculous conversion any time soon, seeing as you are not even aware that there IS a Damascus.

Paul: ^This from the guy who can’t even be bothered to read a single paragraph before he attempts a rebuttal of it. What a joke.

Matt: “There is a distinction between ceremonial, civil and moral law.”

Number one, I would like you to demonstrate that by “not one jot or tittle,” he actually meant “not one jot or tittle of the moral law, but forget about all that other tripe.” Those are your distinctions, not his. You’re not fooling anyone, trying to put words in his mouth.

Number two, do you really fail to realize that even the specific set of ceremonial and civil laws were so given for specific reasons, which were fundamentally moral? Or do you just think that God is capricious? Every godly law is moral at its root; hence the entire New Testament theme of the Jews worshiping the letter of the law while ignoring its spirit.

Number three, just to make it perfectly clear, nowhere have I advocated or intended to advocate a return to the Mosaic law. When Yahshuah says that the Torah shall *never* be destroyed, I take this to mean the fundamental moral principles underlying the Torah, which manifested themselves, for the ancient Israelites, in the particularities of Moses’ legal codes. That he was referring to these principles, as opposed to every specific dietary regulation et al, is evidenced by his examples of how he intended to complete the Torah. Thus [Paul]’s perfectly good point that vegetarianism certainly cannot be advocated strictly from the Mosaic law, but is naturally consonant with the principles underlying this set of laws.

Matt: “The Bible teaches that all people are sinners -- even Christians who have a relationship with Christ.”

That’s all I needed to read.

Matt: You would do well to read the Bible, rather than pseudo-Christian commentaries.

Cris: [Paul] youseem like a David Koresh in the making, when I call you a heretic I mean you are exactly the sort Paul addressed in Galatians, nearly exactly the same spiritually, [B.1] In chapters 5--6 Paul showed how the gospel of grace leads to true freedom and godly living. Perhaps the central message of Galatians is “a person is not justified by works of the law but through faith in Jesus Christ” (2:16).

Cris: [Matt] what part of “If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all

unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.” (1 Jn 1:8--10) ...is not clear to you?

Matt: Like you would understand if I wasted any more of my time explaining things to you. Tell you what, you keep the pork, I’ll keep the pearls. Good day.

Cris: [Matt] I have Masters degree in Theology and read the NT in Koine Greek, right now I am working on Hebrew exegesis and applying for PhD programs in theology. I understand with great clarity that you are missing the primary message of the NT. I sincerely hope you will try to sit down and just read the book of Romans in one sitting devoid of your presuppositions. Just try to follow Paul’s arguments. The law of sin and death is slavery. Perhaps read Galatians straight through as well. I truly believe if you would do that you would quickly drop this yoke of slavery you have taken upon yourself. Paul said it very concisely but you deny it: “yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.”(Ga 2:16)

Matt: “I have Masters degree in Theology and read the NT in Koine Greek, right now I am working on Hebrew exegesis and applying for PhD programs in theology.”

Good luck, Cris.

Paul: *shakes dust*

Paul: 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

Paul: Daniel then said to the guard whom the chief official had appointed over him: “Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink. Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see.” So he agreed to this and tested them for ten days. At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food. So the guard took away their meat and the wine they were to drink and gave them vegetables instead. Daniel 1:11-16

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body. 1 Corinthians 6:19-20

Michael: What zombie apocalypse? what the hell are you talking about?

Cris: “I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel-- not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.(Ga 1:6--8)

“Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law.” (Ro 3:27--28)

Paul: ^This from the guy who writes about the Antichrist and openly declares his fealty to Jesus. Nice.

Cris: [Paul] you are a sad case. You come along and decide that Theologians and biblical scholars of the past 2000 years are all wrong. People who have dedicated their lives to studying the scriptures in the original languages and teach in seminaries their entire lives serving God. And then here comes [Paul] the great who determines that nearly every great Christian scholar in history is wrong, that we are still obligated to keep the law and that eating meat is a sin. Your arrogance is only out matched by your ignorance son. The whole New Testament stands as witness against you. "Look: I, Paul, say to you that if you accept circumcision [Law], Christ will be of no advantage to you. I testify again to every man who accepts circumcision that he is obligated to keep the whole law. You are severed from Christ, you who would be justified by the law; you have fallen away from grace."

(Ga 5:2--4) By putting yourself under the law, you are severed from Christ !!! Think about how grossly exaggerated your pride is.

Paul: "We must obey God rather than men." Acts 5:29

"Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ." Galatians 1:10

Paul: "For circumcision verily profiteth, if thou keep the law." Romans 2:25

Cris: But no one keeps the LAW!! That's main idea of Romans!!!! [B.12]

Paul: He will eat curds and honey at the time He knows enough to refuse evil and choose good. Isaiah 7:15

And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 1 John 3:15-16

You think you know better than God on the authority of a demonstrably Satanic ecumenical council, and I'm the arrogant one?

Paul: At the very least, any reasonable person who held your point of view of Romans would have to ask why it blatantly contradicts the plain speech of John's epistles, or else accept that they are inconsistent. But the notion that you understand what Paul means when John himself declared that the darkness has not understood the light is wholly preposterous.

Paul: And if you accept that Isaiah 7:15 refers to "Jesus," as I know you would if you removed your obstinate bias, you would see as clearly as the rest of us just how wrong your main premise is. But that would involve a change of perspective, a.k.a., repentance, wouldn't it? And that's impossible for someone who not only chooses to sin, but also makes it his purpose to tell everyone else to.

Cris: Its not just my point view its the main idea of the book -> "For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin." (Ro 3:20) and I can cite 100s of NT scholars who agree. Almost no one agrees with you- zilch- why is that? You have reached RADICALLY different conclusions because you are mistaken in fundamental ways that skews your reading of everything else. You are almost exactly like the Phraisees who Jesus opposed.

Paul: Irony, isn't it? I'm the "Pharisee." Makes sense though. My mom was born near Frazee, MN, and I have family there. lol

Matt: "But no one keeps the LAW!! That's main idea of Romans!!!!"

Luk 1:5 There was in the days of Herodes, the sovereign of Yehudah, a certain priest named Zekaryah, of the division of Abiyah. And his wife was of the daughters of Aharon, and her name was Elisheba.

Luk 1:6 And they were both righteous before Elohim, blamelessly walking in all the commands and righteousnesses of יהוה.

1Jn 5:3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy.

Joh 14:15 "If you love Me, you shall guard My commands."

2Jn 1:6 And this is the love, that we walk according to His commands. This is the command, that as you have heard from the beginning, you should walk in it.

"I can cite 100s of NT scholars who agree. Almost no one agrees with you- zilch- why is that?"

Mat 7:13 "Enter in through the narrow gate! Because the gate is wide -- and the way is broad -- that leads to destruction, and there are many who enter in through it.

Mat 7:14 "Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.

1Jn 2:15 Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him.

1Jn 2:16 Because all that is in the world -- the lust of the flesh, the lust of the eyes, and the pride of life -- is not of the Father but is of the world.

1Jn 2:17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.

Paul: "why is that?"

I tried to explain it to him. Is it any wonder he's pursuing a PhD to show the world he's one of them?

Paul: You think he's pompous now? Just wait til he gets to call himself "Dr. Putzman."

Paul: If he doesn't get cancer and die first, I mean.

Matt: Right. Good to know those book sales will be employed for more than just putting bacon on the table; now he'll have the authority to justify his sins to large audiences. Hurrah for this world.

Matt: "[Paul] you are a sad case. You come along and decide that Theologians and biblical scholars of the past 2000 years are all wrong. People who have dedicated their lives to studying the scriptures in the original languages and teach in seminaries their entire lives serving God. And then here comes [Paul] the great who determines that nearly every great Christian scholar in history is wrong."

But there also came to be false prophets among the people, as also among you there shall be false teachers, who shall secretly bring in destructive heresies, and deny the Master who bought them, bringing swift destruction on themselves. And many shall follow their destructive ways, because

of whom the way of truth shall be evil spoken of, and in greed, with fabricated words, they shall use you for gain. From of old their judgment does not linger, and their destruction does not slumber. 2 Peter 2:1-3

Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned, and turn away from them. For such ones do not serve our Master יהושע Messiah, but their own stomach, and by smooth words and flattering speech they deceive the hearts of the innocent. -Romans 16:17-18

For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear, and they shall indeed turn their ears away from the truth, and be turned aside to myths. -2 Timothy 4:3-4

But know this, that in the last days hard times shall come. For men shall be lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, thankless, wrong-doers, unloving, unforgiving, slanderers, without self-control, fierce, haters of good, betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim, having a form of reverence but denying its power. And turn away from these! For among them are those who creep into households and captivate silly women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of the truth. -2 Timothy 3:1-7

Part C:



Cris D Putnam

I don;t hate you, but you are going to hell and leading others there



Malakh HaTzadik

If YOU say so.



Cris D Putnam

Paul says so



Cris D Putnam

BTW I just ate peppered bacon for breakfast



Cris D Putnam

<http://chefsblade.monster.com/news/articles/340-why-i-eat-meat-and-why-you-should-too>



Cris D Putnam

I see you took down your little image because you were so soundly refuted



Malakh HaTzadik

No, I unfriended you, actually.
Do I need to block you too, to make the point?



Cris D Putnam

Don't worry you are going into the apologetics cult database



Malakh HaTzadik

Great.
There's no such thing as bad publicity, right?
I'd hate for anyone to think I was associated with your neo-pagan Babylonian religion or any of its institutions. God forbid.
Don't worry, your name isn't in the Book of Life.



Cris D Putnam

Yeah I think there is... mediate on your status "You are severed from Christ, you who would be justified by the law; you have fallen away from grace". (Ga 5:4)



Malakh HaTzadik

Eat your pork, drink your beer and be merry. For tomorrow you die.



Cris D Putnam

I don't drink but thanks!

Appendix D - The Community Rule (1QS)

Translated by Geza Vermes

Thus said יהוה, “Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; and find rest for yourselves. But they said, ‘We do not walk in it.’” Jeremiah 6:16

[Column 1] ¹Book of the Community Rule, that they may seek ²God with a whole heart and soul. and do good and right before Him as ³He commanded by the hand of Moses and all His servants the Prophets; that they may love ⁴all that He has chosen and hate all that he has rejected; that they may abstain from all evil and ⁵hold fast to all good [1 Thessalonians 5:21-22]; that they may practice truth, righteousness, and justice ⁶upon earth and no longer stubbornly follow a sinful heart and lustful eyes committing ⁷all manner of evil. He shall admit into the Covenant of Grace all those who have freely devoted themselves to the observance of God’s precepts, ⁸that they may be joined to the counsel of God and may live perfectly before Him in accordance with all that ⁹has been revealed concerning their appointed times, and that they may love all the sons of light, each ¹⁰according to his lot in God’s design, and hate all the sons of darkness, each according to his guilt ¹¹in God’s vengeance. All those who freely devote themselves to His truth shall bring all their knowledge, powers, ¹²and possessions into the Community of God, that they may purify their knowledge in the truth of God’s precepts and order their powers according to His ¹³ways of perfection and all their possessions according to His righteous counsel. They shall not depart ¹⁴from any command of God concerning their times; they shall be neither early nor late for any of ¹⁵their appointed times, they shall stray neither to the right nor to left of any of His true precepts. ¹⁶All those who embrace the Community Rule shall enter into the Covenant before God to obey ¹⁷all His commandments so that they may not abandon Him during ¹⁸the dominion of Satan because of fear or terror or affliction. On entering the Covenant, the Priests and ¹⁹Levites shall bless the God of salvation and all His faithfulness, and all those ²⁰entering the Covenant shall say after them, “Amen, Amen!” ²¹Then the Priests shall recite the favors of God manifested in His mighty deeds and ²²shall declare all His merciful grace to Israel, and the Levites shall recite the ²³iniquities of the children of Israel, all their guilty rebellions and sins during the dominion ²⁴of Satan. And after them, all those entering the Covenant shall confess and say: “We have strayed! ²⁵We have [disobeyed!] We and our fathers before us have sinned and done wickedly in walking ²⁶[counter to the precepts] of truth and righteousness. [And God has] judged us and our fathers also; [Column 2] ¹but He has bestowed His bountiful mercy on us from everlasting to everlasting.” And the Priests shall bless all the ²men of the lot of god who walk perfectly in all His ways, saying: “May He bless you with all ³good and preserve you from all evil [Psalm 121:7]! May He lighten your heart with life-giving wisdom and grant you eternal knowledge! May ⁴he raise His merciful face towards you for everlasting bliss [Numbers 6:23-27]!” And the Levites shall curse all the men of the ⁵lot of Satan, saying: ‘Be cursed because of all your guilty wickedness! ⁶May He deliver you up for torture at the hands of the vengeful Avengers! May He visit you with destruction by the hand of all the Wreakers ⁷of Revenge! Be cursed without mercy because of the darkness of your deeds! Be damned in the shadowy ⁸place of everlasting fire! May God not heed when you call on Him, nor pardon you by blotting out your sin! May ⁹He raise His angry face towards you for vengeance! May there be no “Peace” for you in the mouth of those who hold fast to the Fathers [Jeremiah 6:14; Ezekiel 13:10; Isaiah

48:22]’ And after the blessing and the cursing, ¹⁰all those entering the Covenant shall say, “Amen, Amen!” ¹¹And the Priests and Levites shall continue, saying: “Cursed be the man who ¹²enters this Covenant while walking among the idols of his heart, who sets up before himself his stumbling-block of sin so that he may backslide! ¹³Hearing the words of this Covenant, he blesses himself in his heart and says, “Peace be with me, even ¹⁴though I walk in the stubbornness of my heart” [Deuteronomy 24:18-19], whereas his spirit, parched [for lack of truth] and watered [with lies], shall be destroyed without ¹⁵pardon. God’s wrath and His zeal for His precepts shall consume him in everlasting destruction. All the ¹⁶curses of the Covenant shall cling to him and God will set him apart for evil. He shall be cut off from the midst of all the sons of light, and because he has ¹⁷turned aside from God on account of his idols and his stumbling-block of sin, his lot shall be among those who are cursed forever.” And after them, ¹⁸all those entering the Covenant shall answer and say, “Amen, Amen!” ¹⁹Thus shall they do, year by year, for as long as the dominion of Satan endures. The Priests shall enter ²⁰first, ranked one after another according to the perfection of their spirit; then the Levites; and thirdly, ²¹all the people one after another in their Thousands, Hundreds, ²²Fifties, and Tens, that every Israelite may know his place in the Community of God ²³according to the everlasting design. No man shall move down from his place nor move up from his allotted position. ²⁴For according to the holy design, they shall all of them be in a Community of truth and virtuous humility, ²⁵of loving kindness and good intent one towards the other, and (they shall all of them be) sons of the everlasting Company. No man [shall be in the] Community of His truth who refuses to enter ²⁶the Covenant of God so that he may walk in the stubbornness of his heart, for ^[Column 3] ¹his soul detests the wise teaching of just laws. He shall not be counted among the upright for he has not persisted in the conversion of his life. ²His knowledge, powers, and possessions shall not enter the Council of the Community, for whoever ploughs the mud of wickedness returns ³defiled. He shall not be justified by that which his stubborn heart declares lawful, for seeking the ways of light he looks towards darkness. He shall ⁴not be reckoned among the perfect; he shall neither be purified by atonement, nor cleansed by purifying waters, ⁵nor sanctified by seas and rivers, nor washed clean with any ablution. Unclean, unclean shall he be. For as long as he despises the precepts of ⁶God he shall receive no instruction in the Community of His counsel. For it is through the spirit of true counsel concerning the ways of man that all his ⁷sins shall be expiated that he may contemplate the light of life. He shall be cleansed from all ⁸his sins by the spirit of holiness uniting him to His truth, and his iniquity shall be expiated by the spirit of uprightness and humility. And when his ⁹flesh is sprinkled with purifying water and sanctified by cleansing water, it shall be made clean by the humble submission of his soul to ¹⁰all the precepts of God. Let him then order his steps to walk perfectly in all the ways commanded by God concerning the times appointed for him, straying neither to right nor to left and ¹¹transgressing none of His words, and he shall be accepted by virtue of pleasing atonement before God and it shall be to him a Covenant of the ¹²everlasting Community. ¹³The Master shall instruct all the sons of light and shall teach them the nature of all the children of men ¹⁴according to the kind of spirit which they possess, the signs identifying their works during their lifetime, their visitation for chastisement, and the time of ¹⁵their reward. From the God of Knowledge comes all that is and shall be. Before ever they existed He established their whole design, ¹⁶and when, as ordained for them, they come into being, it is in accord with His glorious design that they accomplish their task without change. ¹⁷The laws of all things are in His hand and He provides them with all their needs. He has created man to govern the ¹⁸world, and has appointed for him two spirits in which to walk until the time of His visitation: the spirits of ¹⁹truth and falsehood. Those born of truth

spring from a fountain of light, but those born of falsehood spring from a source of darkness. All the children of righteousness are ruled ²⁰by the Prince of Light and walk in the ways of light, but all the children of falsehood are ruled by the Angel ²¹of Darkness and walk in the way of darkness. The Angel of Darkness leads all the ²²children of righteousness astray, and until his end, all their sin, iniquities, wickedness, and all their unlawful deeds are caused by his dominion ²³in accordance with the mysteries of God. Every one of their chastisements, and every one of the seasons of their distress, ²⁴shall be brought about by the rule of his persecution; for all his allotted spirits seek the overthrow of the ²⁵sons of light. But the God of Israel and His Angel of Truth will succor all the sons of light. For it is He who created the spirits of Light and Darkness and founded ²⁶every action upon them and established every deed [upon] their [ways]. And He loves the one ^[Column 4] ¹everlastingly and delights in its works forever; but the counsel of the other He loathes and forever hates its ways. ²These are their ways in the world for the enlightenment of the heart of man, and that all the paths of true righteousness may be made straight before him, and that the fear of the laws of God may be instilled in his heart: ³a spirit of humility, patience, abundant charity, unending goodness, understanding, and intelligence; (a spirit of) mighty wisdom which trusts in all the ⁴deeds of God and leans on His great lovingkindness; a spirit of discernment in every purpose, of zeal for ⁵just laws, of holy intent with steadfastness of heart, of great charity towards all the sons of truth, of admirable purity which detests all unclean idols, of humble conducts spring from ⁶an understanding of all things, and of faithful concealment of the mysteries of truth. These are the counsels of the spirit to the sons of truth in this world. And as for the visitation of all who walk in this spirit, it shall be healing, ⁷great peace in a long life, and fruitfulness, together with every everlasting blessing and eternal joy in life without end, a crown of glory and a garment of ⁸majesty in unending light. ⁹But the ways of the spirit of falsehood are these: greed, and slackness in the search for righteousness, wickedness and lies, haughtiness and pride, falseness and deceit, cruelty ¹⁰and abundant evil, ill-temper and much folly and brazen insolence, abominable deeds (committed) in a spirit of lust, and ways of lewdness in the service of uncleanness, ¹¹a blaspheming tongue, blindness of eye and dullness of ear, stiffness of neck and heaviness of heart, so that man walks in all the ways of darkness and guile. And the visitation of ¹²all who walk in this spirit shall be a multitude of plagues by the hand of all the destroying angels, everlasting damnation by the avenging wrath of the fury of God, eternal torment and endless disgrace ¹³together with shameful extinction in the fire of the dark regions. The times of all their generations shall be spent in sorrowful mourning and in bitter misery and in calamities of darkness until they are ¹⁴destroyed without remnant or survivor. ¹⁵The nature of all the children of the men is ruled by these (two spirits), and during their life all the hosts of men have a portion of their divisions and walk in (both) ¹⁶their ways. And the whole reward for their deeds shall be, for everlasting ages, according to whether each man's portion in their two divisions is great or small. For God has established the spirits in equal measure until the ¹⁷final age, and has set everlasting hatred between their divisions. Truth abhors the works of falsehood, and falsehood hates all the ways of truth. And their struggle is ¹⁸fierce in all their arguments for they do not walk together. But in the mysteries of His understanding, and in His glorious wisdom, God has ordained an end for falsehood, and at the same time of the ¹⁹visitation He will destroy it forever. Then truth, which has wallowed in the ways of wickedness during the dominion of falsehood until the appointed ²⁰time of judgment, shall arise in the world forever. God will then purify every deed of man with this truth; He will refine for Himself the human frame by rooting out all spirit of falsehood from the bounds of his ²¹flesh. He will cleanse him of all wicked deeds with the spirit of holiness; like purifying waters He will shed upon him the

spirit of truth (to cleanse him) of all abomination and falsehood. And he shall be plunged ²²into the spirit of purification that he may instruct the upright in the knowledge of the Most High and teach the wisdom of the sons of heaven to the perfect of way. For God has chosen them for an everlasting Covenant and ²³all the glory of Adam shall be theirs. There shall be no more lies and all the works of falsehood shall be put to shame. Until now the spirits of truth and falsehood struggle in the hearts of men and they ²⁴walk in both wisdom and folly. According to his portion of truth so does man hate falsehood, and according to his inheritance in the realm of falsehood so is he wicked and so ²⁵hates truth. For God has established the two spirits in equal measure until the determined end, and until the Renewal, and He knows the reward of their deeds from all eternity. ²⁶He has allotted them to the children of men that they may be according to the spirit within [them at the time] of the visitation. ^[Column 5] ¹And this is the rule for the men of the community who have freely pledged themselves to be converted from all evil and to cling to all his commandments according to his will. They shall separate from ²the congregation of the men of falsehood and shall unite, with respect to the Law and possessions, under the authority of the sons of Zadok, the Priests who keep the Covenant, and of the multitude of the men ³of the Community who hold fast to the Covenant. Every decision concerning doctrine, property, and justice shall be determined by them. They shall practice truth and humility in common, ⁴and justice and uprightness and charity and modesty in all their ways. No man shall walk in the stubbornness of his heart so that he strays after his heart ⁵and eyes and evil inclination, but he shall circumcise in the Community the foreskin of evil inclination and of stiffness of neck that they may lay a foundation of truth for Israel, for the Community of the everlasting ⁶Covenant. They shall atone for all those in Aaron who have freely pledged themselves to the House of Truth, and for those who join them to live in community and to take part in the trial and judgment and ⁷condemnation of all those who transgress the precepts. On joining the Community, this shall be their code of behavior with respect to all these precepts. Whoever approaches the Council of the Community ⁸shall enter the Covenant of God in the presence of all who have freely pledged themselves. He shall undertake by a binding oath to return with all his heart ⁹and soul to every commandment of the Law of Moses in accordance with all that has been revealed of it to the sons of Zadok, the Keepers of the Covenant and Seekers of His will, and to the multitude of the men of their Covenant who together have ¹⁰freely pledged themselves to His truth and to walking in the way of His delight. And he shall undertake by the Covenant to separate from all the men of falsehood who walk in ¹¹the way of wickedness. For they are not reckoned in His Covenant. They have neither inquired nor sought after Him concerning His laws that they might know the hidden things in which they have sinfully erred; ¹²and matters revealed they have treated with insolence. Therefore Wrath shall rise up to condemn, and Vengeance shall be executed by the curses of the Covenant, and great chastisement of ¹³eternal destruction shall be visited on them, leaving no remnant. They shall not enter the water [baptism] to partake of the pure Meal of the saints, for they shall not be cleansed ¹⁴unless they turn from their wickedness: for all who transgress His word are unclean. Likewise, no man shall consort with him with regard to his work or property lest he be burdened with the ¹⁵guilt of his sin. He shall indeed keep away from him in all things, as it is written [Exodus 23:7], keep away from all that is false. No member of the ¹⁶Community shall follow him in matters of doctrine and justice, or eat or drink anything of his, or take anything from him ¹⁷except for a price; as it is written [Isaiah 2:22], keep away from the man in whose nostrils is breath, for wherein is he counted? ¹⁸For all those not reckoned in His Covenant are to be set apart, together with all that is theirs. None of the saints shall lean upon works of ¹⁹vanity [Belial]: for they are all vanity who know not His

Covenant, and He will blot from the earth all them that despise His word. All their deeds are defilement ²⁰before Him, and all their possessions unclean. But when a man enters the Covenant to walk according to all these precepts that he may join the holy Congregation, they shall examine ²¹his spirit in community with respect to his understanding and practice of the Law, under the authority of the sons of Aaron who have freely pledged themselves in the Community to restore ²²His Covenant and to heed all the precepts commanded by Him, and of the multitude of Israel who have freely pledged themselves in the Community to return His Covenant. ²³They shall inscribe them in order, one after another according to their understanding and their deeds, that every one may obey his companion, the man of lesser rank obeying his superior. And they ²⁴shall examine their spirit and deeds yearly, so that each man may be advanced in accordance with his understanding and perfection of way, or moved down in accordance with the offences committed by him. They shall rebuke ²⁵one another in truth, humility, and charity. Let no man address his companion with anger, or ill-temper, ²⁶or obduracy, or with envy prompted by the spirit of wickedness. Let him not hate him [because of his uncircumcised] heart, but let him rebuke him on the very same day lest ^[Column 6] ¹he incur guilt because of him. And furthermore, let no man accuse his companion before the Congregation without having first admonished him in the presence of witnesses [Matthew 18:15-17]. These are the ways in which all of them ²shall walk, each man with his companion, wherever they dwell. The man of lesser rank shall obey the greater in matters of work and money. They shall eat in common and ³pray in common and deliberate in common. Wherever there are ten men of the Council of the Community there shall not lack ⁴a Priest among them. And they shall all sit before him according to their rank and shall be asked their counsel in all things in that order. And when the table has been prepared for eating, and the new wine ⁵for drinking, the Priest shall be the first to stretch out his hand ⁶to bless the first-fruits of the bread and new wine. And where the ten are, there shall never lack a man among them who shall study the Law continually, day and night ⁷concerning the right conduct of a man with his companion. And Congratulation shall watch in community for a third of every night of the year, to read the book and to study Law and ⁸to pray together. This is the rule for an Assembly of the Congregation. Each man shall sit in his place: the Priests shall sit first, and the elders second, and ⁹all the rest of the people according to their rank. And thus shall they be questioned concerning the Law, and concerning any counsel or matter coming before the congregation, each man bringing his ¹⁰knowledge to the Council of the Community. No man shall interrupt a companion before his speech has ended, nor speak before a man of higher rank; ¹¹each man shall speak in his turn. And in an Assembly of the Congregation no man shall speak without the consent of the Congregation, nor indeed of the ¹²Guardian of the Congregation. Should any man wish to speak to the Congregation, yet not be in a position to question the ¹³Council of the Community, let him rise to his feet and say: "I have something to say to the Congregation." If they command him to speak, he shall speak. Every man born of Israel, who freely pledges himself ¹⁴to join the Council of the Community shall be examined by the Guardian at the head of the Congregation concerning his understanding and his deeds. If his is fitted to the discipline, he shall admit him into ¹⁵the Covenant that he may be converted to the truth and depart from all falsehood; and he shall instruct him in all the rules of the Community. And later, when he comes to stand before the Congregation, they shall ¹⁶all deliberate his case, and according to the decision of the Council of the Congregation he shall either enter or depart. After he has entered the Council of the Community he shall not touch the pure Meal of ¹⁷the Congregation until one full year is completed, and until he has been examined concerning his spirit and deeds; nor shall he have any share of the property of the Congregation. ¹⁸Then when he

has completed one year within the Community, the Congregation shall deliberate his case with regard to his understanding and observance of the law. And if it be his destiny, ¹⁹according to the judgment of the Priests and the multitude of the men of their Covenant, to enter the company of the Community, his property and earnings shall be handed over to the Bursar ²⁰of the Congregation who shall register it to his account and shall not spend it for the Congregation. He shall not touch the Drink of the Congregation until he has ²¹completed a second year among the men of the Community. But when the second year has passed, he shall be examined, and if it be ²²his destiny, according to the judgment of the Congregation, to enter the Community, then he shall be inscribed among his brethren in the order of his rank for the Law, and for justice, and for the pure Meal; his property shall be merged and he shall offer his ²³counsel and judgment to the Community. ²⁴These are the rules by which they shall judge at a Community (court of) inquiry according to the cases. If one of them has lied ²⁵deliberately in matters of property, he shall be excluded from the pure Meal of the Congregation for one year and shall do penance with respect to one quarter of his food. Whoever has answered ²⁶his companion with obstinacy, or has addressed him impatiently, going so far as to take no account of the dignity of his fellow by disobeying the order of a brother inscribed before him, ²⁷he has taken the law into his own hand; therefore he shall do penance for one year [and shall be excluded]. If any man has uttered the [Most] Venerable Name ^[Column 7] ¹even though frivolously, or as a result of shock or for any other reason whatever, while reading the Book or praying, he shall be dismissed and ²shall return to the Council of the Community no more. If he has spoken in anger against one of the Priests inscribed in the Book, he shall do penance for one year ³and shall be excluded for his soul's sake from the pure Meal of the Congregation. But if he has spoken unwittingly, he shall do ⁴penance for six months. Whoever has deliberately lied shall do penance for six months. Whoever has deliberately insulted his companion unjustly shall do penance for one year and shall be excluded. ⁵whoever has deliberately deceived his companion by word or by deed shall do penance for six months. If he has failed to care for his ⁶companion, he shall do penance for three months. But if he has failed to care for the property of the Community, thereby causing its loss, he shall restore it in full. ⁷And if he be unable to restore it, he shall do penance for sixty days. Whoever has borne malice against his companion unjustly shall do penance for six months/one year; and likewise, ⁸whoever has taken revenge in any matter whatever. Whoever has spoken foolishly: three months. Whoever has interrupted his companion whilst speaking: ⁹ten days. Whoever has lain down to sleep during an Assembly of the Congregation: thirty days. And likewise, whoever has left, with-¹⁰out reason, an Assembly of the Congregation as many as three times during one Assembly, shall do penance for ten days. But if he has departed whilst they were standing ¹¹he shall do penance for thirty days. Whoever has gone naked before his companion, without having been obliged to do so, he shall do penance for six months. ¹²Whoever has spat in an Assembly of the Congregation shall do penance for thirty days. Whoever has been so poorly dressed that when drawing his hand from beneath his garment ¹³his nakedness has been seen, he shall do penance for thirty days. Whoever has guffawed foolishly shall do penance for thirty ¹⁴days. Whoever has drawn out his left hand to gesticulate with it shall do penance for ten days. Whoever has gone about slandering his companion shall be excluded from the pure Meal of the Congregation for ¹⁵one year and shall do penance. But whoever has slandered the Congregation shall be expelled from among them ¹⁶and shall return no more. Whoever has murmured against the authority of the Community shall be expelled and shall not return. But if he has murmured against his companion ¹⁷unjustly, he shall do penance for six months. Should a man return whose spirit has so trembled before the authority of the Community that he has betrayed the truth and

¹⁸walked in the stubbornness of his heart, he shall do penance for two years. During the first year he shall not touch the pure Meal of the Congregation, and during the ¹⁹second year he shall not touch the Drink of the Congregation and shall sit below all the men of the Community. Then when ²⁰his two years are completed, the Congregation shall consider his case, and if he is admitted he shall be inscribed in his rank and may then question concerning the Law. ²¹If, after being in the Council of the Community for ten full years, ²²the spirit of any man has failed so that he has betrayed the Community and departed from the Congregation to walk in the stubbornness of his heart, he shall return no more to the Council of the Community. Moreover, if any member ²³of the Community has shared with ²⁴him his food or property which ... of the Congregation, his sentence shall be the same; he shall be ex[pelled]. ^[Column 8] ¹In the Council of the Community there shall be twelve men and three Priests, perfectly versed in all that is revealed of ²the Law, whose works shall be truth, righteousness, justice, loving kindness and humility. They shall ³preserve the faith in the Land with steadfastness and meekness and shall atone for sin by the practice of justice and by ⁴suffering the sorrows of affliction. They shall walk with all men according to the standard of truth and the rule of time. When these are in Israel, ⁵the Council of the Community shall be established in truth. It shall be an Everlasting Plantation, a House of Holiness for Israel, an Assembly of Supreme Holiness ⁶for Aaron. They shall be eyewitnesses to the truth at the Judgment, and shall be the elect of Goodwill who shall atone for the Land and pay to the ⁷wicked their reward. It shall be that tried wall, that PRECIOUS CORNER-STONE, ⁸whose foundations shall neither rock nor sway in their place [Isaiah 28:16]. It shall be a Most Holy Dwelling ⁹for Aaron with everlasting knowledge of the Covenant of justice, and shall offer up sweet fragrance. It shall be a House of Perfection and Truth in Israel that they may ¹⁰establish a Covenant according to the everlasting precepts. And they shall be an agreeable offering, atoning for the Land and determining the judgment of wickedness, and there shall be no more iniquity. When they have been confirmed for two years in perfection of way ¹¹by the authority of the Community, they shall be set apart as holy within the Council of the men of the Community. And the ¹²Interpreter shall not conceal from them, out of fear of the spirit of apostasy, any of those things hidden from Israel which have been discovered by him. And when these become members of the Community ¹³in Israel according to all these rules, they shall separate from the habitation of ungodly men and shall go into the wilderness to prepare the way of Him; ¹⁴as it is written [Isaiah 40:3], prepare in the wilderness the way of ... , make straight in the desert a path for our god. ¹⁵This (path) is the study of the Law which He commanded by the hand of Moses, that they may do according to all that has been revealed from age to age, ¹⁶and as Prophets have revealed by His Holy Spirit. And no man among the members of the Covenant ¹⁷of the Community who deliberately, on any point whatever, turns aside from all that is commanded, shall touch the pure Meal of the men of holiness ¹⁸or know anything of their counsel until his deeds are purified from all falsehood and he walks in perfection of way. And then, according to the judgment of the Congregation, ¹⁹he shall be admitted to the Council and shall be inscribed in his rank. This rule shall apply to whoever enters the Community. ²⁰And these are the rules which the men of perfect holiness shall follow in their commerce with one another. ²¹Every man who enters the Council of Holiness, (the Council of those) who walk in the way of perfection as commanded by God, and who deliberately or through negligence ²²transgresses one word of the Law of Moses, on any point whatever, shall be expelled from the Council of the Community ²³and shall return no more; no man of holiness shall be associated in his property or counsel in any ²⁴matter at all. But if he has acted inadvertently, he shall be excluded from the pure meal and the Council and they shall interpret the rule ²⁵(as follows). For

two years he shall take no part in judgment or ask for counsel; but if, during that time, his way becomes perfect, ²⁶then he shall return to the (Court of) the Congregation, provided that he commit no further inadvertent sin during two full years. ^[Column 9] ¹For one sin of inadvertence (alone) he shall do penance for two years. But as for him who has sinned deliberately, he shall never return; only the man who has sinned inadvertently ²shall be tried for two years that his way and counsel may be made perfect according to the judgment of the congregation. And afterwards, he shall be inscribed in his rank in the Community of Holiness. ³When these become members of the Community in Israel according to all these rules, they shall establish the spirit of holiness according to everlasting truth. ⁴They shall atone for guilty rebellion and for sins of unfaithfulness that they may obtain lovingkindness for the Land without the flesh of holocausts and the fat of sacrifice. ⁵And prayer rightly offered shall be as an acceptable fragrance of righteousness, and perfection of way as a delectable free-will offering [Psalm 141:2; Hosea 14:2]. At the time, the men of the Community shall set apart ⁶a House of Holiness in order that it may be united to the most holy things and a House of Community for Israel, for those who walk in perfection. ⁷The sons of Aaron alone shall command in matters of justice and property, and every rule concerning the men of the Community shall be determined according to their word. ⁸As for the property of the men of holiness who walk in perfection, it shall not be merged with that of the men of falsehood ⁹who have not purified their life by separating themselves from iniquity and walking in the way of perfection. They shall depart from none of the counsels of the Law to walk in the ¹⁰stubbornness of their hearts, but shall be ruled by the primitive precepts in which the men of the Community were first instructed ¹¹until there shall come the Prophet and the Messiahs of Aaron and Israel. ¹²These are the precepts in which the Master shall walk in his commerce with all the living, according to the rule proper to every season and according to the worth of every man ¹³He shall do the will of God according to all that has been revealed from age to age. ¹⁴He shall measure out all knowledge discovered throughout the ages, together with the Precept of the age. He shall separate and weigh the sons of righteousness according to their spirit. He shall hold firmly to the elect of the time according to ¹⁵His will, as He has commanded. He shall judge every man according to his spirit. He shall admit him accordance with the cleanness of his hands and advance him in accordance with his understanding. ¹⁶And he shall love and hate likewise. He shall not rebuke the men of the Pit nor dispute with them. ¹⁷He shall conceal the teaching of the Law from men of falsehood, but shall impart true knowledge and righteous judgment to those who have chosen ¹⁸the Way. He shall guide them all in knowledge according to the spirit of each and according to the rule of age, and shall thus instruct them in the mysteries of marvelous truth that in the midst ¹⁹of the men of the Community that they may walk perfectly together in all that has been revealed to them. This is the time for the preparation of the way ²⁰into the wilderness, and he shall teach them to do all that is required at that time and to separate from all those who have not turned ²¹aside from all ungodliness. These are the rules of conduct for the Master in those times with respect to his loving and hating Everlasting hatred in a spirit of secrecy ²²for the men of perdition! He shall leave to them wealth and earnings like a slave to his lord and like a poor man to his master. ²³He shall be a man zealous for the Precept whose time is for the Day of Revenge. He shall perform the will of God in all his deeds, ²⁴and in all his dominion as He has commanded. He shall freely delight ²⁵in all that befalls him and nothing shall please him save God's will. He shall delight in all the words of His mouth and shall desire nothing except His command. He shall watch always [for] the judgment of God, ²⁶and shall bless his Maker [for all His goodness] and declare [His mercies] in all that befalls. He shall bless Him [with the offering] of the lips ^[Column 10] ¹at the times ordained by Him: at the beginning

of the ²dominion of light, and at its end when it retires to its appointed place; at the beginning of the watches of darkness when He unlocks their storehouse and spreads them out, and also at their end when they retire before the light; when the ³heavenly lights shine out from the dwelling-place of Holiness, and also when they retire to the place of glory; at the entry of the (monthly) seasons on the days of the new moon, and also at their end when they ⁴succeed to one another. Their renewal is a great day for the Holy of Holies, and a sign for the unlocking of everlasting mercies ⁵at the beginning of seasons in all times to come. At the beginning of the months of the (yearly) seasons and on the holy days appointed for remembrance, in their seasons I will bless Him ⁶with the offering of the lips according to the Precept engraved forever: at the beginning of the years and at the end of their seasons ⁷when their appointed law is fulfilled, on the day decreed by Him that they should pass from one to the other the season of early harvest to the summer time, the season of sowing to the season of grass, the seasons of years to their weeks (of years) ⁸and at the beginning of their weeks for the season of Jubilee. All my life the engraved Precept shall be on my tongue as the fruit of praise and the portion of my lips. ⁹I will sing with knowledge and all my music shall be for the glory of God. (My) lyre (and) my harp shall sound for His holy order and I will tune the pipe of my lips to His right measure. ¹⁰With the coming of day and night I will enter the Covenant of God, and when evening and morning depart I will recite His decrees. ¹¹I will place in them my bounds without return. I will declare His judgment concerning my sins, and my transgressions shall be before my eyes as an engraved Precept. I will say to God, “My Righteousness” ¹²and “Author of my Goodness” to the Most High, “Fountain of Knowledge” and “Source of Holiness”, “Summit of Glory” and “Almighty Eternal Majesty.” ¹³I will choose that which He teaches me and will delight in His judgment of me. Before I move my hands and feet I will bless His name. ¹⁴I will praise Him before I go out or enter, or sit or rise, and whilst I lie on the couch of my bed. I will bless Him with the offering of that which proceeds from my lips from the midst of the ranks of men, ¹⁵and before I lift my hands to eat of the pleasant fruits of the earth. ¹⁶I will bless Him for His exceeding wonderful deeds at the beginning of fear and dread and in the abode of distress and desolation. I will meditate on His power and will lean on His mercies all day long. ¹⁷I know that judgment of all the living is in His hand, and that all His deeds are truth. I will praise Him when distress is unleashed and will magnify Him also because of His salvation. ¹⁸I will pay to no man the reward of evil; I will pursue him with goodness. For judgment of all the living is with God and it is He who will render to man his reward. ¹⁹I will not envy in a spirit of wickedness, my soul shall not desire the riches of violence. I will not grapple with the men of perdition until the Day of Revenge, ²⁰but my wrath shall not turn from the men of falsehood and I will not rejoice until judgment is made. I will bear no rancor against them that turn from transgression, ²¹but will have no pity on all who depart from the way. I will offer no comfort to the smitten until their way becomes perfect. I will not keep Satan within my heart, ²²and in my mouth shall be heard no folly or sinful deceit, ²³no cunning or lies shall be found on my lips. The fruit of holiness shall be on my tongue and no abominations shall be found upon it. I will open my mouth in songs of thanksgiving, and my tongue shall always proclaim ²⁴the goodness of God and the sin of men until their transgression ends. I will cause vanities to cease from my lips, uncleanness and crookedness from the knowledge of my heart. I will impart/conceal knowledge with discretion ²⁵and will prudently hedge it within a firm bound to preserve faith and strong judgment in accordance with the justice of God. ²⁶I will distribute the Precept by measure-cord of the times, and ... righteousness and lovingkindness towards the oppressed, encouragement to the troubled heart ^[Column 11] ¹and discernment to the erring spirit, teaching understanding to them that murmur that they may answer meekly before

the haughty of spirit ²and humbly before men of injustice who point the finger and speak of iniquity and who are zealous for wealth. As for me, my justification is with God. In His hand are the perfection of my way and the uprightness of my heart. ³He will wipe out my transgression through His righteousness. For my light has sprung from the source of His knowledge; my eyes have beheld His marvelous deeds, ⁴and the light of my heart, the mystery to come. He that is everlasting is the support of my right hand; the way of my steps is over stout rock which nothing shall shake; ⁵for the rock of my steps is the truth of God and His might is the support of my right hand. From the source of His righteousness is my justification, ⁶and from His marvelous mysteries is the light in my heart. My eyes have gazed on that which is eternal, on wisdom concealed from men, on knowledge and wise design (hidden) from the sons of men; ⁷on a fountain of righteousness and a storehouse of power, on a spring of glory (hidden) from the assembly of flesh. God has given them to His chosen ones as an everlasting possession, ⁸and has caused them to inherit the lot of the Holy Ones. He has joined their assembly to the Sons of Heaven to be a Council of the Community, a foundation of the Building of Holiness, and eternal Plantation throughout all ages to come. ⁹As for me, I belong to wicked mankind, to the company of ungodly flesh. My iniquities, rebellions, and sins, together with the perversity of my heart, ¹⁰belong to the company of worms and to those who walk in darkness. For mankind has no way, and man is unable to establish his steps since justification is with God ¹¹and perfection of way is out of His hand. All things come to pass by His knowledge; He establishes all things by His design and without Him nothing is done. ¹²As for me, if I stumble, the mercies of God shall be my eternal salvation. If I stagger because of the sin of flesh, my justification shall be by the righteousness of God which endures forever ¹³When my distress is unleashed He will deliver my soul from the Pit and will direct my steps to the way. He will draw me near by His grace, ¹⁴and by His mercy will He bring my justification. He will judge me in the righteousness of His truth and in the greatness of His goodness He will pardon all my sins. ¹⁵Through His righteousness He will cleanse me of the uncleanness of man and of the sins of the children of men, that I may confess to God His righteousness, and His majesty to the Most High. Blessed are you, my God, ¹⁶who opens the heart of your servant to knowledge! Establish all his deeds in righteousness, and as it pleases you to do for the elect of mankind, grant that the son of your handmaid ¹⁷may stand before you forever. For without you no way is perfect, and without your will nothing is done. ¹⁸It is you who have taught all knowledge and all things come to pass by your will. There is none beside you to dispute your counsel ¹⁹or to understand all your holy design, or to contemplate the depth of your mysteries ²⁰and the power of your might. Who can endure your glory, and what is the son of man in the midst of your wonderful deeds? ²¹What shall one born of woman be accounted before you? Kneaded from the dust, his abode is the nourishment of worms. ²²He is but a shape, but molded clay, and inclines towards dust. What shall hand-molded clay reply? What counsel shall it understand?

Appendix E - Paths of Righteousness

“For I would not strive forever, nor am I wroth forever, for the spirit would grow faint before Me, even the beings I have made. For the crookedness of his unfair gain I was wroth and I smote him. I hid Myself and was wroth, and he went on backsliding in the way of his heart. I have seen his ways, but now I heal him, and I lead him, and restore comforts to him and to his mourners, creating the fruit of the lips: peace, peace to him who is far off and to him who is near,” said יהוה, “and I shall heal him.” But the wrong are like the troubled sea, for it is unable to rest, and its waters cast up mud and dirt. “There is no peace,” said my Elohim, “for the wrong.” Isaiah 57:16-21

Lesson from Proverbs

Do not envy evil men,
Nor desire to be with them;
For their heart plots to ravage,
And their lips talk of trouble.
By wisdom a house is built,
And by understanding it is established;
And by knowledge the rooms are filled
With all precious and pleasant riches.
Mighty is the wise in strength,
And a man of knowledge strengthens power;
For by wise guidance you wage your own battle,
And delivery is by a great counsellor.
Wisdom is high for a fool;
He does not open his mouth in the gate.
He who plots to do evil
Is called a master of evil plots.
The purpose of folly is sin,
And the scoffer is an abomination to men.
If you falter in the day of distress,
Your strength is small!
Deliver those taken to death,
And hold back those stumbling to the slaughter,
If you say, “See, we did not know this,”
Would not He who weighs the hearts discern it?
He who watches over your life,
Would He not know it?
And shall He not repay man according to his work?
My son, eat honey, for it is good,
And the honeycomb, sweet to your taste;
Know that wisdom is thus to your being;
If you have found it, there is a future,
And your expectancy is not cut off.

Do not lie in wait, O wrong one,
 Against the dwelling of the righteous;
 Do not ravage his resting place;
 For seven times a righteous man falls and rises,
 But the wrong one stumbles into evil.
 Do not exult when your enemy falls,
 And let not your heart rejoice when he stumbles;
 Lest יהוה see and it be evil in His eyes,
 And He turn away His wrath from him.
 Do not fret because of evil-doers,
 And do not envy the wrong;
 For there is no future for the evil-doer;
 The lamp of the wrongdoers is put out.
 My son, fear יהוה and the sovereign;
 Do not mingle with those who change;
 For their calamity arises suddenly,
 And who knows the ruin of both of them? Proverbs 24:1-22

Lesson from the Torah

“Do not make idols for yourselves, and do not set up a carved image or a pillar for yourselves, and do not place a stone image in your land, to bow down to it. For I am יהוה your Elohim. Guard My Sabbaths and reverence My set-apart place. I am יהוה. If you walk in My laws and guard My commands, and shall do them, then I shall give you rain in its season, and the land shall yield its crops, and the trees of the field yield their fruit. And your threshing shall last till the time of the grape harvest, and the grape harvest shall last till the time of sowing. And you shall eat your bread until you have enough, and shall dwell in your land safely. And I shall give peace in the land, and you shall lie down and no one make you afraid. And I shall clear the land of evil beasts, and not let the sword go through your land. And you shall pursue your enemies, and they shall fall by the sword before you. And five of you shall pursue a hundred, and a hundred of you pursue ten thousand. And your enemies shall fall by the sword before you. And I shall turn to you and make you bear fruit, and shall increase you, and shall establish My covenant with you. And you shall eat the old supply, and clear out the old because of the new. And I shall set My Dwelling Place in your midst, and My being shall not reject you. And I shall walk in your midst, and shall be your Elohim, and you shall be My people. I am יהוה your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright. But if you do not obey Me, and do not do all these commands, and if you reject My laws, or if your being loathes My right-rulings, so that you do not do all My commands, but break My covenant, I also do this to you: And I shall appoint sudden alarm over you, wasting disease and inflammation, destroying the eyes, and consuming the life. And you shall sow your seed in vain, for your enemies shall eat it. And I shall set My face against you, and you shall be smitten before your enemies. And those who hate you shall rule over you, and you shall flee when no one pursues you. And after all this, if you do not obey Me, then I shall punish you seven times more for your sins. And I shall break the pride of your power, and shall make your heavens like iron and your earth like bronze. And your strength shall be spent in vain and your land not yield its crops, nor the trees of the land yield their fruit. And if you walk

contrary to Me, and refuse to obey Me, I shall bring on you seven times more plagues, according to your sins, and send wild beasts among you, which shall bereave you of your children. And I shall cut off your livestock, and make you few in number, and your highways shall be deserted. And if you are not instructed by Me by these, but walk contrary to Me, then I also shall walk contrary to you, and I Myself shall smite you seven times for your sins. And I shall bring against you a sword executing the vengeance of My covenant, and you shall gather together in your cities, and I shall send pestilence among you, and you shall be given into the hand of the enemy. When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back to you your bread by weight, and you shall eat and not be satisfied. And if in spite of this, you do not obey Me, but walk contrary to Me, then I shall walk contrary to you in wrath. And I Myself shall punish you seven times for your sins. And you shall eat the flesh of your sons, and eat the flesh of your daughters. And I shall destroy your high places, and cut down your sun-pillars, and put your carcasses on the carcasses of your idols. And My being shall loathe you. And I shall turn your cities into ruins and lay your set-apart places waste, and not smell your sweet fragrances. And I shall lay the land waste, and your enemies who dwell in it shall be astonished at it. And I shall scatter you among the gentiles and draw out a sword after you. And your land shall be desert and your cities ruins, and the land enjoy its Sabbaths as long as it lies waste and you are in your enemies' land. Then the land would rest and enjoy its Sabbaths. As long as it lies waste it rests, for the time it did not rest on your Sabbaths when you dwelt in it. And as for those of you who are left, I shall send faintness into their hearts in the lands of their enemies, and the sound of a shaken leaf shall cause them to flee. And they shall flee as though retreating from a sword, and they shall fall when no one pursues. And they shall stumble over one another, as from before a sword, when no one pursues. And you shall be unable to stand before your enemies. And you shall perish among the gentiles, and the land of your enemies shall eat you up, and those of you who are left rot away in their crookedness in your enemies' lands, and also in their fathers' crookednesses rot away with them. But if they confess their crookedness and the crookedness of their fathers, with their trespass in which they trespassed against Me, and that they also have walked contrary to Me, and that I also have walked contrary to them and have brought them into the land of their enemies – if their uncircumcised heart is then humbled, and they accept the punishment of their crookedness, then I shall remember My covenant with Ya'aqob, and also My covenant with Yitshaq, and also remember My covenant with Abraham, and remember the land. For the land was abandoned by them, and enjoying its Sabbaths while lying waste without them, and they were paying for their crookedness, because they rejected My right-rulings and because their being loathed My laws. And yet for all this, when they are in the land of their enemies, I shall not reject them, nor shall I loathe them so as to destroy them and break My covenant with them. For I am יהוה their Elohim. Then I shall remember for their sake the covenant of the ancestors whom I brought out of the land of Mitsrayim before the eyes of the nations to be their Elohim. I am יהוה.” These are the laws and the right-rulings and the Torot which יהוה made between Himself and the children of Yisra'el on Mount Sinai by the hand of Mosheh. Leviticus 26

Lessons from the Prophets

“And now, O priests, this command is for you. “If you do not hear, and if you do not take it to heart, to give esteem to My Name,” said יהוה of hosts, “I shall send a curse upon you, and I shall curse your blessings. And indeed, I have cursed them, because you do not take it to heart. See, I

shall rebuke your seed, and scatter dung before your faces, the dung of your festivals. And you shall be taken away with it. And you shall know that I have sent this command to you, as being My covenant with Lěwi,” said יהוה of hosts. “My covenant with him was life and peace, and I gave them to him, to fear. And he feared Me, and stood in awe of My Name. The Torah of truth was in his mouth, and unrighteousness was not found on his lips. He walked with Me in peace and straightness, and turned many away from crookedness. For the lips of a priest should guard knowledge, and they seek the Torah from his mouth, for he is the messenger of יהוה of hosts. But you, you have turned from the way, you have caused many to stumble in the Torah. You have corrupted the covenant of Lěwi,” said יהוה of hosts. “And I also, I shall make you despised and low before all the people, because you are not guarding My ways, and are showing partiality in the Torah.” Have we not all one Father? Did not one Ėl create us? Why do we act treacherously against one another, to profane the covenant of the fathers? Yehuḏah has acted treacherously, and an abomination has been done in Yisra’ēl and in Yerushalayim, for Yehuḏah has profaned what is set-apart to יהוה—which He had loved—and has married the daughter of a foreign mighty one. Let יהוה cut off from the tents of Ya’aqob̥ the man who does this—stirring up or answering, and bringing an offering to יהוה of hosts! And this you have done a second time: you cover the altar of יהוה with tears, with weeping and crying, because He no longer regards the offering, nor receives it with pleasure from your hands. And you said, “Why?” Because יהוה has been witness between you and the wife of your youth, against whom you have acted treacherously, though she is your companion and the wife of your covenant. And did He not make one? And He had the remnant of the Spirit? And what is the one alone? He seeks a seed of Elohim. So you shall guard your spirit, and let none act treacherously against the wife of his youth. “For I hate divorce,” said יהוה Elohim of Yisra’ēl, “and the one who covers his garment with cruelty,” said יהוה of hosts. “So you shall guard your spirit, and do not act treacherously.” You have wearied יהוה with your words, and you have said, “In what way have we wearied Him?” In that you say, “Everyone who does evil is good in the eyes of יהוה, and He is delighting in them,” or, “Where is the Elohim of right-ruling?” Malachi 2

“See, Ėl is mighty, but rejects no one—mighty in power *and* heart. He does not keep the wrongdoer alive, but *He* gives right-ruling to the oppressed ones. He does not withdraw His eyes from the righteous, and sovereigns on the throne, and seats them forever, and they are exalted. And if they are bound in shackles, caught in the cords of affliction, then He reveals to them their work, and their transgressions, that they behaved proudly. And He opens their ear for discipline, and commands that they turn back from wickedness. If they obey and serve, they complete their days in blessedness, and their years in pleasantness. But if they do not obey, they perish by the sword, and die without knowledge. But the defiled ones in heart become enraged—let them not cry for help when He binds them. Their being dies in youth, and their life among the male prostitutes. He rescues the afflicted one in his affliction, and opens their ears in oppression. And He also would have brought you out of distress, into a broad place where there is no restraint. And what is set on your table would be filled with rich food. But you are filled with the judgment of the wrong, judgment and right-ruling take hold of you. *Beware*, that rage does not entice you to scoffing. And do not let a large bribe turn you aside. Would He value your riches? No, not precious ore, nor all your strength! Do not long for the night, when people go up in their place. Beware, do not turn to wickedness, for you have chosen this rather than affliction. See, Ėl is exalted by His power; who is a Teacher like Him? Who has appointed Him His way, or who has said, ‘You have worked unrighteousness’? Remember to extol His work, of which men have sung. All men have seen it, man looks on it from afar. See, Ėl is great, beyond our understanding,

and we do not know the number of His years. For He draws up drops of water, which distil as rain from the mist, which the clouds drop down—pour down in showers on man. Also, who understands the spreading of clouds, the crashing from His booth? See, He has spread his light upon it, and He has covered the depths of the sea. For by these He judges the peoples; He gives plenty of food. He has covered His hands with lightning, and commands it to strike. Its noise declares concerning Him, also the cattle, as to what is coming up.” Job 36:5-33

“Look, blessed is the man whom Eloah does reprove, so do not despise the discipline of the Almighty. For He bruises, but He binds up; He smites, but His hands heal. In six distresses He delivers you, and in seven no evil strikes you. In scarcity of food He shall redeem you from death, and in battle from the power of the sword. When the tongue scourges you are shielded, and you have no fear when destruction comes. At destruction and at starvation you laugh, and you have no fear of the beasts of the earth. For your covenant is with the stones of the field, and the beasts of the field shall be at peace with you. And you shall know that your tent is in peace, and shall visit your tent and not sin, and shall know that your seed are many, and your offspring like the grass of the earth. You shall come to the grave in ripe old age, like the stacking of grain in its season. Look, this we have searched out, it is so. Hear it, and know for yourself.” Job 5:17-27

Therefore, listen to me, you men of heart: far be it from Ėl to do wrong, and from the Almighty to commit unrighteousness. For He repays man’s work to him, and makes man to find a reward according to his path. The truth is, Ėl does not do wrong, and the Almighty does not twist right-ruling. Who has assigned to Him the earth? And who has laid out all the world? If He sets His heart on him, should He gather to Himself his spirit and his breath, all flesh would expire together and man return to dust. If you have understanding, hear this! Give ear to the sound of my words: Should the one who hates right-ruling govern? Or would you declare a most righteous one wrong? Job 34:10-17

Lessons from Ezekiel

“And you, son of man, take a sharp sword, take it as a barber’s razor, and you shall pass it over your head and your beard. And you shall take scales to weigh and divide the hair. Burn with fire one-third in the midst of the city when the days of the siege are completed. And you shall take one-third and strike around it with the sword, and scatter one-third in the wind. And I shall draw out a sword after them. And you shall take a few *hairs* from there and bind them in the edge of your garment. And take again some of them, and throw them into the midst of the fire, and burn them in the fire. From it a fire shall spread unto all the house of Yisra’ĕl. Thus said the Master יהוה, ‘This is Yerushalayim which I have set in the midst of the gentiles, with the *other* lands all around her. ‘But she rebelled against My rightrulings, doing wrong, more than the gentiles, and My laws more than the lands all around her. For they have rejected My right-rulings, and they have not walked in My laws.’ Therefore thus said the Master יהוה, ‘Because you have rebelled more than the gentiles all around you, and have not walked in My laws, nor done My right-rulings, nor even done according to the right-rulings of the gentiles all around you,’ therefore thus said the Master יהוה, Look I Myself am against you and shall execute judgments in your midst before the eyes of the gentiles. And I shall do among you what I have never done, and the like of which I never do again, because of all your abominations. Therefore fathers are going to eat their sons in your midst, and sons eat their fathers. And I shall execute judgments among you

and scatter all your remnant to all the winds. Therefore, as I live,' declares the Master יהוה, 'because you have defiled My set-apart place with all your disgusting *matters* and with all your abominations, therefore I also withdraw. And My eye shall not pardon, nor shall I spare. One-third of you shall die of pestilence, and be consumed with scarcity of food in your midst. And one-third shall fall by the sword all around you. And I shall scatter another third to all the winds, and draw out a sword after them. And My displeasure shall be completed. And I shall bring My wrath to rest upon them, and I shall be eased. And they shall know that I, יהוה, have spoken it in My ardour, when I have completed My wrath upon them. And I shall make you a waste and a reproach among the gentiles that are all around you, before the eyes of all who pass by. And it shall be a reproach, an object of scorn, a warning, and an astonishment to the gentiles that are all around you, when I execute judgments among you in displeasure and in wrath and in heated chastisements. I, יהוה, have spoken. When I send against them the evil arrows of scarcity of food which shall be for their destruction, which I send to destroy you, I shall increase the scarcity of food upon you and cut off your supply of bread. And I shall send against you scarcity of food and evil beasts, and they shall bereave you. And pestilence and blood shall pass through you, while I bring the sword against you. I, יהוה, have spoken.'" Ezekiel 5

Again the word of יהוה came to me, saying, "Son of man, make known to Yerushalayim her abominations, and say, 'Thus said the Master יהוה to Yerushalayim, "Your origin and your birth are from the land of Kena'an. Your father was an Amorite and your mother a Hittite. As for your birth, on the day you were born your navel cord was not cut, nor were you washed in water for cleansing, and you were not rubbed with salt at all, nor wrapped in cloth at all. No eye felt sorry for you, to do any of these for you, to have compassion on you. But you were thrown out into the open field, to the loathing of your life on the day you were born. Then I passed by you and saw you trampled down in your own blood, and I said to you in your blood, 'Live!' And I said to you in your blood, 'Live!' I have let you grow like a plant in the field. And you are grown and are great, and you come in the finest ornaments.—breasts were formed, your hair grew, and you were naked and bare. Again I passed by you and looked upon you and saw that your time was the time of love. And I spread My skirt over you and covered your nakedness. And I swore an oath to you and entered into a covenant with you, and you became Mine," declares the Master יהוה. "And I washed you in water, and I washed off your blood, and I anointed you with oil. And I dressed you in embroidered work and gave you sandals of leather. And I wrapped you in fine linen and covered you with silk. And I adorned you with ornaments, and I put bracelets on your wrists, and a chain on your neck. And I put a ring on your nose, and earrings in your ears, and a crown of adorning on your head. Thus you were adorned with gold and silver, and your dress was of fine linen, and silk, and embroidered cloth. You ate fine flour, and honey, and oil. And you were exceedingly pretty, and became fit for royalty. And your name went out among the nations because of your loveliness, for it was perfect, by My splendour which I had put on you," declares the Master יהוה. "But you trusted in your own loveliness, and whored because of your name, and poured out your whorings on everyone passing by who would have it. And you took some of your garments and made multi-coloured high places for yourself, and whored on them—which should not have come about, nor shall it be. And you took your splendid adornments, of My gold and My silver that I gave you, and made for yourself images of a male and whored with them. And you took your embroidered garments and covered them, and you set My oil and My incense before them. And My food which I gave you, fine flour and oil and honey which I fed you, you set it before them as sweet incense—and so it was," declares the Master יהוה. "And you took your sons and your daughters, whom you bore to Me, and these you slaughtered as food to

them. Were your whorings a small matter, that you have slain My children and gave them up to them by causing them to pass through the fire? And in all your abominations and whorings you did not remember the days of your youth, when you were naked and bare, trampled down in your blood. Then it came to be after all your evil—‘Woe, woe to you!’ declares the Master יהוה—that you also built an arched place for yourself, and made a high place in every street for yourself. You built your high places at the head of every way, and made your loveliness to be loathed. And you parted your feet to everyone who passed by, and increased your whorings. And you whored with the sons of Mitsrayim, your neighbours, great of flesh. And you increased your whorings to provoke Me. And see, I have stretched out My hand against you, and withdrew your portion, and gave you up to the desire of those who hate you, the daughters of the Philistines, who are ashamed of your wicked way. And you whored with the sons of Ashshur, without being satisfied. And you whored with them and still were not satisfied. And you increased your whorings as far as the land of traders, Chaldea, and even then you were not satisfied. How weak is your heart!” declares the Master יהוה, “seeing you do all this, the deeds of a shameless whore. You built your arched place at the head of every way, and built your high place in every street. Yet you were unlike a whore, you scorned payment! The wife who commits adultery who takes strangers instead of her husband! To all whores they give gifts, but you gave gifts to all your lovers, and bribed them to come to you from all around in your whorings. Thus you are different from other women in your whorings, because no one whores after you, and in you giving a gift, while a gift was not given to you. Thus you are different.” Therefore, O whore, hear the word of יהוה! Thus said the Master יהוה, “Because your copper was poured out and your nakedness uncovered in your whorings with your lovers, and with the idols of your abominations, and because of the blood of your children which you gave to them, therefore, see, I am gathering all your lovers with whom you took pleasure, all those you loved, with all those you hated. And I shall gather them from all around against you and shall uncover your nakedness to them, and they shall see all your nakedness. And I shall judge you with judgments of adulteresses and shedders of blood. And I shall bring on you the blood of wrath and jealousy. And I shall give you into their hand, and they shall throw your arched place down, and they shall break down your high places. And they shall strip you of your garments, and they shall take your splendid adornments, and leave you naked and bare. And they shall bring up an assembly against you, and they shall stone you with stones and thrust you through with their swords, and burn your houses with fire, and execute judgments on you before the eyes of many women. And I shall make you stop whoring, and no longer give gifts. So I shall bring My wrath to rest upon you, and My jealousy shall turn away from you. And I shall be calm, and no longer be vexed. Because you did not remember the days of your youth, but troubled Me with all this, so see, I shall also bring your way on your own head,” declares the Master יהוה. “And shall I not do this thought for all your abominations? See, all who use proverbs shall use this proverb against you, ‘Like mother, like daughter!’ You are your mother’s daughter, who despises her husband and her children. And you are the sister of your sisters, who despised their husbands and their children. Your mother was a Hittite and your father an Amorite. And your elder sister is Shomeron, she and her daughters, who is dwelling to the north of you. And your younger sister, who is dwelling to the south of you, is Sedom and her daughters. And have you not walked in their ways and did according to their abominations? But in all your ways you soon became more corrupt than they. As I live,” declares the Master יהוה, “neither your sister Sedom nor her daughters have done as you and your daughters have done. See, this was the crookedness of your sister Sedom: She and her daughter had pride, sufficiency of bread, and unconcerned ease. And she did not help the poor and needy.

And they were haughty and did abomination before Me, and I took them away when I saw it. And Shomeron did not commit half of your sins, but you have increased your abominations more than they, and by all the abominations which you have done you made your sisters seem righteous! You also, who pleaded for your sisters, bear your own shame, because the sins which you committed were more abominable than theirs. They are more righteous than you. So be ashamed too, and bear your own shame, because you have made your sisters seem righteous. And I shall turn back their captivity, the captivity of Sedom and her daughters, and the captivity of Shomeron and her daughters, and the captivity of your captives with them, so that you bear your shame, and shall blush for all that you did when you comforted them, and your sisters, Sedom and her daughters, return to their former state, and Shomeron and her daughters return to their former state, and you and your daughters return to your former state. Was not your sister Sedom a byword in your mouth in the days of your pride, before your evil was exposed, as the time of the reproach of the daughters of Aram and all who were around her, and of the daughters of the Philistines, who are despising you everywhere? You shall bear your wickedness and your abominations,” declares יהוה. For thus said the Master יהוה, “I shall deal with you as you have done, in that you have despised the oath by breaking the covenant. But I shall remember My covenant with you in the days of your youth, and I shall establish an everlasting covenant with you. And you shall remember your ways and be ashamed, when you receive your older and your younger sisters. And I shall give them to you for daughters, though not by your own covenant. And I Myself shall establish My covenant with you. And you shall know that I am יהוה, so that you remember. And you shall be ashamed, and never open your mouth any more because of your shame, when I pardon you for all you have done,” declares the Master יהוה.” Ezekiel 16

And the word of יהוה came to me, saying, “What do you mean when you use this proverb concerning the land of Yisra’el, saying, ‘The fathers have eaten sour grapes, and the children’s teeth are blunted’? As I live,” declares the Master יהוה, “you shall no longer use this proverb in Yisra’el. See, all beings are Mine, the being of the father as well as the being of the son is Mine. The being that is sinning shall die. But if a man is righteous and shall do right-ruling and righteousness, if he has not eaten on the mountains, nor lifted up his eyes to the idols of the house of Yisra’el, nor defiled his neighbour’s wife, nor comes near a woman during her uncleanness, if he does not oppress anyone, does return to the debtor his pledge, does not commit robbery, does give his bread to the hungry and covers the naked with a garment, if he does not lend on interest or take increase, turns back his hand from unrighteousness, executes right-ruling in truth between man and man, if he walks in My laws, and he has guarded My right-rulings in truth—he is righteous, he shall certainly live!” declares the Master יהוה. “But if he has brought forth a son who is a robber or a shedder of blood, who does any of these—whereas he himself did not do any of these—that also he has eaten on the mountains or defiled his neighbour’s wife, if he has oppressed the poor and needy, has committed robbery, he does not return a pledge, has lifted his eyes to the idols, or did abomination, if he has lent on interest or taken increase—shall he live? He shall not live! If he has done any of these abominations, he shall certainly die, his blood is upon him. But see, if he has brought forth a son who sees all the sins which his father has done, but he fears and does not do likewise, has not eaten on the mountains, and has not lifted his eyes to the idols of the house of Yisra’el, has not defiled his neighbour’s wife, has not oppressed anyone, nor withheld a pledge, nor committed robbery, has given his bread to the hungry and covered the naked with a garment, turns back his hand from *wronging* the poor, and he has not taken interest or increase, has executed My right-rulings and walked in My laws—he shall not die for the crookedness of his father, he shall certainly live! His father, because he used

oppression, robbed his brother, and did what is not good among his people, see, he shall die for his crookedness. And you said, ‘Why should the son not bear the crookedness of the father?’ But the son has done right-ruling and righteousness, he has guarded all My laws and he does them, he shall certainly live. The being who sins shall die. The son shall not bear the crookedness of the father, nor the father bear the crookedness of the son. The righteousness of the righteous is upon himself, and the wrongness of the wrong is upon himself. But the wrong, if he turns from all his sins which he has done, and he shall guard all My laws, and shall do right-ruling and righteousness, he shall certainly live, he shall not die. All the transgressions which he has done shall not be remembered against him—in his righteousness that he has done, he shall live. Have I any pleasure in the death of the wrong?” declares the Master יהוה. “Is it not that he should turn from his ways, and live? But when a righteous one turns away from his righteousness and does unrighteousness, according to all the abominations that the wrong one has done, shall he live? All his righteousness which he has done shall not be remembered. For his trespass which he has committed, and for his sin which he has committed, for them he shall die. And you said, ‘The way of יהוה is not right.’ Hear now, O house of Yisra’el, is My way not right? Is it not your ways that are not right? When a righteous one turns away from his righteousness, and does unrighteousness, and he dies in it, it is because of his unrighteousness which he has done that he dies. And when the wrong turns away from the wrong which he has done, and he does right-ruling and righteousness, he keeps himself alive. Because he sees and turns away from all the transgressions which he has done, he shall certainly live, he shall not die. And the house of Yisra’el have said, ‘The way of יהוה is not right.’ Are My ways not right, O house of Yisra’el? Is it not your ways that are not right? Therefore I judge you, O house of Yisra’el, every one according to his ways,” declares the Master יהוה. “Repent, and turn back from all your transgressions, and let not crookedness be a stumbling-block to you. Cast away from you all the transgressions, by which you have transgressed, and make for yourselves a new heart and a new spirit. For why should you die, O house of Yisra’el? For I have no pleasure in the death of one who dies,” declares the Master יהוה. “So turn back and live!” Ezekiel 18

Lessons from Isaiah

For all tables shall be covered with vomit, no place without filth. Whom would He teach knowledge? And whom would He make to understand the message? Those weaned from milk, those taken from the breasts! For it is: command upon command, command upon command, line upon line, line upon line, here a little, there a little. For with a jabbering lip and a foreign tongue He speaks to this people, to whom He said, “This is the rest [*noah*], give rest to the weary,” and, “This is the refreshing [*the Restoration*].” But they would not hear. But the Word of יהוה was to them, “Command upon command, command upon command, line upon line, line upon line, here a little, there a little,” so that they go and shall stumble backward, and be broken and snared and taken captive. Therefore hear the Word of יהוה, you men of scorn, who rule this people who are in Yerushalayim, because you have said, “We have made a covenant with death, and with the grave we have effected a vision. When the overflowing scourge passes through, it does not come to us, for we have made lying our refuge, and under falsehood we have hidden ourselves.” Therefore thus said the Master יהוה, “See, I am laying in Tsiyon a stone for a foundation, a tried stone, a precious corner-stone, a settled foundation. He who trusts shall not hasten away. And I shall make right-ruling the measuring line, and righteousness the plummet. And the hail shall sweep away the refuge of lying, and the waters overflow the hiding place. And your covenant

with death shall be annulled, and your vision with the grave not stand. When an overflowing scourge passes through, then you shall be trampled down by it. As often as it passes through it shall take you, for it shall pass through every morning, and by day and by night. And it shall be only trembling to understand the message.” Isaiah 28:8-19

Come near, you gentiles, to hear. And listen, you people! Let the earth hear, and all that is in it, the world and all its offspring. For the displeasure of יהוה is against all the gentiles, and His wrath against all their divisions. He shall put them under the ban, He shall give them over to the slaughter, and their slain be thrown out, and their stench rise from their corpses. And mountains shall be melted with their blood. And all the host of the heavens shall rot away. And the heavens shall be rolled up like a scroll, and all their host fade like a leaf fading on the vine, and like the fading one of a fig tree. “For My sword shall be drenched in the heavens. Look, it comes down on Edom, and on the people of My curse, for judgment. The sword of יהוה shall be filled with blood, it shall be made overflowing with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams. For יהוה has a slaughtering in Botsrah, and a great slaughter in the land of Edom. And wild oxen shall come down with them, and young bulls with bulls. And their land shall be drenched with blood, and their dust made fat with fatness.” For it is the day of the vengeance of יהוה, the year of recompense for the cause of Tsiyon. And its streams shall be turned into tar, and its dust into sulphur, and its land shall become burning tar, that is not quenched night or day, its smoke going up forever. From generation to generation it lies waste, no one passes through it forever and ever, so that the pelican and the porcupine possess it, also the owl and the raven dwell in it. And He shall stretch out over it the line of formlessness and stones of emptiness. Its caves, with no one in them, is called a reign, but all its rulers have vanished. And thorns shall come up in its palaces, nettles and brambles in its strongholds. And it shall be a home for jackals, a courtyard for ostriches. And the wild beasts of the desert shall also meet with the jackals, and the shaggy goat call to its companion. The night creature shall also settle there, and shall find for herself a place of rest. The arrow snake shall nest there, and lay eggs and hatch, and gather them under her shadow. There too the vultures shall gather, each with its mate. Search from the book of יהוה, and read: not one of these shall be missing, not one shall be without a mate, for He has commanded my mouth. And His Spirit shall gather them. And He shall cast the lot for them, and His hand shall divide it among them with a measuring line—they possess it forever, from generation to generation they dwell in it. Isaiah 34

Then the eyes of the blind shall be opened, and the ears of the deaf be opened. Then the lame shall leap like a deer, and the tongue of the dumb sing, because waters shall burst forth in the wilderness, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water—in the home for jackals, where each lay, grass with reeds and rushes. And there shall be a highway, and a way, and it shall be called “The Way of Set-apartness.” The unclean does not pass over it, but it is for those who walk the way, and no fools wander *on it*. No lion is there, nor any ravenous beast go up on it, it is not found there. But the redeemed shall walk there. And the ransomed of יהוה shall return and enter Tsiyon with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35:5-10

“And I shall lead the blind by a way they have not known—in paths they have not known I lead them. I make darkness light before them, and crooked places straight. These matters I shall do for them, and I shall not forsake them. Those who trust in idols, who say to the moulded images, ‘You are our mighty ones,’ shall be turned back, utterly ashamed.” Isaiah 42:16-17

“Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Master יהוה has sent Me, and His Spirit.” Thus said יהוה, your Redeemer, the Set-apart One of Yisra’ēl, “I am יהוה your Elohim, teaching you what is best, leading you by the way you should go. If only you had listened to My commands! Then your peace would have been like a river, and your righteousness like the waves of the sea.” Isaiah 48:16-18

Lessons from Enoch

The book written by Enoch—[Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth] for all my children who shall dwell on the earth, and for the future generations who shall observe righteousness and peace: Let not your spirit be troubled on account of the times, for the Set-apart and Mighty One has appointed days for all things. And the righteous one shall arise from sleep and walk in the paths of righteousness, and all his path and conversation shall be in eternal goodness and grace. He will be gracious to the righteous [one] and give him eternal righteousness, and He will give him power so that he shall be [endowed] with goodness and righteousness. And he shall walk in eternal light. And sin shall perish in darkness forever, and shall no more be seen from that day for evermore. 1 Enoch 92

Hear, you sons of Enoch, all the words of your father, and hearken aright to the voice of my mouth, for I exhort you and say unto you, beloved: Love righteousness and walk therein, and draw not nigh to righteousness with a double heart, and associate not with those of a double heart. But walk in righteousness, my sons, and it shall guide you on good paths, and righteousness shall be your companion. For I know that violence must increase on the earth, and a great chastisement be executed on the earth, and all unrighteousness come to an end. Yea, it shall be cut off from its roots, and its whole structure be destroyed. And unrighteousness shall again be consummated on the earth, and all the deeds of unrighteousness and of violence and transgression shall prevail in a twofold degree. And when sin and unrighteousness and blasphemy and violence in all kinds of deeds increase, and apostasy and transgression and uncleanness increase, a great chastisement shall come from heaven upon all these, and the holy Lord will come forth with wrath and chastisement to execute judgment on earth. In those days violence shall be cut off from its roots, and the roots of unrighteousness together with deceit, and they shall be destroyed from under heaven. And all the idols of the heathen shall be abandoned, and the temples burned with fire, and they shall remove them from the whole earth, and they [the wicked] shall be cast into the judgment of fire, and shall perish in wrath and in grievous judgment for ever. And the righteous shall arise from their sleep, and wisdom shall arise and be given unto them. [And after that the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword ... shall be cut off from the blasphemers in every place, and those who plan violence and those who commit blasphemy shall perish by the sword.] And now I tell you, my sons, and show you the paths of righteousness and the paths of violence. Yea, I will show them to you again that you may know what will come to pass. And now, hearken unto me, my sons, and walk in the paths of righteousness, and walk not in the paths of violence. For all who walk in the paths of unrighteousness shall perish forever. 1 Enoch 91:3b-19

And now I say unto you, my sons: love righteousness and walk therein. For the paths of righteousness are worthy of acceptance, but the paths of unrighteousness shall suddenly be destroyed and vanish. And to certain men of a generation shall the paths of violence and of death

be revealed, and they shall hold themselves afar from them, and shall not follow them. And now I say unto you the righteous: walk not in the paths of wickedness, nor in the paths of death, and draw not nigh to them, lest ye be destroyed, but seek and choose for yourselves righteousness and an elect life, and walk in the paths of peace, and you shall live and prosper. And hold fast my words in the thoughts of your hearts, and suffer them not to be effaced from your hearts. For I know that sinners will tempt men to evilly-entreat wisdom, so that no place may be found for her, and no manner of temptation may minish. Woe to those who build unrighteousness and oppression and lay deceit as a foundation! For they shall be suddenly overthrown, and they shall have no peace. Woe to those who build their houses with sin! For from all their foundations shall they be overthrown, and by the sword shall they fall. [And those who acquire gold and silver in judgment suddenly shall perish.] Woe to you, you rich, for you have trusted in your riches, and from your riches shall you depart, because you have not remembered the Most High in the days of your riches. You have committed blasphemy and unrighteousness, and have become ready for the day of slaughter, and the day of darkness and the day of the great judgment. Thus I speak and declare unto you: He who has created you will overthrow you, and for your fall there shall be no compassion, and your Creator will rejoice at your destruction. And your righteous ones in those days shall be a reproach to the sinners and the godless. 1 Enoch 94

Woe unto you, you sinners! For your riches make you appear like the righteous, but your hearts convict you of being sinners, and this fact shall be a testimony against you for a memorial of (your) evil deeds. Woe to you who devour the finest of the wheat, and drink wine in large bowls, and tread underfoot the lowly with your might! Woe to you who drink water from every fountain! For suddenly shall you be consumed and wither away, because you have forsaken the fountain of life. Woe to you who work unrighteousness and deceit and blasphemy! It shall be a memorial against you for evil. Woe to you, you mighty, who with might oppress the righteous! For the day of your destruction is coming. In those days many and good days shall come to the righteous—in the day of your judgment. 1 Enoch 96:4-8

Believe, you righteous, that the sinners will become a shame and perish in the day of unrighteousness. Be it known unto you (you sinners) that the Most High is mindful of your destruction, and the angels of heaven rejoice over your destruction. What will you do, you sinners, and where will you flee on that day of judgment, when you hear the voice of the prayer of the righteous? Yea, you shall fare like unto them, against whom this word shall be a testimony: “You have been companions of sinners.” And in those days the prayer of the righteous shall reach unto Yahweh, and for you the days of your judgment shall come. And all the words of your unrighteousness shall be read out before the Great Holy One, and your faces shall be covered with shame, and He will reject every work which is grounded on unrighteousness. Woe to you, you sinners, who live on the mid ocean and on the dry land, whose remembrance is evil against you! Woe to you who acquire silver and gold in unrighteousness and say, “We have become rich with riches and have possessions, and have acquired everything we have desired. And now let us do what we purposed, for we have gathered silver [or ‘our granaries are full to the brim as with water’]!” Yea and like water your lies shall flow away. For your riches shall not abide, but speedily ascend from you, for you have acquired it all in unrighteousness, and you shall be given over to a great curse. 1 Enoch 97

And now I swear unto you, to the wise and to the foolish, for you shall have manifold experiences on the earth. For you men shall put on more adornments than a woman, and colored garments more than a virgin, in royalty and in grandeur and in power, and in silver and in gold

and in purple, and in splendor and in food they shall be poured out as water. Therefore they shall be wanting in doctrine and wisdom, and they shall perish thereby together with their possessions, and with all their glory and their splendor, and in shame and in slaughter and in great destitution, their spirits shall be cast into the furnace of fire. I have sworn unto you, you sinners, as a mountain has not become a slave, and a hill does not become the handmaid of a woman, even so sin has not been sent upon the earth, but man of himself has created it, and under a great curse shall they fall who commit it. And do not think in your spirit nor say in your heart that you do not know and that you do not see that every sin is every day recorded in heaven in the presence of the Most High. From henceforth you know that all your oppression wherewith you oppress is written down every day till the day of your judgment. Woe to you, you fools! For through your folly shall you perish, and you transgress against the wise, and so good fortune shall not be your portion. And now, know that you are prepared for the day of destruction; wherefore do not hope to live, you sinners, but you shall depart and die, for you know no ransom, for you are prepared for the day of the great judgment, for the day of tribulation and great shame for your spirits. Woe to you, you obstinate of heart, who work wickedness and eat blood! Whence have you good things to eat and to drink and to be filled? From all the good things which the Most High Yahweh has placed in abundance on the earth! Therefore you shall have no peace. Woe to you who love the deeds of unrighteousness! Wherefore do you hope for good fortune unto yourselves? Know that you shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you. Woe to you who rejoice in the tribulation of the righteous! For no grave shall be dug for you. Woe to you who bring to naught the words of the righteous! For you shall have no hope of life. Woe to you who write down lying and godless words! For they write down their lies that men may hear them and act godlessly towards (their) neighbor. Therefore they shall have no peace but die a sudden death. 1 Enoch 98

And again I swear to you, you sinners, that sin is prepared for a day of unceasing bloodshed. And they who worship stones, and grave images of gold and silver and wood [and stone] and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them. And they shall become godless by reason of the folly of their hearts, and their eyes shall be blinded through the fear of their hearts and through visions in their dreams. Through these they shall become godless and fearful. For they shall have wrought all their work in a lie, and shall have worshiped a stone. Therefore in an instant shall they perish. Woe to you who build your houses through the grievous toil of others, and all their building materials are the bricks and stones of sin! I tell you, you shall have no peace. Woe to them who reject the measure and eternal heritage of their fathers, and whose souls follow after idols! For they shall have no rest. Woe to them who work unrighteousness and help oppression, and slay their neighbors until the day of the great judgment! For He shall cast down your glory, and bring affliction on your hearts, and shall arouse His fierce indignation, and destroy you all with the sword. And all the holy and righteous shall remember your sins. 1 Enoch 99:6-16

I tell you, you sinners, you are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days. Have you seen the righteous how their end falls out, that no manner of violence is found in them till their death? 1 Enoch 102:9-10

Be hopeful, and cast not away your hopes. For you shall have great joy, as the angels of heaven. What shall you be obliged to do? You shall not have to hide on the day of the great judgment and you shall not be found as sinners, and the eternal judgment shall be far from you for all the

generations of the world. And now fear not, you righteous, when you see the sinners growing strong and prospering in their ways. Be not companions with them, but keep afar from their violence, for you shall become companions of the hosts of heaven. And, although you sinners say, “All our sins shall not be searched out and be written down,” nevertheless they shall write down all your sins every day. And now I show unto you that light and darkness, day and night. See all your sins; be not godless in your hearts, and lie not and alter not the words of righteousness, nor charge with lying the words of the Holy Great One, nor take account of your idols. For all your lying and all your godlessness issue not in righteousness but in great sin. And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words. But when they write down truthfully all my words in their languages, and do not change or detract anything from my words but write them all down truthfully—all that I first testified concerning them—then, I know another mystery, that books will be given to the righteous and the wise to become a cause of joy and righteousness and much wisdom. And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefrom all the paths of righteousness be recompensed. 1 Enoch 104:4-13

And I saw written on them [the heavenly tablets] that generation upon generation shall transgress, until a generation of righteousness arises and transgression is destroyed, and sin passes away from the earth, and all manner of good comes upon it. 1 Enoch 107:1

And he said unto me, “This place which you see—here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert everything that Yahweh has spoken through the mouth of the prophets—(even) the things that shall be. For some of them are written and inscribed above in the heaven, in order that the messengers may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies and been recompensed by God, and of those who have been put to shame by wicked men, who love God and loved neither gold nor silver, nor any of the good things which are in the world, but gave over their bodies to torture: who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and Yahweh tried them much, and their spirits were found pure, so that they should bless His name. And all the blessings destined for them I have recounted in the books. And he has assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under the foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed Me. And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honor as their faithfulness deserved. 1 Enoch 108:6-11

Endnotes

¹ K.E. Eduljee, “Were Ancient Iranians & Zoroastrians Vegetarian?” *Zoroastrian Heritage*, 21 Jul 2011, <http://zoroastrianheritage.blogspot.com/2011/07/were-ancient-iranians-zoroastrians.html>.

² See health and wellness activist (and self-described Christian) Kathy Freston’s extremely inadequate and inconclusive column “God, Christianity and Meat” in *The Huffington Post*, for example: http://www.huffingtonpost.com/kathy-freston/religion-vegetarianism-b_3874652.html.

³ That humans are herbivores is also demonstrated by how well our blood interacts with chlorophyll. In the 1930s, structural similarities observed between chlorophyll and hemoglobin prompted scientists to speculate that the former might have beneficial effects in cases of anemia. Experiments on rabbits confirmed this hypothesis. Subsequent research extended these findings to humans as well, even adding that administering chlorophyll considerably improves heart function in cases of heart weakness and abnormal blood pressure. The Internet is replete with anecdotal support for chlorophyll’s ability to markedly increase hemoglobin counts, thereby reducing, if not eliminating, the need for blood transfusions. Nevertheless, scientific research into this subject is rarely conducted now, no doubt owing to the fact that donated blood can be sold to hospitals at upwards of \$150 per pint. However, injections of chlorophyll have been used to successfully treat pancreatitis, a serious and extremely painful condition in which the pancreas becomes inflamed. By contrast, it is well known that blood transfusions between incompatible human blood types, much less interspecies transfusions, are fatal. While prohibitions against intermingling blood are, in modern times, based solely on scientific findings, Genesis 1:24-25 constitutes a Scriptural warning against such practices.

⁴ The level of the gastric pH in humans depends on what is eaten. There is no common diet among humans as there is with other species; therefore, there is no way to give an exact figure. Generally speaking, the harder our bodies have to work to digest the food we consume, the more likely it is that we will develop diseases of the organs and glandular systems in the long-term. How acidic or base something is hardly matters in terms of what it does in the stomach, provided that it does not buffer stomach pH enough to counteract the effects of digestive enzymes and acids, as in the case of milk. However, the stomach serves mainly to break down macromolecules, while the intestines serve to absorb nutrients. So whatever passes into the blood stream from the bowels certainly does matter, and even a slight impact on blood pH from metabolic acids and the presence of animal proteins in the blood stream have far-reaching consequences for the body in the long-term, including but not limited to overproduction of various hormones and the onset of various diseases, as described further on. The point here is to say that carnivores are not as susceptible to these diseases because their immune systems handle pathogens better than ours do.

⁵ “Stomach,” *MicrobeWiki*, http://microbewiki.kenyon.edu/index.php/Stomach#Carnivores:_Cats.

⁶ *Ibid.*, http://microbewiki.kenyon.edu/index.php/Stomach#Herbivores:_Cows.

⁷ Carnivores have shorter digestive tracts, as we hinted earlier, which enables them to process meat out more quickly, thereby reducing the risk of disease caused by the toxins in flesh, while the acids facilitate digestion. In other words, flesh is still not ideal for carnivores, but their bodies

handle it better than we do, as they are not as susceptible to disease, mostly because bacteria cannot survive in the highly acidic environment of a carnivore's stomach. Were humans to eat *raw* meat, as carnivores all do, they would quickly realize just how absurd the notion that we are designed to eat meat really is.

⁸ A.C. Bulhões, *et al.*, "Correlation between lactose absorption and the C/T-13910 and G/A-22018 mutations of the lactase-phlorizin hydrolase (LCT) gene in adult-type hypolactasia," Brazilian Journal of Medical and Biological Research, 40(11), pp. 1441-1446.

"Adult-type hypolactasia is characterized by a fall of lactase activity levels to 5 to 10% of birth levels occurring during childhood and adolescence. The condition affects more than 75% of the population worldwide, with regional frequencies ranging from nearly 5% in northern Europe to more than 90% in some Asian and African countries."

⁹ "The Number of Vegetarians in the World," Raw Food Health, <http://www.raw-food-health.net/NumberOfVegetarians.html>.

¹⁰ Retrieved from <http://www.sdada.org/plant.htm>. As of the date of this publication this article is no longer available.

¹¹ Gary J. Gates & Frank Newport, "Special Report: 3.4% of U.S. Adults Identify as LGBT," Gallup, 18 Oct 2012, <http://www.gallup.com/poll/158066/special-report-adults-identify-lgbt.aspx>.

¹² John Davis, *World Veganism: Past, Present and Future*, International Vegetarian Union, http://www.ivu.org/history/Vegan_History.pdf.

¹³ John Davis, "Will There Ever Be More Veg*ns?" VegSource, 30 Nov 2011, <http://www.vegsource.com/john-davis/will-there-ever-be-more-vegns.html>.

¹⁴ Free will implies freedom from consequence, that the one making the choice is not bound to choose a certain outcome from among the different options. Only God has this freedom because only God is free from restraint. See *The End of Learning* for more on this subject.

¹⁵ Robert Grillo, "Six Absurdities That Defend Eating Animals as a 'Choice,' Free From Harm, 26 Mar 2013, <http://freefromharm.org/animal-products-and-ethics/six-absurdities-that-defend-eating-animals-as-a-choice/>.

¹⁶ Robert Cohen, *Milk: The Deadly Poison*, Argus, Englewood Cliffs, NJ, 1998, pp. 191-192.

¹⁷⁻¹⁸ Menachem Kaminker, "Pigs & Judaism: Deep revulsion, but a promising future," Chabad, http://www.chabad.org/library/article_cdo/aid/2376474/jewish/Pigs-Judaism.htm.

¹⁹ Menachem Posner, "Why Do Pigs Exist?" Chabad, http://www.chabad.org/library/article_cdo/aid/1017972/jewish/Why-Do-Pigs-Exist.htm.

²⁰ Genesis 6:3 is interpreted by some (particularly those of the Creation Science persuasion) to mean that there would be 120 years before the extinction of the human race in the Flood. This interpretation fits with the context of Genesis 6, but it also fits with the fact that the natural human lifespan is approximately 120 years. We do not mean to deny the validity of *ex nihilo* creationists' argument, but anyone who claims to know *for certain* which of the two meanings is the correct one, but cannot even grasp the fundamental concept of the Bible's position on what caused the Flood in the first place, is a liar.

²¹ Like most other ancient Hebrew words, the meaning of *lekhem* is too complex to simply equate it with a modern English equivalent. Based on inferences elsewhere, its meaning is apparently something more like ‘vegan food’ or ‘human food,’ especially given the fact that the name of Bethlehem derives from it. Bethlehem is deliberately contrasted in Judges 19, for instance, as a place of refuge and righteousness, against the “disgrace” or “folly” of flesh as food, but only someone with a deep knowledge and understanding of Scripture would even know to look at a context such as this, even supposing he understood the meaning of the parable, and of the words in question. As Bethlehem was the central location of the school of prophets in Judah/Judea, and Jerusalem was the “place of folly” where the slaughtering took place, *lekhem* is as good a place to start as any for developing such understanding, which must necessarily begin with the realization that the prophets of Bethlehem were strict vegetarians, as the name of the town implies. However, this issue is important enough to merit special attention, so we have treated it elsewhere.

²² Marvin Harris, *Cannibals & Kings: Origins of Cultures*, William Collins Sons, Glasgow, 1977, p. 132.

While most etymologists agree that the word “barbecue” derives from the Caribbean, it is more common to attribute its origin to either the Taíno or the Timucua peoples. But this ignores the fact that Columbus and other explorers were aware of the Caribs and their barbaric practices in the first decade of the 16th century, that the Taíno were also in contact with the Caribs, and that the Timucua have also been documented as practicing cannibalism.

²³ Megan Thompson, “WATCH: Richard Dawkins Wishes Everyone Was Vegetarian,” Ecorazzi, 1 Oct 2013, <http://www.ecorazzi.com/2013/10/01/watch-richard-dawkins-wishes-everyone-was-vegetarian/>.

²⁴⁻²⁵ Kevin Fallon, “Krispy Kreme to Vegan: Bill Clinton’s Health Transformation,” <http://www.thedailybeast.com/galleries/2012/bill-clinton-weight-transformation-photos.html#a06dcbf1-3e32-4bf8-8975-4c01386b6be8>.

²⁶ Samantha Chang, “Al Sharpton: My 170-pound weight loss was due to vegan diet and daily workouts,” Examiner, 9 Oct 2013, <http://www.examiner.com/article/rev-al-sharpton-attributes-167-lb-weight-to-vegan-diet-daily-workouts>.

²⁷ Samantha Chang, “Rick Warren: Faith-based vegetarian diet helped my congregation lose 250,000 lbs,” Examiner, 2 Dec 2013, <http://www.examiner.com/article/rick-warren-faith-based-vegetarian-diet-helped-my-congregation-lose-250-000-lbs>.

²⁸ For a description of how all 501c3 churches in America are legal franchises of the State, see <http://www.creationliberty.com/articles/501c3.php>.

²⁹ This is not intended to say that Scripture can be broken, contrary to Yahshuah’s declaration in John 10:35, where “broken” has a different connotation than ‘redacted,’ as in ‘twisted’ or ‘bent.’ The difference is between minor typographical changes to the text and major syllogistic changes. The fact that Scripture can be tampered with but cannot be broken is evident in the fact that typographical changes have been made in some places, thus making it inconsistent within itself, because the other places which the editors failed to account for still bear the original image of the reading of the text. So someone who has familiarized himself with the whole of the text should not only be able to see the overall image, but also spot the changes, just like you can easily figure

out which pieces of a jigsaw puzzle are out of place, but only if the puzzle is nearly completed. Someone who cannot see the overall picture, on the other hand, may think that the same pieces are in their proper place—especially if it agrees with his indoctrination and he has been told that the redacted statements support that indoctrination. Yet he will still have to address logical contradictions, and this is why Christians often wind up getting embroiled in debates with atheists who point them out; it is not because the text is inconsistent within itself, but because Christians do not know how to reconcile the contradictions, having espoused the views (as premises) which have created them. If they were to take a more honest and objective approach to reading and interpreting the text without these premises, then they would not encounter the same problems, as they would if it had been truly broken and beyond repair.

³⁰ Frederick Henry A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Deighton, Bell and Co., Cambridge, 1883, p. 528; retrieved from <http://gospel.nazirene.org/>.

³¹ Scrivener, p. 511.

³² Caspar René Gregory, *Canon and Text of the New Testament*, Scribner, New York, 1907, p. 424; retrieved from <http://nazirene.org/corruption.htm>.

³³ Gregory, p. 112; retrieved from <http://www.godglorified.com/F.C.%20Conybeare.htm>.

³⁴ Randall D. Hughes, “A Collection of Evidence For and Against the Traditional Wording of the Baptismal Phrase in Matthew 28:19,” *God Glorified*, 2001, http://www.godglorified.com/collection_of_evidence.htm.

³⁵ “Abomination,” Merriam-Webster, <http://www.merriam-webster.com/dictionary/abomination>.

³⁶ Jack Kaskey, “Monsanto Sees ‘Elitism’ in Social Media-Fanned Opposition,” *Bloomberg*, 15 May 2013, <http://www.bloomberg.com/news/2013-05-15/monsanto-sees-elitism-in-social-media-fanned-opposition.html>.

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⁴¹ F. Crowe *et al.*, “Risk of hospitalization or death from ischemic heart disease among British vegetarians and nonvegetarians,” *The American Journal of Clinical Nutrition*, 1 Mar 2013, 97(3), pp. 597-603, <http://ajcn.nutrition.org/content/early/2013/01/30/ajcn.112.044073.abstract>.

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- ⁵⁰⁻⁵¹ Michael Greger, “Heart Disease Starts in Childhood,” *NutritionFacts.org*, 23 Sep 2013, <http://www.youtube.com/watch?v=AkWd0R05ZE8>.
- ⁵² Vinay Kumar *et al.*, *Robbins Basic Pathology* (8th ed.), *Saunders Elsevier*, 2007, pp. 348-351.
- ⁵³ J.P. Strong & H.P McGill, Jr., “The Pediatric Aspects of Atherosclerosis,” *Journal of Atherosclerosis Research*, May-Jun 1969, 9(3), 251-265, <http://www.ncbi.nlm.nih.gov/pubmed/5346899>.
- ⁵⁴ John McDougall, “Why Did Steve Jobs Die?” 27 Feb 2012, <http://www.youtube.com/watch?v=81xnvGOlHaY>.
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⁶² A.C.M. Thiébaud *et al.*, “Dietary Fatty Acids and Pancreatic Cancer in the NIH-AARP Diet and Health Study,” *Journal of the National Cancer Institute*, 15 Jul 2009, 101, pp. 1001-1011, <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2724851/>.

⁶³ E. Cho *et al.*, “Premenopausal fat intake and risk of breast cancer,” *Journal of the National Cancer Institute*, 16 Jul 2003, 95(14), pp. 1079-1085, <http://www.ncbi.nlm.nih.gov/pubmed/12865454>.

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⁶⁵ This is a matter of percentage of total caloric intake, and of how much food your body can handle. To be safe, you should not eat more than 2000 calories per day, and your diet should not consist of more than 10% protein. However, this is just a rule and there are many other things to consider.

⁶⁶ See note 16 (Chapter 1) for publishing information.

It is worth noting that by the time Cohen had published *Milk: The Deadly Poison*, after three years of investigative research, he still had not removed all dairy (much less meat) products from his family’s diet. We mention this to demonstrate the power which the agricultural influences have over the common person’s mind due to strong psychological and behavioral barriers, and how even the most controversial information contained here in Chapter 2 does not come from biased (vegan) sources, lest anyone attack it by alleging a lack of objectivity or credibility.

⁶⁷ Cohen, p. vii.

⁶⁸ *Ibid.*, p.101.

⁶⁹ *Ibid.*, p. xi.

⁷⁰⁻⁷² *Ibid.*, p. 226.

⁷³ *Ibid.*, p. 229.

⁷⁴⁻⁷⁵ *Ibid.*, p. 231.

⁷⁶ *Ibid.*, p. 236.

⁷⁷ *Ibid.*, p.xii.

⁷⁸ *Ibid.*, p. 205.

“Breastmilk levels of IGA against specific viruses and bacteria increase in response to a maternal exposure to these organisms. Thus, human milk has been called environmentally specific milk, which the mother provides for her infant to protect against the organisms that her infant is most likely to be exposed to.”

⁷⁹ *Ibid.*, pp. 1-2.

⁸⁰ *Ibid.*, p. 6.

⁸¹ *Ibid.*, p. 7.

- ⁸² *Ibid.*, p. 8.
- ⁸³ *Ibid.*, pp. 105-106.
- ⁸⁴ *Ibid.*, p. 142.
- ⁸⁵ *Ibid.*, p. 11.
- ⁸⁶ *Ibid.*, p. 215.
- ⁸⁷ *Ibid.*, p. 220.
- ⁸⁸ *Ibid.*, p. 221.
- ⁸⁹ G.C. Beuhring, "Bovine Leukemia Virus Infection and Human Breast Cancer Risk," California Breast Cancer Research Program, http://www.cbcpr.org/research/PageGrant.asp?grant_id=1815.
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- ¹⁰³ *Ibid.*, p. 218.
- ¹⁰⁴ *Ibid.*, pp. 212-214.
- ¹⁰⁵ *Ibid.*, p. 257.

¹⁰⁶ *Ibid.*, p. 259.

¹⁰⁷⁻¹⁰⁸ *Ibid.*, p. 262.

¹⁰⁹ *Ibid.*, p. 261.

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¹¹³ *Ibid.*, p. 259.

¹¹⁴ *Ibid.*, p. 100.

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¹¹⁸ *Ibid.*, pp. 217-218.

¹¹⁹ *Ibid.*, p. 264.

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¹²³⁻¹²⁴ *Ibid.*, p. 264.

¹²⁵ "Insulin signal transduction pathway and regulation of blood glucose," *Wikipedia*, http://en.wikipedia.org/wiki/Insulin_signal_transduction_pathway_and_regulation_of_blood_glucose#Trigger_mechanism.

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¹²⁷ *Ibid.*, p. 228.

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http://en.wikipedia.org/wiki/Insulin_signal_transduction_pathway_and_regulation_of_blood_glucose#Insulin_action_on_the_cell.

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http://en.wikipedia.org/wiki/Insulin_signal_transduction_pathway_and_regulation_of_blood_glucose#Oscillatory_behavior.
- ¹⁵⁴ *Ibid.*,
http://en.wikipedia.org/wiki/Insulin_signal_transduction_pathway_and_regulation_of_blood_glucose#Insulin_action_on_the_cell.
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<http://www.cdc.gov/obesity/data/adult.html>.
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- ¹⁵⁷ Life expectancies in developed nations are as follows:
US: 79; UK: 80; Austria: 81; Canada: 82; Australia: 82; Sweden: 82; Italy: 82;
Israel: 82; Japan: 83.
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<http://www.nutritionj.com/content/pdf/1475-2891-11-9.pdf>
<http://www.ncbi.nlm.nih.gov/pubmed/6270500>
<http://www.ncbi.nlm.nih.gov/pubmed/3573976>
<http://www.ncbi.nlm.nih.gov/pubmed/10204975>
<http://www.ncbi.nlm.nih.gov/pubmed/12915635>
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- ¹⁸⁶ *Ibid.*, p. 158.
- ¹⁸⁷ *Ibid.*, p. 167.
- ¹⁸⁸ *Ibid.*, p. 158.
- ¹⁸⁹ *Ibid.*, p. 54.
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http://en.wikipedia.org/wiki/Homogenized_milk_and_atherosclerosis#Link_between_diseases.
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- ⁴¹⁵ F. William Engdahl, “GM corn to make men sterile already a reality,” Dr. Rima Truth Reports, 6 Mar 2008, <http://drrimatruthreports.com/gm-files-gm-corn-to-make-men-sterile-already-a-reality/>.

⁴¹⁶ “Introduction to Biological Weapons,” Federation of American Scientists, <http://www.fas.org/programs/bio/bwintro.html>.

⁴¹⁷ “Trade Partners Newsletter,” Botswana Tourism, Dec 2012, http://trade.botswanatourism.us/trade_december_2012_ext.html.

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⁴¹⁹ Arun P. Mathew, “Animals to be banned in Circus,” *Times of India*, 8 Aug 2013, <http://timesofindia.indiatimes.com/city/coimbatore/Animals-to-be-banned-in-Circus/articleshow/21695123.cms>.

⁴²⁰ Barak Ravid, “Could Netanyahu be turning vegan?” *Haaretz*, 13 Oct 2013, <http://www.haaretz.com/blogs/diplomania/premium-1.552142>.

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⁴²¹⁻⁴²² Jack Tonhaben, “Netanyahu and wife join Meatless Monday initiative,” *Jerusalem Post*, 11 Nov 2013, <http://www.jpost.com/Breaking-News/Netanyahu-and-wife-join-Meatless-Monday-initiative-331395>.

⁴²³ This is a more accurate description for several reasons. First and foremost, it must be understood that the gods look just like us, to the point that they can pass imperceptibly among us (Genesis 19:1-11; Judges 6:20-22). This should come as no surprise, seeing as how it was in their image that we were made. Secondly, the common term ‘angel’ is more accurately translated as ‘messenger.’ The term ‘messenger’ describes the role that a particular god is playing at a particular time, but it fails to describe what they *are*. That is to say, it is absurd to suppose that just because they are called upon to perform this function from time to time, these beings were created to be nothing more than messengers to humans, especially considering how big the universe is and that our interactions with them are scant. So the terms ‘angel’ and ‘messenger’ describe a role they perform, while the term ‘god’ is superior because it better encompasses the totality of their existence.

⁴²⁴ It has been observed that hyperdontia and polydactyly are *nephilim* traits, based on evidence such as 2 Samuel 21:20 and 1 Chronicles 20:6, which describe the *gibbor* of Gath as having had 6 fingers on each hand and 6 toes on each foot. Whether or not we ascribe any otherworldly origins to this man, so as to use it to establish that polydactyly is evidence of deliberate tampering to the human genome, it is clear that from the scriptural evidence that Scripture’s own perspective on the existence of the *nephilim* necessarily entails some sort of genetic mutation of humans or transgenic hybridization between human and non-human species.

⁴²⁵ “Cattle mutilation,” *Wikipedia*, http://en.wikipedia.org/wiki/Cattle_mutilation.

⁴²⁶ The tendency for conspiracy theorists regarding the position of the ancient texts on extraterrestrials is to following the line of reasoning created by Zechariah Sitchin, which claims that they came here in search of gold to put into the atmosphere of their home world. We can hardly divorce ourselves from this view enough or state emphatically enough that Sitchin was shill and a charlatan, and that his views need to be systematically extracted from the presentations of the Sumerian texts before these presentations will have any credibility

whatsoever. Fortunately, his methodology and conclusions have been adequately debunked, but this does not change the fact that they are so pervasive within the Ancient Aliens genre of ufology, to the point that we can confidently say that Sitchin's disinformation, along with Erich von Däniken's *Chariot of the Gods?*, is the basis of the controlled opposition within ufology. We have put this note here specifically to distance ourselves from it, and to steer our readers away from thinking that there is any merit to Sitchin's ideas about the supposed ET gold-mining operations. For more information, see <http://www.sitchiniswrong.com/>.

⁴²⁷ The most popular English translation of *Enoch* is that of R.H. Charles. He was of the opinion that the word for 'biters' should be rendered 'bastards' instead because it is such an unusual term, and because 'bastards' seems to fit the context, more or less. Most other translations have followed Charles' lead. However, 'biters' is the literal term, and it fits better with 'reprobates' than 'bastards' does, so we consider this change to be illegitimate and based solely on the lack of understanding of why the term shows up at all. In other words, the bias of the translators who render it 'bastards' is immediately evident in that they cannot even comprehend why the word 'biters' would be used, even though it was their 'biting' which brought about the events depicted in *Enoch*, according to the book itself. A more appropriate rendering for the student of esoteric religion would be 'serpents,' unless "the Serpent" in Scripture is itself changed to 'the Biter.'

⁴²⁸ Gabriele Boccaccini, *Beyond the Essene Hypothesis: The Parting of the Ways between Qumran and Enochic Judaism*, W.B. Eerdmans, 1998.

⁴²⁹⁻⁴³⁰ "Azazel," Wikipedia, http://en.wikipedia.org/wiki/Azazel#Azazel_in_Islam.

⁴³¹ "Snake Information," Cape Union Mart Hiking Club, <http://www.cumhike.co.za/snakeInformation.asp>.

⁴³² 'Serpent' is an obvious euphemism for the craftiest of the "beasts of the field," a term used several times in the Old Testament, and in particular by Moses, to describe people of different races, who were often employed in manual labor. However, the Serpent is said to have been "craftier" than the beasts of the field which Yahweh had made in 3:1, implying possible extraterrestrial origins, as supposed by the Theistic Satanists who worship Lucifer. We simply do not know, as the text offers no clues or certainty, though images of Grey "aliens" from Earth do come to mind from the description of the Serpent's curse. It is more likely that they were indeed human, for several reasons, perhaps the most pertinent of which is the attribution of Cain's parentage to the Serpent, though this could just be taken figuratively. However, no one that we know of except the Christians takes it this way; serious students of religious history (e.g. Theosophists, Rosicrucians, and the ancient Gnostics and Christians themselves) have regarded Cain as the literal son of Satan, which implies that he was fully human.

⁴³³ That the curse of the Serpent was inherited by Cain is evident in the fact that Cain is called a slave of the Adamites, but it is also evident in the curse of Canaan who bears his name and lineage, as recorded in Genesis 9:25-27: "Cursed be Canaan; a slave of slaves he shall be to his brothers. Blessed be Yahweh the God of Shem; may Canaan be his slave. May God enlarge Japheth; he shall dwell in the tents of Shem, and may Canaan be his slave." It is significant that according to tradition, the entire book of Genesis was written by Moses. Moses was born into a dynasty which began when Egyptian nationalists rose up and threw off their foreign oppression, and ended when they attempted to finish the job. There were many decades of racially motivated conflicts already before he was born, so it was only a matter of time before the Israelites themselves were put into bondage or killed or driven from the land altogether, as the nationalists

had already recently done to the Blacks (Ethiopians) and the Asiatics (Hyksos) in their historic homeland. The bondage of the Israelites was deemed unjust, and was the major cause for Moses' flight from Egypt, as well as his return to set his people free, though he wanted little to do with them. Knowing all this, it would be utterly absurd to suppose that he did not perceive that there was a racially segregated hierarchy in the beginning, when we see the evidence in the fact that Cain killed his brother over his brother's birthright, just as Esau attempted to do, and the curse of Ham (a name which means 'black man' in Hebrew) was simply a reiteration of the descendants of Cain being at the bottom of this natural hierarchy. If nothing else, the actions of each of these men demonstrate that they were unfit for dominion, while the actions of their counterparts demonstrate that they were fit, except perhaps in the case of Adam, but even then, Adam is said to have named the animals in 2:19-20. So even if we suppose that the Genesis narrative is an accurate depiction of real historical events, and not colored by Moses' own racially bigoted world view, then this world view would have at least made him more aware of the matter of racial segregation and apartheid being the consequence of the curse of the Serpent and of the separate curses of his descendants. The fact that he records a genealogy of the descendants of Adam's son Seth proves that he regarded the line of sovereignty as having passed to Abraham. Yahshuah's genealogy is also recorded in Matthew and Luke through the ancient kings of Israel, and through David in particular, whose dominion Yahweh said he would establish over the whole earth, forever. So this ought to inform us as to why all authority in heaven and earth was given to him (Matthew 28:18), and why dominion is not a matter of natural right passed down to each and every descendant of a ruler, but of birthright exclusive of all but the next ruler. That is, Man never had dominion over Nature; only Adam and the individual patriarchs listed in the Bible up to Yahshuah (and perhaps James) did.

⁴³⁴ Bodie Hodge, "How Long Did It Take for Noah to Build the Ark?" *Answers in Genesis*, 1 Jun 2010, http://www.answersingenesis.org/articles/2010/06/01/long-to-build-the-ark#fnList_1_1.

⁴³⁵ "Dominion," *The Free Dictionary*, <http://www.thefreedictionary.com/dominion>.

⁴³⁶ For a full list of animal byproducts commonly used in things you probably absorb through your hair and skin, see www.peta.org/living/vegetarian-living/animal-ingredients-list.aspx.

⁴³⁷ Eye color is determined by several complex factors, but none so much as toxicity in the blood stream which creates a dark red pigment, thus turning naturally blue or green eyes to brown. This is, of course, scientific heresy, as eye color is supposed to be determined by genetic factors only, yet it has been observed among brown-eyed people who have cleaned their blood streams by switching to raw vegan diets. A notable case of this phenomenon, and the one which we learned this from, prior to investigating it further, is that of Kristina Carrillo-Bucaram, who is probably the most well-known advocate of the raw vegan diet in North America. See her testimony regarding this curious matter here: <http://www.youtube.com/watch?v=pSPU4fCfyzc>.

⁴³⁸ Fernando de la Cruz & Julian Davies, "Horizontal gene transfer and the origin of species: lessons from bacteria," *Trends in Microbiology*, Mar 2000, 8(3), pp. 128-133, http://www.zmbh.de/Clayton/gatekeeper/teaching_materials/Patho/E.coli%2520/de_la_Cruz_evo1_genomics.pdf.

⁴³⁹ Ed Yong, "Space Invader DNA jumped across mammalian genomes," *National Geographic: Phenomena*, 3 Nov 2008, <http://phenomena.nationalgeographic.com/2008/11/03/space-invader-dna-jumped-across-mammalian-genomes/>.

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⁵¹³ Pigs, the one exception, are unclean for different reasons, not the least of which is the large amount of fat in their flesh. Also, unlike on modern animal farms, farmed pigs were fed vegetarian diets back then. For instance, Luke 15:16 describes them eating carob pods, while Matthew 8:30-33 suggests that pigs were herded and grazed the way sheep and cattle were, as opposed to being fed insects or animal-based foods.

⁵¹⁴ <http://jewishveg.com/schwartz/view-torah.html>.

The last sentence of the quoted text is from Chulin 84a: "The Torah teaches a lesson in moral conduct..."

⁵¹⁵ "Althaea (genus)," Wikipedia, http://en.wikipedia.org/wiki/Althaea_%28genus%29#Uses.

⁵¹⁶ "Kosher foods," Wikipedia, http://en.wikipedia.org/wiki/Kosher_foods#Human_breast_milk.

⁵¹⁷ "Sacrifice," The Jewish Encyclopedia, <http://www.jewishencyclopedia.com/articles/12984-sacrifice#anchor24>.

⁵¹⁸ "Kashrut," Wikipedia, https://en.wikipedia.org/wiki/Kashrut#Separation_of_meat_and_milk.

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⁵²² "Pas Yisroel," Wikipedia, https://en.wikipedia.org/wiki/Pas_Yisroel.

⁵²³ "Parmesan-Asiago Cheese on Domino's Pacific Veggie Pizza Contains Animal-Derived Lipase," Vegetarian Resource Group Blog, 18 Nov 2013, <http://www.vrg.org/blog/2013/11/18/parmesan-asiago-cheese-on-domino%E2%80%99s-pacific-veggie-pizza-contains-animal-derived-lipase/>.

⁵²⁴ Robert Grillo, "Why Animals Can't Sacrifice Their Lives for Us," Free From Harm, 18 Jul 2013, <http://freefromharm.org/featured-articles/why-animals-cant-sacrifice-their-lives-for-us/>.

⁵²⁵ Markgil, [comment on thread:] "Saddest Slaughterhouse Footage Ever Shows No Blood Or Slaughter," Free From Harm, 13 Oct 2013, <http://freefromharm.org/animal-cruelty-investigation/saddest-slaughterhouse-video-ever-shows-no-blood-or-slaughter/>.

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⁵²⁷ *Ibid.*, <http://www.jewishencyclopedia.com/articles/12984-sacrifice#anchor27>.

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⁵²⁹ Carrie R. Daniel *et al.*, "Trends in meat consumption in the USA," Public Health Nutrition, Apr 2011, 14(4), pp. 575-583, <http://www.ncbi.nlm.nih.gov/pubmed/21070685>.

⁵³⁰ "Korban," Wikipedia, http://en.wikipedia.org/wiki/Korban#Hebrew_Bible.

⁵³¹ The most explicit reference is John 19:19-22, from which the others can be inferred. The Synoptics are not as clear in ascribing this to Pilate: Matthew 27:37, Mark 15:26, Luke 23:38. However, Pilate does implicitly accept the description of him as "Sovereign of the Yahudim" in

all 3, and it is unthinkable that this inscription would have been posted without his authorization: Matthew 27:11, Mark 15:9, Luke 23:3.

⁵³²⁻⁵³⁴ Arthur Waskow, “What was the sin of Sodom?” Interfaith Working Group Online, <http://www.iwgonline.org/docs/sodom.html>.

⁵³⁵ Muslims have simply changed it to say that Ishmael was the one offered sacrifice, but this does not make sense, as Abraham had already sent Ishmael away. There would have been no reason to send Isaac away instead of Ishmael, because Isaac was the heir promised to him. Had he been told to sacrifice Ishmael instead of Isaac, it would not have been as great a test, because he still would have had one remaining, and that one was the promised heir. Nevertheless, it makes sense that it would not have been ideal some 2.5 millennia later, when Islam was created, for the new converts to see themselves as second-class citizens. So the usurpation of the identity of Isaac’s offspring was important for the spread of the intensely xenophobic Islamic cult, which could otherwise be found to have no basis in Scripture, or in cultural traditions.

⁵³⁶ Technically, *melek* means ‘leader,’ but more often than not it connotes ‘king,’ in the same sense that the Roman *rex* does. There is another Abimelek in the Bible who was a son of the judge Gideon, but Gideon was never actually a king because he refused to rule as such.

⁵³⁷ According to the Ethiopic version of *Jubilees*, the “sons of God” who mated with the “daughters of men” were offspring of Seth rather than gods themselves. We hold this interpretation as plausible, and it would clarify why they are called *bene ha’elohim* in Genesis 6 rather than *elohim* proper, but it would also imply that the “daughters of men” were not Adamites, as discussed in Chapter 5, so it is not consistent with what we have established from the biblical text.

⁵³⁸ Ze’ev Safrai, *The Economy of Roman Palestine*, Routledge, London, 2004, p. 142; http://books.google.com/books/about/The_Economy_of_Roman_Palestine.html?id=eW4GDx-7oXYC.

“The fair at Botnah (Beth Ilanim) [i.e. Mamre] near Hebron offers a marked and clear-cut example of this development [of Jews increasingly visiting pagan markets]. Various Amoraim cite this fair as the most pagan one in Palestine. Thus, for example, R. Johanan said: ‘The sages forbade only a fair like that at Botnah. And thus it was taught—There are three fairs: the fair at Gaza, the fair at Acco and the fair at Botnah. And the most famous one (also in terms of its pagan nature) was the one at Botnah.’ Thus it would appear that R. Johanan forbade only those fairs which were especially pagan such as the one at Botnah.”

⁵³⁹ “Mamre,” Wikipedia, http://en.wikipedia.org/wiki/Mamre#Under_Christianity.

⁵⁴⁰ This Damascus in Judea is not to be confused with the city of Damascus in Syria, which is even closer to Mt. Hermon than Kadesh is. The name of Ramathaim-Zophim would not have been troublesome for the Nazarites, as every Nazarite community was completely segregated from the population at large, and the name therefore only applied to the city and the high place itself, which was seen by them as abomination, so the name actually would have been very appropriate.

⁵⁴¹ It is not clear whether only the offspring of Aaron were actually priests, or whether only the offspring of Aaron were *high* priests. Apparently, there was a distinction of classes, but perhaps not of vocations, as occupations were not as clearly defined in the ancient world as they are now.

What is clear is that the rest of the tribe aided the descendants of Aaron in their priestly functions, which theoretically means they could have all been priests, but it does not appear that Elkanah was.

⁵⁴² For a description of how the Ramah of Samuel cannot be at any location other than Shechem, see <http://www.jewish-history.com/palestine/ramah.html>. However, the reader is advised that the author of this article is blatantly mistaken about the location of Shechem itself, which he puts in the extreme North of the country, near the present-day kibbutz of Shamir, because he makes the connection to Naphtali but supposes that Ramah was a different Shechem than the one we have discussed.

⁵⁴³ Although that is not an implausible inference, we see no reason to suppose this just because they were from the same city, when virtually everyone from that city would have been seen as a prophet, and that all Nazarites openly regarded each other as kin, both facts of which the scholars universally fail to recognize.

⁵⁴⁴ R.H. Charles, “The Book of Jubilees,” *The Apocrypha and Pseudepigrapha of the Old Testament*, Clarendon, Oxford, 1913; retrieved from <http://en.wikipedia.org/wiki/Jubilees#Content>.

⁵⁴⁵ “Battle of Gibeah,” *Wikipedia*, http://en.wikipedia.org/wiki/Battle_of_Gibeah#Scholarly_view.

⁵⁴⁶⁻⁵⁴⁸ Rick Brentlinger, “Who was Molech or Moloch?” <http://www.gaychristian101.com/Molech.html>.

⁵⁴⁹ Hope Bohanec, “The Ultimate Betrayal: Is There Happy Meat? An Excerpt from the Book,” *Free From Harm*, 19 Sep 2013, <http://freefromharm.org/animal-products-and-ethics/the-ultimate-betrayal-is-there-happy-meat-an-excerpt-from-the-book/#sthash.zckKSp5g.dpuf>.

⁵⁵⁰ “Mount Etna,” *Wikipedia*, https://en.wikipedia.org/wiki/Mount_Etna#Etymology_according_to_Andrew_Room.27s_researches.

⁵⁵¹ Tia Ghose, “Animal sacrifice at temple powered ancient Jerusalem’s economy,” *NBC News*, 4 Sep 2013, <http://www.nbcnews.com/science/animal-sacrifice-powered-ancient-jerusalems-economy-8C11073738>.

⁵⁵² “Aleph,” *Wikipedia*, <http://en.wikipedia.org/wiki/Aleph>.

⁵⁵³ Historians are confused about this because there only seems to have been one Joash. This does not make sense, however, as it implies that Joash was murdered and replaced by his own father, who was then succeeded by his own uncle. It also overlooks that the main focus of the narrative is on the ideological dispositions of the kings, and Joash and his son Amaziah were aligned to each other in this regard, whereas Joash and Jehoahaz were not, so no biological relationship is implied, either.

⁵⁵⁴ This latter idea had not really been part of the ancient vegan ethic, as it is now. While the concept of veganism was certainly alive at the time, it was more a matter of eating a vegetarian or strictly plant-based diet for ethical reasons than anything else, with the primary focus on advocacy of animals’ rights to live, just as that is still the focus now, though there are many more issues that have been taken up by animal rights advocates. Back then, animals were not senselessly tortured or butchered for sport or for science (at least not in Palestine, to say nothing

of the Roman culture), and they were routinely used for agriculture, because plowing was extremely hard work before the advent of heavy machinery. Wealth of material possessions was based on need and want, not on excess, so it was in the best interest of those who owned animals to preserve them, not to kill and eat them. Even so, the exploitation of livestock for human purposes centered around food production, and the exploitation of pack animals centered around transportation, so the concept of veganism was almost exclusively one of eating a vegetarian rather than a plant-based (vegan) diet. The reason for this, essentially, is that animal farming in the ancient world would not have been seen as inherently harmful to the farmed animals, the way it is now. They simply did not have the machines to automate the process of gathering milk and eggs, or of slaughter, and they had not hybridized chickens to produce more eggs at the expense of their own well being, so the animals would have necessarily been treated as humanely as a farmer is inclined to be when he is milking a cow or gathering eggs with his own hands. Given the fact that dairy production largely revolves around milk production, and the fact that livestock produce milk for their own offspring (and therefore that a human is stealing it if he is drinking it) is common sense, it may very well be that certain groups of vegetarians did not distinguish between eating a vegetarian diet and eating a plant-based (vegan) diet, if only because they themselves did not keep animals and saw no reason to. However, we can only speculate, as there is a deficiency of evidence either way. What we do know is that those called to be prophets in Scripture typically abandoned their occupations (Elisha his farm, the sons of Zebedee their nets, Amos his flocks, etc.) and then foraged for food, which strongly implies that they ate what grew of itself. The “death in the pot” incident in 2 Kings 4 is a good example of this, for the natural inclination during a severe famine would be to start drinking milk or eating meat, but instead they ate soup and foraged wild cucumbers. Suffice it to say that if 1st-century vegetarians like Plutarch and John the Baptist ate eggs every now and then, then that was in accordance with the spirit of veganism at the time, because it was not seen as harming the animals that produced them, but that it is still folly to *suppose* that they did without any evidence in support of the supposition, and with much to the contrary.

⁵⁵⁵ See the whole text of Isaiah 1.

⁵⁵⁶ *Panarion*, Book I, xxx.13.4-5.

⁵⁵⁷ As this is mostly a matter of two instances of deliberate subversions of the NT manuscripts, we have addressed this issue mainly in *Satan’s Synoptics*. For the time being, it suffices to say that this is a less serious contention, as fish are not actually animals in the theological sense of the Bible, though they possess the same characteristics of memory and intelligence as land animals do. More important to the context of Scripture, and therefore to the present book, is that fish never had anything to do with the sacrificial customs of the Jews, unlike those of the Romans, and this is among the most obvious giveaways indicating the Roman subversions. The main point here is to show that although an exception was made in the allowance of animal flesh, through the sacrificial rites, no comparable exception was ever made for fish, meaning the prohibition of fish by the heavenly law is even more obvious, as it has no exception under the Law of Moses, as other animals do. From this, one could infer that as long as he were to obey the Law strictly and not deviate from the no-meat rule except in the case of the sacrificial rites, in order to fulfill the heavenly law and still find a loophole, fish would be strictly prohibited even though some land animals would not be. However, eating either is still a contravention of the heavenly law, so the point is moot, even if it does merit our consideration in light of prophetic views on the reinstitution of the sacrifice, such as Ezekiel’s vision and the Temple Scroll

(11Q19). We could use these arguments to establish that it does not follow that Yahshuah ever ate meat or condoned such, just because he ate fish or condoned it. However, the goal here is to get to the truth, and it is wholly unreasonable to suppose that he ever would have (the argument that he did is used to evidence a blatantly false premise—that the heavenly law is no law at all, in that it allows *all* foods), so our aim is to show instead that he was consistent with the heavenly law, and therefore that he ate, and condoned the consumption of, neither fish nor animal flesh.

⁵⁵⁸⁻⁵⁵⁹ Jacob A. Shaw, “Jesus Was a Vegetarian,” The Mary T. and Frank L. Hoffman Family Foundation, <http://www.all-creatures.org/articles/an-tpr-shaw.html>.

⁵⁶⁰ Howard Williams, *The Ethics of Diet: A Biographical History of the Literature of Humane Dietetics, from the Earliest Period to the Present Day*, A. Broadbent, 1907, p. 52; retrieved from <http://books.google.com/books?id=Tk8qAAAAAYAAJ>.

⁵⁶¹ *Ibid.*, pp. 52-53.

⁵⁶² “Fellowship,” The Free Dictionary, <http://www.thefreedictionary.com/fellowship>.

⁵⁶³ Andrew Tarantola, “Why You Might Want to Rethink Going Gluten-Free,” Gizmodo, 10 Dec 2013, <http://gizmodo.com/why-you-might-want-to-rethink-going-gluten-free-1475646469>.

⁵⁶⁴ This is a euphemism for what is actually a manual for the early phase of the Inquisition, intended to wrest control of Asia and Phrygia from the Christians (which ultimately failed); the actual English title of Irenaeus’ treatise is *On the Detection and Overthrow of the So-Called Gnosis*, where “gnosis” is Greek for “knowledge” of the spiritual type, which all Christians of that era sought. Irenaeus’ object was to differentiate between the new Roman teachings and what the Romans had previously assimilated under the tutelage of the “gnostic heretics” Valentinus and Marcion, etc. This was especially necessary due to the bitter conflict between the Roman bishop Victor and the Christians represented by Polycarp and Polycrates, combined with the Romans’ fervent desire to suppress them and assert their authority over them. Irenaeus, like all other Romans, was positively ignorant of what the Christians in the East believed and practiced, so the sects in Palestine and Egypt simply got lumped into the mix of the other “heretics” like Marcion. This is certainly understandable, but not if we are to suppose that Irenaeus actually had some measure of comprehension of his subject like the later heresiologists Epiphanius and Justin Martyr did. Either way, the later heresiologists were still basing their premises on the erroneous opinion of Irenaeus and his contemporaries, as that is what prevailed when Constantine suppressed and effectively destroyed the remnant of apostolic Christianity.

⁵⁶⁵⁻⁵⁶⁶ Steve Rudd, “Extra-Biblical Oral Tradition Arguments Refuted,” bible.ca, <http://www.bible.ca/sola-scriptura-pro-tradition-nazarene-matthew-2-23.htm>.

⁵⁶⁷ *Letter* 47:7.

⁵⁶⁸ *Panarion*, Book I, xxx.22.1-5.

⁵⁶⁹ Bart D. Ehrman, *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew*, Oxford, 2003, p. 102.

⁵⁷⁰ Joseph Verheyden, *Epiphanius on the Ebionites*, in *The image of the Judaeo-Christians in ancient Jewish and Christian literature* (editors: Peter J. Tomson, Doris Lambers-Petry), 2003, p. 188; retrieved from <http://books.google.com/books?id=9bbWbMGekWoC>.

⁵⁷¹ Joseph Robert Eisenman, *James the Brother of Jesus: The Key to Unlocking the Secrets of early Christianity and the Dead Sea Scrolls*, Penguin, 1997, p. 240.

⁵⁷² *Ibid.*, p. 367.

⁵⁷³ William Horbury, *Hebrew Study from Ezra to Ben-Yehuda*, Bloomsbury, 1999; retrieved from <http://books.google.com/books?id=dH-XcGLkBAgC>.

Please note that this reference is missing the page numbers because the book was made unavailable before we were able to retrieve them, but after we retrieved the citation. It is an expensive book and rather obscure text, and we do not have access to it.

⁵⁷⁴ *On the Judean War*, ii.8.2-13.

⁵⁷⁵ *Judean Antiquities*, xv.10.5.

⁵⁷⁶ “Life expectancy,” Wikipedia, http://en.wikipedia.org/wiki/Life_expectancy#Life_expectancy_vs._life_span.

⁵⁷⁷ Joan Taylor, “Philo of Alexandria on the Essenes: A Case Study on the Use of Classical Sources in Discussions of the Qumran-Essene Hypothesis,” *The Studia Philonica Annual*, 19, 2007, pp. 8, 19, 20; retrieved from http://www.academia.edu/204958/Philo_of_Alexandria_on_the_Essenes_A_Case_Study_on_the_Use_of_Classical_Sources_in_Discussions_of_the_Qumran-Essene_Hypothesis.

⁵⁷⁸ Jodi Magness, *The Archaeology of Qumran and the Dead Sea Scrolls*, Eerdmans, Cambridge, 2002, p. 121; retrieved from <http://books.google.com/books?id=NnpvX1Ke-LkC&pg=PA121>.

⁵⁷⁹ *Ibid.*, p. 118.

⁵⁸⁰ Yizhar Hirschfeld, “Ein Gedi 1998,” <http://orion.mscc.huji.ac.il/symposiums/programs/Hirschfeld98.shtml>.

⁵⁸¹ Taylor, p. 21.

This citation is from Philo’s *Hypothetica*, 11.14, by way of Eusebius’ *Preparation for the Gospel*. It is also quoted on p. 42, with a more detailed explanation, of Taylor’s book *The Essenes, the Scrolls, and the Dead Sea* (Oxford University Press, 2012).

⁵⁸² *Ibid.*, pp. 21-22.

⁵⁸³ *Ibid.*, p. 23.

⁵⁸⁴ *On the Judean War*, ii.8.14.

⁵⁸⁵ Taylor, pp. 7-9.

⁵⁸⁶ *Ibid.*, pp. 13-14.

⁵⁸⁷ *Ibid.*, p. 16.

⁵⁸⁸ “Mount Gerizim,” Wikipedia, http://en.wikipedia.org/wiki/Mount_Gerizim#Post-exile_history.

⁵⁸⁹ “Dumah (angel),” Wikipedia, http://en.wikipedia.org/wiki/Dumah_%28angel%29#The_angel.

⁵⁹⁰ Miriam Lichtheim, *Ancient Egyptian Literature—A Book of Readings Volume II: The Old and Middle Kingdoms*, University of California, Berkeley, 1976, pp. 150-161; retrieved from <http://www.humanistictexts.org/amenope.htm>.

⁵⁹¹ *Panarion*, Book I, xviii.1.1-4; xix.1.1-2,5.1.

⁵⁹² “Essenes,” *Wikipedia*, <http://en.wikipedia.org/wiki/Essenes#Name>.

⁵⁹³ Stephen Goranson, “Essene name, Essene history” (comment on thread), *Qumran and the Early Christian Church*, 28 Jul 2004, http://groups.yahoo.com/group/qumran_origin/message/4016.

⁵⁹⁴ Taylor, p. 26.

⁵⁹⁵ The Ebionites were the ones which are recorded as having spoken Aramaic later on, and this is perhaps why they came to be distinguished from the Nazareans, which would imply cultural differences between the two groups. This could easily be accounted for in that they were on opposite sides of the Jordan, but it is also likely that they were the same sect divided into two parts, as the Nazareans descended from the prophetic tradition of Samaria, and the Ebionites from the Christian evangelism in Judea. That is, the Ebionites were probably the Jews who converted to Christianity—hence the distinction between Ebionites and Nazareans, as well as Nazareans. However, it is also possible that the Ebionites were simply the remnant of Christians that fled to Pella at the outset of Rome’s invasion, in which case we would suppose that the majority of them stayed outside of Palestine for the duration of their existence.

⁵⁹⁶ *Panarion*, Book I, xxx.16.4-5,7.

⁵⁹⁷ *Ibid.*, xxx.15.3-4.

⁵⁹⁸ Peter J. Tomson & Doris Lambers-Petry, *The Image of the Judeo-Christians in Ancient Christian Literature*, Mohr Siebeck, 2003, p. 185; retrieved from <http://books.google.com/books?id=9bbWbMGekWoC>.

⁵⁹⁹ *Proof of the Gospel*, Book III, v.116-118.

⁶⁰⁰ Gottfried W. Leibniz, *Theodicy: Essays on the Goodness of God, the Freedom of Man and the Origin of Evil*, Open Court, Peru, IL, 1985, pp. 49-50.

⁶⁰¹ “Passover,” *Wikipedia*, https://en.wikipedia.org/wiki/Passover#Biblical_origin.

⁶⁰²⁻⁶⁰³ “Keeping Passover at the Proper Time,” *Yahweh’s Restoration Ministry*, http://www.yrm.org/keeping_passover_proper_time.htm.

⁶⁰⁴ Although it is partly a matter of wishful thinking on their behalf, owing to a mostly fabricated identity, this is based on the testimony of the Jews themselves. According to the “Pharisees” entry of *The Jewish Encyclopedia* (1905 edition), “With the destruction of the Temple (70 A.D.) the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth, Jewish life was regulated by the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older priestly tradition (Abot 1:1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future.” Likewise, *The Universal Jewish Encyclopedia* (1943) says, “The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees. Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal

is still in existence. The Talmud is the largest and most important single piece of that literature ... and the study of it is essential for any real understanding of Pharisaism.” So whether or not the supposition of their genetic heritage is historically valid, religious Jews certainly see themselves as the ideological successors of the Pharisees, and this is beyond question.

⁶⁰⁵ “Passover,” Wikipedia, <http://en.wikipedia.org/wiki/Passover>.

⁶⁰⁶ As currently practiced, the Passover Seder does not contain lamb as its centerpiece. Instead, the *zeroa* is one of six different items on a Seder Plate, and most Jews do not even consume it. This is done because Passover sacrifices cannot be performed without the Temple in Jerusalem; otherwise, lamb would still be the focus of the meal.

⁶⁰⁷ יָצָא (*yatsa*’, H3318), is variously translated as ‘go,’ ‘bear out,’ ‘bring forth,’ ‘carry out,’ ‘depart,’ ‘escape,’ ‘go abroad,’ ‘pluck out’ and ‘proceed,’ which is to say that the Exodus and the festival which commemorate it denote the liberation caused by physical relocation, rather than a mere change in status by decree.

⁶⁰⁸ If one were to ignore all kinds of reasoning in an attempt to be clever, he might object by invoking the previously-mentioned fact that the 15th of Nisan is not directly mentioned anywhere in Exodus, and therefore question how this could be the case if it was deemed important enough to be a feast day which was to be guarded as an everlasting law. Yet one must wonder why, if Passover and the Festival of Unleavened Bread are meant to be observed on the same day, there are two separate commands about feast days to be kept (Exodus 12:14,17), which implies two separate and altogether distinct days. Furthermore, if the description of these observances in Exodus is not deemed satisfactory, one can always recur to Leviticus 23:5-6 instead.

⁶⁰⁹ *On the Judean War*, vi.9.3.

⁶¹⁰ *Questions and Answers on Exodus*, i.11.

⁶¹¹ David Instone-Brewer, *Traditions of the Rabbis from the Era of the New Testament, Volume 2*, Eerdmans, 2004, p. 129; retrieved from <http://books.google.com/books?id=D5fmbFhl0rgC&pg=PA129>.

⁶¹² *Ibid.*, pp. 129-130.

⁶¹³ This is why the festival had to be celebrated in the second month rather than the first, as instructed in Numbers 9:6-11.

⁶¹⁴ “Passover and Shir HaShirim,” Hebrew for Christians, http://www.hebrew4christians.com/Holidays/Spring_Holidays/Pesach/Song_of_Songs/song_of_songs.html.

⁶¹⁵ “Eucharist,” Wikipedia, <https://en.wikipedia.org/wiki/Eucharist#Names>.

⁶¹⁶ “Quartodecimanism,” Wikipedia, <http://en.wikipedia.org/wiki/Quartodecimanism>.

⁶¹⁷⁻⁶¹⁸ *Ibid.*, <http://en.wikipedia.org/wiki/Quartodecimanism#Background>.

⁶¹⁹ *Ibid.*, <http://en.wikipedia.org/wiki/Quartodecimanism#Excommunication>.

⁶²⁰ *Ecclesiastical History*, v.24.

⁶²¹ *Ibid.*, iii.18.

⁶²² William F. Dankenbring, “The Early Church and the Quartodeciman Passover,” *Prophecy Flash!*, Mar-Apr 2010, pp. 57-65; retrieved from <http://www.triumphpro.com/passover-quartodeciman.pdf>.

⁶²³ We have limited our discussion of this matter here in order to save space. However, our conclusion need not be taken for granted based on what is presented; we have addressed this issue and especially the question of whether Yahshuah actually ate fish at any other time in more tedious detail in *Satan’s Synoptics*.

⁶²⁴ John 14:15, 15:10, 15:13-14.

⁶²⁵ “Ritual washing in Judaism,” *Wikipedia*, http://en.wikipedia.org/wiki/Ritual_washing_in_Judaism#Rabbinical_Judaism.

⁶²⁶ 1 Clement 7:4.

⁶²⁷ 1 Clement 40:2-4.

⁶²⁸ *Letter to the Smyrnaeans* 6:1-2.

⁶²⁹ *Dialogue with Trypho*, cxvii.

⁶³⁰ Even a cursory understanding of the Essene customs, as provided by Josephus, will indicate that the *agapē* feast was a daily affair which the entire community participated in. This, of course, would mean that the Eucharist was seen as a special *agapē* feast, being the one that fell on Passover. While this may meet with some objection due to the extra solemnity of the Passover observance, it should be understood that all meals which the community ate together were solemn affairs, and all qualified as *agapē* feasts. The Passover meal and the Feast of Unleavened Bread were certainly eaten in this manner and are therefore not an exception, but rather the highest standard, being the one festival of the year which was holier than all others, having been both commanded by God and instituted not just by Moses, but by Yahshuah as well. As *agape* is charity or compassion, we might think of the feasts as meals of compassion, just as vegans today think of their lifestyle as compassionate, especially in regards to their food choices.

⁶³¹ *Odyssey*, iii.253-300.

⁶³² “Aegisthus,” *Wikipedia*, <http://en.wikipedia.org/wiki/Aegisthus>.

⁶³³ Harold R. Willoughby, *Pagan Regeneration: A Study of Mystery Initiations in the Graeco-Roman World*, 1929, ch. 3; retrieved from <http://www.sacred-texts.com/cla/pr/pr05.htm>.

⁶³⁴ The women especially would roam the countryside looking for live animals to eat, and had no reservations about grabbing humans—especially babies, as they were easy prey. Although the Bacchus cult certainly did have a major place in Roman society, especially in the pre-Imperial era, the violence was toned down a great deal as compared with the cult in Greece, in no small part undoubtedly owing to the Romans’ legendary laziness. Instead of roaming the countryside in search of prey, aristocrats held orgies in their homes and generally limited their prey to cooked non-human animals. Compared with that of Greece, the Roman culture was fairly homogenous and its religious rites were practically universal, as the Roman civilization had sprung from one city-state, while the Greek had sprung from many, with no central authority. The Romans were far more concerned with the sexual nature of their orgies than with making themselves portals for demons, which was exactly the whole point of the Dionysian mysteries.

⁶³⁵ Justin Martyr, *The First Apology*, ch. 66, Early Christian Writings, <http://www.earlychristianwritings.com/text/justinmartyr-firstapology.html>.

⁶³⁶ Protestants generally will not adopt either of these views, but they will still implicitly acknowledge the latter, even if they will not express it outright, owing to the fact that they are aware that it is patently absurd, so they take it to be a “mystery” (meaning no explanation is required, as it necessarily must be taken on “faith”) that the body and blood, presumably of a “spiritual” (non-material) nature, are miraculously imbued in the physical elements of the food, rather than that the physical elements of the food are miraculously transformed into the body and blood as physical elements. For the first part, they will argue that you are in danger of falling away from the faith if you do not believe in whatever ridiculous description their particular sect advocates and participate in the ritual regularly. The principle is the same for all Catholic, Protestant and Orthodox Christians: you are eating Jesus, and you need to in order to sustain whatever faith has been imparted to you, whether by baptism or by God’s grace. The difference between the Catholic view and the Protestant view is that that is about all Protestants will generally claim to “know” about it, apart from whatever individual feelings they can associate with the resultant demon possession (or the placebo effect, depending on the person and on the nature of the consumed substances). Most regard the effect which participation has on their emotional state as indicative of a spiritual work constituting spiritual transformation, especially the first few times, before the possession is total. However, this spirituality is obviously extremely misplaced; if it were God working in them, then they would be transformed to the likeness which God desires, not that which can only reasonably be attributed to the work of Satan. When the Holy Spirit causes someone to repent, the change is both profound and permanent, unlike the fleeting emotions which Christians attach to the ritual, which can just as easily result from any type of ritual or learned behavior, religious or otherwise.

⁶³⁷ “Sacrifice of the Mass,” The Catholic Encyclopedia, <http://www.newadvent.org/cathen/10006a.htm>.

⁶³⁸ “Changes in the Priest’s Parts: Eucharistic Prayer I (The Roman Canon),” United States Conference of Catholic Bishops, <http://old.usccb.org/romanmissal/samples-priest-prayer1.shtml>.

⁶³⁹ “Changes in the Priest’s Parts: Eucharistic Pray III,” United States Conference of Catholic Bishops, <http://old.usccb.org/romanmissal/samples-priest-prayer3.shtml>.

⁶⁴⁰ Valentinus, who is now regarded as a heretic, as is Basilides, was two generations removed from the apostle Paul, according to Clement of Alexandria. (That is, he was allegedly instructed and probably ordained by one of Paul’s disciples, though this is not a big deal, as Paul had many disciples, and many were not worthy of the name.) He was one of the most influential Catholic teachers in Rome at that time, but was passed over when he made a bid to be elected that city’s bishop, and became disenfranchised from the Romans. From then on, the Church in Rome followed the doctrines of Cerdo, a prominent disciple of Simon Magus, and of Marcion, the son of the bishop of Sinope in Pontus, before taking a hardline approach to throw off its many foreign influences and declare itself the head of Christendom. This was right about the same time as Polycarp visited Rome in a last ditch effort to reason with the Romans—a fact which no doubt contributed to the *coup de grâce* of Marcion and his disciples, for they had all taught that vegetarianism was an absolute necessity for all Christians, not to mention their egalitarian views in regards to the role of women and of men of any social rank lesser in society than what the clergy enjoyed. Obviously the influence of Marcion was permanent, and his policy of mutilating

the existing gospels and epistles or simply inventing new ones to suit his own doctrines was not forsaken, but set the precedent for the “tradition” which the Church has continually hearkened to in its defense against Scripture ever since.

⁶⁴¹ “Changes in the Priest’s Parts: Eucharistic Pray IV,” United States Conference of Catholic Bishops, <http://old.usccb.org/romanmissal/samples-priest-prayer4.shtml>.

⁶⁴² <http://www.newadvent.org/cathen/10006a.htm>.

⁶⁴³⁻⁶⁴⁴ “Host,” The Catholic Encyclopedia, <http://www.newadvent.org/cathen/07489d.htm>.

⁶⁴⁵ “Ite, missa est,” Wikipedia, http://en.wikipedia.org/wiki/Ite,_missa_est#Meaning.

⁶⁴⁶ Steve Ray, “Sacrifice of the Mass: Do Catholics Re-crucify Christ?,” Defenders of the Catholic Faith, <http://www.catholic-convert.com/documents/MassReCrucify.doc>.

⁶⁴⁷ This is discussed in *The End of Learning*, 5.1.

⁶⁴⁸ It is no secret that Machiavelli was on friendly terms with and even acted as a mentor and advisor to Cesare Borgia, a crypto-Jew who was appointed a cardinal at the age of 18 by his father Pope Alexander VI, or that Borgia much preferred to combat the enemies of the Papacy through murder and force of arms than by trying to win their affection by any means. It was Borgia who personally created and led the Society of Jesus, before it officially became sanctioned as such, having been denied the glory of a military career by his father, who wanted him to follow in his own footsteps. It is also no secret that it was Borgia who had a personal vendetta against Girolamo Savonarola, whom he hunted and tortured before personally handing him his death sentence, going so far as to cut out his tongue so that he could not speak a single word at his public execution of immolation. This set the precedent for the Church’s violent persecution of “heretics” during the Counter-Reformation, the aim of which was clearly to instill fear and deter the spread of thinking (that is, of “heresy”). Protestant Christianity, on the other hand, never made any kind of ideological break from the Church in Rome, because discussion about the validity of its doctrines was never allowed or opened to the public, but was controlled by the princes (the cardinals) of the Church on the one side, and the princes (the electors) of the Holy Roman Empire on the other. The doctrines and practices of the non-Lutheran, non-Calvinist denominations of Protestantism diverge so very little from these control mechanisms, especially concerning the Eucharist, that most of the practices fall somewhere between the conservatism of Rome and the liberalism of Luther, if it can even be called that, while the doctrines fall somewhere between the conservatism of Luther and the liberalism of Calvin, and it would be frivolous to discuss them at any length.

⁶⁴⁹ This text is taken from the “Mithras” Liturgy from the Paris Codex, as edited and translated by Marvin W. Meyer; <http://hermetic.com/pgm/mithras-liturgy.html>.

⁶⁵⁰ “Host,” Merriam-Webster, <http://www.merriam-webster.com/dictionary/host>.

⁶⁵¹⁻⁶⁵² George Weigel, “Critic Prayers and Transhumanism,” First Things, 23 May 2012, <http://www.firstthings.com/onthesquare/2012/05/critic-prayers-and-transhumanism>.

⁶⁵³ Consider that, as of 6 Mar 2014, the Pope and the Jesuit General have been summoned by the international court in Brussels to answer for centuries of documented child abduction and abuse, and that formal allegations constitute evidence of the continuation of the Molekh rite specifically, as the children are sometimes both immolated and born of the priests’ own sexual liaisons; <http://www.examiner.com/article/child-abuse-genocide-charges-mount-on-pope-francis>.

[queen-jesuit-archbishop](#). Is it any wonder when the Vatican has been continuously run by crypto-Jews since the 16th century, and indirectly or intermittently since well before that?

⁶⁵⁴ We are supposed to believe that the word ‘pope’ comes from *papa* as a Latinized version of the Greek *πάππας* (*pappas*, ‘father’) rather than from the Latin *papa*. If this were the case, then the Pope would share his title with every Catholic priest. We cannot even conceive how this could ever be the case, when the majority of the world’s wars have literally been fought over the issue of whether or not he has the authority to claim the most prestigious title of the Roman administration, rather than the second most prestigious (never mind one which is common to every priest).

⁶⁵⁵ John M. Wilkins & Shaun Hill, *Food in the Ancient World*, Blackwell, Malden, MA, 2006, p. 147.

⁶⁵⁶ *Ibid.*, pp. 142-143.

⁶⁵⁷ *Ibid.*, pp. 145-146.

⁶⁵⁸ *Ibid.*, pp. 79-80.

⁶⁵⁹ *Ibid.*, p. 150.

⁶⁶⁰ *Ibid.*, pp. 143-144.

⁶⁶¹ *Ibid.*, p. 153.

⁶⁶² Technically, the *agora* was more than just a food market, so the exact equivalent of that would actually be the Roman *forum*, of which the *macellum* was a significant part. In modern terms, we might think of a *forum* as an indoor shopping center, i.e. a mall, but even this does not really convey that people went there to congregate, catch up on current events and just pass the time. When Acts says that Paul and Silas were dragged to the “marketplace” (the *agora*), it means they were dragged from the *macellum* to the *forum*, where the magistrates always had their offices. Indeed, the application of the word ‘mall’ to describe shopping centers comes from the term applied to the plaza of a *forum*, where the city temples, markets and administrative offices were all located.

⁶⁶³⁻⁶⁶⁴ “Macellum,” Wikipedia, <http://en.wikipedia.org/wiki/Macellum>.

⁶⁶⁵ “Macellum of Pompeii,” Wikipedia, http://en.wikipedia.org/wiki/Macellum_of_Pompeii#Entrance_and_the_West_Side.

⁶⁶⁶ *Ibid.*, http://en.wikipedia.org/wiki/Macellum_of_Pompeii#Location.

⁶⁶⁷ *Ibid.*, http://en.wikipedia.org/wiki/Macellum_of_Pompeii#Courtyard.2C_North_and_South.

⁶⁶⁸ For more information, see <http://www.aggressivechristianity.net/articles/ecclesia.htm> and http://www.therealchurch.com/articles/the_word_that_changed_the_world.html.

⁶⁶⁹ “Tholos (Ancient Rome),” Wikipedia, http://en.wikipedia.org/wiki/Tholos_%28Ancient_Rome%29.

⁶⁷⁰ “Macellum of Pompeii,” Wikipedia, http://en.wikipedia.org/wiki/Macellum_of_Pompeii#Central_structure.

⁶⁷¹ “Chancel,” Wikipedia, <http://en.wikipedia.org/wiki/Chancel>.

⁶⁷² “Macellum of Pompeii,” Wikipedia, http://en.wikipedia.org/wiki/Macellum_of_Pompeii#Imperial_cult_room.

⁶⁷³ “Globus cruciger,” Wikipedia, http://en.wikipedia.org/wiki/Globus_cruciger.

⁶⁷⁴ Contrary to popular belief, the city of Troy was located at Pergamon (modern Bergama), not Hisarlik, which has been touted as Troy since Heinrich Schliemann excavated it in the 19th century and claimed to have dug up the “treasure of Priam,” which archaeologists and historians now universally attribute to another time period. In spite of this, the association has stuck, without any archaeological basis at all. The mistake is understandable, however, as Hisarlik was indeed an important Phrygian city at the time of the Trojan War, called Dardania in the *Iliad*, and the hero of the Roman founding myth Aeneas was from Dardania, not Troy. However, the Romans had no delusions about where they had come from, however fanciful their accounting of it may have been. They never lost track of their own heritage, and sent embassies to Pergamon at key points in their history, which ultimately led to the formulation of their religion (especially the Magna Mater cult) by way of the Sibylline texts. The acropolis or citadel of Pergamon was called Ilium in the *Iliad*, whence the name of the book comes. We imagine that the Antipas who is spoken of in Revelation 2:13 as having been killed in Pergamon suffered martyrdom for denouncing the sacrifice to Zeus, as evidenced by what follows (2:14-16): “But I hold a few matters against you, because you have there those who adhere to the teaching of Bil’am, who taught Balaq to put a stumbling-block before the children of Yisra’el, to eat food offered to idols, and to commit whoring. So you also have those who adhere to the teaching of the Nikolaites, which teaching I hate. Repent, or else I shall come to you speedily and fight against them with the sword of My mouth.”

⁶⁷⁵ “Cathedra,” Wikipedia, http://en.wikipedia.org/wiki/Cathedra#Cathedra_Petri.

⁶⁷⁶ “Mithraic mysteries,” Wikipedia, http://en.wikipedia.org/wiki/Mithraic_mysteries#Rituals_and_worship.

⁶⁷⁷ *Ibid.*, http://en.wikipedia.org/wiki/Mithraic_mysteries#The_Mithraeum.

⁶⁷⁸ “Narthex,” Wikipedia, <http://en.wikipedia.org/wiki/Narthex>.

⁶⁷⁹ *Ibid.*, <http://en.wikipedia.org/wiki/Narthex#Purpose>.

⁶⁸⁰ *Ibid.*, <http://en.wikipedia.org/wiki/Narthex#Note>.

⁶⁸¹ Rome’s hegemony did not extend as far as Trabzon, so the Romans needed a foreigner to explain things to them. This was a regular feature of the progression of the Roman religion, especially in regards to how foreign cults were integrated into the syncretic cult of the Empire, and especially in that particular part of the world. This matter was taken very seriously, and the Senate itself sent delegations on behalf of the people. The most famous instance of this is the establishment of the Magna Mater cult during the Punic Wars, but it is not a little significant that Rome’s acquisition of the Jewish cult center is the single most important factor in the reforms instituted by Hadrian and consolidated by Constantine, as before Constantine the Imperial cult was just one of many, but by the end of the century of his reign, it was the only one.

⁶⁸² Contrary to popular opinion, and although there are certainly parallels, celebrity worship is not idolatry. Idols are things that are made by human hands, and celebrities are living persons. We do not mean to say that there is nothing wrong with it, or that there is nothing wrong with placing too much value on material possessions, either—only that these do not constitute

idolatry, which is the subject of the passage in question. If a man worshiped his car and started dedicating food to it, then the food would not be unclean of itself, and forbidden, according to Paul—unless, of course, it included meat, because meat is forbidden anyway. That is the point he is trying to relate in the epistle. The only reason it even came up is that it would have been possible for someone to have gone to the market for a reason other than to eat meat, and Christians were so strict about avoiding it that there was evidently a question put to Paul as to whether or not they should avoid the *macellum* altogether. His answer is in keeping with the policy enacted in Acts 15, whereby no further restrictions are imposed on the Greek converts apart from the basic no-meat rule. The only alternative is that we suppose that he was actually going against it, even though he had been the one that had delivered it to them, and although he even said in Galatians that if anyone including himself brought a different message, then that person was to be cursed. Clearly this is illogical, and our interpretation is established as the author's true intent.

⁶⁸³ “Apex (headdress),” Wikipedia, http://en.wikipedia.org/wiki/Apex_%28headdress%29.

⁶⁸⁴ “Albogalerus,” Wikipedia, <http://en.wikipedia.org/wiki/Albogalerus>.

This article has been merged with and redirected to the previous one since our original citation. The sources listed on the wiki are “Festus, s.v. albogalerus” and “Gell. x.15.”

⁶⁸⁵ Protestants may object that any association between the ancient pagan religion of Rome and the modern Christian religion is illegitimate, based on the differences between Roman Catholicism and Protestant Christianity. However, the differences themselves are almost entirely spurious, unlike the associations. It is true that Protestant sects (with the exception of Anglicanism/Episcopalianism) do not have bishops, but it is untrue that they do not have *triumphatores*. The formal title given to ordained “ministers” of the Protestant sects is ‘reverend,’ which is the literal meaning of the ancient Roman title *augustus*, itself synonymous with ‘bishop,’ as the *augustii* were *imperatores* second in rank only to the *caesarii* in civil affairs, and to the *pontifex maximus* in religious affairs. (By the end of the 3rd century, *augustus* was the higher of these two ranks, as the title was then applied exclusively to the emperors themselves, who appointed *caesarii* as junior co-emperors. However, this system was also effectively abolished by Constantine, as he and his father were merely *caesarii*, and after usurping the power of his rivals, he appointed his own sons as *caesarii*, who more or less filled the roles of consuls, thus establishing a monarchical dynasty in the place of the meritocracy.) The Anglican Church in particular distinguishes between an ordained priest as “reverend” and a bishop as “most reverend.” That is to say that a bishop is regarded by the modern Church as a *triumphator*. However, in the Protestant sects, this “most reverend” status is informal and really only applies to celebrity ministers and televangelists in America like Joel Osteen, John Hagee, Kenneth Copeland, Billy Graham, Benny Hinn and Rick Warren—which even many mainstream Protestants will intuitively despise, without really understanding why they should.

⁶⁸⁶ “Mitre,” The Catholic Encyclopedia, <http://www.newadvent.org/cathen/10404a.htm>.

⁶⁸⁷ “Temple of Hercules Victor,” Wikipedia, http://en.wikipedia.org/wiki/Temple_of_Hercules_Victor.

⁶⁸⁸ “Capitoline Triad,” Wikipedia, http://en.wikipedia.org/wiki/Capitoline_Triad.

- ⁶⁸⁹ “Temple of Jupiter Optimus Maximus,” Wikipedia, http://en.wikipedia.org/wiki/Temple_of_Jupiter_Optimus_Maximus.
- ⁶⁹⁰ *Ibid.*, http://en.wikipedia.org/wiki/Temple_of_Jupiter_Optimus_Maximus#Fourth_building.
- ⁶⁹¹ “Roman triumph,” Wikipedia, http://en.wikipedia.org/wiki/Roman_triumph.
- ⁶⁹² *Ibid.*, http://en.wikipedia.org/wiki/Roman_triumph#Imperial_era.
- ⁶⁹³⁻⁶⁹⁵ *Ibid.*, http://en.wikipedia.org/wiki/Roman_triumph#The_route.
- ⁶⁹⁶⁻⁶⁹⁷ “Temple of Victory,” Wikipedia, http://en.wikipedia.org/wiki/Temple_of_Victory.
- ⁶⁹⁸ “Temple of Venus and Roma,” Wikipedia, http://en.wikipedia.org/wiki/Temple_of_Venus_and_Roma#Today.
- ⁶⁹⁹ “Colosseum,” Wikipedia, <http://en.wikipedia.org/wiki/Colosseum#Modern>.
- ⁷⁰⁰⁻⁷⁰² *Ibid.*, http://en.wikipedia.org/wiki/Colosseum#Christians_and_the_Colosseum.
- ⁷⁰³ “Pantheon, Rome,” Wikipedia, http://en.wikipedia.org/wiki/Pantheon,_Rome#Ancient.
- ⁷⁰⁴ *Ibid.*, http://en.wikipedia.org/wiki/Pantheon,_Rome#Medieval.
- ⁷⁰⁵⁻⁷⁰⁶ “Temple of Cybele (Palatine),” Wikipedia, http://en.wikipedia.org/wiki/Temple_of_Cybele_%28Palatine%29.
- ⁷⁰⁷⁻⁷⁰⁸ “Colossus of Nero,” Wikipedia, http://en.wikipedia.org/wiki/Colossus_of_Nero#Change_to_Colossus_Solis.
- ⁷⁰⁹ http://en.wikipedia.org/wiki/Roman_triumph#The_Procession.
- ⁷¹⁰ *Life of Constantine*, xxvi.
- ⁷¹¹ “Church of the Holy Sepulchre,” Wikipedia, http://en.wikipedia.org/wiki/Church_of_the_Holy_Sepulchre#Construction.

⁷¹² It was position the of Eusebius (*Life of Constantine*, xxviii), writing after Constantine’s death, that the hollow carved out on the orders of Constantine’s mother was the authentic tomb of Christ, so if the Invention of the Cross had been devised by that time, then he surely would have mentioned it, in the same context as the description of her supposed discovery of the tomb. Indeed, the whole story was just a combination of propaganda and the fantastical rumors that evolved around it, and no one really knows when the Invention of the Cross was added to it. It may have been as late as the Middle Ages. More likely than such a late date, however, is that it was an early invention of the Roman clergy to explain in parable the iconic restitution of the cult of Cybele amidst the ruins of Aelia Capitolina, without which it would have been virtually impossible to establish the cult of Sol Invicto in the place of preeminence which Constantine intended to give it. (Assuming this, it would have been in answer to the preeminence of the Imperial cult, as an attempt by the clergy to legitimize their own authority by falling back on the legends concerning the Magna Mater cult.) As we have said previously, the Senate itself had sent delegations to the oracles for such tasks. If Constantine were to have been justified in his placement of the cult of his own worship ahead of all the others in Rome, he at least needed a precedent (which he had in the original Invention of the Cross during the Second Punic War), if not a miracle (which he had in Rome’s victory over Carthage after the original invention). The question is whether the story was invented during his lifetime, or afterward (by the Roman clergy). Eusebius’ failure to record it strongly supports the latter conclusion. So the most likely

time period of the invention of the story of the Invention of the Cross, in our estimation, is that of the fabrication of the Donation of Constantine and the establishment of the Pantheon in Rome as the cult center of Christendom, c. 600-650 AD.

⁷¹³ In reality, the excavations for the building began almost immediately after the First Council of Nicaea, which demonstrates all too well that Constantine's intent had everything to do with the location of the site and nothing to do with the subsequent myths attributed to his mother's visit to the region. It can hardly be coincidence that Macarius, the Roman bishop of Jerusalem, was installed in 312 AD, the same year as Constantine defeated Maxentius and held his triumph in Rome, and which is therefore regarded as the official date of the tolerance of Christianity in the Empire. Macarius, who was already ideologically affiliated with Constantine, was given orders as soon the latter defeated Licinius, to demolish Hadrian's temple, "when the original surface of the ground appeared, forthwith, contrary to all expectation, the hallowed monument of our Savior's Resurrection was discovered," according to Eusebius (*Life of Constantine*, xxviii). If this is not insulting to the intelligence of the modern reader, then we offer up that Macarius was also given orders to rebuild the pagan shrine at Mamre/Botna, which Hadrian had established specifically to spite devout Jews and Christians. We can only guess what Constantine's mother was doing there later, but it probably amounted to little more than an Imperial inspection of the progress which the bishop was making with the rather expensive shipments of marble and stone which he had been given for her son's glorification and deification.

⁷¹⁴ "Church of the Holy Sepulchre," Wikipedia, http://en.wikipedia.org/wiki/Church_of_the_Holy_Sepulchre#Connection_to_Temple_of_Aphrodite.

⁷¹⁵ *Ibid.*, http://en.wikipedia.org/wiki/Church_of_the_Holy_Sepulchre#Crusader_period.

⁷¹⁶ "Muristan," Wikipedia, <http://en.wikipedia.org/wiki/Muristan>.

⁷¹⁷ "Via Dolorosa," Wikipedia, http://en.wikipedia.org/wiki/Via_Dolorosa.

⁷¹⁸ *Ibid.*, http://en.wikipedia.org/wiki/Via_Dolorosa#History.

⁷¹⁹ Philo, in his typically cryptic form, seems to indicate that the governors used Herod's Palace as much out of necessity as for any other reason, owing to its use as a stronghold. The remark that Pilate set up some 200 "golden shields" in the Temple, as if simply to anger the mob, for example (*On the Embassy to Gaius*, xxxviii.299-305), seems to depict the presence of a military garrison, a fact which sheds light on how the golden shields of Solomon depicted in 1 Kings and 2 Chronicles ought to be understood, or else it must be in allusion to them, but still referring to the presence of troops. Knowing, then, that the Roman governors kept a bodyguard of hundreds of Roman soldiers with them in the capital while the kingdom was yet independent of Roman rule, and before the major events which provoked the Judeans to violence, it seems obvious that they were both wary of the threats against their persons from the Judean mob, and that they had (and needed) the protection of the monarchy in Jerusalem. If the Romans had already been in control of the city, then the presence of Roman soldiers would have merited no attention, and the Roman governors would have been at liberty to use whatever facilities they would have liked. As it is, however, their choices were extremely limited. The fact that Pilate was even in Jerusalem with the tetrarchs of both Judea and Galilee over the fateful Passover during which Yahshuah was handed over to him demonstrates how he (Yahshuah) chose the most opportune time to make his entrance into the city. See note 724.

⁷²⁰ *On the Judean War*, ii.8.2-13.

See notes 719 and 724.

⁷²¹⁻⁷²⁴ “Antonia Fortress,” Wikipedia,
http://en.wikipedia.org/wiki/Antonia_Fortress#Site_of_Pilate.27s_Praetorium.3F.

724: Josephus actually implies this distinction with his mention of the “upper marketplace” (e.g., *Judean War*, ii.14.9; 15.2)—that being the Roman one. The other marketplace evidently deserved no distinction, in Josephus’ mind, as it was already understood as the forum of the Temple Mount. This is where, for instance, Pilate held his tribunal upon becoming Procurator of Judea (*Judean War*, ii.9.2-3). See note 719.

⁷²⁵ Ze’ev Safrai, *The Economy of Roman Palestine*, Routledge, 2004, p. 146; retrieved from http://books.google.com/books/about/The_Economy_of_Roman_Palestine.html?id=eW4GDx-7oXYC:

“Jacob” is the accepted symbol for the People of Israel, while “Esau” is the symbol of Rome. Isaac thus tells Jacob that the Jews will also have “fairs”, although it is impossible to know whether they were fairs in the complete sense of the word or simply large regional markets.

The fairs appear in Palestine only after the Bar-Kochba War, and the first mention of “*yerid*” in Talmudic tradition appears from the Usha period (135-80) and afterwards. The fairs at Botnah and Gaza, for instance, were built by Hadrian and the one at Beth Shean is also mentioned at this time (although it is possible that it was established before). ... [T]he historical situation at the time would [make] the Usha period the most likely candidate for the first appearance of the markedly pagan fair in Eretz-Israel.

Until the Usha period the Romans followed a liberal policy of “civilizing” the province of Judaea, without forcing Roman cults upon other populations or without stressing too much the pagan nature of Roman civilization. After the Bar-Kochba War, Roman policy changed as is indicated by the pagan temples built on the Temple Mount in Jerusalem, at Schechem and at Botnah. It would seem, therefore, that the expansion of pagan fairs, and especially in the rural regions which were formerly Jewish, is connected to this change in Roman policy.

⁷²⁶ *Ibid.*, p. 142:

[A]ccording to the *halachah*, not only is it forbidden for a Jew to go to a fair, but it is also forbidden to even appear to be going to one: “If a fair is in that city [=polis]—one does not go there or even to the towns nearby, since he would in such a case appear to be going to the fair. This is the opinion of R. Meir [c. 138-180]. The sages say that the prohibition applies only to that city” (T Avodah Zarah 1:5). ...

There are traditions which relate that in spite of the many *halachot* on the matter, Jews did frequent fairs. Thus, for example, it was necessary for Tosefta Avodah Zarah 3(4):19 to state that if someone went to a fair and bought or sold an object,

the object was to be destroyed and no benefit could be derived from the money. The way the *halachah* is phrased is clear proof that Jews did frequent fairs.

Other traditions, particularly from the Amoraic period (third to fourth centuries CE) seem to indicate that the prohibition began to be considered outdated and eventually was ignored ... Not only did the people at large begin to participate in these fairs, but even the sages of those times, who did not apparently object to this participation, frequented them themselves.

⁷²⁷ Campbell & Campbell, p. 149.

⁷²⁸⁻⁷²⁹ <http://www.stuff.co.nz/life-style/food-wine/4673865/Horse-semen-shots-on-Wildfoods-menu>.

⁷³⁰ “Curule seat,” Wikipedia, http://en.wikipedia.org/wiki/Curule_seat.

⁷³¹ “Curia,” Wikipedia, <http://en.wikipedia.org/wiki/Curia#Origins>.

⁷³² “Decemviri,” Wikipedia, http://en.wikipedia.org/wiki/Decemviri#Decemviri_Legibus_Scribundis_Consulari_Imperio.

⁷³³ “Flamen,” Wikipedia, http://en.wikipedia.org/wiki/Flamen#History_and_etymology.

⁷³⁴⁻⁷³⁶ “Size of the College of Cardinals,” Wikipedia, http://en.wikipedia.org/wiki/Size_of_the_College_of_Cardinals#Before_1555.

⁷³⁷⁻⁷³⁸ “Vigintisexviri,” Wikipedia, <http://en.wikipedia.org/wiki/Vigintisexviri>.

⁷³⁹ “Caligula and the Jews,” *The Jewish Week*, 30 May 2012, http://www.thejewishweek.com/blogs/well_versed/caligula_and_jews.

⁷⁴⁰ “Circus of Nero,” Wikipedia, http://en.wikipedia.org/wiki/Circus_of_Nero#Constantine.27s_basilica.

⁷⁴¹ “Caligula,” Wikipedia, http://en.wikipedia.org/wiki/Caligula#Early_reign.

⁷⁴² *Ibid.*, http://en.wikipedia.org/wiki/Caligula#Claims_of_divinity.

⁷⁴³ *Flaccus*, xxi.180-185:

But Gaius, being a man of an inhuman nature and insatiable in his revenge, did not, as some persons do, let go those who had been once punished, but raged against them without end, and was continually contriving some new and terrible suffering for them; and, above all men, he hated Flaccus to such a degree, that he suspected all who bore the same name, from his detestation of the very appellation; and he often repented that he had condemned him to banishment and not to death, and though he had a great respect for Lepidus who had interceded for him, he blamed him, so that he was kept in a state of great alarm from fear of punishment impending over him, for he feared lest, as was very likely, he, because he had been the cause of another person having been visited by a lighter punishment, might himself have a more severe one inflicted upon him. Therefore, as no one any longer ventured to say a word by way of deprecating the anger of the emperor, he gave loose to his fury, which was now implacable and unrestrained, and which, though it ought to have been mitigated by time, was rather increased by it, just as recurring diseases are in the body when a relapse

takes place, for all such relapses are more grievous than the original attacks. They say that on one occasion Gaius, being awake at night, began to turn his mind to the magistrates and officers who were in banishment, and who in name indeed were looked upon as unfortunate, but who in reality had now thus acquired a life free from trouble, and truly tranquil and free. And he gave a new name to this banishment, calling it an emigration, “For,” said he, “it is only a kind of emigration the banishment of these men, inasmuch as they have all the necessities of life in abundance, and are able to live in tranquility, and stability, and peace. But it is an absurdity for them to be living in luxury, enjoying peace, and indulging in all the pleasures of a philosophical life.” Then he commanded the most eminent of these men, and those who were of the highest rank and reputation, to be put to death, giving a regular list of their names, at the head of which list was Flaccus.

⁷⁴⁴ http://en.wikipedia.org/wiki/Caligula#Eastern_policy.

⁷⁴⁵⁻⁷⁴⁷ Mary Beard, *Confronting the Classics: Traditions, Adventures, and Innovations*, Liveright, New York, 2013, <http://books.google.com/books?id=tz2amQEACAAJ>.

⁷⁴⁸ *On the Embassy to Gaius*, xvi.115.

⁷⁴⁹⁻⁷⁵⁰ “Publius Petronius,” Wikipedia, http://en.wikipedia.org/wiki/Publius_Petronius.

⁷⁵¹ We say “so-called” because it was a war between *Judaeans* and Romans, but the Zionists have convinced everyone that Judaism is both a race and a nationality, that being the Israelite rather than a Persian-Babylonian one, so we are obligated to detract from the historical revision intended to establish the Ashkenazi Jews as the Israelites in defiance of the historical record. This revision is evident enough in the universal and deliberate mistranslation of the word Ἰουδαϊκοῦ in the ancient texts, which means ‘of the Judaeans,’ as “Jewish.” We can hardly stress the difference enough, as the war was fought on the one side by *Essenes*, who were not even Judaeans in terms of *nationality* according to Josephus, much less in terms of religion. On the other side, it was fought by the allied parties of Rome and Judea. So even calling it the First Jewish-Roman War is like naming the French and Indian War, which is misleading in that the French and the Indians were allied against the British. In any case, the Essenes were the belligerent party, as we have discussed here, but they were certainly not Jewish in the religious sense, and if they had been in the political sense, then Agrippa would not have had cause to ask the Romans for aid, as it would have been started as a revolution by his own citizens. In fact, it was a revolution, but not by his own citizens. Most Jews remained loyal to Agrippa to the end, even though it was he who brought the Romans in, in support of his *foreign* rule (Agrippa was Roman by birth), and even though they exterminated all the Jews they could get their hands on.

⁷⁵² “Herod Agrippa II,” Wikipedia, http://en.wikipedia.org/wiki/Herod_Agrippa_II#Life.

Agrippa’s auxiliaries only numbered 2000 (compared to Vespasian’s 60,000 or so), but this was probably all he had available to him, as the territories under his control were in open revolt and he had no incentive not to commit his entire force in his struggle to take them back. The point is to show that Agrippa was demonstrating his loyalty to Rome, rather than actually contributing anything substantially to the Roman cause. He himself accompanied Titus on several campaigns, and was wounded at the siege of Gamala.

⁷⁵³ Concerning the Temple siege, Josephus says, “Under the guidance of former high priest Ananus ben Ananus, [the Sanhedrin] exhorted the populace for support against the radical priestly Zealots, as these ‘persuaded those who officiated in the Temple sacrifices to accept no gift or services from a foreigner’” (*On the Judean War*, ii.409-414). The implication, obviously, is that the lines were drawn first and foremost between foreigners and nationalists, and that the Jews who had been displaced by the Zealots were still regarded as foreigners who served foreign interests well into the 1st century.

⁷⁵⁴ *On the Judean War*, xviii.1.1,6.

⁷⁵⁵ There are conflicting views as to who the Zealots actually were. Josephus does not describe the “fourth sect” as the Zealots, which is a modern inference, but rather as the followers of Judas the Galilean (or Judas of Galilee). The fact that he ascribes the founding of the fourth sect to Judas and one Zadok the Pharisee means that it could not have actually been a new movement, as Judas’ own father Hezekiah is known to have instigated the rebellion which Judas later led, and the followers of Judas used the same methods of resistance as the followers of Hezekiah did. So the “fourth sect” was simply the group of nationalists who survived after the rebellion led by Judas of Galilee was suppressed, and the Zealots were apparently the remnant of that sect which suddenly gained momentum (and therefore more recognition, and the name that came with it) once the war with Rome came to a head.

⁷⁵⁶ See note 604.

⁷⁵⁷ For instance, as of October 2013, Wikipedia’s article on “Eleazar ben Simon” actually refers to him as “Eleazar ben Simon the Zealot” in the “Disambiguation” section, while appropriately distinguishing him from the other Eleazar who was the leader of the Sicarii.

⁷⁵⁸ “Battle of Beth Horon,” Wikipedia, http://en.wikipedia.org/wiki/Battle_of_Beth_Horon_%2866%29#The_battle.

⁷⁵⁹ “First Jewish-Roman War,” Wikipedia, http://en.wikipedia.org/wiki/First_Jewish%E2%80%93Roman_War.

⁷⁶⁰ “Sicarii,” Wikipedia, <http://en.wikipedia.org/wiki/Sicarii#History>.

⁷⁶¹ “Simon (brother of Jesus),” Wikipedia, http://en.wikipedia.org/wiki/Simon_%28brother_of_Jesus%29.

⁷⁶² “James the Just,” Wikipedia, http://en.wikipedia.org/wiki/James_the_Just#Acts_of_the_Apostles.

⁷⁶³ *Panarion*, Book I, xxix.4.1.

⁷⁶⁴ *On Illustrious Men*, ii.

⁷⁶⁵ “James the Just,” Wikipedia, http://en.wikipedia.org/wiki/James_the_Just#Cousin.2C_son_of_a_sister_of_Mary.

⁷⁶⁶ “James the Just,” Wikipedia, http://en.wikipedia.org/wiki/James_the_Just#Life.

⁷⁶⁷ *On Illustrious Men*, ii.

⁷⁶⁸ “Clement of Rome,” Wikipedia, http://en.wikipedia.org/wiki/Clement_of_Rome.

⁷⁶⁹⁻⁷⁷⁰ “James the Just,” Wikipedia, http://en.wikipedia.org/wiki/James_the_Just.

⁷⁷¹⁻⁷⁷² “Eleazar ben Simon,” Wikipedia, http://en.wikipedia.org/wiki/Eleazar_ben_Simon#Mature_life.

⁷⁷³ *On the Judean War*, iv.3.13-14.

⁷⁷⁴ “Zealot Temple Siege,” Wikipedia, http://en.wikipedia.org/wiki/Zealot_Temple_Siege.

⁷⁷⁵ *On the Judean War*, v.4.2.

⁷⁷⁶ http://en.wikipedia.org/wiki/Eleazar_ben_Simon#Mature_life.

⁷⁷⁷ Craig von Buseck, “Masada: The Dead Sea Stronghold,” The Christian Broadcasting Network, http://www.cbn.com/spirituallife/biblestudyandtheology/Discipleship/vonBuseck_MasadaPartOne.aspx.

⁷⁷⁸ This is certainly the mainstream academic opinion, and it is also the opinion of the fringe. The late John Rocco Roberto, for instance, argues that Josephus should not be taken seriously *at all*: “By applying the basic rules of historical research to Josephus’ accounts, we must conclude that; Josephus’ accounts cannot be corroborated by other sources. The archeological evidence contradicts some of Josephus’ accounts. The author’s own writings contradict themselves. And Josephus’ ‘histories’ were self-serving, containing several examples of embellishing by the author. It is therefore within the light of these facts that we should disregard Josephus as a source in his entirety”; <http://www.historyvortex.org/Josephus.html>.

⁷⁷⁹ *On the Judean War*, iv.2.5.

⁷⁸⁰ “Phannias ben Samuel,” Wikipedia, http://en.wikipedia.org/wiki/Phannias_ben_Samuel.

⁷⁸¹ “Seder Olam Zutta,” Wikipedia, http://en.wikipedia.org/wiki/Seder_Olam_Zutta.

⁷⁸² For a comparison between the different tables of priests of ancient Israel, see http://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel#From_the_Exodus_to_the_Babylonian_Exile.

⁷⁸³ “Alcimus,” Wikipedia, <http://en.wikipedia.org/wiki/Alcimus>.

⁷⁸⁴ *Judean Antiquities*, xx.10.

⁷⁸⁵ “List of High Priests of Israel,” Wikipedia, http://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel#After_the_Babylonian_Exile.

⁷⁸⁶ *Judean Antiquities*, xv.2.4.

⁷⁸⁷ “Ananus ben Ananus,” Wikipedia, http://en.wikipedia.org/wiki/Ananus_ben_Ananus.

⁷⁸⁸ http://en.wikipedia.org/wiki/James_the_Just#Death.

⁷⁸⁹ Fragments from *Acts of the Church*, Book 5, Concerning the Martyrdom of James, the Brother of the Lord; retrieved from http://en.wikipedia.org/wiki/James_the_Just#Death.

Sadly, very little of Hegesippus’ important works remain, as they have subsequently been regarded and treated as “heresy,” evidently because they recorded in detail events pertaining to the early Christian sect, and how it was governed by Yahshuah’s blood relatives. You can find the rest of the remaining fragments here: <http://www.earlychristianwritings.com/text/hegesippus.html>.

⁷⁹⁰ http://en.wikipedia.org/wiki/Ananus_ben_Ananus.

⁷⁹¹ *Ecclesiastical History*, iii.5.4.

⁷⁹² *On the Judean War*, vii.1.1.

⁷⁹³ “Aelia Capitolina,” *Wikipedia*, http://en.wikipedia.org/wiki/Aelia_Capitolina#Politics.

⁷⁹⁴ “Bar Kokhba revolt,” *Wikipedia*, http://en.wikipedia.org/wiki/Bar_Kokhba_revolt#22The_Era_of_the_redemption_of_Israel.22.

⁷⁹⁵ “Simon bar Kokhba,” *Wikipedia*, http://en.wikipedia.org/wiki/Simon_bar_Kokhba#Third_Jewish_revolt.

⁷⁹⁶ http://en.wikipedia.org/wiki/Bar_Kokhba_revolt#Roman_reaction.

⁷⁹⁷⁻⁷⁹⁸ http://en.wikipedia.org/wiki/Bar_Kokhba_revolt#Outcome_of_the_war.

⁷⁹⁹ http://en.wikipedia.org/wiki/Simon_bar_Kokhba#Third_Jewish_revolt.

⁸⁰⁰ “Samaritan Revolts,” *Wikipedia*, http://en.wikipedia.org/wiki/Samaritan_Revolts.

⁸⁰¹ “Palaestina Prima,” *Wikipedia*, http://en.wikipedia.org/wiki/Palaestina_Prima#History.

⁸⁰² http://en.wikipedia.org/wiki/Aelia_Capitolina#The_Christian_Church_in_Jerusalem_after_135.

⁸⁰³ “Polycarp,” *Wikipedia*, http://en.wikipedia.org/wiki/Polycarp#Visit_to_Anicetus.

⁸⁰⁴ *Ibid.*, http://en.wikipedia.org/wiki/Polycarp#Date_of_martyrdom.

⁸⁰⁵ *Ibid.*, http://en.wikipedia.org/wiki/Polycarp#Great_Sabbath.

⁸⁰⁶ *Ibid.*, <http://en.wikipedia.org/wiki/Polycarp#Importance>.

⁸⁰⁷ Philo especially gives this issue a great deal of attention, to the point that many modern scholars have inferred that he himself had been initiated into the secrets of the Essene sect. However, there is no evidence that we know of to suggest that he was, rather than that it was simply common knowledge, nor would Philo’s Essenism actually have been representative of Christianity, which we might define as an outgrowth of Essenism, being differentiated from it on some key points (most notably that of the validity of the sacrificial system of the Law of Moses) where Philo was at least somewhat in agreement with the Jewish faction. Philo’s explanations both of the symbolic significance of the sacrifices and of their validity should be viewed as currency among the Essene communities, but not among the Christians’; it seems that *all* Essenes regarded cities as full of iniquities, but that only the non-Hellenic Christians of Judea avoided them (those outside Syria, Palestine and Arabia) altogether, for there is plenty of evidence in Scripture that the Hellenized Christian converts dwelled throughout the cities of Greece, while Josephus relates that the Essenes lived everywhere, in all cities of Judea and Galilee. So a distinction must be made here between a city with a bad reputation and one which was regarded as sanctimonious (e.g., Damascus, Nazareth), and also between one with a bad reputation but still potentially redeemable up to a point, due to its historical significance (e.g., Jerusalem, Shechem, Jericho), and one which was considered simply beyond the grace of God (e.g., Rome, Pergamum, Athens). We would expect to find more Christians in Alexandria in the 1st century than in Rome, simply on account of the fact that there were more Jews there, but we would not expect to see the Christians moving out of their cities, either, after their conversions.

⁸⁰⁸ The association with Simon Magus is according to Irenaeus (*Against Heresies*, i.27.4), whose testimony is obviously just short of worthless. “But since this man is the only one who has dared openly to mutilate the Scriptures, and unblushingly above all others to inveigh against God, I purpose specially to refute him, convicting him out of his own writings; and, with the help of God, I shall overthrow him out of those discourses of the Lord and the apostles, which are of authority with him, and of which he makes use. At present, however, I have simply been led to mention him, that thou mightest know that all those who in any way corrupt the truth, and injuriously affect the preaching of the Church, are the disciples and successors of Simon Magus of Samaria. Although they do not confess the name of their master, in order all the more to seduce others, yet they do teach his doctrines. They set forth, indeed, the name of Christ Jesus as a sort of lure, but in various ways they introduce the impieties of Simon; and thus they destroy multitudes, wickedly disseminating their own doctrines by the use of a good name, and, through means of its sweetness and beauty, extending to their hearers the bitter and malignant poison of the serpent, the great author of apostasy.” Needless to say, Irenaeus’ faction was the one doing the things which he attributed to the Gnostics to the greater extent. The fact that he says “They do not confess the name of their master” seems to indicate that the charge was laid at that time, but also that it was a false attribution based on Irenaeus’ own misguided judgment rather than on any historical precedent. Nevertheless, whether or not Cerdo and his followers were indeed the “disciples and successors” of Simon Magus is irrelevant; they were, after all, his ideological heirs and 2nd-century equivalents. And their influence on the Church was permanent, as evidenced by its doctrines.

⁸⁰⁹ *Epistola* [‘Letters’], cviii.

This translation and the next three were taken from Howard Williams’ *The Ethics of Diet*. (See note 560 for the reference.) Philosophers like Seneca tend to speak in a rhetorical way that is difficult to understand both when it is read in the original language, and when it is translated literally. As with the other subsequent excerpts, this translation is not a very literal one, but it certainly conveys the point well enough, and without difficulty, so we have not gone through the trouble of translating it ourselves, which would only waste time and add confusion.

⁸¹⁰ *Ibid.*, lxxxvii.

⁸¹¹ *Ibid.*, cx.

⁸¹² “The Ethics of Diet: Musonius,” International Vegetarian Union, <http://www.ivu.org/history/williams/musonius.html>.

As with the above, this was taken from Williams’ *The Ethics of Diet* (ch. 9).

⁸¹³ “Porphyry (philosopher),” Wikipedia, http://en.wikipedia.org/wiki/Porphyry_%28philosopher%29#Philosophy_from_Oracles_28De_Philosophia_ex_Oraculis_Haurienda.29.

⁸¹⁴⁻⁸¹⁵ “The Ethics of Diet: Porphyry,” International Vegetarian Union, <http://www.ivu.org/history/williams/porphyry.html>.

The quoted text is from Porphyry’s *On Abstinence*. As with the above, this was taken from Williams’ *The Ethics of Diet*.

⁸¹⁶ David Laird Dungan, *A History of the Synoptic Problem: The Canon, the Text, the Composition, and the Interpretation of the Gospels*, Yale, New Haven, 1999, pp. 37-38.

⁸¹⁷ Iamblichus, *The Life of Pythagoras*, ch. 3; retrieved from <http://www.essene.com/History/PythagorasAndNazareans.html>.

⁸¹⁸ “Plutarch Quotes,” Goodreads, <http://www.goodreads.com/author/quotes/31015.Plutarch>.

⁸¹⁹⁻⁸²⁰ This quotation was pieced together from two sources: http://www.ivu.org/history/greece_rome/plutarch.html and <http://www.goodreads.com/author/quotes/31015.Plutarch> (previous note).

⁸²¹ “The Gospel of the Holy Twelve,” *The Nazarenes of Mount Carmel*, <http://www.essene.com/NazareneGospel/index.html>.

The Clementine literature is rather obscure and difficult to reference; for more information, see: <http://www.earlychristianwritings.com/clementinehomilies.html>.

⁸²² Maneka Gandhi, “Religion and Vegetarianism,” *People for Animals*, 22 Dec 2012, <http://www.peopleforanimalsindia.org/articles-by-maneka-gandhi/1228-religion-and-vegetarianism.html>.

⁸²³⁻⁸²⁴ “St. John Chrysostom (c. 347-407),” *International Vegetarian Union*, <http://www.ivu.org/history/christian/chrysostom.html>.

⁸²⁵ *On Illustrious Men*, liii.

⁸²⁶ Colin Spencer, *The Heretic’s Feast: A History of Vegetarianism*, UPNE, 1995, pp. 118-199; retrieved from http://books.google.com/books/about/The_Heretic_s_Feast.html?id=rIjZo-cvifAC.

⁸²⁷⁻⁸²⁸ *Ibid.*, p. 119.

⁸²⁹ “Pope Anicetus,” *Wikipedia*, http://en.wikipedia.org/wiki/Pope_Anicetus.

⁸³⁰⁻⁸³² *Ecclesiastical History*, xxiii.2.

⁸³³ *Ibid.*, xxviii.6.

Adoptionism, or dynamic monarchianism, is the term applied to the ancient Christian view that Yahshuah did not actually become the “son of God” until Scripture says he did, which is to say at his baptism, or possibly at his resurrection or ascension, depending on the exact nature of the adherent’s view. Epiphanius (*Pan.*, xxx) makes it clear that all the Ebionites held this view, and says that they believed he had been chosen specifically because of his sinless devotion to God. This is certainly in keeping with the idea that the Baptist was unsure of the identity of the one that was sent to him until his arrival at the Jordan. In any case, it hardly merits the kind of attention that Epiphanius intended to give it, in that he made such declarations specifically in order to call for the eradication of all the “heretic” sects. The reason the association is significant to us is that it further demonstrates an early affinity between the beliefs and practices of the various vegetarian movements within early Christianity, with the original Ebionites and Essenes in Judea.

⁸³⁴ *Life of Constantine*, iii.18.

⁸³⁵ To be fair, Eusebius was two and half centuries removed from the 1st century persecutions, and relied solely on hearsay to inform him about everything he was not immediately familiar with from his own experience, because he had no access to any sort of records either from the Imperial authorities (Christians were indeed still being persecuted when he was writing) or from the Ebionites, who had mostly been wiped out, and certainly driven out of the Roman Empire, by that time. In truth, the persecutions of Eusebius' time were far more atrocious in severity and broader in scope than anything undertaken in the 1st century. For example, Nero's famous persecution following the Great Fire of 64 AD was brief, and limited to the city of Rome only, if not seen as just another one of his many abuses of power. If nothing else, he was just giving the mob what it wanted in the form of a scapegoat, for as Tacitus says (*Annals*, xv), the Christians fit the bill because they were already hated. In any case, we do not see Eusebius' bias so much as evidence of his work as a propagandist (and deliberate liar), as evidence of already existing hyped-up legends finding new ground at the beginning of the 4th century. Yet the reason is essentially the same: Rome never had any tolerance for vegetarians and their ideals, but treated them as antisocial, suspect, contemptuous, mischievous and irreligious—and this was just as true under the reign of Constantine as it was under Nero, but Constantine arguably took the persecutions to new and greater heights than all of his predecessors put together.

⁸³⁶ "Persecution in Lyon," Wikipedia,
http://en.wikipedia.org/wiki/Persecution_in_Lyon#Account_of_the_Persecution.

⁸³⁷ Martyrs de Lyon, Wikipédia,
http://fr.wikipedia.org/wiki/Martyrs_de_Lyon#D.C3.A9compte_des_victimes.

⁸³⁸ "Novatianism," Wikipedia,
http://en.wikipedia.org/wiki/Novatianism#Novatianism_after_Novatian.

⁸³⁹ "Novatian and Novatianism," The Catholic Encyclopedia,
<http://www.newadvent.org/cathen/11138a.htm>.

⁸⁴⁰⁻⁸⁴³ "Donatism," Wikipedia, <http://en.wikipedia.org/wiki/Donatism#Churches>.

⁸⁴⁴ Apart from the historical revisionism, the major cause for confusion over this matter is the fact that Constantine made a similar gesture a few years later in a half-hearted attempt to reconcile himself with the Christians, but only because his brother-in-law Licinius talked him into co-signing his own edict in an attempt to protect the Christians under Constantine's rule, as well as to prevent a civil war, which happened anyway when Constantine invaded his domain. The edict of tolerance had no effect in the West, and was effectively done away with as soon as Constantine defeated Licinius, by way of the issuance of the First Council of Nicaea.

⁸⁴⁵ <http://en.wikipedia.org/wiki/Donatism#Churches>.

⁸⁴⁶ Obviously the Church made this money back by tithes, and by providing the services of the Mass and other sacraments, such as confession. Also, the Church was by far the largest landowner in Europe by the Middle Ages, but paid neither taxes to any government nor salaries to the monks and serfs who worked the land, but capitalized on all its gains. They also ran most of the colleges and universities that existed prior to the modern era, so there was never any shortage of revenues, despite the changes in the functions of the clergy.

⁸⁴⁷ "Saint Mercurius," Wikipedia,
http://en.wikipedia.org/wiki/Saint_Mercurius#Other_traditions.

⁸⁴⁸ George Bernard Shaw, *Annajanska, the Boshevik Empress*, 1917; retrieved from http://en.wikisource.org/wiki/Annajanska,_the_Bolshevik_Empress.

⁸⁴⁹ “Kids and Pets: Is Bed Sharing Safe?” *The Daily Vet (petMD)*, 4 Feb 2010, http://www.petmd.com/blogs/dailyvet/2010/february/bed_sharing#.U1_Y-hA37z4.

⁸⁵⁰ “Elephants can gauge threat from human voices, study finds,” *Reuters*, 10 Mar 2014, <http://www.reuters.com/article/2014/03/10/us-elephants-voices-study-idUSBREA291QY20140310>.

⁸⁵¹ “Animal Farm: Transcript,” *Australian Story*, *ABC*, 11 Oct 2010, <http://www.abc.net.au/austory/content/2007/s3035405.htm>.

⁸⁵² “Pythagoras and the Pythagoreans,” *International Vegetarian Union*, http://www.ivu.org/history/greece_rome/pythagoras.html.

⁸⁵³ See Appendix C.

⁸⁵⁴ *The Instructor*, ii.1; retrieved from <http://www.ccel.org/ccel/schaff/anf02.vi.iii.ii.i.html>.

⁸⁵⁵ Shaun Monson (director), *Earthlings* (film), *Nation Earth*, 2005.

⁸⁵⁶ User: case4, “Is Your Label Fake Faux Fur Made of Cat Dog Skin Hide?” *ebay*, <http://www.ebay.com/gds/IS-YOUR-LABEL-FAKE-FAUX-FUR-MADE-OF-CAT-DOG-SKIN-HIDE-/10000000005174263/g.html>.

⁸⁵⁷ Please note that while horrific, these are *common practices* on animal farms, rather than out-of-the-ordinary sensationalist pieces to establish an antithetical position. There is a plethora of evidence available to choose from; we have focused our selection on suppliers of major food distributors, such as you are very likely to have been eating for much of your life if you have been eating animal products in America. Needless to say, the public is deliberately steered away from seeing these practices. In fact, the public backlash against the companies that produce foods from these animals only occurs when videos like this are leaked and widely distributed by animal rights activists. Yet they appeal on an emotional level to all but the most depraved of humans; we can think of no reason why everyone who eats these products should not be made keenly aware of what they are contributing to, just as everyone who does not eat them might benefit from the knowledge as a lesson why they should not.

- 1) <http://www.youtube.com/watch?v=bNY4Fjsdft4>
- 2) <http://www.youtube.com/watch?v=IxvxIsLCZYk>
- 3) <http://www.youtube.com/watch?v=9mlh6BDBpA4>
- 4) <http://www.youtube.com/watch?v=gYTkm1OHFQg>
- 5) <http://www.youtube.com/watch?v=GzS8p727gvM>
- 6) <https://www.youtube.com/watch?v=8UaN6wZ1cBA>

⁸⁵⁸ Rich Lysloff, *Facebook*, 29 Sep 2013, <https://www.facebook.com/richlysloff/posts/10201418345514817>.

⁸⁵⁹ Bruce King, “The \$5 calf,” *ebeyfarm*, 5 Dec 2008, <http://ebeyfarm.blogspot.com/2008/12/5-calf.html>.

⁸⁶⁰ This, of course, is not really how it happened historically, because they did not give him his due authority, unless we take into account that the Romans came to Judea and killed them all about a generation later. If we suppose that Rome was acting as God’s instrument, then in this

sense, the matter was accomplished by divine intervention. However, this is a rather myopic way of looking at it, for neither the final judgment nor Yahshuah's role in it will have actually been accomplished until the very end of the world as we know it.

⁸⁶¹ Other than (1) Jeremiah 24:10 (quoted here), these include (2) 27:8, (3) 27:13, (4) 29:17, (5) 29:18, (6) 32:24, (7) 32:36, (8) 34:17, (9) 38:2, (10) 42:16, (11) 42:17, (12) 42:22 and (13) 44:13. Instances in Ezekiel include (1) 5:11-12 (quoted here), (2) 5:16-17, (3) 6:11-13 (quoted below), (4) 7:15 and (5) 12:16 (quoted below).

⁸⁶² The Temple is also mentioned in the context of Revelation 19. However, Revelation 21:22 explicitly states that there is no temple to be seen in the New Jerusalem, so the Temple of Solomon in Jerusalem has clearly been made obsolete. That is to say that the same temple which has been prophesied to be rebuilt has also been prophesied to be destroyed during the pouring of God's wrath. This is what Zionists who have inferred that there will be animal sacrifices in the kingdom of heaven have apparently failed to comprehend. In light of Yahshuah's remark that he would rebuild his "temple" in three days, though it should be destroyed—a remark which was deceptively made right in the Temple, so as to be understood as applying to the edifice itself—it would seem that its building and its destruction go hand-in-hand. In any case, the Temple of Solomon was always an abomination in each of its incarnations, as it was never a valid replacement for the Tabernacle (called the "booth of David" in the NT), and the only thing which any real Christian has to look forward to is the New Jerusalem, which is to say, the restored Earth itself.

⁸⁶³ "Eating Animals: Addressing Our Most Common Justifications," Free From Harm, 27 Mar 2014, <http://freefromharm.org/eating-animals-addressing-our-most-common-justifications/>.

⁸⁶⁴ WJ Craig, AR Mangels, American Dietetic Association, Journal of the American Dietetic Association, Jul 2009, 109(7), pp. 1266-1282; <http://www.ncbi.nlm.nih.gov/pubmed/19562864>.

⁸⁶⁵ The "CDC Report: Americans don't eat enough fruits and vegetables," Prevention Plus+, Winter/Spring 2011, p. 2; http://www.juiceplus.com/content/dam/juiceplus/newsletter/prevention_plus/Winter10Spring11_PPNewsletter.pdf.

This is especially significant considering that the minimum requirement for fruit in the CDC report was only *two servings*, and that the minimum requirement for vegetables was only *three*.

⁸⁶⁶ Roger Clemens *et al.*, "Filling American's Fiber intake Gap: Summary of a Roundtable to Probe Realistic Solutions with a Focus on Grain-Based Foods," Journal of Nutrition, 30 May 2012, 142(7), p. 1394S; <http://jn.nutrition.org/content/early/2012/05/28/jn.112.160176.full.pdf>.

⁸⁶⁷ Cohen, p. 270.

⁸⁶⁸ Vernon R Young & Peter L Pellett, "Plant proteins in relation to human protein and amino acid nutrition," American Journal of Clinical Nutrition, May 1994, 59(5), pp. 1203S-1212S, <http://ajcn.nutrition.org/content/59/5/1203S.full.pdf>.

⁸⁶⁹ Holly Wilson, "A Vegan Doctor Addresses The Protein Question," Free From Harm, 18 Sep 2013, <http://freefromharm.org/health-nutrition/vegan-doctor-addresses-protein-question/#sthash.pHU4vYrZ.dpuf>.

- ⁸⁷⁰⁻⁸⁷¹ “Vegan Foods That Pack a Protein Punch,” *Vegan Magazine*, 7 Oct 2013; <http://www.vegan-magazine.com/2013/10/07/vegan-foods-that-pack-a-protein-punch/>.
- ⁸⁷² “Vitamin B12 / Cyanocobalamin (Page 1),” *LifeSave.org*, 1 Jul 2013; <http://www.lifesave.org/VitaminB12.htm>.
- ⁸⁷³ “Vitamin B12 / Cyanocobalamin -- Continued (page 2),” *LifeSave.org*, 19 Sep 2013; <http://www.lifesave.org/VitaminB12Continued.htm>.
- ⁸⁷⁴ “B12 Deficiency Not Just a Vegan Concern,” *VeganDietGuy*, <http://vegandietguy.com/b12-deficiency-vegan/>.
- ⁸⁷⁵⁻⁸⁷⁶ “Vitamin B12 in Mushrooms, Not Exclusive to Meat, Dairy,” *Free From Harm*, 1 Jun 2011; <http://freefromharm.org/health-nutrition/vitamin-b12-in-mushrooms-not-exclusive-to-meat-dairy/#sthash.HyR58LW5.dpuf>.
- ⁸⁷⁷ Gina Shaw, “The Vitamin B12 Issue,” *Living and Raw Foods*, <http://www.living-foods.com/articles/b12issue.html>.
- ⁸⁷⁸⁻⁸⁸⁰ Reed Mangels, “Iron in the Vegan Diet,” *The Vegetarian Resource Group*, <http://www.vrg.org/nutrition/iron.php>.

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- ⁸⁸¹ Cohen, p. 100.
- ⁸⁸² “Taurine,” *Wikipedia*, http://en.wikipedia.org/wiki/Taurine#Nutritional_significance.
- ⁸⁸³ SA Laidlaw *et al.*, “Plasma and urine taurine levels in vegans,” *American Journal of Clinical Nutrition*, Apr 1988, 47(4), pp. 660-663; <http://www.ncbi.nlm.nih.gov/pubmed/3354491>.
- ⁸⁸⁴ http://en.wikipedia.org/wiki/Taurine#Physiological_functions.
- ⁸⁸⁵ Jack Norris, “Non-Protein Aminos,” *VeganHealth.org*, <http://www.veganhealth.org/articles/amino>.
- ⁸⁸⁶ <http://en.wikipedia.org/wiki/Taurine#Toxicity>.
- ⁸⁸⁷⁻⁸⁸⁸ Cohen, p. 234.
- ⁸⁸⁹ Jeff Novick, “Vitamin D: Update: Vit D2 vs D3 & How Much Sun?” *National Health Association*, 13 Jul 2008, http://www.healthscience.org/index.php?option=com_content&view=article&id=439:vitamin-d-update-vit-d2-vs-d3-a-how-much-sun&catid=102:jeff-novicks-blog&Itemid=267.
- ⁸⁹⁰ “Calcium Basics,” *Vegetarians in Paradise*, <http://www.vegparadise.com/calcium.html>.

This list is taken from Joel Fuhrman’s *Eat to Live*, p. 86. Neal Barnard offers animal protein, caffeine, excess phosphorus (sodas, animal products), sodium (animal products, canned or snack foods), tobacco and sedentary lifestyle in *Eat Right, Live Longer*, p. 167.

- ⁸⁹¹ Cohen, p. 228.
- ⁸⁹² GreenYatra, “Meet the great vegetarians and know their thoughts about veg,” *Raw for Beauty*, <http://rawforbeauty.com/blog/meet-the-great-vegetarians-and-know-their-thoughts-about-veg.html>.

- ⁸⁹³ Cohen, p. 269.
- ⁸⁹⁴ *Ibid.*, p. 270.
- ⁸⁹⁵ <http://www.vegparadise.com/calcium.html>.
- ⁸⁹⁶⁻⁸⁹⁷ <http://www.vrg.org/nutrition/calcium.php>.
- ⁸⁹⁸⁻⁸⁹⁹ <http://freefromharm.org/health-nutrition/vegan-doctor-addresses-protein-question/#sthash.pHU4vYrZ.dpuf>.
- ⁹⁰⁰ “The Moral Lives of Animals: Exclusive Interview with Author Dale Peterson,” Free From Harm, 2 May 2011, <http://freefromharm.org/book-reviews/the-moral-lives-of-animals-exclusive-interview-with-author-dale-peterson/>.
- ⁹⁰¹ “Science,” BUAV, <http://www.buav.org/humane-science>.
- ⁹⁰² “Animal Testing,” Vegan Peace, 2008, http://www.veganpeace.com/animal_cruelty/animal_testing.htm.
- ⁹⁰³ <http://www.buav.org/humane-science>.
- ⁹⁰⁴ Funirso o mesmo, “Cow cries seconds before being slaughtered,” 21 Dec 2012, <http://www.youtube.com/watch?v=aLzBvT2v3PM>.
- ⁹⁰⁵ Ashley Capps, “9 Reasons Your Canine Teeth Don’t Make You a Meat-Eater,” Free From Harm, 17 Sep 2013, <http://freefromharm.org/photo-galleries/9-reasons-your-canine-teeth-dont-make-you-a-meat-eater/>.
- ⁹⁰⁶ “List of culinary fruits,” Wikipedia, http://en.wikipedia.org/wiki/List_of_culinary_fruits.
- ⁹⁰⁷ “Viva La Vegan Grocery,” 2012, <http://www.vivalavegangrocery.com/>.
- ⁹⁰⁸ “One Bad Day,” Freeheel Vegan, 2 Jun 2012, <http://freeheelvegan.com/2012/06/02/one-bad-day/>.
- ⁹⁰⁹ Facebook post, The Thinking Vegan, 14 Nov 2013, <https://www.facebook.com/TheThinkingVegan/posts/592710110790542>.
- ⁹¹⁰ “The Humane Farming Myth,” Woodstock Farm Animal Sanctuary, 2014, <http://www.woodstocksanctuary.org/learn-3/the-humane-farming-myth/>.
- ⁹¹¹ “Eating Animals: Addressing Our Most Common Justifications,” Free From Harm, 27 Mar 2014, <http://freefromharm.org/eating-animals-addressing-our-most-common-justifications/>.
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