

613 LAWS: DIETARY COVENANT

CLEAN, UNCLEAN, AND THE LAWS OF THE TABLE

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A Covenant Study — Laws 76 through 94

Torah | Tanakh | Three-Tradition Reach

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INTRODUCTION: THE COVENANT BODY AND THE THREE WITNESSES

"You shall be holy to Me, for I, Yahweh, am holy, and have separated you from the peoples, that you should be Mine." — Vayikra (Leviticus) 20:26

THE QUESTION BEFORE EVERY COVENANT HOUSEHOLD

Every day, three times a day and more, the covenant household faces the same question that has stood before the people of Yahweh since Sinai: what comes to this table?

The question seems simple. It is not. Behind it stands the full weight of the covenant Yahweh established with His people — a covenant that governs not only worship, not only ethics, not only governance, but the most intimate and daily act of human life: eating. What enters the body. What sustains life. What comes to the table and what is turned away from it.

This study addresses Laws 76 through 94 of the 613 covenant commandments — nineteen laws governing the covenant table in its most complete and comprehensive expression. These are the dietary covenant laws: the laws of clean and unclean animals, the laws of forbidden foods, the laws of covenant slaughter and blood, and the laws of compassion toward the creatures whose lives sustain the covenant household. Together they form not a collection of arbitrary restrictions but a complete covenant theology of the body — Yahweh's declaration of what it means to be a holy people whose holiness is expressed at every meal, in every kitchen, at every table.

This study reaches all three of the great covenant traditions simultaneously — Judaism, Christianity, and Islam — because the dietary laws of Yahweh are the shared inheritance of all three. They were spoken at Sinai. They are confirmed in the Quran. They were maintained by Yeshua and the first-century covenant community. They have been preserved, in varying degrees and through varying traditions, by every community that has taken seriously the claim that Yahweh is sovereign over the bodies of His people as well as their souls.

THE THREE WITNESSES — HOW THIS STUDY IS BUILT

This study is built on three independent lines of evidence — three witnesses, consistent with the covenant evidentiary standard of Devarim (Deuteronomy) 19:15: "A matter shall be established by the testimony of two or three witnesses." Every major covenant dietary principle in this study is examined through all three witness categories before its covenant conclusions are drawn.

The First Witness — The Covenant Word of Yahweh

The Tanakh — the Torah, Nevi'im, and Ketuvim — is the primary and absolute authority of this study. Every law examined here is grounded first and finally in the direct text of Yahweh's covenant word. Where the Tanakh speaks clearly, its word is the standard — regardless of what any subsequent tradition, rabbinic ruling, church council, or scientific finding may say about it. The covenant word of Yahweh does not require scientific validation to be authoritative. It stands on its own — as it has stood for three thousand years.

The study uses the following citation standards throughout:

- The divine name is rendered Yahweh (יהוה) and Elohim (אֱלֹהִים) — not the English replacements, "God" or "LORD"
- Hebrew book names are used with English equivalents in parentheses
- All scripture references and quotations appear in bold
- Hebrew lexical terms appear in bold italic with Strong's numbers provided
- Primary lexical sources: BDB, HALOT, Gesenius, TWOT, Davidson's Analytical Lexicon
- Primary translation references: JPS 1985, Robert Alter, Everett Fox

The Second Witness — The Pharmacological and Biological Witness

In 1953, Dr. David I. Macht — physician (M.D., Johns Hopkins University, 1906), experimental biologist (Member of the Society for Experimental Biology and Medicine), and Doctor of Hebrew Literature (Yeshiva University, 1928) — published a landmark peer-reviewed study in the *Bulletin of the History of Medicine* (Johns Hopkins Press, Vol. XXVII, No. 5): "An Experimental Pharmacological Appreciation of Leviticus XI and Deuteronomy XIV."

Using phytopharmacological methodology developed over thirty years — testing the effect of fresh muscle juice extracts from dozens of animal species on the root growth of *Lupinus albus* seedlings under controlled conditions — Macht and his colleagues produced statistically reliable toxicity measurements that align with the Tanakh dietary standard with extraordinary precision. Clean animals permitted by Vayikra (Leviticus) 11 tested as non-toxic or near non-toxic. Every unclean animal specifically prohibited by Yahweh tested as significantly toxic.

The second witness extends beyond the Macht study to encompass the full body of modern biological, medical, and food safety science: parasitology, microbiology, oncology, immunology, genomics, cardiovascular medicine, metabolic science, nutritional biochemistry, and animal behavior research.

The Third Witness — The Frequency and Biophysics Witness

The third witness operates at the intersection of established biophysics, holistic nutritional science, and the covenant theology of the body as a frequency instrument. It draws from three distinct streams of research:

- Biophoton science — the peer-reviewed research of Dr. Fritz-Albert Popp, establishing that all living organisms emit measurable biophotons — coherent light fields that carry biological information and reflect biological integrity.
- Frequency nutrition research — the work of Bruce Tainio, presented as a directional holistic witness rather than a peer-reviewed primary source, pointing in the same direction as biophoton science and the Tanakh dietary standard.
- Sound frequency research — peer-reviewed studies on sound frequency's interaction with the water-based human body through vagus nerve stimulation, brainwave entrainment, and mechanical cellular resonance.

Masaru Emoto's work on water's response to sound and intention is presented with appropriate epistemic precision — as a directional pointer toward a principle confirmed more rigorously by peer-reviewed biophysics, not as a primary scientific authority.

THE COVENANT BODY — YAHWEH'S DESIGN

"For you are a people holy to Yahweh your Elohim, and Yahweh has chosen you to be a people for His treasured possession, out of all the peoples who are on the face of the earth." — Devarim (Deuteronomy) 14:2

The dietary laws immediately follow this declaration — not accidentally, but covenantally. Yahweh declares His people holy and then immediately governs what they eat. Covenant holiness — kedushah (קִדְּוָה) — H6944 — is not only theological position. It is expressed at the table. It is enacted in the kitchen. It is declared in every choice about what enters the body that Yahweh created, sustains, and calls to His own purposes.

What enters that body matters. Not because Yahweh is a cosmic food inspector who delights in restriction — but because He is the Creator who knows what He made, what sustains it, what harms it, and what honors the covenant purpose for which He created it. **The dietary laws are Yahweh's covenant instruction manual for the body He designed** — confirmed by three thousand years of covenant practice, confirmed by modern biological science, confirmed by frequency research, and confirmed by the living testimony of every covenant household that has maintained these standards across every generation and geography of the covenant community.

A WORD TO ALL THREE TRADITIONS

This study is written for the covenant people of Yahweh across all three of the great traditions that trace their authority to the revelation given through Musa (Moses) at Sinai — Judaism, Christianity, and Islam. It does not ask any tradition to abandon its heritage. It asks all three to return together to the foundational source from which all three traditions flow: the direct word of Yahweh in the Tanakh.

The table belongs to Yahweh. What comes to it is governed by His word. What this study provides is the complete covenant case — from Sinai to the modern laboratory, from the Hebrew text to the peer-reviewed journal, from the shochet's blessing to the hunter's release of the mother bird in a Louisiana field — for why that word has never been obsolete, why it has never been abrogated, and why

it remains the most biologically confirmed, most ecologically sound, most frequency-consistent dietary framework ever given to the human family.

"These are the statutes and rules that you shall be careful to do in the land that Yahweh, the Elohim of your fathers, has given you to possess, all the days that you live on the earth." — Devarim (Deuteronomy) 12:1

SECTION II: THE LAWS OF EXAMINATION — CLEAN AND UNCLEAR

SECTION 76: EXAMINING THE MARKS OF CLEAN AND UNCLEAR ANIMALS *Vayikra (Leviticus) 11:2; Devarim (Deuteronomy) 14:4* [Positive Commandment]

The Commandment

Yahweh commands Israel to examine the physical signs that distinguish clean animals — those fit for consumption — from unclean animals. This is not a matter of preference or culture. It is a covenant standard embedded in the created order itself, established by Yahweh before Israel ever stood at Sinai.

"Speak to the children of Israel, saying: These are the living things which you may eat among all the animals that are on the earth. Whatever parts the hoof and is cloven-footed and chews the cud, among the animals — that you may eat." — Vayikra (Leviticus) 11:2-3

"These are the animals which you may eat: the ox, the sheep, the goat, the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the mountain sheep. And every animal that parts the hoof and has the hoof cloven in two and chews the cud, among the animals — that you may eat." — Devarim (Deuteronomy) 14:4-6

Hebrew Word Study

Mafris paresah (מַפְרִיס פְּרָסָה) — H6536/H6541 — "parts the hoof / cloven hoof." The root *paras* (H6536) means to split, divide, or separate. The hoof must be completely divided into two parts. A partial split does not qualify.

Maaaleh gerah (מַעֲלֵה גֵרָה) — H1625 — "brings up the cud / chews the cud." The root *gerah* refers to what is brought back up from the stomach for a second chewing — the ruminant digestive process.

Both signs must be present simultaneously. An animal with one sign but not the other is explicitly excluded. The camel chews cud but has no cloven hoof — unclean. The pig has a cloven hoof but does not chew cud — unclean. Yahweh closes every loophole by naming the exceptions directly (Vayikra 11:4-8).

"Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. And the rock hyrax, because it chews the cud but does not part the hoof, is unclean to you. And the hare, because it chews the cud but does not part the hoof, is unclean to you. And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you." — Vayikra (Leviticus) 11:4-7

The Pharmacological Witness — Dr. David I. Macht (1953)

Dr. David I. Macht's 1953 peer-reviewed study in the Bulletin of the History of Medicine (Johns Hopkins Press) tested fresh muscle juice extracts from clean and unclean animals using phytopharmacological methods, measuring toxicity against *Lupinus albus* seedlings. The results confirm the Tanakh classification with precision:

Animal	Status	Index of Growth
Ox	Clean	91% (near non-toxic)
Sheep	Clean	94% (near non-toxic)
Goat	Clean	90% (near non-toxic)
Deer (venison)	Clean	90% (near non-toxic)
Calf	Clean	82% (near non-toxic)
Swine (pig)	Unclean	54% (toxic)
Rabbit/hare	Unclean	49% (toxic)
Guinea pig (coney)	Unclean	46% (toxic)
Camel	Unclean	41% (toxic)
Horse	Unclean	39% (toxic)

Covenant Meaning

The examination itself is the commandment. Israel is not permitted to be passive or presumptuous at the table. The covenant requires active discernment — looking, testing, verifying before consuming. The two signs together carry a deeper covenant picture: the divided hoof suggests separation — a standing apart from what is common. The chewing of cud suggests meditation — returning again and again to what has been received, processing it fully. This is exactly the posture Yahweh calls His people to in Devarim 6:7 and Tehillim (Psalms) 1:2.

"You shall therefore separate the clean animal from the unclean... you shall be holy to Me, for I, Yahweh, am holy and have separated you from the peoples, that you should be Mine." — Vayikra (Leviticus) 20:25-26

Three-Tradition Reach

To Judaism: These signs are the foundation of kashrut. The examination of signs is not ceremonial tradition — it is the living word of Yahweh, now confirmed by modern pharmacological science.

To Christianity: Acts 10 reveals that Peter's vision was about people, not food (Acts 10:28). The dietary laws of Yahweh were never addressed by Yeshua as abrogated — He came to fulfill the covenant, not dissolve it (Mattityahu/Matthew 5:17-19).

To Islam: Surah Al-Baqarah 2:168 commands eating of what is lawful and good. The Arabic halal (حلال) parallels the Hebrew tahor (טָהוֹר) — H2889 — clean, permitted. The prohibition of swine appears explicitly in the Quran (Surah Al-Baqarah 2:173).

Covenant Application for Today

The commandment to examine — to not simply accept what is placed before you without discernment — is as alive today as it was at Sinai. In a world of processed food, hidden ingredients, factory farming, and global supply chains, the covenant call to know what you are eating, to trace it to its source, to hold the standard of Yahweh over the standard of convenience — this is not legalism. It is covenant

faithfulness expressed at every meal. Every time a covenant household applies these signs, they are declaring: this table belongs to Yahweh.

SECTION 77: EXAMINING THE SIGNS OF CLEAN AND UNCLEAR FOWL

Devarim (Deuteronomy) 14:11 [Positive Commandment]

The Commandment

Yahweh commands Israel to examine the signs distinguishing clean fowl — permitted for consumption — from unclean fowl. Unlike the quadruped laws where two explicit physical signs are given, the Torah takes a different approach with birds: it provides a list of forbidden species rather than a universal biological formula, requiring Israel to know the birds by name, character, and observable traits.

"You may eat all clean birds. But these are the ones from which you shall not eat: the eagle, the bearded vulture, the black vulture, the kite, the falcon of any kind, every raven of any kind, the ostrich, the nighthawk, the sea gull, the hawk of any kind, the little owl, the great owl, the water hen, the desert owl, the carrion vulture, the stork, the heron of any kind, the hoopoe, and the bat."
— *Devarim (Deuteronomy) 14:11-18*

Hebrew Word Study — Key Forbidden Birds

Nesher (נֶשֶׁר) — H5404 — the great eagle or griffon vulture. Feeds on carrion. The nesher appears throughout Tanakh as a symbol of power, but its flesh is forbidden.

Orev (עֹרֵב) — H6158 — the raven and all its kinds. A scavenger and omnivore consuming carrion, refuse, and the young of other animals.

Chasidah (חַסִּידָה) — H2624 — the stork. From the root chesed — loving-kindness. Despite its noble character, it feeds on frogs, snakes, and small animals — its diet disqualifies it.

Atallef (עֵטְלֵף) — H5847 — the bat. Nocturnal, feeds on insects and in some species blood. Classified among flying creatures (oph).

The unifying principle across all twenty forbidden species: they are predators, scavengers, or carrion-feeders. The clean birds — chicken, dove, pigeon, turkey, duck, goose, quail — live on grain, seed, vegetation, and clean water.

The Pharmacological Witness — Dr. David I. Macht (1953)

Bird	Status	Index of Growth
Chicken	Clean	83% (non-toxic)
Duck (mallard)	Clean	90% (non-toxic)
Goose	Clean	85% (non-toxic)
Turkey	Clean	85% (non-toxic)
Pigeon	Clean	93% (non-toxic)
Quail	Clean	89% (non-toxic)
Canada Goose	Clean	85% (non-toxic)
Sparrow Hawk	Unclean	63% (toxic)
Red-Tail Hawk	Unclean	36% (toxic)
Owl	Unclean	62% (toxic)
Crow	Unclean	46% (toxic)

Covenant Meaning

The bird laws extend the same covenant principle established with quadrupeds: what you eat shapes who you are before Yahweh. The predator lives by violence and death. The scavenger lives by feeding on corruption. Yahweh does not permit His covenant people to internalize — literally, to take into their bodies — the nature of the predator or the scavenger.

"You shall be holy to Me, for I, Yahweh, am holy." — Vayikra (Leviticus) 20:26

Three-Tradition Reach

To Judaism: The bird laws are among the most carefully studied in halachic literature. The pharmacological confirmation of 1953 adds a modern scientific witness to what Jewish tradition has preserved for millennia.

To Christianity: Acts 10 was explicitly interpreted by Peter as being about people, not food (Acts 10:28). The biological confirmation of these laws adds evidence that should give every serious believer pause before dismissing them.

To Islam: Islamic halal law prohibits birds of prey (jawaarih) — raptors with talons. Surah Al-Maidah 5:4 distinguishes between lawful game and unlawful predatory birds. The hadith explicitly prohibits every bird with talons (dhee mikhlab).

SECTION 78: EXAMINING THE SIGNS OF CLEAN AND UNCLEAN FISH *Vayikra (Leviticus) 11:9* [Positive Commandment]

The Commandment

Yahweh commands Israel to examine the physical signs that distinguish clean fish — permitted for consumption — from unclean aquatic creatures. The fish laws return to the two-sign formula used for quadrupeds: two observable physical characteristics that must both be present simultaneously.

"These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. But anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you." — Vayikra (Leviticus) 11:9-10

Hebrew Word Study

Snafir (סַנְפִיר) — H5579 — fins. The navigational and propulsion organs of a fish — giving the creature directional control and purposeful movement through the water.

Kasket — H7193 — scales. The protective armor of the fish — a structured, ordered covering that seals the body from its environment. Represents integrity of boundary.

Sheketz (שֶׁקֶץ) — H8263 — detestable, abominable. The strongest language of covenant rejection in the dietary law vocabulary. Repeated four times in Vayikra 11:10-13 for scaleless, finless creatures.

The Pharmacological Witness — Dr. David I. Macht (1953)

Macht tested muscle extracts and blood solutions from 54 species of fish. The governing principle established: fish with both fins and scales — non-toxic to near non-toxic. Fish without scales and fins — highly toxic.

Fish	Status	Index of Growth
Herring	Clean	100%
Striped bass	Clean	100%
Pompano	Clean	110%
Sea bass	Clean	103%
Hake	Clean	98%
Pike	Clean	98%
Tuna (bluefin)	Clean	88%
Catfish	Unclean	48% (highly toxic)
Eel	Unclean	40% (highly toxic)
Toadfish	Unclean	49% (highly toxic)
Stingaree	Unclean	46% (highly toxic)
Sand Shark (blood)	Unclean	31% (highly toxic)
Hammerhead Shark (blood)	Unclean	34% (highly toxic)

Modern Food Safety Confirmation

- Shellfish (shrimp, crab, lobster, oysters) — among the most common causes of severe foodborne illness globally. Concentrate toxins, heavy metals, bacteria, and pathogens as filter feeders.
- Catfish and bottom feeders — known accumulators of agricultural runoff, industrial pollutants, and sediment-borne toxins.
- Sharks — apex predators with among the highest mercury concentrations of any seafood. Shark fin soup carries some of the highest mercury loads of any consumed food.

Covenant Meaning

The fish laws complete the three-part examination framework of Laws 76-78. Yahweh covers every domain of the created animal world: the land examined by hoof and cud; the sky examined by species list and predatory character; the water examined by fins and scales. No domain is left unaddressed. The covenant requires active examination in every realm.

*"Here is the sea, great and wide, which teems with creatures innumerable,
living things both small and great. There go the ships, and Leviathan, which
You formed to play in it." — Tehillim (Psalms) 104:25-26*

Three-Tradition Reach

To Judaism: The fish laws are among the most practically applied of all kashrut regulations. The requirement for both fins and scales has been consistently maintained across all streams of traditional Judaism.

To Christianity: Neither Acts 10 nor Mark 7:19 constitute an abrogation of the fish laws. Yeshua never declared shrimp, catfish, or lobster clean. The biological toxicity data presents the serious believer with compelling evidence that these laws have never been medically obsolete.

To Islam: The Hanafi school — the largest school globally — restricts seafood to fish only, prohibiting shellfish, shrimp, crab, and lobster in direct alignment with the Tanakh standard. The Macht data provides scientific grounding for that tradition.

Covenant Application for Today

The Gulf Coast and Louisiana food culture includes crawfish, crab, shrimp, catfish, and various bottom-feeding seafood as regional delicacies. The covenant does not negotiate with regional cuisine. Yahweh declared these creatures sheketz — and the covenant household in Pearl River, Louisiana holds the same standard as the covenant household in Jerusalem. The table belongs to Yahweh — in every geography, in every culture, in every culinary tradition.

SECTION III: THE LAWS OF FORBIDDEN FOODS

SECTION 79: NOT EATING THE FLESH OF AN ANIMAL THAT DIED OF ITSELF (NEVEILAH) *Devarim (Deuteronomy) 14:21* [Negative Commandment]

The Commandment

Yahweh prohibits Israel from eating the flesh of any animal that died of natural causes, disease, or accident — without proper slaughter. This category of forbidden flesh is called *neveilah* (nevelah — נֶבִילָה) — H5038. The prohibition applies regardless of whether the animal species itself is clean or unclean. A clean animal that died of itself becomes *neveilah* — forbidden — even though the same animal, properly slaughtered, would be fully permitted.

"You shall not eat anything that has died of itself. You may give it to the sojourner who is within your towns, so that he may eat it, or you may sell it to a foreigner. For you are a people holy to Yahweh your Elohim." — Devarim (Deuteronomy) 14:21

Hebrew Word Study

Neveilah (נֶבִילָה) — H5038 — a carcass; the body of an animal that died without proper slaughter.

From the root *naval* (נָבַל) — H5034 — to wither, to fade, to fall. The *neveilah* is flesh that has fallen — died outside the ordered boundary Yahweh established for the taking of animal life.

Why Neveilah Is Forbidden

- The blood remains in the flesh — the primary covenant concern. An animal that dies of itself retains its blood in the tissues, violating the blood prohibition of Law 86.
- The manner of death matters — Yahweh governs not only what Israel eats but how the animal comes to the table. The *neveilah* bypasses the covenant framework entirely.
- Disease and contamination — an animal that dies of itself has most likely died of disease, infection, or systemic failure. Modern food microbiology confirms rapid bacterial proliferation begins immediately at the moment of uncontrolled death.
- Covenant dignity at the table — the covenant people do not live by what death has discarded.

Three-Tradition Reach

To Judaism: Laws of neveilah are extensively developed in the Mishnah (tractate Chullin). The rabbinical tradition established detailed criteria for what constitutes neveilah versus a properly slaughtered animal.

To Christianity: The Jerusalem Council explicitly prohibited "things strangled" — animals dying without blood drainage (Acts 15:20, 29) — demonstrating that the neveilah principle was binding on all Gentile believers.

To Islam: Islamic halal law prohibits maytah (مَيْتَةٌ) — the carcass of an animal that died of itself. Surah Al-Baqarah 2:173 places it among the four primary haram food categories. The Torah and the Quran stand in complete agreement.

SECTION 80: NOT EATING FLESH TORN BY A WILD ANIMAL (TEREFAH) *Shemot (Exodus) 22:30* [Negative Commandment]

The Commandment

Yahweh prohibits Israel from eating the flesh of an animal that has been torn by a wild beast — terefah (תֵּרֵפָה) — H2966. Like the neveilah of Law 79, the terefah prohibition applies regardless of whether the animal species itself is clean.

"You shall be consecrated to Me. Therefore you shall not eat any flesh that is torn by beasts in the field; you shall throw it to the dogs." — Shemot (Exodus) 22:30

Hebrew Word Study

Terefah (תֵּרֵפָה) — H2966 — flesh torn by a wild animal; prey. From the root **taraf** (טָרַף) — H2963 — to tear, to rend, to pluck apart.

Kadosh (קָדוֹשׁ) — H6918 — holy, consecrated, set apart. Shemot 22:30 opens with: "You shall be consecrated to Me" — the terefah prohibition is framed directly within the declaration of covenant holiness.

The Biological Witness

- Predator contamination — the predator's saliva, claws, and teeth penetrate the flesh of the victim, introducing significant bacterial loads (Pasteurella, Capnocytophaga, Staphylococcus) directly into the tissue.
- Stress biochemistry — an animal dying under predator attack experiences the maximum biological stress response — cortisol, adrenaline, and norepinephrine saturating every tissue. Modern meat science has documented that this produces measurably inferior and biologically compromised flesh.
- Disease transmission — rabies, toxoplasmosis, tularemia, brucellosis — wild predators carry zoonotic diseases that transfer through the flesh of their prey.
- Prion diseases — Chronic Wasting Disease (CWD) in deer and elk killed by predators: prion-laden nervous system tissue is distributed throughout the carcass via wound channels. Prions cannot be destroyed by any cooking temperature.

- Clostridium botulinum — proliferates in the anaerobic environment of unbled, unprocessed carcasses. Botulinum toxin is heat-stable and survives normal cooking temperatures once produced.

Three-Tradition Reach

To Judaism: The terefah laws generated some of the most extensive halachic literature in kashrut. The Mishnah (Chullin 3:1) lists eighteen categories of internal injuries that render an animal terefah — a comprehensive system of post-slaughter inspection.

To Christianity: The Jerusalem Council's prohibition of "things strangled" (Acts 15:20) encompasses the terefah principle. The prophet Yechezkel (Ezekiel) held this standard as his lifelong testimony: "From my youth up until now I have never eaten what died of itself or was torn by beasts" (Yechezkel 4:14).

To Islam: Surah Al-Maidah 5:3 lists explicitly: animals killed by wild beasts (ma akala as-sabu) among the forbidden categories parallel to the Tanakh terefah. The Torah and the Quran stand in complete agreement on this prohibition.

SECTION 81: NOT EATING SWINE (PIG) OR ITS FLESH *Vayikra (Leviticus) 11:7* [Negative Commandment]

The Commandment

Yahweh explicitly prohibits the consumption of swine — the pig in all its forms. While the pig is addressed within the broader clean/unclean animal framework of Law 76, it receives special treatment in this study because of the extraordinary frequency and emphasis with which Yahweh returns to this prohibition throughout the Tanakh, the severity of the language used, and the overwhelming convergence of biological, pharmacological, frequency, and modern food safety evidence confirming what Yahweh declared at Sinai.

"And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you." — Vayikra (Leviticus) 11:7-8

"Those who sanctify and purify themselves to go into the gardens, following one in the midst, eating pig's flesh and the abomination and mice, shall come to an end together, declares Yahweh." — Yeshayahu (Isaiah) 66:17

The Pharmacological Witness

Dr. Macht's 1953 study recorded swine at **54% phytotoxic index** — significantly toxic against the clean animal baseline of 82–94%.

The WHO Carcinogen Classification

Processed pork (bacon, ham, sausage, hot dogs) — Group 1 Carcinogen — the highest and most certain classification in the IARC system. The same category as tobacco smoke, asbestos, and benzene. Specifically linked to colorectal cancer.

Unprocessed pork — Group 2A — probably carcinogenic to humans, based on epidemiological evidence suggesting increased risk of colorectal, pancreatic, and prostate cancers.

The Biological Hazard Profile

- *Trichinella spiralis* — the roundworm parasite causing trichinosis. Completes its lifecycle primarily in swine. Larvae encyst in muscle tissue and transfer to human muscle upon consumption.
- *Taenia solium* — the pork tapeworm. Can cause neurocysticercosis — larvae migrating to the brain causing seizures, neurological deficits, and death. Leading cause of acquired epilepsy in the developing world.
- Hepatitis E virus (HEV) — the pig is the primary reservoir host. Carries a 20-25% fatality rate in pregnant women.
- *Yersinia enterocolitica* — found at high prevalence in healthy pig intestinal tracts. Linked to Graves' disease (autoimmune thyroid disorder) and reactive arthritis through molecular mimicry.

The Biological Proximity Witness

The pig is the most biologically similar animal to the human body of any non-primate species — sharing approximately 80-95% of DNA in comparable genomic regions, with organs of similar size and function. This biological proximity explains precisely why the pig is such an effective vector for human-compatible disease: its tissue is so similar to human tissue that pathogens transfer with minimal biological adaptation.

Porcine Endogenous Retroviruses (PERVs) — permanently integrated into pig DNA — must be removed using CRISPR gene editing before pig tissue can be considered potentially safe for human transplantation. The pig's own genome contains retroviruses that require genetic engineering to neutralize. Yahweh said "do not eat their flesh" — modern genomics has confirmed why at the molecular level.

The Maccabean Historical Witness

Antiochus IV Epiphanes (167-160 BCE) selected pig sacrifice and forced pig consumption as his primary instruments of covenant destruction — understanding that this prohibition was the most visible marker of Israel's covenant identity. Jewish martyrs — including the aged scribe Eleazar and a mother with her seven sons — chose torture and death rather than eat pig flesh. Three thousand years of covenant history stands behind Vayikra 11:7.

Three-Tradition Reach

To Judaism: The pig prohibition is among the most universally observed of all kashrut regulations across every stream of Jewish practice. The Maccabean martyrs who died rather than eat pig flesh are honored in the Jewish calendar.

To Christianity: Neither Acts 10 nor Romans 14 contains a direct statement from Yahweh or Yeshua abrogating the pig prohibition. Yeshua — a Torah-observant first-century Jewish teacher — never ate pork. The WHO Group 1 carcinogen classification gives every serious believer compelling biological evidence that this law has never been medically obsolete.

To Islam: The Quran prohibits pig flesh explicitly in four separate surahs (Al-Baqarah 2:173, Al-Maidah 5:3, Al-Anam 6:145, Al-Nahl 16:115). The chazir of the Torah and the khinzir (خنزير) of the Quran are the same animal under the same prohibition from the same Yahweh.

SECTION 82: NOT EATING CREEPING THINGS THAT SWARM ON THE EARTH *Vayikra (Leviticus) 11:41-42* [Negative Commandment]

The Commandment

Yahweh prohibits the consumption of all creeping things that swarm upon the earth — the *sheretz* category of creatures that move close to or upon the ground in crawling, swarming, or slithering motion.

"Every swarming thing that swarms on the ground is detestable; it shall not be eaten. Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable." — Vayikra (Leviticus) 11:41-42

Hebrew Word Study

Sheretz (שָׂרָץ) — H8318 — swarming thing, creeping thing. From ***sharats*** (שָׂרַץ) — H8317 — to swarm, to teem. The same root used in Bereishit 1:20-21 for the swarming of aquatic creatures.

Sheketz (שִׁקְצָה) — H8263 — detestable, abominable. The strongest language of covenant rejection — the same word used for idols and pagan practices. Appears repeatedly throughout this passage.

The Three Categories

- Those that go on their belly (*gachon*) — serpents, snakes, and limbless reptiles. The serpent carries covenant significance from Bereishit 3:14 — cursed to go upon its belly as a sign of its fallen state.
- Those that go on all fours — small ground quadrupeds: mole rat (*choled*), mouse/rat (*akbar*), gecko (*anakah*), monitor lizard (*koach*), chameleon (*tinshmet*). These are named specifically in Vayikra 11:29-30.
- Those with many feet (*marbeh raglaim*) — centipedes and millipedes. All many-legged crawling organisms are prohibited.

The Disease Vector Witness

- Mice and rats carry: *Yersinia pestis* (bubonic plague), Hantavirus (36% fatality rate in some variants), *Leptospirosis*, LCMV (causes birth defects in pregnancy), rat-bite fever.
- Snakes carry *Salmonella* as normal gut flora, *Pentastomida* (tongue worms), and *Spirometra* tapeworm larvae causing sparganosis.

- Centipedes contain venom glands permeating their body tissue; millipedes produce hydrogen cyanide and quinones.

The Entomophagy Movement — A Covenant Response

The United Nations Food and Agriculture Organization (FAO) is actively promoting insect and arthropod consumption as sustainable protein. From a covenant perspective: Yahweh does not revise His dietary standards based on resource efficiency calculations. The FAO, the EU, and the United Nations do not have the authority to declare clean what Yahweh has declared sheketz. The covenant household reads labels and refuses insect-derived ingredients regardless of regulatory approval.

Three-Tradition Reach

To Judaism: The prohibition of swarming ground creatures is among the most clearly maintained in Jewish dietary practice. The Mishnah (Makkot 3:2) identifies sheretz consumption as one of the negative commandments for which lashes are given.

To Christianity: Vayikra 11:44 — "be holy as I am holy" — is quoted directly in 1 Kefa (1 Peter) 1:15-16 in its original dietary context. The covenant believer finds in this law a daily, practical expression of the holiness to which Yeshua calls His people.

To Islam: Islamic halal law prohibits all reptiles, rodents, and crawling creatures (hasharat al-ard — ground crawlers) across all four major schools of jurisprudence. The covenant alignment is direct and complete.

SECTION 83: NOT EATING WORMS FOUND IN FRUIT OR PRODUCE *Vayikra (Leviticus) 11:42* [Negative Commandment]

The Commandment

Yahweh prohibits the consumption of worms and larvae found within fruit, vegetables, and produce. This prohibition is derived from the same verse that establishes the broader swarming creature prohibition of Law 82 — but it addresses a specific and practically significant sub-category: the worm or larva that has taken up residence within food that is itself clean. The produce is permitted. The worm within it is not.

"You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them. For I am Yahweh your Elohim. Consecrate yourselves therefore, and be holy, for I am holy." — Vayikra (Leviticus) 11:43-44

Hebrew Word Study

Tolaam (תּוֹלַעַת) — H8438 — worm, larva, maggot. In Shemot (Exodus) 16:20, the manna kept overnight "bred worms" and became foul — Yahweh's immediate response establishing the covenant standard against worm-infested food even in the wilderness.

The Manna Precedent

"And Moshe said to them, 'Let no one leave any of it over until the morning.' But they did not listen to Moshe. Some left part of it until the morning, and it bred worms and stank." — Shemot (Exodus) 16:19-20

Even Yahweh's miraculous provision — manna — when allowed to deteriorate outside the covenant order, bred worms and became unfit. The worm is the marker of what has moved outside the covenant order of Yahweh's provision.

The FDA and CDC Covenant Inspection Protocol

The FDA and CDC have developed food safety protocols that practically support the covenant inspection requirement. The covenant household adopts these not because regulatory authority supersedes Yahweh — but because these agencies have invested substantial research into the most effective practical methods for achieving clean food at the table.

- Running water wash — rub all produce under cool running water. The abrasive action of running water is more effective than soaking alone.
- Saltwater soak — 1 tablespoon of salt per cup of water, soak for 20 minutes. Causes larvae to float to the surface — the most effective covenant inspection tool for berries and leafy greens.
- Vinegar soak — 1 part white vinegar to 3 parts water, soak 5-20 minutes. Disrupts bacterial cell walls and dislodges organisms from produce surfaces.
- Baking soda soak — 1 teaspoon per 2 cups water, soak 12-15 minutes. More effective than plain water at removing pesticide residues and surface contaminants.
- Peel and trim — always remove and discard the outermost leaves of lettuce or cabbage. Peel firm produce.
- Leafy greens — separate every leaf, inspect against a light source for translucent larvae and aphid colonies along the central rib.
- Berries — saltwater soak draws out larvae. Inspect raspberries and blackberries at the hollow core.
- Figs — cut open and examine the interior before consumption.
- Stored grains and flour — inspect for weevil presence; sift flour before use.

Three-Tradition Reach

To Judaism: The laws of tola'im (worms in produce) are among the most extensively developed in modern kashrut practice. Specialized inspection boards, saltwater soaking, and kashrut lighting systems have been developed specifically for this law.

To Christianity: The active examination required by this law is a practical expression of the covenant principle of discernment. The household that takes seriously the call to holiness finds in this law a daily, practical expression at the kitchen sink.

To Islam: Islamic law requires that food be tayyib — pure, wholesome, and free from contamination. A fruit infested with worms does not meet the tayyib standard. The covenant principle of examining food before eating is shared across both traditions.

SECTION 84: NOT EATING INSECTS *Vayikra (Leviticus) 11:43* [Negative Commandment]

The Commandment

Yahweh prohibits His covenant people from eating insects — the flying, crawling, and swarming creatures of the insect world. The prohibition is comprehensive — with one carefully defined exception that Yahweh Himself carves out within the same passage.

"All winged insects that go on all fours are detestable to you. Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. But all other winged insects that have four feet are detestable to you." — Vayikra (Leviticus) 11:20-23

The Four Permitted Categories

Arbeh (אַרְבֵּה) — H697 — the locust. *Locusta migratoria* or *Schistocerca gregaria*. Consumed by Yochanan (John) the Immerser in the wilderness (Mattityahu/Matthew 3:4) — confirming the locust exception was practiced in the first-century covenant community.

Salam (סַלְמָה) — H5556 — the bald locust. Specific variety of locust — species identification debated among lexicographers.

Chargol (חַרְגוֹל) — H2728 — the cricket of any kind. Associated with the *Gryllus* cricket family in some identifications.

Chagav (חַגָּב) — H2284 — the grasshopper of any kind. Appears in Bemidbar (Numbers) 13:33 and Kohelet (Ecclesiastes) 12:5.

The Locust Exception — Critical Qualifications

- The exception is real and covenant-authorized — Yahweh explicitly permits these four categories. The document does not suppress this permission.

- Species identification challenge — the precise modern entomological identification of the four Hebrew terms is not definitively settled. The Yemenite Jewish community maintains the most reliable living chain of locust identification.
- In the absence of a personally verified chain of tradition identifying a specific species — the precautionary principle applies. The general insect prohibition governs by default.
- Commercial cricket protein products — do not meet the species verification, preparation, and covenant slaughter standards required for the exception. The exception does not validate the entomophagy movement.

Hidden Insect Ingredients — Label Reading for the Covenant Household

- Carmine / Cochineal / Natural Red 4 / E120 — red dye from cochineal insect. Found in beverages, yogurts, candies, processed meats, cosmetics.
- Shellac / Confectioner's glaze / E904 — resin from lac insect. Found in candy coatings, pharmaceutical tablets, glazed fruits.
- Chitin / Chitosan — structural compound from insect exoskeletons. Used as food additive and supplement.

The Biological Witness

- Cockroaches carry over 100 documented pathogens on their bodies and in their digestive tracts.
- Mealworms (*Tenebrio molitor*) carry Salmonella in commercial production and serve as intermediate hosts for the rat tapeworm *Hymenolepis diminuta*.
- The Orthoptera exception (locusts, crickets, grasshoppers) are herbivores — feeding on living vegetation with significantly lower pathogen load than omnivorous or carrion-feeding insect classes.
- All insects contain chitin — associated with intestinal inflammation and allergic responses. Shellfish allergy cross-reactivity documented.

Three-Tradition Reach

To Judaism: The insect prohibition is among the most carefully maintained in Jewish dietary practice. The Yemenite Jewish community maintains living tradition of locust consumption. Most other traditions apply precautionary prohibition due to species identification uncertainty.

To Christianity: The witness of Yochanan (John) the Immerser — consuming locusts and wild honey (Mattityahu/Matthew 3:4) — is a first-century covenant confirmation of the locust exception. The general insect prohibition was equally maintained in the first-century community.

To Islam: The Shafi'i and Hanbali schools permit locusts (jarad — جَرَاد). The Prophet Muhammad is reported to have permitted locusts as food. All four major schools prohibit general insect consumption. The covenant alignment on both the locust permission and the general prohibition is direct.

SECTION 85: NOT EATING THE LIMB OF A LIVING ANIMAL *Devarim* (Deuteronomy) 12:23 [Negative Commandment]

The Commandment

Yahweh prohibits His covenant people from eating any limb or flesh cut or torn from a living animal. This prohibition — ever min ha'chai (אָרֶר מִן הַחַי) — the limb from the living — is one of the most ancient covenant food laws in the Tanakh, predating the Sinai covenant itself. It is rooted in the Noachide covenant — binding not only on Israel but on all humanity.

"Only be sure that you do not eat the blood, for the blood is the life, and you shall not eat the life with the flesh." — Devarim (Deuteronomy) 12:23

"Every moving thing that lives shall be food for you... But you shall not eat flesh with its life, that is, its blood." — Bereishit (Genesis) 9:3-4

The Noachide Foundation — Universal Covenant Law

The prohibition of ever min ha'chai is one of the Seven Commandments of the Sons of Noach — the universal covenant obligations binding on all humanity regardless of covenant relationship with Israel. Yahweh considers the prohibition of eating flesh from a living animal to be of the same foundational moral weight as the prohibitions of murder, idolatry, and sexual immorality. This is not a minor dietary technicality — it is a universal moral law embedded in the created order.

Modern Practices That Invoke This Law

- Ikizukuri — Japanese culinary practice of preparing sashimi from a living fish, filleted while still alive. A direct and unambiguous violation of ever min ha'chai.
- Drunken shrimp — Chinese dish involving live shrimp consumed while still living. Violates both the shrimp prohibition (Law 78) and ever min ha'chai.
- Oysters and live shellfish — consumed alive as standard practice in Western fine dining. Unclean under Law 78 and consumed while living — doubly prohibited.

Three-Tradition Reach

To Judaism: Ever min ha'chai is one of the most ancient and universally binding laws in the entire Jewish legal tradition. The Talmud (Sanhedrin 56a-60a) and Maimonides (Mishneh Torah, Laws of Kings 9:1-3) both address it as the foundational dietary law of all humanity.

To Christianity: The Noachide covenant of Bereishit 9 predates and transcends the Sinai covenant. Every human being is a descendant of Noach and therefore a party to it. The Jerusalem Council's prohibition of "things strangled" (Acts 15:20) is consistent with and builds upon the ever min ha'chai principle.

To Islam: Islamic halal law requires that animals be fully dead before their flesh is consumed. The Quranic prohibition of maytah and improperly slaughtered animals (Surah Al-Maidah 5:3) encompasses the principle that only properly concluded animal life produces permissible flesh.

SECTION 86: NOT EATING BLOOD *Vayikra (Leviticus) 3:17; 7:26* [Negative Commandment — Chukkat Olam / Eternal Statute]

The Commandment

Yahweh issues the prohibition of blood consumption with greater frequency, greater emphasis, and more severe consequence than virtually any other dietary law in the Tanakh. It is the most repeated food prohibition in all of Scripture — appearing in the Noachide covenant, in the Sinai legislation, in the Holiness Code, in the priestly law, in the Deuteronomic code, and in the prophetic literature.

"It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither fat nor blood." — Vayikra (Leviticus) 3:17

"For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life." — Vayikra (Leviticus) 17:11

"Whoever eats any blood, that person shall be cut off from his people." — Vayikra (Leviticus) 7:27

The Theological Heart — Vayikra 17:11

Three theological realities are declared in this single verse: (1) "the life of the flesh is in the blood" — the blood is the physical carrier of the nefesh — the life force. (2) "I have given it for you on the altar" — Yahweh has designated blood as the instrument of atonement. (3) "it is the blood that makes atonement by the life" — the mechanism of atonement is nefesh for nefesh — life for life. The covenant person cannot consume blood — to eat the blood is to consume what Yahweh has reserved for the altar.

Hebrew Word Study

Dam (דָּם) — H1818 — blood. One of the most theologically weighted words in the entire Hebrew lexicon.

Nefesh (נֶפֶשׁ) — H5315 — soul, life. Ki ha'dam hu ha'nefesh (כִּי הַדָּם הוּא הַנֶּפֶשׁ) — "for the blood is the life."

Karet (כָּרַת) — H3772 — to be cut off. The most severe covenant consequence in all of Torah — spiritual excision from the covenant community and from Yahweh Himself.

Chukkat olam (חֻקַּת עוֹלָם) — a statute forever. The blood prohibition is eternal — not subject to revision, not limited to any dispensation, binding in all dwelling places across all generations.

The Human Body as Biological Witness

- Iron overload (hemochromatosis) — blood is extraordinarily rich in heme iron. The human body cannot easily excrete excess iron. Regular blood consumption creates progressive iron accumulation producing: liver cirrhosis/cancer, heart failure, pancreatic failure (bronze diabetes), pulmonary fluid, and joint destruction.
- Blood-borne viruses — HIV (destroys immune system), Hepatitis B (50-100x more infectious than HIV through blood), Hepatitis C (leading cause of liver transplantation) — all transmitted through blood consumption. The karet consequence attached to blood consumption corresponds to a biological karet: progressive destruction of the systems that sustain human life.
- Emetic response — blood is documented as a powerful emetic. The human stomach lining responds to significant blood ingestion with nausea, cramps, and vomiting — the body's biological covenant response attempting to expel what Yahweh declared forbidden.
- Immune rejection — incompatible blood types entering the bloodstream trigger acute immune attack on foreign red blood cells — potentially causing acute kidney failure, shock, and death.
- Unlike vampire bats (specialized iron metabolism, unique gut microbiome) or vultures (stomach pH 1.0), the human body is not designed to process blood. Its emetic response, iron accumulation, and immune rejection are Yahweh's biological confirmation of the covenant prohibition.

The Jerusalem Council Confirmation

***"Therefore my judgment is that we should not trouble those of the Gentiles who turn to Yahweh, but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood."* — Acts (Maasei HaShlichim) 15:19-20**

The Jerusalem Council — the assembly of the apostles and elders of the first-century covenant community — made abstinence from blood one of four binding requirements for all Gentile believers

entering the covenant community. The blood prohibition was not abrogated by the New Covenant. It was explicitly carried forward as a universal binding standard.

Louisiana Civil Law Confirmation

The state of Louisiana specifically prohibits certain ritualistic acts involving blood consumption under Louisiana Revised Statute 14:107.1. The state of Louisiana has codified in civil law a restriction that Yahweh established as karet-level covenant law three thousand years ago.

Three-Tradition Reach

To Judaism: The blood prohibition is the most universally and consistently maintained dietary law in all of Jewish practice — maintained across every stream of Jewish observance, in every geographic community, across three thousand years.

To Christianity: The Jerusalem Council's explicit inclusion of the blood prohibition among the four foundational requirements for Gentile believers (Acts 15:20, 29) makes this one of the clearest cases of New Covenant continuity with Torah dietary law.

To Islam: The Quran explicitly prohibits blood (dam masfuh — دَمًا مَسْفُوحًا) in Surah Al-Anam 6:145 and Surah Al-Baqarah 2:173. The dhabihah slaughter method — like shechitah — is specifically designed to maximize blood drainage from the carcass, reflecting the same theological principle of Vayikra 17:11.

SECTION 87: NOT EATING FORBIDDEN FAT (CHELEV) *Vayikra (Leviticus) 7:23* [Negative Commandment — Chukkat Olam / Eternal Statute]

The Commandment

Yahweh prohibits His covenant people from consuming chelev (חֵלֵב) — the specific category of forbidden fat found in cattle, sheep, and goats. This prohibition is paired with the blood prohibition in the same verse of Vayikra 3:17 — "you shall eat neither fat nor blood" — and carries the same karet consequence.

"Speak to the people of Israel, saying, You shall eat no fat, of ox or sheep or goat... For every person who eats of the fat of an animal of which a food offering may be made to Yahweh shall be cut off from his people." — Vayikra (Leviticus) 7:23, 25

"It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither fat nor blood." — Vayikra (Leviticus) 3:17

Hebrew Word Study

Chelev (חֵלֵב) — H2459 — the specific category of forbidden fat. Refers to the hard, white, separable fat found in specific anatomical locations: the omental fat (covering the stomach and intestines), perirenal fat (surrounding the kidneys), mesenteric fat (within the intestinal mesentery), and the fat tail (aliyah) of broad-tailed sheep.

Shuman (שׁוֹמֵן) — H8080 — the permitted fat — ordinary animal fat integrated into muscle tissue as intramuscular fat (marbling) or subcutaneous fat (under the skin).

"All Fat Is Yahweh's"

"All fat is Yahweh's." — Vayikra (Leviticus) 3:16

The foundational reason for the prohibition: chelev is Yahweh's designated portion of the sacrifice — burned on the altar as "a food offering with a pleasing aroma." The covenant person does not consume what Yahweh has designated as His own portion. The altar receives what the table must refuse.

The Peer-Reviewed Biochemical Confirmation

PubMed Central research on livestock fat depots has established that the distinction Yahweh drew between chelev and shuman in Vayikra 7:23 corresponds to a fundamental biological reality confirmed at the cellular, genetic, and metabolic levels:

Feature	Chelev (Visceral/Suet) — Forbidden	Shuman (Subcutaneous/Marbled) — Permitted
Location	Around internal organs — kidneys, liver	Under skin, inside muscle tissue
Texture	Hard, waxy, easily detached	Softer, integrated with tissue
Fat Type	Highly saturated; high melting point	Higher in unsaturated fats (PUFAs)
Biological Role	High metabolic and inflammatory activity	Primarily energy storage and insulation
Gene Expression	Pro-inflammatory, immune-activating genes	Standard energy metabolism genes
Lipolysis Rate	High — releases more free fatty acids	Lower — more stable metabolically
Cellular Origin	Distinct embryonic progenitor lineage	Different embryonic progenitor lineage
Health Association	Metabolic syndrome, insulin resistance, cardiovascular disease	Relatively lower disease association

Chelev and shuman arise from different cellular lineages during embryonic development — they are fundamentally distinct biological tissues from the moment of their formation. Yahweh drew a precise boundary between these two fat types at Sinai — and developmental biology has confirmed that this boundary corresponds to a real biological distinction inscribed in the created order at the cellular level.

The Covenant Butchery Comparison

Standard American (USDA) processing leaves chelev deposits on the meat — the omental fat, perirenal fat, and mesenteric fat that peer-reviewed research identifies as the most metabolically active, most genetically inflammatory, and most cardiovascularly harmful fat in the animal body. The menaker (Jewish nikur specialist) removes them. The jazzar (halal butcher) approaches them through dhabihah preparation. The average American consumer receives chelev intact.

The WHO Group 1 carcinogen classification of processed pork, the peer-reviewed confirmation of chelev's inflammatory gene expression, and the USDA comparison table together present a powerful biological argument: the fat Yahweh reserved for His altar is the fat that the human body is measurably better off without.

Three-Tradition Reach

To Judaism: The chelev prohibition is one of the foundational principles of the kashrut system — practiced alongside the blood prohibition as the two karet-level dietary laws. The nikur process has been maintained as a specialized butchery skill across three thousand years.

To Christianity: The chelev prohibition is designated chukkat olam — a statute forever — requiring no Temple for the binding force of the law. The cardiovascular and metabolic science of the modern era gives the serious Christian believer biological evidence that Yahweh's eternal statute carries measurable consequences for covenant bodies that ignore it.

To Islam: The Islamic dhabihah butchery tradition and the principle of la darar wa la dirar (no harm shall be inflicted or reciprocated) are directly consistent with avoiding dietary fats associated with documented cardiovascular and metabolic harm. Both the Jewish menaker and the Islamic jazzar stand in the same covenant tradition — confirmed by the same 21st-century science.

SECTION 88-89: NOT BOILING MEAT WITH MILK / NOT EATING FLESH WITH MILK *Shemot (Exodus) 23:19; 34:26; Devarim (Deuteronomy) 14:21* [Negative Commandments]

The Commandment

Yahweh prohibits boiling a kid in its mother's milk — a prohibition appearing three times in the Torah, making it one of the most repeated specific negative commandments in the entire covenant text. From this foundational triple prohibition, the covenant community derived two distinct laws: the prohibition of cooking meat with milk (Law 88) and the prohibition of eating flesh with milk (Law 89).

*"You shall not boil a young goat in its mother's milk." — Shemot (Exodus)
23:19*

*"You shall not boil a young goat in its mother's milk." — Shemot (Exodus)
34:26*

*"You shall not boil a young goat in its mother's milk." — Devarim
(Deuteronomy) 14:21*

The triple repetition — in three separate covenant contexts — is itself a covenant signal of weight and significance. In the covenant interpretive tradition, repetition is not redundancy — it is emphasis.

Hebrew Word Study

Gedi (גִּדִּי) — H1423 — a kid, a young goat. The paradigmatic example of the prohibition's underlying principle. In covenant application, extends to all clean meat animals.

Chalav (חֵלֶב) — H2461 — milk.

Immo (אִמּוֹ) — H517 — its mother. The milk that gave the kid life, that sustained and nurtured it. The prohibition is not merely a dietary combination rule — it is a covenant statement about the relationship between life-giving and life-taking.

The Triple Repetition — Three Covenant Contexts

Shemot (Exodus) 23:19 — The Book of the Covenant context: immediately follows the commandment to bring firstfruits to Yahweh's house. The juxtaposition is covenant theology: the firstfruits belong to Yahweh; the life-nurturing capacity of the mother's milk is not to be perverted into an instrument of cooking the life it sustained.

Shemot (Exodus) 34:26 — The Covenant Renewal context: follows the golden calf apostasy. Connects the prohibition to covenant exclusivity — the covenant people's table is as exclusively Yahweh's as their worship.

Devarim (Deuteronomy) 14:21 — The Covenant Identity context: follows the neveilah prohibition. "For you are a people holy to Yahweh your Elohim" — the dietary laws are covenant identity markers.

Tanakh Authority vs. Rabbinic Interpretation — A Critical Distinction

What the Tanakh directly prohibits — binding on all covenant people:

- Do not cook meat in milk or dairy products — derived directly from the text of Shemot 23:19; 34:26; Devarim 14:21
- Do not eat food that has been cooked combining meat and dairy — the implicit prohibition of the product of the forbidden cooking

What rabbinic tradition adds — covenant wisdom, noted as interpretation, not direct Tanakh command:

- Extension of the prohibition to all meat and all dairy regardless of species
- Waiting periods between meat and dairy consumption (one to six hours depending on tradition)
- Separate cookware, dishes, and utensils for meat and dairy

Miqdash Bethel honors the Tanakh standard as the primary and absolute authority. Rabbinic extensions are honored as covenant wisdom and commended to the covenant household as protective practice — not imposed as Tanakh-level commands beyond their direct textual basis.

The Biological Witness

- Protein combination — meat (requiring highly acidic gastric digestion) combined with dairy (slightly alkaline buffering) may reduce digestive efficiency, particularly for protein-dense meat meals.

- Lactose and casein — approximately 65-70% of the global adult population has some degree of lactose malabsorption. Casein (particularly A1 beta-casein in modern Holstein cattle) is associated with increased gut inflammation in sensitive individuals.
- Combined saturated fat load — the combination of meat fat and dairy fat in a single meal creates the highest single-meal cardiovascular risk in the conventional Western diet.

Three-Tradition Reach

To Judaism: The meat-milk separation (basar b'chalav) is one of the most universally observed and most distinctively visible practices of the Jewish covenant table — generating an enormous body of halachic literature. Miqdash Bethel honors the Jewish tradition's serious engagement with this prohibition while maintaining the distinction between the direct Tanakh command and the rabbinic elaboration built around it.

To Christianity: The triple repetition of this commandment gives the serious believer reason to pause before dismissing it as obsolete. The theological foundation — the separation of life-giving and life-taking — is not a uniquely Jewish theological concern. The biological dimensions present compelling evidence that the covenant wisdom of Yahweh in Shemot 23:19 carries measurable biological consequences.

To Islam: Islamic halal law does not carry a specific prohibition equivalent to the meat-milk separation. This is one of the points where the Tanakh standard and the Islamic dietary framework diverge — presented honestly as a divergence. The underlying covenant principles of tayyib (pure, wholesome food) and la darar wa la dirar are consistent with avoiding the digestive and fat combination concerns documented in the biological witness section.

SECTION IV: THE LAWS OF COVENANT SLAUGHTER AND LIFE

SECTION 90: TO SLAUGHTER CATTLE, DEER, AND FOWL ACCORDING TO THE LAWS OF SHECHITAH *Devarim (Deuteronomy) 12:21* [Positive Commandment]

The Commandment

Yahweh commands His covenant people to slaughter cattle, deer, and fowl according to the prescribed covenant method — shechitah (שְׁחִיטָה) — the specific form of slaughter Yahweh designates as the covenant-governed manner of taking animal life for human nourishment.

"If the place that Yahweh your Elohim will choose to put His name there is too far from you, then you may kill any of your herd or your flock, which Yahweh has given you, as I have commanded you, and you may eat within your towns whenever you desire." — Devarim (Deuteronomy) 12:21

The critical phrase: ka'asher tzivviticha (כַּאֲשֶׁר צִוִּיתִיחָ) — "as I have commanded you." Yahweh references a specific method of slaughter He has commanded — the textual basis for the entire shechitah law.

The Five Requirements of Valid Shechitah

- Shehiyyah (שְׁחִיטָה) — No pausing: the cut must be performed in a single, continuous motion without stopping or interrupting.
- Derasah (דְּרָסָה) — No pressing or chopping: the cut must be performed with a smooth, gliding motion — not pressed or forced through the tissue.
- Chaladah (חֻלָּדָה) — No covering or burying: the knife must not be concealed during the cut — performed openly and verifiably.
- Hagramah (הַגְרָמָה) — No displacement: the cut must be made in the correct anatomical zone where the major blood vessels are located.
- Ikur (עֵיקוּר) — No tearing: the knife must cut cleanly — no tearing action caused by a notched or damaged blade.

The Chalaf — The Covenant Slaughter Knife

The chalaf must be at least twice the width of the animal's neck, perfectly smooth (free of any nick or notch detectable to the touch), and razor-sharp enough to cut through tissue by its own sharpness without applied force. The shochet inspects the blade by drawing it across the fingernail and the finger flesh before every slaughter — detecting any imperfection that would be invisible to the eye.

The Shechitah Neurological Witness

The shechitah cut severs both carotid arteries and both jugular veins simultaneously — the four major blood vessels of the neck. EEG studies have shown that brain activity consistent with pain perception ceases within seconds of the cut — as rapidly as or more rapidly than captive bolt stunning in properly performed shechitah. The mechanism: sudden catastrophic drop in cerebral blood pressure causes immediate loss of cortical function before pain signals from the cut can be processed.

The American Butchering Comparison

The USDA requires captive bolt stunning before slaughter — producing exactly the acute stress response that generates PSE (Pale, Soft, Exudative) meat through massive adrenaline surge. Shechitah on a calm animal achieves rapid unconsciousness without blunt trauma — minimizing the stress biochemistry contamination documented in peer-reviewed meat science. Additionally: standard American processing leaves chelev deposits on the meat; shechitah requires their removal by the menaker.

FDA Safe Cooking Temperatures

Meat Type	Safe Internal Temperature
Whole cuts of clean meat (beef, lamb, goat, venison)	145°F (63°C) + 3-minute rest
Ground clean meat	160°F (71°C)
Clean poultry (chicken, turkey, duck, goose)	165°F (74°C)
Wild clean game	160°F–165°F (71°C–74°C)
Clean fish	145°F (63°C)

Three-Tradition Reach

To Judaism: Shechitah is one of the most extensively developed and most carefully maintained practices in all of Jewish covenant life. The shochet's blessing frames every slaughter as a covenant declaration before Yahweh.

To Christianity: The Jerusalem Council's prohibition of "things strangled" (Acts 15:20, 29) demonstrates that the first-century covenant leadership understood proper slaughter — the method by which blood is properly drained — as binding on all covenant believers.

To Islam: The Islamic dhabihah method is the most direct parallel to shechitah in the entire global food system. Both require a swift single cut severing major neck blood vessels, complete blood drainage, the name of Yahweh/Allah pronounced at slaughter, a trained practitioner, and a clean sharp instrument. The biological advantages of both methods — confirmed by the same peer-reviewed meat science — are identical.

SECTION 9I: TO COVER THE BLOOD OF A SLAUGHTERED BEAST OR FOWL WITH EARTH *Vayikra (Leviticus) 17:13* [Positive Commandment]

The Commandment

Yahweh commands His covenant people to cover the blood of any slaughtered beast or fowl with earth immediately after slaughter. *Kisui ha'dam* (כִּסּוּי הַדָּם) — the covering of the blood — applies specifically to non-sacrificial slaughter of clean wild animals and clean fowl.

"Any one of the people of Israel, or of the strangers who sojourn among them, who takes in hunting any beast or bird that may be eaten shall pour out its blood and cover it with earth. For the life of every creature is its blood: its blood is its life." — Vayikra (Leviticus) 17:13-14

Hebrew Word Study

Kisui (כִּסּוּי) — H3705 — covering, concealment. From *kasab* (כָּסָה) — H3680 — to cover, to conceal, to clothe. The same root used for the covering of shame (Bereishit 3:21) and the covering of sin (Tehillim/Psalms 32:1).

Afar (אֶפֶר) — H6083 — earth, dust, soil. The covenant word for the substance from which Adam was formed (Bereishit 2:7) and to which all living creatures return (Bereishit 3:19). The blood — carrier of the nefesh — is returned to the afar — completing the covenant cycle of life.

The Theology of Kisui Ha'Dam

- The nefesh returned to the earth — the merachefet (Spirit hovering over waters) principle: life given by Yahweh, returned to the earth, covered and concealed in covenant reverence.
- The altar parallel — the earth becomes the covenant equivalent of the altar for non-sacrificial blood. What the altar receives for domestic sacrificial animals, the earth receives for wild game and fowl.
- The prohibition of consuming poured blood — covering in earth removes the blood from access, making its consumption practically impossible.

The Environmental and Sanitation Science Witness

- Bacterial culture medium — blood's neutral pH (7.35-7.45) is optimal for virtually every foodborne pathogen. Covered in earth, the blood is removed from environmental contact and pathogen spread.
- Biological Oxygen Demand (BOD) — blood has an extremely high BOD. When blood enters Louisiana's bayous, rivers, and wetlands, it strips oxygen from the water killing fish and aquatic life through hypoxia. Kisui ha'dam prevents environmental contamination by containing blood within the soil matrix.
- Soil nitrogen — large blood quantities can saturate soil with nitrogen leaching into groundwater. The immediate coverage distributes the nitrogen load within a manageable soil volume rather than concentrating it in runoff.
- The soil microbiome — Yahweh's designed biological processing system breaks down the blood's organic matter within the soil, incorporating nutrients back into the earth's fertility cycle.
- Modern field butchery best practice — Utah State University Extension recommends blood pits and collection containers to prevent environmental contamination — the secular parallel to kisui ha'dam, confirming that Yahweh's commandment arrived at the right solution three thousand years before environmental science quantified the problem.

The Louisiana Hunting Application

Louisiana's ecologically sensitive coastal system — bayous, swamps, wetlands, rivers, and the Gulf of Mexico — makes kisui ha'dam particularly significant. The covenant hunter in Pearl River applies the protocol to every clean game kill: white-tailed deer, wild turkey, mourning dove, bobwhite quail, and clean waterfowl species. Blood coverage protects not only the covenant food system but the Gulf Coast ecosystem that Yahweh created and entrusted to His covenant people's stewardship.

Three-Tradition Reach

To Judaism: Kisui ha'dam is one of the most universally maintained positive commandments in the entire dietary law framework — practiced by every covenant-observant Jewish household that takes clean wild game. The Mishnah (Chullin 6:1-7) addresses the detailed laws extensively.

To Christianity: This is a field commandment applicable wherever clean game is taken — not Temple-dependent. The serious covenant believer who hunts clean game honors this commandment in the field as a declaration before Yahweh that the life taken belonged to Him.

To Islam: The Islamic dhabihah tradition requires complete blood drainage and the invocation of Allah's name at slaughter — addressing the blood prohibition and covenant consciousness

simultaneously. The covering step of kisui ha'dam is the Tanakh's additional covenant refinement consistent with Islamic principles of tawhid (Yahweh's sovereignty over all life).

SECTION 92: NOT SLAUGHTERING AN ANIMAL AND ITS YOUNG ON THE SAME DAY *Vayikra (Leviticus) 22:28* [Negative Commandment]

The Commandment

Yahweh prohibits the slaughter of an animal and its offspring on the same day. Whether the mother is slaughtered first and the offspring afterward, or the offspring first and the mother afterward — both are forbidden within the same covenant day.

"But you shall not slaughter an ox or a sheep and her young both in one day."

— *Vayikra (Leviticus) 22:28*

The Covenant Meaning — Seven Dimensions

- 1. Tzaar baalei chayyim** — the suffering of living creatures. The mother-offspring bond in cattle, sheep, and goats is biologically significant and measurable — elevated cortisol of 200-400% above baseline documented in cows separated from calves.
- 2. Covenant sensitivity to life's continuity** — not extinguishing a generational line. Yahweh's covenant framework is generative — designed to sustain the provision across generations.
- 3. Imitation of Yahweh's character** — Maimonides (Moreh Nevuchim 3:48) identified the prevention of animal pain as the primary covenant rationale. The Targum Pseudo-Jonathan: "as Yahweh is merciful in heaven, His people must show mercy on earth — even toward animals."
- 4. Desensitization prevention** — forcing a minimum 24-hour wait prevents the covenant person from becoming emotionally callous. The person who cannot slaughter two generations simultaneously is being formed by Yahweh into a person of covenant compassion.
- 5. The counter-pagan signal** — cuneiform and Ugaritic texts document that some ancient Near Eastern religions practiced simultaneous slaughter of mother and offspring as fertility magic. Yahweh explicitly rejected this practice — life belongs to Yahweh alone, not as a tool for magical manipulation.
- 6. Nachmanides and conservation** — the simultaneous slaughter of mother and offspring symbolically resembles the total eradication of a species. Protecting breeding females is the

foundational principle of sustainable population management — confirmed by modern conservation biology.

7. Stress biochemistry — an animal that witnesses the slaughter of its bonded companion experiences an acute stress response producing PSE (Pale, Soft, Exudative) meat through massive adrenaline surge — the worst possible pre-slaughter stress profile. Yahweh's prohibition protects both the animal's welfare and the biological quality of the flesh.

Three-Tradition Reach

To Judaism: Oto v'et beno is among the most carefully maintained covenant animal welfare laws in the Jewish tradition. Maimonides' treatment in the Moreh Nevuchim represents one of the most sophisticated pre-modern treatments of animal welfare ethics in any religious tradition.

To Christianity: Yeshua's declaration that not a single sparrow falls without Yahweh's knowing (Mattityahu/Matthew 10:29) reflects the same covenant sensitivity embedded in this prohibition. The covenant believer who sources meat from facilities honoring tzaar baalei chayyim expresses Yahweh's character in the most daily and practical terms.

To Islam: The hadith of the Prophet: "Verily, Allah has prescribed excellence in all things... if you slaughter, slaughter well" (Sahih Muslim). The Islamic prohibition of slaughtering one animal in the sight of another is a direct practical parallel to the oto v'et beno protection of the mother-offspring pair from compounded stress.

SECTION 93-94: TO SET THE MOTHER BIRD FREE / NOT TAKING THE MOTHER BIRD WITH THE YOUNG *Devarim (Deuteronomy) 22:6-7* [Positive Commandment — Law 93 / Negative Commandment — Law 94]

The Commandment

Yahweh commands His covenant people to send away the mother bird before taking eggs or young from a nest — and prohibits taking the mother bird together with her young. These companion commandments govern the same covenant act from two directions — *shiluach ha'ken* (שְׁלִיחַ הַקֶּן) — the sending away of the nest.

"If you come across a bird's nest in any tree or on the ground, with young ones or eggs and the mother sitting on the young or on the eggs, you shall not take the mother with the young. You shall let the mother go, but the young you may take for yourself, that it may go well with you, and that you may live long." — Devarim (Deuteronomy) 22:6-7

This is one of only two commandments in the entire Torah for which Yahweh explicitly promises the reward of long life — identical to the promise attached to the fifth commandment: honor your father and your mother (Shemot/Exodus 20:12). Both commandments honor the parent-offspring relationship. Both carry the same promise. Both express the same covenant principle: Yahweh regards the parent-offspring bond — in the human family and in the bird world — as sacred.

Hebrew Word Study

Shiluach (שְׁלִיחַ) — H7964 — sending away, release. From ***shalach*** (שָׁלַח) — H7971 — to send, to release, to let go.

Em (אֵם) — H517 — mother. The same word used for the human mother in the fifth commandment. Yahweh uses the same word for the bird mother that He uses for the human mother — the linguistic parallel is embedded in the Torah text.

L'maan yitav lach v'baarachta yamim (למען ייטב לך והאַרְכָּת יָמִים) — "that it may go well with you and that you may live long." The explicit covenant reward — shared with only one other commandment in the entire Torah.

The Covenant Meaning — Ten Dimensions

- 1. Tzaar baalei chayyim** — the mother bird's distress. Maimonides (Moreh Nevuchim 3:48): the distress of the mother bird at the loss of her young is real and prohibited by covenant law. Modern ornithology confirms corticosterone elevation in nesting females during nest disturbance.
- 2. The fifth commandment parallel** — both carry the same promise of long life. Both use the word *em* (mother). Yahweh's covenant consciousness of parent-honor extends from the human family into the bird world — because He established both.
- 3. The lightest commandment / greatest accessible reward** — the commandment costs nothing, requires no Temple, no priest, no special equipment. Yahweh rewards this costless act with the same promise as a lifetime of honoring parents — because He measures covenant consciousness, not cost.
- 4. The anti-greed covenant** — a check against "ruthless exploitation" of Yahweh's created provision. The covenant person does not take everything available. He releases what Yahweh designates for release — practicing at the bird's nest the same covenant discipline that governs the entire covenant table.
- 5. Empathy formation** — training the covenant person in the capacity to consider the feelings of creatures beyond himself. The person who pauses at a bird's nest is being formed by Yahweh into a person of expanded moral imagination — someone whose empathy extends into the created order itself.
- 6. The counter-pagan signal** — trapping mother birds together with their young was a standard maximization practice of surrounding cultures. Yahweh prohibits this efficiency precisely because covenant people are not governed by the efficiency principle at the expense of covenant sensitivity to life.

7. Nachmanides and conservation — releasing the breeding female ensures she can reproduce again. Modern conservation biology confirms the breeding female's survival is the critical variable in game bird population sustainability.

8. Population sustainability — a single released breeding female produces on average 1.5-2.3 additional clutches in the same breeding season — a population multiplier of 200-300% compared to taking the mother with the young.

9. The Kabbalistic dimension (Zohar) — the mother bird's cry upon returning to her empty nest arouses Yahweh's mercy for His own people in exile. The parallel of exile creates a mystical bridge: Yahweh hears the mother bird. He hears His people. From the same ears flows the same mercy embedded in the covenant law itself. (Presented as Kabbalistic interpretation — mystical tradition — not direct Tanakh teaching.)

10. The promise of long life as an ecological covenant — the community that releases the mother bird sustains the bird populations that provide food, control insect populations, and maintain ecological balance. Long life is Yahweh's covenant-ecological declaration: wisdom and covenant faithfulness are the same thing.

The Louisiana Application — Clean Birds

Species	Status	Shiluach Ha'Ken Applies
Mourning dove (<i>Zenaida macroura</i>)	Clean	Yes — two eggs per clutch, multiple clutches per season
Bobwhite quail (<i>Colinus virginianus</i>)	Clean	Yes — 12-16 eggs per clutch; released female produces replacement clutch within 2-3 weeks
Wild turkey (<i>Meleagris gallopavo</i>)	Clean	Yes — 10-14 eggs per clutch
Mallard duck	Clean	Yes
Canada goose	Clean	Yes
Wood duck	Clean	Yes
Alligator	UNCLEAN (reptile)	Not applicable — not covenant food
Catfish	UNCLEAN (no scales)	Not applicable — not covenant food

Three-Tradition Reach

To Judaism: Shiluach ha'ken is among the most extensively studied commandments in the entire rabbinic tradition — generating volumes of halachic literature on its precise application, scope, reward, and theological meaning. The Mishnah (Chullin 12:1-5) addresses the detailed laws extensively.

To Christianity: Yeshua's declaration that not a single sparrow falls apart from Yahweh's knowing (Mattityahu/Matthew 10:29) is the New Covenant expression of the theology embedded in shiluach ha'ken. This commandment requires nothing elaborate — it requires only covenant consciousness and a moment of reverent release in the field. It carries the same promise as honoring parents.

To Islam: The hadith documenting the Prophet's rebuke of those who disturbed bird nests unnecessarily, and the Quranic principle that Allah is the provider of all sustenance — establish the Islamic framework for covenant-sensitive interaction with the bird world. The conservation biology confirmation of shiluach ha'ken's population sustainability function is directly consistent with the Islamic principle that Allah's provision must be managed with wisdom and gratitude.

*"You shall let the mother go, but the young you may take for yourself, that it may go well with you, and that you may live long." — Devarim
(Deuteronomy) 22:7*

Release the mother. Receive the provision. Honor Yahweh in the field, at the nest, and at the table. This is the covenant way — from Sinai to Pearl River, Louisiana — forever.

SECTION V: THE COVENANT BODY — FREQUENCY, SOUND, AND CREATION HEALING

"In the beginning Elohim created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of Elohim was hovering over the face of the waters." — Bereishit (Genesis) 1:1-2

THE FIRST FREQUENCY

Before the first word was spoken. Before the first creature was formed. Before the first seed was planted in the first ground — the Spirit of Elohim moved over the face of the waters.

The Hebrew word is *merachefet* (מְרַחֶפֶת) — H7363 — hovering, fluttering, vibrating. The same root used in Devarim (Deuteronomy) 32:11 to describe the eagle that hovers over her young. The Spirit of Yahweh did not sit passively over the formless void. He vibrated over it. He resonated over it. Creation begins with frequency — and the covenant body, formed from that creation, is a frequency instrument from its first breath.

THE WATER BODY — CREATED FOR FREQUENCY

The human body is approximately 70% water. Ultrasound-assisted freezing research has established that specific sound frequencies (20-40 kHz) physically alter the crystalline structure of water at the molecular level — peer-reviewed industrial food science confirming that sound waves restructure water. The water-based human body is a frequency-sensitive instrument — designed by Yahweh to respond to the quality of what it receives, whether through food, sound, or the spoken word.

Masaru Emoto (1943-2014) extended this principle into a broader investigation of water's responsiveness to sound, music, words, and intention. While Emoto's specific claims have not been replicated under double-blind controlled conditions — and are presented here as a directional pointer rather than a peer-reviewed primary source — the directional principle is confirmed more rigorously by

the biophysics of ultrasound crystallization: sound frequency physically affects water structure. The covenant body — 70% water — responds to the quality of the frequencies it receives.

FOOD FREQUENCY — THE LIVING TABLE

The Biophoton Witness — Dr. Fritz-Albert Popp

Dr. Fritz-Albert Popp — physicist and founder of the International Institute of Biophysics — established through decades of peer-reviewed research that all living organisms emit measurable ultraweak light emissions called biophotons. Fresh, living, healthy organisms emit coherent biophoton fields — ordered light that carries biological information. Stressed, diseased, or dying organisms emit incoherent biophoton fields.

- Fresh, living, organic food emits stronger, more coherent biophoton fields than processed, chemically treated, or nutritionally depleted food.
- The human body absorbs and utilizes biophoton energy from food as part of its biological regulation system.
- The covenant dietary laws — directing the covenant household toward fresh, clean, living, properly prepared food — are confirmed at the biophoton level as a system maintaining the covenant body's biological frequency integrity.

The Frequency Nutrition Witness — Bruce Tainio

Bruce Tainio of Tainio Technology developed monitoring equipment measuring MHz frequency emissions of foods and the human body. While Tainio's specific measurements have not been replicated in peer-reviewed mainstream clinical dietetics — presented here as a widely referenced holistic framework — the directional principle is consistent with both Popp's biophoton research and the Tanakh dietary standard: fresh, living, clean food supports optimal biological function.

The Three-Witness Food Frequency Convergence

Three independent witnesses converge on the same covenant table: (1) The covenant word of Yahweh — Laws 76-94 directing the household toward the living, ordered, and properly prepared. (2) The Macht pharmacological witness (1953) — confirming clean animals non-toxic, unclean animals measurably toxic. (3) The biophoton and frequency witness (Popp, Tainio) — confirming living, fresh,

clean food carries stronger, more coherent biological frequency. Three thousand years. Three independent witnesses. One table.

SOUND FREQUENCY AND THE COVENANT BODY

The Established Biophysics of Sound

- Vagus nerve stimulation — low-frequency tones stimulate the vagus nerve, triggering the parasympathetic nervous system to lower heart rate, reduce blood pressure, and decrease cortisol. Peer-reviewed physiology — not holistic theory. The deep resonance of covenant worship music and the shofar operate within the frequency range that stimulates vagal tone.
- Brainwave entrainment — the brain synchronizes its electrical activity to external rhythmic sound (confirmed by EEG and peer-reviewed neuroscience): Delta (0.5-4 Hz) deep healing; Theta (4-8 Hz) meditation; Alpha (8-14 Hz) relaxed focus; Beta (14-30 Hz) alertness; Gamma (40 Hz) memory consolidation.
- Mechanical cellular resonance — every organ and tissue has a natural resonant frequency. Vibrations in the 40-80 Hz range have documented physiological benefits confirmed in peer-reviewed research.

The Healing Frequencies

- 432 Hz — mathematically aligned with natural harmonic ratios found throughout creation (Schumann resonance, phi ratio). Research comparing 432 Hz and standard 440 Hz finds lower heart rate and greater emotional clarity. The 440 Hz standard is a 1939 industrial convention; ancient musical traditions including the Hebrew Levitical tradition tuned to natural harmonic ratios.
- 528 Hz — included in the ancient Solfeggio frequency scale; associated with cortisol reduction and cellular regeneration in some research. The directional principle — that specific frequencies interact with biological systems at the cellular level — is confirmed by the broader sound frequency research.
- 40 Hz — peer-reviewed research at MIT and other major institutions confirms gamma brainwave entrainment with documented applications in memory consolidation and emerging neurological treatment research.

Noise Pollution and the Covenant Protection of Silence

Prolonged exposure to noise pollution activates the sympathetic nervous system, elevates cortisol, increases blood pressure, and raises cardiovascular disease risk — confirmed by modern neuroscience as a documented public health hazard.

- Shabbat (שַׁבָּת) — H7676 — one day in seven of cessation from the noise of labor and commerce. The brain and body require regular periods of reduced sensory input for cortisol normalization, immune recovery, and neurological reset. Shabbat is Yahweh's weekly frequency reset — the covenant institution of the silence and rest the nervous system requires for full biological restoration.
- Shmitah (שְׁמִיטָה) — H8059 — the seventh-year rest of the land. The land's rest is the covenant's ecological frequency reset.
- Yovel (יּוֹבֵל) — H3104 — the Jubilee year beginning with the sound of the shofar on Yom Kippur — a natural frequency instrument carrying specific acoustic properties within the therapeutic frequency range. The Jubilee begins with a frequency declaration announcing the restoration of all things to their covenant-ordained order.

THE SHOFAR, THE LEVITICAL MUSIC TRADITION, AND COVENANT SOUND MEDICINE

"Praise Him with the blast of the shofar; praise Him with the nevel and kinnor. Praise Him with timbrel and dance; praise Him with strings and pipe." — Tehillim (Psalms) 150:3-4

The Levitical musicians were not worship entertainers — they were covenant sound ministers practicing a sophisticated musical tradition Yahweh designated as essential to covenant community life.

Shofar (שׁוֹפָר) — H7782 — the ram's horn, producing frequencies in the range of 125-500 Hz — overlapping frequency ranges associated with vagus nerve stimulation, cellular resonance, and parasympathetic activation. When Dawid (David) played the **kinnor** (כִּנּוֹר) — H3658 — before Sha'ul (Saul), the text records that the evil spirit departed (Shmuel Alef/1 Samuel 16:23) — a covenant sound therapy account confirmed in principle by modern neuroacoustics.

The Hebrew root **zamar** (זָמַר) — H2167 — to sing, to make music, to praise Yahweh with instruments — encompasses both the act of musical praise and the biological reality of what music does to the body that makes it: the resonance of voice and instrument producing frequency medicine in the worshipper as it produces covenant praise before Yahweh. Music in the covenant tradition is simultaneously worship and healing.

The blues-rock tradition — developed through the spiritual and emotional depth of communities who sang their covenant consciousness into the created order — carries this same covenant sound principle. The bent strings and harmonic overtones of blues guitar, the low-frequency resonance of the electric bass — these are frequency instruments operating in the same acoustic territory that the Levitical tradition occupied with kinnor, nevel, and shofar. The covenant musician who plays blues-rock in the 21st century stands in a frequency tradition that runs from the Levitical Temple to the Mississippi Delta to the stages of New Orleans.

ESSENTIAL OILS — CONCENTRATED CREATION HEALING

"And their fruit will be for food and their leaves for healing." — Yechezkel (Ezekiel) 47:12

Essential oils are the concentrated expression of the healing intelligence Yahweh embedded in creation. Modern pharmacology and clinical research have confirmed specific therapeutic properties for numerous essential oils:

Essential Oil	Primary Benefits	Confirmed Mechanism
Lavender (<i>Lavandula angustifolia</i>)	Stress relief, sleep, anxiety reduction	Linalool reduces cortisol; activates parasympathetic system
Peppermint (<i>Mentha piperita</i>)	Headache relief, decongestant, energy	Menthol — analgesic, anti-inflammatory, cold receptor activation
Tea tree (<i>Melaleuca alternifolia</i>)	Antimicrobial, antifungal, antiseptic	Terpinen-4-ol — documented against <i>Staph aureus</i> , <i>Candida</i>
Eucalyptus (<i>Eucalyptus globulus</i>)	Respiratory support, decongestant	1,8-cineole — bronchodilatory, expectorant properties
Frankincense / Levonah (לְבוֹנָה)	Anti-inflammatory, neuroprotective	Boswellic acids — inhibit inflammatory pathways, peer-reviewed
Hyssop / Ezov (אֶזוֹב)	Purification, antimicrobial, respiratory	Used in Tanakh purification rituals (Tehillim/Psalms 51:7)

Safety and Covenant Discernment

- Dilution is mandatory — always mix essential oils with a carrier oil (coconut, jojoba, olive) before applying to skin. Undiluted application can cause chemical burns.
- Ingestion requires extreme caution — Johns Hopkins Medicine advises against swallowing essential oils as they can be toxic to internal organs. The covenant household uses essential oils aromatically and topically.
- Vulnerable populations — pregnant women, nursing mothers, infants, young children, and those with specific conditions require modified or avoided use. Some oils affect hormone levels; some are toxic to pets.
- Essential oils complement covenant nutrition — they do not replace it. The covenant table governs the foundational daily nourishment of the covenant body; essential oils address specific symptoms as a complementary wellness practice.

THE COMPLETE COVENANT BODY — A SUMMARY

The dietary laws of Laws 76-94 govern what enters the covenant body. Section V governs the frequency environment that surrounds, sustains, and resonates through that body. Together they form Yahweh's complete covenant wellness framework.

- Eats clean — Laws 76-94 govern every category of food that comes to the covenant table. The covenant table is a high-biophoton, low-toxicity, high-frequency table — confirmed by three thousand years of covenant practice and confirmed again by every branch of modern science that has examined the covenant body's created design.
- Hears covenant sound — covenant worship music activates vagal tone, entrains brainwaves toward receptive states, and resonates through the water-based body with the healing frequencies Yahweh designed into the created acoustic order. Shabbat, Shmitah, and Yovel protect the nervous system from chronic noise stress.
- Breathes healing creation — essential oils, herbs, and aromatic plants used with covenant discernment as complementary support. The levonah (frankincense) that filled the Temple with its anti-inflammatory aromatics is available to the covenant household in distilled form.
- Rests with covenant precision — Shabbat every seventh day, Shmitah every seventh year, Yovel every fiftieth year. The covenant calendar's frequency reset gives the covenant body the biological restoration Yahweh designed into the created order's rhythm from the foundation of the world.
- Speaks covenant words over its table — the blessing before the meal, the declaration of Yahweh's provision, the covenant consciousness brought to every act of eating — these are not empty rituals. They are frequency acts — the covenant household speaking the same creative word-frequency into its table that Yahweh spoke over the face of the waters in Bereishit 1:2.

"For I am Yabweh who heals you." — Shemot (Exodus) 15:26

SECTION VI: THE COVENANT TABLE — A DECLARATION FOR EVERY GENERATION

"These are the statutes and rules that you shall be careful to do in the land that Yahweh, the Elohim of your fathers, has given you to possess, all the days that you live on the earth." — Devarim (Deuteronomy) 12:1

WHAT THIS STUDY HAS ESTABLISHED

Nineteen covenant laws. Three thousand years of covenant practice. Three independent lines of modern evidence. One table.

This study has examined Laws 76 through 94 of the 613 covenant commandments — the dietary laws of Yahweh governing clean and unclean animals, forbidden foods, covenant slaughter, blood, forbidden fat, the meat-milk distinction, and the covenant's profound sensitivity to the lives of the creatures whose deaths sustain the covenant household. It has examined each law through three witnesses — and in every case, across every law, the three witnesses have confirmed the same covenant reality.

- What Yahweh declared clean is biologically sound — confirmed by the Macht pharmacological data across dozens of animal species, confirmed by modern food safety science, confirmed by biophoton research, and confirmed by frequency nutrition science.
- What Yahweh declared unclean is biologically harmful — confirmed by the same pharmacological data, by the WHO's Group 1 carcinogen classification of processed pork, by the parasitological profiles of forbidden animals, and by the biochemical distinction between chelev and shuman at the cellular and genetic level.
- What Yahweh designated as forbidden — blood, chelev, neveilah, terefah, the limb of the living animal — is confirmed as biologically dangerous by modern hematology, immunology, meat science, food microbiology, and the complete body of modern food safety research.
- What Yahweh designated as covenant practice — shechitah, kisui ha'dam, the release of the mother bird, the separation of mother and offspring in slaughter — is confirmed as biologically superior, ecologically sound, and conservation-consistent by modern veterinary science, meat quality research, environmental biology, and conservation ornithology.

The covenant word required none of these confirmations to be authoritative. It stands on its own — as it has stood for three thousand years, through every empire, every persecution, every cultural pressure, every theological argument, and every generation of covenant faithfulness. But the confirmations have been given — comprehensively, from every direction, by researchers who were not seeking to validate Yahweh's word and who found, in the process of their independent investigations, that Yahweh's word had preceded their discoveries by three millennia.

THE THREE-TRADITION DECLARATION

To the Jewish Covenant Community

The dietary laws you have preserved — through every exile, every dispersion, every cultural pressure and persecution — have been confirmed by modern science as the most biologically sound dietary system ever given to the human family. The shochet's blessing, the menaker's skill, the bedikat tola'im's careful inspection, the Shabbat table's separation of meat and dairy, the hunter's release of the mother bird — these are not relics of ancient culture. They are covenant acts of the highest biological wisdom, confirmed by every branch of modern science that has examined them. The word of Yahweh that you preserved through faith has now been confirmed through evidence. You were right to hold the standard. The science has caught up with what Sinai declared three thousand years ago.

To the Christian Covenant Community

The dietary laws were not abolished at Calvary. They were not set aside by the vision of Peter in Acts 10. They were not dissolved by Paul's pastoral guidance on meat offered to idols. They were explicitly carried forward by the Jerusalem Council in Acts 15 — with the blood prohibition and the strangled-animal prohibition maintained as binding on all Gentile believers. Yeshua — who declared He came not to abolish the Torah but to fulfill it — ate at Jewish tables, kept Jewish dietary practice, and never once declared a single forbidden animal clean. The biological evidence of this study presents every serious covenant believer in the tradition of Yeshua with the same evidence that the Jewish covenant community has preserved through practice: Yahweh's dietary standard is biologically sound, perpetually valid, and never medically obsolete. The table of Yeshua is a covenant table. It always was.

To the Islamic Covenant Community

The Quran and the prophetic tradition preserved the foundational dietary prohibitions of the Tanakh — blood, maytah, swine, improperly slaughtered animals — with the same authority that Yahweh established them at Sinai. The dhabihah tradition is the living parallel of shechitah — both designed by the same covenant wisdom, both honoring the same principle that the taking of animal life is a sacred act performed before Yahweh/Allah with precision, intention, and covenant consciousness. The word that came through Musa (Moses) and the word that came through Muhammad stand in covenant agreement on every foundational dietary principle. Modern biological science has confirmed both.

THE COVENANT TABLE IN THE 21ST CENTURY

The covenant household of Yahweh in the 21st century faces a food environment of extraordinary complexity — global supply chains whose origins are invisible, processed foods whose ingredients are unrecognizable, marketing systems that obscure what food actually is, regulatory frameworks that permit what Yahweh prohibits, and cultural pressures that normalize what the covenant declares forbidden. Into this environment, the dietary covenant of Yahweh speaks with absolute clarity:

- Know what you eat. Examine it. Trace it. Verify it. The covenant requires active discernment — not passive consumption of whatever the surrounding culture places before you.
- Honor what Yahweh has designated. Clean animals, properly slaughtered, blood drained, chelev removed. Produce examined for contamination. The forbidden categories refused — not negotiated with, not rationalized away, not accommodated to cultural preference or convenience.
- Maintain the covenant distinctions. Meat and dairy separated at the level of direct Tanakh prohibition. Blood poured out and covered. The mother bird released. The mother and offspring honored with the covenant day of separation.
- Build the covenant kitchen. The complete covenant food preparation framework — proper sourcing, proper slaughter, proper blood removal, proper fat management, proper produce inspection, proper cooking temperatures, proper kitchen hygiene — is the daily expression of the covenant standard in the most practical terms.
- Rest in the covenant rhythm. Shabbat every seventh day. The covenant calendar's frequency reset. The acoustic environment of covenant worship filling the household with the healing frequencies Yahweh designed into the created order.

THE PROMISE OF THE COVENANT TABLE

"That it may go well with you and that you may live long" — the promise attached to both the fifth commandment and shiluach ha'ken — is not only a theological promise. It is the biological reality of what happens to a community that honors Yahweh's dietary covenant across generations:

- The community that does not eat the pig avoids Trichinella, Taenia solium, Hepatitis E, Yersinia, and the WHO's Group 1 carcinogens.
- The community that does not eat blood avoids HIV, HBV, HCV, prion diseases, and the iron overload cascade.
- The community that removes chelev avoids the most cardiovascularly harmful fat in the animal body.
- The community that properly slaughters through shechitah or dhabihah avoids the stress biochemistry contamination of captive-bolt-stunned industrial meat.
- The community that examines its produce avoids the parasitic and bacterial hazards of insect-contaminated food.

"That it may go well with you and that you may live long" — this is not only a theological promise. It is the biological reality of what happens to a community that honors Yahweh's dietary covenant across generations. The science confirms it. The covenant practice confirms it. And Yahweh declared it first — at Sinai — because He knew what He had made, what sustained it, and what harmed it. He always knew.

THE DAILY COVENANT DECLARATION

Every meal at the covenant table is a declaration. Every choice about what comes to the table and what does not is a covenant act. Every blessing spoken before eating is a frequency declaration over the water-based body that Yahweh formed from the dust and breathed life into. Every release of a mother bird in a Louisiana field is a covenant act of faithfulness that Yahweh sees and rewards. Every act of covering blood with earth is the covenant person's declaration that the nefesh belongs to Yahweh.

"You shall be holy to Me, for I, Yahweh, am holy, and have separated you from the peoples, that you should be Mine." — Vayikra (Leviticus) 20:26

You are His. The table is His. What comes to it is governed by His word. This is the covenant declaration. This is the daily practice. This is the life Yahweh calls His people to — clean, ordered, discerning, compassionate, and holy — at every meal, in every home, before Yahweh — forever.

APPENDIX: THE COVENANT TABLE — A COMPLETE REFERENCE GUIDE TO CLEAN AND UNCLEAN FOODS

This reference guide is derived directly from Vayikra (Leviticus) 11 and Devarim (Deuteronomy) 14, confirmed by the pharmacological witness of Dr. David I. Macht (1953), and presented as a practical covenant household reference. The Tanakh text is the sole doctrinal authority. Rabbinic extensions are noted where relevant and distinguished from direct Tanakh commands.

SECTION A — CLEAN FOODS

A1 — CLEAN QUADRUPEDS

Both signs required: fully divided cloven hoof AND chews the cud

Ox / Cattle, Sheep, Goat, Deer / Venison, Gazelle, Roebuck, Wild goat, Ibex, Antelope, Mountain sheep, Bison, Elk, Moose, Giraffe, Buffalo. All domestic and wild ruminants with fully divided cloven hooves are clean. Both signs must be present simultaneously.

A2 — CLEAN FISH

Both signs required: fins AND scales

Anchovy, Bass (striped, largemouth, smallmouth), Bluefish, Carp, Chub, Cod, Croaker, Drum (red, black), Flounder, Grouper, Haddock, Hake, Halibut, Herring, Kingfish, Mackerel (Spanish, Atlantic), Menhaden, Mullet, Orange roughy, Perch (yellow, white), Pike, Pompano, Porgy, Rainbow trout, Red snapper, Salmon (all species), Sardine, Sea bass, Shad, Smelt, Sole, Tilapia, Tuna (all species), Weakfish, Whitefish, Whiting, Yellow perch.

Note: Sturgeon — scales are of ganoid type; halachic debate exists. Miqdash Bethel presents both positions.

A3 — CLEAN BIRDS

Identified by Tanakh listing of forbidden species — all birds not on the forbidden list bearing clean characteristics are permitted

Chicken (all domestic breeds), Turkey, Duck (mallard, Pekin), Goose (all domestic breeds), Canada goose, Dove (all species), Pigeon (all species), Quail (all species), Guinea fowl, Pheasant, Partridge, Peacock (permitted by some authorities), Sparrow, Finch and songbirds.

Swan: KJV lists as forbidden but modern scholarship identifies Hebrew tinshemet as a type of owl — not swan. Macht study shows swan at 87% non-toxic, consistent with clean birds. Translation question presented openly as unresolved.

A4 — THE LOCUST EXCEPTION

Four specific categories permitted by Vayikra (Leviticus) 11:22

Arbeh (אַרְבֵּה) — the locust (*Locusta migratoria*, *Schistocerca gregaria*)

Salam (סַלְמָה) — the bald locust (species identification debated)

Chargol (חַרְגֹּל) — the cricket of any kind (species identification debated)

Chagav (חַגָּב) — the grasshopper of any kind

IMPORTANT QUALIFICATION: Species identification requires a verified chain of tradition. The Yemenite Jewish community maintains the most reliable living tradition of locust identification. In the absence of verified species identification, the general insect prohibition applies by default. Commercial cricket and insect protein products do not meet the verification standard required.

SECTION B — UNCLEAN FOODS

BI — UNCLEAN QUADRUPEDS

One or both signs absent

One sign only — chews cud but no cloven hoof: Camel, Rock hyrax / coney, Hare / rabbit

One sign only — cloven hoof but does not chew cud: Pig / swine — most explicitly forbidden in all of Tanakh

Neither sign — additional unclean quadrupeds: Dog, Cat, Horse, Donkey / mule, Bear, Lion, Tiger, Leopard, Wolf, Coyote, Fox, Raccoon, Opossum, Squirrel, Rat, Mouse, Guinea pig, Hamster, Beaver, Groundhog, Skunk, Monkey / primate (all species), Rhinoceros, Hippopotamus, Elephant

B2 — UNCLEAN MARINE ANIMALS

No fins and/or no scales

Shellfish: Shrimp / prawn, Crab (all species), Lobster, Crayfish / crawfish, Clam, Oyster, Mussel, Scallop, Abalone

Unclean fish: Catfish, Eel, Shark (all species), Ray / skate / stingray, Puffer fish, Toadfish, Moonfish

Cephalopods and invertebrates: Octopus, Squid, Cuttlefish, Jellyfish, Sea urchin, Sea cucumber, Starfish

Sea mammals: Whale, Dolphin, Seal, Sea lion, Walrus

Any water creature lacking either fins or scales is forbidden — designated sheketz (detestable) four times in Vayikra 11:10-12.

B3 — UNCLEAN BIRDS

All birds on the Tanakh forbidden list — Vayikra 11:13-19; Devarim 14:12-18

Eagle / griffon vulture (nesher), Bearded vulture / lammergeier (peres), Black vulture / osprey (ozniyah), Kite (daah/raah), Falcon — all varieties (ayah), Raven — all varieties (orev), Ostrich (bat hayaanah), Nighthawk (tachmas), Sea gull (shachaf), Hawk — all varieties (netz), Little owl (kos), Cormorant (shalak), Great owl (yanshuf), Water hen / white owl (tinshemet), Desert owl / pelican

(qaaat), Carrion vulture (racham), Stork (chasidah), Heron — all varieties (anafah), Hoopoe (dukifat), Bat (atallef).

Additional by characteristic: All hawks and owls not specifically listed, Vultures of all species, Roadrunner, Magpie, Jay, Emu, Cassowary

B4 — REPTILES AND AMPHIBIANS

Reptiles: Snake (all species), Lizard (all species — gecko, monitor, skink, chameleon, iguana), Crocodile / alligator, Turtle / tortoise, Komodo dragon

Amphibians: Frog (all species), Toad (all species), Salamander, Newt, Axolotl

B5 — GROUND-SWARMING CREATURES

All mice and rats, all worms and larvae, all centipedes, all millipedes, all scorpions, all spiders, snails and slugs.

B6 — ALL INSECTS

Except the four permitted locust categories of A4

Fly (all species), Mosquito, Beetle (all species — including mealworms), Ant (all species), Termite, Cockroach, Moth and butterfly (all species), Bee and wasp. NOTE: Honey from bees is permitted — the honey itself is not insect flesh.

Hidden Insect Ingredients to Avoid in Processed Foods:

- Carmine / Cochineal / Cochineal extract / Natural Red 4 / E120 — red dye from cochineal insect. Found in beverages, yogurts, candies, processed meats, cosmetics.
- Shellac / Confectioner's glaze / E904 — resin from lac insect. Found in candy coatings, pharmaceutical tablets, glazed fruits.
- Chitin / Chitosan — structural compound from insect exoskeletons used as food additive and supplement.

SECTION C — ADDITIONAL COVENANT STANDARDS

C1 — NO NEVEILAH (DIED OF ITSELF) — DEVARIM 14:21

No animal that died of natural causes, disease, injury, or accident without proper slaughter may be consumed — regardless of whether the species is clean. Includes: roadkill of any species; animals found dead on farms or in fields; downed animals in commercial facilities; any animal whose manner of death is unknown.

C2 — NO TEREFAH (TORN BY WILD ANIMAL) — SHEMOT 22:30

No animal torn, killed, or severely injured by a wild predator may be consumed — regardless of species. Includes: animals found at predator kill sites; animals with predator bite wounds that subsequently died; animals showing evidence of predator attack.

C3 — NO BLOOD — VAYIKRA 3:17; 7:26 — CHUKKAT OLAM

- All meat must be properly bled through shechitah or equivalent covenant slaughter.
- Salting (melicha) required for additional blood removal from clean meat.
- Liver requires broiling over open flame (tzliyah) — cannot be adequately kashered by salting alone.
- Blood sausage, black pudding, blood soup, and all blood-based food products are forbidden.

C4 — NO CHELEV (FORBIDDEN FAT) — VAYIKRA 7:23 — CHUKKAT OLAM

Forbidden fat (chelev): Omental fat (covering stomach and intestines), Perirenal fat (encasing kidneys), Mesenteric fat (within intestinal mesentery), Fat tail (aliyah) of broad-tailed sheep

Permitted fat (shuman): Intramuscular marbling, Subcutaneous fat (beneath skin), All fat of clean wild game (deer, elk, bison)

C5 — MEAT AND MILK — SHEMOT 23:19; 34:26; DEVARIM 14:21

Direct Tanakh prohibition (binding): Do not cook meat in milk. Do not eat food cooked combining meat and dairy.

Rabbinic extensions (covenant wisdom — noted as interpretation): Separation of all meat and dairy regardless of species; waiting periods between meat and dairy; separate cookware and dishes.

Not addressed by this prohibition: Fish and dairy; eggs and dairy; pareve foods with either category.

C6 — NO ROADKILL

Roadkill of any species — clean or unclean — is neveilah and may not be consumed.

C7 — SHECHITAH / COVENANT SLAUGHTER STANDARD — DEVARIM 12:21

Preferred sources: Kosher-certified suppliers (shechitah + melicha + chelev removal); Halal-certified suppliers (dhabihah + blood drainage) with chelev removal applied at home; Home slaughter of clean animals according to shechitah principles; Clean wild game hunted and field-dressed with covenant principles applied.

C8 — COVENANT KITCHEN STANDARDS

Meat Type	Safe Internal Temperature
Whole cuts of clean meat (beef, lamb, goat, venison)	145°F (63°C) + 3-minute rest
Ground clean meat	160°F (71°C)
Clean poultry (chicken, turkey, duck, goose)	165°F (74°C)
Wild clean game	160°F–165°F (71°C–74°C)
Clean fish	145°F (63°C)

C9 — KISUI HA'DAM PROTOCOL — VAYIKRA 17:13

For hunted clean game and clean fowl: (1) Prepare afar (fine earth or soil) at the slaughter site before slaughter. (2) Position the animal over the prepared earth. (3) After blood drainage, cover the blood completely with additional earth — earth below and earth above. (4) Recite the blessing for covering the blood. (5) Proceed with field dressing in the clean area.

C10 — OTO V'ET BENO PRINCIPLE — VAYIKRA 22:28

An animal (cattle, sheep, or goat) and its offspring may not be slaughtered on the same covenant day (sunset to sunset). Applies in home slaughter, in sourcing decisions where possible, and in hunting situations where a mother and identifiable offspring are encountered.

C11 — SHILUACH HA'KEN — THE MOTHER BIRD PROTOCOL — DEVARIM 22:6-7

When a clean bird's nest is encountered with a mother sitting on eggs or young: (1) Do not take the mother with the young. (2) Cause the mother to depart before taking the eggs or young. (3) Acknowledge the covenant commandment. (4) Take the young or eggs as Yahweh has permitted. (5) Release the area — allowing the mother to return.

Louisiana clean birds covered: Mourning dove, Bobwhite quail, Wild turkey, Mallard, Teal, Wood duck, Canada goose.

SECTION D — TRANSLATION NOTES AND DISPUTED IDENTIFICATIONS

D1 — THE SWAN QUESTION

KJV renders tinshemet as "swan" in Vayikra 11:18. Most modern translations render it as "water hen," "little owl," or "white owl." The Macht 1953 study tested swan at 87% non-toxic — consistent with the clean bird range. The weight of modern scholarship places tinshemet in the owl/water bird category — not the swan. The translation question is presented openly as unresolved.

D2 — THE LOCUST SPECIES IDENTIFICATION

The four permitted categories require verified species identification. The Yemenite Jewish community maintains the most reliable living tradition. In the absence of a personally verified chain of tradition, the precautionary principle applies — the general insect prohibition governs by default.

D3 — THE SHAPHAN — CONEY OR HYRAX?

The shaphan (H8227) is rendered "coney" in KJV and "rock badger" or "rock hyrax" in modern translations. The rock hyrax (*Procavia capensis*) is the most likely identification — a small, burrowing Middle Eastern mammal. Not a rabbit or hare — the arnevet (H768) is the hare. Both are unclean.

D4 — THE STURGEON QUESTION

Sturgeon have ganoid scales — thicker and plate-like, not the typical cycloid or ctenoid scales of most clean fish. Most kosher authorities do not permit sturgeon. The Macht data (Table 4) lists sturgeon at 87% non-toxic — consistent with the clean fish range. Miqdash Bethel presents both positions without issuing a definitive ruling beyond the direct Tanakh text.

D5 — THE MUSCOVY DUCK QUESTION

The Muscovy duck (*Cairina moschata*) is technically not a dabbling duck (*Anas* genus) but a separate species. Some halachic authorities question its status. The Muscovy is non-predatory, feeds on seeds and vegetation, and exhibits clean fowl characteristics. Miqdash Bethel presents it as likely clean while noting the halachic debate.

This reference guide is a living document — updated as new scholarship, biological research, and covenant community discernment adds clarity to the disputed identifications noted above.

The Tanakh text of Vayikra (Leviticus) 11 and Devarim (Deuteronomy) 14 remains the sole doctrinal authority.

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