

Food and Drink

By: Pastor Chad Wagner

The Excelsior Springs Church
www.ExcelsiorSpringsChurch.com

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I. The Bible has a lot to say about food and drink.

1. Food *n.* - 1. a. What is taken into the system to maintain life and growth, and to supply the waste of tissue; aliment, nourishment, provisions, victuals.
2. The word "food" is used 55 times in the Bible.
3. The word "meat(s)" is used 298 times in the Bible.
4. Meat *n.* - 1. a. Food in general; anything used as nourishment for men or animals; usually, solid food, in contradistinction to drink.
5. The word "bread" is used 361 times in the Bible.
6. Bread *n.* - I. 1. (Only in OE.) Bit, piece, morsel (of food). 2. a. A well-known article of food prepared by moistening, kneading, and baking meal or flour, generally with the addition of yeast or leaven.
7. The word "drink" and its cognates are used 409 times in the Bible.
8. The word "eat" and its cognates are used 790 times in the Bible.
9. The first directly stated law given to man pertained to eating food (**Gen 2:16-17**).

II. Man was vegetarian prior to the flood (**Gen 1:29; Gen 2:16; Gen 3:18-19**).

1. There was no permission given to eat animals until after the flood.
2. There is also no record of man eating animals until after the flood.
3. We must therefore conclude that man did not eat animals until then.

III. After the flood, God gave man animals to eat without restriction (**Gen 9:1-3**).

1. Prior to the flood, there were clean and unclean animals (**Gen 7:2**).
 - A. Man was not permitted to eat any animal prior to the flood, so the classification of clean and unclean was not given in regards to diet.
 - B. The clean and unclean distinction was given for men to know which animals they could sacrifice to God (**Gen 4:4 c/w Gen 8:20**).
 - C. This was the reason why Noah was to take seven pairs of clean animals on the ark (**Gen 7:2**), because he would be sacrificing some of them after he got off the ark (**Gen 8:20**).
2. They were restricted from eating blood (**Gen 9:4**).
3. This law against eating blood continues in the NT until this day (**Act 15:20**).

IV. God gave Israel a dietary law.

1. Many animals were off limits to Israel.
 - A. Only animals that had parted hoofs *and* chewed the cud were permissible to eat (**Lev 11:3; Deut 14:6**).
 - i. This included the following:
 - a. cows and oxen (**Deut 14:4**)
 - b. sheep (**Deut 14:4**)
 - c. goats (**Deut 14:4**)
 - d. deer (harts, roebucks, fallow deer) (**Deut 14:5**)
 - (i) Hart *n.* - 1. The male of the deer, *esp.* of the red deer; a stag; *spec.* a male deer after its fifth year.
 - (ii) Roebuck *n.* - The buck or male of the roe-deer; a male roe.

- e. wild goat (**Deut 14:5**)
 - f. pygarg (**Deut 14:5**)
 - (i) Pygarg *n.* - 1. A kind of antelope mentioned by Herodotus and Pliny: by some supposed to be the addax.
 - g. wild ox (**Deut 14:5**)
 - h. chamois (**Deut 14:5**)
 - (i) Chamois *n.* - A capriform antelope (*A. rupicapra* or *Rupicapra tragus*), the only representative of the antelopes found wild in Europe; it inhabits the loftiest parts of the Alps, Pyrenees, Taurus, and other mountain ranges of Europe and Asia.
 - i. buffalo
 - j. giraffes
 - k. gazelles
 - ii. This excluded the following:
 - a. Animals that chew the cud, but don't have a split hoof such as:
 - (i) camel (**Deut 14:7**)
 - (ii) hare (**Deut 14:7**)
 - (iii) coney (**Deut 14:7**)
 - (iv) Coney *n.* - 1. a. A rabbit: formerly the proper and ordinary name, but now superseded in general use by rabbit, which was originally a name for the young only.
 - b. Animals that have a split hoof, but don't chew the cud, such as:
 - (i) Swine (pigs) (**Deut 14:8**)
- B. Only sea creatures that had fins and scales were permissible to eat (**Lev 11:9; Deut 14:9-10**).**
- i. This included the following:
 - a. Most fish including:
 - b. bass, carp, flounder, grouper, haddock, halibut, herring, mackerel, mahi mahi, orange roughy, perch, pike, pollock, salmon, sardines, snapper, sole, tilapia, trout, tuna, walleye, whitefish, and whiting.
 - ii. This excluded the following:
 - a. catfish (no scales)
 - b. shellfish, clams, shrimp, lobster, mussels, eels, sharks, sturgeons, squid, scallops, and swordfish.
- C. Birds**
- i. All clean birds were permissible to be eaten by Israel (**Deut 14:11, 20**), which included:
 - a. quail (**Psa 105:40**)
 - b. turtle dove (**Lev 12:6 c/w Gen 8:20 c/w Lev 27:11**)
 - c. pigeon (**Lev 12:6 c/w Gen 8:20 c/w Lev 27:11**)
 - d. cock (**Mar 14:72 c/w Luk 11:12**)?
 - (i) Cock *n.* - I. The domestic fowl. 1. a. The male of the common domestic fowl, *Gallus domesticus*, the female being the hen.

- (ii) Chickens are the most common domestic fowl.
- (iii) Eggs were permissible to eat.
- (iv) Chickens are most well known among birds for laying eggs that people eat.
- (v) If chicken eggs were allowed to be eaten, then chickens (from which the eggs came) were clean birds which were also allowed to be eaten.
- e. It could also be argued that since no examples of clean birds were given in Lev 11 & Deut 14, and 21 unclean birds were listed, that any bird that is not in the list of unclean birds is a clean bird.
- ii. The following birds were forbidden to Israel (**Lev 11:13-19; Deut 14:12-18**):
 - a. eagle
 - b. ossifrage
 - (i) Ossifrage - 1. As a rendering of L. *ossifraga*, or as a name for the Lammergeyer or Geir Eagle, or of some kindred species identified with the bird called by the Romans *ossifraga*.
 - (ii) Lammergeyer - The Bearded Vulture, *Gypaetus barbatus*; it is the largest European bird of prey, and inhabits lofty mountains in Southern Europe, Asia, and Northern Africa.
 - c. ospray
 - d. vulture
 - e. glede
 - (i) Glede - The kite (*Milvus regalis*). Now chiefly north. and Sc. (in form gled). The name is also locally applied to other birds of prey, as the buzzard, osprey, and peregrine falcon. The kite is sometimes distinguished as the fork-tail(ed), red, or salmon-tailed gled, while the names of blue, brown and white-aboon gled are given to the hen-harrier.
 - f. kite
 - (i) Kite - 1. A bird of prey of the family Falconidæ and subfamily Milvinæ, having long wings, tail usually forked, and no tooth in the bill.
 - g. raven
 - h. owl
 - i. night hawk
 - j. cuckow
 - (i) Cuckow - 1. Obsolete form of cuckoo (Wiktionary)
 - (ii) Cuckoo - 1. a. A bird, *Cuculus canorus*, well known by the call of the male during mating time, of which the name is an imitation. *cuckoo's note* (fig.): repetition of the same words.
 - k. hawk
 - l. little owl
 - m. cormorant
 - (i) Cormorant - 1. A large and voracious sea-bird (*Phalacrocorax carbo*), about 3 feet in length, and of a lustrous black colour, widely diffused over the northern hemisphere and both sides of the Atlantic. Also the name of the genus, including about 25 species, some of which are found in all maritime parts of the world.

- n. great owl
- o. swan
- p. pelican
- q. gier eagle
 - (i) Gier eagle - see *geier*
 - (ii) Geier - see *geir*
 - (iii) Geir - A vulture.
- r. stork
- s. heron
- t. lapwing
 - (i) Lapwing - A well-known bird of the plover family, *Vanellus vulgaris* or *cristatus*, common in the temperate parts of the Old World. Called also pewit, from its peculiar cry. Its eggs were the 'plovers' eggs' of the London markets. Allusions are frequent to its crested head, to its wily method of drawing away a visitor from its nest, and to the notion that the newly hatched lapwing runs about with its head in the shell.
- u. bat

D. Most flying creeping things (bugs and insects) were forbidden (**Lev 11:20, 23**).

- i. Insects with "legs above their feet, to leap withal upon the earth" (**Lev 11:21**) were allowed to be eaten, such as the following (**Lev 11:22**):
 - a. locust
 - b. bald locust
 - c. beetle
 - d. grass hopper

E. The following "creeping things" were forbidden (**Lev 11:29-30**):

- i. weasel
- ii. mouse
- iii. tortoise
- iv. ferret
- v. chameleon
- vi. lizard
- vii. snail
- viii. mole

2. There could have been health reasons that God had for forbidding the eating of the animals listed above.

- A. There are parasites in swine that can be very harmful to humans if it is not fully cooked.
 - i. "Trichinosis is caused by eating raw or undercooked pork and wild game infected with the larvae of a parasitic worm. The contaminated meat is infected with the larvae of a worm called *Trichinella spiralis*. The initial symptoms of trichinosis are: abdominal discomfort, nausea, diarrhea, vomiting, fatigue, fever. The severity of symptoms depends on the number of infectious worms consumed in the meat." (*Trichinosis (Trichinellosis)*)

Worm Infection Symptoms, Treatment, Life Cycle, and Cure, [MedicineNet](#), 9-17-19)

- ii. This could have been one of the reason why eating pigs was forbidden under the law of Moses.
- B. Many delicious sea creatures that don't have fins and scales are claimed by some to be full of toxins and can carry food-borne illness.
 - i. "Now we know that fish with scales AND fins are equipped with a digestive system that prevents the absorption of poisons and toxins into their flesh from the waters they call home. Flounder, cod, haddock, and salmon are a few examples of fish with scales and fins. Catfish have fins, but do not have scales. These scavengers are primarily bottom feeders and have digestive systems designed to absorb toxins from the water. Clams, lobster, shrimp, crabs, mussels and squid do not have scales or fins and are believed to be highly toxic. They naturally absorb all the toxins in the water they live in. Believe it or not, lobster and crabs are crustaceans and are a part of the arthropod family, which include caterpillars, cockroaches, and spiders!" (*No Scales, No Fins, No Good*, [The Gathering of Christ Church](#), 9-17-2019)
 - ii. "Eating contaminated shellfish can lead to foodborne illness. In fact, mollusks — such as clams, scallops, oysters, and mussels — accounted for over 45% of the seafood-related cases of foodborne illness in the US from 1973 to 2006. Food poisoning from shellfish can result from bacteria, viruses, or parasites that are acquired from their environments. Pathogens flourish in raw shellfish and shellfish that are chilled incorrectly. Therefore, properly storing and cooking shellfish can be an effective way to prevent foodborne illness. Pregnant and breastfeeding women, older adults, and people with compromised immune systems should avoid raw or improperly prepared shellfish." (*What Is Shellfish? Everything You Need to Know*, [Healthline](#), 1-11-2019)
 - iii. This could be one of the reasons that God limited the eating of sea creatures to fish with fins and scales under the law of Moses.
 - iv. Although, it is also claimed that eating shellfish has many health benefits as well.
3. There were also spiritual reasons for this.
 - A. John Gill in his commentary on Lev 11:2 listed numerous reason why God *might* have given the Jews the dietary law.
 - B. "The sons of Noah had free liberty, without any restraint or limitation, of using for food any living creature that moved upon the face of the earth; in the choice of which they were left to exercise their reason and judgment, and is the case with us now; but as men have not so nice a smell as some animals have, and cannot distinguish by their senses so well as they what food is most wholesome, which makes the exercise of their reason and judgment necessary, and the people of the Jews being a special people, and for whom the Lord had a peculiar regard; for the sake of their health, and to preserve them from diseases they were subject to, such as the leprosy and others, and to direct them to what was most salubrious and healthful, gave them the following laws; and which, though they are not obligatory upon us, yet may be a direction to us, in the use of what may be most suitable and

proper food for us, the difference of climates, and of the constitutions of men's bodies, being considered: not that we are to suppose, that the case of health was the only reason of delivering out these laws to the children of Israel, for other ends, besides that, may be thought to be had in view; as to assert his sovereign right to the creatures, and his disposal of them to them according to his will and pleasure; to lay a restraint on their appetites, to prevent luxury, and to teach them self denial, and compliance with his will; as also to keep them the more from the company and conversation of the Gentiles, by whom they otherwise might be led into idolatry; and to give them an aversion to their idols, to whom the creatures forbidden them to eat, many of them were either now or would be sacred to them; and chiefly to excite to a care for purity, both inward and outward, and create in the man abhorrence of those vices which may be signified by the ill qualities of several of the creatures; and to instruct them in the difference between holy and unholy persons, with whom they should or should not have communion; see Act 10:11." (John Gill's Exposition of the Entire Bible, commenting on Lev 11:2)

- C. The law of Moses was like a schoolmaster for a child (the OT church) (**Gal 3:19, 24; Gal 4:1-5**).
 - i. When children are young, they need lots of rules.
 - ii. As they grow in maturity and learn to control their passions and desires, they need less rules.
 - iii. As Christians (hopefully mature ones) under the New Testament, we don't need all of the rules and regulations such as the dietary laws of the law of Moses.

V. There is no dietary law under the New Testament.

- 1. We are not under the law of Moses.
 - A. The law of Moses was given to Israel until the Messiah came (**Gal 3:19**).
 - B. It was never given to the Gentiles (**Psa 147:19-20; Rom 3:1-2**).
 - C. When Christ came He fulfilled the law of Moses (**Mat 5:17**).
 - i. He then abolished it when He died on the cross (**2Co 3:11-13; Eph 2:15-16**).
 - ii. Therefore, we are not under the law of Moses, including the dietary law, any longer, and we should pay no attention to those who judge us for what we eat (**Col 2:14-17**).
 - D. For a whole sermon series proving that Christians are not under the Old Testament law, see: <https://www.excelsiorspringschurch.com/old-testament>.
- 2. We are free to eat anything we want with a few exceptions.
 - A. We can eat anything we want as long as we thank God for it before eating (**1Ti 4:4-5**).
 - i. Every *adj.* - 1. Used to express distributively the sense that is expressed collectively by *all*.
 - ii. Creature *n.* - 1. a. Anything created; a created being, animate or inanimate; a product of creative action; a creation. c. Applied, after 1 Tim. iv 4 ('every creature of God is good'), to food and other things which minister to the material comfort of man

- iii. Nothing *n.* - A. *n.* I. Not any (material or immaterial) thing; nought.
- iv. In other words, all animals and vegetation that God has created are good for us to eat, and we are not obliged to refuse any of it if we want to eat it.
- B. The Pharisees had infiltrated the early churches and taught that the Gentiles had to keep the law of Moses (**Act 15:5**).
- C. The apostles contended against this heresy (**Act 15:1-2, 10**).
- D. They had a council about this matter and James concluded it by giving his sentence that the Gentile Christians only had to observe three restrictions in their diet, which were to keep themselves from:
 - i. Blood (**Act 15:29**)
 - ii. Animals sacrificed to idols (**Act 15:29**)
 - iii. Animals that were strangled and didn't have the blood drained from them (**Act 15:29**)
- E. The Gentiles were not to be under the law of Moses (**Act 15:10**).
- F. If the Gentiles were under the OT dietary law, it would have made no sense to list only those three restrictions when they were already part of the law of Moses (**Exo 34:15; Lev 17:13-14**).
- G. Those that command Christians to abstain from foods that God has created to be received with thanksgiving by us who believe and know the truth are preaching doctrines of devils (**1Ti 4:1-3**).

3. We are also free to drink anything we want including:

A. Wine

- i. Wine *n.* - 1. a. The fermented juice of the grape used as a beverage. It is essentially a dilute solution of alcohol, on the proportion of which in its composition depend its stimulating and intoxicating properties. Wines are classed as red or white, dry or sweet, still or sparkling.
- ii. Wine is a blessing (**Isa 65:8**).
- iii. New wine has alcohol in it (**Act 2:13-15**).
- iv. Wine cheers the heart of man (**Psa 104:15; Ecc 9:7**).
- v. Wine cheers God too (**Jdg 9:13**).
- vi. Paul encouraged Timothy to drink a little wine for his stomach's sake (**1Ti 5:23**).
- vii. Jesus drank wine (**Luk 7:33-34**).
- viii. Jesus made wine for others to drink (**Joh 2:1-10**).

B. Beer

- i. Beer is not mentioned in the Bible.
- ii. Since it has less alcohol in it than wine, it is therefore permissible for a Christian to enjoy in moderation.

C. Liquor

- i. God even permits us to enjoy liquor which the Bible calls "strong drink" (**Deut 14:26**).
- ii. Strong drink - Intoxicating liquor, alcoholic liquors generally. Also, drink of more than ordinary alcoholic strength.
- iii. Liquor was used to help numb the pain of those that were dying (**Pro 31:6-7**).
- iv. Since liquor has a high alcohol content, and a small amount could make one drunk, Christians must be very careful when drinking it.

- D. For a two part Bible study series on Alcohol, see:
<https://www.excelsiorspringschurch.com/food>.
4. We must never drink in excess to the point of drunkenness though (**Eph 5:18**).
- A. Drunk *adj.* - 1. a. That has drunk intoxicating liquor to an extent which affects steady self-control; intoxicated, inebriated; overcome by alcoholic liquor. The degree of inebriation is expressed by various adjs. and advs., as *beastly, blind, dead, half*, etc.
 - B. Drunkenness *n.* - The state of being drunk; intoxication; the habit of being drunken or addicted to excessive drinking.
 - C. Drunkenness is a sin that will get a person excluded from the church (**Gal 5:21**).
 - D. Alcoholic drinks can be deceptive to a foolish person who doesn't exercise moderation, so beware! (**Pro 20:1**)
 - E. Preachers must not be *given* to wine (**1Ti 3:3**).
 - i. Deacons and other Christians must not be given to much wine (**1Ti 3:8; Tit 2:3**).
 - ii. Given *adj.* - 1. a. Bestowed as a gift. 2. Used predicatively: Inclined, disposed, addicted, prone.
 - iii. Addicted *ppl.* - 1. Delivered over by, or as if by, judicial sentence; devoted, destined, bound. 3. a. Self-addicted (to a practice); given, devoted or inclined; attached, prone.
 - iv. Therefore, Christians are not to be addicted to alcohol, even if they don't get drunk on it.
 - v. If you can't give up drinking alcohol at any time without feeling it's pull on you, you are an alcoholic.
 - vi. If you make excuses as to why you can't, or don't want to, quit drinking regularly, you're probably an alcoholic.
 - vii. If you drink alcohol daily, there's a good chance you're given to it.
 - a. If so, I strongly recommend stopping drinking for a month to see if you can do so without having withdrawal symptoms.
 - b. If you have withdrawal symptoms, you better cut back now or stop drinking altogether.
 - viii. Alcohol is lawful, but we must never be brought under the power of it (**1Co 6:12**).
 - F. If you drink in the morning, chances are you drink too much and you need to quit (**Isa 5:11**).
5. Drunkenness will lead to other sins and harmful effects such as:
- A. Sorrow, contention, acting stupidly, and wounds (**Pro 23:29-32**).
 - B. Fornication (**Pro 23:33**).
 - C. Sickness and dizziness (**Pro 23:34**).
 - D. Bodily injury that is not recognized until the next morning (**Pro 23:35**).
 - E. Loss of judgment (**Isa 28:7**).
 - F. Vomiting (**Isa 28:8**).

VI. Our diet should not become our religion.

1. The kingdom of God is not meat and drink (**Rom 14:17**).
 - A. Our diet should not be an issue of fellowship in the church.
 - B. Brethren should not be telling each other what they should or should not eat from a spiritual perspective.

2. Some people teach that the food we eat can defile the temple of God which is our body (**1Co 3:16-17**).
 - A. First of all, the temple of God in **1Co 3:16-17** is the local church body, not the human body.
 - i. Paul, writing to the local church in Corinth (**1Co 1:2**), told them that they collectively (ye) were the temple of God (**1Co 3:16-17**).
 - ii. The context of vv.16-17 is the construction of the local church by God's ministers (**1Co 3:9-11**).
 - iii. The temple of God in this context is the spiritual body of the local church (**1Co 12:27**).
 - B. Secondly, it is *sin* (such as fornication) that will defile our bodies which are the temple of God (**1Co 6:18-20**), not food.
 - i. It is *sin* that defiles us (**Mar 7:20-23**).
 - ii. Defile v. - 1. *trans.* To bruise, maul: cf. defoul v. *Obs.* 2. To render (materially) foul, filthy, or dirty; to pollute, dirty; to destroy the purity, cleanness, or clearness of. 3. To render morally foul or polluted; to destroy the ideal purity of; to corrupt, taint, sully.
 - iii. Sin is the transgression of the law (**1Jo 3:4**).
 - a. Where there is no law, there is no sin (**Rom 4:15**).
 - b. There is no law in the NT forbidding us from eating certain foods, with the exception of blood, things strangled, and things sacrificed to idols (**Act 15:29**).
 - c. All other foods are permissible for us to eat (**1Ti 4:4-5**).
 - d. Therefore, no foods excepting the above mentioned are sinful to eat because there is no law against it.
 - iv. There is no food that we can eat that will defile us (**Mar 7:15, 18**).
 - a. The only thing that a man can eat that would defile him would be something that God's law prohibits such as blood or such as eating too much of something which is gluttony (more on that later).
 - b. Ingesting any particular food in moderation cannot defile a man, no matter how unhealthy that food may be.
 - v. It is what comes out of the mouth that defiles a man, not what goes into it (**Mat 15:11; Jam 3:6**).
 - vi. Therefore, the person that makes up dietary rules and imposes them on others in the church is the one that is sinning and defiling himself because he is judging his brother for something the Bible doesn't forbid and is therefore judging the word of God (**Jam 4:11-12**).

3. There is no *Christian* diet.
 - A. You can be a Christian and be a carnivore.

- B. You can be a Christian and be a vegan.
 - C. You can be a Christian and be on a keto diet.
 - D. You can be a Christian and eat fast food.
4. We should not become obsessed with what we eat or don't eat.
- A. Some people would not say that their diet is their religion, but they are so fanatical about what they eat that it may as well be.
 - B. There are people out there that are so obsessed with eating "clean food" that it has become a borderline mental disorder.
 - C. The term "orthorexia" has been coined to describe such people.
 - i. "Orthorexia occurs when people become so fixated on the idea of eating "cleanly," or choosing only whole foods in their natural state, that they end up imperiling their physical and mental health. Sometimes this means missing critical nutrients or not getting enough calories." (*When Efforts To Eat 'Clean' Become An Unhealthy Obsession*, [NPR](#), 10-7-19)
 - ii. "Whether it's gluten-free, dairy-free, raw food, or all-organic, many people these days are committed to so-called "clean eating" — the idea that choosing only whole foods in their natural state and avoiding processed ones can improve health. It's not necessarily a bad thing to eat this way, but sometimes these kinds of food preferences can begin to take over people's lives, making them fear social events where they won't be able to find the "right" foods. When a healthful eating pattern goes too far, it may turn into an eating disorder that scientists are just beginning to study." ([Ibid](#))
 - iii. "The rise of celebrity diet gurus and glamorous food photos on social media reinforce the idea that eating only certain foods and avoiding others is a virtue — practically a religion." ([Ibid](#))
 - iv. "Now, Kronberg and other nutritionists applaud efforts to eat healthfully. The problem comes, she says, when you are so focused on your diet that "it begins to infringe on the quality of your life — your ability to be spontaneous and engage." That's when you should start to worry about an eating disorder, she says.

""In the case of orthorexia, it centers around eating 'cleanly' and purely, where the other eating disorders center around size and weight and a drive for thinness," she says.

"Sometimes these problems overlap, and some people who only eat "clean" foods miss critical nutrients from the foods they cut out or don't consume enough calories. "It could become a health hazard and ultimately, it can be fatal," Kronberg says." ([Ibid](#))
 - v. "To treat it, "we have to look at the thought process and try to disentangle the beliefs that a person has. They become very entrenched," he says. "It's a very kind of gradual process for ... many in terms of trying to back out of a need to always check to see that, you know, locks are locked or that a food is not going to be harmful to them — cause their skin to break out or increase their risk of cancer," he says." ([Ibid](#))
 - D. I suggest reconsidering your diet if any of the following things are true with you.

- i. You are afraid to eat certain foods.
 - a. I'm not talking about people who have real diseases and food allergies such as celiac, peanut allergy, shell fish allergy, etc.
 - b. The above mentioned things cause people to get very sick (or even die) when they eat certain foods.
 - c. I'm talking about being afraid to eat foods that will not make you seriously, physically ill.
 - ii. You won't eat at public gatherings, such as potlucks, reunions, parties, etc., or you try very hard to avoid them.
 - iii. You feel that you must take your own food with you anytime you eat outside the house.
 - iv. You avoid eating at someone else's house because of what they might be serving.
 - v. Your diet makes it stressful for others who must try to work around your special food restrictions.
- E. If any of these things are true of you, you really need to consider your ways.
- i. This behavior is not in keeping with the Biblical exhortations to exercise moderation (**Php 4:5**) - more on this later.
 - ii. If taken too far, this concern for "clean eating" can become an obsession which is driven by fear (of sickness, aging, death, etc.) which becomes tormenting to a person (**1Jo 4:18**).
 - iii. God has not given us the spirit of fear, but of a sound mind (**2Ti 1:7**).
5. Our diet, like everything else, should be regulated by moderation (more on this in section VIII).

VII. Eating food is a Christian liberty.

1. Some people with immature consciences are convinced that it is wrong to eat certain types of food such as meat (animal flesh) (**Rom 14:1-2**).
2. We that understand that we can eat whatever we want should not judge them that choose to abstain from eating certain foods (**Rom 14:3-4**).
3. We also should not enjoy food or drink in the presence of those that would be offended by it (**Rom 14:14-22**).
4. We must be careful that our eating doesn't encourage someone whose conscience is weak to eat something that they are doubtful of eating or drinking (**1Co 8:4-13; 1Co 10:27-32**), because it is sin to do something against conscience (**Rom 14:23**).

VIII. The Bible warns us about eating and drinking too much.

1. We must be moderate and temperate in all things.
 - A. We are to let all men see our moderation (**Php 4:5**).
 - i. Moderation *n.* - 1. The action or an act of moderating. †a. Limitation, restriction; a fixed limit; a restricting provision or clause. Obs. b. Control, rule, governance. 2. a. The quality of being moderate, in various senses; now only with reference to conduct, opinions, demands, desires, or their indulgence; avoidance of extremes; self-control, temperance; occasionally, †avoidance of severity or rigour, lenity, clemency.

- ii. We must therefore exercise self-control when it comes to everything including what we eat and drink.
 - B. We must be temperate in order to run the race of faith and obtain the crown (**1Co 9:25**).
 - i. Both pastors and church members alike must be temperate (**Tit 1:8; Tit 2:2**).
 - ii. Temperate *adj.* - 1. Of persons, their conduct, practices, etc.: Keeping due measure, self-restrained, moderate. b. Moderate and self-controlled as regards the indulgence of appetites or desires; abstemious, sober; continent; in late use *spec.* moderate or abstemious in the use of alcoholic drinks.
 - C. Temperance is a Christian virtue.
 - i. Temperance *n.* - 1. The practice or habit of restraining oneself in provocation, passion, desire, etc.; rational self-restraint. (One of the four cardinal virtues.) a. Self-restraint and moderation in action of any kind, in the expression of opinion, etc.; suppression of any tendency to passionate action; in early use, esp. self-control, restraint, or forbearance, when provoked to anger or impatience.
 - ii. Temperance is part of the gospel (**Act 24:25**).
 - iii. Temperance is a fruit of the Spirit (**Gal 5:22-23**).
 - iv. Temperance must be added to our faith (**2Pe 1:5-6**).
- 2. Eating too much of anything is *gluttony* and is sinful (**Deut 21:20; Pro 23:21**).
 - A. Glutton *n.* - 1. a. One who eats to excess, or who takes pleasure in immoderate eating; a gormandizer.
 - B. We are warned to stay away from those who are given to *excess* of wine, *riot*, and *banquetings* (**1Pe 4:3-4**).
 - i. Excess *n.* - 5. The overstepping the limits of moderation; an instance of this: b. *spec.* Intemperance in eating or drinking.
 - ii. Riot *n.* - 1. a. Wanton, loose, or wasteful living; debauchery, dissipation, extravagance. b. Unrestrained revelry, mirth, or noise. 2. a. An instance or course of loose living; a noisy feast or wanton revel; a disturbance arising from this; an extravagant display of something.
 - iii. Banqueting *n.* - 1. Giving of banquets (*obs.*); indulgence in luxurious entertainment, feasting, carousal.
 - iv. Banquet *n.* - 1. A feast, a sumptuous entertainment of food and drink; now usually a ceremonial or state feast, followed by speeches.
 - v. Feast *n.* - 3. A sumptuous meal or entertainment, given to a number of guests; a banquet, *esp.* of a more or less public nature. Also a series of such entertainments. *to make a feast*: to give a banquet. †*to hold a feast*: to give or join in a banquet.
 - vi. Eating too much is just as much of a sin as drinking too much alcohol.
 - C. We must avoid riotous eaters of flesh (**Pro 23:20**) and those who live riotous, unrestrained lives (**Pro 28:7; Luk 15:13; Rom 13:13**).
- 3. Eating too much sugar is not good (**Pro 25:27**).
 - A. Honey is sweet (**Psa 19:10; Psa 119:103**).
 - B. Honey is the Biblical equivalent of our sweet desserts.
 - C. It is good to eat *some* honey or other sweet things (**Pro 24:13**).

- i. God has given us richly all things to enjoy (**1Ti 6:17**).
 - ii. The promised land flowed with milk and honey (**Exo 3:8**).
 - iii. The manna that God gave to the children of Israel tasted like it was made with honey (**Exo 16:31**).
 - iv. Jesus ate honey (**Luk 24:42**).
 - v. John the Baptist ate honey (**Mat 3:4**).
 - D. But we shouldn't eat too much honey or other sweets (**Pro 25:16**).
 - E. Americans eat way too much sugar.
 - i. "The average American consumes 17 teaspoons (71.14 grams) [0.35 cups] every day. That translates into about 57 pounds of added sugar consumed each year, per person." (*Daily Sugar Intake*, [The Angeles Institute](#), 2-20-2019)
 - ii. "The American Heart Association (AHA) recommends the following guidelines:
 - 6 teaspoons (25 grams) of added sugar per day = 100 calories per day for women
 - 9 teaspoons (38 grams) of added sugar per day = 150 calories per day for men
 - 3-6 teaspoons (12 - 25 grams) per day = 50-100 calories per day for children" (Ibid)
 - iii. "Avoid the following foods as much as possible:
 - **Soft drinks:** Whether you call it soda or pop, soft drinks alone often contain your total daily intake of added sugar.
 - **Fruit juices:** Did you know fruit juices can have as much sugar as soft drinks? Make your own smoothies instead!
 - **Candies, Sweets:** Candies and sweets obviously offer no nutritional value.
 - **Baked goods:** Cookies, cakes, and pies are usually high in sugar and refined carbohydrates that make you crave them even more.
 - **Fruits canned in syrup:** Eat whole fruits and vegetables instead.
 - **Low-fat, diet foods:** These "low-fat" or "diet" foods make up the loss of fat with higher amounts of added sugar." (Ibid)
 - F. When it comes to sugar, let your moderation be known unto all men.
4. Drinking to the point of drunkenness is sinful (**Eph 5:18; Gal 5:21**).
5. Drinking habitually, even if it stops short of drunkenness should be avoided (**Pro 23:20**).
- A. Winebibber *n.* - 1. A tippler, a drunkard.
 - B. Bibber *n.* - One who drinks frequently; a tippler. (Frequent in comb., as wine-, beer-bibber, etc.)
 - C. Tippler *n.* - 1. A retailer of ale and other intoxicating liquor; a tapster; a tavern-keeper. Obs. 2. One who tips; a habitual drinker of intoxicating liquor (implying more or less excess, but usually short of positive drunkenness).

IX. There is also danger in eating too little.

1. Not eating enough can cause faintness and weakness (**Gen 25:29-30; Gen 47:13; 1Sa 14:28; Mat 15:32**).
2. Not eating enough or not eating a variety of foods is depriving oneself of a blessing from God.
 - A. God has created a huge variety of plants and animals for our eating pleasure (**Gen 9:3; 1Ti 4:4**).
 - B. There is nothing better than to eat and drink and enjoy good in this life (**Ecc 2:24; Ecc 3:13; Ecc 5:18**).
 - C. God has given us the following foods to enjoy, even though men have from time to time said that some of them are not good for us.
 - i. Milk
 - a. Cow's milk (**Isa 7:21-22**)
 - b. Sheep's milk (**Deut 32:14**)
 - c. Goat's milk (**Pro 27:27**)
 - ii. Cheese (**2Sa 17:29**)
 - iii. Kine *n.* - Archaic pl. of cow n.1
 - iv. Butter (**2Sa 17:29; Deut 32:14**)
 - v. Eggs (**Job 6:6; Luk 11:12**)
 - vi. Bread (**Psa 104:15**)
 - vii. Wheat, barley, flour, corn, beans, and lentils (**2Sa 17:28**).
 - viii. Millet and fitches (**Eze 4:9**)
 - a. Millet *n.* - 1. A graminaceous plant, *Panicum miliaceum*, native of India but extensively cultivated as a cereal in the warmer parts of Europe, growing three or four feet high, and bearing on a terminal spike or panicle a large crop of minute nutritious seeds. a. The grain.
 - b. Fitch *n.* - 1. = vetch; the plant *Vicia sativa*, or its seed.
 - c. Vetch *n.* - 1. The bean-like fruit of various species of the leguminous plant *Vicia*.
 - ix. Wine (**Gen 27:28**)
 - x. Honey (**Pro 24:13**)
 - D. If you are afraid to eat any of the above listed foods, you are depriving yourself of a blessing from God.

X. Food is integral to human relationships.

1. The dinner table is the heart of the home.
 - A. Have you ever noticed how oftentimes people gather in the kitchen when they get together?
 - B. Have you ever noticed how people often sit on hard chairs around the kitchen table to visit rather than on more comfortable seats in the living room?
 - C. Families should eat together as often as possible.
2. Visiting, meetings, and socializing often revolves around food.
3. Celebrations are usually centered around food (**Joh 2:1-2, 9**).
4. Serving guests food is both a duty and a blessing for a Christian.
 - A. We are to be given to hospitality (**Rom 12:13; 1Ti 3:2; 1Pe 4:9**).

- B. Hospitality *n.* - 1. a. The act or practice of being hospitable; the reception and entertainment of guests, visitors, or strangers, with liberality and goodwill.
- C. In the Bible, when guests showed up, it was proper to feed them (**Gen 18:1-8; Luk 11:5-6**).
- D. It's more blessed to give than to receive (**Act 20:35**).
- 5. Jesus was a guest to eat in people's houses numerous times (**Mat 9:10; Mar 2:15; Mar 14:3; Luk 5:29; Luk 7:36-37; Luk 10:38-40; Luk 14:1; Luk 19:7**).
- 6. Jesus fed His disciples (**Joh 21:9-13**).
- 7. Jesus fed multitudes on two occasions (**Joh 6:11; Mat 15:36**).

XI. Jesus chose food and drink to be the way in which we remember His death.

- 1. Jesus used broken bread and wine as symbols by which we are to remember His death for us (**Luk 22:19-20**).
 - A. Christ's body was broken for us as the bread is broken (**1Co 11:24**).
 - B. The wine represents the blood of Christ that was shed for us (**Gen 49:11**).
- 2. We know Christ through breaking bread with Him (**Luk 24:30-35**).

XII. We will enjoy food in our glorified bodies in the new heaven and earth.

- 1. Jesus ate food in His glorified body while on earth (**Luk 24:36-43**).
- 2. Our bodies will be like Jesus' body in the resurrection (**1Jo 3:2; Php 3:21**).
- 3. We will eat with Jesus in glory at the marriage supper of the Lamb (**Rev 19:7-9**).
- 4. In heaven we will never hunger or thirst again because the Lamb of God will feed us for all eternity (**Rev 7:13-17**).