

# THE MICHAELIC JUDAISM ARGUMENT AGAINST THE “CLEAN FOODS” INSERTION AND THE JOHANNINE PROBLEM

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## Abstract

This argument challenges the widespread Christian belief that Jesus declared all foods clean, showing instead that the “thus he declared all foods clean” statement is a later interpretive addition and not part of Jesus’ own teaching. It also examines the Johannine Problem: the Gospel of John’s unique theological expansions about Jesus being divine, which have no prophetic verification and appear

nowhere in the earlier synoptic accounts. Within Michaelic Judaism, scripture must be measured by prophetic

authority, internal consistency, and Torah alignment. Additions that violate these standards are rejected.

## 1. The problem with “thus he declared all foods clean”

In Mark 7:18–19, most modern Bibles contain a parenthetical editorial phrase:

“(Thus he declared all foods clean.)”

This clause appears:

- outside of Jesus’ direct speech,
- in parentheses in many translations,
- only in later manuscripts,
- and contradicts Jesus’ own stated teaching and actions.

Jesus did NOT say:

“All foods are now clean.”

He taught that moral impurity comes from the heart, not from eating with unwashed hands.

This is about ritual purity, not dietary law.

If Jesus intended to abolish kosher laws:

- he would have said so plainly,

- his apostles would have acted accordingly,
- and the early Jewish believers would not have continued to keep kosher for decades.

The phrase is interpretive commentary from the writer or later scribes—not revelation.

## 2. Jesus affirms Torah, not its abolition

Jesus states unequivocally:

“Not the smallest letter or stroke of a pen will pass from the Law until all is fulfilled.” (Matt. 5:17–19)

If food laws were abolished, then:

- a major portion of Torah would have “passed away,”
- Jesus’ own statement would be contradicted,
- and God’s long-standing covenantal instructions would be nullified.

Jesus kept kosher.

Jesus taught others to keep Torah.

Jesus never revoked Moses’ food laws.

Therefore, the editorial insertion “declared all foods clean” fails the consistency test.

## 3. The Johannine Problem: theological claims without prophetic basis

The Gospel of John contains statements that:

- appear nowhere in Matthew, Mark, or Luke,
- lack prophetic verification,
- are written much later,
- and introduce the idea that Jesus is equal to God.

Examples:

“In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1)

“The Word became flesh...” (John 1:14)

These statements:

- are not presented as visions,
- are not accompanied by prophetic signs,
- do not claim revelation from God,
- and contradict Jesus' own statements about the Father being greater.

They are poetic theological reflections—not divine revelation.

#### 4. Jesus never claimed equality with God

Jesus prayed to God.

Jesus submitted to God's will.

Jesus said: "My Father is greater than all." (John 10:29)

People quote "I and the Father are one," but the sentence BEFORE it prevents divinity:

"My Father... is greater than all."

This oneness is unity of purpose, like:

"the two shall become one flesh" (Genesis)

—not literal equality.

#### 5. The Torah test: God is not a man

The Hebrew Scriptures repeatedly refute the idea of God becoming human:

"God is not a man..." (Numbers 23:19)

"I am God, and not a man..." (Hosea 11:9)

"There is no God besides Me." (Isaiah 45:21)

"I am the LORD, and there is no other." (Isaiah 46:9)

The Johannine elevation of Jesus to divine status contradicts:

- Torah,

- the Prophets,
- Jesus' own teachings,
- and the earliest church practices.

#### 6. Michaelic Judaism: scriptural integrity and prophetic verification

Michaelic Judaism affirms:

- No doctrine stands unless verified through a prophet or God's explicit command.
- Later additions must be rejected if they contradict Torah.
- Interpretive insertions cannot overturn commandments.
- Jesus' authority stands—but only in the words he truly spoke.

Thus:

- The “clean foods” clause is rejected as a later human insertion.
- Johannine divinization is rejected as theological poetry, not revelation.
- Torah remains intact as Jesus himself affirmed.

#### Conclusion

The “clean foods” claim and Johannine expansions lack prophetic grounding, contradict earlier scripture,

and oppose Jesus' stated loyalty to Torah. Michaelic Judaism therefore maintains that:

- Jesus never abolished dietary law,
- Jesus never claimed to be equal to God,
- and later additions cannot override divine commandments or prophetic truth.