

Day 131 - THURSDAY: March 23rd

Leviticus 11

Leviticus 11:1-47 NKJV

Now the LORD spoke to Moses and Aaron, saying to them, "Speak to the children of Israel, saying, 'These are the animals which you may eat among all the animals that are on the earth: Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat. Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you; the rock hyrax, because it chews the cud but does not have cloven hooves, is unclean to you; the hare, because it chews the cud but does not have cloven hooves, is unclean to you; and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you. Their flesh you shall not eat, and their carcasses you shall not touch. They are unclean to you. 'These you may eat of all that are in the water: whatever in the water has fins and scales, whether in the seas or in the rivers—that you may eat. But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which is in the water, they are an abomination to you. They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination. Whatever in the water does not have fins or scales—that shall be an abomination to you. 'And these you shall regard as an abomination among the birds; they shall not be eaten, they are an abomination: the eagle, the vulture, the buzzard, the kite, and the falcon after its kind; every raven after its kind, the ostrich, the short-eared owl, the sea gull, and the hawk after its kind; the little owl, the fisher owl, and the screech owl; the white owl, the jackdaw, and the carrion vulture; the stork, the heron after its kind, the hoopoe, and the bat. 'All flying insects that creep on all fours shall be an abomination to you. Yet these you may eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap

on the earth. These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. But all other flying insects which have four feet shall be an abomination to you. 'By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until evening; whoever carries part of the carcass of any of them shall wash his clothes and be unclean until evening: The carcass of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, is unclean to you. Everyone who touches it shall be unclean. And whatever goes on its paws, among all kinds of animals that go on all fours, those are unclean to you. Whoever touches any such carcass shall be unclean until evening. Whoever carries any such carcass shall wash his clothes and be unclean until evening. It is unclean to you. 'These also shall be unclean to you among the creeping things that creep on the earth: the mole, the mouse, and the large lizard after its kind; the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon. These are unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening. Anything on which any of them falls, when they are dead shall be unclean, whether it is any item of wood or clothing or skin or sack, whatever item it is, in which any work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean. Any earthen vessel into which any of them falls you shall break; and whatever is in it shall be unclean: in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean. And everything on which a part of any such carcass falls shall be unclean; whether it is an oven or cooking stove, it shall be broken down; for they are unclean, and shall be unclean to you. Nevertheless a spring or a cistern, in which there is plenty of water, shall be clean, but whatever touches any such carcass becomes unclean. And if a part of any such carcass falls on any planting seed which is to be sown, it remains clean. But if water is put on the seed, and if a part of any such carcass falls on it, it becomes unclean to you. 'And if any animal which you may eat dies, he who touches its carcass shall be unclean until evening. He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass

shall wash his clothes and be unclean until evening. 'And every creeping thing that creeps on the earth shall be an abomination. It shall not be eaten. Whatever crawls on its belly, whatever goes on all fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they are an abomination. You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. For I am the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. For I am the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy. 'This is the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.' "

Daily Deep Dive:

We will again begin with the UCG reading plan: “These dietary laws, repeated in Deuteronomy 14, were around long before the institution of the Levitical priesthood—indeed, long before Israel even existed. For even before the Flood of Noah's day, almost 1,000 years earlier, we see the distinction between clean and unclean animals. At that time, God commanded Noah to take two of every unclean animal onto the ark and seven (or seven pairs) of every clean animal (Genesis 7:2-9).

Regrettably, many today argue that the dietary laws were done away in the New Testament. However, there are no scriptures that support this view, even though some have misused certain verses to try to make the point. To counter one popular argument, the dietary laws were not done away by the ending of the Old Covenant initiated at Sinai, because, again, they were in force long before that covenant came into being. Nowhere does the New Testament abrogate God's laws regarding clean and unclean animals. Indeed, frogs are still viewed as "unclean" at the

very end of the Bible, along with certain birds (compare Revelation 16:13; Revelation 18:2).

While the Jewish people have preserved the dietary laws—along with some dietary traditions not enjoined by Scripture—the people of the "lost 10 tribes" of Israel, influenced by their gentile neighbors, gradually stopped observing them. And God remains very displeased about this fact. In Isaiah 65, speaking of the end time, He says: "I have stretched out My hands all day long to a rebellious people, who walk in a way that is not good, according to their own thoughts; a people who provoke Me to anger continually to My face... *who eat swine's flesh, and the broth of abominable things is in their vessels*" (verses 2-4).

In fact, the next chapter of Isaiah prophesies that Christ, at His return, is going to punish such people for eating unclean meat as part of their willful ignorance of and disobedience to God's instruction, even though they may not view it as such. Notice what God says: "For behold, the Lord will come with fire and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword the Lord will judge all flesh; and the slain of the Lord shall be many. 'Those who sanctify themselves and purify themselves, to go to the gardens after an idol in the midst, *eating swine's flesh and the abomination and the mouse*, shall be consumed together,' says the Lord. For I know their works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see My glory" (66:15-18). Ultimately all nations will come to know God's truth—including His laws regarding clean and unclean meats.

We will see more about clean and unclean meats as pertaining to holiness (see Leviticus 11:44-47) in the highlights for Leviticus 20:25-26. To learn more about our responsibility in this matter, and to read what several medical professionals have to say on the subject and its

impact on human health, see our free booklet, [*What Does the Bible Teach About Clean and Unclean Meats?*](#) [END]

Verse 3 – Regarding divided the hoof and cloven hooves, this means an animal that is clean must have a “hoof” but that it can not be a single piece (like a horse), but must be divided into two hooves (like a deer or cow). Additionally, the animal had to “chew the cud”, meaning literally, “bringing up the cud”. While God expects us to obey and doesn’t record for us the reason why He made this distinction, I found the Jamieson-Faucet-Brown commentary interesting: “Ruminating animals by the peculiar structure of their stomachs digest their food more fully than others. It is found that in the act of chewing the cud, a large portion of the poisonous properties of noxious plants eaten by them, passes off by the salivary glands. This power of secreting the poisonous effects of vegetables, is said to be particularly remarkable in cows and goats, whose mouths are often sore, and sometimes bleed, in consequence. Their flesh is therefore in a better state for food, as it contains more of the nutritious juices, is more easily digested in the human stomach, and is consequently more easily assimilated. Animals which do not chew the cud, convert their food less perfectly; their flesh is therefore unwholesome, from the gross animal juices with which they abound, and is apt to produce scorbutic and scrofulous disorders. But the animals that may be eaten are those which “part the hoof as well as chew the cud,” and this is another means of freeing the flesh of the animal from noxious substances. “In the case of animals with parted hoofs, when feeding in unfavorable situations a prodigious amount of fetid matter is discharged, and passes off between the toes; while animals with undivided hoofs, feeding on the same ground, become severely affected in the legs, from the poisonous plants among the pasture” [END]

Verse 9 – Here God tells us that clean fish must have both fins and scales. Again, God does not provide “why”, but expects us to obey. JFB commentary again adds: “The fins and scales are the means by which the excrescences of fish are carried off, the same as in animals by perspiration. I have never known an instance of disease produced by eating such fish; but those that have no fins and scales cause, in hot climates, the most malignant disorders when eaten; in many cases they prove a mortal poison” [END]

Verse 11 – Here we find the word “abomination” used to describe all sea animals that do not have fins and scales. This word was first used in Leviticus 7:21 also in relation to unclean animals. It will be used another 8 times in this chapter alone (Leviticus 11). The word for abomination in Hebrew comes from a root word meaning “to be filthy”. The root word is also translated as “abomination/abominable” 3 times in this same chapter.

It’s important to understand that God made these animals “good” as part of His wonderful creation. They were “good” in the sense of the purpose He made them, perhaps to be scavengers, bottom feeders, etc... to clean up the earth of decay, but they were not “good” for food, because clearly, that was not their purpose and use.

Verse 13 – JFB commentary states: “All birds of prey are particularly ranked in the class unclean; all those which feed on flesh and carrion. No less than twenty species of birds, all probably then known, are mentioned under this category, and the inference follows that all which are not mentioned were allowed; that is, fowls which subsist on vegetable substances.” [END]

Verses 24 – 31: Touching one of these animals while alive did not make one unclean, only touching the dead body of one of these animals. This is true of clean or unclean animals (compare verse 39).

Verse 44: The command “be Holy, for I am Holy” is repeated by the Apostle Peter in 1 Peter 1:15-16. This is a tall order, and one deserving of all whole lives (heart, soul, mind & strength).