



The Book of Leviticus: Be Holy for God is Holy

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Leviticus in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	

COVENANT
IS AMPLIFIED
 “Keep my covenant to be a peculiar treasure:
 “Kingdom of priests”
 “holy nation”
 (Exodus 19:5-6)

LAWS
ARE PRESCRIBED
 “which if a man do, he shall live in them: I am the LORD”
 (Lev. 18:5)

Irvin L. Jensen, p 102
 (Jensen's Survey of the OT)

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Exodus	Leviticus
Redemption and Deliverance	Sanctification and Cleansing
Building the Tabernacle	Serving in the Tabernacle
A People Called	A People Consecrated
God's Power Displayed	God's Holiness Displayed
Historical	Legislative
Beginning of Israel as a Nation	Beginning of Worship in Israel
Pardon / Salvation	Purity / Sanctification
God's Approach to Man	Man's Approach to God
Man's Guilt	Man's Defilement
A Great Act	A Long Process

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification									
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	16	17	18-20	21-23	24-27			
Two Compulsory Offerings / Review of the 5 Offerings	6-7	Ministry of Priests in Offerings	8-10	Sanctification by the Day of Atonement	16-17	Sanctification through Blood	Sanctification in Relationships	Sanctification by the Priests and Feasts	Sanctification in the Promised Land		
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	Holy People	Holy Priests	Holy Times	Holy Justice	Holy Vows
		The Way to God		The Walk with God							
		How to Approach a Holy God		How to Walk with a Holy God							
		Worship		Walk							
		Access to God by Sacrifice		Fellowship with God by Obedience							
		“I the LORD your God am holy”		“You shall be holy”							
		Location: at Mount Sinai / Duration: ONE MONTH									

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 and Lev 14:1-4; Matt 12:4 and Lev 24:9; see also Luke 2:22)

Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1406 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

I. Laws Pertaining to Sacrifice
(Leviticus 1:1–7:38)

- A. Legislation for the Laity (1:1–6:7)
 - 1. Burnt offerings (chap. 1)
 - 2. Grain offerings (chap. 2)
 - 3. Peace offerings (chap. 3)
 - 4. Sin offerings (4:1–5:13)
 - 5. Trespass offerings (5:14–6:7)
- B. Legislation for the Priesthood (6:8–7:38)
 - 1. Burnt offerings (6:8–13)
 - 2. Grain offerings (6:14–23)
 - 3. Sin offerings (6:24–30)
 - 4. Trespass offerings (7:1–10)
 - 5. Peace offerings (7:11–36)
 - 6. Concluding remarks (7:37–38)

II. Beginnings of the Priesthood
(Leviticus 8:1–10:20)

- A. Ordination of Aaron and His Sons (chap. 8)
- B. First Sacrifices (chap. 9)
- C. Execution of Nadab and Abihu (chap. 10)

III. Prescriptions for Uncleanness
(Leviticus 11:1–16:34)

- A. Unclean Animals (chap. 11)
- B. Uncleanness of Childbirth (chap. 12)
- C. Unclean Diseases (chap. 13)
- D. Cleansing of Diseases (chap. 14)
- E. Unclean Discharges (chap. 15)
- F. Purification of the Tabernacle from Uncleanness (chap. 16)

IV. Guidelines for Practical Holiness
(Leviticus 17:1–27:34)

- A. Sacrifice and Food (chap. 17)
- B. Proper Sexual Behavior (chap. 18)
- C. Neighborliness (chap. 19)
- D. Capital/Grave Crimes (chap. 20)
- E. Instructions for Priests (chaps. 21, 22)
- F. Religious Festivals (chap. 23)
- G. The Tabernacle (24:1–9)
- H. An Account of Blasphemy (24:10–23)
- I. Sabbatical and Jubilee Years (chap. 25)
- J. Exhortation to Obey the Law: Blessings and Curses (chap. 26)
- K. Redemption of Votive Gifts (chap. 27)

Sanctification by Personal Purity

Laws of Purity

Prescriptions for Uncleaness

Sanctification (Leviticus 11-15)





This chapter treats of creatures clean and unclean, as fit or not fit to be eaten; and first of **beasts**, whose signs are given, Lev_11:1 then of **fishes**, which are likewise described, Lev_11:9 after that of **fowls**, and those that are not to be eaten are particularly named, Lev_11:13 next of **creeping things**, which are distinguished into two sorts, as **flying creeping things**, of which those that are unclean, their carcasses are not even to be touched, as neither the carcasses of unclean beasts, Lev_11:20 and **creeping things on the earth**, which defile by touching, as well as eating, and make everything unclean, upon which, being dead, they fall, Lev_11:29 and **these laws are enforced from the holiness and goodness of God**, Lev_11:44 and the chapter is concluded with a **recapitulation** of them, Lev_11:46.

Gill on Leviticus 11

- **“Clean” and “Unclean” are**
 - not equivalent to “physically dirty” and “spic and span”
 - not directly related to sterility or contagion in a hygienic sense, though there were several degrees of ritual contagion
 - issues of ceremonial uncleanness rather than ethical and much of the ceremonial defilement came through accident, illness, physical processes and other actions that were proper and even commendable

The Concepts of “Clean” and “Unclean”

 **Entrusting the Word to the Faithful**

- **Failure to do what God has commanded is sin, whether the act be ceremonial or moral.**
- **“Unclean” is the antithesis of “holy” .**
 - **Everything inconsistent with God’s holiness may be described as uncleanness.**
 - **It may be purely ceremonial, as touching of a dead body or crimes which are shocking to the moral sense that it is a shame even to speak of them (Lev 18:20-25).**

The Concepts of “Clean” and “Unclean”

Three Ritual States

- **holy**
- **clean (pure)**
- **unclean (impure)**
 - ceremonial cleanness was merely a neutral state between impure and the holy
 - in most cases the uncleanness is quite temporary, lasting only “until the evening”, and in certain cases requires the washing of garments or of the person in water
 - it may cover a considerable period of time and require the presenting of a sin-offering
 - ceremonial purity was indispensable for a holy people

Three Ritual States

The Purpose of these Laws

- **Is essentially theological and religious**
 - to set forth obedience to the laws of Israel's covenant Lawgiver because He had ordained them
- **includes hygienic and health reasons**

The Purpose of these Laws

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- **The need for Divine Revelation on the subject of ceremonial uncleanness in relation to:**
 - **diet (Lev 11),**
 - **diseases (Lev 13-14) and**
 - **other forms of physical uncleanness (Lev 12, 15)**

The Need for Divine Revelation

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• **The Duty of the Priests is to teach the people to distinguish “between the unclean and the clean” (Leviticus 10:10-11)**

– **Ezekiel 22:26**

"Her priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them.

– **Ezekiel 44:23**

"Moreover, they shall teach My people *the difference* between the holy and the profane, and cause them to discern between the unclean and the clean.

The Duty of the Priests

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Prescriptions for Uncleaness (11:1-15:33)

- Unclean Animals (ch 11)
- Uncleaness of Childbirth (ch 12)
- Unclean Diseases (ch 13)
- Cleansing of Diseases (ch 14)
- Unclean Discharges (ch 15)

Prescriptions for Uncleaness (11:1-15:33)



1. **Clean Animals (v1-3)**
2. **Unclean Animals (v4-8)**
3. **Clean Fish (v9)**
4. **Unclean Fish (v10-12)**
5. **Unclean Birds (v13-19)**
6. **Clean and Unclean Insects (v20-23)**
7. **Unclean through Contact, Part 1 (v24-28)**
8. **Unclean Swarming Things (v29-30)**
9. **Unclean through Contact, Part 2 (v31-35)**
10. **Clean Spring and Clean Seed (v36-38)**
11. **Unclean through Contact, Part 3 (v39-40)**
12. **Unclean Detestable Things (v41-42)**
13. **Be Holy for God is Holy (v43-45)**
14. **Summary (v46-47)**

Clean and Unclean Animals (Leviticus 11)



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Clean Animals (v1-3)

¹ The LORD spoke again to Moses and to Aaron, saying to them, ² Speak to the sons of Israel, saying, **These are the creatures which you may eat from all the animals that are on the earth.** ³ Whatever divides a hoof, thus making split hoofs, and chews the cud, among the animals, that you may eat.

Clean and Unclean Animals (11:1-8)



God created certain animals that man CAN use for food and others that by His design are UNFIT to eat. "Clean" foods are those which in their natural state do not harm the human body and which man can use for his nourishment. "Unclean" foods are those which are unhealthy to consume and are poisonous to the body.

Below is a comprehensive list of foods, defined in the Bible, as being Clean (fit to eat) and Unclean (unfit and harmful to eat). The Bible discusses this topic in detail in [Leviticus 11](#) and [Deuteronomy 14](#).

Clean Land Animals

(Biblical Reference: [Lev. 11:1-3](#), [Deut. 14:4-6](#))

Antelope	Deer (venison)	Goat	Ox
Bison (buffalo)	Elk	Hart	Reindeer
Caribou	Gazelle	Ibex	Sheep (lamb, mutton)
Cattle (beef, veal)	Giraffe	Moose	

Unclean Animals (v4-8)

4 **Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof:**

the camel, for though it chews cud,
it does not divide the hoof,

it is unclean to you.

5 **Likewise,**

the rock badger, for though it chews cud,
it does not divide the hoof,

it is unclean to you;

6 the rabbit also, for though it chews cud,
it does not divide the hoof,

it is unclean to you;

Clean and Unclean Animals (11:1-8)



[DO RABBITS CHEW THE CUD?](#)

Leonard R. Brand, *Chairman, Department of Biology, Loma Linda University, Origins 4(2):102-104 (1977)*.

Leviticus 11:6 is sometimes used as an example of an error in the Bible; it states that hares chew the cud. Hares are not usually known as cud-chewing, or ruminating, animals. Is this really an error in the Bible, or did Moses know what he was talking about?

When a cow swallows a mouthful of grass, it goes first of all to one compartment of the stomach referred to as the rumen. The culture of microorganisms that exists in the rumen digests the grass and converts much of it into nutrients which the cow can utilize. Then the cow brings the microorganisms and leftover grass back to her mouth, one mouthful at a time. She chews it and sends it on through the rest of her digestive tract. Thus the cow really doesn't subsist directly on grass alone, but also on the protozoa and bacteria that she breeds in her rumen (Carles 1977).

The process of digestion of grass by microorganisms is referred to as **fermentation**, and it occurs in many other animals besides the cloven-hoofed ruminating animals. Special forestomachs for fermentation are also found in kangaroos, whales, dugongs, hippopotamus, sloths, and colobid monkeys (McBee 1971). Other modifications of the stomach or some part of the intestines to provide a fermentation chamber are found in rodents, rabbits and hares, gallinaceous birds, horses, hyrax (McBee 1971), and in mallards (Miller 1976).

<http://www.grisda.org/origins/04102.htm>



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Some herbivorous animals consume part of their own feces, thus recovering fermentation products that have passed through the digestive tract. This process of reingestion of feces occurs in many rodents (Thacker and Brandt 1955) and in all genera of hares and rabbits (Carles 1977; Hamilton 1955; Kirkpatrick 1956; Lechleitner 1957; McBee 1971; Myers 1955; Southern 1940; Watson 1954; Watson and Taylor 1955). Reingestion of feces is an especially well-developed practice in Lagomorphs (rabbits and hares) and is important for their adequate nutrition.

Lagomorphs produce two kinds of fecal pellets which are produced at different times during the day. When the animals are active and feeding they produce the familiar hard pellets. When they cease their activity and retire to their burrows or resting areas, they begin producing soft pellets which they eat as soon as they are passed (Myers 1955). Rabbits reingest 54-82% of their feces (Eden 1940), which they apparently swallow whole, without chewing (Watson 1954). The soft pellets are composed of material from the fermentation chamber, which in the Lagomorphs is located in the cecum, a blind pouch at the beginning of the large intestine (McBee 1971). The soft pellets are composed mainly of bacteria, mixed with some plant material, and each pellet is enclosed in a proteinaceous membrane secreted posterior to the colon. These tough membranes remain intact for at least six hours after reingestion. When swallowed they pass to the fundus portion of the stomach, where they remain for several hours (Griffiths and Davies 1963). Other food that is swallowed moves past the accumulation of soft pellets and goes on through the digestive tract. The membranes around the pellets and a buffering solution in the pellets control the pH, so that fermentation continues in the pellets even though the rest of the stomach is acid (Griffiths and Davies 1963).

<http://www.grisda.org/origins/04102.htm>

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The process of cecal fermentation and reingestion helps the rabbit in several ways. Amino acids and proteins are synthesized by the bacteria in the cecum, using nonprotein nitrogen (perhaps urea). Amino acids are absorbed directly through the walls of the cecum and provide 4.4-21.8% of the animal's daily energy requirement (McBee 1971). Proteins synthesized in the cecum are carried to the stomach in the soft pellets. This protein is important to the nutrition of the rabbit. Experiments have shown that "nitrogen balance in the rabbit was reduced 50% if soft feces were not eaten" (McBee 1971). Fermentation and reingestion also improve utilization of sodium and potassium and provide 83% more niacin, 100% more riboflavin, 165% more pantothenic acid, and 42% more vitamin B12 than would be available if soft feces were not consumed (McBee 1971; Myers 1955).

Is this special digestive process analogous to the rumination, or cud-chewing, in cows? There are both similarities and differences between the two processes. The rabbits are different in that they do not have a four-part stomach with a rumen, and the material that reaches their fermentation chamber has already been chewed and partially digested. Cows and rabbits are similar in that they both have a fermentation chamber with microorganisms that digest otherwise indigestible plant material and convert it to nutrients. Some of the rabbit microorganisms are different from those in cows, but many of them are the same or similar (McBee 1971). Both cows and rabbits also have a mechanism to pass the contents of their fermentation chamber back to the mouth and then on through the digestive tract.

<http://www.grisda.org/origins/04102.htm>



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Madsen (1939) wrote an article entitled "Does the Rabbit Chew the Cud?" Southern (1940) concluded that reingestion has an advantage to the rabbit "equivalent to 'chewing the cud'." Griffiths and Davies (1963) concluded that "we consider that the fundus of the rabbit stomach, loaded with soft pellets, is analogous to the rumens of sheep and cattle."

Carles (1977) compared cows and rabbits and reached the conclusion that **rumination should not be defined from an anatomical point of view (the presence of a four-part stomach), but rather on presence of an adaptation for breeding bacteria to improve food. On this basis he stated that "it is difficult to deny that rabbits are ruminants."**

What is the correct explanation for Leviticus 11:6 — is it an error in the Bible, or is it evidence that Moses had a source of information far ahead of his time? Since rabbits and hares have a process that is so similar to cow rumination that it becomes a question of the technicalities of one's definition of rumination, it would be difficult to justify interpreting Leviticus 11:6 as an error in the Bible.

<http://www.grisda.org/origins/04102.htm>

Unclean Animals (v4-8)

7 and the pig, **for though** it divides the hoof,
thus making a split hoof,
it does not chew cud,
it is unclean to you.

8 You shall not eat of their flesh nor touch their carcasses; they are unclean to you.

Clean and Unclean Animals (11:1-8)



Unclean Land Animals

(Biblical Reference: [Lev. 11:4-8](#), [29-31](#), [Deut. 14:7-8](#))

Swine

Boar, Peccary, Pig (hog, bacon, ham, lard, pork)

Canines

Coyote

Dog

Fox

Hyena

Jackal

Wolf

Felines

Cat

Cheetah

Leopard

Lion

Panther

Tiger

Equines

Ass

Donkey

Mule

Horse

Onager

Zebra (quagga)

Other

Armadillo

Badger

Bear

Beaver

Camel

Elephant

Gorilla

Groundhog

Hare

Hippopotamus

Kangaroo

Llama (alpaca, vicuña)

Mole

Monkey

Mouse

Muskrat

Opossum

Porcupine

Rabbit

Raccoon

Rat

Rhinoceros

Skunk

Shug

Snail (escargot)

Squirrel

Wallaby

Weasel

Wolverine

Worm

Leviticus 11 - Clean and Unclean Animals

A. Laws regarding eating animals of land, sea, and air.

1. (1-8) Eating mammals.

- a. **Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud; that you may eat:** The rule was simple. If an animal had a divided hoof (not a single hoof as a horse has), and chewed its cud, it could be eaten.
- b. **These you shall not eat among those that chew the cud or those that have cloven hooves:** For example, the camel, the rock hyrax, and the hare all chew the cud, but do not have divided hooves - instead, they have paws - they are considered unkosher.
- c. **And the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you:** Additionally, the swine has a divided hoof, but it does not chew the cud - so it is considered unkosher.

- i. “It is now known that the pig is the intermediate host for several parasitic organisms, some of which can result in tapeworm infestation. One of these worms, the *Taenia solium*, grows to about 2.5 m in length, and is found in poorly cooked pork.” (Harrison)

<http://www.enduringword.com/commentaries/0311.htm>

Leviticus 11 - Clean and Unclean Animals

A. Laws regarding eating animals of land, sea, and air.

1. (1-8) Eating mammals.

d. **Their flesh you shall not eat, and their carcasses you shall not touch:** If an animal was considered unclean, one obviously could not eat it. Yet additionally, one could not touch an unclean animal, whether living or dead.

- i. God was not making up new rules for Israel. Noah knew about clean and unclean animals (Genesis 7:2, 8:20). God simply codified what was already in the traditions of Israel.

<http://www.enduringword.com/commentaries/0311.htm>

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Clean Fish (v9)

⁹ These you may eat, whatever is in the water: all that have fins and scales, those in the water, in the seas or in the rivers, you may eat.

Clean and Unclean Fish (11:9-12)

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Clean Fish

(Biblical Reference: [Lev. 11:9](#), [Deut. 14:9-10](#))

Albacore (Crevalle, Horse Mackerel, Jack)	Hardtail (Blue Runner)	Mullet	Shad
Alewives (Branch/River Herring)	Herring (Alewife, Branch/Ghnt/ Lake/River/Sea Hemings)	Muskellunge (Jacks)	Sheepshead
Anchovy	Kingfish	Orange Roughy	Silver Hake (Whiting)
Barracuda	Long Nose Sucker (Northern or Red Striped Sucker)	Perch (Bream)	Silversides
Bass	Common Sucker (Fresh Water Mullet, White Sucker)	Pike (Pickerel, Jack)	Smelt (Frost or Ice Fish)
Black Drum	Crappie (Black/White Crappies)	Pig Fish	Snapper (Ebu, Jobfish, Lehi, Onaga, Opakapaka, Uku)
Black Pomfret (Monchong)	Drum	Pollack (Pollock, Boston Bluefish)	Snook (Gulf Pike)
Blue Runner (Hardtail)	Flounder (Dab, Gray/Lemon Sole, Summer/Winter Flounder, Yellow Tail)	Pompano	Sole
Bluebacks (Glut Hemings)	Grouper (Black/Nassau/Red/ Yellowfish Grouper, Gag)	Red Horse Sucker (Redfin)	Spanish Mackerel

Bluebill Sunfish	Grunt (White/Yellow Grunts)	Red Snapper	Steelhead
Bluefish	Gulf Pike (Robalo, Snook, Sergeant)	Redfish	Striped Bass
Bluegill	Haddock	Robalo (Gulf Pike)	Sucker (Red Horse Sucker, Redfin)
Bonitos	Hake	Porgy (Scup)	Sunfish
Bowfin	Halibut	Red Drum (Redfish)	Tarpon
Buffalofish	Hardhead	Rockfish	Trout (Gray Sea/Lake/Sand Sea/ White Sea/Spotted Sea Trouts, Weakfish)
Butterfish	Mackerel (Cobia)	Salmon (Chum, Coho, King, Pink or Red)	Tuna (Ahi, Ahi, Albacore, Bluefin, Bonito, Shipjack, Tombo, Yellowfin, Yellowtail)
Carp	Mahimahi (Dorado, Dolphinfish [<i>not</i> the mammal dolphin])	Sardine (Pilchard)	Turbot (<i>except</i> European turbot)
Chubs (Bloater, Longjaw, Blackfin)	Menhaden	Scup (Porgy)	Whitefish
Cod	Minnow	Sea Bass	Whiting (Silver Hake)
		Sergeant Fish (Gulf Pike)	Yellow Perch

How can I know if a fish is kosher?

The Torah says that the simanim of kosher fish are “snapir v’ kaskeses” . However the Gemara tells us that all fish that have “kaskeses” have “snapir” , so in practice, all one needs to determine that a fish is kosher is that it has kaskeses! So what exactly is kaskeses? “Kaskeses” is generally translated as scales. Nonetheless, not all scales are considered kaskeses. This is because the Ramban, in his commentary on the Torah tells us “kaskeses” are scales that can be easily removed by hand or with a knife without tearing the skin. Scales that are embedded in a fish (or are not visible to the naked eye) are not “kaskeses” . The Ramban’s definition is universally accepted, and in fact the Rema rules that those scales that cannot be easily removed (according to the parameters that will be discussed below) cannot be called “kaskeses” .

To check if a fish is kosher, one must ascertain that its scales could be properly removed. Scales are attached on the side to the fish on that side of the scale which is closer to the head and are not attached on the other side of the scale which is closer to the tail. To remove the scales, one must grasp that side that is not attached and gently pluck it off from the side of the fish. If removing the scale did not damage the skin, then the fish is kosher. Scale fish must be place on separate compartment slope or tilted

<http://www.messianic-torah-truth-seeker.org/Torah/Kashrut/Tahor-clean-Scaled-fish.htm>

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for better drainage, cover with more ice in warm climate like Singapore. The Scale fish should be away from the non-kosher fish and other marine animals and cutting has to be kept separate. Be sure to wash the fish immediately after cutting, at home I would wash with salt water....

Fish roe has the same kosher status as the fish they came from. It is important the roe fish remain where it came from and that no ingredient other than salt is used.

Illustrations of Some Popular Kosher Fish NB Most Omega plus fish are Kosher healthy food. Our G d the Creator of the universe knows what are best for human consumption. When we look at the anatomy, nature, survival instinct of Fishes in the scripture represent various personality, character, behaviour, altitude of people. While the scale act as a shield of our faith, type of atoning covering see as the parable of the Great Banquet Matthew 22:1-13..., it represents the Torah of G_D. Torah means Teaching and instruction. The fins is symbolic of guidance, directional, having a bearing, a sense of direction, not wandering aimlessly, or faith wavering, not easily misled, surest in our salvation in Yeshua, being very objective and focusing. The fins often have very spiky device which act like the sword to defend themselves from the wiles of the evil forces.

<http://www.messianic-torah-truth-seeker.org/Torah/Kashrut/Tahor-clean-Scaled-fish.htm>

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Unclean Fish (v10-12)

¹⁰ But whatever is in the seas and in the rivers, that do not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable things to you, ¹¹ and they shall be abhorrent to you; you may not eat of their flesh, and their carcasses you shall detest. ¹² Whatever in the water does not have fins and scales is abhorrent to you.



Crabs are forbidden
(Leviticus 11:11).

Clean and Unclean Fish (11:9-12)

Unclean Fish/Marine Animals

(Biblical Reference: Lev. 11:10-12, Deut. 14:9-10)

<u>Fish</u>	<u>Shellfish</u>	<u>Soft Body</u>	<u>Sea mammals</u>
Bullhead	Abalone	Cuttlefish	Dolphin
Catfish	Clam	Jellyfish	Otter
Eel	Crab	Limpet	Porpoise
European turbot	Crayfish	Octopus	Seal
Marlin	Lobster	Squid (calamari)	Walrus
Paddlefish	Mussel		Whale
Shark	Prawn		
Stickleback	Oyster		
Squid	Scallop		
Sturgeon (includes most caviar)	Shrimp		
Swordfish			

Leviticus 11 - Clean and Unclean Animals

A. Laws regarding eating animals of land, sea, and air.

2. (9-12) Water animals.

a. These you may eat of all that are in the water: The rule again was simple: Any water creature having both fins and scales was kosher and could be eaten.

b. Whatever in the water has fins and scales, whether in the seas or in the rivers; that you may eat: On this principle, most fishes were considered clean - except a fish like the catfish, which has no scales. Shellfish would be unclean, because clams, crabs, oysters, and lobster all do not have fins and scales.

<http://www.enduringword.com/commentaries/0311.htm>



13 These, moreover, you shall detest among the birds;

they are abhorrent, not to be eaten:

the eagle and the vulture and the buzzard,

14 **and the kite and the falcon in its kind,**

15 **every raven in its kind,**

16 **and the ostrich and the owl and the sea gull**

and the hawk in its kind,

17 **and the little owl and the cormorant**

and the great owl,

18 **and the white owl and the pelican and the carrion vulture,**

19 **and the stork, the heron in its kinds, and the hoopoe,**

and the bat.



Bats are forbidden
([Leviticus 11:19](#)).

Unclean Birds (11:13-19)

 Entrusting the Word to the Faithful

Unclean Birds/Reptiles

(Biblical Reference: Lev. 11:13-20, Deut. 14:12-19)

Unclean Birds

Albatross	Eagle	Magpie	Roadrunner
Bat	Flamingo	Osprey	Sandpiper
Bittern	Grebe	Ostrich	Seagull
Buzzard	Grosbeak	Owl	Stork
Condor	Gull	Parrot	Swallow
Coot	Hawk	Pelican	Swift
Cormorant	Heron	Penguin	Vulture
Crane	Kite	Plover	Water Hen
Crow	Lapwing	Rail	Woodpecker
Cuckoo	Loon	Raven	

Leviticus 11 - Clean and Unclean Animals

A. Laws regarding eating animals of land, sea, and air.

3. (13-19) Birds.

- a. These you shall regard as an abomination among the birds: There is no rule given to determine if a bird is clean or unclean; only specific birds (twenty in all) are mentioned as being unclean.
- b. The eagle, the vulture, the buzzard . . . : The common thread through most of these birds is that they are either predators or scavengers; these were considered unclean.

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Though not named, clean birds that could be eaten were doves, pigeons, quail and sparrows.

Clean Birds and Insects

(Biblical Reference: Lev. 11:21-23, Deut. 14:20)

Birds

Chicken	Grouse	Pigeon	Sparrow (and other songbirds)
Dove	Guinea fowl	Prairie chicken	Swan *
Duck	Partridge	Ptarmigan	Teal
Goose	Peafowl	Quail	Turkey
	Pheasant	Sagehen	

* Please note that the word "Swan" listed in the King James Version Bible translation of Leviticus 11:18 is a mistranslation. Swans are clean birds. Translations such as *The Jewish Publication Society* version render the word in question as "homed owl."

Unclean Insects (v20)

20 'All the winged insects that walk on *all* fours are detestable to you.

Clean and Unclean Insects (11:20-23)

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Clean Insects (v22-22)

21 Yet these you may eat among all the winged insects which walk on all fours: those which have above their feet jointed legs with which to jump on the earth.

22 These of them you may eat:

the locust in its kinds,

and the devastating locust in its kinds,

and the cricket in its kinds,

and the grasshopper in its kinds.

Clean and Unclean Insects (11:20-23)



Entrusting the Word to the Faithful

Unclean Insects (v23)

23 But all other winged insects which are four-footed are detestable to you.

Clean and Unclean Insects (11:20-23)

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Unclean Insects

(Biblical Reference: Lev. 11:21-23, 41-42)

All insects except some in the locust family.

Insects

Types of locusts that may include crickets and grasshoppers

Leviticus 11 - Clean and Unclean Animals

A. Laws regarding eating animals of land, sea, and air.

4. (20-23) Insects.

a. **All flying insects that creep on all fours shall be an abomination to you:** Among insects, any creeping insect was unkosher (such as ants or grubs). Yet if there were a flying insect with legs jointed above their feet, these could be eaten. Good examples of kosher insects include the locust, the cricket, and the grasshopper.

b. **On all fours:** Some people think that means Moses was uninformed and thought that Moses had. “This phrase can hardly describe insects as having four legs, since the *Insectae* as a class normally have six legs. The reference is evidently to their movements, which resemble the creeping or running of the four-footed animal.” (Harrison)

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24 **'By these, moreover, you will be made unclean:**
whoever touches their carcasses becomes unclean until
evening,

25 **and whoever picks up any of their carcasses shall**
wash his clothes and be unclean until evening.

26 **Concerning all the animals which divide the hoof, but**
do not make a split hoof, or which do not chew cud,
they are unclean to you: whoever touches them
becomes unclean.

Unclean thro Contact Pt 1 (11:24-28)



Entrusting the Word to the Faithful

27 Also whatever walks on its paws, among all the creatures that walk on all fours, are unclean to you; whoever touches their carcasses becomes unclean until evening,

28 and the one who picks up their carcasses shall wash his clothes and be unclean until evening; they are unclean to you.

- Contact with unclean animals like the camel or ass which were unlawful for eating, did not render one ceremonially unclean, only their dead bodies.
- this became an issue between Pharisees and Sadducees in later times, the latter holding that contact even with the living animal produced uncleanness

Unclean thro Contact Pt 1 (11:24-28)

Leviticus 11 - Clean and Unclean Animals

B. More on clean and unclean animals.

1. (24-28) Disposal of the carcasses of unclean animals.
 - a. **Whoever touches the carcass of any of them shall be unclean until evening:** Unclean animals, when dead, couldn't just be left in the community to rot; they had to be disposed of. But the people who disposed of the unclean animals had to remedy their uncleanness by washing and a brief (until evening) quarantine.
 - i. This means that if a dead rat was found in an Israelite village, it would be carefully and promptly disposed of, and the one disposing of it would wash afterward. This would help prevent disease in a significant way; after all, the Black Death - bubonic plague - killed one quarter of Europe's population around 1350, but Jewish communities were largely spared because they followed these hygienic regulations. Sadly, because they were often largely preserved, they were often accused and punished for being "masterminds" behind the plague.
 - b. **Whoever carries any such carcass shall wash his clothes and be unclean until evening:** This shows that ceremonial uncleanness was not the same as being in a state of sin. No sacrifice was required to remedy the condition of ceremonial uncleanness. It was a state of ceremonial impurity that needed to be addressed.

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Entrusting the Word to the Faithful

29 Now these are to you the unclean among the swarming things which swarm on the earth:

**the mole, and the mouse,
and the great lizard in its kinds,
30 and the gecko, and the crocodile,
and the lizard, and the sand reptile,
and the chameleon.**



Mice are forbidden
"crawling creatures"
([Leviticus 11:29](#)).

Unclean Swarming Things (11:29-30)

 Entrusting the Word to the Faithful

Leviticus 11 - Clean and Unclean Animals

B. More on clean and unclean animals.

2. (29-30) More unclean animals: Reptiles and other creeping things.

Unclean Reptiles/Amphibians

(Biblical Reference: Lev. 11:29-30, Deut. 14:7)

Reptiles

Alligator

Caiman

Crocodile

Lizard

Snake

Turtle

Amphibians

Blindworm

Frog

Newt

Salamander

Toad

<http://www.enduringword.com/commentaries/0311.htm>

 Entrusting the Word to the Faithful

31 'These are to you the unclean among all the swarming things; whoever touches them when they are dead becomes unclean until evening.'

32 'Also anything on which one of them may fall when they are dead, becomes unclean, including any wooden article, or clothing, or a skin, or a sack – any article of which use is made – it shall be put in the water and be unclean until evening, then it becomes clean.'

Unclean Through Contact Pt 2 (11:31-35)

 Entrusting the Word to the Faithful

³³ 'As for any earthenware vessel into which **one of them** may fall, whatever is in it becomes unclean and you shall break the vessel. ³⁴ Any of the food which may be eaten, on which water comes, shall become unclean; and any liquid which may be drunk in every vessel shall become unclean. ³⁵ Everything, moreover, on which part of their carcass may fall becomes unclean; an oven or a stove shall be smashed; they are unclean and shall continue as unclean to you.

Unclean Through Contact Pt 2 (11:30-35)



Entrusting the Word to the Faithful

36 ‘Nevertheless a spring or a cistern collecting water shall be clean, though the one who touches their carcass shall be unclean.

37 ‘And if a part of their carcass falls on any seed for sowing which is to be sown, **it is clean.**

38 ‘Though if water is put on the seed, and a part of their carcass falls on it, it is unclean to you.

Clean Spring and Seed (11:36-38)

Leviticus 11 - Clean and Unclean Animals

B. More on clean and unclean animals.

3. (31-38) The transmission of uncleanness from unclean animals.
 - a. **These are unclean to you among all that creep:** From a hygienic standpoint, these laws were very important. They required, for example, that if a rodent crawled inside a bowl, the bowl had to be broken. Therefore any disease the rodent carried (such as bubonic plague) could not be passed on to the one who would use the bowl.
 - b. **Everything on which a part of any such carcass falls shall be unclean:** These laws also promoted a general state of cleanliness inside the Hebrew home. This certainly promoted the health and the welfare of the family.

<http://www.enduringword.com/commentaries/0311.htm>



39 'Also if one of the animals dies which you have for food, the one who touches its carcass becomes unclean until evening.

40 'He too, who eats some of its carcass shall wash his clothes and be unclean until evening; and the one who picks up its carcass shall wash his clothes and be unclean until evening.

Unclean Through Contact Pt 3 (11:39-40)

 Entrusting the Word to the Faithful

Leviticus 11 - Clean and Unclean Animals

B. More on clean and unclean animals.

4. (39-40) Carcasses of clean animals.

a. **If any animal which you may eat dies:** Seemingly, these laws apply to the natural death of clean animals, not to their butchering for food or death for sacrifice. Those handling such carcasses were ceremonially unclean and needed to be cleansed by washing and a brief quarantine.

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 Entrusting the Word to the Faithful

41 'Now every swarming thing that swarms on the earth is detestable, not to be eaten.'

42 'Whatever crawls on its belly, and whatever walks on all fours, whatever has many feet, in respect to every swarming thing that swarms on the earth, you shall not eat them, for they are detestable.

Unclean Detestable Things (11:41-42)



43 'Do not render yourselves detestable through any of the swarming things that swarm; and you shall not make yourselves unclean with them so that you become unclean. 44 For I am the LORD your God. Consecrate yourselves therefore, and be holy; for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. 45 For I am the LORD, who brought you up from the land of Egypt, to be your God; thus you shall be holy for I am holy.'"

Be Holy for God is Holy (11:43-45)



46 This is the law regarding the animal, and the bird, and every living thing that moves in the waters, and everything that swarms on the earth, ⁴⁷ **to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.**

Summary (11:46-47)

 Entrusting the Word to the Faithful

Leviticus 11 - Clean and Unclean Animals

B. More on clean and unclean animals.

5. (41-43) Creeping animals considered unclean.
6. (44-47) The purpose for God's dietary laws.
 - a. For I am the LORD your God: God claims the right to speak to every area of our life, including what we eat. He had the right to tell Israel what to eat and what not to eat.
 - b. You shall therefore sanctify yourselves: One great purpose of the dietary laws of Israel was to sanctify - to set them apart - from other nations. It made fellowship with those who did not serve God far more difficult.
 - i. We see this sanctifying effect in Daniel 1, where Daniel and his friends refuse to eat the unkosher food at the king of Babylon's table - and God blesses them for being set apart for His righteousness.
 - c. Neither shall you defile yourselves: Not only did unclean animals defile one spiritually, but there was also a hygienic defilement, and Israel was spared many diseases and plagues because of their kosher diet.

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Leviticus 11 - Clean and Unclean Animals

B. More on clean and unclean animals.

6. (44-47) The purpose for God’s dietary laws.
 - i. Among the animals, most considered unclean fell into one of three categories: Predators (unclean because they ate both the flesh and the blood of animals), scavengers (unclean because they were carriers of disease, and they regularly contacted dead bodies), or potentially poisonous or dangerous foods such as shellfish and the like. Eliminating these from the diet of Israel no doubt had a healthy effect!
 - ii. “In general it can be said that the laws protected Israel from bad diet, dangerous vermin, and communicable diseases.” (Harris)
- d. For I am the LORD who brings you up out of Egypt: This was the second claim God had upon Israel. The first claim was connected to His role as Creator. This claim is connected to His role as redeemer. We are obligated to God on both claims.

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 Entrusting the Word to the Faithful

Leviticus 11 - Clean and Unclean Animals

B. More on clean and unclean animals.

6. (44-47) The purpose for God's dietary laws.

- i. Some Christians believe we are under obligation to observe a kosher diet today. Yet this issue was settled once and for all at the Jerusalem Council in Acts 15; where it was determined that obedience to Mosaic rituals was not required of the followers of Jesus.
- ii. Paul pointed out that we have the full liberty to eat whatever we want to: *Now the Spirit expressly says that in the latter times some will depart from the faith, giving heed to deceiving spirits and doctrine of demons . . . commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer. (1 Timothy 4:1, 3-5)*

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Leviticus 11 - Clean and Unclean Animals

B. More on clean and unclean animals.

6. (44-47) The purpose for God's dietary laws.

- iii. Some are under subjugation to food, or to certain foods, and that is sin under the principle of 1 Corinthians 6:12: *All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.* Certainly, many would benefit from the attitude of self-denial and bodily discipline Paul spoke of in 1 Corinthians 9:24-27.
- iv. Yet, apart from these considerations, Christians are free to eat or not eat whatever they please - and no one should think themselves more right with God because they eat or don't eat certain things.

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- **Unclean animals were not to be eaten, though no punishment is stated for violation of this command.**
- **All dead animals, whether unclean or clean (unless ritually slaughtered at the tabernacle), rendered those who touched their carcasses ceremonially unclean, but this was only temporary if they washed in water and waited till evening**
- **Household articles touched by certain carcasses were also unclean (cf v32,38).**

Major Concepts of Leviticus 11

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification													
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	16	17	18-20	21-23	24-27							
Two Compulsory Offerings / Review of the 5 Offerings	6-7	Ministry of Priests in Offerings	8-10	Sanctification by the Day of Atonement	16-17	Sanctification through Blood	Sanctification in Relationships	Sanctification by the Priests and Feasts	Sanctification in the Promised Land						
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	Holy People	Holy Priests	Holy Times	Holy Justice	Holy Vows				
1:1-6:7		6:8-10:20		11-15		16-17		21-22		23-25		26		27	
The Way to God															
How to Approach a Holy God															
Worship															
How to Walk with a Holy God															
Walk															
Fellowship with God by Obedience															
“I the LORD your God am holy”															
“You shall be holy”															
Location: at Mount Sinai / Duration: ONE MONTH															

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 and Lev 14:1-4; Matt 12:4 and Lev 24:9; see also Luke 2:22)

Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1406 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

