

Friday, October 6, 2023 • Read Leviticus 11

Questions from the Scripture text: To whom does YHWH now speak (v1)? To whom are they to speak (v2)? Regulating what? Which sort of animal may they eat in v3? Which ones are excluded (v4–7)? What else mayn't they do (v8)? Why not? What category of animal does He address next (v9)? Which ones may they eat? Which ones mayn't they (v10)? What are these unclean called three times in v10–12? How does this transition to the next category (v13)? Which category is it? Which are prohibited (v14–18)? What else is an abomination (v20, 23)? What must a flying insect have to be permitted (v21)? Which ones are these (v22)? What else did the carcass of one of the forbidden animals do to an Israelite (v24)? For how long will they be unclean? What must they do (v25, 28)? Which animals' carcasses do this to them (v26–27, 29–31)? What else can be made unclean by them, in what way (v32)? What must be done to it? How long is it unclean? What mayn't be cleansed by washing (v33)? What else becomes unclean (v34)? What else becomes unclean in this way and must be broken down (v35)? What can "survive" this contact (v36)? What else can be defiled in this way (v37–38)? What if a permitted animal dies of its own (v39–40)? What else are an abomination (v41–43)? What is the stated reason for these prohibitions in v44? Why must they consecrate themselves? Why must they keep themselves clean? What has this God done (v45)? In order to do/bre what (Whom!)? Obligating them to what? Why? What does God call this law in v46? What two ways is the distinction itself described (v47)?

Why is it so dangerous to be near God? Leviticus 11 looks forward to the evening sermon on the coming Lord's Day. In these forty-seven verses of Holy Scripture, the Holy Spirit teaches us that **there is great danger in belonging to and drawing near to the holy God because those who do so must be holy themselves.**

Regulations that were meant to expire. The main point of chs11–15 is in vv44–45: "For I am YHWH 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 YHWH 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 great reason to "distinguish between the unclean and the clean" (v47, cf. 10:10).

Jesus teaches us that what goes into the mouth doesn't defile (cf. Mt 15:11), because it goes into the stomach and is eliminated (cf. Mt 15:17). This ought to have been obvious to Israel in Leviticus 11, even if many, even Christians, even today do not see it. Some point out how pork, or birds of prey, can pose health risks. Others come up with other explanations of the various selections of clean vs unclean in this chapter. But no explanation in the animals themselves can account for the Lord declaring all foods clean with the establishing of the pan-national church under Christ (cf. Ac 10:12–15). If they caused physical or spiritual harm, the Lord would not now open His people up to that harm in connection with the coming of His Son!

Regulations that point us not to themselves but to Christ. But we don't need to go outside the text for the reason for these laws. The reason is not difficult to find. It is a lesson that is plain in Christ, but which God gave His people the ceremonial law to teach them until Christ came (cf. Gal 3:19–24). They knew that the blood of bulls and goats could not cleanse sin (cf. Heb 10:1–10), but they offered them anyway. Why? Because the God Who had promised the Seed, the God Who was saving them through faith in Himself and that Seed, had given them the commandments for those sacrifices.

So also here in Leviticus 11, what defiled an Israelite who violated these food laws, or who touched the wrong sort of carcass, was that it violated the cleanliness code that the Lord Himself had given them. The urgency of worshiping exactly according to YHWH's instruction had just been pressed by the deaths of Nadab and Abihu. There was no mistaking how important it was that they not become unclean and abominable to the Lord!

But Christ is the substance of both worship law and food law. Union with Him consecrates a believer unto God in that believer's very being. And from that union with Christ comes also the holiness of character and conduct that are necessary in order to see the Lord (cf. Ps 15; Ps 24:3–4; Mt 5:8; Heb 12:14; 1Jn 3:2–3). Oh how absolutely necessary holiness is!

Continual, personal consecration (devotion!). And so the Lord made it a huge part of His people's lives just to be careful about what they touched or what they ate. Every moment of every day was governed by this rule: "you shall be holy, for I am holy" (v44, 45). He says to them "I am YHWH your God" (v44) ... "I am YHWH Who brings you up out of the land of Egypt, to be your God" (v45). The Lord has saved us so that we would be His own covenant people, and He would be our own covenant God. Every moment of every day is about belonging to Him!

Now that Christ has come, there is no need for these laws. For, we live by faith in the Lord Jesus Christ, to Whom our lives are inseparably united. We are continually accompanied by, indeed indwelt by, His Holy Spirit. We have something much stronger than food laws and cleanliness code to remind us constantly of the importance of being a consecrated people.

For us, holiness includes (of course) obedience to all of God's holy, moral law—the law that He inscribed with His finger, the law that is an expression of all of the applications to our character of the implications of His own character. But the food laws and cleanliness code in this chapter teach us that holiness is more than living according to rules. It is a consecration of each moment, a continual mindfulness of the fact that God has saved us to make Himself ours. Holiness is continually devoting oneself to the Lord in all that we do! A continual devotion of love to God, love to brother, and love to neighbor.

How does holiness help you to enjoy fellowship with God now? How does it help you enjoy Him forever?

Sample prayer: Lord, we thank You for saving us in order to be our God. Grant, by Your Spirit, that we would continually delight to offer our lives unto You as Your people, through Jesus Christ, through Whom we ask it, AMEN!

Suggested songs: ARP51B "From My Sins, O Hide Your Face" or TPH274 "Jesus, My Great High Priest"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus chapter 11. These are God's words. 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 clothing hooves During the card that you may eat.

Over the last, these you shall not eat among those that to the cut or those that have clothing hooves. The camel because it chews the cud but does not have clothing hoops as i'm clean to you. The rock hyrax because it chews the cud but does not have globin hooves as i'm going to you.

The hair because it choose the cut but does not have club and hooves Is unclean to you. And this wine, Though, it divides the earth having cloven hives. Yet does not chew the card as unclean to you. They're flush you so 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 skills whether in the seasons are in the rivers that you may eat. But on the seas are 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 in abomination to you. They shall be an abomination to you. You shall not eat their flesh but you, so regard their carcasses as an abomination. Whatever in the water does not have fins or scales.

That shall be in 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. The falcon after it's kind, Every raven after it's kind the ostrich the short-eared owl. The seagull on the hawk after it's kind a little owl.

The fish are all the screech owl. The white owl, the jacked on the carrying vulture The stork the hair and after it's killing the hippo in the back. All flying insects that

creep on all fours shall be in abomination to you. Yet these you may eat of every flying insect that creeps on all fours.

Those who have jointed legs above their feet with which to leap on the earth. These you may eat the locust after it's going to destroying well just after it's cutting the cricket after it's kind of the grasshopper. After it's kind. But all other flying insects, which have four feet shall be in abomination, tea.

By these, you shall be unclean. Remember whoever touches the carcass of any of them? Shall be in clean until evening. Whoever carry is part of the carcass of any of them. So wash his clothes and to be unclean until evening. The carcass of any animal which divides the foot but is not cloven hooved.

Or does not chew the cud is unclean to you. Everyone who touches it, she'll be unclean. And whatever goes on, its pause among all kinds of animals that go on all fours. Those are unclean to you, whoever touches any such carcass. Sobian clean until evening over carries, any such carcass.

So 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. Them all the mouse, the large lizard. After its climb, the gecko the monitor lizard, The sand reptile the sand lizard, the sand chameleon, Sorry, and the chameleon.

These are unclean to you among all the creep, whoever touches them. When they are dead, shall be in clean until evening. Anything on which any of them falls? When they are dead. She'll be unclean, whether it is any item of water clothing. Or skin or sac, whatever item is in.

It is in which any work is done. It must be putting water. It shall be unclean. Until evening and then it shall be clean. And the earth in vessel into which any of them falls. You so break, And whatever is in it shall be unclean in such a vessel And the edible food upon which water falls become some clean.

And then he 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 their unclean. And shall be unclean to you. Nevertheless, a spring or a sister 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, so 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 that you may eat dies, he who touches its carcass shall be unclean until evening. He who eats of its carcass. So, wash his clothes and be in clean until the evening. He also who carries its carcass, so wash his clothes and being clean until evening.

Every creeping thing that creeps on the earth, Shall be an abomination, shall not be eaten. Whatever crawls on its belly. Whatever goes, on all fours. Whatever has Many feet among all creeping things, the creep on the earth. These, you shall not eat for there and abomination. It's not make yourselves abominable.

With any creeping thing that creeps nor, so you make yourselves unclean with them. Bless you. Be defiled by them. For i am y'all with your god you so therefore consecrate yourselves. And you shall be holy for. I am. Holy Neither show you defile your cells with any creeping thing that creeps on the earth.

For, i am your way. 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. In a very creature that creeps on the earth to distinguish between The unclean and the queen between the animal that may be eaten.

And the animal that may not be eaten. And the sense this reading of gods inspired to dinner and tort

Well, i think we all know by now, that covet did not come from bats but that does not mean I'm sorry. That. Uh, that does not take away from. The. That truth that it's probably not a great idea to eat bat soup. And yes. There are diseases that can be carried in pork and certainly diseases that are carried on birds of prey.

But those who are looking for. A. Food health. Reason behind the laws that are given in this chapter. Uh, well. We'll have a hard time explaining. Why? A rabbit. Is. Worse to eat than a buffalo. Um, That obviously is not the case. If the lord. Wanted to forbid his people.

Bacon and shrimp. On health grounds. Before christ came. Then that makes nonsense of the gospel. In which? Uh, the lord would now not care about the health of his people anymore. Now that christ has come Um, No, these are regulations that were meant to expire. Their instructions. That led us.

To christ. And kept us. Holding to god himself. As the substance. A substance which came to us. Has come to us. In the person and work of the lord jesus. And just as this is true of justification, which Uh, site. Galatians 3. 19 through 24 opens. So also it is true.

Of consecration living a life. That is devoted to god. And holy. And that is the point of all of these food laws. He gives us. So summary statement in verse 44 and 45. We in our Silliness and stupidity of our flesh. Um, you know, still will come up with all sorts of Of reasoning for The food laws and the cleanliness laws and uncleanness to evening and so forth.

And In this chapter, but he himself says four. I am yoga your god. Therefore you shall consecrate yourselves. You shall be holy. For i am. Holy verse, 44. And then, verse 45 for i am yahweh. Who brings you up out of egypt, out of the land of egypt to be your god?

You shall therefore be holy. For i am. Holy. And the reasoning continues. Peter. For instance, by the holy spirit quotes, This reasoning for commanding us, In the Process. And in the progress. Of sanctification. And so the lord gave just as he gave in the first Uh, nine chapters of this book.

Uh, sacrifices offerings. By which men would be atoned for and draw near to god. And these were always a picture of christ. It was always through christ that they were attuned for and drew near to God. And yet until christ himself came, The lord gave them as it were.

Ceremonial pictures. By which to hope in christ. Blessed. Their hearts and minds be too easily. Um, a lot of way to trust another things like, especially as we refer to the Galatians passage Like their own works. Surely now that christ has come. Men ought not to trust in their own works.

And yet men still do. So we see the need and the grace of the holy spirit for that. To make good use of the pictures that god sent before the lord jesus. And the grace of the holy spirit for us. To make right response to the substance. Who is the lord jesus.

And has come. So also, So, also in the pursuit of holiness, we are still Tempted to Uh, focus on performances instead of the heart. The Lord jesus. Actually used the food laws. As an example of how men should always have known. That holiness was of the heart. It didn't he tell them don't you know that it's not what goes into the mouth.

That makes a man cleaner unclean. Because what goes into the mouth goes into the stomach and then is eliminated. It's what comes out of the heart. And so, the principle I've clean and unclean. Uh, was always designed to teach something. About the heart. And so these are regulations to lead us to christ to teach us that holiness.

Is a way of life. But that the holiness. Is especially having to do with the heart. They were regulations that were meant to expire. So, they were Regulations that were meant to lead us to christ the urgency. Of being clean. So that when we come to worship, we worship, As those who are clean, that would not have been lost on israel.

Uh, in levticus 11. Because it comes in the wake of levticus 10 and nadab and abide here. At this point, any regulation. That related to being rightly and appropriately. Before god when you gather to worship has had its importance dialed up to 11. Um, here. As they're hearing these laws, they certainly want to know.

Exactly what they may eat, exactly what they mustn't, eat, exactly what they meant to talk to have touch them and what they have to do about it in order to be restored to status of clean so that they may come before god and worship him appropriately. Now what makes one unclean?

Has changed. Oh, The hole in the unholiness of course, always made them unclean. But the these external food laws and cleanliness laws, Um, Have been put away that we may focus especially primarily on the heart. Righteousness before god. Um, That has been put away, but the urgency. Of always being prepared.

To gather to the lord through jesus christ. Has not gone away. That's the urgency in first corinthians 5. For exercising, church discipline for the purpose of each one's self-discipline. Not only that, the church might be cleansed. Of the sin that it was being permissive of at the time. And first corinthians 5.

But also out of concern for the whole lump out of concern, for the rest of the members of the body, that none, Of the people who gathered on the lord's day, by lord's day in corinth. Uh, would do so As those who have been uncaring about holiness on thinking about god.

Now, the christian way of life is one in which we know that we are united to christ. We know that we are in dwelt by god, the spirit and we know that the primary reason that god has given us this salvation, Is that he would be our god and we would be his people that we would live in covenant with him, but especially That we would gather to him in worship.

At the right times, right? Actions with a right heart. It's the same thing as here in levticus 11. He delivered them up out of egypt that he would be their god and they would be his people and they then needed to be holy because he was holy especially because they were going to come near him.

What mozes said from the lord and chapter 10 and verse 3 is still governing the rest of the book of Leviticus. By those who draw near to me says yahweh, i must be regarded as holy And now he tells us another part of what it means to regard him as holy Not just that we don't bring any uncommanded thing.

I think we're pretty straight with that now. As the incinerated bodies in the whole tunics. Of native and abiuk can attest to We want to by those who draw near to god. He must be regarded as holy and not bringing any uncommanded thing. But also, he must be regarded as holy by their own holiness.

So, here's another application of the holiness of god. You shall therefore be holy. For i i'm holy. And so we have a positional holiness. In jesus, if you trust in jesus, if you belong to him you are declared. Holy You are given a new nature that belongs. To the next world that is from the lord.

Jesus. That is by his spirit. And so, you have a natural holiness, that belongs to your new nature. It's not natural to your old nature and you still have lots of remaining flesh, so it doesn't feel very natural yet, but you do have a natural holiness that belongs to your new nature.

And you have been covenantally marked as holy. A member of his church that assembles for worship, but you still need that ongoing life of holiness and continual repentance and cleansing. And so, Um, the lord gave them. A whole life. In which they were continually having a watch out what they ate.

Continually having a watch out what touched them or what they touched. Or what fell on or died in. Anywhere that they might. They might sit or that they might prepare food. And if it's somewhere that you prepare food, then they're all kinds of cleansing things that have to be done with each of those things.

Depending on what it is it was really uh, Quite consuming. The lord would never let them forget. That they belong to him. They always had to be mindful. Of the difference. That it made to belong. To the lord. And so not only are these regulations that were meant to expire.

And regulations, appoint. Um, not to the regulation itself but to christ. Who is a substance? The regulations that demand it continual. Personal. Consecration to the lord. Now, thankfully we don't have to be Um, so aware of all these things and Um, You know, if you have a, you know, we're going to have all these regulations if you have a sore on your body or if your body emits, any Any sort of fluid at all?

And if we had, Uh, discharges from our noses and and chunks coming out of our lungs for a month. And there are all these things that they continually had to pay attention to. Now, those are things don't make a ceremony on clean anymore. But let me ask. Now that christ has come, does that mean that his people god's people?

Are to be less mindful of the fact that they belong to the lord. No. But jesus now has come and we know that our savior is the son of god. And we know that salvation comes through union with him. Including not just our justification in the moment that we believe, but our sanctification.

That we live a life, that is a walking with and united to the lord jesus christ. And that we have been in dwelt by. The holy spirit. And so, for instance, with the sin of fornication, one of the great things That the or adultery one of the great things that, The lord tells us about it.

Is that you must not pollute the lord, jesus. That. Uh, That we have been made members of the lord, jesus. Should we? Then make a member of the lord? Jesus? A member of a prostitute says the bible. And so everything that we do, we do as a member as a body, part of the lord jesus, for, he has taken the church to be his bride, his bone of his bone and flesh of his flesh.

And also, we know the holy spirit. He hasn't, he has not known now merely As that god or that aspect of god, or that person of godhead, Who comes and helps. Uh, he acts upon us in power. But we know him as companion. That he is called alongside us, the paraclete who is with us the way jesus was with his disciples.

We know him as the one who comes and dwells in us. So that he has taken believers up as a temple. And so sin, not only pollutes, a member of jesus's body sin, pollutes, the house, the temple of the holy spirit, And so, yes, we don't have to think so much.

About the ceremonial cleanliness of everything that we eat, or The ceremonial permissibility. Of what we wear constantly checking clothing labels to make sure that, you know, it's not two different kinds of fabric or or whatever. Our lives are a lot less complicated in that way, but they are not to be less.

Consecrate it. We've been released with by from those things because christians live, With a conscientious awareness of union with christ and the indwelling of the holy spirit. And so, we are to be just as continually mindful. Of being devoted to the lord and belonging to him. Particularly as it touches.

Morality the laws of god. As applications of the implications. Of who God is. Remember the second table. Is an application, really? Of true. Knowledge of what is in

the first table? Of the law. And particularly As touches. Continual service of devotion to God. And continual in our work. And continual readiness, then having worked that way, having lived that way.

To come to god clean. With clean consciences. Cleansed in christ. Um, devoted to god in jesus in. Not just our work then but especially in Our worship. So there's a way of life being taught here in Leviticus 11, that continues. It just doesn't continue with respect to. Uh, diet.

And Touching or not and recovering from touching. Animal carcasses. That continues. In a constant consecration devotion. To the mort. It teaches us. It shakes us out of this idea. That we can just kind of live on autopilot and not. Be intentionally aware. That we belong to him and giving.

Ourselves to him. So, let's pray and ask. That his holy spirit. Help us to. Maintain consecration that we would be holy. As the god who has saved us to be ours. There's holy, Her father, we thank you that the purpose of your saving us is the same as The purpose for which you Delivered.

The people out of the land of egypt. That you would be our God and we Prey. Oh, lord. For the help of your spirits that we would. Rightly value this. Great gift that you have made yourself, ours. And we pray that you would make us. Holy Even as you.

Our, holy Help us, o lord to devote ourselves moment by moment hour by hour.

Thank you for taking us to be yours produce in us. We ask That holiness that is necessary in order to draw near to you in the ultimate and final sense, that holiness that is necessary to see the lord. Make us to purify ourselves. As you are pure. From the hope that When we see you.

We will be like you, Because we'll see you as you are. Three. I see things in jesus name. Amen.