

Sh'mini (Eighth) – Part 2

Leviticus 9:1-11:47

In the next few parashot, we will be learning about the concepts of the following terms:

- Tumah (טִמְאָה ; uncleanness) and tame' (טָמֵא ; unclean)
- Tahor (טָהוֹר ;), tehor (טְהוֹר ; purity, pureness), and/or taher (טָהַר ; purge, purify).

Before we do that, let's take another look at what happened on the 8th day (Sh'mini) after the consecration of Aaron and his sons -- specifically the death of Nadab and Abihu (Leviticus 10:1; Numbers 3:4, 26:61). Recall that Nadab and Abihu were burned after they offered profane/foreign fire before YHVH.

Holy Fire			
8 th Day Following 7 Consecration Days	Death of Nadab & Abihu	Battle at Mt. Carmel: YHVH vs. Baal and Asherah	Yeshua vs. Beast and False Prophet
Leviticus 9:1-24 8ths day offerings: The glory of YHVH would appear to them when they did as they were commanded. Offered <ul style="list-style-type: none"> • sin offerings (for priest and people) – the hide of the bull was burned outside the camp. • burnt offering (for priest and people), • peace offerings (bull and ram), raised heave 	Leviticus 10:1-3 10 Then Nadab and Abihu , the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane (strange, foreign) fire before the Lord, which He had not commanded them. 2 So fire went out from the Lord and devoured them, and they died before the Lord. 3 And Moses said to Aaron, "This	1 Kings 18:20-40 The people had forsaken YHVH's commandments and followed the Baals and Asherah. Elijah told Ahab to bring the prophets of Baal and Asherah to Mt. Carmel and set before them a choice to follow whoever is God, either YHVH or Baal. They would offer 2 bulls, 1 to Baal and 1 to YHVH. Whoever answered by fire, He is God. 1 Kings 18:36-40	In Yeshua's day, Annas and Caiaphas were the high priests. John was preaching a baptism of repentance. In the latter days, the people will follow the Beast and the False Prophet. Revelation 19:19-21 The beast, the kings of the earth, and their armies, will make war against Yeshua. The beast and the false prophet will

<p>offering and waved</p> <p>He made atonement for the priest and the people. Aaron blessed the people and went into tabernacle, then came out and blessed the people.</p> <p>Fire came out from before YHVH and consumed the burnt offering and the fat on the altar.</p> <p>When the people saw it, they shouted and fell on their faces.</p> <p><i>What do you think they shouted?</i></p>	<p>is what the Lord spoke, saying: 'By those who come near Me I must be regarded as holy; And before all the people I must be glorified.'"</p> <p>So Aaron held his peace.</p> <p>4 Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near, carry your brethren from before the sanctuary out of the camp."</p> <p>5 So they went near and carried them by their tunics out of the camp, as Moses had said.</p> <p>6 And Moses said to Aaron, and to Eleazar and Ithamar, his sons, "Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the Lord has kindled. 7 You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the Lord is upon you." And they did according to the word of Moses.</p>	<p>The prophets of Baal attempted to offer a bull to Baal. Baal did not respond so Elijah mocked them. They continued to plead for Baal to answer them by fire.</p> <p>At the time of the offering of the evening sacrifice, came near and asked YHVH to let it be known this day that YHVH is God in Israel and that he is YHVH's servant, and that I have done all these things at YHVH's word, and that YHVH has turned their hearts back to Him again.</p> <p>YHVH responded by causing His fire to fall and consume the burnt sacrifice, and the wood and the stones and the dust. It licked up the water that was in the trench.</p> <p>When all the people saw it, they fell on their faces, and they said, "The Lord, He is God! The Lord, He is God!"</p> <p>Elijah commanded: "Seize the prophets of Baal! Do not let one of them escape!" So they seized them; and Elijah brought them down to the Brook Kishon and executed them there.</p>	<p>be captured and cast alive into the lake of fire burning with brimstone.</p> <p>The rest will be killed with the sword which proceeds from Yeshua's mouth. All the birds will be filled with their flesh.</p> <p>After the 1000 years of Messiah's reign on earth, Satan will be released from his prison and will deceive the nations to gather them for the Battle of Gog and Magog. When they surround the camp of the saints and the beloved city, fire from God will come down out of heaven and devour them. The devil, who deceived them, will be cast into the lake of fire and brimstone where the beast and false prophet are. Revelation 20:7-10</p> <p>Philippians 2:5-11</p> <p>Yeshua, who being in the form of God, came in the appearance of a man, became obedient to the point of death... God has highly exalted Him and given Him the name which is above every name.</p> <p>At the name of Yeshua every knee should bow, of those in heaven, and of those on earth, and of those under the earth.</p> <p>Every tongue will confess that Yeshua</p>
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<p>YHVH proved He was God by the fire He poured out on the offerings, by:</p> <ul style="list-style-type: none"> • Destroying Nabad and Abihu for offering foreign fire, • Consuming the bull on Mt. Carmel with fire. The response of the people was a recognition of who YHVH is; He is God. This brought glory to God. <p>The bull chosen by the prophets of Baal represented Yeshua. They were able to kill it, but their god was not able to consume it with fire. Baal was not God.</p> <p>The bull that Elijah slaughtered represents God's enemies (the beast, false prophet, and the Devil). Elijah not only killed this bull, but YHVH proved He was God by consuming it with fire. This brought immediate glory to YHVH as the people cried out, "YHVH, He is God!"</p> <p>This fire represented the lake of fire which is considered to be located outside the camp.</p>			

This was a serious event in the lives of God's people. It was so serious that Aaron and his sons were not to mourn by uncovering their heads or tearing their clothes. Doing so would cause God's wrath to come upon all of the people. Instead, the whole assembly of Israel would mourn the burning of Nadab and Abihu. In addition to the above mentioned prohibitions, they were not allowed to leave the tent of meeting, lest they die, because YHVH's anointing was upon them.

To avoid further serious consequences, YHVH also gave other commands for the priests. They were not to drink intoxicating drink when they went into the tabernacle of meeting, lest they die. They were to be fully able to distinguish between the clean and unclean, and between the holy and unholy, and be able to teach all of YHVH's statutes to the people.

Moses instructed Aaron, Eleazar, and Ithamar to eat the priestly portions of the offerings in a holy place:

- Grain offering
- Breast of the wave offering and the thigh of the heave offering (of peace offering).
- Sin offering – the goat. Moses found this one was burned up and not eaten. It was to be eaten to bear the guilt of the congregation, to make atonement for them before YHVH. Since its blood was not brought inside the holy place and applied to the golden altar, they were supposed to eat it in a holy place. Aaron seemed to feel that considering what had happened that day, it might not have been accepted in YHVH's sight.

As we have just seen, the priests were to be able to distinguish between the holy and unholy, and the clean and the unclean. They needed to be able to teach these concepts to the people as well. Let us now begin learning about these concepts. These lessons will extend into the next few parashot.

QUESTION TO CONSIDER – Why did the Jews group the laws of kashrut into a parashah with the events of the 8th day following the priests' 7 day consecration service which included the incident of Nadab and Abihu?

Before we address a possible reason, we will look at the laws of kashrut (what's considered kosher). [The central focus of this chapter is in blue; it describes the transmission of uncleanness.](#)

Literary Structure of Leviticus 11		
A	Leviticus 11:1-3	What you may eat; what is clean – animals on the earth.
	Leviticus 11:4-8	What you may not eat; what is unclean - animals on the earth.
	Leviticus 11:9	What you may eat; what is clean – in water.
	Leviticus 11:10-12	What you may not eat; what is unclean – in water - abomination.
	Leviticus 11:13-20, 23	What you may not eat; what is unclean – among birds and flying insects - abomination.
	Leviticus 11:21-22	What you may eat; what is clean – among flying insects.
B	Leviticus 11:24-40	**Central focus: You become unclean until evening by touching the carcasses of:

	<ul style="list-style-type: none"> Unclean animals, including those with paws Creeping things; their dead bodies transmit uncleanness Clean animals
A'	<p>Leviticus 11:41-46 What you may not eat – that creeps on the earth – an abomination</p> <ul style="list-style-type: none"> Consecrate yourselves, be holy **Central focus: Don't defile yourselves; don't make yourselves abominable or unclean with them. Be holy, for YHWH is holy <p>Leviticus 11:46-47 This is the law to distinguish between the unclean and clean, between what may/may not be eaten.</p>

Laws of Kashrut: Ritual impurity from eating or touching the carcasses of tame' animals (Leviticus 11:1-24)		
May Eat Leviticus 11:1-9, 21-22	May Not Eat Leviticus 11:4-8, 10-20, 23	Comments
<p>These are the animals which you may eat among all the animals that are on the earth:</p> <ul style="list-style-type: none"> whatever divides the hoof, having cloven hooves and chewing the cud. <p><i>These include animals such as cow, goats, sheep, deer, reindeer, moose, elk, buffalo, and giraffe.</i></p>	<p>These you shall not eat among those that chew the cud or those that have cloven hooves:</p> <ul style="list-style-type: none"> what chews the cud but does not have cloven hooves, these are unclean (טָמֵא) to you: <ul style="list-style-type: none"> the camel the rock hyrax the hare it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you. <ul style="list-style-type: none"> the swine 	<p>2889 טָהוֹר tahor 2890 טְהוֹר tehor 2891 טָהֵר tahir</p> <p>2931 טָמֵא tame' (adj) 2932 טִמְאָה tumah (noun)</p>

	<p>8 Their flesh you shall not eat, and their carcasses you shall not touch. They are unclean to you.</p> <p><i>These include animals such as horses, rabbits, raccoons, squirrels, dogs, cats.</i></p>	
<p>The idiom “chewing the cud” means to ponder or meditate--we need to meditate on God’s Word. The wicked do not do that. A divided or separated hoof can represent how we walk divided/separated from the world.</p>		
<p>Colossians 2:16-17 seems to indicate that what we eat and drink <i>and not just</i> the feasts of the Lord are a shadow of things that are coming but the body is of the Messiah. We need to be completely clean in order to come into the Lord’s presence. Those who are unclean definitely won’t be permitted to come into God’s presence. We can’t be partially clean and think we’ll be able to slip into the wedding feast without the proper robe of righteousness. A counterfeit is not the real thing.</p>		
<p>These you may eat of all that are in the water:</p> <ul style="list-style-type: none"> whatever in the water has fins and scales, whether in the seas or in the rivers — that you may eat. <p><i>These include fish such as: bass, bluegill, carp, cod, crappie, flounder, grouper, haddock, halibut, perch, salmon, snapper, sole, trout, tuna, whitefish.</i></p>	<p>10 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 (שִׁקְיָא) to you.</p> <p>11 They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination.</p> <p>12 Whatever in the water does not have fins or scales — that shall be an abomination to you.</p> <p><i>These include: catfish, eel, martin, squid, shark, clams, crabs, crayfish, prawns, lobster, shrimp, oysters, scallops, sturgeon (including caviar), snails, turtles, frogs.</i></p>	<p>8263 שִׁקְיָא sheqets</p>
<p>The scales of fish protect it from its environment. We can compare it to our spiritual armor which is mentioned in Ephesians 6. The fins of fish help with balance and turning; some are spiny and offer protection from predators. Life throws us lots of stress and curve balls. We need to be able to be balanced in life and know when to flee from the enemy. Wisdom and discernment are vital for</p>		

these things in our lives.		
<p><i>Clean birds are anything not listed as unclean.</i></p> <p><i>This includes: chicken, dove, duck, goose, pheasant, pigeon, quail, sparrow, turkey</i></p>	<p>'And these you shall regard as an abomination among the birds; they shall not be eaten, they are an abomination:</p> <ul style="list-style-type: none"> • the eagle • the vulture • the buzzard • the kite • the falcon after its kind • every raven after its kind • the ostrich • the short-eared owl • the sea gull • the hawk after its kind • the little owl • the fisher owl • the screech owl • the white owl • the jackdaw • the carrion vulture • the stork • the heron after its kind • the hoopoe • the bat 	
Most of these unclean birds are scavengers that feed on flesh. YHVH wants us to feed on/focus on/dwell on what brings life instead of fulfilling the desires of the flesh.		
	'All flying insects that creep on all fours shall be an abomination to you.	
21 Yet these you may eat of every flying	But all other flying insects which have four feet shall	

insect that creeps on all fours: <ul style="list-style-type: none"> those which have jointed legs above their feet with which to leap on the earth. the locust after its kind the destroying locust after its kind the cricket after its kind the grasshopper after its kind. 	be an abomination to you.	
When we were babies, we walked on all fours (our jointed arms and legs). Our Father desires that we one day leap like a deer (Isaiah 35:6). We are to rejoice and leap for joy for our reward will be great in heaven (Luke 6:23).		

Just because an animal meets only part of the requirement to be considered food doesn't make it acceptable to eat it. It is *tamei* because it is a counterfeit of what is truly *taher*! Consider 2 Corinthians 11:13-15: *"For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works."* Satan is the most famous counterfeiter. He counterfeits everything including but not limited to sacrifices, food, feasts of the Lord, worship, doctrine, speaking in tongues, anointings, Messiah, prophets, etc. We must learn to discern clean from unclean, holy from unholy, and truth from falsehood. Do not allow him to deceive you! Remember, what you eat is a reminder of what you are supposed to be. That's a new spin on the phrase, "you are what you eat."

Based on Isaiah 66:15-17, which speaks of a time in the future, the food laws have **not** been abolished: *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. 16 For by fire and by His sword The Lord will judge all flesh; And the slain of the Lord shall be many. 17 "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.*

Note the themes of eating what is unclean and God's judgment of fire. Perhaps the food laws were combined with the account of Nadab and Abihu who were consumed by fire to foreshadow the fulfillment of Isaiah 66:15-17. To avoid such judgment, we should set ourselves apart by avoiding unclean food and obeying YHVH's covenant. **Leviticus 11:44-45 commands us: `For I am the LORD your God. You shall therefore consecrate yourselves (וְהִתְקַדְּשִׁיתֶם), and you shall be holy (קְדָשִׁים); for I am holy. Neither shall you defile (וְלֹא תִטְמָאוּ) yourselves with any creeping thing that creeps on the earth. 45 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 command for all of God's people to be holy is repeated several times: Leviticus 19:2, 20:7, 26. Even the priests were to be holy: Leviticus 21:6, 8.

I want to look at Acts 10:9-16 which is not a justification to eat unclean meats. To do that, we must first understand some Hebrew and Greek terms.

Hebrew	Greek	Meaning/Comments
tumah	akatharsias	<ul style="list-style-type: none"> spiritual contamination of <u>uncleanness</u> (noun) that can be transmitted to people or things; forbidden foods that are tame'. normally due to normal consequences of life; it is often removed by immersion in a mikveh and waiting for evening to come
tame'	akathartos	<ul style="list-style-type: none"> ritually unclean may not approach YHVH it is not the same as being common (H: <i>chol</i>; G: <i>bebelos</i>)
taher	katharos	<ul style="list-style-type: none"> ritually clean may approach YHVH it is not the same as being holy (H: <i>kodesh</i>; G: <i>hieros</i>)
kodesh	hieros	<ul style="list-style-type: none"> holy, chosen, selected, set apart, consecrated, dedicated, sacred.
chol	bebelos	<ul style="list-style-type: none"> common, profane, unholy
	koinos	<ul style="list-style-type: none"> translated: common, unclean, shared, with Acts 10:15, 28 uses koinos instead of <i>bebelos</i> <i>Forms of koinos are rarely used in OT; different Hebrew words are used to indicate concepts such as shared or common. Example Proverbs 1:14 for common (one) purse.</i>
<p>Most of the time <i>akathartos</i> is used in the New Testament to refer to unclean spirits so it seems Luke's use of <i>akathartos</i> should definitely be translated as unclean in Acts 10:28. Can we safely translate <i>koinos</i> as unholy here or is there some slight difference between <i>koinos</i> and <i>bebelos</i> we're unaware of? Is <i>koinos</i> used as a synonym or antonym for <i>akathartos</i> (unclean)? Should <i>kai</i> really be translated as "and", "or", or "and also" here? Is this a reference to meat from animals that died naturally or that were torn by wild animals? Perhaps <i>koinos</i> in Acts 10:15 is referring to the meat torn and shared by wild animals.</p> <p>Normally we don't see the words <i>koinos</i> and <i>akathartos</i> together in the New Testament. The only place I have found them together is in Peter's vision and in his interpretation of the vision.</p>		

Now, let's take a closer look at Peter's vision in Acts 10:9-16:

*The next day, as they [Cornelius' men] went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. 10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance 11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. 12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. 13 And a voice came to him, "Rise, Peter; kill and eat." 14 But Peter said, "Not so, Lord! For I have never eaten anything common [koinon] or [kai] unclean [akatharton]." **15 And a voice spoke to him again the second time, "What God has cleansed [ekatharisen] you must not call common [koinou]."** 16 This was done three times. And the object was taken up into heaven again.*

Acts 10:28 gives us Peter's conclusion of his vision: ***Then he said to them [Cornelius' family and friends], "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common [koinon] or unclean [akatharton]."***

Peter's response to the vision in Acts 10 is much like Ezekiel's in Ezekiel 4:14: *"Ah, Lord God! Indeed I have never defiled myself from my youth till now; I have never eaten what died of itself or was torn by beasts, nor has abominable flesh ever come into my mouth."* Please take a few minutes to read Ezekiel 4:9-17. In Ezekiel 4:13, God emphasized that the children of Israel would eat their defiled bread among the Gentiles. They didn't eat among the Gentiles because they wanted to but because God forced them to.

Peter went to Cornelius who was a holy and devout God fearer because he had to — because God told Him to do so. According to Jewish tradition, it was unlawful for Jews to keep company with or go to one of another nation. These rules were not in the written Torah. They were created for fear that if the Gentiles were ritually unclean, they could transmit their uncleanness to Jews who could then transmit it to the Temple.

These rules were in opposition to the fact that the Gentile had always been welcome to come to God despite the dividing wall of the temple the Jews created to keep them out. (Luke 11:52; Eph. 2:4) The Jews were guilty of calling what God had cleansed common.

In Acts 10:14, Peter said he had never eaten anything common *kai* [or/and/also] unclean. Common can refer to things that are either clean or unclean. Peace offerings were only from clean animals. Once they were offered to God they were also holy. **Depending on how *koinos* and *kai* are translated, this means Peter may have only eaten meat from peace offerings which are clean and holy.** He may have not ever eaten clean common animals that died naturally or which had been torn by wild animals. Leviticus 17:15 indicates that doing so would have made him unclean.

Man is either common or holy. If God says they aren't common, they are holy. God was basically telling Peter that all men (whether they are Jew or Gentile) who believe, fear, serve, or worship Him are holy.

Acts never says that Peter ate *unclean* meat with Gentiles. Acts 11:2-3 says, "And when Peter came up to Jerusalem, those of the circumcision [the group that taught you must be circumcised in order to be saved] contended with him, saying, "You went in to uncircumcised men and ate with them!" Peter was scolded for eating **with** Gentiles! This was emphasized in Galatians 2:12b.

Peter properly concluded that the vision was not about meat but about the Gentiles (Acts 10:28). Visions are not always easy to understand and usually God gives them knowing we will make a thematic connection to properly interpret them.

What we often fail to remember is that the first sin was a result of breaking a simple dietary law! The fruit from the tree of knowledge of good and evil was forbidden (unclean) because God said so and not because of any other reason.

The laws of kashrut are more about learning what makes us ritually or spiritually clean (*taher*) or unclean (*tamei*). God always taught spiritual things through the obedience of various physical laws. Just because He does so doesn't mean the law is abolished once we learn the spiritual lesson.

Let's now move on to the central focus of Leviticus 11.

Transmission of Uncleaness Leviticus 11:24-40	
Leviticus 11:24-40	Comments
Leviticus 11:24-28 '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:	Something that is holy has been set apart or consecrated. Holiness and cleanness are not the same thing, yet what is holy is clean. Haggai 2:11-13 reminds us that holiness cannot be transmitted, but uncleanness can be transmitted. God's people were supposed to be holy (set-apart). It had been impossible to transmit their holiness to the people of the land. The

<p>26 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.</p> <p>27 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.</p> <p>28 Whoever carries any such carcass shall wash his clothes and be unclean until evening. It is unclean to you.</p>	<p>people of the land were spiritually dead. God's people had become defiled by their association with the people and gods of the Promised Land.</p> <p>We need to stick with the basics that were originally given and just do what was commanded in the first place.</p> <p>Paul reminds us what the Lord said in 2 Corinthians 6:17-7:1: <i>Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you."</i> <i>18 'I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty.' 7 Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.</i></p> <p>(See also Isaiah 52:11; Ezekiel 20:34, 41, 2 Samuel 7:14)</p>
<p>2 Corinthians 6:17-7:1 commands us not to touch unclean things and indicates that there are things that can contaminate both body <i>and</i> spirit! In today's assemblies, we always emphasize keeping our spirits clean from things like greed, malice, jealousy, and bitterness, but we don't bother to think much about keeping our physical bodies from becoming contaminated too. We need to stop this and be vigilant about keeping both our bodies and spirits from becoming defiled with various abominations.</p>	
<p>Leviticus 11:29-39</p> <p>'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; 30 the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon. 31 These are unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening.</p> <p>32 Anything on which any of them falls, when they are</p>	<p>Dead creeping things transmit contamination to things <i>in which any work is done</i> when they fall and come in contact with those things. Uncleanliness can be removed from work related items such as wood, clothing, skins, or sacks by washing them with water and waiting for evening to come.</p> <p>What is the spiritual significance to this? When God's people are in the workplace, they often work with wicked people who can influence them to sin. Fortunately, they can be cleansed by going to Yeshua, the Living Water.</p>

<p>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.</p> <p>33 Any earthen vessel into which any of them falls you shall break; and whatever is in it shall be unclean: 34 in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean.</p> <p>35 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.</p> <p>36 Nevertheless a spring or a cistern, in which there is plenty of water, shall be clean, but whatever touches any such carcass becomes unclean.</p> <p>37 And if a part of any such carcass falls on any planting seed which is to be sown, it remains clean.</p> <p>38 But if water is put on the seed, and if a part of any such carcass falls on it, it becomes unclean to you.</p>	<p>Earthen vessels such as pottery, ovens, and cooking stoves are an exception to ritually cleansable work related items and must be destroyed. Any food or drink that is in them will become unclean. These items must somehow retain or absorb an unclean condition to the point they are not cleansable.</p> <p>This kind of unclean condition might compare with someone like the Pharaoh who had no regard for Joseph. His spiritual condition was so bad that God hardened his heart and set him aside for destruction. He was so unclean, he was no longer cleansable. Sometimes our work situation may be so bad that the only way we can escape the evil influences around us is to quit and find another job. It's better to do that than wake up one day to discover we are in the same condition as a broken clay pot.</p> <p>As we thoroughly wash ourselves daily in the Word of God and fellowship with other believers, we can remain clean. We just need to remember not to come in contact with that which is unclean.</p> <p>A dry seed does not become clean if the carcass of a creeping thing falls on it, but if it falls on a seed that is already wet, it becomes unclean. What can we learn from this commandment other than its literal meaning? A non-believer (dry seed) doesn't normally become a disciple of Yeshua (clean) when he associates with other non-believers (dead creeping things). A disciple of Yeshua is someone who has been washed by Living Water yet by regularly and intimately associating with those who are non-believers, he can be spiritually affected by it and become unclean. He must confess his sin in order to be forgiven and cleansed of unrighteousness.</p>
<p>Leviticus 11:39-40</p>	<p>This commandment refers to contact with dead kosher animals that die by a means other than ritual slaughter (<i>shechitah</i>). Note these animals</p>

<p>'And if any animal which you may eat dies, he who touches its carcass shall be unclean until evening.</p> <p>40 He who eats of its carcass shall wash his clothes and be unclean until evening.</p> <p>He also who carries its carcass shall wash his clothes and be unclean until evening.</p>	<p>do not transmit a more extensive rule of uncleanness.</p>
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