

And You Shall Be Set-Apart

Leviticus 7:37-11:47

Reading Questions

1. Is smoking prohibited in the Scriptures?
2. Should alcohol be drunk by someone before they engage in teaching others?
3. What does the blood not being brought in have to do with eating the offering as mentioned by Mosheh in Leviticus 10:18? What is Mosheh trying to say?
4. Can we touch dead flies, cats, dogs, rabbits, catfish, or dead pigs?
5. Can we eat crickets and grasshoppers?
6. Can wood be cleansed?
7. Can clay/pottery/earthen vessels be cleansed?
8. If any unclean animal touches your oven or cooking range, the place where you cook, is that usable any longer?
9. Can we become unclean by a cow?
10. Leviticus 11:20 says to not eat a flying insect on all fours. Deuteronomy 14:19 is more broad and says that every creeping insect that flies is unclean for you and not to be eaten. We also learn in Leviticus 11:32 that whatever unclean carcasses fall on becomes unclean. One might want to then consider the making of honey and how it is quite probable from what I've heard from an experienced bee keeper that it is impossible to keep a dead bee from ending up in the honey. How then could any bee honey be clean?

Reading Answers

1. 1 Corinthians 6:19 and 2 Corinthians 6:16 and other verses teach our bodies are the Set-Apart place of the Ruach HaQodesh (The Set-Apart Spirit). Nadav and Avihu died for bringing strange fire before יהוה which He had not commanded them (Leviticus 10:1-2). It seems to me that we should not be doing something similar by bringing smoke from a strange fire into our bodies either. In addition to that, research on Pig 05049 shows cigarette filters are made sometimes with pig blood in them to aid in keeping out chemicals from the smoker's body. Yuck! Just go online and search for "Pig 05049" (without the quotes). Pig 05049 is a book that shows where one pig on one farm, a pig with the tag # of 05049, went into tons of different products when traced through from the farm to the end locations/products.

In addition, further research has revealed that smoking actually originated with native tribes in the America's, I think Central America's if I remember correctly. There were pagan rituals, customs, and beliefs even associated with Tobacco itself, and smoking was related to pagan customs and beliefs which I will not go into detail about because I don't want to expose you to evil things beyond what is necessary to make my point here – which is that I now believe smoking is of pagan origin. I

now understand based upon the research I've done that smoking is similar to putting up a Christmas tree – in that it is, also, of pagan origin. If my memory serves me correctly, I remember while researching I read at one website that after the America's were colonized smoking eventually became a worldwide habit that spread from those pagan origins to Europe and then the whole world. The things I read, however, about the pagan beliefs related to smoking were very shocking to me and definitely made me feel like smoking was no different than putting up a Christmas tree because it would be partaking in a pagan custom and ritual that I now believe with certainty is displeasing to our Creator.

2. It is not an outright prohibition for everyone saying, “anyone teaching others, do not drink”. However, we can see from Leviticus 10:8-11 that Aharon and his sons were told when they go into the Tent of Meeting they should not drink because they will need to be able to make a distinction between the clean and unclean, the Set-Apart (Holy) and the profane, and to teach. So although an outright prohibition against drinking before teaching is not given for everyone, we can see what is wise from this command and do likewise if we are ever engaging in similar activities (e.g. Scripture discussion such as what we are doing now, etc.).
3. Mosheh is referring to the laws given for sin offerings in Leviticus 6:24-30 where it states that the flesh of the sin offering is to be eaten in the Courtyard **except** if the blood is brought into the Set-Apart place to make atonement. He's pointing out that since the blood was not brought in, it should have been eaten. However, it appears Aharon did not eat it because his son had died and although he could not unbind his turban or leave the duties of the priesthood without suffering death, he did not seem to feel it was appropriate after his sons died to be eating that day (or at least that's how I'm interpreting these verses).
4. No (Leviticus 11:8, 11, 24, 26, 32, 43-44, 20:25). We are commanded to not touch any unclean animals when they have died and to not become unclean by them. Some teach it is only the pig's carcass you can't touch, but that's obviously a wrong interpretation when we read Leviticus 11:8, 11, 24, 26, 32, 43-44, and later on in 20:25 as well. **יהוה** does not want us to become unclean by **any** unclean animal's dead carcass. I think that is made clear by these verses.
5. Yes (Leviticus 11:21-22). I've never tried one but if we were really, really hungry and that was all there was... well... eat up! Look at Matthew 3:4 and Mark 1:6.
6. Yes (Leviticus 11:32). It specifically says wood, garment, skin, or sack, or objects in which work is done can be put in water and will be unclean until evening, but then clean. The objects “in which work is done” might be referring to things like a yoke used for the oxen, and possibly other farming implements. I am not 100% certain and would have to research that further. Currently, this verse was a reason why I chose to get wooden bowls, spoons, etc. because if something happens on accident, like some dead bug happens to appear on it one day or something, they could be cleansed. Obvious exceptions would be objects which are specifically

outline elsewhere as needing to be broken or scoured in fire. Not all things can be cleansed in water in all situations. We see an example of this in Numbers 31:21-23 where fire was required for some objects in that situation.

7. No (Leviticus 11:33) – they must be broken. Leviticus 15:12 also states a situation where it must be broken, and there may be others. Also, I'd like to bring up the thought that perhaps glass falls in this category also. Glass is made from sand, and also, like earthen vessels made from clay, when dropped can be cracked and broken. So it is more similar to pottery than wood or garments. Wood and garments can soak up water, and are similar in that way, whereas glass and pottery can be broken altogether. So I would wonder if glass also should be broken if becoming unclean, though I am not certain.
8. No (Leviticus 11:35). Although their ovens back then were made differently, and were broken down differently, it still says what it says. An oven or cooking range you own that had an unclean animal carcass touch it previously must be disposed of in some fashion. You can't just keep using it. Similarly, I would advise you not use the same dishes or pots either because anything unclean animals were on are unclean, and we want to be Set-Apart people to the best of our ability. In a situation like being in prison, or an institution where you have no freedom however, this is out of your control. What can you do? You can't really do anything about it except be cautious of your selections and what you touch. That is probably the toughest situation to be in – a prison or other similar situation. However, if we are not in prison but we merely live with others (usually a family situation) who eat unclean, we can get separate portable electric cooking devices and our own private set of pots and pans, and we can eat clean separate from the rest of the household. If you live in such a situation, I would advise you separate yourself from the meals in the house and get your own things that nobody else uses. Also, I'm not sure what "cooking range" referred to back then, but at a camp site I would definitely not use some grate that someone cooked their bacon on or whatever.

Now some have pointed out that their ovens and such being referred to back then were made of earth or soil and such and therefore that's why the command to break them down was given – because they literally could be broken similar to how pottery can be broken. Some would suggest perhaps since our ovens today are mostly made of metals that we can scour them in some fashion and that would satisfy the method of cleansing for metals, which does not apply similarly to earthen vessels or things made from earth or soil. Is this correct? Should this verse be understood only within the context of earthen ovens or cooking ranges? I cannot say 100% for certain – but that is a possibility. However, I am not 100% certain the command or ruling would be different if the ovens and cooking ranges back then were made like our ovens and cooking ranges today out of metal. Since I am not 100% certain about that, I do still advise when possible to break down and/or dispose of ovens and cooking ranges under our ownership which have become unclean by unclean carcasses of unclean animals. As I said above, "it still says what it says"; so I am cautious to say, "No – because our ovens are made

differently do not break it down or dispose of it.” Perhaps that is a correct view, but I am not certain and I’d rather be cautious to ensure I am obeying the command.

In addition, I am not confident that self-cleaning cycles of ovens meet the Biblical requirement on how to properly scour and cleanse metals. I also am not sure a flame alone is sufficient. I question the temperature and/or extremity of flame and/or heat required to properly, biblically, fully and completely, scour metals in order for them to be cleansed. Not knowing enough about how metals were scoured back then and how to reproduce that to a sufficient degree today, I am hesitant to think I know enough to properly scour metals at all today. I would need more research and training before I could possibly feel confident in advising, recommending, or saying I approve of a certain method to cleanse metals; or that a specific method sufficiently meets the Biblical standard required. In the end of this discussion, my conclusion is that the safest method to ensure we are obeying this command is to not use any cooking devices that have touched unclean animal dead carcasses or been used to cook non-kosher certified meals.

The verses discussing cleansing metal are from Numbers 31:15-24 and are in the context of probably cleansing things during a time of war, possibly related to uncleanness from dead bodies although I’m not 100% certain. However, those are the only verses I can recall at the time of writing this where we see an example of metals being cleansed to give us an idea of how they might be. We also see another verse discussing scouring in Leviticus 6:28, but that verse doesn’t specifically say something about uncleanness so I’m not sure what to say regarding that verse.

9. Yes – If the cow dies without having been slaughtered (e.g. it dies of a disease, old age, wild beast attacks, etc.) (Leviticus 11:39-40). This applies to all clean animals that are ours for food. This is why when getting a leather product or something else, it would also be good to research, if possible if we can ascertain if the animal was certainly slaughtered (in most cases I would guess they are, but it doesn’t hurt to research if verification can be made). We also see later in Deuteronomy 14:21 we are actually commanded to not eat animals that die of itself – meaning it dies and was not actually slaughtered. This is obviously referring to clean animals since we would never eat an unclean animal anyhow, let alone touch it or give it to someone else to eat since it is an abomination.
10. The key to answering this is in Leviticus 11:34. We can’t only look at Leviticus 11:32 and then come to the conclusion that this means any and everything is unclean – there are some exceptions. In verse 34, it specifically says food which is eaten “on which water comes”. Also, in verse 36, we see a natural body of water (fountain, well, collection of water) is still considered clean. This means bodies of water that have direct contact with the land. Also, we see in verse 37-38 that seed is clean **unless** it had come into contact with water. So we can’t interpret verse 32 to mean any and everything becomes unclean because we can clearly see there are exceptions to that mentioned specifically in the following verses like verses 36-38.

So going back to verse 34, if we read closely we will see that this is similar to verses 37-38 in that it mentions water. The seed that had been exposed to water was considered unclean (verse 38), but the seed that had not been exposed to water was considered still clean (verse 37). Obviously you would have had to remove the unclean carcass from the dry seed without touching it (maybe gloves or something else), but the seed itself would still be considered clean.

So in verse 34 it states specifically the food on which water had come becomes unclean. Since this verse is similar to verses 37-38, that seems to imply the opposite is true also – that food on which water has **not** come does **not** become unclean. Although this is not specifically stated in this verse, I think since it is similar to verses 37-38 that we can safely make an inference that this is true.

In other words, if you had a dry stack of wheat, or potatoes, or barley, or some other plant that was dry and was stored in a safe dry barn and one day you come out and find a dead rat on the top of the stack of wheat that your cat had killed, as long as that wheat was dry and not exposed to water, the dead rat could be removed with gloves and the wheat would still be clean (from my understanding).

Obviously if there were any rat blood or dead rat parts on any wheat that couldn't easily be separated from the wheat, those pieces of wheat would just need to be disposed of also since parts of the unclean carcass are connected to them. But the parts of the wheat under the dead carcass that merely need the dead carcass lifted off of them and don't show any signs of rat remains still on them would be considered clean from my understanding.

What about if you found a dead fly on a stack of fries or on a loaf of bread? Well, fries and bread would have already come into contact with water or some amount of moisture in the preparation and/or cooking process so the fries and bread would be unclean. It is only food that has not come in contact with water. What about if you opened your jar of quick oats you bought at the store and found a dead fly? The flakes of quick oats might appear dry to your eyes, but the reality is quick oats were probably exposed to moisture in the manufacturing process.

An article online states, *“Rolled oats are steamed and flattened whole oat groats”*. Steaming obviously involves moisture which is another way of exposing the oats to water. That would mean rolled oats would become unclean if something unclean fell on them. Although they look dry, the steaming process exposed them to water in my opinion. The article online goes on to say, *“Quick-cooking rolled oats (quick oats) are cut into small pieces before being steamed and rolled. Instant oatmeal is pre-cooked and dried, usually with sweetener and flavoring added.”* So although quick oats and instant oatmeal might look dry, they were already exposed to water in the steaming and/or possibly also the cooking process from my understanding and therefore would become unclean if something unclean fell on them.

When we get back to the question on discussing honey, I researched and found that honey does not have water content in it. In fact, in the making of honey, I remember finding on the Internet that bees cause moisture to leave or evaporate from the honey. I don't understand this in detail, but that's kind of a paraphrase of my recollection of what I found while researching. So this would mean honey is a food, not a drink, and that honey would be a food not yet exposed to water under normal circumstances. So, when honey is processed, as long as filters are used to filter out the bee particles, that is how the honey is still considered clean.

Some people say on the Internet that it isn't talking about bee honey in the Scriptures that people eat, but date honey. However, we can see it is clearly bee honey as the honeycomb which is specific to bee honey is mentioned in 1 Samuel 14:27, Psalms 19:10, Proverbs 16:24, 24:13, 27:7, Song of Songs 4:11, 5:1, and Luke 24:42. I think the explanation of date honey only arises because a close examination of Leviticus 11 has not been completed. When we examine verse 34 and compare it to verses 37-38 in Leviticus chapter 11, I think that gives us the real explanation on how it is possible for bee honey to be clean.

This also made me somewhat surprised because I would have not guessed that any food could be clean if something unclean touched it; but apparently it can be as long as it was not exposed to water. For crops, I would say that means exposed to water after the time of harvesting. Obviously while a plant is still growing, it will be exposed to water from the rain. I do not think this is referring to that situation. I believe it is referring to food that has already been harvested.

Reading Notes

- The phrase "Set-Apart" is a way of translating the Hebrew word "Qodesh" קֹדֶשׁ (Strong's # H6944). The Hebrew word "Qodesh" is defined in the Ancient Hebrew Lexicon of the Bible as "*Set apart: Someone or something that has been separated from the rest for a special purpose.*" The King James translates this word in a variety of ways, including: "*holy, sanctuary, hallowed, holiness, dedicated, consecrated*".
- The command to not touch unclean carcasses is why we should be looking for kosher certifications on not only food products, but soap and other products that provide certification where possible (even foil, plastic Tupperware, etc. sometimes can contain Kosher certifications if we look for it).
- Obviously there is a lot more to walking in a Set-Apart manner than just what we eat and these commandments to only eat clean and avoid unclean also may represent spiritually and/or be a parable for how we spiritually must only take in what is clean and avoid unclean spiritual things as well. These notes are not comprehensive on what it means to be Set-Apart or to walk in Set-Apartness but just covering some basics from this reading. May יהוה help us all to be pleasing in His eyes and to walk in Set-Apartness (1 Thessalonians 4:3-8)!

Related Verses

Body Is Temple: 1 Corinthians 6:19 and 2 Corinthians 6:16

No Abomination In House: Deuteronomy 7:26, 23:18

Avoid Uncleanness: Isaiah 52:11, 66:16-17, 2 Corinthians 6:17, Galatians 5:19-20, Ephesians 5:3, 1 Thessalonians 4:3-8, Revelation 21:27

Unclean Demons Into Unclean Animals: Matthew 8:32, Mark 5:13, Luke 8:33

Other Unclean Animals: Revelation 16:13, 18:2

Animal Dies of Itself: Deuteronomy 14:21

Eat Locusts: Matthew 3:4, Mark 1:6