

The Moses Diet?

Leviticus 11:1 Now And the LORD spoke to Moses and Aaron, saying to them,

² "Speak to the people of Israel, saying, These are the living things that you may eat among all the animals that are on the earth.

³ Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat.

⁴ Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you.

⁵ And the rock badger, because it chews the cud but does not part the hoof, is unclean to you.

⁶ And the hare, because it chews the cud but does not part the hoof, is unclean to you.

⁷ And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you.

⁸ You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.

⁹ "These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat.

¹⁰ But anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you.

¹¹ You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses.

¹² Everything in the waters that does not have fins and scales is detestable to you.

¹³ "And these you shall detest among the birds; they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture,

¹⁴ the kite, the falcon of any kind,

¹⁵ every raven of any kind,

¹⁶ the ostrich, the nighthawk, the sea gull, the hawk of any kind,

¹⁷ the little owl, the cormorant, the short-eared owl,

¹⁸ the barn owl, the tawny owl, the carrion vulture,
¹⁹ the stork, the heron of any kind, the hoopoe, and the bat.
²⁰ "All winged insects that go on all fours are detestable to you.
²¹ Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground.
²² Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind.
²³ But all other winged insects that have four feet are detestable to you.
²⁴ "And by these you shall become unclean. Whoever touches their carcass shall be unclean until the evening,
²⁵ and whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.
²⁶ Every animal that parts the hoof but is not cloven-footed or does not chew the cud is unclean to you. Everyone who touches them shall be unclean.
²⁷ And all that walk on their paws, among the animals that go on all fours, are unclean to you. Whoever touches their carcass shall be unclean until the evening,
²⁸ and he who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.
²⁹ "And these are unclean to you among the swarming things that swarm on the ground: the mole rat, the mouse, the great lizard of any kind,
³⁰ the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon.
³¹ These are unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until the evening.
³² And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean.
³³ And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you shall break it.
³⁴ Any food in it that could be eaten, on which water comes, shall be unclean. And all drink that could be drunk from every such vessel shall be unclean.
³⁵ And everything on which any part of their carcass falls shall be unclean. Whether oven or stove, it shall be broken in pieces. They are unclean and shall remain unclean for you.

³⁶ Nevertheless, a spring or a cistern holding water shall be clean, but whoever touches a carcass in them shall be unclean.

³⁷ And if any part of their carcass falls upon any seed grain that is to be sown, it is clean,

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

³⁹ "And if any animal which you may eat dies, whoever touches its carcass shall be unclean until the evening,

⁴⁰ and whoever eats of its carcass shall wash his clothes and be unclean until the evening. And whoever carries the carcass shall wash his clothes and be unclean until the evening.

⁴¹ "Every swarming thing that swarms on the ground is detestable; it shall not be eaten.

⁴² Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable.

⁴³ You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them.

⁴⁴ For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground.

⁴⁵ For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy."

⁴⁶ This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground,

⁴⁷ to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.

(Lev 11:1-47)

The Moses Diet?

The United Church of God is a non-Trinitarian cult that has, among its “[What We Believe](#)” doctrines the following: “We believe that those meats that are designated ‘unclean’ by God in Leviticus 11:1-46 and Deuteronomy 14:1-21 are not to be eaten.”¹ They have created a page called “[Recipes Based on Biblical Food Laws](#).”² That page begins with a preface,

In Matthew 4:4 Jesus Christ quoted Scripture when He said, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”

With this lesson of spiritual nutrition in mind, we also know that God expects us as Christians to pick our physical food based on His Word and His laws. In Leviticus 11 and Deuteronomy 14 God explains which animals He created for humans to eat while listing those that are not intended to be used as food.

¹ “Fundamental Beliefs of the United Church of God,” *Beyond Today*, last accessed Jan 14, 2020, <https://www.ucg.org/bible-study-tools/booklets/fundamental-beliefs-of-the-united-church-of-god-0>.

² “Recipes Based on Biblical Food Laws,” *UCG.org*, <https://www.ucg.org/recipes-based-on-biblical-food-laws>.

To help you make godly decisions in your diet we have compiled this list of recipes that are made from the clean foods God created for our benefit.

This cult takes a view of Leviticus 11 that though not identical, is related to the view of many Christians today. That is, the purpose of this long list of clean and unclean animals is to give you a [grocery list](#) of foods that make up a biblical diet for Christians. Google the words *Christian diets* and up come videos like “[The ‘Christian Diet’](#)” or “[Need to Lose Weight? Do it God’s Way!](#)” or articles like “[The Diet From God](#)” or “[5 Religious Weight Loss Plans](#)” which include things like “[The Hallelujah Diet](#)” or the now popular “[Daniel Diet.](#)”

This way of interpreting the chapter is certainly an American twist, but it is a twist on a much older idea. For example, several [medieval rabbis](#)³ argue that it is for sanitary reasons and physical health that these creatures are prohibited. [Pigs](#) carry roundworms that carry trichinosis; [scavenger birds](#) pick up diseases from the carrion they eat,

³ [Maimonides](#), *Guide for the Perplexed*, 3.48; [Ramban](#) on Lev. 11:9; [Nachmanides](#), Commentary on Lev 11:13.

many **fish** without fins and scales are poisonous, etc.⁴ The problem is, this doesn't account for all unclean things here, such as camels. Nor is the history of interpretation, even among the rabbis, in full support of this idea. Some were completely opposed to it. So what is going on in Leviticus 11? How are we to understand it? And what sense can we make of it today?

Context and Outline

Leviticus 11 takes us into a new section of the book. The first seven chapters deal with offerings and sacrifices, which included in most of them various animals, some of which were to be **eaten**. Chapters 8-10 showed us to the ordination ceremony of the priests, and I have suggested that they serve as a screen to the Holy Place, with a warning about how people must approach God on his terms rather than their own.

In chapter 10, a **couple of important things** were brought up that make for a natural transition to chapter 11. The **first** is this curious statement that comes after the priests

⁴ See **Roy Gane**, *Leviticus, Numbers*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2004), 207; **Emil G. Hirsch**, "Clean and Unclean Animals," *Jewish Encyclopedia*, <http://www.jewishencyclopedia.com/articles/4408-clean-and-unclean-animals>.

are forbidden from drinking wine or strong drink when they come into the tent of meeting. It says, “You are to distinguish between the holy and the common, and between the unclean and the clean” (Lev 10:10). The second is priests eating of the sacrifices in a holy place (13-18).

With those foreshadowing thoughts, Leviticus 11 begins, “And the LORD spoke to Moses and Aaron, saying to them, ‘Speak to the people of Israel, saying...’” (Lev 11:1-2). Thus proceeds an entire chapter consisting of 47 verses that go into great detail about clean and unclean animals. This is one of those chapters that often cause the eyes to glaze, especially if we have no explanation for why God put it here. Let’s try and get a handle on the makeup of the chapter. Then I’ll try to explain the creatures before us. Finally, we will try to make sense of it all.

First, an outline will be most helpful. We’ve already seen the introduction or superscription.

A. Superscription (11:1–2a)

B. Clean and Unclean Animals (11:2b–23)

1. Land creatures (11:2b–8)
2. Water creatures (11:9–12)
3. Water swarms (11:10)
4. Flying creatures (11:13–23)
5. Flying swarms (11:20–23)

C. Defilement from Death (11:24-40)

1. Defilement caused by unclean animal carcasses (11:24–28)
2. Defilement caused by land swarmers (11:29–38)
3. Defilement caused by clean animal carcasses (11:39–40)

D. Defilement versus Holiness (11:41–45)

E. Postscript (11:46–47)⁵

The meat of the chapter (pardon the pun) deals with **three divisions of space** (land, water, then sky in that order) with **four classes of creatures** (land animals, aquatic life, flying creatures (birds), and finally swarming things). Once those lists are complete, the law turns to **defilement** that comes through **three different kinds of creatures**. Unclean and clean animal carcasses sandwich the defilement that comes from the swarmers. The key to understanding to the passage is found in **the contrast with defilement and holiness** in the last several verses of the chapter.

One final note is that this chapter has a shorter parallel which is found in **Deuteronomy 14:3-21**. I will be comparing our list to that one on a few occasions as it can help us make sense of a few perplexing but important things in Leviticus 11.

⁵ **G. Geoffrey Harper**, “Time for a New Diet? Allusions to Genesis 1-3 as Rhetorical Device in Leviticus 11,” *Southeastern Theological Review* 4/2 (Winter 2013): 190 n. 92.
https://static1.squarespace.com/static/58485b63440243698143794a/t/58a1ffc0893fc08f794ac47e/1487011778065/STR_4_2_Harper.pdf.

Clean and Unclean Creatures (11:2-23)

Land Animals (11:2-8)

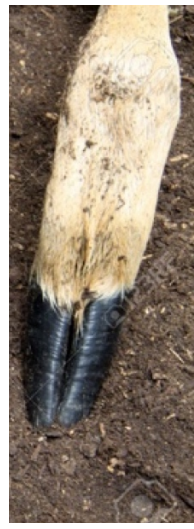
The first creatures discussed are **land animals**. These are divided into “**clean**” (*tahor*) and “**unclean**” (*tame*). Here, these land animals are called two things. The first is “**living things**” (*chayyah*; **Lev 11:2**). This word is not found in the parallel in Deuteronomy 14. Nor is the word “**earth**” or “**land**” (*erets*) upon which they roam. **I’ll tell you why a little bit later**. The common word shared in both lists is “**animals**” (*behemah*).⁶ The LORD told the Israelites that they were allowed **to eat** (*akal*) certain creatures that fall into this category. It is “**eating**” **that thus becomes the purpose** of this part of the chapter.

It then explains which animals they could eat in **vs. 3**. “**Whatever parts the hoof and is cloven-footed and chews the cud.**” This is the kind of animal they may “**eat.**” To be **cloven hoofed** or to part the hoof is to have more than one “**toe.**”

⁶ *Behemah* is a different word from *behemoth*, which is a specific kind of *behemah*. He is found only in **Job 40:15**.



Unclean



Clean

Chewing the cud is when an animal further chews partly digested food. These animals have multiple stomach compartments. They swallow the first time and it goes into one compartment where it is partially digested. They then regurgitate it back into the mouth, chew it again, and swallow it into a different compartment. This is called **rumination**. Hence, these animals are called ruminants, and we get the word ruminate from it which means essentially thinking reflectively. While Leviticus does not name any specific animals, the parallel in Deuteronomy gives ox, sheep, goat, deer, gazelle, roebuck, wild goat, ibex, antelope, and mountain sheep as examples (**Dt 14:4-5**).

Leviticus is more concerned here with the **unclean animals**. It specifies that four particular animals were not to

be eaten (**Lev 11:4**). Each one has its own explanation. The **camel** is first, because it chews the cud but does not part the hoof (4). The **rock badger** is the same (5). The **hare** is a third example (6).⁷ The **pig** is the opposite. It parts the hoof and is cloven-footed, but does not chew the cud (7). These all meet one criteria, but not both. All I want you to notice here is that while many people speculate on the reasons, as mentioned already with pigs, the Scripture's reasons are much simpler, at least here. They do not meet the biological specifications. That's it. It tells you nothing else.

This section concludes in **vs. 8**. “**You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.**” I'll point out a couple of obvious things. First, “**eating**” is again brought up. This is the focus. The uncleanness was with respect to eating, not to the ontology or nature of the creature. Second, who is the intended audience? *The people of Israel*. It says “**you**” shall not. The “**you**” is them. These things are unclean “to you.” Thus, the uncleanness is for an Israelite, not for everyone else, though

⁷ Bible skeptics often point out that hares/rabbits do not chew the cud. Therefore, the Bible is in error. While rabbits are not ruminants in that they do not have multiple stomach compartments, they nevertheless do the equivalent. They produce **two kinds of feces**, one is hard, the other is a softer pellet called **cecotropes**. These **partially digested pellets** are reingested by the rabbit and serve as a source of nutrition. See **Tommy Mitchel**, “Do Rabbits Really ‘Chew the Cud?’” *Answers in Genesis* (Feb 14, 2012), <https://answersingenesis.org/contradictions-in-the-bible/do-rabbits-really-chew-the-cud/>.

many people in the ancient world also had similar distinctions.

Water Creatures (11:9-12)

The **second creatures listed** are creatures that are “**in the waters**” (*mayim*; **Lev 11:9**). Again, the language we find is that “**you may eat**” (9). The term “clean” is implied here. This will now be contrasted with creatures that are “**detestable**” (*sheqets*) rather than “**unclean**” (*tame*). This is a different word. Curiously, the parallel in Deuteronomy continues using the word “**unclean**” (*tame*), so those words are synonyms. Why would Leviticus use a different word? We are not yet ready to answer that question. (Here is an interesting chart to see the differences though)

Category	Defile by Ingestion	Defile by Contact
<i>ṭahor</i> —“pure”	no	no
<i>ṭame'</i> —“impure”	yes	yes
<i>šeqeš</i> —“abomination”	yes	no ⁸

Water creatures that may be eaten include everything that has fins and scales.

⁸ Roy Gane, *Leviticus, Numbers*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2004), 204.



Clean

There are so many of them, neither Leviticus nor Deuteronomy name any of them. Again, the focus is on the **unclean**. “**Detestable**” appears in **vv. 10, 11, and 12**. A detestable creature is anything that does not have fins and scales. These include “**swarming creatures**,” like krill. Then it refers to the “**living creatures**.” Again, there is no list, but this would include anything from **clams** to **lobster** to **oysters** or **shrimp** or **squid** or **dolphins** or **whales** and so on. Notice that it says they are detestable “**to you**” (**10**). “**You**” shall regard them as detestable (**11**). “**You**” shall detest their carcasses. This idea is repeated for emphasis in all three verses, unlike the parallel which only has one short verse (**Dt 14:10**). While others like the Egyptians and Romans considered many of these unclean as well, this is to Israel, not them.

Sky Creatures: Birds (11:13-23)

Leviticus gives the most space to **the birds** (**Lev 11:13-19**). Curiously, it doesn't mention anything about clean birds (**Dt 14:11** says, “**You may eat all clean birds.**” This is not found in Leviticus 11 at all). It goes right into “**detestable**” birds, thus keeping the stronger language we saw with water creatures. Deuteronomy is much softer, saying only that you shall not eat them. It does not use “detestable.”

It names **twenty** of them. The thing is, several of them are only found in these two lists anywhere else in the Bible, and there is a wide variety of translations in terms of what some of these birds might be. Entire books have been written on just the birds of Leviticus 11.⁹ This makes any kind of detailed study of these birds beyond the scope of what we can do here.

⁹ See for example **Peter Altmann**, *Banned Birds: The Birds of Leviticus 11 and Deuteronomy 14*, *Archaeology and Bible* 1, ed. Israel Finkelstein et al (Tübingen: Mohr Siebeck, 2019), https://viewer.content-select.com/pdf/viewer?ip=71.237.109.147&id_type=isbn&identifiers=9783161581649&signature=2e3942c2f028bc7b8df0e25cabd2721da4aec749&frontend=1&language=eng.

DETESTABLE BIRDS OF LEVITICUS 11 COMPARED

Lev	Hebrew	LXX	LXX trans.	YLT	NAS	ESV	KJV	JPS	TNK
11:13	nesher	aetos	eagle	eagle	eagle	eagle	eagle	great vulture	eagle
	peres	grups	ossifrage*	ossifrage	vulture	vulture	ossifrage	bearded vulture	vulture
	ozniyyah*	aliaietos	sea-eagle*	ospray	buzzard	buzzard	ospray	ospray	black vulture
11:14	daah	gups	vulture	vulture	kite	kite	vulture	kite	kite
	ayyah	iktina	Kite*	kite	falcon	falcon	kite	falcon	falcon
11:15	oreb	korax	raven	raven	raven	raven	raven	raven	raven
11:16	yaanah	strouthon	sparrow	owl	ostrich	ostrich	owl	ostrich	ostrich
	tachmas*	glaux	owl*	nighthawk	owl	nighthawk	night hawk	nighthawk	nighthawk
	shachaph*	laros	seagull*	cuckoo	sea gull	sea gull	cuckow	sea mew	sea gull
	nets	ierax	hawk	hawk	hawk	hawk	hawk	hawk	hawk
11:17	kos	nuktkorax	night raven	little owl	little owl	little owl	little owl	little owl	little owl
	shalak	katarraktes	cormorant	cormorant	cormorant	cormorant	cormorant	cormorant	cormorant
	yanshuph	lbis	stork	great owl	great owl	short-eared owl	great owl	great owl	great owl
11:18	tinshemeth*	porphurion	red bill*	swan	white owl	barn owl	swan	horned owl	white owl
	qaath	pelekan	pelican	pelican	pelican	tawny owl	pelican	pelican	pelican
	racham	kuknos	swan*	gier eagle	carrion vulture	carrion vulture	gier eagle	carrion vulture	bustard
11:19	chasidah	glaux	heron*	stork	stork	stork	stork	stork	stork
	anaphah*	epodios	lapwing	heron	heron	heron	heron	heron	heron
	dukiphath*	charadrios	hoopoe*	lapwing	hoopoe	hoopoe	lapwing	hoopoe	hoopoe
	atalleph	nukteris	bat	bat	bat	bat	bat	bat	bat
	*only here and Dt 14		*only here and Dt 14						

For simplicities sake, I'll just use the ESV translations. The following are the detestable birds: eagle, bearded vulture, black vulture (13), kite or any kind of falcon (14), every kind of raven (15), ostrich, nighthawk, sea gull, or hawk of any kind (16), little owl, cormorant (aquatic birds), short-eared owl (17), barn owl, tawny owl, carrion vulture (18), stork, heron of any kind, hoopoe, and the bat (19).

Detestable flying creatures do not end with birds of prey, scavengers, and the like. It moves to flying “winged insects” (20ff). These are creatures that go on all fours but have wings (20). This time, it lists four winged insects (the Deuteronomy parallel gives no list) that go on all fours that

“you may eat” (21) because they have jointed legs above their feet in order to hop on the ground (21). These are any kind of locust, bald locusts, crickets, and grasshoppers (22). These may be eaten. “But all other winged insects that have four feet” are “detestable to you” (23).

Defilement from Death (11:24-40)

Unclean Animal Carcasses (11:24-28)

Vs. 24 sums up what happens when a person eats any unclean or detestable living creature. “By these you shall become unclean” (24). Their impurity is transferred to the person who eats them. But this unclean state can materialize through more than eating. This adds a new element to the list, which thus far has only focused on eating. That element is “touching” a dead carcass.

It begins, quite naturally, with the unclean and detestable creatures that have been mentioned from the land, the water, and the air. “Whoever touches their carcass shall be unclean until the evening” (24). Another new thought is added. This is being unclean until the evening. This will be brought up in several of the following verses.

If you carry any part of their carcass, you must wash your clothes and you will be **unclean until evening** (25). Even if an animal parts the hoof but is not cloven-footed or does not chew the cud, it is unclean “**to you.**” And everyone who “**touches**” them shall be unclean (26). Anything that walks on all four paws (dogs, bears, etc.) are unclean and not to be eaten. And whoever “**touches**” their carcass shall be unclean “**until the evening**” (27). If you carry their carcass, you must wash your clothes and you will be unclean “**until the evening**” (28). They are “**unclean to you.**”

Land Swarmers (11:29-38)

This command of touching a dead carcass now moves from land animals to things that **swarm on the land** (29). This now gives us **swarming things** that have been discussed in all three spheres: **land**, **water**, and the **air**.

First, it **names them**. It gives **eight creatures**: the **mole rat**, the **mouse**, the **great lizard** of any kind (29), the **gecko**, the monitor **lizard**, the **lizard**, the **sand lizard**, and the **chameleon** (30). Why not just say “all forms of lizard” as it has done in other cases? I think it is because this takes the number to eight. Let me point out here that of the four

specific lists of creatures, **all of them have been divisible by four** (4 named unclean land animals, 20 unclean birds, 4 clean winged insects, and now 8 unclean swarming land animals). Its point here is to continue the thought of “**touching**” the “**dead**” creature and being “**unclean until the evening**” (31).

I’ll point out one more thing here. Vs. 31 uses the term “unclean” for these swarming creatures. But vs. 41 will add the term “detestable,” making them the only group that has both words attached to them. **Why might this be?** Have you noticed a progression in terminology being used? We have moved from “unclean” to “detestable” and **now to both!**

Notice in this regard that these land swarmers do something that nothing else has done thus far. “**And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean**” (32). You find a dead rat in your house in the morning inside your tunic, *it* becomes unclean. You might think to yourself, “**I should think so! That’s disgusting!**” But is this **the idea of**

uncleanliness in mind here? Is it unclean because it is a disgusting dead rodent?

Next it says that if any of them falls into **any earthenware vessel**, all that is in it shall be unclean, and you shall **break it** (33). If there was something edible inside, it becomes unclean. If drinkable liquid, it becomes unclean (34). Again, you probably say to yourself, I should think so. I remember being a little boy having just moved to the country north of Denver in the mid 1970s. That summer, we had an **earwig infestation**. While not a rodent, a plague of migrating earwigs went right through our neighborhood and we had them, literally by the millions. They got in everything, including our closed cereal boxes. This event **scared my memory for life**. It was absolutely disgusting. Is that what's going on here?

They would fall from the ceiling onto our counters, the kitchen table, the stove, everything. The next verse says, “**And everything on which any part of their carcass falls shall be unclean. Whether over or stove, it shall be broken in pieces.**” (I wonder if the same people who demand that this gives Christians God's diet would also tear out their stove and buy a new one if they found a dead mouse on it?) The verse concludes, “**They are unclean and shall remain unclean**

for you” (35). All of this emphasizes how these creatures are both unclean and detestable.

But, it is important to see the remaining verses in this section. If they fall into a spring or cistern holding water, it shall remain clean. But, if you “touch” the carcass in them you shall be unclean (36). Again, if any part of their carcass falls upon any seed grain that is to be sown (as opposed to eaten), it is also clean (37). But, if water is put on the seed and any part of their carcass falls on it, it is unclean “to you” (38). This is obviously something more than just disgusting rats and lizards.

Clean Animal Carcasses (11:39-40)

It is not only dead animal carcasses and dead swarming land animal carcasses that can make a person unclean. It is also a dead clean animal carcass that dies apart from human intervention. “If any animal which you may eat dies, whoever “touches” its carcass shall be unclean “until the evening” (39). Curiously, it says “whoever eats of its carcass...”, in other words you are allowed to eat its carcass—think, fresh roadkill in modern times. If you eat it, you must wash your clothes and you will be unclean until

the evening (40). And if you carry the carcass you must wash your clothes and you will be unclean until the evening.

Defilement vs. Holiness (11:41-47)

It is only at this point that we begin to see much reason given to any of this. It starts slowly. “Every swarming thing that swarms on the ground is detestable; it shall not be eaten” (41). Here is the place that “detestable” is added to the previous language of unclean. Mice, rats, lizards ... these are unclean *and* detestable, which in the context (please, note the context!) means “it shall not be eaten.” It isn’t talking about having a pet mouse or iguana, if that’s your thing. We are back to eating again!

Vs. 42 has language which I think is quite significant. “Whatever goes on its belly...” Does that remind you of anything earlier in the Bible? If it goes on its belly or on all fours or has many feet or swarms on the ground, “you shall not eat,” for they are “detestable” (42). Before continuing with the explanation, I want to take a step back and try to answer some questions that I’ve raised thus far.

Meaning of Clean, Unclean, Detestable

First, I want to ask, **what does it mean that a thing is unclean and detestable?** This is an important question for reasons that I hinted at above. Just because a thing disgusts you, is that what makes it detestable? I would hope you can see that, while this explanation might work for some of the creatures, it doesn't work for all of them. Eagles are not disgusting; they are majestic. Dead rats are disgusting whether they are in a tunic or your cistern, yet only one is made unclean. Yet, they are “detestable.”

Furthermore, all of these creatures were **made by God in Genesis 1**. In that chapter, he called them all “good,” not “detestable. Is there a way to make sense of how something could be both good and detestable? Should we rather think that somehow, after the fall, all of these creatures came into being a result of sin. Genesis 1 won't allow for that. So that is a bad answer.

As you go through the Bible, you find that to be “clean” (*tahor*) can refer to **the physical realm**, like gold (**Ex 25:11, 17**) or incense (**30:35**) which are free from impurity.¹⁰ It can

¹⁰ The following discussions are in **Jiří Moskala**, *The Laws of Clean and Unclean Animals in Leviticus 11: Their Nature, Theology, and Rationale: An Intertextual Study*, a Dissertation to Andrews University (Nov 1998), 190-97. <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1097&context=dissertations>.

have a moral quality, such as Job saying that his eyes are clean (Job 1:3) or that the psalmist words are clean (Ps 12:7). In the Law, it is often used ceremonially where neither of these ideas come into play.

The opposite is being unclean (*tame*). Again, the word can have an ethical connotation. You can have unclean lips (Isa 6:5) or an unclean name (Ezek 22:5). But in the Law, it is, again, ceremonial. Sometimes, the ceremonial uncleanness can be moral, such as the adulterous wife who becomes unclean (Num 5:13-14, 29). This will be important for thinking about uncleanness later on in Leviticus.¹¹

The word “detestable” (*sheqets*) is definitely a harsher term. It is related to Akkadian words that mean “menace, give the evil eye.”¹² It is sometimes parallel to words that mean “abominate” or “despise” and the noun form refers to a detested idol or thing. And so the word refers to something

¹¹ See Moskala’s list on p. 196 which includes adultery, consulting spiritists and mediums in occult practices (Lev 19:31), worshiping foreign gods through idolatry or child sacrifices (Lev 20:2-3), Engaging in sacral prostitution (Lev 19:29), murder, and sexual misconduct (Lev 18:20, 23-24).

¹² “An abomination (*šeqeš*). Akk. *šakāšu* ‘menace, give the evil eye’; *šakšu* ‘menacing, evil-eyed’; and *šikšu* ‘ulcer’ are clearly related cognates. In Scripture, the verb *šiqqēš* is paralleled by *ṭi’ēb* ‘abominate’ (Deut 7:26) and *bāzâ* ‘despise’ (Ps 22:25), and the noun *šiqqûš* stands for a detested idol or thing (Deut 29:16; 1 Kgs 11:5, 7; 2 Kgs 23:24; Hos 9:10; Nah 3:6; Zech 9:7; etc.). Thus the term *šeqeš* connotes something reprehensible. Yet in this chapter it bears a more precise, technical meaning.” Jacob Milgrom, *Leviticus 1–16: A New Translation with Introduction and Commentary*, vol. 3, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 656.

reprehensible in many instances. Yet, like “clean” and “unclean,” it can have a ceremonial connotation that isn’t necessarily the same as these.

The context has to determine its meaning. In Leviticus 11, these words do not mean to be dirty, bad, or unethical. Nor do they mean that you are sinful. It was often normal to be unclean. Touching a rat carcass to get it out of your house was not a moral evil, but a ceremonial contamination. Later on, giving birth or having your period is not some moral outrage to God! This is religious, not moral. Ceremonial uncleanness would become dangerous if you tried to approach God in the tabernacle with some kind of offering. Thus, we can conclude that, “Ceremonial cleanness deals with the personal qualifications for being ready to enter the sanctuary and worship a holy God. Being clean makes a person fit for worshiping God and being unclean renders a person not ready or suitable to meet God in worship.”¹³ The categories are trying to show you how to think about a holy God.

In our passage, I’ve shown you that being “unclean” is parallel in Deuteronomy with being “detestable” in Leviticus (cf. Lev 11:10 and Dt 14:10). Yet, whereas

¹³ Moskala, 191.

Leviticus uses that word 11 times in its list, Deuteronomy doesn't use it even a single time. That is significant and should tell you that Leviticus is doing something unique with the term, something Deuteronomy is not doing. Based on its absence in Deuteronomy, and because of many other clues we will soon look at, I believe this word is being used for **theological** rather than even uniquely ceremonial reasons. I'll give you one reason up front. There is a clear **word play** taking place later on in the chapter between *sheqets* (detestable) and *sherets* (swarming things, winged insects).¹⁴ Why might that be?

A Brief History of Interpretation¹⁵

To get at what I think is going on here, I want to look briefly at **the history of interpretation** on this chapter. **Why these animals?** The earliest known interpretation outside of the Scripture is in the Letter of Aristeas (circa 170 B.C.). It

¹⁴ This is noticed in **Harper**, 191.

¹⁵ A comprehensive history is in **Moskala**, 17-107. An early Christian history is in **Cristian Cardozo**, "Reception History of Leviticus 11: Dietary Laws in Early Christianity," *DavarLogos* 18:1 (2019): 31-60.

https://www.academia.edu/41003907/Reception_History_of_Leviticus_11_Dietary_Laws_in_Early_Christianity_-_DavarLogos_18_1_2019_-_31-60. See also the **Jewish Encyclopedia** on Clean and Unclean Animals.

tells us, “No ordinances have been made in scriptures without a purpose ... In the matter of meats, the unclean reptiles, the beasts. The whole rationale is directed toward righteousness and righteous human relationships” (Aristeas 168-69). It gives **three main ways** it was being interpreted by Jews in Alexandria in the second century B.C.

The animals were *symbolic*. It says laws have been given for justice’s sake to awaken pious thoughts and to form the character. For example, **birds of prey** are forbidden in order to teach man to practice justice, and not, using his own strength, to injure others. Animals that **chew the cud** teach us the importance of thinking thoughtfully about our lives in relation to God because, “**Thou shalt remember the Lord, who did great and wonderful deeds in thee.**” **Mice and weasels** are mischievous and we are not to be like that. **Unclean animals** are wild and we are not to be like that, but rather tamed to the Lord. And so on. Many of the Church Fathers followed suit. For example, Irenaeus talks about how swine and (wild) dogs are given over to filthiness and gluttony and recklessness. Those with a split hoof but who do not chew the cud are “**plainly an indication of all heretics, and of those who do not meditate on the words of God,**” and so on (**Irenaeus**, *Against Heresies* 5.8). As creative and

sometimes compelling as these are (especially when such creatures are used in other places in Scripture to make the point), they do not account for all of the creatures.

The animals were *for moral considerations*. For example, the moral life of God's people should not degenerate to the level of unclean birds, which *peck and chew* away at hurt, dying creatures. Or, we are not to be like the weasel, which is equated with *gossip*. This has been followed by Jews and Christians. *Isaac Arma* said unclean animals cause coarseness and dullness of the soul when ingested, because that's the way they are in their own nature. *Calvin* took a related track, but without allegorizing the creatures, teaching that these laws were for instruction of the ancient Jews “*to repress the licentiousness*” of the people and “*to compel obedience in this way to obedience these almost rude and uncivilized people.*”¹⁶

Finally, animals were for *reasons of separation*. Sounding similar to Calvin, it says, the gentle behavior of clean birds is to be imitated by the Jews so that they will not be “*perverted by contact with [Gentiles] by mixing with bad influence.*” After all, the Gentiles are “*dogs*” and their behavior follows their nature.

¹⁶ *Calvin*, *Commentaries on the Four Last Books of Moses*, 2.60-61.

I've already explained how some have viewed these things as *dietary* in nature or for reasons of *sanitation*. Others have viewed them *mystically*. **Ibn Ezra** said that unclean animals substance when digested goes into the flesh and blood of those who eat, making them impure and obnoxious. Some viewed it *rationalistically*. **Saadia** said animals which were worshiped as divine by the nations were declared eatable as a protest against that worship and visa versa. Christians like **Aphrahat** follow this same thinking. Quite early on, *some of the rabbis* realized that there was no end of the speculation, so they offered *no explanation at all!* “One should not say, ‘The meat of the hog is obnoxious to me,’ but ‘I would and could eat it had not my Heavenly Father forbidden it.’” They feared to explain the reasoning would endanger observance and were satisfied simply with saying “The Torah forbids.”¹⁷ To come up with a reason was to undermine God's authority, and so, like the command in the Garden of Eden with the trees, you should just take it on faith because God said so.

My own opinion is that I think each one of these ideas offers *something interesting* and *something incomplete*. I'm therefore not against any of them *per se*, but I would also not

¹⁷ JE, “Clean and Unclean.”

want to root my thinking in some kind of magic ball looking into the mind of God. Take lessons from the animals, especially when Scripture does the same. Be wise about diet and take note of places like Daniel who has a specific diet for a specific period of time for a specific reason. Use wisdom and know that God gave us the book of nature and the Scripture to figure out all kinds of things that can lead to our moral, physical, civil good.

But a theory that undermines other parts of Scripture, or even in the same chapter, this is not wise. I think especially of the beginning with the United Church of God and their insistence that we **must keep these laws**. The NT clearly undid clean and unclean animal distinctions for food. To hold to that view is to necessarily throw out the NT, and you will look in vain on the web for anyone in that group every trying to reconcile Acts 10 with their view of Leviticus 11. Because they can't.

Leviticus 11 and the Garden of Eden

There is a view that makes sense of all of the things we have talked about. It takes its cues from the **very deliberate language** and the progression of thought that is given in the

flow of the chapter itself. Here then, I'm going to take several things I've emphasized and now put them into a larger context to show their purpose.

First, there are **several words** that are found only here, or the majority of times they are used are only here and in Genesis 1-3 and the Flood narrative, which is itself a kind of new creation.¹⁸ These words include “**kind**” (*min*): Lev 11:14, 15, 16, 19, 22(x4); “**swarm**” (*sharats*): Lev 11:10, 20, 21, 23, 29(x2), 31, 41(x2), 42(x2), 43(x2), 44, 46; “**creatures**” (*chayyah*): Gen 1:24, 25, 28, 30; Lev 11:2, 27, 47(x2); “**birds**” (*oph*): Lev 11:13, 20, 21, 23, 46; and importantly, “**belly**” (*gachon*), which is only found in Genesis 3:14 and Lev 11:42. Furthermore ideas like “**move and swarm**” “**eat and touch**” “**all of**” and a very particularly way of talking about **walking** are major themes of Leviticus 11 and Genesis 1-3, particularly the eating of the tree of knowledge and the walking of the serpent.

Then there is the **conception of space**. Both Genesis 1-3 and Lev 11 have only **four groupings of creatures**: land animals, flying creatures, aquatic life, and swarmers. Reinforcing this is how the four lists of creatures in Leviticus 11 are all found in multiples of four (4x1; 4x2;

¹⁸ This study is in **Harper**, 184-187.

4x5). Both deliberately talk about **three spheres** where animals are found: land, water, and air.

In the same way, the three-fold holiness of space (courtyard/common, holy place, most holy place) is being deliberately reinforced **in a negative way** through the **progressive “unclean,”** (land animals), **“detestable”** (fish and birds), and **both unclean and detestable** (swarmers). This is the reason why Leviticus uses language that Deuteronomy doesn't. It is patterning the food laws after unholy (or unholy) space as it thinks about Eden. This is emphasized in several ways, but here are a couple.

First, **consider the birds**. This is by far the most extensive list in our chapter. But there are two other lists of unclean animals that I think are relevant here. These are **Isaiah 34:11-15** and **13:21-22**. In these lists you have unclean birds like owls, ravens, hawks, ostriches, and animals like jackals, and so on inhabiting the waste places of Babylon and Edom after God pours out judgment upon them for their sins. In fact, many of the birds in Lev 11 are only found in here and in the prophets when the pronounce such doom.¹⁹

¹⁹ See **Walter J. Houston**, *Purity and Monotheism: Clean and Unclean Animals in Biblical Law* (Sheffield: Sheffield Academic Press, 1993), 194ff. See also **Altmann**'s discussion of “Fantastic Birds,” 44-51.

Thing is, some of these in the Hebrew are only rightly translated²⁰ as demonic creatures like **satyrs**, **night-monsters**, **Lilith**, or **dragons**, while the LXX pours on even more craziness to it with words such as **sirens**, **centaurs**, and straight out **demons**! Many of the birds listed there are found in Leviticus 11. This is not a coincidence, as all ancient peoples understood that many of these creatures were associated with evil gods, goddesses, and demons. Consider the inspired commentary in Revelation which says, “**Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast**” (**Rev 18:2**). If the prophets went in this direction, we can too.²¹

That leads to the **second point**. This whole three-fold increasing anti-holy language comes to its climax in vs. 41-42. **Vs. 41** adds “**detestable**” to “**unclean**,” and vs. **42** puts it this way. “**Whatever goes on its belly...**” “**Belly is only found**

²⁰ The ESV is one of the few translations that wholly desupernaturalizes the entire text of both passages.

²¹ The **Letter of Aristeas** seems to go here. Its entire discussion of clean and unclean animals and their meaning is prefaced with a discussion on the gods and how foolish people like the Egyptians (the letter was written from Alexandria) have “**put their confidence in beasts and most of the serpents and monsters, worship them, and sacrifice to them both while alive and dead,**” and that God in his wisdom gave these laws, in part, to help Israel keep from making the same mistakes (134-42).

here and in **Genesis 3:14** where it refers to the curse of the Serpent that tempted Eve. In this way, the unclean snakes are now becoming pictures of the evil serpentine Watcher, who becomes the great archenemy of God in the Bible: Satan.

Another thing going on in Genesis 2 and Leviticus 11 and that **both begin with a positive command to eat**, but this is **followed by a dietary restriction** of what not to eat. You might think, so what? But this is really a very rare occurrence. Think of anywhere else in the Bible where you find that? In both, **transgressing results in the same problem**: you are cast out from the presence of God (in one, it results in death, in the other it is eating or touching the dead that results in being unclean until evening (which is the start of the day in Jewish reckoning)).

Finally, Leviticus ends with, essentially, **a return to Eden**. Leviticus 26 is all about blessings promised in Edenic language (“be fruitful” “increase” enjoy abundant food, you won’t be expelled, you will dwell and walk with God, and so on).

The Tree of Life

With these deliberate parallels reminding us of both creation and the fall, the purpose of the clean and unclean

food laws thus becomes clear.²² Israel is being pictured as a new Adam. They are being brought near to God in the sanctuary he has established for himself in their midst. By obeying them in what they eat, they may have continued fellowship with God. They may approach him through their offerings of various kinds. They may enter the Promised Land. They may live long in it and prosper.

More than anything, the call is for them in this renewed relationship to be holy as God is holy. This is how the passage ends. “You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them” (Lev 11:43). This would be to make them the opposite of the Most Holy—unclean and detestable. The reason? “For I am the LORD your God. Consecrate yourselves therefore, and be holy for I am holy” (44). This well-known phrase is rarely thought about in its context of eating and touching the right foods, of clean and unclean, of doing the very thing Adam was to do, but failed so miserably. But that is its context.

In fact, it says it twice. “You shall not defile yourselves with any swarming thing that crawls on the ground” (44).

²² Harper, 193-94.

Note again the language of [the serpent in the Garden](#). “For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy” (45). “This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten” (46-47). To “[make a distinction](#)” is now parallel to “[knowing good and evil](#)” in the Garden.

Will they be faithful to Yahweh and do what he told them to do? With everything else, [Israel would fail at these laws](#). They would not make the proper distinctions and so emulate Yahweh’s *perfect* holiness. They would be like Adam. In this regard, there is [one more interpretation](#) to talk about. Some Jews taught that when Messiah arrives, all will become purer and nobler, and these will then be permitted as food.²³

Of course, this is exactly what we find, as the [dream with Peter \(Acts 10\)](#) which came after Jesus’ own words

²³ This is found in the Kabbalah’s [Zohar](#) (Shemini, iii. 41b) and it is far from a Christian interpretation, as these mystics taught that the clean and unclean distinctions came from the negative sefirot, or emanations of God. Nevertheless, this upset so many Jews that they claimed, without reason, that the Christians got a hold of these texts and changed them to fit the coming of Jesus! This discussion is in the Jewish Encyclopedia on clean and unclean animals.

about it being what comes out of a man that makes him unclean, not what goes into him (**Mark 7:18-23**) make clean. Jesus declared all foods clean. But on what grounds? Because in him, the fulfillment of one who is holy as God is holy had come. In him, the defiling evil of sin and Satan which are the main things pointed at in these distinctions are taken away. In him, we eat his flesh and drink his blood to have life. He is our clean food!

But only if you are in Christ. Without him, the uncleanness of anyone remains. And it remains permanently. It is not just for an evening. Therefore, you are commanded to look to the clean Lamb who died on the cross, knowing that his death conquered sin, death, and the devil. And when you look to him, believe that he did this for you. **This is your eating** today, and because he is the fulfillment of food laws, all foods are now clean. Their purpose has been served (that doesn't mean they are all good for you, but that's another story). You may now live under the glorious new freedom unknown to Jews who to this day refuse their own Messiah and instead continue living in the shadows of their types. You may live under the glorious new freedom unknown to the Gentiles, who were by nature vile and not allowed to go near the presence of God, for he

had not chosen them. But Christ's death reconciles these matters and it is for you, if you will believe the message given today. That is **distinguishing between the clean** (being justified in Christ) **and the unclean** (remaining in your sins). Christ has opened the way to the Tree of Life and the Garden of Eden. He is the new Adam and new Israel. And he has done it all. Won't you see his glories and eat with him there?

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Leviticus 11	Deuteronomy 14
And the LORD spoke to Moses and Aaron, saying to them,	
	³ "You shall not eat any abomination.
² "Speak to the people of Israel, saying, These are the living things that you may eat among all the animals that are on the earth.	⁴ These are the animals you may eat:
	the ox, the sheep, the goat, ⁵ the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the mountain sheep.
³ Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat.	⁶ Every animal that parts the hoof and has the hoof cloven in two and chews the cud, among the animals, you may eat.
⁴ Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you.	⁷ Yet of those that chew the cud or have the hoof cloven you shall not eat these: the camel, the hare,
⁵ And the rock badger, because it chews the cud but does not part the hoof, is unclean to you.	and the rock badger, because they chew the cud but do not part the hoof, are unclean for you.
⁶ And the hare, because it chews the cud but does not part the hoof, is unclean to you.	
⁷ And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you.	⁸ And the pig, because it parts the hoof but does not chew the cud, is unclean for you.
⁸ You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.	Their flesh you shall not eat, and their carcasses you shall not touch.
⁹ "These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat.	⁹ "Of all that are in the waters you may eat these: whatever has fins and scales you may eat.
¹⁰ But anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you.	¹⁰ And whatever does not have fins and scales you shall not eat; it is unclean for you.
¹¹ You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses.	
¹² Everything in the waters that does not have fins and scales is detestable to you.	
	¹¹ "You may eat all clean birds.
¹³ "And these you shall detest among the birds; they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture,	¹² But these are the ones that you shall not eat: the eagle, the bearded vulture, the black vulture,
¹⁴ the kite, the falcon of any kind,	¹³ the kite, the falcon of any kind;
¹⁵ every raven of any kind,	¹⁴ every raven of any kind;
¹⁶ the ostrich, the nighthawk, the sea gull, the hawk of any kind,	¹⁵ the ostrich, the nighthawk, the sea gull, the hawk of any kind;
¹⁷ the little owl, the cormorant, the short-eared owl,	¹⁶ the little owl and the short-eared owl,
¹⁸ the barn owl, the tawny owl, the carrion vulture,	the barn owl ¹⁷ and the tawny owl, the carrion vulture and the cormorant,
¹⁹ the stork, the heron of any kind, the hoopoe, and the bat.	¹⁸ the stork, the heron of any kind; the hoopoe and the bat.
²⁰ "All winged insects that go on all fours are detestable to you.	¹⁹ And all winged insects are unclean for you; they shall not be eaten.
²¹ Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground.	²⁰ All clean winged things you may eat.
²² Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind.	
²³ But all other winged insects that have four feet are detestable to you.	
²⁴ "And by these you shall become unclean. Whoever touches their carcass shall be unclean until the evening,	

	²¹ "You shall not eat anything that has died naturally. You may give it to the sojourner who is within your towns, that he may eat it, or you may sell it to a foreigner. For you are a people holy to the LORD your God. "You shall not boil a young goat in its mother's milk.
²⁵ and whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.	
²⁶ Every animal that parts the hoof but is not cloven-footed or does not chew the cud is unclean to you. Everyone who touches them shall be unclean.	
²⁷ And all that walk on their paws, among the animals that go on all fours, are unclean to you. Whoever touches their carcass shall be unclean until the evening,	
²⁸ and he who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.	
²⁹ "And these are unclean to you among the swarming things that swarm on the ground: the mole rat, the mouse, the great lizard of any kind,	
³⁰ the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon.	
³¹ These are unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until the evening.	
³² And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean.	
³³ And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you shall break it.	
³⁴ Any food in it that could be eaten, on which water comes, shall be unclean. And all drink that could be drunk from every such vessel shall be unclean.	
³⁵ And everything on which any part of their carcass falls shall be unclean. Whether oven or stove, it shall be broken in pieces. They are unclean and shall remain unclean for you.	
³⁶ Nevertheless, a spring or a cistern holding water shall be clean, but whoever touches a carcass in them shall be unclean.	
³⁷ And if any part of their carcass falls upon any seed grain that is to be sown, it is clean,	
³⁸ but if water is put on the seed and any part of their carcass falls on it, it is unclean to you.	
³⁹ "And if any animal which you may eat dies, whoever touches its carcass shall be unclean until the evening,	
⁴⁰ and whoever eats of its carcass shall wash his clothes and be unclean until the evening. And whoever carries the carcass shall wash his clothes and be unclean until the evening.	
⁴¹ "Every swarming thing that swarms on the ground is detestable; it shall not be eaten.	
⁴² Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable.	
⁴³ You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them.	
⁴⁴ For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground.	
⁴⁵ For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy."	
⁴⁶ This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground,	
⁴⁷ to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten. (Lev. 11:1-47 ESV)	

ISAIAH 34:12-13 AND 13:21-22 COMPARED

Isaiah	Hebrew	LXX	LXX trans.	YLT	NAS	ESV	KJV	JPS	TNK
34:11	<i>qaath</i> <i>qipod</i> <i>yanshuph</i> <i>oreb</i>	<i>ornov</i> <i>echinos</i> <i>ibis</i> <i>korak</i>	birds hedgehog ibises ravens	pelican hedge-hog owl raven	pelican hedgehog owl raven	hawk porcupine owl raven	cormorant bittern owl raven	pelican bittern owl raven	jackdaws owls great owls ravens
34:13	<i>Tan</i> <i>Yaanaah</i>	<i>seiren</i> <i>strouthion</i>	monsters ostriches	dragons ostriches	jackals ostriches	jackals ostriches	dragons owls	wild-dogs ostriches	jackals ostriches
34:14	<i>Tsiyyim</i> <i>'iyyim</i> <i>Sair</i> <i>liilith</i>	<i>daimonion</i> <i>ovokentauros</i> <i>onokentauros</i>	devils satyrs satyrs	zaim aim goat night-owl	des. creatures wolves hairy goat night monster	wild animals hyenas wild goat night bird	wild beasts wild beasts satyr screech owl	wild-cats jackals satyr night-monster	wildcats hyenas goat-demon liilith
34:15	<i>Qippoz</i> <i>dayyah</i>	<i>echinos</i> <i>elapos</i>	hedgehog deer	bittern vulture	tree snake hawk	owl hawk	great owl vulture	arrowsnake kite	arrowsnake buzzard
Isaiah	Hebrew	LXX	LXX trans.	YLT	NAS	ESV	KJV	JPS	TNK
13:21	<i>Tsiyyim</i> <i>Oach</i> <i>Yaanaah</i> <i>Sair</i>	<i>theron</i> <i>echos</i> <i>seiren</i> <i>daimonion</i>	wild beasts "howling" monsters devils	zaim howlings daut of ostrich goats	des. creatures owls ostriches shaggy goats	wild animals hyenas ostriches wild goats	wild beasts doleful creat. owls satyrs	wild-cats ferrets ostriches satyrs	beasts owls ostriches goats
13:22	<i>'iyyim</i> <i>Tan</i>	<i>ovokentauros</i> <i>echos</i>	satyrs hedgehogs	hyenas jackals	hyenas jackals	hyenas jackals	wild beasts dragons	jackals wild-dogs	jackals dragons
Leviticus	Hebrew	LXX	LXX trans.	YLT	NAS	ESV	KJV	JPS	TNK
11:4	<i>gamal</i>	<i>kamelon</i>	camel	camel	camel	camel	camel	camel	camel
11:5	<i>shaphan</i>	<i>dasupoda</i>	Rabbit*	rabbit	rock badger	rock badger	coney	rock badger	daman
11:6	<i>arnebeth*</i>	<i>choirogrullios</i>	hare	hare	rabbit	hare	hare	hare	hare
11:7	<i>chazir</i>	<i>hus</i>	swine	sow	pig	pig	swine	swine	swine
11:13	<i>nesher</i>	<i>aetos</i>	eagle	Eagle	eagle	eagle	Eagle	great vulture	eagle
	<i>peres</i>	<i>grups</i>	ossifrage*	ossifrage	vulture	vulture	ossifrage	bearded vulture	vulture
	<i>ozniyyah*</i>	<i>aliaietos</i>	sea-eagle*	ospray	buzzard	buzzard	ospray	ospray	black vulture
11:14	<i>daah</i>	<i>gups</i>	vulture	vulture	kite	kite	vulture	kite	kite
	<i>ayyah</i>	<i>iktina</i>	Kite*	kite	falcon	falcon	kite	falcon	falcon
11:15	<i>oreb 34:11</i>	<i>korax 34:11</i>	raven	raven	raven	raven	raven	raven	raven
11:16	<i>yaanaah 13:21; 34:13</i>	<i>strouthon</i>	sparrow	owl	ostrich	ostrich	owl	ostrich	ostrich
	<i>tachmas*</i>	<i>glaux</i>	owl*	nighthawk	owl	nighthawk	night hawk	nighthawk	nighthawk
	<i>shachaph*</i>	<i>laros</i>	seagull*	cuckoo	sea gull	sea gull	cuckow	sea mew	sea gull
	<i>nets</i>	<i>ierax</i>	hawk	hawk	hawk	hawk	hawk	hawk	hawk
11:17	<i>kos</i>	<i>nuktikorax</i>	night raven	little owl	little owl	little owl	little owl	little owl	little owl
	<i>shalak</i>	<i>katarraktes</i>	cormorant	cormorant	cormorant	cormorant	cormorant	cormorant	cormorant
	<i>yanshuph 34:11</i>	<i>ibis 34:11</i>	stork	great owl	great owl	short-eared owl	great owl	great owl	great owl
11:18	<i>tinshemeth*</i>	<i>porphurion</i>	Red bill*	swan	white owl	barn owl	swan	horned owl	white owl
	<i>qaath 34:11</i>	<i>pelekan</i>	Pelican	pelican	pelican	tawny owl	pelican	pelican	pelican
	<i>racham 13:18</i>	<i>kuknos</i>	Swan*	gier eagle	carrion vulture	carrion vulture	gier eagle	carrion vulture	bustard
11:19	<i>chasideah</i>	<i>glaux</i>	heron*	stork	stork	stork	stork	stork	stork
	<i>anaphah*</i>	<i>epodios</i>	lapwing	heron	heron	heron	heron	heron	heron
	<i>dukiphath*</i>	<i>charadrios</i>	hoopoe*	lapwing	hoopoe	hoopoe	lapwing	hoopoe	hoopoe
	<i>atalleph</i>	<i>nukteris</i>	bat	bat	bat	bat	bat	bat	bat
	*only here and Dt 14		*only here and Dt 14						