

Taste Touch Testimony

Intro:

Col 2:16-23

Every culture has its own food taboos. Dogs are not eaten in the West because they are considered “friends”; in China, however, they are accepted without hesitation. Next time you “down” a juicy hamburger, remember that you are eating an animal (cow) considered sacred among Hindus. The nations of the ancient world practiced food taboos related to their worship, too. Pigs, for instance, were widely rejected as a fit offering for the deities, except for the gods of evil and the underworld. Differences in Christian subcultures also occur, reaching back as early as the first inroads of Christianity into Gentile areas where they did not observe Jewish traditions (Acts 15

Food is a big deal for what you taste and what you touch tells a story about God and salvation

...the problem is that in the Bible it is a developing story

Problem:

1 pet 1:13-21

We, like the Israelites are called to be holy but things look different today...

Acts 10:9-11:26

Cannot truly understand this story until we understand the story of Leviticus 11

Main Idea:

Their diet was a declaration

Their separation was a statement

About their salvation

Implication:

1 cor 11:23-26

Our diet is a declaration

1 cor 11:27-32

our separation is a statement...

about our salvation

Application:

All things are clean

All things are possible

All things are new

Notes:

Leviticus 11:8 (TOTC Le): On what basis were animals classified as pure or impure? This is a matter of some debate (for a full overview, see Houston, 1993: 68–123). Generally, however, there are four main views.

1. The hygienic explanation holds that animals are classified as impure because they can potentially cause disease when eaten (undercooked pork, for example, can cause trichinosis). But many of the pure animals are equally dangerous if not cooked properly (undercooked beef, for example, can transmit salmonella). Moreover, the New Testament allows these animals to be eaten

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(see Meaning below), and yet there is no evidence that cooking techniques were safer by this time. If health were the Lord's concern, he would surely not have allowed this change.

2. The cultic explanation holds that animals were declared impure because they were used in pagan worship or represented pagan gods. This may have been true in some instances, but this view fails as a comprehensive explanation, for the simple reason that cattle, sheep and goats were pure in Israel, even though they were commonly used as sacrificial animals by her pagan neighbours (Houston, 1993: 72).

3. The moral-symbolic explanation holds that an animal's behaviour symbolically represents goodness (making the animal pure) or evil (making the animal impure). Wenham (1979: 168) explains: 'Aristeas [second century bc] suggested that chewing the cud made an animal clean, because it reminded men to meditate on the law. Bonar [nineteenth century ad] argued that ... the dirty habits of the pig spoke of the "filth of iniquity".' As Wenham (1979: 168) notes, however, these explanations 'are at best partial, covering only part of the data, and at worst whimsical and capricious. There seems to be no criterion for preferring one interpretation to any other.'

4. Finally, various explanations have been given that make use of the insights gained from modern anthropology (see the survey in Houston, 1993: 93–122). One is that some animals appear to be classified as impure because they do not conform to certain standards, standards that appear to express the norm. (See esp. Douglas, 1966: 55; she is rightly critiqued by Houston [1993: 102–111] for the way in which she applies this explanation, although the explanation itself is still plausible.) To an Israelite, for example, the standard edible land animals were cattle, sheep and goats, each of which chews the cud and has a split hoof (11:3). Animals that conform to this standard are pure (such as deer and gazelle), while animals that do not are impure (such as the camel and pig; 11:4, 7). The same logic could apply to marine creatures and insects: those that the Israelites were used to eating were considered normal and therefore pure (11:9, 21); those that did not match these creatures closely enough were considered abnormal and therefore impure (11:10, 23).

Articles for further study:

<https://www.gotquestions.org/seven-dispensations.html>

<https://www.gotquestions.org/Bible-foods.html>

<https://thecripplegate.com/christians-and-the-old-testament-dietary-laws/>

<https://tms.edu/news/tms-distinctives-dispensationalism/>

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Text:

Their diet was a declaration

Lev. 11:1 ¶ And the LORD spoke to Moses and Aaron, saying to them,
Lev. 11:2 "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.**
Lev. 11:3 Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat.
Lev. 11:4 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.
Lev. 11:5 And the rock badger, because it chews the cud but does not part the hoof, is unclean to you.
Lev. 11:6 And the hare, because it chews the cud but does not part the hoof, is unclean to you.
Lev. 11:7 And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you.
Lev. 11:8 You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.
Lev. 11:9 ¶ **"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.
Lev. 11:10 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.
Lev. 11:11 You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses.
Lev. 11:12 Everything in the waters that does not have fins and scales is detestable to you.
Lev. 11:13 ¶ **"And these you shall detest among the birds;** they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture,
Lev. 11:14 the kite, the falcon of any kind,
Lev. 11:15 every raven of any kind,
Lev. 11:16 the ostrich, the nighthawk, the sea gull, the hawk of any kind,
Lev. 11:17 the little owl, the cormorant, the short-eared owl,
Lev. 11:18 the barn owl, the tawny owl, the carrion vulture,
Lev. 11:19 the stork, the heron of any kind, the hoopoe, and the bat.
Lev. 11:20 ¶ **"All winged insects** that go on all fours are detestable to you.
Lev. 11:21 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.
Lev. 11:22 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.
Lev. 11:23 But all other winged insects that have four feet are detestable to you.
gen 1:29-30 (same divisions - but why? First lets start their and using food restrictions trace to this point...diets are dispensational - a dispensational declaration about their relation to God and His creation...in the beginning all vegetarians...no death)
gen 2:15-17 (Man's diet was a declaration about innocence - then they ate from the tree of knowledge)
gen 3:22-24 (Man's new diet was a declaration about separation from God and their own conscience (they had knowledge)
gen 6:5-8 (but starting with clan and Abel and moving on Man's conscience was only evil...leading to Noah)
gen 7:1-10 (Noah way before Moses had an idea about clean animals...)
gen 8:13-9:7 (clean in suitable for sacrifice - all animals authority - his new diet was a declaration about government...until you get tower of babel)
lev 10:8-11 (Deut 7:6-11 new diet is about distinction - Holy and common - a nod back to creation what was clean? Was it health, cultic, arbitrary?)
lev 21:16-24 (blemish - deviation is defiling - the most classic examples from creation eat to distinguish from others...exclusivity of Israel)
gen 1:20-25 (according to representative kind...associated with His creation - distinct in exclusivity)
mk 7:14-23 (Jesus changed everything - new dispensation - new diet with a new declaration - all things clean)
eph 2:11-3:12 (our diet is a declaration-)
gal 2:11-21 (Paul opposed Peter to his face for getting this wrong)

Their separation was a statement

Lev. 11:24 ¶ "And by these you shall become **unclean**. Whoever **touches** their **carcass** shall be **unclean** until the evening,
Lev. 11:25 and whoever **carries** any part of their **carcass** shall wash his clothes and be **unclean** until the evening.
Lev. 11:26 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**.
Lev. 11:27 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,
Lev. 11:28 and he who **carries** their **carcass** shall wash his clothes and be **unclean** until the evening; they are **unclean** to you.
Lev. 11:29 ¶ "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,
Lev. 11:30 the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon.
Lev. 11:31 These are **unclean** to you among all that swarm. Whoever **touches** them when they are **dead** shall be **unclean** until the evening.
Lev. 11:32 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.
Lev. 11:33 And if any of them **falls** into any earthenware vessel, all that is in it shall be **unclean**, and you shall break it.
Lev. 11:34 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**.
Lev. 11:35 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.
Lev. 11:36 Nevertheless, a spring or a cistern holding water shall be clean, but whoever **touches** a **carcass** in them shall be **unclean**.
Lev. 11:37 And if any part of their **carcass falls upon** any seed grain that is to be sown, it is clean,
Lev. 11:38 but if water is put on the seed and any part of their **carcass falls on** it, it is **unclean** to you.
Lev. 11:39 ¶ "And if any animal which you may eat dies, whoever **touches** its **carcass** shall be **unclean** until the evening,
Lev. 11:40 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.
Gen 5 (lev 11 is declaring death unclean - abnormal even - defiling and wrong - impure, the opposite of Holy - and they were being called to disassociate with it)
matt 9:9-26 (that is until Jesus -mk 7:1-13 (the. Story has changed - they identified with creation and avoided death we identify with new creation)
2 cor 4:6-18; 5:14-17 (they avoided death and associated with creation - we wear death and identify with a new creation)
1 cor 10:31 (all things clean, all things possible, all things new)

About their salvation

Lev. 11:41 ¶ "Every swarming thing that swarms on the ground is **detestable**; it shall not be eaten.
Lev. 11:42 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**.
Lev. 11:43 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.
Lev. 11:44 **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.**
Lev. 11:45 **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."**
Lev. 11:46 ¶ 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,
Lev. 11:47 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.
1 cor 11:23-32 (main idea/implication/application)