



# A YEAR *with* GOD *Daily Devotional*

## DAY 47



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# DAY FORTY-SEVEN

*Leviticus 11 - 13*

*Clean, Unclean, and What It Costs to Be Holy*

Three chapters today that feel worlds away from Moses parting the sea or Jacob wrestling an angel. Lists of animals. Instructions about skin conditions. Rules about what you can eat and what you cannot. And it is tempting to skim these chapters as if they belong to another world entirely.

But they belong to the same story. And they are making the same point. Which is this: the God who lives in the middle of your camp is holy, and holiness requires a different way of living - not just at the altar, but at the table, and in the body, and in the ordinary Tuesday morning of your life.

***Holiness is not a compartment. It is a climate. God did not intend for Israel to be holy at the Tabernacle and ordinary everywhere else. The dietary laws, the purity laws, the inspection of the body - all of it was saying: the holy God is not only in the tent. He is present in your kitchen, in your bedroom, in the texture of daily life. Live accordingly.***

Chapter 11 divides the animal world into clean and unclean. Land animals that chew the cud and have a divided hoof are clean. Sea

creatures with fins and scales are clean. Most birds are unclean. Insects that hop on the ground - some clean, most not. The camel, the rock badger, the hare - unclean, because they chew the cud but do not have a divided hoof. The pig - unclean, because it has a divided hoof but does not chew the cud.

The logic is not arbitrary. Scholars have noted that many of the unclean animals are creatures that blur categories - that seem to belong to one world but have characteristics of another. The world God made has order. The clean animal fits cleanly into its category. The unclean animal is a boundary-crosser, a category-blurrer. And Israel is called to live within the categories God has established, not to straddle them.

*- The dietary laws are a daily, embodied reminder that Israel belongs to a God of order. Every meal is a small act of allegiance. You are what you eat is more theological than it sounds.*

The reason given, repeated twice in the chapter:

*“I am the Lord your God; consecrate yourselves and be holy, because I am holy.”*

**- *Leviticus 11:44***

Be holy because I am holy. It is not a threat. It is an invitation into the nature of the One who lives with them. You are in the presence of a holy God. Let that shape the way you eat. Let it shape the way you live. The call to holiness is always grounded in who God is, not in what Israel can achieve on its own merits.

***Be holy because I am holy. Peter quotes this in the New Testament and applies it directly to Christians. The invitation has not changed. You are in the presence of the same holy God. Not at a distance, not through a veil, but through the Spirit living in you. Let who He is shape how you live - at the table, in the body, in the ordinary moments no one else sees.***

Chapters 12 and 13 address bodily conditions that create uncleanness: childbirth, skin diseases, mould in fabric and houses. And what strikes the careful reader is that these are not moral failures. A woman who gives birth has done nothing wrong. A person with a skin disease has not necessarily sinned. But these conditions create a state that requires time and ritual before returning to the community.

The priest examines. The priest pronounces. The priest declares clean or unclean. And the person waits. They are not rejected. They are not abandoned. They are held in a kind of suspended status until the condition resolves and the restoration can be official and public.

***There are seasons of spiritual uncleanness that are not the result of moral failure - seasons of grief, of trauma, of illness, of loss - that require time and community and a kind of patient tending before you are ready to re-enter. God built that into His law. He built space for the unclean***

***person who needed to wait. You are not abandoned in your waiting season. You are being tended by a Priest who will pronounce you clean in His own time.***

The diagnosis of leprosy in chapter 13 is slow and careful. The priest examines, waits seven days, examines again, waits another seven days. He does not rush to judgment. He observes. He is patient with the process. And if the condition has not spread, if the signs are ambiguous, the person is declared clean and allowed back. The priest does not look for reasons to exclude. He looks for evidence of healing.

***Jesus, when He encountered lepers, did not send them to wait and be observed. He touched them first and healed them second. The healing preceded the pronouncement. And when He sent them to the priest, it was not to be examined for further evidence - it was so the priest could see with his own eyes what God had already done. The old system declared clean. Jesus made clean. Speak this over yourself today:***

*Be holy because He is holy.*

*Not in the tent only - in the ordinary.*

*I am not abandoned in my waiting season.*

*My Priest is patient. He is tending me toward clean.*

## **TOMORROW - Day 48 Leviticus 14-15**

*The leper who has been healed goes through a restoration ceremony that involves two birds, cedarwood, scarlet yarn, and hyssop. Come back tomorrow - because the ritual is strange and the picture it makes is beautiful.*

*Day 47 of 365*



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**WED. & SAT.  
7:30AM & 6PM**

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