

## Handout 1: Leviticus Lesson 5

### Time line:

- The fifteenth of Abib (Nisan), in year one of the Exodus, the children of Israel left Egypt (Ex 12:6, 29, 31-34).
- The first of Abib (Nisan), in year two of the Exodus, Moses consecrated the Sanctuary and ordained the priesthood during a seven day period (Ex 40:1; Lev 8:34-36).
- The eighth of Abib (Nisan), in year two of the Exodus, Aaron, the High Priest, and his sons assumed their liturgical duties as ministers of the earthly Sanctuary.

For the people of the Sinai Covenant the animal kingdom was divided into four classes of “clean” animals that can be eaten and “unclean” animals that were not edible. Clean animals represented the Israelites while unclean animals, unfit for eating or sacrifice, represented the pagan peoples who did not acknowledge Yahweh as God:

1. Land animals:
  - a. Clean: animals which ruminates and have cloven hooves were classified as clean and edible. These animals included the ox, sheep, goats, deer, and gazelles/antelopes (all horned animals).
  - b. Unclean: Camels, hares, coneys (badger-type animal), and pigs.
2. Sea/fresh water animals:
  - a. Clean: fish with fins and scales.
  - b. Unclean: shellfish and other sea creatures without fins and scales.
3. Birds:
  - a. Clean: turtle doves and pigeons.
  - b. Unclean: nineteen kinds are named in Leviticus and twenty-one kinds are named in Deuteronomy.
4. Insects
  - a. Clean: four species of locusts.
  - b. Unclean: all other insects.

All “clean” animals could be eaten, but not all “clean” animals could be offered to Yahweh in sacrifice. Only five kinds of “clean” land animals were acceptable for sacrifice: cattle, sheep, goats, turtledoves and pigeons. It was a religious duty to only eat “clean” animals. In the New Testament unclean foods were declared edible and no longer defiling (Mk 7:19; Acts 10:9-16; and Rom 14:20).

## Handout 2: Leviticus Lesson 5

Scripture confirms that the glory of the Lord is a consuming fire: Ex 24:17; Lev 9:23-24; Dt 4:24, 36; 2 Sam 22:9; Ps 18:8; Is 30:27, 30; 33:14; Heb 12:29. Fire had been a sign of God's involvement with Israel since the time of Abraham (Gen 15:17-18). In the New Testament fire is a sign of the ministry of God the Holy Spirit (Lk 1:17; 3:16; 12:49; Acts 2:3-4; 1 Thes 5:19; CCC 696, 718). God used fire as a sign of the confirmation of His presence, His divine protection, and/or His approval and His judgment.

Fire as a positive sign:

1. God's fiery presence in the flaming torch and firepot in the covenant ratification ritual with Abraham (Gen 15:17-21).
2. The miracle of Moses' vision of the bush/tree that was not consumed by its fire (Ex 3:2).
3. The Pillar of Fire that was Israel's guide and protector (Ex 13:21-22).
4. The fire that announced the presence of God in His Theophany at the summit of Mt. Sinai (Ex 19:18).
5. Moses' ascent to Mt. Sinai when he entered the presence of the glory of God by passing through what appeared to the Israelites as a devouring fire (Ex 24:17-18).
6. God's fiery glory appeared to the people as holy fire and consumed the altar sacrifices in the Sanctuary's first liturgical service (Lev 9:24).
7. Fire from a rock consumed the offerings of Gideon and confirmed his mission (Judg 6:19-24).
8. Divine fire consumed the offering of Manoah and his wife, Samson's future parents (Judg 13:20).
9. Fire from heaven consumed the offerings on David's altar at Mt. Moriah, confirming the site of the future Temple (1 Chr 21:26).
10. God's fire consumed the acceptable offerings of the prophet Elijah in his duel with the prophets of Baal (1 Kng 18:36-40).
11. Fire from heaven consumed the burnt offerings and the sacrifices at the dedication of Solomon's Temple (2 Chron 7:1).
12. On Pentecost Sunday the Holy Spirit filled and indwelt the New Covenant people of God in the form of tongues of fire (Acts 2:1-3).

Fire as a sign of God's judgment:

1. The destruction of Sodom and Gomorrah (Gen 19:24).
2. The seventh plague where fire was mingled with hail (Gen 9:23-24).
3. Aaron's two eldest sons were consumed by fire when they deliberately disobeyed the ritual of worship (Lev 10:1-3).
4. At Taberah where God punished the disobedient Israelites with fire (Num 11:1-3)
5. The fire that consumed the rebels in the rebellion of Korah (Num 16:35).
6. The fire from God that consumed Elijah's enemies (2 Kng 1:9-14).
7. Fire is a sign of God's divine judgment in the Old Testament Books of the Prophets: i.e., Is 10:16-19; 66:15-16; Lam 2:4; Mi 1:7; Nah 1:6; Zeph 1:18; Mal 3:2-3.
8. In the New Testament fire is a sign of prophecies of judgment and Christ's Second Advent: i.e., Mt 3:10-12; 5:22; 7:19; 13:42; 18:8-9; 25:41; Mk 9:22, 43-49; Lk 3:17; 12:49; 17:29-30; Jn 15:6; 1 Cor 3:13-15; 2 Thes 1:7-9; 2 Pt 3:7, 10, 12; Rev 1:14; 2:18; 3:18 (see 1 Cor 3:12-15); 19:20; 20:9, 14-15; 21:8  
(\*underlining = Jesus' statements).