



*Christ in the book of
Leviticus
Back to holiness*

Prepared by:

FR. TADROS Y. MALATY

Queen Mary & Prince Tadros
Goptic Orthodox church

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Back to holiness

God in his love for me made the whole world a palace and I am its king but with no authority and if I have the authority, I am humiliated by sin. I became as if I am in Egypt under the Pharaoh's slavery, so he freed me with the blood (Exodus). Now it is the heavenly holy who wants me to be a saint. In Exodus, he went with the people to the wilderness towards the heavenly Kanaan and had to adhere to his people as being the holy, the provider of "holy life" through his sacred offering that is given in his holy home (tent). The book came to expose the group that is worshipping (liturgy), pushing it to enjoy the partnership with the holy, who is the provider of holiness.

What did he give his people in the wilderness?

Exodus is a journey for people leaving Egypt under the leadership of Moses the prophet, as for Leviticus, it is their journey under Heron leadership and gave them the possibilities and asked them: "Consecrate yourselves and be holy, because I am holy.", Le 11:44-45, 20:26. Here Christ offers himself so I can get him, being the holiness itself.

1. Blood on offering 1 – 7 "without the shedding of blood there is no forgiveness", He 9:22. In all religions since the falling, the humans and nations are occupied with satisfying the gods by giving them offerings, but our Christ declares the divine love and gives himself as an offering and asks me to accept it, so I can increase love with love, "The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.", Ga 2:20. The five types of offerings show the various sides of the cross, all aiming at making peace with God and people, so there is not one offering against an enemy.

2. Priesthood of Christ 8-10. Priesthood is connected with offerings, so as when there is need for blood to wash, also there is a need for asking the saints who work his blood for the church with the father, "and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless", Ep 5:27.

3. Purifying laws, 11-15. The heavenly priest gives us the great pure new life in him. He helps us with commandments for the purpose of partnership with the Holy God.

4. The great atonement day (16), with the cross and that is the heart of the whole book.
5. The altar and holiness of blood (17). On that day, the laws declare the role of the holy offering in making the chief priest holy, so that it penetrates the altar to the holy of holiness and enjoy coming near the Ark of the Covenant on his behalf and the priests and the people. Here, it declared the importance of the offering and its commitment with the altar.
6. Laws of holiness (18-22). It gives the practical laws that touch the believer's dealing with God or with brothers or handling divine holiness. These laws handled the holiness of God's people and priests and divine holies.
7. Celebrating feasts and offering of vows (23-27). Christ is my feast, I share his happiness. I dedicate my life for him as he did for me.

The cross offering and the Old Testament offerings (1-7):

The cross offering is unique in its kind and capabilities, not one kind of offering can expose it:

1. Fire offering: An obedience offering that carries the smell of the beloved son, a love offering. My lord sent his only son to give himself as a great and unique offering that opened the road of holiness for me. A love offering for the humanity and obedience for the holy. We should adhere to our Christ, in him we lead our body as if to the fire offering and happily give him the lord's offering, Ro 12:1, through Christ who lives in us.
2. Bread offering, oil, that is given on the altar, so it gets mixed with blood, sharing life with the holy god in his son with the Holy Spirit as an offering to the cross.
3. Peace offering, ointment. The cross is the center of peace with the holy. Life of saturation with internal peace and thanksgiving,

which is what liturgy is. The church gives the sole cross offering to obtain thanksgiving nature that Christ has in return to our sin. 4-5 Sin offering, blood. The first 3 types relate to the lord's happiness, but our sin offering relates to the curse of the laws that we fell under to take it from us. The sin offering is a general atonement for the sins of the world, a continuous washing for our sins and atonement with death.

5-6, Sin offering, reform. Salvation from every sin committed by humans with repairing the damage, this is why no sin offerings are given in feasts, Le 7:1-29.

Priests' appointing on second Adam returns the debt 10-8

This section gives a constitution for the priests and their relationship with god and people.

1. Christ is the great chief priest, only one who is capable of carrying me with his cross to the bosom of his holy father.
2. Dedication is built on two complete principles: blood and dedication of the divine work with the Holy Spirit.
3. A group meeting to the door of the tent, as the church is not only the priests or the people, but it is all the people served by the priests.
4. Huron and his sons need for washing. The priest no matter what his rank is needs to be washed from his weaknesses and sins, an internal washing even from evil thoughts Jer 14:4.

Purifying laws, 15-11

It was not possible to assign laws or commandments for purification till after exposing Jesus Christ as the offering and priest. He is the holy who is practically concerned with my full holiness even my food (11), my bodily birth (12), my health (13-14), my blood (15).

1. The animal is not considered pure unless the following is met:
 - a. Rumination, showing the continuous breathing and meditating in word of god, from letter to spirit.

- b. Should have separated paws, that is to accept the word of god with his old and new testaments, or accept the word as a constitution in his daily life in that world, and points to opening whatever is dead inside us, that is the evil bodily lusts. Example of impure animals: Rabbit, camel, an animal that looks like rabbit, pig (pointing to talking much because of his continuous noise, representing life full of lusts).
2. Purifying the mother, Le 12: If a human's life is ruined, his birth will be like his death, both impure and needing new birth and dead with holy god.
3. Purifying leprosy clothes, Le 13: God cares about his people so that the diseases would not be spread among them and cares for their clothes so that the mite would not go from one piece to the other. Leprosy is related to sin in the Jews' beliefs because of its danger and fast spreading, so it is considered impure.
4. Law of purifying land, Le 14. A bird is slaughtered in a pottery container on live water and that is equal to Christ who gave himself to us through his body (the pottery container) that pours blood and water. Letting go of the live bird in the desert is a sign for Christ who raised us from the dead.

The great atonement day 16

A unique day in its spiritual definition as in its rituals, it is the amazing day of his crucifixion, the general atonement day, the opener of the day of holiness.

1. The chief priest starts the morning and evening service, as only our Christ will do the atonement work.
2. The chief priest dresses with the glory clothes in the morning, then he takes them off, and puts on a simple linen gown and in the evening he wears the clothes of glory. This is how our heavenly Christ came to us as slaves with no sin, and came back to carry us to his heavenly glory.
3. The chief priest washes 5 times and washes his hands and feet 10 times in a golden container as he wishes to wash all of the humanity.

4. The chief priest confesses his sins and the priests' sins, "Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins. He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. This is why he has to offer sacrifices for his own sins, as well as for the sins of the people.", He 5:1-3.
5. The chief priest alone enters holy of the holies once a year only. This is how in the cross we hide inside the holy so he carries us to the heavenly holies.
6. He slaughters a goat and lets go of another in the wilderness: the holy accepts to die to raise us with him: "He takes the two goats, and puts them in front of the lord at the door of the tent, towards west, with a priest on its right and another on its left. The chief priest shakes a small box that has two small pieces of ebony (later became gold), on one side, word Jehovah is written and on the other "Azazil". He puts one on each of the goats, saying "sin offering to the lord", that is slaughtered and blood is shed as atonement for sin, and dies. The writing is read on each piece, so for the one that has Jehovah, the priest says to the right of the chief priests: "Raise your right up", and to the one on its left he says to the other priest "raise your left", and the goat that has Jehovah is immediately separated, with a red wool thread around the head of God's goat or on his horns, and the other one with crimson color.

Meaning of Azazil

This is a Hebrew word that means isolation.

The atonement work for Christ has several details. Each offering represents a certain side of these details. The meaning that is offered on the atonement day is that Christ carried our sins and died on our behalf and completely isolated the sins from us, so we hardly hear of it or remember it and God never remembers it.

"For I will forgive their wickedness and will remember their sins no more." Je 31:34. "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.", Ro 6:23.

The altar and holiness of blood (Le 17)

1. He talks to us about the altar, and that is the Golgotha where Christ was put on the cross to open the door of holiness. In the New Testament, we now have the holy altar, where Christ's heavenly offering is given, that is the cross offering and not a repetition. Isaiah the prophet prophesized about having an altar in the middle of Egypt and Christ assured the existence of an altar in the New Testament (Mt 5:24).
2. Stopping the worship offerings outside the circle of the tent or the altar
3. He assured also that blood should not be eaten nor the suffocated animals as a clarification of its importance in the forgiveness of sins (Ac 15, 20, Ep 1:7, Co 1:14, 1 Jo 1:7, Re 7).

Laws of holiness (Le 18-22)

1. He starts with making people holy: Whoever has the priority to enjoy holiness (18-20). Laws about illegal marriages, sexual deviations and other that was common among the pagan people, giving the children as human offerings by putting them in fire. Interpretation of the holy life through our dealing with god and parents and brothers and sisters, even dealing with animals and plants.
2. Clarifying the results of pornography,
 - “Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants.” (18:25)
 - Losing membership with church, “Such persons must be cut off from their people”, (18:29)
3. Making the priests holy (21): In need to be holy, invited to serve the people. Whenever the responsibility increases, the human has to have a more specific life. The priest who accepted being the father of everybody in Jesus Christ elevates above the special human emotions.

4. Making the holies holy (22): He talks about our need to be holy ready for meeting with god. God the holy is the secret of our being holy, "I am the lord who makes them holy", Le 22:9.

Feasts and vows (Le 23-27)

If Leviticus was opened with a guide for the offerings to declare the road for reconciliation, Huron and his sons were dedicated for serving the offering work, then gave the laws of being holy, this is why these laws will not represent a heavy weight for their spirits by talking about the holy feasts and vows, declaring that he invites the humanity to enjoy happy life.

The word "feast", in Hebrew, means happiness, as it is the return of the happy paradise life.

The feasts were called "sacred places", as the group was meeting together with a happy heart celebration around the holy god.

Weekly feasts (Saturdays), monthly and annually and every seven years and every 50 years (jubilee). As if the holy god wants his people to experiment the heavenly holiness in continuous happiness all the days of their being strangers on earth so they can meet him face to face.

Blessings and curses (Le 26)

The purpose of this traveling is to enjoy the holy life in the name of the holy god, this shows blessings that fall on the human being who accepts the work of god in obeying his commandments, and he announced the curses that fall on those who decline them and not accept the holy life, these curses are a natural fruit for sin and disobedience. Here, blessings and curses are offered according to their spiritual childhood, as those who are spiritually mature, they understand it as examples to heavenly matters.

Vows

This is an invitation to accept the work of the holy god so that we can become holy but does not work in us without our free will. How can we announce our positive acceptance of his invitation?

First, obeying his commandments

Second, Commit to vows

Vows laws, Le 27, is about the human who takes god 's love and gives him back love, by vowing his life and dedicating it to god before offering animals or fruits, etc. These laws, even if it carried some kind of meaning, but it has deep spiritual understanding for whoever touches it with the spirit of the bible, so it experiments practical love exchanged between God and his people.

1. Law of vow: The one who vows must have freedom of being mature and not under anyone's guardianship, and second, the vow has to be sacred and not impure otherwise he would pay a ransom.

The one who gave his life freely is master Christ, the incarnated word of god, who gave his life as an offering and obedience to the lord, and now we present our vow and hide inside it as members of his body.

2. Vows are by choice
3. Law of the unacceptable, this is what we should not use or deal with. Whoever ruined his life with pagan worshipping is killed, according to Moses law, which sounds cruel, but if we go back to these ages and found those who allowed their children in fire as human offerings, we would realize why god deprived those people.
4. Law of tithes, where tithes are offered to god and if someone wanted to keep it, he would pay its price (fruits or vegetables), with the one fifth added to it.

Feasts and holy places

- The Jews' word remained a shadow for our work, therefore if you ask a Jew about Pasch, he would not give you a useful matter, but points to freeing from Egypt, while if you ask

someone who has never heard about Egypt and the Pharaoh, he will listen to freeing from sin and darkness of the devil, not by Moses but son of God. St. John golden Mouth

- The slave is not considered a slave for keeping the days but for the lord who was hurt for our sake. We celebrate him, as even Moses taught Israel not to consider the feasts as being busy away from the lord, "Eat it in haste; it is the LORD's Passover.", Ex 11:12. St. Athanasios the apostle

Weekly feasts, Sabbath, peace for God, LE 23:1-2. He concentrates here on a happy feast, and rest in the holy lord Jesus.

Monthly feasts, new crescent, the life of renewal in the lord

Every 7 years, freeing to the lord

Every 50 years, full freedom in the Holy Spirit

Annual feasts