

Book of Leviticus Commentary

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Interpretation of Leviticus - Introduction

The location of Leviticus among the five books of Moses

+ Genesis begins with, "In the beginning, God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters." to give life. This beginning provides us with the idea that God wants to give life to humans, then the Book of Genesis presents us with the story of the fall, and the fall means the separation of man from God. There is no communion has light with darkness (2 Corinthians 6: 14), which means death to man, for God is the source of life. That is why the Book of Genesis ends with this end: "So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt" Indeed, the Gregorian liturgy says, "I brought upon myself the sentence of death." God did not want man to die. Note that Egypt refers to the land of slavery.

+ Then the Book of Exodus announces that God will not accept that we remain slaves. He declares in this book the salvation of the people from the slavery of Egypt and their freedom as a symbol of the salvation of mankind and their liberation from the bondage of Satan. The Book of Exodus concludes the story with two significant matters:

The first: The Ten Commandments: We have no continuity in the life of freedom except by adhering to the commandments.

The second: The tabernacle of meeting: This is what God wants: to meet with His people and dwell among them. To see that this is the goal of God, refer to (Revelation 21: 3): "Behold, the tabernacle of God is with men, and He will dwell with them"

+ Then comes the book of Leviticus, which is the book of holiness, and this book announces what Christ gives to his people when He sheds His blood for them and dwells in their midst. This book is the book of the laws of the priesthood, where we see Christ, our high priest, offering Himself as a sacrifice on our behalf to sanctify us = we reconcile with God and return to become of God's possession, God's people and children of God dedicated and consecrated to Him.

+ Then comes the Book of Numbers, which is the book of the people's wandering in the wilderness, indicating their victories and failures, as a symbol of our life in this world or the alienation of this world.

+ As for the book of Joshua and his entry with the people into the Promised Land, Canaan, it refers to our entry to the heavenly Jerusalem at the end of this world after death. Canaan refers to the heavenly Jerusalem, although crossing the Red Sea refers to baptism (1 Corinthians 10: 1, 2), then crossing the Jordan refers to our transition from the world. So, the journeys of Moses and then Joshua is a reference to the journey of our life on earth until we cross over to the new life in heaven after death. Therefore:

1- Book of Genesis: God wants life for humans, but humans fall and die.

2- Book of Exodus: God's plan to free mankind from the bondage of Satan. And that was with the blood of the Passover lamb that had salvation, then baptism in the Red Sea, then eating the manna, a sign of Christ, the true bread, that whoever eats of Him lives forever (John 6).

3- Book of Leviticus: The blood of the Passover lamb was the means to save the people from slavery, but here we find the blood of the sacrifices, a reference to the blood of Christ, which sanctifies us and brings us closer to God. Here we see the rituals of these sacrifices and the priesthood system. The Book of Leviticus is the book of the life of the Church and the altar. For the will of God is our sanctification and to help us live as saints.

4- Book of Numbers: It is the journey of wandering in the wilderness, which symbolizes our life’s journey in the alienation of this world, and our life’s journey on earth ends with death, represented by the crossing of the Jordan River. And as the people crossed at the end of their journey the Jordan River with Joshua, we also cross in Christ to the land of comfort, the heavenly Canaan, at the end of our life’s journey on earth.

The difference between the sacrifice of the Passover lamb and the rest of the sacrifices mentioned in the Book of Leviticus:

In the sacrifice of the Passover lamb mentioned in the Book of Exodus, we see Christ as the Redeemer, liberating his people. In the Book of Leviticus, we see the work of Christ for those redeemed. In the book of Exodus, Christ brought His people out of Egypt, but in the book of Leviticus, we find that Christ sanctifies His people and brings them closer to God and preserves them in joy, for God did not intend to save us from slavery and then leave us not knowing anything. Rather, He wants us to live with Him in joy, and He dwells in our midst, “I am with you always, even to the end of the age.” (Matthew 28: 20). How does he live in our midst? We had to be sanctified. There is no communion between light and darkness (2 Corinthians 6: 14). Here we see other aspects of the sacrifice of the cross other than freedom. The cross gave us a holy life and a life of communion. In the sacrifice of the Passover lamb, we see Christ crossing us from the land of Egypt. Still, in the Leviticus, we see Christ as our leader who presents Himself before His people, and our priest who offers Himself as a sacrifice to sanctify us = purify us, dedicate us, and consecrate us to God.

The Cross and The Sacrifices:

Indeed, we understand that the Passover lamb symbolizes the cross. And the cross gave us freedom from slavery. Exodus explains this point. But there are many other aspects presented by the cross that are explained by the inspiration in the rest of the sacrifices. Each sacrifice is remembered in just the right place. The following table provides a summary of the sacrifices, the places where they are mentioned, and how they symbolize the cross.

The Book	The Sacrifice	The symbol in the sacrifice of the cross
Exodus	Passover	Freedom from slavery (this is the subject of Exodus)
Leviticus	The Burnt Offering	Obedience
	Flour Offering	Christ gives us his life “For to me, to live is Christ” (Philippians 1: 21).
	Peace Offering	Eucharist

	Sin Offering	Christ forgives original sin with His blood
	Trespass Offering	Christ forgives our personal sins with His blood
	Atonement	It is originally a sin offering, but it accurately explains the Day of the Cross
Numbers	The red heifer	Sanctification during our life's journey through the blood of Christ and the help of the Holy Spirit

The book of Leviticus is the book of rites:

We do not find anything historical in the book of Leviticus except for the rite of ordination of Aaron (chapter 8, 9) and the punishment of Nadab and Abihu (Chapter 10) and others. As for the rest of the entire book is the rites of sacrifices and purifications, what they can eat and what they have to abstain from. God designates them as His people and distinguishes them from the rest of the nations with these rituals.

The title and nature of the book:

The Jews used to name the book of the Holy Scriptures with the first word of the book. And here the first word is "The Lord called" and in the Hebrew version it is, "Wayacra" As for the Septuagint, meaning the Greek translation of the Old Testament, was called the Leviticus because all the orders that came to it would be carried out by the priests and the Levites, meaning those from the tribe of Levi. As for the Talmud, it called it "The Law of the Priests." The book has a prophetic nature, especially chapter 26, which has the prophecy fulfilled by the Jews being scattered throughout the world. As for the rest of the rites and symbols, they are considered prophecies about the atoning work of Christ. In the New Testament, there are about 40 references to this book.

The symbol and what it referred to:

The apostle Paul says, "since there are priests who offer the gifts according to the law; 5 who serve the copy and shadow of the heavenly things" (Hebrews 8: 4, 5). The Old Testament was " For the law, having a shadow of the good things to come" (Hebrews 10: 1). Christ was the light that revealed everything treasured for us, the shining divine light. And the Jews have been content with the shadow until now, unaware that there is a light that has appeared in it. The question here is, if the light has appeared, why are we **Christians** still searching in the Old Testament for the shadows? In fact, the Old Testament, with its symbols, is a complete explanation and an excellent illustration of what Christ did. Perhaps from the intensity of the daylight, some important features such as facial features or some landscapes that have a more apparent effect in the shadows are hidden, and this was not evident in the bright daylight. Thus, the symbols of the Old Testament clearly explain to us all aspects of the sacrifice, work, and redemption of Christ, which may be absent from us in the bright light of the New Testament. We see a full explanation of all the blessings we obtained through the cross when studying the sacrifices in this book.

There are also important reasons for studying the Old Testament, such as the moral commandments, the symbols of Christ, and the prophecies of Christ cited by the New Testament writers. There are even prophecies that have not yet been fulfilled. Rather, the events themselves are an explanation of the spirituals of the New Testament, as wars are an indication of spiritual wars between man and Satan.

And there is another question, if we Christians have understood these facts after the coming of Christ, what was the position of the Jew in the Old Testament and how did he deal with them and benefit from them?

Some examples:

a) Pork was unclean in the Old Testament. The good Jew was obedient without understanding the meaning of this. Still, while he was doing this, he contemplated the behaviour of pigs and saw them always lying in the mud, stumbling in it even after washing and cleaning. This good Jew may understand the symbol, as the Apostle Peter understood it, that God forbids him to be like a washed pig that goes back to wallowing in the mire. (i.e., tumbling in mud), that is after he repents, he returns to sin again. “But it has happened to them according to the true proverb: “A dog returns to his own vomit,” and, “a sow, having washed, to her wallowing in the mire.” (2 Peter 2: 22). And note his saying that this became a parable that many understood the symbol.

b) The sacrifices: The Jew used to see here an innocent sacrifice that would die in his place, so he meditates and knows that the penalty for sin must be death, and this may push him to repentance—and imprinted in his mind that there is no forgiveness or sanctification except with blood.

+ In general, symbols are a school by which God intended to deepen and expand the circle of thoughts and desires, so the spiritual thoughts are redirected, and holy desires arise. Allegorical stories or symbols are exquisite in imprinting facts in man’s mind. That is why Christ used proverbs a lot. The symbols in this book clearly revealed the sin and the sinner, the grace and the Savior, and how God in His love condescends and shows the sinful person that there is a way to get rid of the sin that entered him. This way is a gift. Rather this free gift leads to holiness. This way is the sacrifices, a symbol of sacrifice Christ.

The Book of Leviticus is the Book of the Priesthood and the Book of the Holy Community:

In (Leviticus 1: 1, 2) the Lord says to Moses, “Speak to the children of Israel” If the book concerns the laws of the priests and the Levites, it is for the sake of sanctifying the people. The priests and the Levites are nothing but a divine tool for serving the community they are members of. Their service aims to bring the community closer to God and live in communion with Him. Priests are mediators and work in the name of the Lord, but they work for the congregation. In this book, the people know what they should do to be sanctified, but those who perform the ritual are the priests chosen by God from Aaron and his sons.

The Objective of the Book:

It is a declaration that holiness is the distinguishing path of God's people because our God is holy (Leviticus 11: 44). And holiness, as depicted in this book, has two parts. The first part is the blood of sacrifices, which is what Christ did. The second part is the role of the people to be sanctified, that is, how can they benefit from the blood of Christ who was slain on the cross? For example, he must abstain from sins and abide by the sacred commandment. The book ends with feasts and celebrations. Whoever lives in holiness will rejoice, as God provides all his temporal needs and the safety of all his possessions such as homes and even clothes (the law of purifying homes and clothes) in addition to his food and drink. When God gives, He gives generously and does not reproach, and there will be a blessing in everything. But there is a condition that we find in chapter 26!!

Chapter 26:

There is a legal provision that "the contract is the law for the contractors" *Pacta sunt servanda*. Whoever does not abide by the contract, there are penalty clauses. God is obligated to bless his people, but on condition that the people abide by the sacred commandments. If they do not abide, there are punishments or woes. It is incorrect to blame God for our loss of His blessings if we do not abide by His commandments, for sin is a terrible matter to God.

The Author of the Book:

The author of the Pentateuch is the Prophet, Moses. This book begins by saying, "Now the Lord called" and the conjunction here indicates that this divine call came after establishing the tent of meeting, as explained in the book of Exodus. The word Now shows the connection of the books of Exodus and Leviticus and that their author is one.

Who are the Levites:

God chose the Levites (the tribe of Levi) to serve Him instead of the firstborn of the children of Israel (Numbers 3: 44, 45). God had chosen the firstborn of the Children of Israel to serve Him, for the firstborn of the Children of Israel had escaped death on the day of the Exodus from Egypt with the blood of the Passover lamb as if God had bought them with the blood of the Passover lamb, and they became His. The blood of the Passover lamb was a symbol of the blood of Christ, who bought us as St. Peter the Apostle said, "knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1: 18-19). Choosing the firstborn to become dedicated to God was to explain the idea that we, as Christians, became firstborn, were bought by Christ's blood, so we became dedicated to Him, dedicating ourselves to His service, and this is the meaning of the word sanctified. Noted that the firstborn had many privileges:

1. He has a double share of the inheritance.
2. He who inherits the priesthood from his father
3. He will be the head of his family after his father (and this was in the era of the patriarchs before Aaron and his descendants were chosen to be the priests of God).

Christ did not purchase us with his blood to enslave us but set us free, make us kings and priests, and give us the inheritance of heaven.

Our father Adam was the firstborn of creation, and he would have inherited the glories if he obeyed the commandment. When Adam fell, he lost his birthright. Then Christ, the last Adam, came to be the new firstborn, the heir of all things (Hebrews 1: 2). This means that He had the glory of His Father in His human body to give us the inheritance of this glory (review the interpretation of John 17: 5 + John 17: 22). We, in Christ, have become firstborn, that is, heirs of glory, but this is for him who overcomes. See the interpretation of (Revelation 3: 21). Through the Bible, God explained through many that a person could lose the birthright by nature, so he loses his inheritance as a firstborn and others can take the birthright and thus the inheritance: Examples of this: Ishmael loses it, and it goes to Isaac / Esau loses the birthright, and Jacob takes it / Reuben loses the birthright, and the spiritual birthright goes to Judah and comes from his descendants Christ, and the physical birthright went to Joseph as he got double the share of his brothers. Finally, Christ came in the flesh to take the birthright from Adam, and the Church took it from the Jews.

That is why the church is called the Church of the firstborn: "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect," (Hebrews 12: 22,23). After choosing the firstborn to be dedicated to God, and after the inspiration explained the idea that the whole church is holy, i.e., dedicated to God, God chose the tribe of Levi for service and Aaron's descendants for the priesthood, which is as a job about which the Apostle Paul said: "And no man takes this honor to himself, but he who is called by God, just as Aaron was." (Hebrews 5: 4). With the same idea, the church is now with all its faithful members is a church of kings and priests (Revelation 1: 6), with the general concept of the priesthood (offering sacrifices of praise, prayer, repentance, etc.). As for the priesthood as a job, it is for people called by God to serve Him so that God may offer His grace to His people through them in the holy sacraments.

God chose Aaron and his sons from the tribe of Levi to be priests. As for the rest of the tribe are the Levites, and those help the priests in their service (and their work is analogous to the deacons now in the church). Their job was to take care of the tabernacle of meeting and carry it when they journeyed in Sinai, but after building the temple, they took care of it. They were also teachers, scribes, judges, and musicians (1 Chronicles 23: 3-6).

Why were the priests from Aaron's descendants?

God selected Aaron to be a priest, and the priests would be from his descendants. Aaron was a symbol of Christ, our high priest, who offered Himself a sacrifice. And the fact that the priests are from the loins of Aaron, that is, there is no priesthood outside of Aaron, or that the Jewish priest was in Aaron, or from his loins. This was to explain that the Christian priesthood is a priesthood in Christ, a priesthood derived from the priesthood of Christ. Christ offered Himself as a sacrifice, and the job of the Christian priest who offers the Eucharistic sacrifice, his mission is to pray so that the Holy Spirit transforms the offerings (bread and wine) into the sacrifice of Christ, which St. John saw in heaven as a standing Lamb as though it had been slain. The true priest who offered the sacrifice was Christ. The Christian priest derives his

priesthood; that is, he presents the living sacrifice of Christ from the priesthood of Christ, who offered His sacrifice on the day of the cross.

The Levites and the Epistle to the Hebrews:

The Epistle to the Hebrews is considered the best interpreter of this book, as it compares the sacrifices of the Old Testament with the atoning sacrifice of Christ. The apostle showed how the blood of goats, no matter how many, cannot remove sin. As for Jesus, He presented himself once, bearing the sins of the world in His body. We also find in the Epistle a wonderful comparison between the Levitical priesthood and the priesthood of the Lord Christ, which is on the rite of Melchizedek.

General idea about the sacrifices

Amid every punishment, God gives hope. Amid the punishment of our first parents, He gave us hope for the coming of Christ, who would crush the head of the serpent. And God began to teach the people sacrifices, that is, the idea that forgiveness does not occur without the shedding of blood. The first sacrifice that people knew was a sacrifice offered by God Himself because after Adam and Eve were naked, and they were covered with tree leaves, the book says that God made shirts for them from leather, meaning that God taught Adam how to offer a sacrifice to God (God did not slaughter the animal. Rather, He taught Adam to offer a sacrifice to please God with the blood of the sacrifice, and God covered Adam with the skin of the sacrifice. This was a symbol that the priests of the Jews, the children of Adam, would present Christ as a sacrifice on the cross. By the sacrifice of Christ, God would cover mankind - the Jews and the Romans participated in presenting Christ to the cross, but Christ is the one who surrendered His soul by His authority into the hand of His Father (John 10: 18). And man began to understand the idea that with sin, he is exposed and naked, and with sacrifice, he covers his nakedness. And Abel learned from his father, so he offered animal sacrifices, and God accepted them. In contrast, God did not accept Cain's offering, for by offering from the fruits of the earth, he violated the tradition recognized by his father that blood should be shed. Shedding blood means that a soul dies on behalf of another soul. Thus, after the Flood, Noah offered burnt offerings, and the Lord smelled the scent of contentment and said in His heart, I will never again curse the ground for man's sake. That is why Noah took seven pairs of clean animals and birds to offer sacrifices. The sacrifices were to be pure and without blemish, a sign of Christ, who is without sin. The sinner dies for himself, but the righteous dies for others.

There are two types of sacrifices:

1. burnt offerings
2. sin offerings

A) Burnt Offering:

It is slaughtered and placed on the fire, and the fire will eat it until it turns into ashes, and neither the priest nor the person who offered it nor any human eats of it. It is all for the fire; that is, it is all for the

Lord. These represent a specific purpose that is not the redemption of man but the satisfaction of God who is angry at sin. And the manifestation of complete obedience appears in the words of the prophet Isaiah: "He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth." (Isaiah 53: 7).

B) Sin Offering:

This is a sacrifice for man so that he does not die.

+ This is because sin had two consequences:

1. The sadness of God's heart
2. The death of man.

Why was God's heart sad? God created man because He loves man. God loved man and made him. And the sign of God's love for Adam was that He created him in the Garden of Eden (a wonderful place where Adam rejoices, as the word "Eden", means joy and happiness). And God wished that Adam would love Him in return, so we hear that "my delight was with the sons of men" (Proverbs 8: 31). The sign of God's love for Adam was this paradise filled with joy. The sign of Adam's love for God was his trust in God and obedience to Him, and obedience is the result of trust. This did not happen, and the heart of God was grieved:

1. For Adam's disobedience to God, as he believed the serpent and did not trust God.
2. For the death of his beloved Adam.

There were two types of sacrifices:

Burnt offerings: This refers to the obedience of Christ to the point of death, even the death of the cross (Philippians 2: 8).

Sin offerings: Refer to Christ's redemption and his carrying our sins.

Therefore, the burnt offerings were to please the heart of God, as they speak of obedience. As for the sin offerings, they are for the redemption of man. Therefore, when Noah offered his offering, "And the Lord smelled a soothing aroma." He made the first covenant with man (Genesis 9: 9), which is a promise of life and that there will be no total death. At the end of time, after the completion of the body of Christ, Christ Jesus comes as the head of the one body, His body, that is, His church, and submits to the Father (1 Corinthians 15: 28).

It was said about Noah's burnt offering that God "smelled a soothing aroma" and it is said about the burnt offerings that it is "it is a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord." (Leviticus 1: 13). What does this mean? Burnt offerings refer to complete obedience to Christ up to the cross. Here comes a question... Was it conceivable that Christ would reject the cross?! While His will and the will of his father are one. Indeed, Christ could not refuse, for He said, "Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour." (John 12:

27). Therefore, this is agreed on and since the beginning within the Trinity counselling "Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I was there. And now the Lord God and His Spirit Have sent Me." (Isaiah 48: 16). Then what made the Father rejoice in obedience to Christ? The Father's joy was when we, as His children, returned to His bosom. In Christ, we are considered perfect and obedient (Colossians 1: 28). Therefore, the Father's voice on the day of baptism was, " This is My beloved Son, in whom I am well pleased." Through the baptism established by Christ on the day of His baptism, we returned as sons abiding in Christ to the bosom of our heavenly Father. Therefore, the Father's joy over burnt offerings was because he saw in them the return of people to His bosom in the obedience of Christ.

Was God the Father rejoicing that the fires of His wrath burn the body of His Son?! We understand that God is love (1 John 4: 8). This is the nature of God. And we know that God is a consuming fire (Hebrews 12: 29). Thus, we understand that the love of God is a fiery love. It was the fire of God's wrath that burned the body of His Son, who bears the world's sins, so the sins burn and die. These fires were, in fact, the fires of God's love, who wants the death of sin for the return of His children to His bosom. This is what made the Father rejoice, that the sins of man have died. How do human sins die? This is in baptism, in which we die with Christ, so our sin dies. Then we rise with Christ, united with Christ to become children of God (Romans 6: 3-9). We return to the bosom of the Father as beloved children. That is why the Father said on the day of the baptism of the Son, "This is My beloved Son, in whom I am well pleased."

Then comes Abraham, who had two essential elements in his life; the first is the tent, as he lived as a stranger on earth, and the second is the altar. God elevated the human mind by offering Isaac a sacrifice, as a person will be offered as a sacrifice. Isaac was the only beloved son, and he was without sin to die for. Therefore, he symbolizes the righteous Christ and the only begotten Son (Ephesians 1: 6), who died for others.

+ Then Jacob offered sacrifices. These sacrifices were according to the tradition recognized by the fathers from Adam.

+ This continued until God handed over to Moses the laws of sacrifices mentioned in the Book of Leviticus.

+ The sacrifices mentioned in Leviticus are:

1- The burnt offering: No person eats of it. It's all for fire.

2- The sin offerings: Only the priest eats of it.

3- Peace offering: The priest, the presenter, and his loved ones eat from it.

This is in addition to the four offerings and the sacrifice of the Day of Atonement, which is originally a sin offering.

+ The burnt offering came first in the sacrifices, as pleasing God comes first before man's redemption. As will be explained later, this sacrifice refers to Christ's complete obedience, without which there was no redemption or forgiveness of sin, so the burnt offering or obedience is first.

+ God was imprinting in the minds of His people that without the shedding of blood, there would be no forgiveness. And imagine the scene of the tent of meeting covered with blood and the smell of roasting sacrifices. This gives the impression that the penalty for sin is death, but it gives hope that this sin has redemption through the blood of a sacrifice.

The Old Testament presented sin as separation from God. Therefore, there became a barrier between God and man (the symbol of which is a veil between the Holy of Holies and the Holy in the Temple and the Tent). There was another example; as a symbol of the sinner, the leper was isolated from the congregation.

+ And the redemption was:

1) an act of God's love and mercy

2) An act of God's justice.

Forgiveness was not God's denial of sin. The principle of forgiveness in Christianity is that there is a price to be paid for sin. And in redemption, God paid the price and bought us with His blood.

+ In the sacrifices, the sin is transferred to the sacrifice that dies, as the result of sin is death. If God waived the price of sin, he would be incomplete in His justice, righteousness, and holiness. God's justice was that He transferred sin to Christ and forgave it with blood, and this also showed his mercy.

+ Blood was the atonement for sin. The word atonement in Hebrew is Caffarah which is **to cover** in English. The cover of the Ark of the Covenant was called Caffort. On the Day of Atonement, the high priest put the blood of the goat of sin on the cover of the ark of the covenant to make atonement for the people's sins. Therefore, atonement means covering sin with blood to not appear, when sins are covered, God forgives with His mercy. The translators of the Septuagint who translated the Old Testament from Hebrew into Greek translated the word "Caffort" which means cover to be **the seat of mercy or the throne of mercy** (the throne here is the throne of God). With this translation, the meaning of atonement becomes clear. To explain the meaning, when we write an important letter on a white paper, and if a mistake occurs in writing, we have to throw the paper and tear it. When the corrector covering the error was invented, the paper would be white and writeable again.

+ In every sacrifice, the sinner would bring the sacrifice to the door of the tent of meeting, seeking God by himself, asking for forgiveness, for God does not force anyone to walk in His way, but rather He waits for us to return to Him as the father waited for the return of his prodigal son. And whoever comes to God feeling that he is a sinner who deserves death and that he needs the blood of the sacrifice to atone for him so that he may live, and comes believing in the principle of redemption, meaning that someone else dies for him. He brings the offering to the door of the tent, feeling that he is a sinner who does not deserve to enter the tent for his uncleanness, and with blood, his uncleanness is removed. The presenter of the sacrifice would place his hand on the head of the sacrifice, holding it, and confessing his sin in front of the priest who would offer the sacrifice, feeling that it was on his behalf, as his sin was transferred to it, and it became the bearer of his sin.

+ The blood of the sacrifice was sprinkled first on the altar at the door of the tent of meeting, which is the altar of burnt offering. And only the priest was the one who could sprinkle it, sprinkling the blood to atone for forgiveness is the work of the priest only (because the priesthood of the priest is a symbol of

the priesthood of Christ, the priest offers animal sacrifices, while Christ is our high priest who offered the sacrifice of Himself on the cross). The blood is sprinkled on the altar wall. In some sacrifices, blood is sprinkled on the veil and the bottom of the altar, an indication that the altar was established with blood, and without blood, there would not have been an altar and an indication that the prayers that are prayed on the altar take their power from the blood.

+ In the sin offering, they sprinkled blood on the veil seven times, indicating that it was a complete atonement. The number 7 indicates perfection. The sprinkling of blood on the veil is a sign of the blood of Christ, by which heaven was opened to mankind. That is why the veil of the temple was torn when Christ gave up His soul on the cross.

And let us see the beauty of the Coptic rite, for there is a veil in front of the altar, always closed in front of the people, symbolizing the separation between heaven and earth. The priest opens this veil (representing the veil in the temple) with a cross in his hand, as a symbol of Christ who with His priesthood as He offered Himself as a sacrifice, and by His death attained the reconciliation between heaven and mankind. Thus, the apostle Paul said, "For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." (Romans 5: 10) + "Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation," (2 Corinthians 5: 18).

+ Blood was referring to the soul. If a person's blood is shed, his life is wasted, and life belongs to the Lord. Therefore, drinking blood was forbidden in the Old Testament. In the New Testament, Christ gave us His blood, that is, His life, and we drink it so that we may live by it.

The meanings behind offering a sacrifice:

1- A person's feeling that he has sinned: Without his sin, he would not have offered a sacrifice, and this feeling is necessary as a first step in the spirituality of this person, i.e., the acknowledgment of sin. The sense that a person has sinned pushes him to offer repentance, same as the sick seek a physician only when he acknowledges his sickness

2- Confession that the consequence of sin is death: The innocent sacrifice would not have died if it were not for his sin.

3- Belief in the principle of redemption: Meaning a soul redeems another soul. It is as if the one who offered the sacrifice was saying to himself that I am the one who deserves death and not this innocent animal.

4- His feeling that the sacrifice bears his sin: By confessing his sins on its head, the sinner sees that the innocent sacrifice will die as his sin is transferred to it.

5- His sense of the work of blood and its strength: For without the shedding of blood, there is no forgiveness.

Sacrifices illustrate the difference between the sinner and the sin-bearer:

The slain lamb is not a sinner but a sin-bearer. Like the Lord Christ, who put on Him the iniquity of all of us, and He is righteous and holy.

The sacrament of confession in the church and its relationship to the rite of sacrifices.

The person who offers the sacrifice acknowledging his sin on the head of the sacrifice is a symbol of the sacrament of confession in which we say to the priest; this is my sin, take it, put it on the head of the sacrifice. In the New Testament, the Holy Spirit is the worker in the sacrament of confession. He hears the confession of the sinner and transmits the sin to Christ, who will be presented as a living sacrifice on the Christian altar as a continuation of the sacrifice of the cross so that the sins of the confessor are forgiven. That is why we say in the liturgy, "It is given for the remission of sins and eternal life to those who partake of Him."

Diversity of sacrifices and their reason:

The Book of Leviticus identified the types of sacrifices (burnt offerings and sin, etc.) because one sacrifice could not explain Christ's sacrifice. Also, within the one sacrifice, many types of animals can be used (ox - sheep - birds...). This is only to indicate the various work of Christ, as there are multiple manifestations of the one sacrifice of Christ. As an example, there are four Gospels to explain the life of Christ, and one Gospel couldn't explain all aspects. Luke's Gospel presents Christ as the Son of Adam = the Son of Man. John presents Him as the Son of God. That is why Luke talks about the birth of Christ in the flesh, His growth in wisdom and stature... His submission to His parents, His baptism, and the wilderness experience. As for John, He says that "the Word was God." In the Gospel of Luke, we see the scene in the Garden of Gethsemane as follows: The suffering, weeping Christ, who wants the cup to be taken from Him and an angel encourages him. As for the Gospel of John, when Judas and his company came to seize Jesus, He said to them, "I am He" So they fell. Then he surrenders Himself on the condition that they do not harm His disciples. Here we find Christ with the authority of His divinity conquering the crowds; then, by His own will, He surrenders himself to save His disciples.

+ The numerous sacrifices and their repetition indicate that sin is very heinous and that these sacrifices cannot reconcile us with God. Their value is in being a symbol of the atoning sacrifice of Jesus crucified. It is also helpful for the one who offers it to obey God's commands and meditate on the meanings of the sacrifice.

+ For every sacrifice there are three aspects: 1- the offering 2- the priest 3- the one offering the sacrifice. Christ is the offering, that is, the sacrifice, and He is the priest who offered it, and He is the One who offers the sacrifice. He is the one who presented Himself with His authority. We notice the words of the Bible, "When any one of you" (Leviticus 1: 2 + Leviticus 2:1...) the word "offering" is associated with offering a sacrifice (including the word "offering"), and Christ offered Himself as a sacrifice to bring us to God. Refer to (Daniel 7: 13) "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him = The meaning of **brought Him near** in Hebrew is **to offer him as a sacrifice**. The meaning is that the Son of Man was offered as a sacrifice to bring us closer to God. He offered His body, and He is without

sin as if He wants to perfect all righteousness for us. He became for us the priest, the mediator, the intercessor, the offering, and the presenter. The Father sees His blood covering us, and He accepts us.

The types of animals that are offered as sacrifices and how they refer to Christ:

1. The Goat: a male goat. It talks about the crucified Jesus. To understand the meaning, let us examine the situations in which the goat was mentioned in the Bible. For example, we see it in the story of Jacob's deception to his father Isaac and the deception of Jacob's children to him. Also, Christ describes those who did not give love to the least of His brothers as goats. Hence, we understand that there is a link between goats and sin (because of the goat's black colour). And Christ "For He made Him who knew no sin to be sin for us" (2 Corinthians 5: 21). He bears the weight of God's judgment of sin so that we may become the righteousness of God in Him.

And the goat was offered as a sacrifice of atonement (Leviticus 16). From the goat's attributes, it precedes the herd in greatness and leads the herd. In the same sense, the prophet Jeremiah says: "And be like the rams before the flocks" (Jeremiah 50: 8). Rather, one of its attributes is climbing high places, rejecting low valleys (Psalm 104: 18). In this way, the goat is a sign of the heavenly Christ, who offered himself as a sacrifice and was a forerunner of us and leads us to heaven. And every believer from the flock of Christ must offer himself as a living sacrifice and live with a heavenly mind (Colossians 3: 1-3).

2. The Ox: Let us go back to (Isaiah 53:4), "Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted." The ox is the strongest animal among the animals allowed to be offered. It is distinguished by its stamina and apparent ability to withstand hard work. The apostle Paul used it to liken servants who labour (1 Corinthians 9: 9). And here, the ox refers to Christ who came to serve, not to be served, enduring carrying the cross and crucifixion. This is about the pain of the body. As for the pain of the soul, it cannot be expressed. He was stripped naked in front of everyone, carried sins as a sinner, and endured ridicule, mockery, and rejection of those He came for. He did not withdraw or grumble, and He endured all this in silence to bear our pain and our sorrows and to give us peace that surpasses all understanding. Didn't the Bible say, "In all their affliction He was afflicted, And the Angel of His Presence saved them" (Isaiah 63:9) + "Surely He has borne our griefs And carried our sorrows" (Isaiah 53: 4).

3. The Lamb: The sheep is the most submissive and least rebellious animal. Therefore, the sheep speaks of obedience, submission, and surrender. As the prophet Jeremiah said, "But I was like a docile lamb brought to the slaughter" (Jeremiah 11: 19). Christ surrendered to His executioners and crucifiers, and did not defend Himself, nor did He speak before those who judge him, as the prophet Isaiah said: "He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth." (Isaiah 53:7). He did not defend Himself, while He is infinitely strong. The submission of Christ was not only shown in His crucifixion but in His life, for He is the one who said, "My food is to do the will of Him who sent Me, and to finish His work." (John 4: 32, 34). And it was the will of the Father that Christ comforts sinners and saves them, "who desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2: 4). The salvation of mankind and their return to God glorifies God, and this is what Christ did by His obedience unto the cross.

4. The Dove: In Christ's baptism, the heavens were open, and the Holy Spirit descended in the form of a dove. With Christ's crucifixion, the heavens were open, and the veil of the temple was torn, declaring the reconciliation between God and man and that the Holy Spirit to descend upon man. He died to give

us the Holy Spirit (the dove) that would lift us high in heaven. The dove symbolizes purity, simplicity, and gentleness in Christ. Also, the dove is known to always return to its home, as Noah's dove returned to the ark. Thus, the Holy Spirit helps us return to Christ no matter how far we become, by reproach and then by aid. The word simplicity is also translated in the New Testament as singlehearted. The relationship of this meaning to the dove is that the dove always has one direction, which is its home (the carrier pigeon and the dove of Noah's Ark, for example). The saying of the Lord Christ, "If therefore your eye is good, your whole body will be full of light." (Matthew 6: 22), means that whoever has a single goal, which is to search for what glorifies the name of God, his body will be luminous because Christ the true Light dwells in him and shines. As for Christ, he " He humbled Himself and became obedient to the point of death" (Philippians 2: 8) and offered himself as a sacrifice to glorify God (John 17: 1-4). When Christ on earth with His body, He had one goal, which is the glory of God, and this is what satisfied Him "I must be about My Father's business" (Luke 2: 49) + "My food is to do the will of Him who sent Me, and to finish His work." (John 4: 34). As said before, the Father's will is that everyone is saved. Therefore, this was the only goal of Christ to save mankind and bring us back to the bosom of His Father. He declares to us the Father, so we love the Father because He loved us first. Therefore, the salvation of people and the fulfillment of the Father's will are what satisfies Christ, "He shall see the labour of His soul, and be satisfied." (Isaiah 53: 11).

5. The Turtledove: Refer to (Song of Solomon 2: 12, 13) "And the voice of the turtledove is heard in our land." So, the dove refers to praise, which refers to Christ who was in His glory and was taken for slaughter, just as this singing dove is taken for slaughter. Also, doves refer to isolation from the world with its sins, where the dove refers to the church that is isolated from the sin that is in the world, so it lives as if it was crucified to the world and the world was crucified to her, as St. Paul the Apostle said (Galatians 6: 14). This is one of the meanings of offering our bodies a living sacrifice before God (Romans 12: 1 + Galatians 5: 24). Thus, Christ lived in His life on earth, rejecting every sin, "Which of you convicts Me of sin?" (John 8: 46). In the temptation on the mount, He rejected all the glories of the world. Here the dove symbolizes Christ, who has put away the sins and glories of the world.

Summary:

The Goat: Symbolizes Christ, who became sin to justify us in Him and lead us to the heavenly places.

The OX: Symbolizes Christ, who bore our sorrows, pains, sins, and endured pains that we cannot understand. He endured all this powerfully and offered us a strong redemption.

The Lamb: Complete surrender without resistance to his cross.

The Dove: Symbolizes Christ, who had one goal, the glory of God.

The Turtledove: Symbolizes Christ, who was without sin and rejected all the glories of the world.

Examples of other meanings to the diversity of sacrifices:

1. The poor who cannot offer a bull or a sheep as a sacrifice can offer a dove or a turtledove. This is what the Virgin Mary did. God does not look at quantity but quality. See the story of the poor widow who put

two mites in the treasury (Mark 12: 41-44). Whoever does not have, God accepts his simple gifts that express his love.

2. The size of the sacrifice was proportional to the religious or social status of the sinner. The sacrifice offered by the chief priest if he sinned, or the chief (king) if he sinned, is different from the sacrifice of an ordinary individual. From the point of view of moral theology, this means that the higher the degree of a person, the more the ugliness of his sin. The sin of a priest is much more difficult than the sin of an ordinary person.

The meaning of offering animal sacrifices:

1. The one who offered the sacrifice was presenting his blameless sacrifice, standing before it, confessing his sins, with his hand on its head. He felt and was convinced that God looks at him in the lack of blemishes in the sacrifice that he offers on his own behalf and that his sins were transferred to the sacrifice, and he came out justified before God, freed from the judgment of death.

2. The sacrifice had to be pure, i.e., of the animals allowed to be eaten, indicating that Christ gave us his body to be eaten, "so he who feeds on Me will live because of Me." It is without blemish, a sign of Christ, the Holy, the righteous, who is without sin alone.

3. The sacrifices were of irrational animals, that were not subject to sin and transgression, a reference to Christ, who is without sin. And if the sacrifice has the possibility of sin, how can it be placed as a substitute for the sinner? If the Jew had contemplated the meanings of the sacrifices that were presented, he would have been spiritually elevated and had made true repentance, and this is what God wanted, but unfortunately, the people's interest in rituals was limited and they neglected repentance. This was the role of the prophets to explain to them what is meant by sacrifices and rituals in general. Samuel assured Saul that obedience is better than sacrifice (1 Samuel 15: 22; see Isaiah 1: 10-20 + Hosea 6: 6 + Psalm 51: 16, 17).

Meaning of Sanctification:

Sanctification is a Hebrew word that means dedicating something, i.e., consecrating it to God. Note that the Hebrew people at this time were the people of God. And certainly, whoever sins is not considered one of God's people. The offering of the sacrifice was for the forgiveness of sin so that the one who offered the sacrifice would return to become one of God's people. As for the Greek, it is said that God is holy, which means transcendent over the earthly, which means the heavenly. As for humans, they are called saints, and holiness is degrees for each according to the dedication of his heart to the heavenly places. We find that the Apostle Paul calls Christians in general "saints" in his letters.

As much as our thoughts, energies, organs, senses, etc., are sanctified, that is, they are devoted to God and serve only what glorifies His name, we will rise in the degree of our holiness.

For a more understanding of the Apostle Paul, we see him asking the Colossians to seek those things which are above, where Christ is, sitting at the right hand of God (Colossians 3: 1-4). Therefore, he asks for heart consecration to God. This is the meaning of what the Bible says, "My son, give me your heart"

And the Greek meaning of the word makes the meaning complete, as the attention and preoccupation with the heavenly matters, and dedicating the senses to God, we hear His voice and know Him and taste His sweetness. Then we realize with Paul the Apostle that everything on the earth is rubbish next to the knowledge of the Lord Jesus Christ (Philippians 3: 8). And we come to the meanings of the words:

1) Consecrate: That is, set aside as in (Exodus 13: 2), “Consecrate to Me all the firstborn” And review the following verses to see that consecration means dedicating something to God (Exodus 16: 23 + Exodus 25: 8 + Leviticus 11: 44 + Leviticus 22: 2 + Deuteronomy 14: 2 + Deuteronomy 15: 19).

2) Holy: In Greek “Agios”, and consists of 3 syllables (Gi: meaning earth) + (Yos: meaning earthly) + (A: meaning negation) and thus the non-earthly meaning becomes the one who transcends the earthly to be heavenly. And Holy is said only about God.

3) Saint: He is the person who strives to dedicate himself to God and to be preoccupied with the heavenly matters, and the more he dedicates himself, he rises in the degree of his holiness.

Did the sacrifices forgive sins in the Old Testament?

Only the blood of Christ can forgive sins, but we understand that this was a temporary solution until Christ comes. These blood sacrifices were to accept the sinner, as he offered repentance, obeyed, and offered a sacrifice, acknowledging his sin, so his sin was transferred to the head of Christ who was to come, so the forgiveness of sin was postponed until Christ comes. Therefore, the goal of animal sacrifices was to transfer sins to the head of Christ.

This is likened to someone who borrows an amount from a person, then gives him a check and writes on its back date for the check to be paid. Thus, the sinner has transferred his sin to the head of Christ, and he will be forgiven on the Day of the Cross. We notice the words of the Prophet Nathan to David when David confessed his sin: “The Lord also has put away your sin; you shall not die.” (2 Samuel 12: 13), and this means that God transferred his sin to Christ.

Chapter 1

The Burnt Offering:

Meaning of the word Burnt: Completely burnt with fire. In English, "Holocaust." The word's origin is holou (all) causis (burn). Christ was a burnt sacrifice when He carried the fire of divine wrath on sin and the curse of the law, so He satisfied God's justice and made peace between God and people with His blood.

Burnt Offering is the first sacrifice: Why did the Burnt Offering come before all other sacrifices?

The burnt offering symbolizes submission and complete obedience. Rather, it indicates the depth of contrition. This is what appeared in the incarnation and life of Christ until his crucifixion. "He humbled Himself and became obedient to the point of death, even the death of the cross." (Philippians 2: 5-8). God created man in paradise out of His love for man. God used to show His love for man with His gifts, and in return for this love, He expected complete submission from man as a sign of his love and trust in God. But man rebelled against God and challenged Him, believed the serpent and believed its deception, and did not trust God, so God's heart grieved: First, because Adam did not obey him. Second, because of the death of Adam. What did Christ do with His incarnation? Christ came and united with us, and we became His body, and He is the head of this body. When the apostle Paul says, "Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all." (1 Corinthians 15: 28). The meaning was that Christ stands on this day, on the Day of Resurrection, with His Church, saying to the Father: "Father, this is what you desired... to declare your love for mankind, and they present to you their submission as evidence of their confidence in your love, and here I and the children you gave me, they are my body and I as the head of this body, offer you submission, and thus we restore the image that you desired." In Christ, we are counted obedient.

For Christ to achieve this, He submitted to the will of the Father in His incarnation until His crucifixion. And in His crucifixion, he said, "nevertheless not My will, but Yours, be done." So this complete submission is the reason for the Father's pleasure, so he said, "This is My beloved Son, in whom I am well pleased." That is why it was also said about the burnt offering, "the Lord smelled a soothing aroma." Here, God's pleasure is due to complete obedience to Christ, and these burnt offerings symbolize it. And God now sees us blameless and perfect and obedient in Christ (Ephesians 1: 4 + Colossians 1: 28), so God's pleasure and God's scent of contentment is due to God's joy in man's return to his bosom again in Christ. And to be in Christ, that begins with baptism. That is why we hear the Father's saying on the day of Christ's baptism: " This is My beloved Son, in whom I am well pleased."

- The burnt offering is the first sacrifice because God's right must be fulfilled before talking about man's salvation. Pleasing God must come before thinking about the happiness and eternity of man.
- Thus was the situation in the commandments. The commandments of God's rights (the first tablet) came before the commandments of dealings with people (the second tablet), and thus the requests in the Lord's Prayer.

Christ's Obedience was not only seen on the cross:

This obedience also appeared in His incarnation when He humbled Himself, taking the form of a bondservant. And in His life when he used to say, "My food is to do the will of Him who sent Me, and to finish His work." and "I must be about My Father's business" If we compare these quotes of Christ with His saying: "If anyone loves Me, he will keep My word" (John 14: 23), we will understand that if Christ says and does this, it was because of His love that he gave his whole life like a burning love of burnt offering, so The father smelled sweet aroma in the name and account of the Church.

Notice the words of the Lord, "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love." (John 15: 10). What does it mean that Christ, the Son of God, keeps his father's commandments, and was there a moment when He might disagree with his father's opinion?! Indeed, this cannot happen, for the Father and the Son are in oneness, the Father is in the Son, and the Son is in the Father, and therefore the will of the Father is the same as the will of the Son, so how can they differ?! In this way, we understand the words of Christ here thus... Because Christ, the Son of God, is abiding in the love of His Father, so their will is one. For us, we have to understand that to remain in Christ's love; we must keep His commandments, which is the same meaning that we find in (John 14: 23).

And if we understand the Bible's saying, "God is love." (1 John 4: 8), we know that love is the nature of God's essence. And that "And my delight was with the sons of men" (Proverbs 8: 31). So this divine love is directed towards man. Let us also put before us that God "For our God is a consuming fire." (Hebrews 12: 29). From these verses, we conclude that the fire burning on the altar in the burnt offerings refers to the fire of divine wrath ignited against sin on the cross. Still, in addition to being the fire of divine anger over the sins that Christ bears as the bearer of human sins, these fires were also the fire of divine love that burns the sins of mankind so that people return to the bosom of God after their sins are burned. And let us remember that *" For our God is a consuming fire". But at the same time, we know that the nature of the divine essence is love *"God is love." God's fiery love for us was kindled in Christ to burn and kill our sins so that we would be justified and return to the bosom of our Heavenly Father. This is what made God smell the scent of contentment and pleasure with the sacrifices of burnt offerings in particular.

God longs for us to see Him and rejoice in Him, and feel and rejoice in His love, for this is what will make us taste true joy, but how can we see Him when sin has settled in us?! "Our God is a consuming fire." These fires will burn us if we see Him in His glory because of the sin that dwells in us (Romans 7: 20). God is holy and cannot tolerate sin. Therefore, God said to Moses, "no man shall see Me, and live." (Exodus 33: 20). But when our sins are burned, we can see Him.

From the beauty of the Coptic rite, the sacrifice we offer in the sacrament of the Eucharist is leavened bread, and leaven is a symbol of evil. When the sacrifice enters the furnace fire, the leaven dies, a sign of the fire of divine love that burned and killed the sins of mankind that Christ bore.

The Christian's position from the Sacrifice of the Burnt Offering:

How can a Christian be the subject of God's pleasure? By complete submission and obedience to God. How can I offer this submission to God? This comes only by loving God. And some are inflamed with the fire of divine love and present themselves as a burnt offering to God, i.e. they offer all their inner life

and outward actions as a burning sacrifice of love for God's sake, which can reach to the point of martyrdom. That is why the Apostle Paul says: "Who shall separate us from the love of Christ?" (Romans 8: 35-39). Also, he says, "And those who are Christ's have crucified the flesh with its passions and desires." (Galatians 5: 24). This is what has a sweet aroma before God, because whoever does this has raised the degree of his love for the same way of Christ's love. Whoever does this and offers himself as a sacrifice, he, through union with the Crucified, rises in longing with Him to the cross, as on the altar of burnt offering. He accepts any kind of pain with gratitude and with pleasure (this pleasure is only realized by the one who loves a person dearly, so when this lover suffers, this person wishes to share his pain with him and rejoices if this happened. And whoever has a great love for Christ, when he looks at the crucified Christ, he desires to carry the cross with him. Rather, he praises the Lord if it happened and he carries the cross of temptation, and this is the meaning of "For we will offer the sacrifices of our lips" (Hosea 14: 2) = meaning that is, we praise you, O Lord, while we are in the midst of pain, because we shared your pain. This praise carries the meaning of love for God and trust in Him, and this praise in the eyes of God is more valuable than offering calves as burnt offerings. Not just this, but we are confident in your love and that all what you allow of trials or pains is for the good. You are a benefactor, and your love for humans is endless, so how do you allow harm to those whom you love, but rather you sacrificed yourself for them. We offer ourselves as living sacrifices (calves for burnt offerings), and that is why the apostle calls us: "present your bodies a living sacrifice". And these are the highest degrees of love, that is, the giving love, and this is what we call 'Agape' in Greek, and this is what the martyrs reached when they offered themselves to die for the love of Christ, so the Church placed them in the highest ranks in heaven above all the saints. In this sense, Christ said, "And whoever does not bear his cross and come after Me cannot be My disciple." (Luke 14: 27). Whoever wants to join the school of Christ and become a student in this school must understand that the school of Christ is love that sacrifices until the last blood's drop. This is the meaning of the cross, as Christ who loved us by giving Himself on the cross. And whoever accepts, God rejoices in him as a teacher who rejoices in the success of his student, as he has reached the highest heavenly levels, which is the love that does not ask for anything in return, like Christ's love for us, who gave Himself for us and does not ask for anything in return, or the love of a mother for her son, who loves him and does not ask him for anything. This kind of love is what is called Agape in Greek.

St. Paul the Apostle expressed this and said, "For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake," (Philippians 1: 29). This is the highest degree of love.

The cross that we accept is of two types:

1) A cross imposed on us: like sickness, for example, and we accept it with joy as a partnership with Christ in the sufferings of His cross, just as the Apostle Paul endured the cross of his physical illness.

2) An optional cross: as one who goes to martyrdom by his own will, or as the apostle Paul said, "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified" (1 Corinthians 9: 27).

* Therefore, we have to look for God's love and to please Him before we think about our eternity. That is why David wept over his sin even after God forgave him. And if we understand how to please God, we will be reconciled with Him, and we will be accepted before Him, and we will be sweet aroma for Him.

* In the burnt offering, Christ carried out the commandment, “You shall love the Lord your God with all your heart, with all your soul, and with all your strength.” (Deuteronomy 6: 5). Everything burns with love. The head refers to the mind, the legs refer to walking, i.e. the direction a person decides to go to, the inner parts refer to the heart and feelings, and the fat refers to the body’s energy. Christ offered everything. His first words, while he was still a child, were “I must be about My Father’s business” and his last words on the cross were “It is finished!” meaning that He completed the work that the Father assigned him. Thus, the Christian must present all that he has to God. The head, i.e. his thoughts, keep them pure, and the feet, which refers to the external behaviour and the inner parts, which refers to the purification of the heart. This is what it means to consecrate man to Christ: to sanctify or dedicate all the organs and senses of man to God.

The word "burnt offering" also means "sacrifice": Sacrifice here means something ascends up

And the word for burnt offering in Hebrew is “Aoula,” meaning the thing that rises and ascends, because on the one hand they are all raised on the altar, and no one eats of it, and it is all for God. Most importantly, it ascends to God, the Most Holy, the Almighty, as a scent of incense. Therefore, the verb “got up” is often used with this sacrifice, as it ascends, for example (Genesis 8: 20 + Deuteronomy 12: 14). And note that in Hebrew, the word **burn** is used with burnt offerings like in “And the priest shall burn all on the altar as a burnt sacrifice”. (Leviticus 1: 9, 13, 17) differs from the word **burn** which is used with sin offering (Leviticus 4: 12). The word burn used with the burnt offering is the same word used with burning incense, and it is very close to the word ignite which is the word used to light something. This is because the burnt offering ascends before God has a sweet aroma before Him like the incense. But as for the word used with the sin offering, it means burning in the normal sense

Types of Burnt Offerings:

There were two types of burnt offerings: 1) public 2) private

1) The General: like the morning burnt offering and the evening burnt offering, this is offered daily (Exodus 29: 38-42). There are burnt offerings offered on the Sabbaths, New Moons, and Feasts for all the people (Numbers 28: 9).

2) Special: as presented in the anointment of Aaron and his sons, or that each person presents on his behalf. This is divided into two types: a) compulsory b) optional.

A) Compulsory:- This is provided by the sick (such as the leper) when he recovers.

b) Optional: - such as vows, thanksgiving, and joy.

Animals offered for burnt offerings: Three types: cows - sheep - birds. These are the most precious animals for the average person, and we should not offer God except what is most valuable to us; on the other hand, they are constantly present. God did not ask them to hunt beasts, for example. The important thing is that they do not appear empty before God. Besides, these are pure animals (Leviticus 11).

Note: In the public burnt offerings (morning and evening...) the high priest confessed the sins of the people on the head of the sacrifice (Leviticus 16:21), and this is what the priest does now in the cycle of incense and in offering the lamb.

* The word “to please Him” did not come with the sacrifices of sin and iniquity, nor with the sacrifice of peace, but it came here only with the sacrifice of burnt offering. Likewise, the word expiate here differs from the word expiate in the sin offering, for it is with the burnt offering it means contentment, but with the sin offerings, it is for forgiveness. In the burnt offering, God is pleased with the perfection of the One who offered the sacrifice, for He is without sin. But in the sin offering, the sacrifice is pleasing to God, who has broken His law. He is trying to remain among God’s people because his sin causes him to be cast out.

* The word “of his own free will” did not come with the sacrifices of sin and iniquity, nor with the sacrifice of peace, but it came here only with the sacrifice of burnt offering.

* The word “to please Him” did not come with the sacrifices of sin and trespass, nor with the sacrifice of peace, but it came here only with the sacrifice of burnt offering. Likewise, the word atonement here differs from the word atonement in the sin offering, for it is with the burnt offering it means contentment, but with the sin offerings it is for forgiveness. In the burnt offering, God is pleased with the perfection of the one who offered the sacrifice, for He is without sin. But in the sin offering, the sacrifice is pleasing to God, because who offers this offering has broken His law, and now he is trying to make God pleased again and remain among God’s people because his sin causes him to be cast out.

* The incident of the gold calf and their separation from God in it, where 3000 of them died, proves the necessity of reconciliation with God so that His wrath would not appear on them. (Exodus 32).

(Verse 1): **Now the Lord called to Moses, and spoke to him from the tabernacle of meeting, saying,**

The people previously refused to speak with God when they were afraid of lightning, thunder and smoke. Then God delivered the commandments to Moses. Here God called Moses to the tabernacle of the meeting where the ark of the covenant (the mercy seat). The meaning is that God gave us the commandment to approach Him through it. But in our weakness, we were counted as breakers of the commandment, and we fell under the curse of the law. Here, God gives the law of sacrifices, and there is no reconciliation except through the sacrifice of blood, without which God does not dwell among His people. And the inspiration to Moses here is from where the glory of God appears among the cherubim. The tabernacle refers to the incarnation of Christ, as it is God's dwelling among His people. If God were to dwell in their midst based on His attributes that He showed on Mount Sinai, they would have perished because they are sinners. In the Tabernacle, there is a proclamation of the glory of God hidden within a veil as a symbol of the incarnation of Christ. The holiness of God on Mount Sinai did not differ from the holiness of God above the ark of the covenant, where God spoke to Moses, except that his holiness in the first situation was associated with a consuming fire. In the second case, it was mixed with perfect grace, and the latter appeared in its fullness in the redemption that is in Christ, and this redemption to which the Book of Leviticus refers. On Mount Sinai, there was the glory of God in the highest, but without peace on earth and no pleasure in men. And now, from above the mercy seat, there is hope for peace on earth and God’s contentment with people.

(Verse 2): **“Speak to the children of Israel, and say to them: ‘When any one of you brings an offering to the Lord, you shall bring your offering of the livestock—of the herd and of the flock.**

Speak to the children of Israel: Review (Hebrews 1: 1). This shows the need of a mediator between God and people.

any one of you: Because it is offered on behalf of the whole human race. The Father would like to smell in everyone the scent of pleasure and contentment. The real burnt offering that rejoices the heart of the Father is the burnt offering of Christ crucified, who will gather all people as one body and He is the head of this body, offering love, obedience and submission to the Father. Christ the Son presents it (i.e., the burnt offering) to the Father as if all humanity were as one human being whose body was presented to God, and the inspiration expresses this by saying **any one of you**.

Offering: It is a Hebrew word meaning gift.

(Verse 3): **'If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the Lord.**

of the herd: This is for those who could afford, but as for those who cannot afford, they offer from the sheep, and the needy, they offer from the birds.

a male: Because Christ is the bridegroom of the church, and the church is the bride of Christ. Christ is the head of the church, just as the man is the head of the woman. About this, Jeremiah preceded and prophesied, saying, "For the Lord has created a new thing in the earth— A woman shall encompass a man" (Jeremiah 31: 22). And Isaiah says in a prophecy about the virgin's birth, "Before she was in labor, she gave birth; Before her pain came, She delivered a male child." (Isaiah 66: 7), and in the Book of Revelation, "She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne." (Revelation 12: 5).

without blemish: That is, without flaws (it's the fatted calf presented for the prodigal son). After examining the animals, the priests used to seal them; those without blemish had a seal on them to be offered as sacrifices. This is the interpretation of (John 6: 27) that Christ was without blemish or sin. And compare with (Malachi 1: 6-8), when the priests neglected to choose the unblemished sacrifices, and presented to God the defected ones, this caused God's grief.

let him offer: Probably the one who offered the sacrifice was allowed to slaughter it himself or the Levites to slaughter it for him. But he had to come with the sacrifice to the door of the tabernacle of meeting. This is a declaration from him that he accepts to go, and no one has forced him to do so. And this is a reference to Christ, who gave himself to die by His own will, so that the last Adam, the male, became the head of the Church without blemish.

at the door of the tabernacle of meeting: Not inside, as Christ suffered outside Jerusalem. He came to His own, but His own did not receive him. Thus they did to the son of the owner of the vineyard (Matthew 21: 38, 39), compared with (Hebrews 13: 13). The sacrificers stood outside as unworthy to enter into the fellowship of the congregation. Therefore, the authors of the New Testament rites took the same thought. Before presenting the lamb in the liturgy, all the prayers are from outside the altar. This applies to the prayers of raising the incense in vespers and the raising of incense in matins. These prayers are a sign of the morning and evening sacrifice. As if the prayers that precede the presentation of the lamb refer to the Old Testament, so we pray outside the altar.

of his own free will = in other translations it comes “**to be accepted**” before God. Christ is accepted for His perfection, but we are accepted in Him. Note that the door of the tabernacle of meeting is before the brass altar of burnt offering.

the door of the tabernacle of meeting: There is no entry into the Holy Places except by faith in Christ: I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.” (John 10: 9). After the door, we find the altar of burnt offering, which refers to the cross that Christ bore on our behalf as a burnt sacrifice, and indicates our acceptance of carrying the cross with Him, so that we may proceed inside.

(Verses 4): **Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.**

he shall put his hand on the head: It was the well-known rite that the one who offered the sacrifice pressed with all his might on the head of the sacrifice and said, “I beg of you, O God, for I have sinned, rebelled, and disobeyed, committing such-and-such, but I repented, and let this be to atone for me.” This is in the sin offering. The meaning of pressing the animal’s head means that the person offering the sacrifice throws all his burdens, troubles and sins on it, and returns home with joy because his sins were removed from him and carried by the innocent animal. And pressing hard carries the idea of a decision to abandon sin, i.e. strong repentance. As for the ritual of the law of the burnt offering, or the words that were repeated by the presenter of this sacrifice, they are unknown. What is important is that placing the hand of the presenter and pressing it on the head of the sacrifice indicates the meaning of unity with the sacrifice, as if the sacrifice became representative of the person who offered it, and just as this sacrifice became the subject of the Lord’s pleasure, so becomes its presenter. This is an indication of our unity with the Lord Jesus, for we have become of His flesh and of His bones. As for the person offering the burnt offering, when he presses with his hand on the sacrifice’s head as if he is united with her, this is considered as if he pledges to offer all his energies to God, just as this burnt offering will all be offered to the fire of the altar, and the altar fire represents God. Whoever does this, will be the subject of God's pleasure.

(Verse 5): **He shall kill the bull before the Lord; and the priests, Aaron’s sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting.**

He shall kill the bull: Either the presenter or the Levites kill the bull.

before the Lord: Indeed, the calf is slaughtered outside the tabernacle, but it is before the Lord. And Christ “now to appear in the presence of God for us” to intercede for us before the Father (Hebrews 7: 25; 9: 24). We in Christ enter into the bosom of the Father.

and the priests, Aaron’s sons, shall bring the blood: The blood is the animal's soul, as the animal's soul, that is, its life is in its blood. The meaning is that the animal offered its blood as a sacrifice for human life. The priests received the blood in basins prepared for this. Sprinkling the blood for atonement was only for priests (the priesthood is a symbol of the priesthood of Christ, who offered himself as a sacrifice on our behalf).

and sprinkle the blood all around: And the circle refers to eternity, as it has no beginning or end. As if this blood works in us for eternity and takes us to heaven to bring us into the bosom of the Father so that we live beyond the limits of time. This blood is offered to all humanity all around the world and at all times for anyone who believes. Refer to (1 John 1: 7 + Hebrews 9: 14, 22 + 1 Peter 1: 18, 19 + Revelation 7: 14 + 12: 11) to see the power of Christ's blood in purification. The blood of Christ being blood of sprinkling (Hebrews 12: 24), this is because he is our High Priest, who sprinkles his blood on us, so that we may be cleansed.

all around: The author of the Coptic rite was inspired by the same idea, and that is why we find the priest going around the altar holding the lamb after choosing it. Also, when he says, "Likewise also the cup after supper He mixed it of wine and water." he moves his finger, drawing a circle on the edge of the cup, meaning that the blood of Christ is for everyone and for every time and until eternity.

on the altar that is by the door of the tabernacle of meeting: The power of the altar and the power of the sacrifice are in the blood. Referring to **the door of the tabernacle of meeting** is because there is no entry or acceptance of a person except by faith in the blood of Christ, and abiding in Christ who is the door.

(Verse 6): **And he shall skin the burnt offering and cut it into its pieces.**

he shall skin the burnt offering: Skinning refers to complete surrender, as the sacrifice cannot defend itself now and is completely surrendered. And because this is the nature of the sheep, it indicates complete surrender, therefore it is not skinned. Thus Christ was "He was led as a lamb to the slaughter, And as a sheep before its shearers is silent". Also, skinning refers to nakedness, for the sacrifice was stripped of what it was wearing, and Christ was stripped naked to cover us. This is how Adam wore tunics of skin. Skinning also refers to complete obedience outward and inward. Skinning is a declaration of Christ's inner obedience. It is not apparent obedience in external actions only, but rather with inner conviction, because skinning is removing the outer covering, so the inner appears.

and cut it into its pieces: Once again, we return to the author of the Coptic ritual, who was inspired by the same idea, so we find the priest dividing the offering into pieces and then rearranging them in their original form in the tray. And see verse (8) **Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar:** Probably, they rearranged the pieces on the altar to take the shape of the original animal's head, legs and organs. This is what the Coptic priest does today, and the meaning is that this broken body is broken for us, so that Christ may gather us in it so that we become His body. He is the head and we are members of His body. We were scattered as the sacrifice was cut into separate parts, then the priest gathered it and arranged it to return in the form of one body, accepting the cross placed on it with thanksgiving.

(Verse 7): **The sons of Aaron the priest shall**

put fire on the altar, and lay the wood in order on the fire.

fire: The fire was never quenched, a symbol of God's perpetual love that wants our salvation. It is what God sent to burn the sacrifices on the day of the consecration of Aaron and his sons. The fat of the sacrifices is what helps to kindle the fire.

and lay the wood in order on the fire: The wood is a symbol of the cross (wooden cross).

(Verse 8): **Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar;**

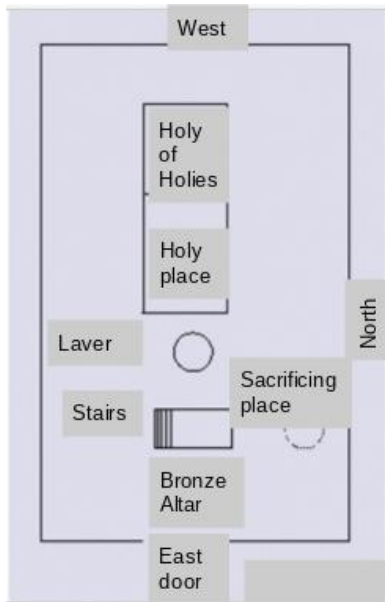
Aaron's sons, shall lay the parts: This indicates that the cross carried Christ, the head of the church, and the members of His body, i.e. the church, should accept carrying the cross with her head. For Christ was crucified on our behalf, and we accept the cross out of love for Him. The Church is the suffering body of Christ, sharing obedience and love to the Father (Review Interpretation of Colossians 1: 24). Jacob said in his prophecy to Judah, his son, about Christ who came from his offspring: "He bows down, he lies down as a lion; And as a lion (*lioness in other translations*), who shall rouse him?" (Gen. 49: 9). With this concept, the Apostle Paul says: "the world has been crucified to me, and I to the world." (Galatians 6: 14). Here everyone is on fire, and thus Christ offered himself in body, soul and spirit on the altar of the cross. This refers to the heart that is ignited by the fire of God to burn sins and then ignites with love, wanting to bring every soul to God (Romans 1: 13-15 + Song of Solomon 1: 4). He also ignites with jealousy over the children of God, and burns when one of them becomes weak (2 Corinthians 11: 29).

(Verse 9): **but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord.**

wash its entrails and its legs with water: Washing the human organs is for purification, as the whole person needs complete washing because of his fallen nature. As for Christ who was without sin, washing the pieces indicates the purity of the sacrificed Christ and that He is without blemish. Therefore, He is slaughtered for others. He is slaughtered so that we will be accepted in Him. As for the church, it refers to the work of baptism, by which our inner nature is washed by the work of the blood of the sacrifice and renewed by the crucifixion of the old man and the enjoyment of the new man. Here, blood and water are fused, as blood and water came out of Christ's side. Notice the figure on the altar, the washed organs of the slaughtered animal arranged on wood, and the fire devours all. This is nothing but the baptized church, sanctified by the blood, who crucified her passions and desires "I have been crucified with Christ" And the fire of the Holy Spirit, the spirit of burning (Isaiah 4: 4), washes away sins, then ignites a love for God, so that its scent becomes a pleasing scent before the Lord. And the Holy Spirit is the fire that grants us adoption to God the Father in the merits of the cross. The Holy Spirit confirms us in Christ, the Son of God, so we become the sons of God through adoption.

(Verses 10-13): **'If his offering is of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male without blemish. 11 He shall kill it on the north side of the altar before the Lord; and the priests, Aaron's sons, shall sprinkle its blood all around on the altar. 12 And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire upon the altar; 13 but he shall wash the entrails and the legs with water. Then the priest shall**

bring it all and burn it on the altar; it is a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord



Flocks burnt offering is provided by the poor. It has the same rites as the previous one, except it is not skinned. We find here an indication that they are slaughtered on the side of the altar to the north, from the north gentle wind blows. In these sacrifices, God is pleased. This may be the appropriate place for slaughter, as it is empty, as is apparent in the drawing. There is another reason that Christ was crucified at the site of Calvary (Luke 23: 33), and this place is on the north side of Jerusalem. From this northern side, the symbol of the gentle wind, we find a sign of the cross, because of which God was pleased with man. After years of tormenting the scorching hot air of His wrath on mankind, His grace was like a gentle wind. But why was the northern side referred to in the sheep sacrifices in particular, and why was Christ called “the Lamb of God” and was not named by any other name of the animals sacrificed? The reason is that the sheep is a symbol of complete obedience, as it is a characteristic of sheep. Also, the permanent burnt offering (morning and evening) of the sheep is a sign of Christ, who always intercedes for us before the Father with his blood, thus pleasing the Father.

Note: Refreshing cool winds come from the north and is a symbol of consolations, while hot winds come from the south. Therefore, the south symbolizes trials. But let us note on the other hand that if the symbols of the north and south are used to refer to the spiritual state of man, we find that the cold north refers to spiritual and sinful coldness, and thus lack of acceptance, and the hot south refers to spiritual warmth. These are just symbols and we have to understand and interpret them according to the text we are studying. Therefore, we add here that the north is the place of rejection of sinners (the goats will be on the left (Matthew 25: 33). Christ, as the bearer of our sins, was put in a position of rejection to bring us consolations (the cool wind from the north).

(Verses 14-17): **'And if the burnt sacrifice of his offering to the Lord is of birds, then he shall bring his offering of turtledoves or young pigeons. 15 The priest shall bring it to the altar, wring off its head, and burn it on the altar; its blood shall be drained out at the side of the altar. 16 And he shall remove its crop with its feathers and cast it beside the altar on the east side, into the place for ashes. 17 Then he shall split it at its wings, but shall not divide it completely; and the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord.**

It is the burnt offering offered by the destitute. Birds (dove and pigeons) and the Hebrew word indicate that the bird must be male. Here, the crop and feathers are removed and thrown away, and everything impure is thrown out. It was not said in the case of birds that the one who presents the sacrifice puts his hand on the head of the bird, as it is tiny, and it is sufficient for the one who presents it with his hands. We note here that the priest is the one who does all the slaughter work (not the Levites who slaughter the birds). In this, the status of the poor is raised, and Christ praised the widow's mites. Due to the small amount of blood, the priest squeezed the bird's blood directly on the altar. Christ's parents offered a burnt offering of birds (Luke 2: 24), for Christ came poor. God does not seek material value but the heart. That is why we see **its blood shall be drained out at the side of the altar** due to the small amount of blood. **And if the burnt sacrifice of his offering to the Lord:** this mentioning of "to the Lord" was not mentioned with the other two types of sacrifices, that is, cows and sheep.

Pigeons and doves as already mentioned before referring to gentleness and simplicity. And some doves approach only one female and do not approach another, even if she dies, as a symbol of purity. And the word "simplicity" is translated many times in the Holy Bible as "singlehearted", meaning that the heart is not divided, but rather has one direction, which is the search for God's glory. Thus, we understand the saying of the inspiration, **'And if the burnt sacrifice of his offering to the Lord of birds** that means offering the whole heart to the Lord: "My son, give me your heart, And let your eyes observe my ways." (Proverbs 23: 26). Whoever does that, his whole body will be full of light (Matthew 6: 22), such a person is united with Christ, the Light of the world.

wring off its head: The way in which the sacrifice of pigeons and turtledoves was presented is a violent method for a pure and meek bird and even brutality with a peaceful bird!! Why wonder, or is this not what happened with Christ, who was peaceful with all people, and there was no deceit in His mouth..... Notice the scene of the cross.

Then he shall split it at its wings, but shall not divide it completely: This is what happened with the Passover lamb, whose bones were not broken. And not breaking the bones may indicate that He Himself is perfect and without blemish, and is crucified and slain for us. Also, the fact that the bones were not broken indicates that Christ did not want His church to be divided, and note that the church was called turtledove as her Messiah (Song of Solomon 2: 12).

Contemplations:

* Let us offer ourselves as a burnt sacrifice, for the calf is the bodily passions and its lusts, so let us crucify it and offer obedience and submission to the will of God so that we become lambs. Here we go to the heavenly places like doves and be filled with the Holy Spirit (who appeared in the form of a dove),

and the Spirit brings us back to perseverance in Christ. The cold north wind will blow upon us, that is, the heavenly consolations of God.

* Indeed, the gradation in the sacrifices offered is related to the material condition of the one who offered the sacrifice. The rich person presents a calf, the less able offered from sheep, and the needy offers a bird. But these animals express what we should offer as a burnt offering, which God smells as a pleasurable scent:

1) The calf: It has strong muscular energy, so should we devote our physical energies to serving God

2) Sheep: They represent complete obedience. So should we do the same and obey God without grumbling?

3) Birds: Can we live in heavenly places like it?

+ Another note is that the calves are related to the rich and able, then the lambs are associated with the less able, and the heavenly birds are associated with those who have much need. Indeed His strength is perfected in weakness. Whoever feels his capabilities and his stubbornness, must resist them and begin to obey God, so he then soars in the heavenly places.

Notes on Burnt Offering:

1. It is clear that the burnt offering has a special place among all the sacrifices. It is mentioned first in this book in terms of order, and in some ways, it is considered the basis of all offerings. We often read of a burnt offering with a bread offering (Leviticus 23: 18). The peace offering was burnt on the burnt offering (Leviticus 3: 5). Rather, the bronze altar in the tabernacle's outer court was called the altar of burnt offering. And the perpetual burnt offering was burned on it morning and evening because God intended to keep before Him always what was precious in His eyes.

2. It is often mentioned about the sin offering, "It will be atonement for him, and he will be forgiven." As for the burnt offering, the atonement is not for the forgiveness of sin but for accepting the person himself, that is, to be satisfied with him before the Lord. The presenter of the sacrifice placed his hand on the head of the sacrifice as if he united with it in all its value and the perfection of its acceptance before God. If God accepts it, then He accepts the one who presents it.

3. In the words of our teacher Paul the Apostle, "And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma." (Ephesians 5: 2). Here we see two parts of the verse:

The first part: He **given Himself for us**. This is the first aspect of the cross from my point of view as a human being: how I see the cross, how I understand it, or how I can benefit from it. Christ offered Himself as a sin offering for me to be accepted when my sin was forgiven.

The second part: Christ was **an offering and a sacrifice to God**. This is the sacrifice of the burnt offering. From the point of view of Christ in the cross, how does Christ see the cross? In the eyes of Christ, the cross is a love that sacrifices to the last drop of blood, a love for us, a love that does not ask for anything in return (the Agape).

Another note on the skinning of the burnt offering, as Christ accepted to be stripped to cover us after we were stripped. Skinning refers to taking off the outer covering, i.e. the nakedness that Christ accepted on the cross is to cover us.

The sacrifice with which God covered Adam's nakedness:

The Bible said, "Also for Adam and his wife the Lord God made tunics of skin, and clothed them." (Genesis 3: 21). God covered their nakedness, but who slaughtered the animal, was it, God or Adam? The Bible did not provide an answer to this question, so why? The answer... We say that it is logical that Adam was the one who slaughtered the animal, to receive from God the rite of offering sacrifices to please God. And God clothed Adam with the skin of the sacrifice to cover him, but this was a temporary covering. As for the real covering that will cover the shame of our sins, will be in the fullness of time with the cross of Christ, the Son of God... and the son of Adam at the same time, who will offer Himself as a burnt offering. The Son of God (Christ) is called here Lord God. Because it is Christ who will offer the sacrifice that covers us, the question is left unanswered. Why? Because the one who offered the true sacrifice is Christ, the Son of God, who offered Himself as a sacrifice on our behalf to protect us. But those who presented Him to the cross were the priests of the Jews, the children of Adam, and He accepted the crucifixion, to cover us. Christ is the presenter of the true burnt offering that rejoices the heart of God, as it is what truly covers man and brings him back to God's bosom.

Summary of Burnt Offering:

- 1. Completely burnt on the altar of the burnt offering:** to bear the fire of divine wrath against sin and to bear the curse of the law, thus pleasing God's heart. The fire consumed the sacrifice carrying the sin, and the sin died. We see this in the death of the leaven that is in the sacrifice when it enters the fires of the oven.
- 2. The burnt offering is mentioned first:** Because the burnt offering refers to pleasing God's heart, we remember that pleasing God's heart is above everything else.
- 3. The fire of divine wrath or let us say the fiery love of God burns the sacrifice:** our God is a consuming fire. The justice of God required the death of the sinner and to be burned by the fires of divine wrath. But at the same time, "God is love." And God's love is directed towards humans with mercy, which is a fiery love, and God loves humans with this fiery love. The solution was Christ's redemption of man. This fulfilled God's justice and satisfied God's love, who does not accept the death of His beloved man. Thus, what was written in the psalm was fulfilled: "Mercy and truth have met together; Righteousness and peace have kissed." (Psalm 85: 10).
- 4. We understand that what satisfied the loving heart of God for man is that it was the fire of His love that burned the sin which Christ carried instead of man so that man might be saved. That is why it was said that "Yet it pleased the Lord to bruise Him (Christ)" (Isaiah 53: 10). God is not pleased to crush His Son with grief, but God was pleased with the result of that, and that Christ is the bearer of our sins when He dies, our sins, our sorrows and our pain die with Him, so we return to the bosom of the Father as sons accepted before Him.**

5. Christ was the one who endured the divine wrath to save man. And Christ obeyed unto death, death on the cross because Christ is "God is love." The Son obeyed because of His love for mankind, just as the Father loves mankind. But what the Father wanted, the Son completed on the cross.

6. Christ as a burnt offering carried out the commandment: "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind," In the burnt offering, the head and all the organs burn, meaning that everything burns with love: the head refers to the thoughts, the legs to the direction, the entrails, and the heart to feelings, and the fat refers to energy. Christ provided everything.

6. Christ, as a burnt offering, carried out the commandment to "love the Lord your God with all your heart, and with all your soul, and with all your mind." Christ provided everything.

7. The burnt offering refers to submission and complete obedience: This is what showed in the incarnation of the Son and His life, which He summed up in his saying, "My food is to do the will of Him who sent Me." His obedience extended to the cross. Christ corrected what Adam did wrong, as Adam did what he wanted, not what God wanted. As for Christ, he did what God wanted.

8. The word for burnt offering in Hebrew means the thing that rises and ascends, because on the one hand they are all raised on the altar, and no one eats of it, and it is all for God. Most importantly, it ascends to God, the Most Holy, the Almighty, as a scent of incense. Note that in Hebrew the word **burn** used with burnt offerings like in "And the priest shall burn all on the altar as a burnt sacrifice" (Leviticus 1: 9, 13, 17) differs from the word **burn** used with sin offering (Leviticus 4: 12). The word burn used with the burnt offering is the same word used with burning incense, and it is very close to the word ignite, which is the word used to light incense. But as for the word used with the sin offering, it means burning in the normal sense.

9. Christ gathered His church in His one body, and we are all members of His body. As the head of the body, He offered complete submission and obedience to God the Father. We in Christ are considered obedient and even perfect, and Christ carries us into the bosom of the Father. Therefore, it is said that burnt offerings are fuel for a pleasing aroma to the Lord. And the joy of the Father is caused by the human being's return to His bosom. It was not possible to return man to the bosom of God as long as there was sin in man.

10. There are two types of burnt offerings: [1] General (the morning offering is a symbol of the Eucharist, and the evening burn is a symbol of the cross). [2] Special: a) Compulsory (healing of a leper). b) as a vow or as a thanksgiving.

11. It is said about the burnt offering that it is to atone for the one who offered it, and this is also said about the sin offering. But in the burnt offering, the word means to be pleased with the one who offered it, for God is pleased with the offering of the sacrifice. But in the case of the sin offering, it means to forgive him. He pleases God after he has broken His law so that he will not be driven out of God's people.

12. The able offered from the cows, the needy offered from the sheep, and the destitute offered from the birds, and this is what the Virgin Mary did. And the animal must be healthy and without blemish, a symbol of Christ, who is without sin.

13. The one who offered the sacrifice puts his hand and presses with all his might on the head of the sacrifice, and this means: unity with the sacrifice and that the sacrifice became representative of the person who offered it. And as the sacrifice became the subject of the Lord's pleasure, so shall the sacrifice be made.

14. **Skinning the sacrifice:** a sign of complete surrender. The sacrifice is unable to defend itself while it is in a state of complete surrender and complete obedience "He was led as a lamb to the slaughter, And as a sheep before its shearers is silent" As for the sheep, they are not skinned as surrendering is of their nature. Skinning also indicates that obedience is an inner conviction and not only outward appearances. Skinning refers to nakedness, and Christ was stripped to cover us, as in the first sacrifice that God covered Adam with.

15. **The sacrifice is cut into its pieces - the pieces with the head:** the pieces are arranged to take the shape of the original animal. This view refers to Christ the head, and around him his church members of his body surrounding him after we were separated, so Christ gathered us to His one body.

16. The fire is never quenched: a symbol of God's enduring love for his church.

17. The fat is placed over the wood with the pieces: the wood symbolizes the cross, the head indicates Christ and the pieces are for the church members. And Christ and His Church were crucified, Christ was crucified on the cross, and the Church crucified her passions with her desires. And this is the prophecy that Jacob said to his son Judas, " He bows down, he lies down as a lion; And as a lion (*lioness in other translation*), who shall rouse him?" The fat was what helped to set the fire. And if the fat refers to the energy of the body, then the meaning is that Christ gave all his energies for us because of His love to save us from sin.

18. Wash the entrails and legs: for us as human beings, washing indicates cleansing us. As for Christ, it is a declaration and a sign of his interior purity and that He cleaned His church – with baptism = washing for regeneration He purified our internal nature with His blood "but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit," (Titus 3: 5)

19. **For the sheep:** It was said about Christ, "The Lamb of God." The lamb is a symbol of complete surrender, and it never resists. So he is not skinned like a cow because his nature is non-resistant. So was the perpetual burnt offering of lambs. And they were slaughtering sheep inside the tent in the direction of the north. The north indicates the source of the cool wind (symbolizing consolations). Christ, the Lamb of God, was sacrificed for us to obtain the Holy Spirit, the Comforter, after years of tormenting from the hot south wind (symbolizing God's wrath).

20. How to be a burnt offering, a fuel, a pleasing aroma to the Lord: Burnt offerings were offered from cows (indicating muscular energy), sheep (indicating complete obedience and submission) or birds (heavenly life). Whoever devotes his energies and lives a life of obedience and submission, asceticism the earthly, and living in the heavenly places, will be a pleasing aroma to the Lord.

Chapter 2

The Grain Offering

The Lord Christ was a pleasing aroma to God the Father and pleased the Father in two main ways:

1. He pleased the Father by offering Himself as a burnt sacrifice that satisfied divine wrath and fulfilled the wage of divine justice when it was turned to ashes. Sin was burned, and man became acceptable before God.
2. He also pleased the Father with His pure life, free from any iniquity or sin, for there was no deceit in His mouth, and He was just, holy, without sin. Christ was the perfect man, and we became perfect in Him, so Christ brought us back to the bosom of the Father. Therefore, the Father said on the day of Christ's baptism, "This is My beloved Son, in whom I am well pleased." And the life of Christ was given to us to live by it eternally. That is why he said about himself, "I am the bread of life." (John 6: 48-51). We eat ordinary bread but die. As for the bread of life, when we eat it, we live eternally. In this way, the Father rejoiced as He restored life to man.

And His pure life is symbolized by the flour offering. He pleased the Lord with His life and death. The offering of flour symbolizes his life, and The sacrifice of burnt offering symbolizes his death. Their common goal is to please God the Father. Therefore the offering of flour is also called a pleasing aroma to the Lord.

* The flour offering does not represent atonement or redemption in anything... Why? Because it is free of blood, it represents the personal life of Christ as a servant of the Lord anointed to serve to reveal the Father to us, and teach His people the supreme laws, and the fact that the flour is bruised, this represents His pain and sorrows that He endured in His life. He likened Himself to a grain of wheat that will not bear any fruit if it does not fall into the ground and dies. But here we are not in front of a grain of wheat, but flour, which is bruised for our sins. The white colour of the flour indicates His purity. Also, Christ, as flour is the bread of life, the bread that came down from heaven, "so he who feeds on Me will live because of Me." The flour offering represents the incarnation of Christ and his life in the body. The soft texture of the flour indicates the compassion of Christ.

* This offering took many forms (flour - unleavened bread - grits). In all cases it was bread, a grain of wheat, and flour, i.e. all symbolized life. Suppose the burnt offering refers to God's pleasure and content, and the sin offering refers to the removal of sin from us. In that case, the flour offering indicates that Christ gave us His resurrected life from the dead so that we might live by it eternally. St. Paul the Apostle says, "For to me, to live is Christ, and to die is gain." (Philippians 1: 21).

* The presenter of this offering added frankincense. Frankincense is one of the incense components (Exodus 30: 34), and frankincense represents the priesthood, as Christ was our high priest. It also means the prayer, "Let my prayer be set before You as incense" It also represents the sweet smell, for Christ was burning on behalf of others to present a pleasant aroma to the Lord. The incense represents Christ's intercession on our behalf, and its sweet scent indicates the pure life of Christ in His obedience, words, deeds, and qualities. Salt was offered with this offering and not leaven. For leaven refers to sin, as the

Lord said to his disciples: "Take heed and beware of the leaven of the Pharisees and the Sadducees." The Lord's life was without sin. The presence of salt represents the positive aspect, as it repairs people's lives, as salt keeps food from spoiling. Also, the body of Christ in the tomb did not see corruption, and the life with which He resurrected from the dead is eternal life, for Christ will not die again (Psalm 16: 10 + Romans 6: 9). And this eternal life is what the Lord gave us to live by it forever.

Mixed with oil, or unleavened wafers anointed with oil:

It is a unique and accurate expression that explains the relationship between the Son and the Holy Spirit. The phrase "mixed with oil" means flour mixed with oil, and this dough it's impossible to separate flour from oil. This is a clear expression of the hypostatic relationship between the Son and the Holy Spirit, as they are one from the theological point of view. As for the phrase anointed with oil, it refers to the anointing of Christ with the Holy Spirit, this from the side of His body, and this took place on the day of baptism when the Holy Spirit descended upon Him, and this, of course, was done for the account of the church, which is His body. Kings and priests were anointed, and He is our high priest, and He is the King of Kings. The oil symbolizes the Holy Spirit (1 Samuel 16: 13).

Roasted by Fire:

This does not refer to the sufferings of the cross but rather to the sufferings of Christ in His life. All His pains during His life, " He is despised and rejected by men, A Man of sorrows and acquainted with grief." (Isaiah 53: 3). He was confronted with insults and offenses. They said about Him a that He is out of His mind, a glutton and a winebibber, a friend of tax collectors and sinners, a breaker of the Sabbath, and a violator of the law, and that He was against Caesar, and that he was astray and misguides people. How many times they expelled Him and tried to kill Him and how many times they conspired against Him to make Him err so they could complain about Him. He did not meet all of this but with love and mercy, so He was the aroma of pleasure. In addition to the fact that the one who offered the sacrifice when he saw his offering being burnt with fire, he had a feeling that this part that the fire would eat is a sacrifice to God to whom belongs everything. The giver of the gift understands that God accepted his gift of bread when the fire consumed his offering, and thus God will compensate him with many blessings. The presenter of the sacrifice may raise his thought and meditate on it and reach what the Apostle Paul reached: "Foods for the stomach and the stomach for foods, but God will destroy both it and them." (1 Corinthians 6: 13). He understands that the body is temporary, and he must sanctify himself for eternity.

Here is an explanation and description of the grain offering: **separate**, as it may be offered separately, or it could be presented as an **accompaniment to blood sacrifices** (Numbers 15: 1-16). If it is presented as an accompaniment to the sacrifices, the sacrifice refers to the forgiveness of sin. In contrast, the flour offering refers to thanksgiving to God for His benevolence and the life that He granted us. There is no life without bread. The Jew used to give flour to thank God for His blessing and bless him with sustenance. As for us Christians, we thank God for the forgiveness of sin and for the eternal life of Christ that He gave us. This is what St. Paul the Apostle said, "For if when we were enemies we were reconciled to God through the death of His Son (Blood sacrifices), much more, having been reconciled, we shall be saved by His life (Grain offering)." (Romans 5: 10).

The poorest people can offer this offering, and it begins with fine flour (wheat flour) sifted, and in this case, the least amount that can be offered is one-tenth of an ephah, and this = 2.29 litres, and ends with firstfruits of wheat or loaves of bread, and these are eaten by the poorest of the poor. He who has an oven offers baked bread, and he who does not, let him offer what he eats, a flour baked in a covered pan with oil. Thus, God does not care about the value of the offering, but rather that the person is offering with his heart, giving thanks to God for what He has given Him.

Also, this offering is an acknowledgment by the presenter that he relies on God, as He is the source of his livelihood.

+ The oil used was pure olive oil applied to the flour as a typical food among the Jews. And putting oil is to thank God for His bounties in fruition.

+ In Joseph's story in the land of Egypt, after he saved the people from famine, he made them surrender their land and possessions to Pharaoh, and this is an indication of the work of Christ, for He had bought us with His blood after He saved our lives, so we and everything we have, become His. And from what He gave us, we give Him. And note that the offering is optional, and it means that "whatever we possess, and even ourselves belong to you, it is all from you and yours, we give you what is yours." With our freedom, we can refrain from giving and even refuse to be God's property in the first place. But in this case, we are possessed by another, the enemy of goodness. When God reigns over us, He sets us free. As for the enemy of the good, when he reigns over us, he enslaves us, so we cry out to our masters besides you. This was the cry of Isaiah, "O Lord our God, masters besides You Have had dominion over us" (Isaiah 26: 13), and any masters other than God humiliate us.

+ In (Daniel 9: 27), "He shall bring an end to sacrifice and offering." What is meant is the animal blood sacrifices and the flour offerings.

+ Cain's sin was that he offered from the first fruits of his field without a blood offering, contrary to his brother. The meaning of offering a blood sacrifice is that the person confesses that he deserves death, and the blood of the sacrifice, which symbolizes the blood of Christ, purifies him, that is, his recognition of the need for the blood of Christ. Cain's offering was rejected because he did not admit that he needed the blood of Christ, and he imagined that he was acceptable before God without the blood of Christ.

+ This offering refers to Christ and His church, for He presented himself as a secret for her life and the subject of her fulfillment. In Him, she became acceptable before God the Father. We must now offer our lives to the glory of God with a pure life.

(Verse 1): **'When anyone offers a grain offering to the Lord, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it.**

When anyone offers: It is optional as the Burnt Offering.

Offering: This means a gift or a grant. Christ gave us His life in us as a free gift.

of fine flour: Christ is the bread of life.

How does the Jew understand this offering? He offers his offering as a gift to draw closer to God. And he believes that God will bless him for what he has of crops, vineyards...etc.

And in the Christian faith: We offer God bread and wine, and God restores them to us, the body and blood of Christ, to be forgiveness of sins and eternal life, which is the eternal life of Christ Himself.

And he shall pour oil on it: A reference to the anointing of Christ by the Holy Spirit after His baptism. And the Lord Jesus is called “the Messiah,” meaning “the anointed one with the Holy Spirit.” Pouring the Holy Spirit on the body of Christ is pouring the Holy Spirit on the church, for the church is His body. And we understand the pouring of oil on the flour as follows... The flour refers to the life of Christ, which He gave us after His resurrection, so that we may live by it eternally. And the Holy Spirit is the one who unites us with Christ and abides us in Him so that the eternal life of Christ remains in us (2 Corinthians 1: 21,22). And when we sin, He rebukes us and helps us return to steadfastness in Christ, and His life abides in us. That is why we call the Holy Spirit the life-giving Spirit. The pouring of the Spirit on Christ took place after baptism. This is what was symbolized in the story of Noah... After Noah was saved by the ark, which represents the baptism (1 Peter 3: 20, 21), the dove (symbol of the Holy Spirit) came to him with an olive branch (oil), symbolizing the holy anointing. The oil also refers to the power of the Spirit’s work, for all the work of Christ was by the Holy Spirit, so His service was strong, and refer (Luke 4: 1, 14, 18). This is the reason that the Lord Christ commanded His disciples not to begin the service until they endured power from on high (Luke 24: 49). The Holy Spirit descended on the body of Christ for our sake, that is, to give us to abide in Christ and live and have power, for the Holy Spirit is the “spirit of power” (2 Timothy 1: 7). Refer to Psalm 133 to see that the Spirit was poured out on the head, Christ, first and then on his church.

and put frankincense on it: Frankincense refers to prayer, the intercession of Christ, and His priestly work. The intercession of Christ is what made us acceptable before God, and the Holy Spirit was poured on us.

(Verse 2): **He shall bring it to Aaron’s sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the Lord.**

He shall bring it to Aaron’s sons, the priests: Why wasn’t it written to bring it to the priest, but was said to Aaron’s sons? Because there is no priesthood outside of Aaron. The priests were in the loins of Aaron. The Christian priesthood is in Christ, our true High Priest.

his handful .. shall burn it as a memorial: God accepts this little part. This is His portion because the fire of the altar consumes it. The altar fire represents God, for this fire came down from heaven and burned the sacrifices of Aaron on the day he and his sons were consecrated (Leviticus 9: 24). The priests kept this fire burning by placing fat and wood on the altar. This sacred fire will burn everything that is placed on the altar, and the one who presents the offering understands that God accepted his offering, for the fire is a divine fire.

The handful is what the fingers can hold, so if we understand that the arm refers to Christ, the arm of God “The Lord has made bare His holy arm” (Isaiah 52: 10) + “Is My hand shortened at all that it cannot redeem?” (Isaiah 50: 2). Therefore, we understand that God’s fingers refer to the Holy Spirit [compare

“But if I cast out demons with the finger of God” (Luke 11: 20) with “But if I cast out demons by the Spirit of God” (Matthew 12: 28)]. And if the flour symbolizes human life. The Holy Spirit formed the body of Christ from the womb of the Virgin, then formed the body of the Church, the body of Christ through the sacraments. And Christ took hold of our human life and annihilated it by His death, and when He rose, He gave us His resurrected life. Note that the priest's hand points to Christ, our high priest. Christ completed this redemption in His body.

And what is offered on the altar is a reminder to the presenter that everything we have is from God and everything we have is from His favours. And God accepts the gift and mentions to the one who presents his gifts and love = **memorial**. One of the saints says, “There is no gift without increasing, except the one without gratitude.” Note that what is placed on the altar of this offering is mixed with the blood of the sacrifices offered without ceasing, and thus the offering is not deprived of the effectiveness of the holy blood for the remission of sins. **with all the frankincense**: Frankincense refers to prayer and worship, and we offer all worship and glory to God. The whole heart is raised to God, so the frankincense is presented to God. There is another meaning that all we obtain is through the atoning intercession of Christ, so we put at the end of the Lord's Prayer "In Christ Jesus our Lord." **a sweet aroma**: The Church has nothing that pleases the Father except her Holy Christ. The Father's joy in the perfection of Christ in His life which was without sin, and His complete obedience, is because in Christ we will be counted perfect and obedient and return in Christ as children to the bosom of the Father.

his handful: Review interpretation in verse (3)

(Verse 3): **The rest of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the Lord made by fire.**

most holy of the offerings: The priest takes a handful and places it on the altar. This is the portion of God, and the rest is eaten by the priests only, without their women. The meaning now is that no one eats from the body of Christ except for those who have attained the public priesthood, that is, all those who are baptized. And because it is most holy, we should now be sanctified so that we can eat of it. “For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.” (1 Corinthians 11: 29). And the high priest had a plate on his crown (turban) on which was written “HOLINESS TO THE LORD.” meaning consecrated or dedicated to the Lord. Thus we should have a whole heart of the Lord. There are portions for the priests that are said to be holy only and not most holy. These are eaten by the families of the priests, and it is not required that they be eaten in the tent of meeting. These are the first fruits of oil and wine, and their portions of the Passover sacrifices and peace offerings (Leviticus 23: 20 + Numbers 6: 20).

There is an important difference between the grain offering and the burnt offering: The burnt offering was all offered on the altar and consumed by fire, so it is all for the Lord. As for here, what is offered to God on the altar is a **handful** and the rest is for the priests. The meaning is that Christ here gave His life to God [symbolized by the handful = the handful refers to what I could hold with my hand, and what Christ possessed as a human being is His human life which He presented to God. He was in His life as He said to His mother, the Virgin Mary, and Joseph the Carpenter, “And He said to them, “Why did you seek Me? Did you not know that I must be about My Father's business?” (Luke 2: 49), but rather, He gave His life on the cross]. He also offered Himself to men to be the secret of their lives. And let us note that

Christ offered Himself completely to God and us, and He did not deprive us of anything. Shall we do the same, and give our whole heart for God, and with all the love, we serve others. By this, we become living sacrifices.

+ The Church, which has nothing to offer to the Father, but her holy Christ (the symbol of that is the handful of flour), she offers Him to please the Father. While she is offering this unique sacrifice, she is receiving Christ her life as a Holy of Holies. She partakes in His body and blood that were sacrificed as a mystery in her life and for her spiritual fulfillment (the symbol of this is the rest of the flour).

(Verse 4): **'And if you bring as an offering a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil.**

The second type is unleavened cake, whether it is baked in an oven, mixed fine flour with oil, or as a wafer anointed with oil. Mixing with oil indicates the hypostatic union between Christ and the Holy Spirit. And anointed with oil indicates the coming of the Holy Spirit on Christ, and going into the oven is a sign of Christ's suffering in his life.

(Verses 5-6): **But if your offering is a grain offering baked in a pan, it shall be of fine flour, unleavened, mixed with oil. 6 You shall break it in pieces and pour oil on it; it is a grain offering.**

The third type is also unleavened which is baked and served in the form of pieces on a pan and mixed with oil. Once again we find here what refers to Christ and the members of His church, as in the sacrifice of the burnt offering, the priest arranges on the altar the pieces of the sacrifice, in this sacrifice Christ (the head) with the members of the church (members of the body of the sacrifice) we see Christ among his people "the firstborn among many brethren". And see (1 Corinthians 10: 16, 17) "For we, though many, are one bread and one body; for we all partake of that one bread." **and pour oil on it:** This is the Holy Spirit that descends upon the people of Christ after anointing them with chrism oil.

(Verse 7): **'If your offering is a grain offering baked in a covered pan, it shall be made of fine flour with oil.**

The fourth type **baked in a covered pan** = The covered pan is an earthen vessel, and this refers to the Virgin Mary, as we have this treasure in earthen vessels: "But we have this treasure in earthen vessels," (2 Corinthians 4: 7). She is the vessel that was sanctified so that the incarnation of God's word, the fine flour, was in her, and this was done by the Holy Spirit, "The Holy Spirit will come upon you". The word **with oil** means that the Holy Spirit is the one who worked, incarnated, or created the body of Christ in the womb of the Virgin. And this gift is because it is the gift of the poor, so the priest offers it himself, and let us remember the Virgin's poverty in her life when she offered a burnt offering of birds.

(Verse 8): **You shall bring the grain offering that is made of these things to the Lord. And when it is presented to the priest, he shall bring it to the altar.**

it is presented to the priest: It is the gift of the poor, and the Lord rejoices in the gift of the poor as he rejoiced in the widow's two mites. **he shall bring it to the altar:** Christ the priest brings His life that He took from the womb of the Virgin (the previous verse) to the altar of the cross, Christ is the one who offered the sacrifice of Himself on the cross. Christ here is the priest and He is the offering.

(Verses 9-10): **Then the priest shall take from the grain offering a memorial portion, and burn it on the altar. It is an offering made by fire, a sweet aroma to the Lord. 10 And what is left of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the Lord made by fire.**

(Verse 11): **'No grain offering which you bring to the Lord shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the Lord made by fire.**

for you shall burn no leaven nor any honey in any offering: Why? **Leaven** refers to the evil that affects others, as the Lord said: "Take heed and beware of the leaven of the Pharisees and the Sadducees." and "the leaven of Herod" meaning his wickedness and hypocrisy (Matthew 16: 6 + Mark 8: 15). Christ was without sin. But in the sacrament of Eucharist, we use leavened bread because Christ was carrying our sins, but after the dough enters the oven, the leaven dies symbolizing the death of our sin. Christ bore our sins and slain them with His death.

honey: It symbolizes temporal pleasures that Christ did not experience in His life, but rather rejected them (the temptation on the mountain). Rather, he experienced sorrows. The bible said about Him repeatedly that He cried and never said that He laughed. We will not enjoy divine pleasures unless we abandon temporary pleasures. Therefore, honey symbolizes pleasures and symbolizes the beloved evil. Honey is the opposite of incense (frankincense), as fire spoils honey, while it brings out a beautiful scent from frankincense. The meaning is that whoever lives seeking temporary pleasures (honey) will not tolerate the fire of trials and pain. On the contrary, the sufferings of Christ or the martyrs that they endure for the sake of God the Father are bitter or myrrh. And myrrh has a sweet smell before God. God gives consolation and joy to the sufferer, through which he conquers pain (John 16: 22).

(Verse 12): **As for the offering of the firstfruits, you shall offer them to the Lord, but they shall not be burned on the altar for a sweet aroma.**

As for the offering of the firstfruits.. but they shall not be burned on the altar for a sweet aroma: The leaven and honey were offered as firstfruits to the priest without any of them being offered on the altar, as in themselves they are without fault (Leviticus 23: 17 + 2 Chronicles 31: 5).

* Leaven is not offered with the sacrifice, because leaven represents evil.

* But leaven has another signal, as it refers to the kingdom of the heavens. This is clear in the parable that Jesus said about the growth and extension of the kingdom of the heavens in the world, "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened." (Matthew 13: 33). Christ left a small leaven of 11 disciples, but they leavened the world, so the kingdom of Christ spread throughout the whole world, that is, the dough of mankind was leavened.

Note that the number 3 refers to the resurrection, as the church that Christ raised, he also raised her from the death of sin.

* Nor is the honey offered, for after the resurrection there are heavenly joys, the extension of the kingdom, and the joys of the heavenly places and the consolations of the Holy Spirit. We no longer need temporal pleasures. There is no sense in offering honey on the altar from the aspect that it refers to the resurrection of Christ, the extension of the kingdom, the joys of the heavenly places, and the consolations of the Holy Spirit, so we do not need temporary pleasures. In this sense, St. Paul the Apostle says, "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit," (Ephesians 5: 18).

* There is a difference between blood sacrifices and a grain offering. Blood sacrifices bear the sins of their presenter, and when they are burned, they die, and the sin of their offering dies with them, and the presenter is justified. But the grain offering has another meaning, as it represents the life of Christ Himself, and this was without sin, so leaven is not placed in it. Leaven is mentioned on two occasions:

a) It symbolizes the evil that spreads and extends its influence.

b) It symbolizes the growth of the kingdom of God.

Therefore, in the grain offering, no yeast is added:

a) Because Christ is without sin.

B) The kingdom began spreading and Christ founded His church, which He set up from the death of sin "that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish." (Ephesians 5: 27).

* As for honey, which refers to bodily pleasures, these were rejected by Christ. Rather, His whole life was full of pain. These pleasures are also rejected by His church, which receives her consolations from the Holy Spirit.

(Verse 13): **And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.**

season with salt: Salt is used to keep food from spoiling. Eating bread and salt is a symbol of the covenant between God and the people of the East. Eating salt was a symbol of the covenant (Ezra 4: 14) and salt was constantly in the temple. There was even a room called the Salt Room, and it was one of the people's gifts. The salt was a general offering (Ezra 7: 20-22). The one who offered the sacrifice or offering did not bring salt with him, but rather it was taken from the salt that was in the temple. This indicates that, without the salt from the temple, their offerings are corruptible in themselves, and this indicates that God is the one who helps those who try to keep the covenant between themselves and God. That is why it was called **the salt of the covenant of your God:** The meaning is that we have to keep the covenant with God without corruption. And let our words be seasoned with salt (Colossians 4: 6), meaning incorruptible, with dignity and decency, and for the glory of God. We are the salt of the earth, and if the salt loses its flavor, it is thrown out. Also, the salt with this offering was symbolizing that

the humanity of Christ would not see corruption, “Nor will You allow Your Holy One to see corruption.” (Psalm 16: 10; Mark 9: 49, 50).

(Verses 14-16): **‘If you offer a grain offering of your firstfruits to the Lord, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads. 15 And you shall put oil on it, and lay frankincense on it. It is a grain offering. 16 Then the priest shall burn the memorial portion: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the Lord.**

The fifth type **grain offering of your firstfruits green heads**: It is ears of wheat that were picked early while they are still green. Then rub these spikes and beaten = **grain beaten from full heads** = Beaten and roasted.

The firstfruits were offered according to the law on the Feast of the Harvest or the Day of Pentecost (Exodus 23: 16 + Deuteronomy 16: 9). The church received the firstfruits from the Holy Spirit on the day of Pentecost, the day the Holy Spirit descended upon the disciples (Acts 2: 4). There were new offerings and gifts, as everything was new, and the disciples were inflamed. And these green ears refer to Christ, who likened Himself to a green wood (Luke 23: 31). The rubbing of the ears and their roasting refers to the sufferings that Christ faced in His life, to the extent that He said, My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.” (Matthew 26: 38). But if Christ likened Himself to a grain of wheat (John 12: 24), then the ear will be the Church of Christ and she is alive with Christ in her, and she will face the same sufferings, “In the world you will have tribulation” This is rubbing and burning with fire, and this is for the church. What happened to Christ will happen to the church. And note that the grains after being roasted with fire (the pains that Christ suffered in His life) are cooked after that, that is, they return to the fire again (these are the pains of the crucifixion). **And you shall put oil on it** = this is the Holy Spirit poured out on the church to comfort her in her afflictions.

If we follow the types of offerings in this chapter, we will see the story of Christ with the Church, for He is her life

- 1- **Flour** = refers to the pure Christ, who was incarnated and lived a pure life and was a man of pain.
- 2- **Unleavened cakes of fine flour mixed with oil** = indicating that the incarnate Christ is one with the Holy Spirit in his divinity.
- 3- **Unleavened wafers anointed with oil** = indicate that the Holy Spirit came upon Christ for the account of the Church on the day of baptism to abide us in Christ and make His life abide in us.
- 4- **Broken pieces** = refers to Christ the firstborn among many brothers, and the Holy Spirit descended on the members of the body of Christ (the church).
- 5- **An offering from a covered pan** = referring to the incarnation of Christ from the womb of the Virgin by the Holy Spirit.
- 6- **The grain of firstfruit** = the Church in pain with her Christ, but He is the secret of her life, and the latter was fully explained by the Apostle Paul in his saying, “I now rejoice in my sufferings for you, and fill

up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church," (Colossians 1: 24).

Contemplation:

The flour offering needed to be prepared at home where the flour was prepared or kneaded. It is prepared as unleavened bread, beaten, or in a covered pan...etc. It is brought by those who are making the offering to the tabernacle of meeting. We learn from this that we must have a special relationship with Christ in the prayer room, so that our offering in the church may have a pleasant aroma. This is the question of many why I do not rejoice in the Liturgy and the answer is because there is no relationship in the prayer room.

The priests ate their portion in a sacred place, i.e. the tabernacle of meeting, meaning that the knowledge of Christ with which we are nourished will not be achieved unless we isolate ourselves from the evils of this world, that is, by offering repentance first.

Chapter 3

Peace Offering:

It is a sacrifice offered by its presenter to thank God for his safety. It is a sacrifice offered for the sake of thanksgiving. It is the sacrifice of a person who feels that God has given him peace and many blessings, so he comes to offer this sacrifice to thank God and rejoice before God. God rejoices amid His joyful people, for God rejoices in the joy of His beloved man (Isaiah 65: 17-19). Everyone shares the joy, and we note here the following:

1. The peace offering came after the burnt offering and the grain offering, which means that it was not possible for us to feel peace except after the reconciliation that took place between God and man through the cross, and after Christ offered His life for us "For to me, to live is Christ" (Philippians 1: 21). So we received the sonship right and, therefore, the right of God's participation so that we may live in true peace and joy. We have become part of God's family "Who is My mother, or My brothers?..." (Mark 3: 31-35) + "Peace I leave with you, My peace I give to you" + (Romans 5: 1).
2. In the burnt offering, reconciliation happened between God and man, and God was pleased with man. In the grain offering, we see that man obtained the eternal life of Christ. In the sacrifice of peace, we find that it is a sacrifice of thanksgiving for the graces of God that He gave to man. The most important blessing that man obtained is the grace of life when God created Adam and when Man took upon himself the issue of death (the Gregorian liturgy). Christ came with a wonderful mystery to redeem man and restore life to him, which is higher than the life for Adam, for Adam's life was subject to death, while Christ gave us eternal life. So here comes the sacrifice of peace, in which we thank God for the grace of eternal life that He granted us.
3. The offerer of the sacrifice of peace offered something to God to acknowledge His grace; he presented an animal to be slaughtered. The altar shared with the priest and with the offerer and his friends is a loving communion because Christ did not come to deal with us as separate individuals, but rather He came to make the two one. Christ came to establish His church as one body that He is her head. The offered sacrifice was a symbol of Christ, who offered Himself as a sacrifice on our behalf. When we come to God to give Him thanks, let us offer Him something. What is the most valuable thing we offer to God? The most precious thing is certainly His Son, and this is what we do in the sacrament of the Eucharist, as we present Christ, the Son of God, as a living sacrifice on the altar.
4. In the rite of the peace offering (chapter 7), the peace offering came after the rite of burnt-off sacrifices, grain offerings, sin offerings, and iniquity, and the reason is apparent in (Leviticus 7: 20) "But the person who eats the flesh of the sacrifice of the peace offering that belongs to the Lord, while he is unclean, that person shall be cut off from his people." This means that we must be cleansed of our sins before we come forward to eat of this sacrifice. Is this not the text of what Paul the Apostle said about partaking of the Lord's body and blood: "Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. 30 For this

reason, many are weak and sick among you, and many sleep.” (1 Corinthians 11: 27-30). It is a sacrifice of peace, “There is no peace,” says the Lord, “for the wicked.” (Isaiah 48: 22).

5. The Peace Offering is the only sacrifice that the priest, the presenter, his friends, and his acquaintances eat with the altar’s fire. It offers thanks and gratitude for the grace of God and the fulfillment of vows. Therefore, it represents a kind of communion, communion with God and with people. Consequently, it represents the sacrament of the Eucharist. For this reason, the Westerns call the Eucharist communion, meaning sharing. And the fact that the altar eats from it means that God is in partnership with His people in this sacrifice.... and this is what we saw when the Lord Jesus participated with His disciples in eating the sacrifice of the Eucharist on the night of Covenant Thursday.

6. There is a general principle that whoever eats the meat of prey is a partner of the predatory beasts that preyed on this prey, so it is forbidden to eat the meat of any prey. Whoever eats what is sacrificed to idols is a partner of Satan (this is if he eats it for worship). Likewise, whoever eats from the Lord's table will be a partner with the Lord and his faithful brothers. We partake of the body of Christ together, and we partake of the life that we take from it. We are guests at the Lord's table (1 Corinthians 10: 15-21).

7. The peace offering represents the worshiper’s life in the life of reconciliation with God and with people. The sacrifice is presented partly to God (the altar), part to the one who offered it and part to his friends, so it is:-

* Reconciliation and peace between God and people, and reconciliation between the heavenly and the earthly.

* Partnership with God and each other (see the text of the prayer of reconciliation in the liturgy).

8. The fire of the altar consumes the fat, and the bloodshed on the altar is a sign of God’s acceptance of the sacrifice. Therefore, it cannot be eaten if it is not presented to God first. We will not have peace without first pleasing God.

9. Here it is allowed to use female animals. This sacrifice refers to God’s communion with His Church and the Church, the Bride of Christ: the female that surrounds a man, “A woman shall encompass a man.” (Jeremiah 31: 22). And this is Jacob’s prophecy to Judah, his son: “Judah is a lion’s whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him?” (Genesis 49: 9). The Messiah came from the tribe of Judah, and what Jacob said here about Judah is a prophecy about the Messiah, the lion coming out of the tribe of Judah, and He was presented or presented Himself as prey by bowing down and lying down on the cross, but it was not the submission of the weak rather it was like a lion, for He is the one who came out victorious in the battle of the cross. But see who bowed down and lied down? (Like a lion and a lioness, and this is a symbol of the bridegroom Christ and His church His bride). Thus we saw in the burnt offering, the head and the members on the altar again, the lion and the lioness on the cross. And in the grain offering we find the same picture, the pieces of bread and the firstfruit (Verses 6&14). And in the peace offering, males or females may be offered, so it is the same picture. This means that just as Christ was crucified, we should crucify ourselves from the sinful lusts of the world so that we may live with Him (Galatians 2: 20). The meaning is that we are in full partnership with Christ, whether in eternal life or partners in the cross, and

this is what the Apostle Paul said, "if indeed we suffer with Him, that we may also be glorified together." (Romans 8: 17).

10. Here, we do not hear about skinning, cutting, and washing, for it is the sacrifice of true communion, which God smells of pleasure. At the same time, He offers it as a delicious table for man, "You prepare a table before me in the presence of my enemies" (Psalm 23: 5). It is a heavenly feast (Isaiah 25: 6) + (Matthew 22: 1-4). Here we find a table prepared by God for His people to eat and drink in His presence, as He prepared a table for the elders of Israel in Sinai, who ate and drank in His presence (Exodus 24).

11. Our fathers, the bishops, always until today, when they reach any city, are accustomed to offer a prayer of thanksgiving for their safety.

12. The Eucharist is the sacrifice of peace and thanksgiving offered by the Church of the New Testament, as the word Eucharist in Greek εὐχαριστία means "thanksgiving." When we enjoy the body and blood of the Lord, we give thanks to God for the forgiveness and eternal life that He granted us, and we obtain the inner nature of thanksgiving.

13. Birds are not offered here, as they are unsuitable for a feast, but an extensive and complete offering is required. This is the offering of a spiritually mature person who gives thanks to God in his life when he feels His grace upon him. Such a person enjoys the complete peace of God in his inner life, and also he lives without grumbling, thanking God for everything, as he experienced God and knows him as a benefactor, so he loved him. It thus expresses that the person who enjoys this peace and maturity should associate others with him, " He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." It runs to overflow to others. Therefore, the presenter of this sacrifice invites others with him to make everyone rejoice, as it is the most expressive inner joy. Thus it was called the perfect offering. It was served on joyous occasions, such as the ordination of priests (Exodus 29: 19-28 + Leviticus 8: 22-32). It was served on the Feast of Pentecost (Leviticus 23: 19, 20).

14. Fat was considered the most luxurious part of the sacrifice, so it was offered to God. It could be eaten and enjoyed by man and become a source of energy for his body. But God required all the fat to be lit on the altar and to be fuel for the unquenchable fire on the altar so that it would be fuel for a pleasing aroma to the Lord.

15. And why is the Lord so pleased with this that he asks for all the fat of the temple sacrifices, as well as the fat of the animals that they slaughter in their homes to eat? Because the one who offered the sacrifice put his hand on the head of the animal before slaughtering it as if he is united with it. When it is slaughtered, and its fat is presented to the fire, and it becomes fuel for the fire, this is a sign that the one who offered the sacrifice offered all his energies to God. Hence, the fat of the slaughtered animal became the energies of the one who offered the sacrifice. This means that the person offering the sacrifice has devoted all his energies and feelings of love to God, and thus the fires of the altar are ignited. This refers to the fire of divine justice that burns sin, which also refers to the fire of divine love. Note that by igniting the fires of divine love, the passion of the presenter of fat will be ignited. When we take a step forward with love towards God, God ignites His love in our hearts. The result is that the provider of this fuel, that is, the grease, rejoices. Also, fat usually surrounds the sensitive parts of the human body. And when the fire consumes it, this reminds us of the verse, "Therefore put to death your members which are on the earth" (Colossians 3: 5). We should offer all our members a burnt offering to please Him, the fuel of a pleasing aroma to the Lord.

16. We must give thanks to God for all that He has given us. "There is no gift without increase, except the one without thanksgiving" (Mar Isaac the Syrian). The Jew would come to offer a peace offering if God's material blessings increased for him. As for us, we understand that the greatest blessings that we have obtained are spiritual blessings. For how the material blessings can be compared to the redemption of Christ, the sonship of God, the indwelling of the Holy Spirit in us, the inheritance of the kingdom of heaven, and eternal life.

17. The offering was divided between the Lord, the priest, and the offerer of the sacrifice.

1- The Lord's share: It is the fat and the whole fat tail (in the case of lamb), and what is meant by fat is the fat that covers the internal organs, the kidneys, and the liver. Probably, the lobe is a fatty membrane that surrounds the liver and, in some translations (the gallbladder).

2- The priest's share: The chest and the front right leg.

3- The share of the presenter:- The rest of the meat of the sacrifice he used to eat with his family, friends, and the poor whom he used to invite, provided that all of them were pure. There is no solitary in the sacrifice of peace, but it is for communion. We return to the beauty of the Coptic ritual, as the priest cannot hold a solemn liturgy, but there must be a congregation for there to be communion.

Therefore, it is communion and friendship between God, the priests, and the people. And in eating from the meat of his sacrifice, the idea is that there is a blessing transmitted to him.

(Verse 1): **'When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the Lord.**

When: For individuals, it is an optional sacrifice. In examples of that, see (Leviticus 7: 11-15) these are sacrifices of thanksgiving. These are the vow and voluntary sacrifices (Leviticus 7: 16-21; 22: 21-25). And it was obligatory when the priests were ordained (Exodus 29: 10-14). We heard about it being presented on public occasions, for example, at the inauguration of King Saul (1 Samuel 11: 15).

without blemish: This sacrifice refers to Christ who is without sin, and He is the only one without blemish and in whom we find our peace. Therefore, everyone who seeks peace outside Christ does not find it because he searches for it in places with faults, i.e. places of sin. "Peace I leave with you, My peace I give to you; not as the world gives do I give to you." (John 14: 27) + "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world." (John 16: 33). There is no peace outside of Christ, and so that we may be abiding in Christ, so that we may have peace, we ought to be without blemish.

(Verse 2): **And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar.**

he shall lay his hand on the head: Here, the one who presents the sacrifice puts his hand on the head of the sacrifice, and does not utter a confession of his sins, but rather thank God for His kindness. He put the hand here for thanksgiving and joy. It means that Christ is the source of these graces for which we are thankful. He was crucified to give us " through whom also we have access by faith into this grace in

which we stand" (Romans 5: 1, 2). We have to confess God's gifts as we confess our sins, and thus the joy of hope and the sorrow of repentance are mixed without contradiction. **at the door of the tabernacle of meeting** = that is, at the altar of burnt offering. **and Aaron's sons, the priests, shall sprinkle the blood** = this sacrifice, although it is not a sin offering, the eyes were always and still must be directed to the blood that forgives and gives life. The peace offering symbolizes the Eucharist, which offers forgiveness of sins and eternal life.

(Verse 3): **Then he shall offer from the sacrifice of the peace offering an offering made by fire to the Lord. The fat that covers the entrails and all the fat that is on the entrails,**

made by fire to the Lord: and in (verse 5) **made by fire, a sweet aroma to the Lord** and in (verse 11) **made by fire to the Lord:** That is, the food of the fire, because it was burning for the Lord (this fire came down first from the Lord (Leviticus 9: 24). The fat makes it continue to burn) and it was called the Lord's food also (Numbers 28: 2). They called the priest the offerer of God's food and bread (Leviticus 21: 6, 8, 17). They are so named, not because God eats it, but rather it is brought near in honour of His majesty. This has nothing to do with the removal of sin. Otherwise, he would not have said a pleasant aroma. What makes God happy is that when we offer our energies and feelings to Him, He gives us true joy. What makes God happy is to find us happy before Him. Did He not create us in the Garden of Joy? The one who offers the sacrifice when he puts his hand on the head of the sacrifice, as if he is uniting with it, for when the fat is burned on the altar, and the fires are lit, the presenter of the sacrifice sees and says, "I will give all my energies like this to serve God, to make God rejoice." And if he did, the love of God would ignite within him, and this would be the real reason for his joy. And when the one who offered the sacrifice rejoices, God will rejoice for his joy.

The fat: It is the Lord's portion in this sacrifice. And the portion of the Lord is the fat **that covers the entrails and all the fat that is on the entrails.** But the fat that permeates the meat is allowed to be eaten. The fat is the part that is ignited from the sacrifice, as God asks man to be inflamed out of love for God. And if fat is God's portion, then our affections and worship should be for God alone. His reference to the fat that covers the entrails means that God seeks the interior, meaning the heart and the feelings: "My son, give me your heart" (Proverbs 23: 26) + "You shall love the Lord your God with all your heart, with all your soul, and with all your strength." (Deuteronomy 6: 5). And compare it with the words of the Apostle Paul "if any affection and mercy" (Philippians 2: 1 + Colossians 3: 12-15 + Luke 1: 78). And the Apostle here means that the interaction between us as believers should be with love and kindness.

And fat is the source of energy, so if it is asked to present the fat that covers the organs to God, then God asks for all our energies, and we give it to him with burning love, so God sanctifies all. In this, the apostle Paul says to transform our members from "And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God." (Romans 6: 13), and the result is that we have "and the peace of God, which surpasses all understanding" (Philippians 4: 7). Whoever offers his members instruments of righteousness will be filled with the Holy Spirit, but rather be inflamed, so that "that the excellence of the power may be of God and not of us." (2 Corinthians 4: 7).

God wants the whole heart for Him, undivided, that is, all the energy of human love, "You shall love the Lord your God with all your heart, with all your soul, and with all your strength." (Deuteronomy 6: 5).

The question here is... Does God need our love?! The answer, in short, is that the only way to be happy is to love God, so we find God condescending and asking for this request to guide us to the path of joy. God was not satisfied with this, but rather sent the Holy Spirit to pour God's love into our hearts (Romans 5: 5), and the result... or what are the fruits of the Spirit who poured in us "love, joy, peace..." (Galatians 5: 22). That is, when God's love is poured out in our hearts, we are filled with joy and peace.

Note that the greater the love of God in the heart, the greater the joy. When Adam was in paradise exchanging love with God, he was in joy (Eden, the Hebrew word **יָדָוּ** means "joy"). Adam loved God, as he was created in His image, and God is love. When he sinned and hid, the love disappeared, and the joy was gone from Adam's life. Expressing this, it was said that he was driven out from Paradise (Genesis 3: 24). So, we understand that when God asks for all the energy of a man in love, He asks for all the joy for him. To express this, God required all the fat to be burnt on the altar. Fat is the fuel for the fire, and when the fire ignites, this is an expression of love burning in the human heart, and thus joy. Why? The one who offered the sacrifice put his hand on the head of the carcass before slaughtering it as if he were united with it. When it is slaughtered, and its fat is presented to the fire, and it becomes fuel for the fire, this is a sign that the one who offered the sacrifice offered all his energies to God.

Here we see the meaning of complete devotion to God. If fat is the Lord's share, and fat is the source of energy, then this means dedicating all human energies to God (his emotional, muscular, mental energies, and senses). Whoever consecrates himself entirely to the Lord, God will rejoice in him = **an offering made by fire, a sweet aroma to the Lord.** (verse 5).

(Verse 4): **the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove;**

by the flanks: That is, the loins, and refer to (Isaiah 21: 3) "Therefore my loins are filled with pain" Isaiah says this because of the painful news he knew, but in general, sin causes pain, but being filled with the Spirit is strength. When we offer the fat of the loins to God, that is, all our energies, God gives us strength, and we become strong in his service. The Holy Spirit is the spirit of power. Whenever we devote all our energies to God, we will be filled with the Holy Spirit, "For God has not given us a spirit of fear, but of power and of love and of a sound mind" (2 Timothy 1: 7).

the fatty lobe: It may be a lipid-rich membrane around the liver, or it may be the gallbladder, as mentioned in other translations. In general, what is required to be removed and served indicates the fat-rich parts.

(Verse 5): **and Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the Lord.**

upon the burnt sacrifice: That is, on the remains of the daily burnt offering. And this fat is a continuous fuel for the altar ignited by the burnt offering as if it were a continuation of it. In the blending of the burnt offerings with a peace offering, we see the work of the cross more clearly, as Christ offered Himself as a burnt offering to give us life in peace. And if we understand that the cross in which Christ presented Himself as a burnt sacrifice, then the fact that the sacrifice of peace is lit by the priest over the burnt offering, we see the blending of the two sacrifices. Thus, we see that the Eucharist is the same as the sacrifice of the cross and an extension of it.

(Verses 6-11): **'If his offering as a sacrifice of a peace offering to the Lord is of the flock, whether male or female, he shall offer it without blemish. 7 If he offers a lamb as his offering, then he shall offer it before the Lord. 8 And he shall lay his hand on the head of his offering, and kill it before the tabernacle of meeting; and Aaron's sons shall sprinkle its blood all around on the altar. 9 'Then he shall offer from the sacrifice of the peace offering, as an offering made by fire to the Lord, its fat and the whole fat tail which he shall remove close to the backbone. And the fat that covers the entrails and all the fat that is on the entrails, 10 the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; 11 and the priest shall burn them on the altar as food, an offering made by fire to the Lord.**

The same words as in the sacrifice of the herd with only one difference **the whole fat tail which he shall remove close to the backbone** = and the whole fat tail is the fat part that is found in the tail of the sheep and removed from the backbone, that is, from the last vertebra of the spine, and it is intended to remove it all. God wants the whole heart for him, undivided, that is, all the energy of man's love. The fat tail is an organ that is all fat, and it was and still is considered to be the way for who lived sumptuously or luxuriously. In an adult animal, it may be about 5 kilograms. And refer to (Nehemiah 8: 10) to see the people's love for eating fat, but what was allowed to eat is what is between the meat.

(Verses 12-16): **'And if his offering is a goat, then he shall offer it before the Lord. 13 He shall lay his hand on its head and kill it before the tabernacle of meeting; and the sons of Aaron shall sprinkle its blood all around on the altar. 14 Then he shall offer from it his offering, as an offering made by fire to the Lord. The fat that covers the entrails and all the fat that is on the entrails, 15 the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; 16 and the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma; all the fat is the Lord's.**

Goats here refer to the offering of the poor as birds in the burnt offering.

(Verse 17): **'This shall be a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor blood.'** "

you shall eat neither fat nor blood: This prohibition was valid even on the sacrifices that they eat all in their homes, and not only on the sacrifices of the Lord, because, as mentioned, but the fat also refers to feelings and emotions that should be directed to God only. Therefore, these feelings should not be given to anyone else: "He who loves father or mother more than Me is not worthy of Me" This refers to the meaning of virginity, i.e. the deep inner devotion of feelings to God alone.

It seems that the priests of the Jews broke this commandment, which is why Ezekiel indicates in verse (Ezekiel 34: 3), "You eat the fat" which was forbidden to eat. **all the fat is the Lord's** (verse 16).

nor blood: This commandment is ancient, refer to (Genesis 9: 4): "But you shall not eat flesh with its life, that is, its blood." And God gave this commandment to Noah and his sons when he allowed them to eat meat for the first time. They were allowed to eat only the fruits of the earth before. But when God

allowed the eating of meat, he prevented the drinking of blood. Blood refers to the soul i.e. to life. And life is for God, and blood is offered to God only, as it has the idea of redeeming a soul with another soul. So the blood is consecrated; it is offered to God only. Thus was the teaching of the Church (Acts 15: 28,29) to abstain from blood. In addition, drinking blood is wildness that leads to the hardening of the heart. And Christ gave us His blood to drink, for it contains life: "Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day." (John 6: 54).

God forbade drinking blood in the Old Testament:

1. Blood is life, and life belongs to God alone.
2. God did not want man to share the lives of animals.
3. God kept for us in the Church the sacrament of participation in the eternal life of Christ through the Eucharist.

Chapter 4

Introduction:

Between the Trespass Offering and the Sin Offering

They are two sacrifices with almost the same law, in which we see Christ bearing our sins and our curse.

But why did the inspiration explain this type of sacrifice using two sacrifices and not one?

When our father Adam sinned, he was separated from God, and this is what we saw in terms of his death, for death is a separation from God. Another consequence of this separation was that Adam's nature became a fallen and rebellious nature. This is what David the Prophet meant by saying, "Behold, I was brought forth in iniquity, And in sin my mother conceived me." (Psalm 51: 5), and it is the same as what the Apostle Paul said, "sin that dwells in me" (Romans 7: 17), and he also says, "or I know that in me (that is, in my flesh) nothing good dwells;" (Romans 7: 18). The difference between the New Testament and the Old Testament is the grace that God bestowed upon His people in the New Testament. It is a power that the Holy Spirit who dwells in us gives to everyone who strives, thus protecting us from falling.

The manifestations of sin dwelling in us were in the separation of our will from the will of God, i.e. the appearance of the ego = what do I want? What do I like? It is no longer what God wants is my goal, but what I want or what I desire.

God announced His will in His commandments, and man thought in his deviation that God controls his freedom and restricts him by these commandments. Still, the purpose of God's commandments was to protect man from the consequences of the deviation that occurred within him. This deviation or rebellion exposes man to the loss of his true freedom, and he loses the joy that God created to live in the Garden of Eden (Eden is a Hebrew word **עֵדֶן** for "joy") and even leads to the loss of eternal life. Satan has deceived man and is still deceiving him that joy is in the sinful worldly pleasures, while there are significant differences between them, but unfortunately, man still believes Satan and does not believe God, just as Eve and then Adam did.

- Joy is God's gift. Pleasure is the gift of the body. There is a vast difference between both.
- Joy is continuous, like the light of the sun. While pleasure is temporary as lightning.
- Joy is what no one can take away from us (John 16: 22). While the sensual pleasure is lost with the first difficulty, disease, or distress.

With the commandments that God gave us, He wanted to protect us from Satan's bondage and humiliation. Satan presents the sin to us and depicts its pleasure, taking advantage of our weakness. Whoever is deceived will be humiliated and enslaved. This is what Satan said to Christ: "All these things I

will give You if You will fall down and worship me." Satan gives worldly pleasures, but in return for a price, our servitude to him. As for God, He "gives to all liberally and without reproach" (James 1: 5).

Between sin and trespass:

Sin: Linguistically, in the Greek language, it means that a person made a mistake in hitting the target, so he does not get a reward. If we understand that the goal or will of man must be the same as God's will, and that is for his benefit, here on earth, and in his life in heaven (God's will is revealed in the divine commandments), and whoever believes God, and that the commandments are for his benefit and obeys them, his reward is to have a share in the glory of God. Thus we understand the words of the Apostle Paul, "for all have sinned and fall short of the glory of God," (Romans 3: 23). And Christ offered Himself as a sin offering so that we might have a share in His glory (John 17: 5,22 + Revelation 3: 21).

Trespass: Linguistically, it means any wrong action towards God or someone. Our sinful behaviour arises from the corruption of our sinful nature. Christ offered himself as a sin offering to take away our iniquities.

Every unrighteousness is a sin (1 John 5: 17): - What is meant is that any mistake towards God or people causes us to lose the kingdom. That is why Christ offered Himself on our behalf, as He did not want the death of the sinner. "Do I have any pleasure at all that the wicked should die?" says the Lord God, "and not that he should turn from his ways and live?" (Ezekiel 18: 23).

The consequences of sin and Christ's redemptive work:

Sin is self-centeredness; holiness is unity with God. God is life, so any separation from God is death. We have seen in Christ the man this unity in will and desire. He wanted, as a man, not to go through the pain of the cross, so He asked that His father let the cup pass from Him... But we find Him saying: Let the will of the Father be, and not his: "not as I will, but as You will." This is what Christ made for us through His incarnation, for He gave us to be one with Him (John 17: 20-23). By our union with the living Christ, we have life, and the sting of death has been broken, and by our partnership with the Most Holy Christ, we have the possibility of holiness if we freely walk according to the spirit and not according to the flesh. Walking according to the flesh and its lusts is a regression of the ego, centring on the self and thus separation from God. There is no communion between light and darkness (2 Corinthians 6: 14), and therefore the result of separation from God is death. As for walking according to the Spirit, it has abiding in Christ and thus eternal life. To explain these facts, the Revelation used two sacrifices:

- The first is the **Sin-offering**: It explains that Christ redeemed my sinful nature.
- The second is the **Trespass offering**: It explains how Christ also redeemed my sinful deeds that resulted from my fallen nature.

Sin dwells in me because my nature has become a sinful and rebellious nature. As for iniquity, it is the fruit of this sin. Sin is in our nature. Trespassing is my sinful actions arising from my rebellious nature, which has become asking for what it wants and not what God wants.

- The **sin offering** atones for the original sin in my nature. This sacrifice expresses my position during sin, what I was during the act of sin.

- As for the **trespass offering**, it atones for the sin I committed, that is, for what I did as a result of this sin that began to dwell in me. This rebellious nature that we are born with and inherited from our first parents is original sin.

Because trespass is the apparent iniquity that is easy to notice, while the fallen nature is not easy to perceive, the inspiration used two sacrifices to express this. We see that the novice spiritual man weeps over the apparent sins he commits, while the spiritually advanced man also weeps over his fallen nature. What hurts him is that when he wants to do good, he finds evil in front of him, and this causes an internal conflict that hurts him. For the flesh lusts against the Spirit, and the Spirit against the flesh. The soul desires the heavenly things, but the body attracts man downwards, centred on ego and pleasure. This is what made Paul cry out, saying, "O wretched man that I am! Who will deliver me from this body of death?" (Romans 7: 14-24). Thanks to Christ, who was crucified to redeem our sinful nature as well as our sinful deeds.

* And because sin and trespass are intertwined, the talk about them overlapped, such as "and he shall bring his trespass offering to the Lord for his sin which he has committed" (Leviticus 5: 5,6). These verses indicate how trespass comes from the sin that dwells within.

* In the sin offering, we see the persons of sinners, the chief priest - the congregation - the ruler - an ordinary individual of the people. The sinner comes with his sacrifice, which ranges from a bull to a grain offering, and the sinner confesses his sin, and the sacrifice is offered. So here we see people; everyone has sinned, which indicates the corruption of human nature (original sin).

As for the sin offering, we do not see the persons of sinners, but we see specific actions descriptions of sins that are the fruit of a fallen nature. And here in the trespass offering, we do not see gradualness, for the sacrifice is the same as it does not change, a healthy ram, and this means that whoever errs in one has erred in all "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all" (James 2: 10). No matter how small, any sin leads to the death of the sinner and requires the same redemption.

* In the **sin offering**, we see the gradation of moral responsibility. The high priest's sin is not equal to the sin of an ordinary individual among the people, for he is an example and may stumble others, and he is also responsible for them. That is why the types of sacrifices were graded in the sin offering.

* In the **sin offering**, we see a sinful person coming and asking for atonement for himself as a sinner (we can say that he feels disgusted with himself and his sins dwelling in him).

* As for the **trespasses offering**, we see a person coming asking for atonement for a particular sin. Therefore, we find here some sins that need atonement, and these were divided into sins against the sanctities of God and others against people, but while they are against people, they are, in fact against God.

* Therefore, the **sin offering** evaluates people in relation to sin (priest - group - chief - individual). As for the **trespass offering** evaluates sin with regard to God (sin against the sanctities of God - sin against people).

* The **sin offering** offers atonement for the one who offered the sacrifice rather than a sacrifice for a specific sin, even if a person offered it on the occasion of committing a particular mistake. Therefore, we find that the public sacrifices offered on feasts and occasions are sin offerings.

* As for the **trespass offering**, it offers atonement for a specific sin committed by the one who offered the sacrifice against God or a person.

* It is also evident from the rites of the sin and trespass offerings that the sin offering was offered on behalf of a person who committed a specific mistake with which he does not need to compensate others for it, as his mistake did not harm anyone but himself. But if his mistake caused harm to others, then he should not be satisfied with the sacrifice (and here the sacrifice is a trespass offering). Still, he has to fix what he spoiled, that is, return what he violated from someone, for example, also he has to pay a fine (therefore, the father of confession asks the confessor to go to apologize and reconcile with those who offended him or insulted him before he approaches Communion, and this is according to the teaching of the Lord Himself (Matthew 5: 23-24).

* Before the law, the fathers offered burnt offerings and peace offerings. We rarely heard about offering trespasses offerings, and even when Job offered his burnt offerings, he said, "It may be that my sons have sinned" As for the sin offerings, the law stipulated them. Without a law, there is no knowledge of sin (Romans 3: 20 + 5: 13), for sin is a transgression of the commandment.

* That is why we hear in the **sin offering** the repetition of the saying of the Book: "And if anyone forgets... the meaning is that it is an involuntary sin or out of ignorance, and this type of sin expresses the corruption of nature and the blindness that befell us so that we do not know the right way. We note that this desire weakens with the fullness of grace, that is, the fullness of the Holy Spirit (Ephesians 5: 18-21). With the weakness of striving, the work of grace weakens, and man finds himself motivated to sin.

But does the book's saying, "If someone forgets," mean that we understand it literally? And do we say that God will not forgive any sin that a person in the Old Testament does willingly? We indeed say that this cannot be understood literally; for example, when David sinned in the matter of Uriah's wife and plotted to kill him, was all this an oversight? Nevertheless, when he repented and confessed, Nathan the prophet said to him, "The Lord also has put away your sin; you shall not die." (2 Samuel 12:13). And we say:

* Who is sentenced to death? He is the one who challenges God with arrogance and contempt (Leviticus 10: 1, 2 + Leviticus 24: 10-16 + Numbers 15: 32).

* Not everyone who was arrogant would die, but this was so that the people would understand that the penalty for sin is death to obey the commandment.

* This was what happened in the New Testament in the story of the death of Ananias and Sapphira, as God allowed their deaths so that no one would comprehend that the covenant of grace and forgiveness of sins by the blood of Christ means contempt.

* The apostle Paul says, " For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Hebrews 4: 15, 16). The

Apostle Paul means that Christ, having experienced the weakness of our nature and the temptations that we are exposed to, as He was also exposed to them, will have mercy on those who come to Him asking for mercy, forgiveness, and aid. In the same sense, the sinner who sinned deliberately, as he was motivated by an inner desire and weakness of will, then goes to the Jewish high priest, and with him a sacrifice to offer, asking for forgiveness from God. We see the high priest who suffers from the weakness of human nature as well; he overlooks the issue of will and forgetfulness. This is what happened about David's sin. We note the difference between Christ as a high priest and the high priests of the Jews that the Jewish high priest was sinning, but Christ was without sin.

As for the **trespass offering**, it is a voluntary sin. Therefore, in the case of voluntary sins, the sinner offers the sacrifice of trespassing, and he must correct his mistake in addition to paying a fine. But both types are from the corruption of human nature.

Therefore, we can say that the sin offering is for involuntary sins, while the trespass offering is for voluntary sins. And thank God that Christ atones for us from both.

Between the Sin Offering and the Burnt Offering:

1. As if Christ would be saying as a burnt offering is: "Shall I not drink the cup which My Father has given Me?" This is complete obedience. But as a sacrifice for sin, He would say: O my father, if this cup could pass from me: "Father, if it is Your will, take this cup away from Me", for He will bear the sins of the whole world and the curse of mankind. How can one sacrifice be presented to express these two cases? From here, we see the importance of multiple sacrifices.

2. The tone repeated in the burnt offering was that it was a fuel burnt offering a pleasing aroma to the Lord. It expresses complete obedience. As for the sin offering, and because it expresses sins, we did not hear this sentence except once (Leviticus 4: 31) because the Holy Christ obeyed and said: Be it not as my will, but as yours. " nevertheless not My will, but Yours, be done." And when the will of the Father was carried out through the cross, Christ removed the sins of mankind, and they became the object of the Father's pleasure and joy. The Father said, " This is My beloved Son, in whom I am well pleased."

The diversity of sacrifices explains the aspects of the sacrifice of the cross:

How can all aspects of the sacrifice of the cross be explained in one sacrifice? This is impossible. Therefore, the sacrifices were numerous, and each sacrifice explains one aspect of the cross:

* The **Passover sacrifice** was offered in Egypt, the land of slavery, and through it, they were liberated and set out for freedom. It refers to the sacrifice of the cross that freed us from the bondage of the devil.

* In the sacrifices of the **Book of Leviticus**, we see the sanctification of those who were freed and out of slavery. It indicates that we were sanctified to Christ by the sacrifice of the cross.

* In the **burnt offering**, no one eats of it at all, as it is all for the altar. It indicates pleasing God. The burnt offering refers to the complete obedience of Christ that satisfied God, so we are considered obedient in Him.

* While the **sin offering** and the **trespass offering**, in them Christ redeemed our fallen nature - original sin - and our sins are arising from this fallen nature. And in them, the priest eats part of the sacrifice, announcing the removal of the sin of the sinner. This is an expression that Christ as a priest offered the sacrifice of Himself and carried our sin and slain it with His death and covered us.

* As for the **peace offering**, which everyone eats, it refers to the sacrifice of the Eucharist. It refers to the fellowship between God and us and between us as one body. And it is a sacrifice of thanksgiving for the life that God has given us, "For we, though many, are one bread and one body; for we all partake of that one bread." (1 Corinthians 10: 17).

* In the **grain offering**, we see the incarnation of Christ and that He gave us His life, "For to me, to live is Christ".

* As for the **red heifer** in the Book of Numbers. This book includes the people's journey to Canaan. This sacrifice refers to the blood of Christ, with which God sent the Holy Spirit to the church to sanctify us during the journey of our lives on earth and until we arrive in Heavenly Canaan.

Sin Offering:

"My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world." (1 John 1: 1-2)

* This sacrifice is the easy one to understand by the novice Christian, that Christ removed his sins, but when he begins to grow, he realizes the depths of other sacrifices, such as the burnt offering and peace offering.

* Here we see Christ bearing our sins on His shoulders to pay the price, that is, bearing the curse of the law under which we have fallen, as though He is the beloved Son accepted taking our position, we who were under the divine wrath to exalt us. And we see the Father hiding His face from the Son, which made Him cry out, "My God, My God, why have You forsaken Me?" The Father delivered His only Son to the pains and punishments inflicted on humans. He is here bearing their sins, and this is what made him say, "My soul is exceedingly sorrowful, even to death."

* Here we find a division of the one who offers the sacrifice:

1- The high priest or the anointed priest.

2- The whole congregation.

3- The ruler, i.e. the king.

4- A member of the people

And if we put before us that offering the sacrifice must include:

1- The presenter of the sacrifice; 2 - Priest; 3 - Sacrifice.

These elements were fulfilled by Christ, who offered the sacrifice of himself as a priest. We see that the previous division indicates that Christ had 1- offered Himself 2- a sin offering 3- as a high priest anointed by the Holy Spirit (the day of baptism), on behalf of the whole congregation.

* Therefore, the sacrifice of 1- the high priest 2- and the sacrifice of the whole congregation is a bull in both cases.

This means that the high priest's sin is exactly equal to the sin of the whole congregation.

And Christ bore the sin of all the congregation as our high priest.

In these two cases only, the high priest entered the holy place with the blood of the sin offering, "Not with the blood of goats and calves, but with His blood He entered the Most Holy Place once for all, having obtained eternal redemption." (Hebrews 9: 12).

3- He is also the chief or king. God is our King and Master of all creation. And by sin, we rebelled against God and became "All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord [a]has laid on Him the iniquity of us all." (Isaiah 53: 6). Now, we do not see everyone subject to God (Hebrews 2: 8). It was that our Savior redeemed us with His cross and reigned over our hearts with His cross, and made us members of His one body, and with this one body, He restores the submission of all to God, the King of Kings. But also to make us kings and priests, for the children of the King of Kings shall be kings after we lost our position due to sin. He offered Himself as a sacrifice on behalf of the church, His bride, to be subject to the King of kings and accepted before the Father, and in the end, He will present Christ as the head of the church, His body, submitting to God. All are subject to God, and God reigns over His people who have become in Christ (1 Corinthians 15: 28). As for those who insist on rebellion, i.e. Satan and those who follow him, they will be subdued at his footstool: "Till I make Your enemies Your footstool." (Psalm 110: 1). All will submit either out of love or humiliation in the lake that burns with fire. To express this, the sacrifice in the first three cases was of males (it represents the bridegroom).

4. In the fourth case=, **a member of the people**, as she is a female, represents the church, the bride, who must also offer herself as a sacrifice. Let's see what Christ gave us.

In the first three cases that represent Christ, the bible did not mention that it was a pleasing aroma, for He was before He bore the sins of His people. As for the fourth case, which represents the church, it was mentioned that it is a pleasant aroma. Christ is to make us the object of the Father's pleasure: "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (2 Corinthians 5: 21 + Isaiah 53).

(Verses 1-2): **Now the Lord spoke to Moses, saying, 2 "Speak to the children of Israel, saying: 'If a person sins unintentionally against any of the commandments of the Lord in anything which ought not to be done, and does any of them,**

Now the Lord spoke to Moses: A phrase used when God wanted to show us something new. And God Almighty wants us here to know what we do not know about sin. Sin kills the soul, even if it is ignorance or **unintentionally**. This is like a person who is ignorant that smoking causes heart diseases and cancer, so he will die from them if he smokes, although he is unaware of their results. God did not set the

commandments to control man by saying do this and do not do that. Rather, God in His love knows that sin is fatal and destructive to man, so He gives him the commandments to protect him (as a mother does when she alerts her child....do not play with fire - do not eat anything unclean....). His saying **unintentionally** here carries this meaning that without knowing that he did, it is still fatal to him. See (Psalm 19: 12). Our fallen nature makes us sin, and the loving God who feels our ignorance offers us the solution. This is also the meaning of Christ's saying on the cross, " Father, forgive them, for they do not know what they do." God accepts whoever came repentant and confessed his sin, but he who erred in defiance was commanding to cut him off.

any of the commandments of the Lord in anything which ought not to be done: The commandments (in which the Lord forbids a particular sin).

(Verse 3): **if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin which he has sinned a young bull without blemish as a sin offering.**

the anointed priest: He is the high priest, he is the only one who is called, but the priests were not anointed (Leviticus 8: 12,13). And the chief priest is the first official and the first example, and he is the one who teaches and explains the law, and he is the one who intercedes for the sinner, so if he sinned, who will intercede for him.

Note that it was not said that if the anointed priest **sins unintentionally**, it is not correct to say this about him, and he is the teacher and role model, while this phrase was said about the rest of the cases. On the other hand, it symbolizes Christ, and Christ does not disregard or neglect, but rather is the Controller of all, as the psalmist says, "Behold, He who keeps Israel Shall neither slumber nor sleep." (Psalm 121: 4).

Job's mistake was that he offered a sacrifice on behalf of his children and did not offer it for himself. The responsibility of the high priest becomes clear from his saying that **if the anointed priest sins, bringing guilt on the people** = that is, his sin would be a stumbling block for the people and make the people err, perhaps in that they will imitate his sin, and it may mean that he errs as the people err. And the fact that he begins with the high priest is a lesson to him that he is not infallible (1 Timothy 1: 15). That is why the priest prays in the liturgy: "Receive from me this sacrifice as a ransom for my sins and the ignorance of Your people." That is why the Church always prays to the High Priest and the priests that a door to Satan would not be opened. And because the high priest is exposed to error and knows his weakness, he feels the weaknesses of his people and accepts to offer sacrifices on their behalf so that God may remove their sins, and does not simply order their cutting off. This is understood by the words of the Apostle Paul in (Hebrews 2: 17, 18 + 4: 14, 15).

a young bull: In other translations (bull, a son of a cow). This indicates that the bull presented is of the same race as the cow, and this shows that Christ, who offered Himself as a sacrifice on our behalf, is of the same race as humans = was incarnate and became man.

without blemish: A reference to Christ, the Holy, the righteous, who is without blemish, that is, without sin.

(Verse 4): **He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull's head, and kill the bull before the Lord.**

the door of the tabernacle of meeting: This expression is repeated with sacrifices because no one can enter the Holy Place except through Christ: "I am the door of the sheep.... If anyone enters by Me, he will be saved, and will go in and out and find pasture." (John 10: 7, 9). No one enters and is saved except through Christ, the sacrifice of burnt offering, and the sacrifice of sin...

As long as the sacrifice has not yet been slaughtered, it is not acceptable and does not enter. This symbolizes that without Christ's sacrifice, we are not accepted.

lay his hand on the bull's head: And he confesses his sin, and the sin is transferred to the innocent bull, and it is slaughtered instead of him. As an expression of this, the Coptic priest takes a napkin from the altar and puts it in the sleeve of his clothes, then takes it out to wipe the offering of the lamb after choosing it. And this is an expression that he puts his sins and the people's ignorance on the lamb that is offered on the altar as a living sacrifice for all. Putting the napkin inside the priest's sleeve is an expression of the sin that dwells in our bodies, as St. Paul the Apostle says (Romans 7: 17-20). As if the napkin carried the sins inside the priest, and by wiping the lamb with it, the sins were transferred to the Lamb.

This also happens in the sacrament of repentance and confession. The confessor confesses his sins to the Holy Spirit in the priest's presence. After confession, the priest prays the absolution, so that the Holy Spirit transfers the sins of the confessor to Christ, who will be offered as a sacrifice on the altar in the sacrament of the Eucharist. Communion of the body and blood of Christ grants forgiveness of sins and eternal life.

(Verses 5-6): **Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting. 6 The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord, in front of the veil of the sanctuary.**

Sprinkle: The priest sprinkled the blood in front of the sanctuary. He was only allowed to enter the Holy of Holies once a year, on the Day of Atonement. Some believe that this blood was sprinkled on the veil, and some believe that it was sprinkled on the ground. The meaning is one if it was sprinkled on the ground or the veil. But the most obvious in the meaning is that it was sprinkled on the veil and fell from it on the ground; the whole tent was soaked in blood to dig into the people's conscience that everything is cleansed with blood. The presence of blood on the ground in the path of the Holy of Holies means that blood is the way to open the Holy of Holies. Sprinkling blood on the veil has another meaning. The veil refers to the body of Christ (Hebrews 10: 20). And the blood sprinkled on the veil indicates the body of Christ covered with blood. Finally, this veil was torn on the Day of the Cross to open the Holies by the blood of Christ, which is "the blood of sprinkling that speaks better things than that of Abel" (Hebrews 12: 24). Abel's blood was asking for revenge, while the blood of Christ was asking for intercession and forgiveness.

seven times: Number 7 refers to perfection, meaning that the sprinkling of blood indicates that the sacrifice is a complete atonement. Thus the sacrifice of Christ was a complete atonement for all people of all ages. This also means that our sin is complete and needs complete atonement, and it is our sin that

made the veil between God and people. The blood of Christ and his broken body opened the veil, so the veil was torn, and the Holies were opened by the death of Christ on the cross. Let us see a practical application of the Coptic rite in the Liturgy... In the Fraction prayers, we divide the body into parts, then after that, we put some blood on the broken body, and it is covered with blood. This explains the meaning of atonement, for the body of Christ is His Church, which was covered with His blood. We see in this picture the image of the broken and crucified body of Christ (the torn veil) stained with blood. This explains the meaning of atonement, for the body of Christ, which is His church, was covered with His blood. The blood sprinkle means purification, "Purge me with hyssop, and I shall be clean" (Psalm 51: 7). The priest used to sprinkle blood for purification, and this is what St. Paul the Apostle explained, "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the covenant which God has commanded you." 21 Then likewise, he sprinkled with blood both the tabernacle and all the vessels of the ministry. 22 And according to the law, almost all things are purified with blood, and without shedding of blood there is no remission."(Hebrews 9: 19 - 23). The high priest enters himself to sprinkle the blood of his sin offering. This is because he is responsible before God for it. As for Christ, he did the same thing when he entered with his blood into the heavenly sanctuaries as the bearer of our sins.

The Lord said on the cross, "Father, forgive them" Stephen said when he was stoned, "Lord, do not charge them with this sin" So does the two sayings have the same meaning? No.. Stephen applies the saying of the Lord: " But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." As for the Lord Jesus, saying this on the cross, and His body covered with blood, He announces the beginning of the atonement, meaning that His body, which is His church, was covered with blood (Ephesians 1: 22, 23 + Ephesians 5: 30), and thus began the forgiveness of human sins. (Atonement = cover. This can be likened to a mistake that occurred in writing on a white paper, and instead of tearing the paper, we cover it with the corrector, so the paper comes back white and is writeable again as if it became new). Refer to (Revelation 7: 14) you will find that those who wear white clothes have "washed their clothes and made their clothes white in the blood of the Lamb." This is what the rite of the liturgy indicates in covering the body in the tray with blood before the last confession

(Verse 7): **And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting.**

the blood on the horns of the altar of sweet incense = the altar of incense. This was in the Holy place inside the tabernacle. The horns on it indicate strength, and thus the Jews understood it as a pastoral society (the horn is the most vital part of a ram, so the shepherds take the horn as a symbol of strength). David, the shepherd, says, "The Lord is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold." (Psalm 18: 2), that is, my God who protects me with mighty power. And they understood this that they were drawing near to God powerfully through altars that had horns. And incense symbolizes prayer and praise and symbolizes the atoning intercession of Christ. And the fact that the blood is placed on the horns of the altar is a sign of the power of Christ's atoning intercession, which is due to His blood shed on the cross. And we see the cross here in the altar of burnt offering, on which offerings are burnt. Therefore, the high priest would

go out after that to **pour the remaining blood of the bull at the base of the altar of the burnt offering** = this is the link between the cross of Christ and His atoning intercession. The altar of burnt offering represents the cross, and the pouring of blood under it explains that blood is the basis of atonement.

Note in the order of the verse **the horns of the altar of sweet incense** = Christ's atoning intercession... **before the Lord** = Christ intercedes for us before the Father. With what? **the remaining blood of the bull at the base of the altar** = we saw sprinkling blood on the horns of the altar of incense as a sign of Christ's atoning intercession before the Father, so where did this power of intercession come from? Here the inspiration explains that the priest comes out of the tabernacle again, to go to the altar of burnt offering, and pour the rest of the blood under the altar of burnt offering. If the altar of incense refers to the intercession of Christ in heaven before the Father, then the altar of burnt offering refers to the cross. We understand by this that the power of Christ's intercession is due to the blood of his cross. This is this blood that covers us (atonement) so that God does not see our sins, for the blood of Christ on the cross covered all of His body, and the body of Christ is His church, and who can be atoned by the blood of Christ? He is the one who comes to Christ as a believer, baptized (was baptized... practicing the church mysteries), repentant, contrite, confessing, and striving. Such a person is steadfast in Christ and is covered by the blood of Christ. That is why the Lord asks us, saying, "Abide in Me, and I in you" (John 15: 4).

Although the law of the sin offering is almost the same as the law of the trespass offering, we find an essential difference. In the law of sin, we see the priest pouring blood under the altar, but in the law of the trespass offering, we see him sprinkling the blood of the sacrifice around the altar. What does this difference in the two laws mean? Original sin has corrupted human nature, and as a result, man has become weak in the face of sin. Man began to commit sins resulting from the weakness of his fallen nature. The sin offering was to redeem my fallen nature, to take away from me the original sin. The trespass offering was to take away from me the sins I had committed due to my fallen nature.

The meaning of the rite of each sacrifice: The blood of the sin offering was poured under the altar to express that original sin is the cause and basis of our fallen nature, which causes our continuous downfall. As for the blood of the trespass offering, it was sprinkled around the altar, declaring the infinite power of the blood of the Cross of Christ in the forgiveness of sin for every time and place.

We understand that the sin offering has redeemed my fallen nature, but there is still sin in my body (Romans 7: 14-23). And this separates me from Christ and abiding in Him. The solution is in what is called the life of repentance; that is, whenever I sin, I must go to Christ repentant, confessing, intending not to return to sin again, and my life will continue in a lifelong striving. In this, the Groom in the Book of Song of Solomon (Christ) says, calling his bride (the church or my human soul) "Return, return, O Shulamite; Return, return, that we may look upon you!" (Song of Solomon 6: 13). Our life on earth is a journey of a permanent return to Christ through repentance. But note what the groom says, so we will look... who is looking? The Trinity. The Father wants her to return, and the Spirit rebukes and helps to bring her back to Christ, so that she may abide in Him. This is explained by the law of the sin offering, as we see the priest sprinkling the blood around the altar, and this means the complete forgiveness of sin for everyone who comes repentant responding to the voice of the soul's rebuke, so the Spirit helps him and forgives him and restores him to abiding in Christ and the Father rejoices in him. By this, the laws of sin and trespass sacrifices complement each other. The law of the sin offering indicates that Christ did all the work and redeemed my sinful nature. As for the law of the trespass offering, it speaks of my struggle

to remain abiding in Christ, and whenever I sin, I come repentant, and the blood of Christ can forgive me and everyone who comes repentant from all over the world. The sacrifice of the cross is unlimited and forgives all, through all times and in all places. This is the meaning of the blood sprinkled around; the circle indicates infinity and endless.

which is at the door of the tabernacle of meeting: Christ, through His cross, became the door for us to enter into the sanctuaries. He became the door and the way.

Imagine a Jewish high priest who felt his sin and offered a sin offering. Then he entered with blood to the sanctuary, prostrated and wept before the veil, then sprinkled the blood, then he went before the altar of incense and put the blood on the horns, crying out to God to forgive him.

Is this not the scene of Christ crying on the night of His arrest in the garden, “who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, (that is, raise Him and raise us from the death of sin, so that we would be saved) and was heard because of His godly fear,” (Hebrews 5: 7). (After His ascension, He will intercede in His church forever = the altar of incense symbolizes the intercession of Christ on our behalf, so the Jewish priest, after presenting the burnt offering on the altar of burnt offering, would enter the Holy to raise the incense). But Christ was crying for the sake of others, that is, for the sake of His church. He is without sin, but as if their sin was His own. For His love for His church, He carried them on her behalf. Then the high priest goes to the altar of burnt offering and pours out the rest of the blood. It is said that under the altar of burnt offering was a channel carrying blood to the Brook Kidron. The Brook Kidron is the valley of Jehoshaphat, and the meaning of Jehoshaphat God judges. The purpose of the word Kidron is black. The meaning is that the work of Christ gave life after death (referred to by the black colour) and this was done by the fact that any sentence against Christ was passed by crucifixion. Refer to (John 18:1): “When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered.” and there Judas delivered Him. Thus, the rite is associated with the symbolic.

(Verses 8-10): **He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which is on the entrails, nine the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove, 10 as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them on the altar of the burnt offering.**

We saw in the study of the sacrifice of peace in the previous chapter that burning fat means offering and dedicating all human energies to God “My son, give me your heart,” This verse came after the sacrifice. The meaning is that after Christ offered Himself as a sacrifice on the cross, we must dedicate ourselves to God completely. This is the meaning of the words of the Apostle Paul, “For indeed Christ, our Passover, was sacrificed for us. 8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” (1 Corinthians 5: 7, 8).

Putting the fat on the fire indicates that God accepts the one who offers the sacrifice and his gifts. The fact that the divine fire consumes the fat signifies God’s acceptance of the one who offered the sacrifice,

forgiveness of His sin, and reconciliation between God and him. Therefore, we see a part of the sacrifice being treated as a Peace Offering. By God's acceptance of the sinner, we find a voice of peace rising on the altar.

the two kidneys: They are placed on the altar without the rest of the meat of the sacrifice that is burned outside, as the sacrifice bore the sins of its provider. The reason may be that the kidneys work to purify the blood, which refers to the purification of life from sin. The kidneys are the opposite of the rest of the sacrifice that carried the sins of the one who offered it.

(Verses 11-12): **But the bull's hide and all its flesh, with its head and legs, its entrails and offal— 12 the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.**

The rest of the sacrifice, all of it, is to be burned as a sign of God's hatred of sin. The **hide** indicates the outward appearance, the **head** is a sign of thoughts, the **legs** indicate behaviour and attitudes, and the **entrails** are a sign of intentions and feelings. Everything became contaminated with sin, so everything must be burned. From this, we should understand the extent of God's hatred of sin, so we must hate it and reject it (Hebrews 13: 11-13). **offal** = leftovers of food in the animal's gut, which indicates addiction to sins. The burning of the sacrifice's body was not done on the altar of burnt offering, for these are not burned next to the sanctuary, where God is. It had to be done in a place far from the holy place outside the camp. Perhaps this is a reference to the saying, which is difficult to understand, or even impossible to understand as human beings, which is that Christ on the cross, bearing all human sins, "The father turned away His face from Him" and this was the severest thing that Christ endured. The sufferings of Christ on the cross, about which he said to His father, "O My Father, if it is possible, let this cup pass from Me" The pains of crucifixion and nails and the abandon of all people, even His disciples, were as what the martyrs have endured throughout the ages with great joy. But the hardest was carrying the sins on Himself, as He became sin and a curse (2 Corinthians 5: 21 + Galatians 3: 13). The most difficult and most amazing of all is that the Father hid His face from him, which is expressed by the fact that the sin offering is burned far from the sanctuary.

But again, this place where the burning will take place is called **a clean place** = there he will burn every sin and every iniquity, no matter how small, because everything in the sacrifice will be burned there. He who did not sin became sin so that every sin in us may be burned. It is clean because it is dedicated to sacred work. This place refers to the tomb of Christ (Isaiah 11: 10) "And His resting place shall be glorious." and in another translation, "his tomb shall be the glory."

Just as this sacrifice was burned outside the camp, as it was a sin offering, Christ was crucified outside Jerusalem in disgrace. Therefore, it is a beautiful rite for our Church to pray during the week of the Pascha, away from the altar (Holy of Holies), to remember what Christ did for her. And note that the destruction that happened to this sacrifice was complete, and nothing was left of it, and this is an indication of Christ's killing of sin, "You have slain my sin in Your tomb."

Imagine Christ and what He endured on the cross, wearing the mask of criminals for three hours, and the Father hid His face from Him, and His disciples abandoned Him, and His people mocked him. This is anger at its peak. This is an image of those who will be thrown into Hades, rejected by God without

consolation. Christ bore this image for us. And whoever clings to Christ has to bear His disgrace, so we should not be ashamed if they expel us and reproach us, so we have become an object of ridicule. The exit of Christ outside the camp has another meaning for Christ, who brought us into the kingdom after we were expelled from Paradise by the first Adam with his sin.

Wood: An indication of the wood of the cross. Here the sacrifice is burned with fire. Is this not another view seen by the sinner who does not want to abide in Christ and deserves to be thrown in fire? Perhaps in his saying **a young bull** (son of cow on other translations, or **a kid of the goats**), an allusion to Christ, the Son of man, for He became a man, a Son of man, meaning a person of the same race as us. **outside the camp** = The sacrifice should be burned outside the camp because it is a sin-bearer. As for the burnt offerings and the flour sacrifices offered on the altar do not refer to sin.

Note that the law of the sin offering, "The priest who offers it for sin shall eat it." (Leviticus 6: 26), because the priest here, with his priesthood, represents Christ, our High Priest, who bore our sin and died with it, to put it to death. As a sign of this, the priest eats from the meat of the sin offering, as if by eating the sacrifice that carried the sin of the sinner, he has interceded for the sinner and swallowed up his sin. Hence, it disappeared forever, so the sinner who offered the sacrifice would go to his house with peace of mind, as his sin was forgiven. This rite explains the meaning of Christ's atoning intercession for sinners, and here God explains the meaning to His people through the priest, as if the priest intercedes for the sinner, so his sin is lifted.

But if the high priest himself sinned, he would not eat the flesh of the sin offering but would burn all of it. As for how can he intercede for himself when he is a sinner? But he would enter into the tabernacle of meeting with the blood of the sacrifice and sprinkle the blood, asking God's forgiveness (Leviticus 4: 5-7). And refer to (Leviticus 10: 18-20) to see how Aaron understood this ritual.

In the same way, we see that if the whole congregation erred, the high priest would do the same and burn the entire sacrifice, as if he was responsible, for how can he intercede for the people when he is responsible for the corruption of the people.

The apostle Paul summarized this rite, saying, "For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp." (Hebrews 13: 11). Here we see the Jewish high priest unable to intercede for himself or his people since he himself is a sinner, so he does not eat the meat of the sacrifice, but rather burns it. And he goes with the blood of the sacrifice into the tabernacle, seeking forgiveness from God for himself and the people.

As for Christ, who is alone without sin, presented himself as our High Priest and was consumed by the fires of divine justice. Rather, the fires of divine love, to take away our sins and enter with His blood into the heavenly sanctuaries, not to seek forgiveness for Himself, but to intercede for us with eternal intercession. "Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption." (Hebrews 9: 12).

(Verse 13): **'Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done something against any of the commandments of the Lord in anything which should not be done, and are guilty;**

Now if the whole congregation of Israel sins unintentionally: This means that a certain sin spread among the people as what happened when idols worship spread among them. This may occur if the high priest sinned and the whole congregation stumbled; then the high priest would offer a sacrifice. But this is not an excuse for the community, as the assembly should offer a sin offering. Caiaphas, the high priest, erred in surrendering Christ to the cross. But this does not excuse the people who cried, "His blood be on us and on our children." Review (Hosea 4: 6-9).

But the true meaning behind this text is that Christ our sin offering died for the whole world bearing all the sins of the world = and this is the meaning of **the whole congregation of Israel**, "They have all turned aside; They have together become unprofitable; There is none who does good, no, not one." (Romans 3: 12). The Church is "the Israel of God" (Galatians 6: 16). We note that the word congregation is translated into Greek as ἐκκλησία, which means "Church."

(Verse 14): **when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tabernacle of meeting.**

when the sin which they have committed becomes known: This sentence was not said about the high priest, as he is supposed to know everything. We return to the Coptic rite when the priest presents the lamb in the liturgy. He prays and says that he is presenting the lamb for his sins and for the ignorance of the people. The priest is supposed to be the teacher and teaches the law.

(Verse 15): **And the elders of the congregation shall lay their hands on the head of the bull before the Lord. Then the bull shall be killed before the Lord.**

And the elders of the congregation shall lay their hands on the head of the bull: This is a reference to the necessity of repentance and confession before offering the sacrifice. But isn't this precisely what the elders of Israel did to Jesus, the Lord of glory. Still, it is written "**unintentionally**" (verse 13) because they "do not know what they do." so said Christ on the cross. Note that the one who offers this sacrifice is the anointed priest. This is what happened with Christ, as Caiaphas (the anointed priest, meaning the high priest) judged him when he indicated to the Jews that "it was expedient that one man should die for the people." (John 18: 14). He is the sacrifice that was genuinely offered on behalf of the people. We see the rite recurring in this sacrifice as in the first sacrifice. Here, too, the high priest enters with blood into the Holy Place because the high priest is responsible for the sin of the whole congregation before God. This act refers to the entry of Christ with His blood into the sanctuary to give us eternal redemption.

(Verses 16-21): **The anointed priest shall bring some of the bull's blood to the tabernacle of meeting. 17 Then the priest shall dip his finger in the blood and sprinkle it seven times before the Lord, in front of the veil. 18 And he shall put some of the blood on the horns of the altar which is before the Lord, which is in the tabernacle of meeting; and he shall pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting. 19 He shall take all the fat from it and burn it on the altar. 20 And he shall do with the bull as he did with the bull as a sin offering; thus**

he shall do with it. So the priest shall make atonement for them, and it shall be forgiven them. 21 Then he shall carry the bull outside the camp, and burn it as he burned the first bull. It is a sin offering for the assembly.

Note that the inspiration did not mention in the first case, the case of the high priest offering a sacrifice for his sin, an expression **and it shall be forgiven them...** because the high priest symbolizes Christ who is without sin. As for here, it was said in verse (20) that **it shall be forgiven them.** For our high priest offered us redemption and forgiveness.

(Verse 22): **'When a ruler has sinned, and done something unintentionally against any of the commandments of the Lord his God in anything which should not be done, and is guilty,**

ruler: He is the king. As a leader, he is responsible for his people. His sin stumbles many, but not as the high priest. But the ruler refers to Christ (Ezekiel 37: 25 + 44: 3), the King of Kings.

Christ, as a high priest, offered Himself as a sacrifice on the cross to forgive our sins, and by offering Himself on the cross reigned over our hearts "And the government will be upon His shoulder." (Isaiah 9: 6). He carried the cross on His shoulder, and with the cross, He reigned over us when we saw His amazing love. Then He carries us at the end, in Him, to be subject to the Father (1 Corinthians 15: 28).

(Verses 23-26): **or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish. 24 And he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before the Lord. It is a sin offering. 25 The priest shall take some of the blood of the sin offering with his finger, put it on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering. 26 And he shall burn all its fat on the altar, like the fat of the sacrifice of the peace offering. So the priest shall make atonement for him concerning his sin, and it shall be forgiven him.**

Here he presents a male goat, as it represents Christ the King who was crucified to reign over us with His cross and bring us back to be subject to the Father, the King of Kings. To restore to us the image of the king after we were enslaved to satan. Here the priest does not enter with blood to the Holy place. Here we see Aaron interceding for the ruler, and this is the work of the priesthood, and we see **The priest shall take some of the blood of the sin offering with his finger, put it on the horns of the altar of burnt offering.** The altar of burnt offering represents the cross. And the horns refer to strength, meaning that the work of Christ on the cross was solid against the demons, so they lost their strength, and He freed us. And note the repetition of the word altar of burnt offering in verse (25) to stress the strong work of the cross [and refer to (Luke 11: 20 - 22)] to see that our Christ is strong, and salvation by the blood of His cross was strong salvation, and indeed "the government will be upon His shoulder." Note that he does not burn the hide and the flesh, but rather they belong to the priests (Leviticus 6: 26) because when the priest eats of it, he gives reassurance to the one who offered the sacrifice that God has forgiven his sins. God would not allow His servants to eat and share in the sacrifice if He had not completely removed and forgiven sin (Philon the Jew). But in terms of symbolism, the priest represents the priesthood of Christ. As the bearer of our sins, Christ died through them on the cross, so He killed them. This refers to the disappearance of the meat of the sacrifice, as it was eaten by the priest who

offered it. Also, not burning the hide indicates that the first sacrifice, after our father Adam sinned, God covered the nakedness of Adam and Eve by its skin. Thus, keeping the skin means that the sin offering covers the sinner.

(Verses 27): **'If anyone of the common people sins unintentionally by doing something against any of the commandments of the Lord in anything which ought not to be done, and is guilty, 28 or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed. 29 And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of the burnt offering. 30 Then the priest shall take some of its blood with his finger, put it on the horns of the altar of burnt offering, and pour all the remaining blood at the base of the altar. 31 He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar for a sweet aroma to the Lord. So the priest shall make atonement for him, and it shall be forgiven him. 32 'If he brings a lamb as his sin offering, he shall bring a female without blemish. 33 Then he shall lay his hand on the head of the sin offering, and kill it as a sin offering at the place where they kill the burnt offering. 34 The priest shall take some of the blood of the sin offering with his finger, put it on the horns of the altar of burnt offering, and pour all the remaining blood at the base of the altar. 35 He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace offering. Then the priest shall burn it on the altar, according to the offerings made by fire to the Lord. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.**

Here we see a mistake from one of the congregation, and here we see a female sacrifice of a goat or a lamb, which is cheaper according to the ability of the one who offered the sacrifice. The sacrifice is female because it refers to the Church, the bride of Christ, who must offer herself as a sacrifice with her (male) Groom, who intercedes for her and gives her freedom (Romans 12: 1 + Galatians 2: 20). Christ is the presenter of the sacrifice; here, He plays the church's role. The church is the bride of Christ. She became the body of Christ from His flesh and His bones.

a sweet aroma to the Lord: This is the only time in the sin offerings that this expression is mentioned, as an indication of God's joy in forgiving the sins of His Church and her returning to Him.

Note what the inspiration mentions:

- * **a young bull** (son of cow in another translation) **without blemish as a sin offering** (Verse 3)
- * **he shall bring as his offering a kid of the goats** (Verse 23)
- * **a kid of the goats, a female without blemish** (Verse 28), here it is said **a sweet aroma to the Lord.**
- * **If he brings a lamb as his sin offering, he shall bring a female without blemish.** (Verse 32).

We are talking here about the sin offering, and this emphasis that the bull is a son of a young cow, and the goat is a kid is an indication that Christ, to atone for man's sins, had to be the son of man. And the same was said in the sin offering, as both sacrifices mentioned in **If a person sins unintentionally against any of the commandments of the Lord in anything which ought not to be done, and does any of them**

.. then let him offer to the Lord for his sin which he has sinned a young bull without blemish. This expression indicates that whoever takes away sin or iniquity from us must be of our human race. Also, refer to the interpretation of the verse (Genesis 28: 11), which has the same meaning.

However, this expression was not said about the burnt offering, which expresses God's satisfaction with the obedience of Christ, which was until the death of the cross (Philippians 2: 8). It was said about the burnt offering: "If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the Lord." (Leviticus 1: 3). "If his offering is of the flocks—of the sheep or the goats—as a burnt sacrifice, he shall bring a male without blemish." (Leviticus 1: 10). Here the word ("son" or "from") is not used, as happened with the sin offering. The sacrifice of burnt offering refers to pleasing God, and God is pleased and satisfied with all of His creation that did not disobey Him, not only with the human being who obeys Him. When He created the creation, God said that He found that it was good.

The difference between the verses (28), (32):

Both verses talk about the sacrifice offered for the sin of an ordinary person from the congregation, so why the repetition? What is the difference between the two verses?

- The first requires that a goat be sacrificed, and here it is said that it is a pleasing aroma to the Lord.
- The second stipulates that a female lamb should be offered, and it is not mentioned that it is a pleasing aroma to the Lord.

The difference is that with goats it was said that they were a pleasing aroma to the Lord, and this was not said about sheep.

The reason is that goats are black, and black indicates sin. The wicked are referred to as the goats, and their place is on the left, the place of rejection in eternity. While sheep (lamb) is white and they refer to the righteous, and their place is the place of acceptance, " All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. 33 And He will set the sheep on His right hand, but the goats on the left." (Matthew 25: 32-33). But by the sacrifice of the cross, they can move to the right and be saved.

The reason for God's pleasure is that the wicked have hope for salvation. And the goal of (verse 28) is to announce the Father's joy that sinners have hope of salvation by the blood of Christ.

But all sin (verse 28, verse 32), and all are in need of redemption.

Chapter 5

(Verse 1): **'If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter—if he does not tell it, he bears guilt.**

(Verses 2-4): **'Or if a person touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty. 3 Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes it, then he shall be guilty. 4 'Or if a person swears, speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may pronounce by an oath, and he is unaware of it—when he realizes it, then he shall be guilty in any of these matters.**

Here we find examples of unintentional sins for which sin sacrifices are offered.

We notice in some of the sins the inspiration saying; **when he realizes**, and this means that he touched unintentionally and unknowingly until there is nothing against him. But if someone informs him, he becomes a sinner and needs purification, and this is through a sacrifice.

* But he who hides the truth (verse 1) knows what he is doing; he did not hide anything out of ignorance.

* Whoever touches a carcass without knowing it is unclean. This is similar to smoking cigarettes without knowing that they bring dangerous diseases that lead to death. He will die even without knowing that cigarettes are harmful to health and lead to death. Of course, whoever comes into contact with a carcass without knowing it will not be held accountable, but what God wants to declare here is the danger of touching or the lust for sin, as this will lead to death.

The first sin: The person who does not tell hearing an oath:

It was the custom of Jewish judges to put people under oath, to tell the truth. Thus the high priest did with Christ (Matthew 26: 63). What is meant is that the judge is telling the accused that if you lied, may God curse you. Hence, we understand the link between the words swearing and cursing, as we often hear the two words linking (Judges 17: 2). And the sin referred to here is that if a believer hears a person saying an oath or a witness swearing by the judge, he lies. The listener knows the truth, and he conceals the testimony for a purpose in himself as if the accused is his friend. He wants to cover him up, or the accused is innocent, but he is hostile to him and wants to see him punished or take revenge on him even if he is unjustly judged. Here the silenced person shares with the criminal.

How to evaluate this sin: The person who conceals testimony for a purpose in himself is orbiting himself or is wholly centred around his ego. He is looking for how to satisfy himself? And what he wants, not what God wants. God is the truth. Whoever fails to bear witness to the truth is separated from God, and

this is precisely the original sin, that is, our fallen nature. Of course, those who deny Christ in front of people for their benefits fall under this sin.

The second sin: Touching uncleanness

God used a simplified method to explain the concept of uncleanness. The inspiration depicted that the bodies of the dead are unclean. The reason for this is simple; death is a natural result of sin as if death is an expression of sin. And contact with a carcass becomes a symbol of sin's lust. There are external sins, that is, the temptations of the world and their symbol here is the bodies of animals. Everything in the world is destined to death, like the carcass of this animal. There are sins and lusts within, whose rotten fruits appear when specific actions show them, just as an unpleasant smell comes out of the dead body. To express the inner sins whose fruits appear, the inspiration used another illustration, which is that the impurity of a person is from all his impurities within, and the meaning of the flow and leprosy. Here the depiction is lovely because the flow, for example, is an internal disease that appeared with an external sign, and this corresponds to the sin buried within us and the sick desires of our hearts that appear in some of our deeds and sins.

The reference here **is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things**, and as we know, the Bible invites us to meditate on the meanings:

What does the carcass of the **unclean beast** refer to? Refers to the brutal nature, the beast kills to eat, and some oppress orphans and widows to fill their stomachs. God calls us not to do the same thing because everything is destined to death.

And what does the carcass of the **livestock** refer to? This refers to someone who only wants to satisfy his desires without looking at any other consideration!! One of the saints said, "Do you desire a woman's body, my brother? Go and see her body after she dies by a few days and see what you lust."

And what does the carcass of **creeping things** refer to? The creeping things contact the mud in their crawl but rather eat it. This refers to the lust for owning the earth. But this earth is destined to disappear.

And now that we know that everything is destined for ruin and death, we still desire. The Bible invites us to pause with the soul to contemplate that everything is destined to become a carcass, so do not covet this mortal.

How to evaluate this sin: Once again, it is ego-centred. If I warn someone that what he desires is mortal and dead, his logic would be, this is my right! I want this... I need this... I'm free. And if I told him, but this is against the holiness of God, the answer would undoubtedly refer to his separation from God, his will conflicting with God's will, and this means separation from God and therefore death.

The third sin: False Oath

Here we find the sinner despising (perhaps unintentionally or with intent) the name of God. He uses it to promise something, whether by misfortune, benevolence, or promise. This is what David did when he swore a vow against Nabal the Carmelite, and this is how Jephthah did when he vowed to offer the first

person he meets as a sacrifice to God upon his victorious return, and the first to meet him was his daughter. Here we find both regretting. If this sin expresses anything, it expresses recklessness, impulsiveness, and an inflated ego in separation from God.

Evaluating this sin: This is the most precise picture of the ego and separation from God. The person who commits this sin imagines that he can give and prevent, do good and do evil. Here he has almost idolized himself; that is, he has set up from himself a god who threatens his enemies and counts his friends. Here, even if he uses the name of God and swears, this does not indicate holiness in him but rather indicates that the name of God is misused. If he wants to use the name of God in a correct way in which he feels that he is united with God and not separated from Him, he should have said that God permits us to do this: "Instead you ought to say, "If the Lord wills, we shall live and do this or that." Refer to (James 4: 13-16), or God will reward you and compensate you for what you have done.

* Now we see that the three sins referred to here are a complete clarification of the meaning of the original sin that resides in me, which is the feeling of ego and concentration around it, and thus separation from God.

(Verses 5-6): **'And it shall be, when he is guilty in any of these matters, that he shall confess that he has sinned in that thing; 6 and he shall bring his trespass offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.**

Here we see that the Bible states that the sinner must confess and acknowledge his sins. If a person knows that he is wrong, he must confess, and God is faithful and just. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1: 9). And note his saying in verse (4) **when he realizes it** = How do we realize our sin? There are several ways that God uses :

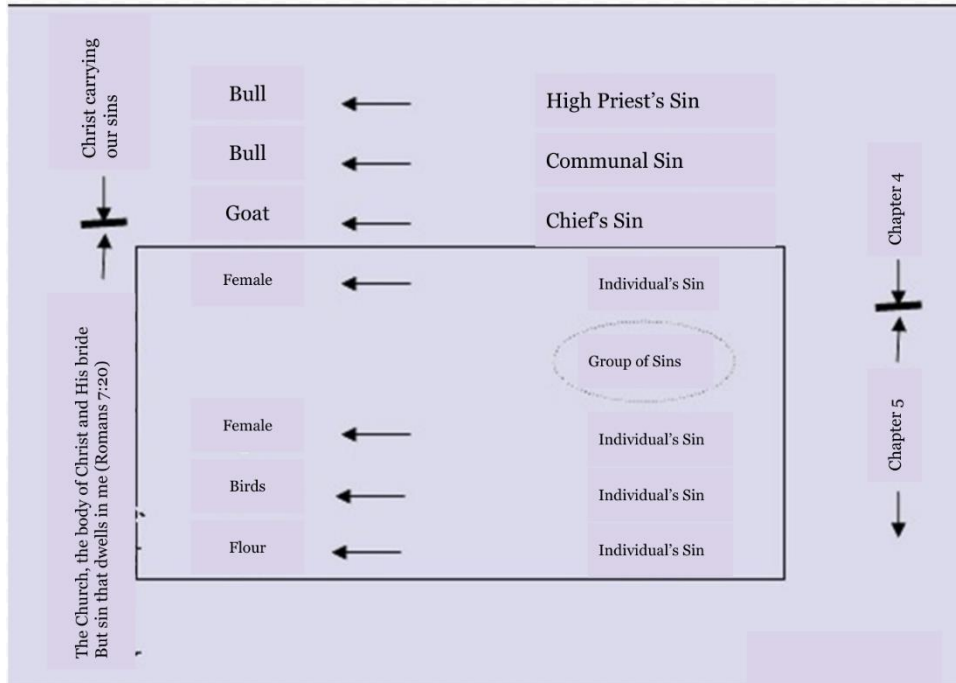
* Hear directly from the Holy Spirit within us, a voice of blame and reproach for a particular sin, but this requires trained senses and a high spiritual level.

* There is another way God uses another human being from His servants (priest/servant....) to warn the sinner that his act is a sin that angers God.

* We may even hear the reproach in a dialogue of two people in front of us, and this is a message addressed to us from God. In any case, the Bible warns: "Today, if you will hear His voice, Do not harden your hearts." (Hebrews 4: 7), meaning offer repentance and confession for your sins. Let us note that confession justifies God. When I confess that I am wrong, I attribute sin and what it entails to myself and justify God, as the right thief did when he said, "And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." After the confession, a female lamb is presented. We find here a repetition of what was mentioned above in the previous chapter, and since there is no repetition without reason, the question is:

Why is the repetition?

We note that the individual's sin was mentioned twice, and a group of sins was mentioned in between. And that the sin of the high priest, the congregation, and the chief was mentioned once. We can depict this in the form of a table as follows:



We now notice that the group of sins is in the middle of the repeated part, which is offering a female sacrifice for sin. As if what is meant is that these sins dwell in us, as the Apostle Paul said in (Romans 7: 20). Christ offered Himself as a sin offering for these sins that dwell in me, or He redeemed my fallen nature or redeemed the original sin present in me. So repetition is not meaningless.

- * Note that the congregation's sin is infinite and necessitates offering a bull, which is the most significant type of sacrifice. Therefore, the sacrifice on behalf of the high priest was a bull, so the sacrifice of Christ = God's requirements for the congregation.
- * The sacrifice of a bull on behalf of the high priest refers to Christ as the high priest who carried the congregation's sins.
- * The sacrifice of a goat refers to Christ as a king who moves to His bride, see (Jeremiah 50: 8 + Proverbs 30: 31). Review the book's introduction to see the meaning or symbol of each of the animals that are offered a sacrifice.
- * Then comes the role of the Church, the Bride of Christ, who must offer herself as a sacrifice as her Bridegroom. She is the female who must crucify her passions and desires and present herself as a living sacrifice.

Contemplation in the order mentioned:

Sacrifice for the High Priest = a bull. The meaning is that Christ, as the bearer of our sins, presents Himself as a sacrifice, and he enters with His blood into the Holy Places to intercede for mankind.

Community sacrifice = bull. The meaning is that Christ redeemed the whole community (all human beings), and we see how Christ was presented to the cross. This was in the hands of all the congregation of Israel.

Chief's sacrifice = goat. The meaning is that Christ's redemptive work made the Church have Christ in her heart, and he as the head of the Church unites her so that she becomes His body, and with His body, He submits us all to the Father (1 Corinthians 15: 28). And what did Christ give to his church? He made her a church of kings and priests.

Sacrifice for one of the people = a female goat, and these are black in colour, and therefore the goats are on the left (Matthew 25: 35-46). The meaning is that Christ justified her and made His church His bride, accepted in him. This is the secret of His joy. So here only it is mentioned that it is a pleasing aroma to the Lord because He became a hope for the sinner.

The sacrifice of one of the people = a female of the lamb, which is white in colour. Christ justified His people.

The sacrifice of one of the people = birds. The meaning is that Christ gave us to live in heavenly places.

The sacrifice of one of the people = flour. Christ gave us His life.

So we see individuals in the sin offering, and this explains that Christ died for all people.

To redeem the original sin that all mankind inherited from our father, Adam.

The diversity of the sacrifice clearly explained the work of Christ.

As for the trespass offering, the sacrifice is one, and it is a ram in addition to compensation, as we shall see. And in the trespass offering, it is all one sacrifice, a ram, for the crucified Christ is one. No matter how simple the sin is, it is before God unlimited, and it requires unlimited redemption.

He was the Messiah, the Son of God.

The Jews practiced confessing their sins before men and priests of God. As Joshua asked Achan (Joshua 7: 19), and as Saul did before Samuel (1 Samuel 15: 24, 25) and David with Nathan (2 Samuel 12: 13, 14) and with John the Baptist (Mark 1: 5) + (Acts 19: 18). For the New Testament, the Church is fully committed to this sacrament (the sacrament of confession). (If we blame ourselves and confess, Satan does not condemn us). "He who covers his sins will not prosper, But whoever confesses and forsakes them will have mercy." (Proverbs 28: 13). Compare with (James 5: 16).

(Verses 7-10): **'If he is not able to bring a lamb, then he shall bring to the Lord, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering. 8 And he shall bring them to the priest, who shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it completely. 9 Then he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. 10 And he shall offer the second as a burnt offering according to the prescribed manner. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.'**

This is the sacrifice of the poor, indicating that our inability or incapability will not hinder redemption. However, rather we are incapable of salvation, and we are still helpless without Christ. The reason for choosing two birds and not one is that there is no fat in the birds, so one is used instead of the fat as a burnt offering, and the other goes to the priest instead of the meat. On the one hand, the poor person does not feel embarrassed, as he gave the priest's share, and on the other hand, he goes to his home feeling forgiveness, for the priest ate from his sacrifice. And note that the sacrifice of sin is presented first, for the forgiveness of sin comes first, then the sacrifice of burnt offering is offered; that is, satisfaction is second. And note his saying that he **shall not divide it completely** = This is a picture of Christ with his head bowed on the cross. Also, the head is not separated from the body (Christ and His church).

(Verses 11-13): **'But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering. 12 Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn it on the altar according to the offerings made by fire to the Lord. It is a sin offering. 13 The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him. The rest shall be the priest's as a grain offering.'**

Even those unable to offer a sacrifice of birds, let them offer an offering of fine flour. A tenth of an ephah is equal to a measure called "Omar," which is the amount of manna that a person collected daily as if he were fasting one day or starving one day to offer a sin offering. How can the flour be a sin offering when the rule is that there is no forgiveness without the shedding of blood? The answer is that the flour here is mixed with the blood of other sacrifices offered on the altar. This may refer to the following = the blood of other sacrifices refers to forgiveness "without shedding of blood there is no remission." (Hebrews 9: 22). The flour refers to the life that this sinner obtains, as his sin is forgiven. Indeed, this offering is suitable for the poor. Still, just as the sacrifice of birds indicates our inability to be accepted except through Christ, the flour offering refers to the gift of life and forgiveness of sins. Therefore, we say in the Eucharistic sacrifice: "Given for the remission of sins and eternal life to those who partake of Him."

Here, we find neither oil nor incense on the offering. It is a sin offering, not a sweet aroma to the Lord. There is no place for incense = frankincense. Note that the expression "a sweet aroma" is not said with the sin offerings, but only about the burnt offerings. Still, it was mentioned once with the sin offering in (Leviticus 4: 31), a declaration of God's pleasure in the forgiveness of the sins of his children and their

return to Him. No oil: Oil refers to the Holy Spirit, but the sin offering was the work of Christ. As for the role of the Holy Spirit, it comes after that.

In the gradation of the sin offerings, we note that they begin with a bull and end with flour. These vary according to the capacity of each person. And God, who accepts every offering, no matter how small, knows our capabilities. Therefore, he wants every person to offer what he can, and the work of God's grace will bless as He blessed the five loaves. Let us remember the words of the Apostle Paul, "You have not yet resisted to bloodshed, striving against sin." (Hebrews 12: 4). But there is a question that always arises about accepting the right thief without striving...God accepted the right thief with a word! But the question for those who asked this question is... What could the right thief have done more than this while he was crucified?

The rest shall be the priest's as a grain offering: The law is that the sin offerings are for the priest (Leviticus 6: 26), except the sacrifice of the high priest on behalf of himself or the congregation, so is it correct for him to intercede for himself. By the same logic, in this sin offering, the flour shall be given to the priest.

Trespass Offering:

(Verses 14-16): **Then the Lord spoke to Moses, saying: 15 "If a person commits a trespass, and sins unintentionally in regard to the holy things of the Lord, then he shall bring to the Lord as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering. 16 And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.**

The trespass offering, as mentioned, is offered for certain sins which fruits of the sin that dwells in us, and the book divides it into:

- 1- Sins against the holy things (Leviticus 5: 14-19).
- 2- Sins against brothers (Leviticus 6: 1-7).

Sins against the holy things:

These verses talk about the first group, i.e. sins against the holy things, and here **commits a trespass** is called betray or treason in other translation = disrespecting for the holies of the Lord is considered treason to the Lord. And the holies of the Lord are like the firstborn of animals, fruits of the earth, the tithes (Malachi 3: 8), vows...etc. And the sinner had to present **a ram without blemish from the flocks** = this is a symbol of Christ who is without blemish, and the saying a ram of the sheep is an indication of the incarnate Christ, who was one of the human beings (Psalm 89: 19). Indeed because Christ was without sin. **with your valuation:** That is, the one who assesses the damage and the equivalent and appropriate compensation is Moses, then after Moses, the priests used to perform this role (Leviticus 27: 8). **in shekels of silver**, i.e., the price of a ram is measured by such shekels. The shekel is the weight

of silver that is equivalent to today's currencies. Until now, the currency in Israel is called the shekel, meaning a weight. The ram being offered had a value of no less than two shekels. **shekel of the sanctuary** = It is a standard in the temple that the evaluation is carried out. And there was a king shekel. The meaning of mentioning the shekel of the sanctuary is that the evaluation of sin is carried out according to a divine criterion and not a personal standard. The priest's duty is to evaluate matters according to God's right and not for personal benefit. **And he shall make restitution for the harm that he has done in regard to the holy thing** = that is, the offender had to return what he took or what is equal to it if the original was lost from him. **and shall add one-fifth to it,**

The interpretation of one-fifth:

1- Paying a fine plus the original amount makes the violator initially refrain from the violation for fear of a fine.

2- This gives us the idea that we will not gain but lose when we transgress God's rights in money and time: "Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," There are those who consider tithes are overwhelming to be offered, and there are those who believe that the time they give to God is wasted time. This fine indicates that what we take from God, He will take it from us in one way or another (2 Chronicles 36: 21). This is in addition to depriving us of blessing.

3. The number 5 refers to the abundant blessing (the story of the five loaves). Man has offended God and himself by falling, and he has lost his position and paradise. But the Lord of glory, Jesus, compensated all and increased His grace. We did not return to what Adam was, but grace increased significantly, for wherever sin increased, grace increased greatly: "But where sin abounded, grace abounded much more" (Romans 5: 20). + And also says St. Paul The Apostle " But the free gift is not like the offence. For if by the one man's offence many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many." (Romans 5: 15). Man came out of his sin winning. It is sufficient to compare what we have obtained now with the state of Adam. Adam did not obtain the body and blood of the Lord, nor did the Holy Spirit dwell in him, nor was he called the partner of the divine nature, things that angels desire to see: "things which angels desire to look into." Rather, Adam had a body of death and sin, so He became for us eternal life and grace that preserved us from sin. Adam was in an earthly paradise, and we have a promise of a place in the throne of Christ.

4. Therefore, Isaiah called Christ a trespass offering, as He is in exchange for what we have lost + $\frac{1}{5}$ (i.e., grace).

5. The $\frac{1}{5}$ mentioned in the story of Joseph, Pharaoh and the people of Egypt see (Genesis 47). Joseph asked for the fifth of Pharaoh, and the meaning is that Pharaoh now owns the whole land, and he only asks for the fifth. And God owned us with His grace and only asked for fifth! Here we see the other meaning of the number (5), the senses. God asks us to sanctify our senses to Him, and then the grace will increase greatly and we will be filled with the Spirit.

6. Compare with (Exodus 22: 1-9), the offender was compensated five times for the oxen and four times for the stolen sheep that were sold, and double if they were not sold. The general rule then is fourfold. Thus, Zacchaeus promised to do (Luke 19: 8) even more than double, so what is the difference between

this law and the law of the fifth? The difference is that the law of the five compensates a person who made a mistake and no one saw it, then he felt his crime and wanted to atone for it. As for the law of double, it is for the one who is caught while stealing the property of others and does not confess voluntarily

7. Now, let's see how the law of the five and fourfolds is applied and that they are one. God requires tithes. This is his right. If we steal tithes from God, we pay back double, i.e. $2 \times \frac{1}{10} = \frac{1}{5}$.

* A comment on the trespass offering. It is not enough to offer a sacrifice but rather to be restituted. As an application to this, the Church obliges the one who has sinned against someone else to go first and be reconciled with him (Matthew 5: 23, 24), as Christ said, and it is not sufficient for a person to confess before the priest. And if he stole, he must first compensate the wronged person. My confession only will not compensate the oppressed.

What is offered in return for sin is a trespass offering + the thing usurped + the $\frac{1}{5}$

Sin is punishable by death. Here we see compensation. Here we see the fine

Sacrifice to death according to the evaluation of the priest.

* Moses and after him, the priests evaluated the damage caused by the sinner in shekels and determined the value of the ram that the sinner would offer. They estimate the amount of damage the offender will pay in shekels, plus a fine = $\frac{1}{5}$.

(Verses 17-19): **“If a person sins, and commits any of these things which are forbidden to be done by the commandments of the Lord, though he does not know it, yet he is guilty and shall bear his iniquity. 18 And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know it, and it shall be forgiven him. 19 It is a trespass offering; he has certainly trespassed against the Lord.”**

things which are forbidden: Meaning any human work that is illegal in the holy things of the Lord. For example, he used something of the sanctities of the Lord for his personal benefit, or he ate from the parts of the sin offering that is not allowed for the common man (Leviticus 22: 10-14), or he used something he had vowed to the Lord, or he withheld tithes or firstfruits...etc. So what is meant is that the children of God should be highly vigilant and meticulous in their lives. Therefore, the prohibitions of the Lord are the holy things of the Lord.

Note: In the sin against the sanctities of the Lord, it was offered a trespass offering + the original + $\frac{1}{5}$.

In sin against the right of others, it was offered the original + $\frac{1}{5}$ + trespass offering.

Sin against the right of others is mentioned at the beginning of the next chapter. But what is the meaning of this order? In the event of transgression against the sanctities of God, the first important thing was atonement. In the case of sin against other human rights, the first thing that came to mind

was the return of the robbed thing: “leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.” But in both cases, he offers a trespass offering. The fact that a person sins against another person is against God’s law, so it is a transgression against God, who established the law of love in humans: “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.” (Refer to James 4: 11).

Another note: Evaluating the thing by the shekel of the holy indicates that God has decreed compensation for what we have lost + ½ with a divine evaluation, so He gave us of His grace beyond reason and thought.

Classification of sins

The sins mentioned are divided into two parts: 1- Against God; 2- Against others.

This is consistent with the division of the Ten Commandments. The Ten Commandments are divided into two parts:

The first tablet: It contains the first four commandments, which are specific to preserving the rights of God.

The second tablet: It has the second six commandments specific to preserving the rights of others.

Chapter 6

(Verses 1-7): **And the Lord spoke to Moses, saying: 2 “If a person sins and commits a trespass against the Lord by lying to his neighbour about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor, 3 or if he has found what was lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins: 4 then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, 5 or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs, on the day of his trespass offering. 6 And he shall bring his trespass offering to the Lord, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest. 7 So the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of these things that he may have done in which he trespasses.”**

Here, we see the second type, sins directed towards others. Note the calling of sin here as **trespass against the Lord** = the same calling of sin against the sanctuary, for my sin towards others is a sin towards God first. The sins referred to mean that a person deposits a trust or a pledge with a person and comes to retrieve it, so he denies that he owes anything. And includes those entrusted with the money of orphans and minors, who takes them, or who does not fulfill a worker’s right. **He shall restore its full value** = compensates with the same thing that he robbed, for example, the entire amount stolen and increases it by one-fifth.

Disdain for what God has placed in my soul and the talents He committed to me may fall under this sin, for it is a gift that I have to invest for the glory of God (1 Timothy 6: 20). God requests His image in us to present it to Him on the last day. Also falls under this heading, the faith that the fathers handed over to our church, that is, tradition, and our church has preserved it and, by the grace of Christ, preserves the deposit for the last day. Here the evaluation is not at the shekel of the Holy, as it is between a person and a person. What is mentioned in verse (7) **and he shall be forgiven for any one of these things that he may have done in which he trespasses** has another translation, “and he will be forgiven in anything that he has done” This is the effectiveness of the blood of Christ. And the trespass offering is always a ram. As the ram redeemed Isaac, so did Christ redeem us. And note here that we do not see who the wronged person is? Or what is his status? But we see a classification of sin and all its kinds. In any sin, we find the trespass offering of one type. Any sin is punishable by death, no matter how small. And Christ died for all sins. Every sin needs the same atonement. It is directed to the unlimited person of God (betrayal), so it needs infinite atonement.

(Verses 8-13): **Then the Lord spoke to Moses, saying, 9 “Command Aaron and his sons, saying, ‘This is the law of the burnt offering: The burnt offering shall be on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it. 10 And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar. 11 Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place. 12**

And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings. 13 A fire shall always be burning on the altar; it shall never go out.

The law of Burnt offering:

Command Aaron and his sons: These words are directed to the priests, not the people. Therefore, he did not “command the children of Israel.” **The burnt offering shall be on the hearth upon the altar all night until morning** = there was a morning and evening burnt offering, see (Exodus 29: 38, 39). The evening burnt offering was placed on the altar at about six o'clock in the evening to remain on the altar's fire until the morning. It was necessary to keep the fire burning without ceasing, it is a sign of Israel's dedication to God, and this was the priest's job to always keep the flame by feeding it with fat and wood. This burnt offering with its burning on the altar refers to the fire of God's wrath against sin that consumes the sacrifice's body. It is the fire that ignited in the body of Christ on the cross, but we also see in it the fiery love of Christ who accepted this for us, and from here, we understand how love is as strong as death. In His love and jealousy for us, Christ accepted being burned with fire to burn our sins. The fact that this fire is not quenched means that Christ's love for us is eternal, and with His redemption, this fire of love became a fire that burns our sins, and that is for everyone who willingly strives to remain abiding in Christ. Our continuous striving to remain abiding in Christ is represented by the priests struggling in wakefulness to keep the fire burning and not quenched. Did not Christ make his people “kings and priests to His God and Father” (Revelations 1: 6). And we understand that our striving so that the fire will remain burning is the decision of a life of repentance and prayers, praise, contrition, and service. “Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.” (Hebrews 13: 15-16) + “The sacrifices of God are a broken spirit, A broken and a contrite heart—These, O God, You will not despise.” (Psalm 51: 17) + “Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.” (Psalm 141: 2) + “present your bodies a living sacrifice” (Romans 12: 1). This is the general concept of the priesthood. This is what the Apostle Paul meant by saying to his disciple Timothy: “Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands.” (2 Timothy 1: 6). This is the same teaching of the Apostle Paul that we may be filled with the Spirit, the fiery spirit that came upon the disciples in the form of tongues of fire (Ephesians 5: 18-21).

This divine fire burns the thorns of sin from our hearts and then kindles them with the fire of love. In this, Paul says: “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written: “For Your sake we are killed all day long; We are accounted as sheep for the slaughter.” (Romans 8: 35-39). Why the reference here to the evening burnt offering and not the morning one?

1. It is understood that during the day, there are many priests awake, the fire will not be quenched before them. As for the night, which refers to sleep or slackness and laziness, the majority are asleep, and it also refers to the sin that we do not care to resist. So it is a call to be vigilant: “I sleep, but my heart is awake” and this is the duty of priests to watch over others. Again, all Christians are priests in the general sense, so everyone should stay vigil, " Watch and pray " (Matthew 26: 41).

2. It indicates that we should remain watchful for the salvation of our souls, striving to remain abiding in Christ for the whole life, burning with divine love throughout the night of this world until the Sun of Righteousness comes.

3. Night refers to the period of our life on earth in which we must struggle against sin so that the fires of divine grace purify us with the spirit of burning (Isaiah 4: 4).

take up the ashes: A sacred work where the priest must wear his white priestly robes. This indicates the sanctity of the sacrifice, so even its ashes are sacred. This is what happened with our Savior, and it was said about his grave, "And His resting place shall be glorious." (Isaiah 11: 10). The ashes indicate that the sacrifice did not vanish, but rather turned into ashes (the ashes are a sign of the body of Christ in the tomb), so the place to which the ashes go is called **a clean place** = a sign of Christ's tomb. And as Christ rose in His glorified body, He will give us a glorified body like Him after we die and turn to dust and ashes (Philippians 3: 21). The priest would raise the ashes from the altar, place them on the eastern side of the altar, and then replace his white clothes with his regular clothes (it is not permissible to go outside the tent in service clothes). Then bring the ashes out of the camp. This is how the Coptic priest does as he does not appear in white service clothes outside the church, a reference that we will wear the clothes of righteousness and splendour in heaven and not on earth. And they were throwing these ashes in a holy place called the place where the ashes are poured out (Leviticus 4: 12). It is surrounded by a wall so that the wind would not blow it away, and it was not for a foreigner to touch it. It is a picture of the holy body of Christ in the tomb. And refer to (Jeremiah 31: 40) "And the whole valley of the dead bodies and of the ashes, and all the fields as far as the Brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the Lord." and most likely this valley was very close to Golgotha (John 19: 41) (and note that when we carry the sacrifice in us now, we become the sanctified dust). The meaning is that with the cross of Christ, we, the corpses and ashes, are transformed to be sanctified.

and the fire of the altar shall be kept burning on it = this came from God with the anointing of Aaron and his sons (Leviticus 9: 24), then the Jews kept it (with grease and wood). There were three burners on the altar, one of which was the big one, for daily offerings to be burned, and the second was called the incense burner, from which it was taken to burn incense in the morning and evening, and the third from which the two previous flames were lit. This third flame was the permanent flame. Here we see on the altar a blazing fire that is the fire of God's wrath that devours the sacrifice's body. It is the fire that ignited in the body of Christ on the cross, and in it, we also see the fiery love of Christ who accepted this for us, and from here, we understand how love is as strong as death. Refer to (2 Maccabees 1: 19-36) to see the continuation of this flame after the demolition of the altar in the days of the Babylonian captivity.

Verse 12 is about the morning burnt offering. And the peace offering over them means that we have obtained the sacrifice of the Eucharist for the remission of our sins and to continue living in the eternal life, through Christ offering Himself as a burnt sacrifice, that is, by His complete obedience to the Father in the provision of salvation. Peace offerings are offered over the morning burnt-offering, as no one will bring a peace offering to celebrate at night. And if we understand that the peace offering refers to the sacrament of the Eucharist and was offered during the day, we return to the Coptic rite, and we find that the liturgies are during the day.

Verse 12 **And the fire on the altar shall be kept burning on it.** This sentence is repeated in verse 13 **A fire shall always be burning on the altar:** Always burning. If we understand that the evening burnt

offering refers to the crucifixion of Christ, and the morning burnt offering refers to the Eucharist, which is offered daily on the altars of churches. In that case, the meaning becomes that Christ offered himself a burning sacrifice of love that began with the cross and continues until now in the Eucharist. St. John saw Christ a Lamb standing as though it had been slain (Revelation 5: 6), a living sacrifice, a fiery love that Christ offered on the Day of the Cross, and the Eucharist is an extension of it. The ever-burning fire of love gives us forgiveness of sin and eternal life. It increases the way that abides us in Christ until we reach heaven.

(Verses 14-18): **'This is the law of the grain offering: The sons of Aaron shall offer it on the altar before the Lord. 15 He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which is on the grain offering, and shall burn it on the altar for a sweet aroma, as a memorial to the Lord. 16 And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it. 17 It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, like the sin offering and the trespass offering. 18 All the males among the children of Aaron may eat it. It shall be a statute forever in your generations concerning the offerings made by fire to the Lord. Everyone who touches them must be holy.'** ”

The law of the grain offering:

He shall take from it his handful: The arm and hand refer to the incarnate Word of God. Christ is the power and wisdom of God (1 Corinthians 1: 24). And the fact that someone says that someone is his right hand means that he does what I want as I want, in addition to the fact that the strength of a person appears in the work of his hands. Thus, Christ was incarnated to carry out what the Father wanted. And the prophet Isaiah says about the incarnation of Christ and His physical appearance before our eyes, “The Lord has made bare His holy arm In the eyes of all the nations; And all the ends of the earth shall see The salvation of our God.” Isaiah also says, “Behold, the Lord’s hand is not shortened, That it cannot save;” (Isaiah 51: 9 + 52: 10 + 59: 1, 16).

And the fingers point to the Holy Spirit, compare (Matthew 12: 28 with Luke 11: 20). Christ casts out demons with the power of the Holy Spirit, whom He called the finger of God because the strength is in the arm, but the one who carries out the work is the fingers. And the Holy Spirit is the one who works in the sacraments to establish the Church of Christ through the merits and power of the blood of Christ. The Holy Spirit began His work in the incarnation of Christ in the womb of the Virgin when he descended upon the Virgin, which refers to the fist of the hand. The fingers of the fist hold the flour, which refers to the human life of Christ, which the Holy Spirit formed from the womb of the Virgin, and the Spirit is now the one who transforms the bread into the body of Christ in the sacrament of the Eucharist. The body of Christ, which was formed in the womb of the Virgin, was the beginning of the body of the Church.

And let's see the appearance of the priest holding flour in his fist and putting it in the fire - the priest here symbolizes Christ as a priest offering His life that He took from the Virgin as a sacrifice to God. Flour represents the human life of Christ, which He presented to God, and this is according to what He used to say, “I must be about My Father’s business” + “My food is to do the will of Him who sent Me, and to finish His work.” (Luke 2: 49 + John 4: 34). After His resurrection, He presented His eternal life, resurrected from the dead to the church, that is, to every baptized person having the general

priesthood, and as a symbol of that it was said = **All the males among the children of Aaron may eat it.** Christ, with his incarnation, has come to give aid to our nature (Hebrews 2: 16), meaning that our life that we took from Adam has become His life to reshape it, or rather He re-creates us as a new creation in Him (Ephesians 2: 10 + 2 Corinthians 5: 17-18).

What is placed in the fire refers to Christ in the pain He suffered throughout His life in the body on earth from the Jews and not on the cross, as the offering does not contain blood. **And the remainder of it Aaron and his sons shall eat** = the flour refers to the human life of Christ, which He took from our human nature and presented it to the Father and died with it on the cross, and rose to eternal life that He gave to us, and this is for all the people of Christ who have the general priesthood, these have the eternal life of Christ.

unleavened bread: Because Christ was without sin and leaven refers to sin.

it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it: Refers to the church the body of Christ. That is, to survive, we must not separate from the Church, whose symbol here is the **tabernacle of meeting.**

It shall not be baked with leaven: That is, you who eat it, you must not introduce evil into your life to continue living. He already said **unleavened bread**, and unleavened bread is baked without leaven, so why the repetition? His saying **unleavened bread** was about Christ who is without sin. As for his saying leaven here, this is for the one who eats from the priests, as he must abstain from sin.

and all the frankincense: God alone has all the praise and glorification, and the priests have the flour and the oil, that is, to them the consolation and the abundant gifts of God, that is eternal life, spiritual fulfillment, and knowledge so that they can teach the people. And the **oil** was on the flour offered on the altar, and on the flour of the priest's portion, for the Holy Spirit came upon Christ on behalf of His church. It also symbolizes the gifts, talents and consolations of the Spirit.

a sweet aroma: This is Christ's life on earth, a sweet aroma to His holiness and perfection. The priests eating from the flour offering indicates our enjoyment of union with Christ through His sacrificed body, and this is only enjoyed by the baptized, that is, those who have the general priesthood. "For to me, to live is Christ, and to die is gain." (Philippians 1: 21).

Everyone who touches them must be holy: That is, whoever touches it becomes holy to the Lord, that is, consecrated to Him and His service. And there was a place designated for eating this offering = **it shall be eaten in a holy place** inside the tabernacle. This indicates our enjoyment of the heavenly life during this sacrifice. This shows that our knowledge of Christ requires isolating ourselves from the world's evils and living in the Church, enjoying her mysteries. **a statute forever:** For the Jews, this ritual continues as long as the Levitical priesthood exists. As for the church, it is an ordinance until the Day of Resurrection: "You are a priest forever According to the order of Melchizedek." (Psalm 110: 4). This is a reference to the eternal life that Christ gave us in His body, that whoever eats of Him will live.

Note: The priest who ate of this offering outside the tent was whipped 39 times. And the saying that whoever touches it is sanctified applies to the vessels, so they become vessels dedicated to the Lord for the use of the tabernacle.

Thus, St. Paul said: “And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not have dominion over you, for you are not under law but under grace.” (Romans 6: 13-14). That is, after we have the life of Christ, let us use our body, which lives with the life of Christ, for the glory of Christ, who gave us His eternal life. And the body that we used in our previous lives as an instrument of sin, so let us use it as an instrument of righteousness, that is, let Christ use them for the glory of His name. Our members have become members of the body of Christ, and we have become of His flesh and bones. This is the meaning that **Everyone who touches them must be holy**, as we have become members of His body (Ephesians 5: 30 + 1 Corinthians 6: 15).

(Verses 19-23): **And the Lord spoke to Moses, saying, 20 “This is the offering of Aaron and his sons, which they shall offer to the Lord, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night. 21 It shall be made in a pan with oil. When it is mixed, you shall bring it in. The baked pieces of the grain offering you shall offer for a sweet aroma to the Lord. 22 The priest from among his sons, who is anointed in his place, shall offer it. It is a statute forever to the Lord. It shall be wholly burned. 23 For every grain offering for the priest shall be wholly burned. It shall not be eaten.”**

The Priests’ Offering:

The curious thing is that while enjoying a share of this offering, the priest is obligated to present an offering to the Lord still. The priest offered this offering only on the day of his consecration as a priest. This was done with Aaron’s sons on the day of their ordination with Aaron (Exodus 29: 23-25) = **beginning on the day when he is anointed.**

As for the anointed priest = the high priest, he offers this offering daily, morning and evening (these verses) = **a statute forever**. Josephus says that the high priest would come every morning with one-tenth of an epha of flour = 1.75 kilograms and sanctify it, then divide it into two parts by a measure kept in the holy place, then he would bring three measures of oil and the measure of oil was known as lug, which is equal to 110 dirhams. The inspiration did not specify the amount of oil, but this quantity is according to Josephus, the Jewish historian. As we know, the oil symbolizes the Holy Spirit, and the book says, “for God does not give the Spirit by measure.” (John 3: 34), so the inspiration did not mention the amount of oil. God does not give the Spirit by measure. This is about Christ only. John the Baptist said it during his talk about Christ. The Holy Spirit descended on Christ hypostatically, so He appeared in the form of an integrated body (a dove). But, on the disciples, He descended upon them in the form of tongues of fire divided on each one of them, each according to the strength and talents he needs in his service. This is evident in the parables of the talents and the minas. What each one obtains is different from the other. The flour is kneaded with oil, and the dough is divided into 12 pieces and baked a little while being careful that it does not become stiff but continues to be soft. Then he divides it into two parts and makes about six parts; in the morning, he offers six parts and 6 in the evening. Note that the gift of the priests here is all burned.

What does this rite mean? Flour means life, and completely burning it is a sign of devoting life entirely to God. In the case of the high priest, we find this daily offering. The anointed priest symbolizes our true high priest, Christ, who was all his life on earth for the glory of God. He said at the end of his life on

earth, " I have glorified You on the earth. I have finished the work which You have given Me to do." (John 17: 1-4). The symbol of this here is that the high priest used to offer this flour (a symbol of his life), that is, all the days of his life. Note the saying of the inspiration that it is **a statute forever**.

The High Priest symbolizes Christ, our great High Priest. And since the high priest offers bread morning and evening, and the bread symbolizes life, and by comparing this rite with the rite of the morning burnt offering and the evening burnt offering, we understand that the high priest's offering of this bread morning and evening indicates Christ offering His life on the cross (evening) and offering it daily (morning) on the altars of the churches in the mystery of the Eucharist.

When it is mixed, you shall bring it in. The baked pieces of the grain offering you shall offer for a sweet aroma to the Lord: We saw in the flour offering that the crumbs refer to the believers who are eating while they are wrapped around Christ, the head. These people Christ had made members of His body from His own flesh and bones (Ephesians 5: 30). Christ and the members of His body offer their lives to the Father = **It shall be wholly burned**. The devotion of life to God is **a sweet aroma to the Lord**.

As for the priests, where they refer to the Christian people with their general priesthood, they offered the flour only on the day of their consecration. This indicates that when the Holy Spirit dwells in us, we are filled with the Spirit, and if the baptized is mature, he begins his life with a promise to dedicate his whole life to God, and this is the meaning of burning flour on the day of the priest's ordination. And we, as the people of God, should try to offer our whole life to God, but we may incur weak periods when we search for what pleases us, as for Christ, He did nothing except what glorifies God. And the fact that the flour is mixed with oil, that is, mixed and kneaded with oil, and the oil refers to the Holy Spirit, then this means that with the chrismation, the Holy Spirit has dwelled in us, and we no longer struggle alone but with the help of the Spirit.

It means that while enjoying God's bounties, priests are obligated to give thanks to God themselves. How do they give thanks to the Lord? By their complete devotion and by giving God their whole life. This alone fills them with the gifts of God. That is why it was said about the gifts of the priests, that it is filling the hand of Aaron and the hands of his sons (Exodus 29: 9). God fills the hand of His servants spiritually to serve His people, as well as materially.

The question here is how to dedicate the whole life to God and please God in our lives? When the lawyer asked the Lord what he should do to inherit eternal life, the Lord asked him what the law says, and the lawyer said: "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind," and "your neighbor as yourself." " 28 And He said to him, "You have answered rightly; do this and you will live." (Luke 10: 27, 28), and this sums up the saying that the law is summed up in the commandment of love. If the law's commandments are 10 commandments, then these ten commandments can be summed up in one commandment: love, love of God and love of people. This may mean the interpretation of the number 1/10 Ephah = 1 is the one commandment, which summarizes the ten commandments of the law, or it is one commandment that summarizes the whole law. And implementing love in practice is to dedicate the whole heart to God and to serving God's people. Review the following verses:

1. " I am a debtor both to Greeks and to barbarians, both to wise and to unwise." (Romans 1: 14). For his love for God, Paul wants to serve God and bring all the world to believe in Him and glorify His name.

"Who shall separate us from the love of Christ?" (Romans 8: 35-39). Paul's love for God was practically evident, and it showed in his service: " I labored more abundantly than they all " (1 Corinthians 15:10).

2. St. James the Apostle says, "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world." (James 1: 27). And the apostle Paul gives a sign of practical love, which is labor (1 Thessalonians 1: 3).

When it is mixed, you shall bring it in. The baked pieces of the grain offering: These are the twelve loaves offered by the high priest (if the number mentioned by Josephus is correct), and this refers to our high priest Christ and His people around him (12 disciples in the New Testament and 12 tribes of the people of the Old Testament), and this indicates that Christ the head presented himself as the head of the church, to God the Father (1 Corinthians 15: 28).

shall be wholly burned. It shall not be eaten: This is equivalent to "My son, give me your heart" completely undivided between God and the world (Proverbs 23: 26). And if the flour symbolizes life, then the meaning becomes that God requires the priest's whole life in complete consecration.

(Verses 24-30): **Also the Lord spoke to Moses, saying, 25 "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the Lord. It is most holy. 26 The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting. 27 Everyone who touches its flesh must be holy. And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place. 28 But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water. 29 All the males among the priests may eat it. It is most holy. 30 But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten. It shall be burned in the fire.**

The law of sin offering:

We note that in (25) it states that the sacrifice of sin is killed in the same place where the burnt offering is killed:

- 1- Because all the sacrifices refer to the one crucified Christ.
- 2- Forgiveness of sin is followed by God's acceptance of us.

most holy: There is a difference between a sinner and a carrier of sin. The sacrifice is not sinful, but it is a sin-carrying one, for it is **most holy**, and because it erases the sins of others and satisfies divine justice. It refers to Christ, who, although He bore the sins of mankind, is holy. And in (26), **The priest who offers it for sin shall eat it** = God who takes away the sin of the sinner, so He accepts part of the sacrifice on the altar (the fat). The priest also eats as a sign of reconciliation between God and the one who offered the sacrifice. God forgave his sin and accepted his sacrifice. The priest also eats as a sign of peace, and the priest with his priesthood symbolizes our High Priest, the Lord Christ, who bore our sins and died through them, thus putting them to death. As an expression of that, the priest eats part of the sacrifice as if it had disappeared in him. The part that the priest eats is called the **most holy**, as it refers to Christ, who bore our sins and died with them on the cross, thus putting them to death. But the one who offers the sacrifice does not eat, as he has nothing to do with the salvation, and he did nothing but his

confession of sin. The blood that forgives is the blood of Christ, and the priest is the medium of forgiveness, so he has a job. As an intermediary, he eats from the sacrifice. And the person offering the sacrifice leaves and returns to his home with joy, for God has forgiven his sin, with evidence: 1) The fire of the altar ate the fat of his sin-bearing sacrifice. That is, God accepted his sacrifice. 2) The priest ate a portion of it, and his sin vanished. 3) The priest will not accept to eat the meat of the sacrifice if sin is still in it.

Our church believes that God, the altar, and the priest share in the forgiveness of my sins. Christ was sacrificed for me, and the priest is a servant of the mysteries, but the blood of Christ forgave my sins.

The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting: The priest will eat part of the sacrifice inside the tabernacle of meeting. But what about the rest of the meat of the sacrifice, who eats it or what they do with it? The book is silent about answering this question, ** And when the book is silent about saying something, it wants to say something important:

1. The priest's eating of the sin offering signifies Christ, our High Priest, who bore our sin and died with it, thus killing it. And the Jewish priest eats part of the sin offering, an indication that the sin of the sinner has been completely forgiven and swallowed up, as the sacrifice died carrying the sin of the sinner its presenter. He confessed on its head his sin that he had committed. And the priest would not have eaten of it if the sin was still in it. The confessed sinner, who offered the sacrifice, returns to his home with a relaxed conscience, and he feels that his sin has been completely forgiven.

2. The book's silence about mentioning who eats the rest of the sacrifice. There is wisdom in that. What does the book want to clarify and explain from that?

3. Christ alone bore the world's sins, and no one shared with Him. He alone overcame Satan, death, and sin. "I have trodden the winepress alone, And from the peoples no one was with Me. For I have trodden them in My anger" (Isaiah 63: 3). How does the book refer to this? This was by not mentioning that any person had the right to eat from the sin offering. Christ alone offered redemption for man, and only Christ forgave our sins. Here, the book does not mention that anyone eats from the rest of the sacrifice, only the priest, to indicate that Christ alone is the one who offered the redemption.

4. Then the book returns in (Leviticus 22: 1-13), and we find that the people of the priest's house are allowed to eat from the holy things.

5. The part that the priest eats of the sin offering is called the **most holy** (verse 25) because this symbolizes Christ, our High Priest, who offered the sacrifice of Himself to bear our sins and kill them by His death. It refers to the redemption of Christ and the forgiveness of our sins. After the priest eats and the symbol is fulfilled that Christ alone is the bearer of sins and the one who forgives them, the remaining meat from the sacrifice becomes meat called the Holy (Leviticus 22: 3). The rest of the priests eat from it (Leviticus 6: 29), and the people in the priest's house who offered the sacrifice.

From the Old Testament: It was mentioned once that Moses hit the rock with a stick and it brought out water, while Moses was hitting a rock everywhere they went to drink, as St. Paul the Apostle said, "and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ." (1 Corinthians 10: 4). And the book was silent about mentioning that Moses was hitting a rock everywhere they went. This was a symbol that Christ was crucified once.

Also, from the Old Testament: How Jehoshaphat's enemies (2 Chronicles 20) perished, who came to fight the army and people of Judah? We don't know what exactly happened. They found them dead, and no one escaped. How? The silence of the book, and all we understood was that God has multiple means by which he keeps our enemies away from us, so we do not wait for a specific means, but rather be patient and wait for the salvation of the Lord in ways that we do not expect.

From the New Testament, we wonder how the sinful woman (Luke 7) knew that Christ had forgiven her, so she came to the house of the Pharisee, with her perfume, to pour it on Christ to thank Him for forgiving her. Why is the book silent about mentioning how the Lord Jesus announced to the woman that her sin was forgiven? If the Lord revealed it, everyone would expect that Christ would reveal to him the same way, but God has multiple ways in which He announces His forgiveness and acceptance of the repentant sinner.

Note that some of the blood was placed on the horns of the altar of burnt offering, and the rest of the blood was poured at the base of the altar, indicating that it is only possible to please God with blood. This indicates that our lives should be poured out before God because of our sins. When we contemplate this picture and cannot shed our blood for our sins, we should pour ourselves out in repentance before God on the altar of prayer.

And in (27), **Everyone who touches its flesh must be holy** = because this sacrifice is the **most holy**, as it symbolizes Christ, the bearer of our sins. Also, it is not permissible for anyone to eat from it unless he is ready, and on the other hand, whoever touches it is considered to be owned by the Lord Himself. Compare this verse with (Revelation 7: 14), for we wear white garments, the garments of righteousness, through the blood of Christ.

you shall wash that on which it was sprinkled, in a holy place: The blood is the **most holy**. It is the life of the sacrifice offered on behalf of the sinner. Blood is the basis of atonement, and without it, there is no forgiveness, according to the words of St. Paul the Apostle, "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission." (Hebrews 9: 22) And after the blood is poured under the altar of burnt offering (Leviticus 4: 25, 30, 34) and after the priest eats a part of the sacrifice (**most holy**), the rest of the meat and skin of the sacrifice will be holies that the priest who offered the sacrifice would take to his house to eat.

Verse (28) **But the earthen vessel in which it is boiled shall be broken** = For it absorbed the blood. It is porcelain. Therefore it is cheap. This refers to our body taken from the clay of the earth, which is an earthen vessel (2 Corinthians 4: 7), and we absorb His blood when we partake from His body and blood.

And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water: This refers to the new nature we obtained by baptism. This is a new nature as if it has been scoured, and its rust has gone away, and it has become luminous, and it is stable, for bronze is a symbol of stability. Certainly, this stability is optional, as evidenced by Christ's saying, "Abide in Me, and I in you." and compare it with "but he who does the will of God abides forever." (1 John 2: 17).

Note that the earthenware vessel refers to my old nature that was not renewed; this is how my mother conceived me; this is broken. As for bronze, it is not broken but rather scoured, and it returns to its brightness. This indicates the human being whose nature is not renewed and is represented by the earthen vessel, like this, even if he comes into contact with the blood of the sacrifice, i.e. he believed

and knew Christ without his nature being renewed, he would be broken. As for the one whose nature is renewed (represented by the bronze vessel), he returns bright again through repentance and confession even if he sins. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1: 9).

Verse (30) **But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten. It shall be burned in the fire** = and these sacrifices are the sacrifices that the high priest offers on behalf of himself or on behalf of the congregation. The high priest does not eat of these as he is either a sinner or responsible for the congregation's sin, so he cannot here have the role of the mediator. This is what St. Paul said "For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp." (Hebrews 13: 11)

It shall be burned in the fire: The whole sacrifice is burned, for sin has polluted the whole human being, and this meaning is clarified by Isaiah (Isaiah 1: 5,6) "The whole head is sick, And the whole heart faints. From the sole of the foot even to the head, There is no soundness in it," = the skin of the sacrifice symbolizes our appearance and our pride, and the head represents sinful and evil thoughts. And the legs represent the feet that strive for sin, the guts represent the heart that desires from within, and the rest of the members participate in sin.

Contemplation:

The garment that had blood sprinkled on it and then washed with water refers to my life that was polluted by sin and became unworthy of heaven, like the parable of the wedding of the king's son (Matthew 22: 12, 13). How do my clothes be cleaned? By the blood of Christ (Revelation 7: 14), and in the rite of washing the clothes on which blood was sprinkled, we see the blood that is sanctified with water (this is what came out of Christ's side) for the blood sanctifies and the water is a reference to the Holy Spirit who works in the sacraments (baptism and confession) so that the garment remains clean. And it was blood that gave the water in the sacrament of baptism the power to forgive and to give birth again.

Chapter 7

(Verses 1-10): **'Likewise this is the law of the trespass offering (it is most holy): 2 In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar. 3 And he shall offer from it all its fat. The fat tail and the fat that covers the entrails, 4 the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; 5 and the priest shall burn them on the altar as an offering made by fire to the Lord. It is a trespass offering. 6 Every male among the priests may eat it. It shall be eaten in a holy place. It is most holy. 7 The trespass offering is like the sin offering; there is one law for them both: the priest who makes atonement with it shall have it. 8 And the priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered. 9 Also every grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest's who offers it. 10 Every grain offering, whether mixed with oil or dry, shall belong to all the sons of Aaron, to one as much as the other.**

The law of the trespass offering

The trespass offering is almost in its law the same as the sin offering. And in verse (7), it is said **there is one law for them both**. But this verse followed the determination of the priest's share to eat the meat of the sacrifice in verse (6) and preceded verse (8) which specified that the skin belongs to the priest. The sacrifice of sin and trespassing are one in their law concerning these two points, that is, in terms of the priest's share in the flesh and the skin

But, as we have seen, they differ in the type of animals offered, and they also differ in how the blood of the sacrifice is handled, for in the trespass offering the **blood he shall sprinkle all around on the altar**. And as we have seen, the roundness indicates that a thing has no beginning and no end, and this is consistent with the verse (Leviticus 6: 7), which states that: "and he shall be forgiven for any one of these things that he may have done in which he trespasses.". This is the unlimited efficacy of the blood of Christ. Therefore, every sacrifice refers to the sacrifice of the cross from one side until it appears before our eyes and embodies the work of the cross. (The complete explanation of the difference between the two sacrifices of sin and trespass can be found in the interpretation of the verse (Leviticus 4:7).

* Contemplation for Origen = the priest who eats the sacrifice refers to Christ, and the sacrifice refers to Christ, so how does this come? This is an allusion to Christ, who consumes the sins of the world and takes them away. Our God is a consuming fire that consumes the sins of the world, destroys them, scatters them, and purifies us from them. And Christ says, "I came to send fire on the earth" (Luke 12: 49), and it burns the thorns of sin.

* Note that the same parts offered on the altar are the parts of the peace offering on the altar, which indicates that the forgiveness of sin entails the dwelling of God's peace in the heart.

It shall be eaten in a holy place: The priests, as children of God, share in a partnership of work with Christ, do not cease to enter with the soul of every sinner into the circle of the cross until their sins are burned (the symbolic meaning of this is eating the meat of the sacrifice = and this is equivalent to the

priests serving the people to repent and come to God and He will forgive them). And the circle of this work is the church = **It shall be eaten in a holy place**, the holy place in which the food is eaten. The Christian priest practices the sacrament of confession and the Eucharist in the church, and the beginning of a person's entry into the circle of the cross is baptism, which is also practiced in the church. As if the Jewish priest, when he eats the meat of the sacrifice that carries the sin, and the sin is forgiven, resembles what the Christian priest practices in baptism, confession, and in the Eucharist, sins are forgiven.

that priest shall have for himself the skin:

The priests collected skins, sold them, and divided their proceed. This is about the sacrifices of individuals, that is, private burnt offerings. The proceeds were distributed on Saturday night. As for public sacrifices, such as daily burnt offerings, the price of their skins was allocated to the obligations of the temple and the service. It is as if the skin here is considered as a reward to the priest for his priestly work. Some believe that this is a reminder of what happened with Adam, as he took the reward for his priestly work, the skin of the sacrifice that he offered and with which he covered his nakedness.

Contemplation: There is a general priesthood for all baptized Christians in which they offer sacrifices of praise and prayers and offer their bodies as a living sacrifice....etc. Whoever performs this priestly work, God grants him the skin, that is, to cover his nakedness. Sin exposes and the sacrifice covers. Whoever offers himself as a sacrifice abides in Christ, who offered Himself as a sacrifice. That is why it is said: "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me." [see (Revelation 3: 17, 18)].

The Offerings associations:

Each type of offering and sacrifice points to a specific aspect of the life of the Lord Jesus or His cross. For the concept to materialize, it was often associated with some types of offerings and sacrifices, and we will see this in the rite of the peace offering.

Examples of the sacrifices and the offerings relations:

1. The daily burnt offering and the Sabbath burnt offering were associated with a grain offering (Numbers 28: 3-5,9,10) as well as in the Feast of the Firstfruits (Numbers 28: 27,28).
2. The fat of the peace offering was always kindled with the burnt offering (Leviticus 3: 3-5).
3. The sin offering was associated with the burnt offering and the grain offering on the following occasions:
 - a) Sanctifying the Levites (Numbers 8: 8-12)
 - b) Laws Concerning Unintentional Sin (Numbers 15: 22-26).
 - c) Beginning of each month (Numbers 28: 11-15).
 - d) Passover Feast (Numbers 28: 19-22).
 - c) The Feast of Trumpets (Numbers 29: 2-5).
 - h) The Day of Atonement (Numbers 29: 8-11).

X) The Feast of Tabernacles (Numbers 29: 13-16).

4. The sin offering and the trespass offering with the burnt offering and the grain offering were combined in the rite of cleansing the healed leper (Leviticus 14: 10-20).

5- On the Feast of Weeks (Leviticus 23: 18, 19) and at the end of the period of the Nazarite (Numbers 6: 14, 15) and the dedication of the altar (Numbers 7: 87, 88), the sacrifices of sin, peace, the burnt offering, and flour are combined.

6. The burnt offering was associated with the sin offering when purifying the mother after childbirth (Leviticus 12: 6-8) and those with bodily discharges and that of the discharge (Leviticus 15: 14, 15 + 15: 29, 30).

7- When the priests were anointed, all the standard offerings and sacrifices were offered, except for the trespass offering, in addition to the ram of ordination or the ram of sanctification, as well as the ordination offering (Leviticus 8: 14-29, 9: 2-4).

8. Wine was offered with some offerings and sacrifices, such as the daily burnt offering (Numbers 28: 6-8). Wine refers to joy (Psalm 104: 15 + Judges 9: 13), and this is an expression of God's pleasure in this offering.

(Verses 9-10): **Also every grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest's who offers it. 10 Every grain offering, whether mixed with oil or dry, shall belong to all the sons of Aaron, to one as much as the other.**

We have previously seen the role of the priest in the service of the forgiveness of the sins of the people. His work is to attract people to Christ and urge them to repent. He speaks to them with the word of God, and whoever responds and turns to God, the Holy Spirit rebukes and helps him, and whoever repents is forgiven and returns to abiding in Christ. For the priest's service to be effective and efficient, he must:

1) be a student of the law (the Holy Bible): from the mouth of the priest they ask for the law: "For the lips of a priest should keep knowledge, And people should seek the law from his mouth; For he is the messenger of the Lord of hosts." (Malachi 2: 7).

2) Knowledge alone is not enough but has the law turned into commitment and then life so that people see it and glorify God (Matthew 5: 16).

Whoever has this life is a skilled hunter who can attract souls.

And as we understood, flour symbolizes life, for Man shall not live by bread alone. And we see in the following verses how the inspiration expresses this.

These verses are an application of the above in conjunction with offerings. What is the treatment of the grain offering if it is combined with the sin offering or the trespass offering? But we try to understand it in light of the above.

Here we find two types of grain offerings:

a) **baked in the oven and all that is prepared in the covered pan, or in a pan** verse (9)... The priest who offers it shall eat it.

b) **mixed with oil or dry**, i.e. mere flour (10)... It is distributed to all the priests.

There is a logical reason: the baked goods are ready and hot and can be eaten immediately, and the rest can be distributed later.

The spiritual reflection on this is that the priests are obliged to eat the word of God to nourish themselves with it and feed others with it (Ezekiel 2: 8 + 3: 1). The priest will not be able to present the word of God to others if it is not **baked in the oven**, that is, by the fire of the Holy Spirit. **baked** = means ready bread, indicating the importance of the spiritual maturity of the priest. The spiritually mature is the one who is nourished by the word of God; that is, he lived by it first. It is transformed in him into a life in which he lives and then teaches it to people, as the Lord of Glory said: "but whoever does and teaches them, he shall be called great in the kingdom of heaven." (Matthew 5: 19).

As for what was prepared in **the covered pan**, we have previously indicated in the interpretation of chapter (2) that it refers to the human body taken from the dust of the earth, and in chapter (2) it was referring to the belly of the Virgin in which the Holy Spirit descended to incarnate Christ. Here, too, the Holy Spirit works internally, inside us, so that we may know Christ with a genuine inner knowledge in which we experience and love Christ and have his life dwelling in us. This is the work of the Holy Spirit = **prepared in the covered pan** = The work of the Holy Spirit is to take of what is of Christ and declare it to us (John 16: 14). And he also pours out the love of God in us (Romans 5: 5). This love comes spontaneously after we know Him for real, as the Holy Spirit made Him known to us so that we can tell others about Him.

As for the **pan**, the offering in it is uncovered, meaning that this knowledge of Christ appeared in an open form in the person of this priest. Only here, his words are effective, as the people see in him the image of Christ. Thus, we see that the priest, for his service to be effective, must be provided with the law (the Bible), live by it and implement it, and have his own private retreats in his room where he listens to the voice of the Holy Spirit. And whoever has a relationship with God when he prays in his room and hears the voice of the Holy Spirit, God will reward him openly (Matthew 6: 6). And openly means = prepared on the **pan**, and people see it.

Note the order in comparison with what happened with the prophet Ezekiel:

"Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." 2 So I opened my mouth, and He caused me to eat that scroll. 3 And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I ate, and it was in my mouth like honey in sweetness." (Ezekiel 3: 1-3).

A priest who studies the word of God, and the Holy Spirit explains to him	every grain offering that is baked in the oven
The Holy Spirit works inside the priest to know Christ	all that is prepared in the covered pan
The priest's sacred life became visible to the people.	in a pan

But if the offering was only dry, it indicates that what the priest has is just information, and even if it was **mixed with oil**, that is, under the guidance of the Holy Spirit, and they teach the people using the words

of the book inspired by the Holy Spirit. But their lives did not pass in the previous stages. This is what the Lord of Glory said to his disciples: "Therefore whatever they tell you [a]to observe, that observe and do, but do not do according to their works; for they say, and do not do." (Matthew 23: 3), then it is better to distribute it and postpone its use until it passes through these stages, and this is a meaning that **shall belong to all the sons of Aaron**, i.e., to distribute to them. This means that the priest shouldn't begin his service until he lives what he says and knows it, and has his own experiences and life in depth. And note that God did not deprive the priests of the word or the work of the Holy Spirit = **shall belong to all the sons of Aaron, to one as much as the other** = as for the responsibility of testing it rests on them (baking the offering with the fire of the Holy Spirit). This is what God meant when He said to Ezekiel, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." (Ezekiel 3: 3). This is what the Apostle Paul said to his disciple Timothy:

1) "Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. 13 Till I come, give attention to reading, to exhortation, to doctrine. 14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you." (1 Timothy 4: 12-16).

2) "Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands." (2 Timothy 1: 6).

Note that these offerings are without frankincense, as a sin offering accompanies them.

(Verses 11-13): **'This is the law of the sacrifice of peace offerings which he shall offer to the Lord: 12 If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil. 13 Besides the cakes, as his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering.**

The Law of Peace Offerings

Here we find another example of the association of sacrifices from which we understand how the work of the cross is embodied and crystallized in associations of the sacrifices, so that a specific action or a specific aspect of Christ's sacrifice on the cross becomes clear.

There are two types of peace offerings: a) Thanksgiving; b) a vow or a voluntary offering.

The peace offering for thanksgiving was offered with unleavened cakes mixed with oil, unleavened wafers anointed with oil. We have already understood that the peace offering symbolizes the Eucharist or the sacrament of thanksgiving.

What is being offered with the peace offering explains perfectly the meaning of the Eucharist:

1- It is the sacrifice in which we give thanks to Christ for giving us life and peace.

2- He who eats of it shall live, as we have seen, the offering of flour indicates life, whether this flour is bread or unleavened bread. Whoever partakes of the Eucharist abides in Christ, so he takes Christ's life. He lives in peace from his living in Christ as Christ is the king of peace.

3. **unleavened cakes** is without leaven, referring to the Holy Christ who is without sin, united theologically with His Holy Spirit and who was anointed with the Holy Spirit for us. Here we see a wonderful picture drawn by the inspiration of this sacrifice. Let us see the types of this offering.

a. **unleavened cakes mixed with oil**: These refer to the hypostatic union between Christ and the Holy Spirit (flour refers to Christ, and oil refers to the Holy Spirit. When flour and oil are mixed, they cannot be separated again). We also note that the Holy Spirit is the one who descended on the Virgin so that Christ would become incarnate in her womb. Christ was without sin, and the unleavened bread refers to this. Just as the work of the Holy Spirit was to incarnate Christ from the body of the Virgin Mary, the work of the Holy Spirit in the Eucharist is to transform the bread and wine into the body and blood of Christ. The Holy Spirit formed the body of Christ in the virgin's womb. Thus He forms the church, the body of Christ in the womb of the baptism, so she comes without sin = **unleavened cakes** "that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish." (Ephesians 5: 26-27). His saying cakes refer to multiples as it is a reference to Christ and His church, Christ who became "the firstborn among many brethren. 30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified." (Romans 8: 29-30).

b. **unleavened wafers anointed with oil**: This refers to Christ on the day the Holy Spirit descended upon His body, for the account of the Church, on the day of Christ's baptism. Then poured out on the church on the day of Pentecost.

c. **cakes of blended flour mixed with oil**: The cakes refer to the multiplicity of persons, i.e. the church. The sacrament of communion brings us all together with Christ our Head. The word blended for Christ means hypostatic union, and for us, it means the indwelling of the Holy Spirit in us, so we have become temples of the Holy Spirit (1 Corinthians 3: 16).

4. **leavened bread**: Leaven refers to sin. As long as we find here multiple pieces of bread, they refer to the believers in whom sin (the leaven) resided. As for Christ, he is the bearer of our sins. And our church insists on using leavened bread in the sacrament of Eucharist to indicate that Christ is the bearer of our sins. Unleavened bread refers to the life of Christ before the cross, which was free from all evil. As He bore our sins in His body on the cross, it was necessary to add leaven to the bread offered in the sacrament of the Eucharist in the Coptic Orthodox liturgy, about the sin that He bore in His body. The sacrifice of the Divine Liturgy includes the cross and the pre-crucifixion. But the Church was not satisfied with putting leaven, but rather the leaven had to enter the fire for it to die again, just as sin died in the body of Christ who was resurrected from the dead. The leaven is present in the sacrifice of the Liturgy, but it is dead by fire. And just as fire abolished the action of leaven, thus Christ abolished sin by the sacrifice of Himself, when the fire of divine justice was kindled in Him on the cross. This is symbolized in the Jewish law that the priest eats a part of the sin offering, which indicates the disappearance of sin in the priest. Therefore, whoever partakes of the body of Christ, who bore our sins and died in him, his sin becomes forgiven. For he is united with the body of Christ in which sin died. "Given for the remission of sin and eternal life to those who partake of Him."

Types of Peace Offering:

1. **Thanksgiving:** On the safety of danger or healing, and this was summed up in the psalm, we see David the prophet saying in the Holy Spirit, "Oh, that men would give thanks to the Lord for His goodness, And for His wonderful works to the children of men! 22 Let them sacrifice the sacrifices of thanksgiving, And declare His works with rejoicing." (Psalm 107: 21-22). And the sacrifice here is the peace offering. It is a sacrifice of praise to the glory of God Almighty, in which we remember all the works of His care for us. For this reason, we find the Church during communion praising Christ Himself as the Head of the Church praised with His disciples after establishing the Eucharist.

2. **Vow:** A person presents it in distress, and it is optional, promising God that if this distress passes, he will make a vow to God such and such. The vow carries more significant meaning, as some vowed themselves to God in the distress of this world. i.e. became wholly devoted to the Lord (Nazarite).

3. **Voluntary offering:** They are just like vows. But there is no needless repetition in the Bible, and the difference in this offering is between a vow and a voluntary offering. The person offering the voluntary offering is not in distress but is a joyful person, and he expects more from the Lord and says through his joy... God has given me a lot and will provide me with, and if it happens, I will give to God such and such. This is the meaning of the voluntary offering that was not dictated in the law. It may be unconditionally, from a person who wants to give to God because he feels that God has given him a lot.

Now let's contemplate these meanings!! Are not these meanings crystallizing the sacrifice and work of Christ? He gave His life for the glory of God (thanksgiving). And through His afflictions, He was entirely dedicated to God, in complete obedience to the Father (vow), and this was not out of compulsion but rather with joy. Christ rejoiced in salvation and desired it just like the Father. He joyfully gave Himself for our salvation. The voluntary gift may also be completely voluntary, i.e. a person who rejoices from the abundance of what God has given him, so he goes and offers a one.

There was a difference in the vow rite from the voluntary offering rite, that if the animal that had been vowed died, lost or suffered a defect, the one who made the vow was obligated to offer what was equal in value. In the case of the one offering the voluntary offering, he is not obligated to do anything, as he has pledged to offer a specific animal (Leviticus 22: 17-25).

The order of the sacrifices:

The order of the sacrifices was mentioned differently in the two times in which the sacrifices were mentioned.

The first time when the book identified these sacrifices and their types (Chapters 1:1 -6: 7). And the second time in his explanation of the rites and law of offering these sacrifices (Leviticus 6: 8 - 7: 34), why?

The first time he was explaining what Christ had given us. Therefore, he began with the burnt offering, that is, He pleased the Father so that we might be acceptable before the Father. Then he explained the grain offering to show that He gave us His life and His Holy Spirit. Then the peace offering to show His purpose that He came to provide us with peace and last of all the sacrifices of sin and trespass to appear as the bearer of our sins. Christ in this group appears before the Father, presenting Himself as the Head of the Church, covering her sins.

As for the second group refers to how we can obtain this peace, so the law of the peace offering comes after the laws of the sin offering and the trespass offering. There is no peace for us without the forgiveness of our sins. This indicates the necessity of purification from sins by repentance and confession before communion. Otherwise, we will fall ill and die, as St. Paul the Apostle said (1 Corinthians 11: 23-31).

Here in this group, Christ is presented to us as the bearer of our sins to give us peace. But in both cases, the burnt offering precedes all the others. Without the Father's acceptance, we would have nothing.

Comparison:

The First Group 1:1 - 6:7	The Second Group 6:8 – 7:34
1- Explains what Christ gave us 2- The burnt offering, then the grain offering (the satisfaction of the Father + the life of Christ), we were accepted before the Father, and Christ gave us His life. 3- Peace, then sin and trespass. 4- The work of Christ before the Father: He made us obedient in Him and gave us His life, forgiving our sins	1- Explains how we get what Christ gave 2- The burnt offering, then the flour (the two groups agree on this) 3- Sin and trespass are lifted first so that we may obtain peace 4- Christ made us acceptable before the Father, and we have His life, but let us repent and be purified to share in His life and be at peace.

(Verses 14-15): **And from it he shall offer one cake from each offering as a heave offering to the Lord. It shall belong to the priest who sprinkles the blood of the peace offering. 15 'The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.**

Law of Peace offering for thanksgiving:

And from it he shall offer one cake from each offering: The presenter used to bring two-tenths of flour, one-tenth of it is leavened, and one-tenth of it left unleavened. And they bake the first ten loaves of leavened bread. The second tenth bakes 30 cakes. All baked in oil. The priest used to take 3 cakes and a loaf of bread = **a heave offering. It shall belong to the priest:** And the word heave means raised or submitted to God who is on high. The rest of the bread and unleavened bread is for the one who presents the offering to eat with his family, relatives, and the poor whom he invites. It is a table of communion and love in which he thanks God for his kindness to him. Of course, they eat bread, unleavened bread and meat. This is a sacrifice of joy; everyone eats from it, even the one who offers it (the altar, the priest, the one who offers it, and the invitees).

As for the sin, offering is offered by a sinner, and it is not permissible for him to eat of it. In our church, the sacrifice of our thanksgiving (the sacrifice of the Eucharist) is our food until the end of the days of the church on earth, that is, on the Day of Resurrection.

He shall not leave any of it until morning: It was required for the one who offered the sacrifice to eat the meat of the peace offering on the same day, and preferably at night, and he invited everyone, especially the poor, and they came at night and would not feel ashamed, as no one would see them. The meat of the peace offering is special to God, to Him alone, as He says about it “**belongs to the Lord**” (verse 21).

He alone has the right to dispose of it, even if the presenter takes it to his house since it has become the sacrifice to God from the moment it was presented. And God, who has the right to distribute, commands the one who offered the sacrifice to use it generously with others, everyone eats from it, and the poor are the Lord’s brothers first. And whoever wants to thank the Lord must show his holy joy in God with a sacred celebration that he invites others to it. That is why God stipulated that the one who offered the sacrifice should finish eating it on the same night and not leave it for the morning. How can he end them if he does not invite others? This text encourages him to invite others and not be ungenerous, so he keeps it for himself until the next day for his personal use, which is against the idea of communion. That is why in the West, they call the Eucharist the mystery of the communion.

But the saying that nothing remains of it until the morning refers to an essential aspect of the Resurrection, for Christ has risen while darkness was still there, meaning he did not stay dead as a sacrifice in the morning (Sunday morning). There is another meaning that we eat the sacrifice of the Eucharist in the night of this world until the morning of the Day of Resurrection comes, and in the kingdom, there will be no sacrifice. And an indication that there should not remain of it until morning was already mentioned in the Passover lamb (Exodus 12: 8, 10), which also refers to the Resurrection. The peace offering includes a table full of all (meat, unleavened bread, and bread), and it is a rich table.

The Communion table was referred to by Isaiah in (Isaiah 25: 6) as “A feast of choice pieces, A feast of wines on the lees, Of fat things full of marrow, Of well-refined wines on the lees.” This means that the knowledge of Christ and abiding in Him in the sacrament of the Eucharist gives satiation so that we do not need anything else. The sacrifice of the Eucharist opens the eyes, so we know Christ (the disciples of Emmaus), and whoever truly knows Him loves Him, is satiated with Him, and realizes that He needs only Him.

(Verses 16-17): **But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten; 17 the remainder of the flesh of the sacrifice on the third day must be burned with fire.**

This is specific to the law of **a vow or a voluntary offering**. Here it is allowed to eat it the next day, but it is not continued until the third day. We find that the law gave the right to the one who made a vow and voluntary offering the right to use the meat of his sacrifice until the second day, as it is an optional offering.

But this law completed the crystallization of the story of the resurrection. It explains the resurrection of Christ on the third day (Hosea 6: 2). Here it appears and completes the picture that He rises on the third day before dawn.

And they would salt the meat of their sacrifices so that it would not spoil and rot. “Every sacrifice shall be salted with salt” (Mark 9: 49).

the remainder of the flesh of the sacrifice on the third day must be burned with fire = salting the sacrifice and not keeping it until the third day, and burning the rest indicates that the body of Christ, when He died, was not touched by corruption, “Nor will You allow Your Holy One to see corruption.” (Psalm 16: 9,10). This is due to the non-separation of Christ’s divinity from His humanity, i.e. His dead human body (= the separation of the human soul from the body, but the divinity remained united with the body in the grave. It remained united with the human spirit that went to hell to open it, bring out righteous souls and open the paradise for them).

(Verse 18): **And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to him who offers it, and the person who eats of it shall bear guilt.**

Whoever violates this has broken the symbol that symbolizes Christ in His resurrection by his greed, as he wanted to keep a part of the sacrifice for himself and refrained from inviting others. Again, this sin is the centring on the ego and the self and the absence of love and in this is separation from God, so it is called **abomination**. And the one who offers it **nor shall it be imputed to him** = then he must offer another, this is to encourage the one who offers the sacrifice to adhere to the correct rite.

(Verse 19): **‘The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the clean flesh, all who are clean may eat of it.**

This verse indicates that the transmission of impurity is much easier than the transmission of holiness, i.e., if a pure person is found in a mocking assembly, their impurity and sins will be transferred to him, much easier than his blessing to them. Therefore, David preferred not to sit in such a council and to abstain from sin. This explains why Haggai asked the prophet his question (Haggai 2: 12, 13).

(Verses 20-21): **But the person who eats the flesh of the sacrifice of the peace offering that belongs to the Lord, while he is unclean, that person shall be cut off from his people. 21 Moreover the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to the Lord, that person shall be cut off from his people.’ ”**

Verse (20) is identical with (1 Corinthians 11: 27), so we must offer repentance and confession before we approach the sacrament of Eucharist. Verse (21) calls on the one who eats to keep himself clean and not defiled. This verse explains why the Jews refused to enter the Praetorium (John 18: 28) because they wanted to eat from the peace offerings on the Passover and were afraid to become defiled, and according to this law they would not eat.

that person shall be cut off from his people: The violator is prohibited from practicing the rites.

(Verses 22-27): **And the Lord spoke to Moses, saying, 23 “Speak to the children of Israel, saying: ‘You shall not eat any fat, of ox or sheep or goat. 24 And the fat of an animal that dies naturally, and the fat**

of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it. 25 For whoever eats the fat of the animal of which men offer an offering made by fire to the Lord, the person who eats it shall be cut off from his people. 26 Moreover you shall not eat any blood in any of your dwellings, whether of bird or beast. 27 Whoever eats any blood, that person shall be cut off from his people.' ”

As previously explained, the fat and the blood belong to the Lord, and no one should eat of it.

The fat refers to all the hidden energies of our members (muscular, mental and emotional = My son, give me your heart), for this should belong to God alone. Note that the fat when burned increases the fire on the altar, meaning that the more we dedicate ourselves to God and give all our energies to God, the more we will be filled with the fiery Holy Spirit, so divine fires ignite inside us, burning the thorns of sin, and thus the fires of love and joy ignite inside us.

Blood refers to the soul, which is man's life, and this life is for God.

And the fat of an animal that dies naturally, and the fat of what is torn by wild beasts: It was permissible for them to use them in making candles and lighting, but they were not eaten. Whoever eats the meat of prey that a beast has devoured before him has become a partner to the beast, and whoever eats the meat of a dead animal has come into contact with a dead carcass, and death is unclean.

(Verses 28-34): **Then the Lord spoke to Moses, saying, 29 “Speak to the children of Israel, saying: ‘He who offers the sacrifice of his peace offering to the Lord shall bring his offering to the Lord from the sacrifice of his peace offering. 30 His own hands shall bring the offerings made by fire to the Lord. The fat with the breast he shall bring, that the breast may be waved as a wave offering before the Lord. 31 And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons’. 32 Also the right thigh you shall give to the priest as a heave offering from the sacrifices of your peace offerings. 33 He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for his part. 34 For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever.’ ”**

His own hands shall bring the offerings made by fire to the Lord: That is, he presents his offerings with his own hands as a sign of consent, and that he presents this offering to God with approval, as a sign of love for God by his own choice.

the breast shall be Aaron's and his sons'. Also the right thigh you shall give to the priest: The priest here represents God, and the fact that he takes the breast and the right thigh means that the person offering the sacrifice gives God all his feelings, heart and love (the breast), and his actions (the thigh) and with strength (the right). Thus Christ offered us His love (the breast). And He did His strong redemption (the right foot), so we offer him the sacrifice of our peace (the breast and the thigh). It indicates that God gives His servants His love and strength that supports them in their service, and they must offer their love and walk in righteousness and integrity.

and I have given them to Aaron the priest and to his sons: That is, for the whole of the Church, everyone enjoys the love of Christ and His strong work (His right thigh) with which He trampled Satan

under us. And the priest should give his love to his flock, so the names of the tribes of Israel are engraved on the high priest's logion (his heart) and his shoulder.

waved: The priest used to place fat on the hands of the one who offered the sacrifice and above it the breast, and above the breast, the leg, and the bread above them, and wave them. That is, he put his hands under the hand of the one who offered the sacrifice and raised it and then moved it to the four directions, north, south, east and west. The meaning is that the priest presents the sacrifice to God and gives his thanks to Him, as he fills the entire inhabited earth, and His works of love include all of His creation. Then he will receive his portion from the hand of the Lord. It is as if he presents his breast and feet to God and receives them from him with the strength to work for Him. He also gives thanks to the Lord for His kindness. And in the offering of the lamb in the Coptic Church, the priest moves his hands in a similar motion. He says, "And so that I might offer to You this rational and bloodless sacrifice, with a pure conscience As a pardon of my sins and my transgressions and as a forgiveness for the ignorances of Your people," meaning supplicating to God to accept and forgive, for His good deeds overwhelm the entire inhabited world, north, south, east and west. Note that the waving is in the form of the cross †. The cross is behind every sacrifice. All sacrifices refer to one thing, which is Christ, who was sacrificed on the cross.

the heave offering: This has two meanings; the first is that it is raised from the offering to be taken by the priest, and the other meaning is that it is raised to a higher place before God and is waved before His majesty.

(Verses 35-36): **This is the consecrated portion for Aaron and his sons, from the offerings made by fire to the Lord, on the day when Moses presented them to minister to the Lord as priests. 36 The Lord commanded this to be given to them by the children of Israel, on the day that He anointed them, by a statute forever throughout their generations.**

the consecrated portion for Aaron: Means anointed with oil in some translations. Another Hebrew word has the same form, "Mashha," in another sense, and it means portion. The word anointed in this verse means the two meanings that on the day Aaron and his sons came to be anointed, that is, to be consecrated to the Lord, they became a portion of the Lord, and the Lord gave them a share of His sacrifices, so they are His partners in service and work. God is the High Priest, and Aaron and his sons are His representatives on earth. This verse may be understood materially as the share of Aaron and his sons to eat so that they do not go hungry, and this is not a mistake, but God who said: "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." He asks his priests to focus first on spiritual matters, their priestly service, and the salvation of the souls of His people, and He will fill them spiritually for the success of this service... As for the filling of their stomachs, this will be added to them.

As we have seen, God gives His priests strength and spiritual fulfillment, which is for the sake of serving His people. He offers to His priests, and they distribute to satiate God's people with knowledge. On the day of the miracle of the five loaves, Christ gave His disciples, and they distributed to the crowds.

(Verses 37-38): **This is the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering, 38 which the Lord commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the Lord in the Wilderness of Sinai.**

which the Lord commanded: Therefore, it is necessary to be followed, as they are commands from the Lord, holy orders.

the consecrations: It belongs to the high priest, which he presents daily for seven days at the beginning of his consecration, and for the priests as well, so that they may be filled. The interpretation of this offering is in the Book of Exodus, chapter 29, and some notes about it will be made in the following chapters.

Note: Samuel presented to King Saul from the thigh with its upper part, an indication that a vital position awaits him and a holy work awaits him in the service of the people of the Lord (1 Samuel 9: 24).

General Contemplation in the Sacrifices:

The sacrifices were of five types: burnt offering, grain, peace, sin, and trespass. And the number five, as we mentioned earlier, refers to the grace that appeared on the cross, that is, the sacrifice of Christ. But the number five also indicates responsibility, which is clear from the example of the five wise virgins and the five foolish ones. God gave us the grace to be filled with the Holy Spirit, represented by the oil in the vessels, but the fact that we are filled with it is our personal responsibility. That is why the apostle Paul says to his disciple Timothy, "Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands." Timothy has obtained the gift of God, but to stir it up, that is, to kindle it, that is, to be filled with the Holy Spirit, is his personal responsibility (2 Timothy 1: 6). And the number 5 also refers to the five senses and thus also refers to personal responsibility. My responsibility is to allow anything to enter inside me through the outlets of dealing with the world. What enters and settles helps me either to be filled or emptied of the gifts that God has given me. And Christ, by His sacrifice on the cross, fulfilled everything, for He pleased the Father and bore our sins and curses in our place. But we are one with Christ; we are His body from His flesh and His bones, so we must follow His steps and offer our body as a living sacrifice to please God. And we are the ones who offer the sacrifice, and we, with our sacrifices, also "present your bodies a living sacrifice, holy, acceptable to God" (Romans 12: 1). And how can this be done?

1. **The Burnt Offering:** We saw in it Christ in complete obedience to the Father until death. What is required of us is to offer ourselves in complete obedience and complete surrender, even if this leads us to the cross (the cross of any pain or temptation). This includes obedience to God's commandments. Certainly, this has its cost. If we want to serve or tolerate those who wish to harm us or humble ourselves in front of those who do not love us, this becomes a tough action. But this is the meaning of the sacrifice—these actions that are not crowned here, but in heaven.

2. **Grain Offering:** Here, Christ offers His life to us. He is grounded to become food and life for us, so do we accept to be food for others, serve them in love, spend and be spent for them (2 Corinthians 12: 15), looking for the hungry, the imprisoned, and the needy. See (Philippians 4: 18) to understand the meaning of this sacrifice. Refer to the saying, "So, affectionately longing for you, we were well pleased

to impart to you not only the gospel of God but also our own lives, because you had become dear to us.” (1 Thessalonians 2: 8).

3. **Peace Offering:** It is the life of fellowship and love with everyone, as God rejoices in being with us. In the Liturgies, we are obliged to pray for all and in love and reconciliation with all, not only for our salvation and our life.

4. **Sin Offering:** Indeed, Christ died for me and carried my sin, but I must die to sin, and consider myself dead to the sins and lusts of this world, see (Romans 6). We will not experience the resurrection with Christ unless we accept that we die with Him for the sins of the world. This is a sacrifice like that offered by Joseph, the righteous and chaste young man, whose sinful body needed this sin, but he preferred to offer himself as a sacrifice and crucify his passions and desires. He was an example of his grandfather Abraham who offered his son as a sacrifice. Review [Philippians 3: 19 + 1 Corinthians 11: 31 + Galatians 5: 24 + Galatians 6: 14 + 1 Peter 3: 18 + 1 Peter 4: 1).

5. **Trespases Offering:** It is almost identical to the sin offering, but we come out of it with something new. It is not enough for us to confess our sin before the priest and get the absolution, but we must first make up for the one we have wronged. It is not suitable for someone to admit that he insulted another person and come to confess without apologizing first to his wounded brother. Our pride may stand in front of this, and it is intended that we offer it as a sacrifice, and in this, whoever steals must return the stolen in one way or another. Thus did Zacchaeus, which is what the Lord Christ said (Matthew 5: 23,24).

* The burnt offering refers to the righteousness given to us in the blood of Christ, while the sin and trespass offering refers to the removal of sin from us. As for the peace offering, it reveals a new right for us in blood, which is the right of partnership in the life of Christ to obtain eternal peace. What is meant by communion is definitely not partnership in His divinity but in His love, holiness, life, glory, and eternity.

* But we stand in front of not eating from the sacrifice of peace if our uncleanness is upon us!!

And we compare with the words of the Apostle Paul about those who eat and drink unworthily (1 Corinthians 11), we find that the rite does not say the abomination is in it, but rather “on it.” There is a big difference between the two. It is impossible for me to say: (It ought not to be a sin in me), because the Apostle John says, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1: 8). And the apostle Paul says, “sinners, of whom I am chief.,” and in (Romans 7: 17) he says, “sin that dwells in me.” So sin inevitably dwells in us. But this does not mean that I live enslaved to sin, but that I have to fight it and fight my members that desire sin: “For sin shall not have dominion over you, for you are not under law but under grace.” (Romans 6: 14) “For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.” (Romans 8: 2). The Holy Spirit helps in this war (Romans 8: 26). And whoever disciplines his body and bring it into subjection, and controls himself, so that despite the presence of sin in him, it does not become sin upon him, and see (1 Corinthians 9: 25 + 1 Corinthians 9: 27 + Colossians 3: 5). Let us offer repentance and confession, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1: 9). After this, if our conscience blames us that there is a sin, saying to us that we should not come forward to the Communion, this is considered as questioning the efficacy of the blood of Christ as a sacrifice for our sins and iniquities refer (Hebrews 10: 19-23).

The Sacrifices that the Priest eats from:

The priest eats from the sacrifices of peace and sin and the grain offering. And if the priest refers to Christ, our high priest, what does it mean that he eats of these sacrifices?

1. The priest represents Christ, so when he eats of the sacrifice of sin, this is a sign that Christ bore our sins and died with them, thus killing them. Christ had communion with His disciples on the night of the establishment of the mystery of the Lord's Supper, which indicates the communion between Christ and us. But for the priest, he symbolizes Christ when he ate from the sacrifice. As for the flour that symbolizes life, this indicates that Christ gives us His life.

2. There is a reflection on Isaiah's saying about Christ, "He shall see the labor of His soul, and be satisfied" (Isaiah 53: 11). Christ is satisfied when He sees His people in peace and have eternal life and the partnership of his one body (the peace offering), and they are without sin, justified (the sin offering), and their lives for others (the grain offering).

Chapters 8, 9, 10

These chapters present a wonderful picture of the life of consecration, and they indicate that consecration is based on:

1. **Sanctification:** This will be by the blood of Jesus. So Aaron had to be washed and his clothes sanctified.
2. **Dedication:** Not being preoccupied with the world, a symbol of this is staying in the tabernacle for seven days. And they (Aaron and his sons) should not rejoice like the world and not grieve like the rest who have no hope. They must also consider the Lord as their portion, and He provides for them.

And the believers in this concept are all consecrated to the account of our Lord Jesus, everyone who, by baptism, washed and sanctified his clothes, becomes consecrated to the Lord, a priest in the general concept of priesthood. He offers sacrifices of praise and worship and presents himself as a living sacrifice.

And as what happened in the book of Exodus, God explained to Moses about the tabernacle of meeting in chapters 25-30 and explained the priests' clothes and the rites of their consecration. We find therein Leviticus 8-10 the implementation of the rite of consecrating the priests and the beginning of their service in the tabernacle. The order to consecrate priests has been postponed until it comes after talking about the laws of sacrifices and offerings.

(Leviticus 1-7) link the sacrifices with the priesthood and the priesthood with the sacrifices. There is no sacrifice without a priest, just as there is no priestly work outside the sacrifice. And a tabernacle without priests would be like a lighthouse without the wicks of lightning.

Chapter 8

This chapter implements chapters 28 and 29 of the book of Exodus. Moses sanctified Aaron and his sons, as Moses was the people's priest. The priesthood of Moses is the connection between the ancient priesthood (the priesthood of the patriarchs), in which the head of the family or clan was priest, and the Levitical priesthood in which God specified Aaron and his sons only to be priests. That is why it was said, "Moses and Aaron were among His priests" (Psalm 99: 6). Moses was not only a priest but was a king in Jeshurun (Deuteronomy 33: 5 + Numbers 12: 7). Therefore, Moses here is the representative of the Lord for his faithfulness in all his house, including the priests and the people. It is also a symbol of Christ, who was a priest, king and saviour. But after the ordination of Aaron, we find that the one who offers incense is Aaron, not Moses, for example, in the rebellion of Korah, Dathan, and Abiram (Numbers 16: 46).

(Verses 1-5): **And the Lord spoke to Moses, saying: 2 "Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread; 3 and gather all the congregation together at the door of the tabernacle of meeting." 4 So Moses did as the Lord commanded him. And the congregation was gathered together at the door of the tabernacle of meeting. 5 And Moses said to the congregation, "This is what the Lord commanded to be done."**

at the door of the tabernacle of meeting: The tabernacle of meeting is where God meets with His people, so the door is the appropriate place to consecrate the mediator between God and His people, for through the door is the entry. And the mediator here is Aaron and Aaron's sons, the priests, who would take from God and give to the people. Why is the ordination at the door? This is because they are not entitled to enter until after the rite of ordination, so they become priests interceding for the people. We note that Christ is the door of the sheep (John 10: 7), and He is the one mediator between God and people "For there is one God and one Mediator between God and men, the Man Christ Jesus" (1 Timothy 2: 5 + Hebrews 8: 6). He became a mediator when He sacrificed Himself on the cross. Christ is the door and the mediator, but He assigns His servants and stewards to do the work that people see with their own eyes. In the Old Testament, God chose Aaron and the sons of Aaron and the descendants of the sons of Aaron after him. In the New Testament, he chose the apostles and their successors to work as a job that they carry out "Let a man so consider us, as servants of Christ and stewards of the mysteries of God." (1 Corinthians 4: 1). "And no man takes this honor to himself, but he who is called by God, just as Aaron was." (Hebrews 5: 4).

As a person couldn't be a priest unless he was from the loins of Aaron, thus the Christian priesthood is the priesthood of Christ, and the priests take their priesthood in Christ. Christ is the one who offers Himself on the altar as a living sacrifice but with the hands of the one whom Christ chose for this position. We saw in the miracle of the five loaves an example of this. The blessing is from the hand of Christ, and he gives it to his stewards to distribute it. And we see the same thing that happened in the Old Testament is the same in the New Testament:

God chose Moses to become a saviour of the people and a symbol of Christ, and Moses is the one who pours oil on Aaron, and the priesthood continues through the sonship of Aaron.

This is what the Lord Christ did when He chose His apostles and breathed on them to give them the breath of the Spirit so that they would have the priesthood, handing it over to others by laying on of hands (John 20: 22, 23 + Acts 13: 2, 3). Note that although God was the one who chose Barnabas and Saul, the Church put hands on them.

Truly God: "Jesus Christ is the same yesterday, today, and forever." (Hebrews 13: 8).

We notice here the repeated praise. **This is what the Lord commanded to be done** = He who follows the commands of the Lord will have life. We note that Moses had no right to choose the priesthood or the rite of their consecration except according to God's plan and idea. This indicates that what was achieved with the coming of the Lord Christ to the world was according to the eternal plan of the Father and from the intent of the Father, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (John 3: 16). Indeed, the Father's plan does not mean that Christ had no role, for The Apostle Paul says in (Ephesians 5: 2, 25) "as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma." The Father, the Son and the Holy Spirit are one God, three hypostases and have one will, but for each His work, the Father wants, and the Son offers redemption. The Holy Spirit abides us in the Son, so we become children of God, and we return to the bosom of the Father, and we are abiding in Christ. The Son's incarnation and redemption were according to Trinity's counsel. There is an agreement between the three hypostases that the Son in whom everything is, incarnates; he is the one who performs the second creation in Him (Ephesians 2: 10). And note the words of the inspiration: I was there. And now the Lord God and His Spirit Have sent Me." (Isaiah 48: 16). After Christ, the Son completed the salvation, the Father and the Son sent the Holy Spirit to complete the work of renewal (Titus 3: 5). The three hypostases have one opinion, but each hypostasis has His work.

and gather all the congregation together: Here, the priests are ordained amid the congregation, for they were ordained for the sake of the congregation. That is why the ordination of priests takes place among the people of their church, and thus do the bishops and the patriarch. We hear in the text of the ordination "by the action of the Holy Spirit and the agreement of all of us and the kindness of heart, and the consensus of the opinion of the congregation." And the first time the word "congregation" came in (Exodus 12: 3) and on the occasion of presenting the Passover lamb (a symbol of Christ), and it came here in the presentation of the priest (a symbol of Christ) because Christ is the priest and He is the sacrifice. Note that the one who offered Christ as a sacrifice was the congregation of Israel.

The word congregation is translated from Greek as ekklesia, ἐκκλησία = church.

(Verse 6): **Then Moses brought Aaron and his sons and washed them with water.**

He did not specify here the parts that were to be washed (hands or feet) because in the first time at the consecration the whole body was washed. This was done behind a veil and not in front of the people. This is a symbol of one-time baptism. As for the service rites after that, the priests would wash their hands and feet before entering the tent or offering a sacrifice, which symbolizes repentance and confession before partaking of the Eucharist. And certainly the obligation to cut any connection with evil, and this is what we call death: to stand before sin as dead "Likewise you also, [a]reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord." (Romans 6: 11). The washing of the

priests is an indication that the Holy God works in His holy priests, who are washed from every weakness. It is an indication that whatever the rank of the priest is, he is under weakness and needs to wash himself first, to wash the feet of others. And this is what Christ did with His disciples, as He washed their feet before establishing the sacrament of the Eucharist, and then told them you should do as I have done to you. (John 13).

(Verses 7-13): **And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied the ephod on him. 8 Then he put the breastplate on him, and he put the Urim and the Thummim in the breastplate. 9 And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the Lord had commanded Moses. 10 Also Moses took the anointing oil, and anointed the tabernacle and all that was in it, and consecrated them. 11 He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them. 12 And he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him. 13 Then Moses brought Aaron's sons and put tunics on them, girded them with sashes, and put hats on them, as the Lord had commanded Moses.**

Consecrate: Review the introduction to Leviticus to explain the meaning of the word consecration.

Priestly clothes refer to Christ who was incarnated to offer His body as a sacrifice to become our great High Priest. The priest is the one who offers a sacrifice to God. Thus, when they put the priestly clothes on them, Aaron and his sons became priests offering sacrifices on behalf of the people so that God would accept His people (that is, they became mediators between God and His people). Thus, the priestly clothing became a symbol of the incarnation of Christ.

The washing in the Jewish concept refers to purification. As for baptism, we die with Christ and rise united to Him. We put on Christ and hide in Him as the High Priest. [And washing is the symbol of baptism (Titus 3: 5)].

Also Moses took the anointing oil, and anointed the tabernacle and all that was in it, and consecrated them: Anointing things indicates their devotion to God. And Moses anointed all the utensils of the tabernacle, so they became dedicated to the Lord, so Belshazzar's sin was great, as he used the utensils of the Lord's house for himself while they were dedicated to the Lord (Daniel 5).

In the rite of baptism, everyone who goes down to the baptismal water becomes consecrated to the account of God, as the baptismal water contains chrismation oil.

Thus we understand the words of Christ, "And for their sakes I sanctify Myself, that they also may be sanctified by the truth." (John 17: 19). Its concept is that Christ was entirely dedicated to God, dedicated to this priestly work, that is, to offer Himself as a sacrifice to bring us into the bosom of the Father. And anointing everything indicates that the whole service and all its activities are anointed by the Holy Spirit, or so it should be and anointed means dedicating the anointed person or thing for the purpose of serving God and the glory of His name. We note that all of us as Christians have been anointed with the chrismation, that is, the Holy Spirit is dwelling in us. St. Paul the Prophet says "In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise" (Ephesians 1: 13). The masters would seal their slaves as a sign of

their ownership of these slaves. The slave serves his master and does not go to serve another master, and this is the meaning of complete dedication to God. Let our sole aim be that all our works be for the glory of God's holy name. As we have seen, anointing with oil refers to anointing with the Holy Spirit. This is how the high priest was anointed by pouring oil on his head and wiping his forehead with the "letter kaf" sign that he was a priest. Now the anointing is with the sign of the cross. Christ was not anointed with oil, but with the Holy Spirit after baptism. Who among humans can sanctify Christ, the Son of God, by pouring oil on him. Christ is the one who sanctified Himself, that is, consecrated Himself to be a sacrifice (John 17: 19), and the Father sent the Holy Spirit to rest on His body on the day of his baptism in the form of a dove. When Aaron was anointed with oil, it would run down his beard and his clothes (Psalm 133). This is what happened with Christ when the Holy Spirit descended upon Him in the body, and the Spirit poured out on the church His body (his beard), because the beard is attached to the head, (His clothes), so the clothes stick to the body and wrap around it, and the head is Christ. And when this oil, which carries four kinds of spices, is poured out, the aroma of the perfumes that refers to Christ is poured out. This is the meaning of "For we are to God the fragrance of Christ among those who are being saved and among those who are perishing." (2 Corinthians 2: 15) that we manifest in us the fragrance of Christ, but rather people see in us the image of Christ and glorify Him, (see the interpretation of Psalm 133 and the topic of anointing oil in the interpretation of the tabernacle of meeting in the book of Exodus).

(Verses 14-36): **And he brought the bull for the sin offering. Then Aaron and his sons laid their hands on the head of the bull for the sin offering, 15 and Moses killed it. Then he took the blood, and put some on the horns of the altar all around with his finger, and purified the altar. And he poured the blood at the base of the altar, and consecrated it, to make atonement for it. 16 Then he took all the fat that was on the entrails, the fatty lobe attached to the liver, and the two kidneys with their fat, and Moses burned them on the altar. 17 But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp, as the Lord had commanded Moses. 18 Then he brought the ram as the burnt offering. And Aaron and his sons laid their hands on the head of the ram, 19 and Moses killed it. Then he sprinkled the blood all around on the altar. 20 And he cut the ram into pieces; and Moses burned the head, the pieces, and the fat. 21 Then he washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It was a burnt sacrifice for a sweet aroma, an offering made by fire to the Lord, as the Lord had commanded Moses. 22 And he brought the second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram, 23 and Moses killed it. Also he took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. 24 Then he brought Aaron's sons. And Moses put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar. 25 Then he took the fat and the fat tail, all the fat that was on the entrails, the fatty lobe attached to the liver, the two kidneys and their fat, and the right thigh; 26 and from the basket of unleavened bread that was before the Lord he took one unleavened cake, a cake of bread anointed with oil, and one wafer, and put them on the fat and on the right thigh; 27 and he put all these in Aaron's hands and in his sons' hands, and waved them as a wave offering before the Lord. 28 Then Moses took them from their hands and burned them on the altar, on the burnt offering. They were consecration offerings for a sweet aroma. That was an offering made by fire to the Lord. 29 And Moses took the breast and waved it as a wave**

offering before the Lord. It was Moses' part of the ram of consecration, as the Lord had commanded Moses. 30 Then Moses took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him. 31 And Moses said to Aaron and his sons, "Boil the flesh at the door of the tabernacle of meeting, and eat it there with the bread that is in the basket of consecration offerings, as I commanded, saying, 'Aaron and his sons shall eat it.' 32 What remains of the flesh and of the bread you shall burn with fire. 33 And you shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days he shall consecrate you. 34 As he has done this day, so the Lord has commanded to do, to make atonement for you. 35 Therefore you shall stay at the door of the tabernacle of meeting day and night for seven days, and keep the charge of the Lord, so that you may not die; for so I have been commanded." 36 So Aaron and his sons did all the things that the Lord had commanded by the hand of Moses.

Review the interpretation of the above in the Book of Exodus, chapter 28, 29, so there is no need to repeat it. But there are only some notes.

The sacrifices mentioned here have already been discussed in detail. But there is a note regarding the sin offering. We find in this rite that Moses poured oil on Aaron before presenting the sin offering. Aaron here symbolizes Christ as the high priest, and Christ, the High Priest, did not need to offer a sacrifice on His own behalf, as He is without sin. Also, the Holy Spirit descended upon before He presented Himself on the cross. But Aaron as a person has his sins and needs the blood of the sacrifice to sanctify him. And the sacrifice of the ram of burnt offering was presented to show their willingness to offer themselves completely to God, and this is the complete consecration of the priests, and they presented it after presenting the sin offering, that is, after purifying them from their sins, so they became acceptable before God and became as a pleasing scent before God.

As for the ram of consecration, it is a peace offering with some differences:

1. God, when he calls someone to serve Him, God must provide him with everything he needs, but every Christian has his gifts to serve the rest of the church (1 Peter 4: 10). We call these talents the talents that we use to win. But whoever consecrates himself to serving the Lord, God gives him a lot (fills him) to give from what he took to the people of God (the five loaves). However, this consecrated person must strive to develop his talent, and this is what the Apostle Paul said to his disciple Timothy (1 Timothy 4: 13-16 + 2 Timothy 1: 6).

2. In the ordinary peace offering, we do not hear that anyone put its blood on his hands or ears. But this anointing is to sanctify all the energies and senses of a priest dedicated to the service of God. God puts His words in the ears of his servant to communicate them to the people of God.

3. In the ordinary peace offering, the priests' share was the thigh, the breast, and some bread, but here we find that the thigh and the bread go to the altar, and the breast goes to be the portion of Moses. As if the priest gives his share to God, God put the thigh as a share for the priest, and here God filled his hand with material satisfaction, but the priest emptying his hand and giving what is in his hand to God, so God does not leave the priest's empty-handed, but rather fills his hand with material and spiritual blessings, and this is as we say in the praise: "He took what is ours and gave what is His " He took a human body from humans, and look what He gave to humans. God took the meat of a sacrifice, bread

with oil, unleavened bread and wafers, and provided spiritual fullness to those who devoted themselves to His service. Thus, God will compensate him many times over for everyone who gives God something. This symbolizes what we do in the Divine Liturgy, as we offer God bread and wine, so He gives us His body and blood as forgiveness for our sins and eternal life and filling of the Spirit. And this is the relationship between the dedication and the sacrifice of fullness, and it is called "God fills his hand."

4. We note that the inspiration in the Book of Exodus after it stipulated that the leg of the heave has to be burned (Exodus 29: 25) and giving the breast to Moses as a steward of God in doing the rite of the ordination of Aaron and his sons (Exodus 29: 26), meaning that the breast and the right leg became God's share, the breast for Moses and the leg of the heave for the altar. He goes back and repeats that giving the breast and the high leg of Aaron and his sons an everlasting ordinance (Exodus 29: 28), and he comes back and says of the peace offerings. So we understand that God gives the priests the right leg and chest from the peace offering as an everlasting ordinance. But why mention it here? God gives us, but He rejoices when we give Him what He gave us, and this is what David the Prophet said, "For all things come from You, And of Your own we have given You." (1 Chronicles 29: 14).

5. Moses, as a symbol of Christ, the beloved son, had the chest where the heart and love were. And also because Moses here is a representative of God in the rite of ordination.

6. In the peace offering, God (the fire of the altar) shared with the priest, the presenter of the sacrifice, and his friends, but here we find God (represented here by the fire of the altar), and the priests only share so that the rest of the meat and bread are burned with fire. This is not a sacrifice of communion between God and the one who offers the sacrifice and the priest who offers it, but rather it is a communion of work between God and his priests; God gives and fills them, and they give to the people. It is a special communion between God and the priests, as the Apostle Paul says about himself and Apollos, "For we are God's fellow workers; you are God's field, you are God's building." (1 Corinthians 3: 9). Therefore, only the priests and their sons eat of this sacrifice (verse 31).

7. Sprinkling the clothes of Aaron and his sons with the anointing oil and the blood is to sanctify them and fill them with spiritual gifts (blood for sanctification and anointing for gifts). Note that the Spirit was poured out on Aaron as a high priest before offering the sacrifices. After the blood sacrifices were offered, Moses sprinkled the blood with the anointing oil on the priests, but the oil was not poured on them as he did with Aaron. This indicates that Aaron, as a symbol of Christ, the Holy Spirit descended upon him before He was crucified and offered as a sacrifice. Also, he poured the oil on Aaron, while the priests' share was only sprinkled, and this indicates that Aaron's share as a high priest of being filled with the Spirit is much more than that of the priests. This was a symbol that the Holy Spirit descended on the body of Christ completely hypostatically. In contrast, the Holy Spirit descended on the apostles, and the church is the essence of gifts. Therefore we find that the Holy Spirit has descended on Christ ultimately (a complete dove), while His descending on the disciples was in the form of divided tongues of fire (Acts 2). This is what the psalmist also prophesied in the Psalm: "Therefore God, Your God, has anointed You With the oil of gladness more than Your companions." (Psalm 45: 7 + Hebrews 2: 9). When we say that the Holy Spirit has descended upon the Church, this means that He has descended upon every baptized and anointed individual, as all Christian people are priests in the general sense.

We note that pouring of blood on the altar and placing it on its horns sanctifies it all (Hebrews 9: 13-14). A part is taken to anoint the priests as a sign of communion between God and the priest and a reference to God's powerful work in His sacrifice on the cross (the horns are a sign of strength). This power will

work in the priest who dedicates himself to God entirely and becomes a partner of God in His work. The more complete the dedication, the wider the fullness. Putting blood on the ears refers to the sanctification of their senses and having ears to hear. And the sanctification of their spiritual hands to work unceasingly in the field of the Lord. And they are sanctifying their spiritual feet to set out with the people on the way of the Lord toward the heavenly places. And offering fat indicates that they should give God all their strength and energies. The more they give and dedicate themselves to God and His service and the glory of His name, the more they are filled.

(Verse 32): **What remains of the flesh and of the bread you shall burn with fire**

No one eats of it because it is for the priests and not their families. It is a sacrifice to fill the priests only. However, this rite will be repeated for seven days (verse 33). Every day they have spiritual and material food, that is, spiritual and material satisfaction for life (Number 7 is a number of completeness). God takes care of his servants.

(Verses 33-34): **And you shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days he shall consecrate you. 34 As he has done this day, so the Lord has commanded to do, to make atonement for you.**

(Verses 35-36): **35 Therefore you shall stay at the door of the tabernacle of meeting day and night for seven days, and keep the charge of the Lord, so that you may not die; for so I have been commanded.” 36 So Aaron and his sons did all the things that the Lord had commanded by the hand of Moses.**

seven days means:

1. The sacrifices were offered for seven days, so it is not sufficient to remove sin in itself, but because the number 7 refers to perfection, these sacrifices for seven days refer to Christ, the complete sacrifice on our behalf.
2. Their ordination as priests to the Lord means, in essence, dedicating all their inner lives and outward actions to the Lord Himself. Therefore, it was said **at the door of the tabernacle of meeting day and night for seven days** = that is, there is no rest for them except with the Lord all the days of their lives, so the number 7 is a complete number. This also means that the priest should not be far from the house of God, for his fullness is in his presence in the house of God.

Chapter 9

(Verse 1): **It came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel.**

on the eighth day: On the eighth day, they began to practice their priestly work for themselves and the people. The eighth day symbolizes the new eternal life or the resurrected life in Christ Jesus because the eighth day is the first day of the new week. Christ's redemptive work opened the way for humans to live eternally, but we need the priestly service, which is symbolized by Aaron and the sons of Aaron.

Moses called Aaron: It is a call from God through Moses; Moses does not do or say anything but what the Lord said. We find here that God is the one who commands the work of atonement and reconciliation and the priestly work that Aaron and his sons carry out so that God may accept the people. And if He is the one who commands this, then indeed He will accept this atonement. For He did not allow this only, but rather He commands that it be done, so this is His desire.

(Verse 2): **And he said to Aaron, "Take for yourself a young bull as a sin offering and a ram as a burnt offering, without blemish, and offer them before the Lord.**

Take for yourself: In the first seven days, Moses was offering sacrifices on behalf of Aaron and his sons, but on the eighth day, when the rituals of their ordination were completed, they became obligated to offer sacrifices and offerings on behalf of themselves and the people. And the priest should not forget, during his service, his spiritual life. And the Coptic priest always prays in the liturgy, "Grant, O Lord, that our sacrifice may be accepted before You for my sins, and for the ignorance of Your people" Their offering of sacrifices for themselves was done from their own money and not from the funds of the tabernacle or the people to feel their need to atone for their sins and sense their weakness. It is noted that the many sacrifices indicate their insufficiency and the need for someone to offer Himself as a sacrifice once.

(Verse 3): **And to the children of Israel you shall speak, saying, "Take a kid of the goats as a sin offering, and a calf and a lamb, both of the first year, without blemish, as a burnt offering,**

And to the children of Israel you shall speak, saying: Referring to (verse 9: 1), we understand that he spoke to the elders of the children of Israel, and thus its translation of the Septuagint. Therefore, the elders here are the representatives of the people. He also presents a kid of the goats, not a bull, as it came in (Leviticus 4: 14), for there was a declared sin known to all the people.

Here we find a priestly rite performed by Aaron asking forgiveness for himself (verse 2) and the whole people (verse 3). Is there anyone who does not make mistakes? Thus, the Coptic priest also prays when presenting the lamb, saying, " Grant, O Lord, that our sacrifice may be accepted before You for my sins, and for the ignorance of Your people."

(Verse 4): **also a bull and a ram as peace offerings, to sacrifice before the Lord, and a grain offering mixed with oil; for today the Lord will appear to you.’ ”**

for today the Lord will appear to you: Note that the Lord’s glory appears based on the shedding of blood.

Presenting two animals here for burnt offering and peace offering is probably a kind of confirmation that God accepted them and entered into partnership with them. A sign of complete peace with God.

The order of the sacrifices offered on behalf of the people (verses 3, 4) has a beautiful sequence and arrangement:-

1- **Sin offering:** First of all, forgiveness during the sacrifice.

2- **Burnt offering:** It declares the people’s obedience and dedication to God.

3- **Peace offering:** a declaration of the people’s partnership with God.

4- **Grain offering:** It refers to the life of the Lord Jesus, accepted by the one whose sin is forgiven and who is devoted in obedience to God and entered into partnership with Him “I have been crucified with Christ; it is no longer I who live, but Christ lives in me” (Galatians 2: 20) + “For to me, to live is Christ” (Philippians 1: 21).

(Verses 5-14): **So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood before the Lord. 6 Then Moses said, “This is the thing which the Lord commanded you to do, and the glory of the Lord will appear to you.” 7 And Moses said to Aaron, “Go to the altar, offer your sin offering and your burnt offering, and make atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the Lord commanded.” 8 Aaron therefore went to the altar and killed the calf of the sin offering, which was for himself. 9 Then the sons of Aaron brought the blood to him. And he dipped his finger in the blood, put it on the horns of the altar, and poured the blood at the base of the altar. 10 But the fat, the kidneys, and the fatty lobe from the liver of the sin offering he burned on the altar, as the Lord had commanded Moses. 11 The flesh and the hide he burned with fire outside the camp. 12 And he killed the burnt offering; and Aaron’s sons presented to him the blood, which he sprinkled all around on the altar. 13 Then they presented the burnt offering to him, with its pieces and head, and he burned them on the altar. 14 And he washed the entrails and the legs, and burned them with the burnt offering on the altar.**

This rite is different from the rite of offering a bull for a sin offering when the high priest sins (Leviticus 4: 3). In the case of the bull of sin, he presents the bull for a specific sin that is known. In this case, the blood enters the Holy of Holies, asking for forgiveness. But here, he offers a calf for a sin offering, as there is no one without sin. Thus the Coptic priest prays when presenting the lamb, saying: “Grant, O Lord, that our sacrifice may be accepted before You for my sins, and for the ignorance of Your people.”

Aaron did not eat the meat of this sacrifice, as he presents it on his own behalf as a sinner, so how can he intercede for himself? But if he offered a sin offering on behalf of someone, he would eat it as a sign of forgiveness of sin.

(Verse 15): **Then he brought the people's offering, and took the goat, which was the sin offering for the people, and killed it and offered it for sin, like the first one.**

and took the goat, which was the sin offering: Aaron had the right to eat the meat of this sacrifice, but here he did not eat it but rather was burned with fire. This will be shown in the next chapter due to the incident of his two sons.

(Verses 16-17): **And he brought the burnt offering and offered it according to the prescribed manner. 17 Then he brought the grain offering, took a handful of it, and burned it on the altar, besides the burnt sacrifice of the morning.**

besides the burnt sacrifice of the morning: Moses probably offered them before the rite of the priests' ordination, and it is more probable that Aaron presented them together with the sacrifices referred to here, which were probably offered in the morning, to which the morning burnt offering was added as there was a morning burnt offering and an evening burnt offering daily.

(Verses 18-21): **He also killed the bull and the ram as sacrifices of peace offerings, which were for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar, 19 and the fat from the bull and the ram—the fatty tail, what covers the entrails and the kidneys, and the fatty lobe attached to the liver; 20 and they put the fat on the breasts. Then he burned the fat on the altar; 21 but the breasts and the right thigh Aaron waved as a wave offering before the Lord, as Moses had commanded.**

The bull may have been a peace offering offered by Aaron. The ram is a peace offering offered by the people.

(Verses 22-24): **Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings. 23 And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the Lord appeared to all the people, 24 and fire came out from before the Lord and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces.**

We note here that Aaron blessed the people with two blessings:

The first blessing: Here is Aaron's hand full of blood. This blessing is the blessing of Christ before His ascension, the blessings of His purifying blood. When the priest blesses the people, he presents to them the blessing we have in Christ, who blessed our nature in Him. The blessing was achieved after offering the sacrifices. Humanity couldn't receive the blessing of the Lord except in the merits of the Precious Blood (Numbers 6: 22-26).

The second blessing: It was after Moses and Aaron entered the tabernacle, perhaps to offer incense or maybe to pray until the glory of the Lord appears. **and came out and blessed the people:** Here is the

blessing after Moses and Aaron met in the Holies. So, it is a blessing from the sanctuaries, referring to the blessing that Christ began to pour out on the earth from heaven, that is, the Holy Spirit. And the meeting of Moses the king (Deuteronomy 33: 5) with Aaron, the high priest, refers to Christ our High Priest, who "Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption." (Hebrews 9: 12). His entry and exit with Moses (the king) is a sign of Christ's return to the image of His glory after He had humbled himself by taking the form of a bondservant. So, it is Christ's blessing from heaven, after all authority has been given to Me in heaven and on earth. (Matthew 28: 18).

Note that when Moses and Aaron entered, the people kept their eyes fixed on the tabernacle, waiting for the glory of God to appear. Thus, after our Christ ascended to heaven, our eyes are fixed on heaven, waiting for His appearance.

The first blessing: refers to the blessing of Christ before his ascension (Luke 24: 50).

The second blessing: refers to the sending to Christ's sending the Holy Spirit (John 15: 26 + John 16: 7).

We do not know how the glory of the Lord appeared to the people, whether it was in a cloud or a pillar of fire. We do not know. And when the people were blessed, and the glory of the Lord appeared to them, **a fire came out from the Lord**, declaring God's acceptance of their sacrifice and His approval of them. For the repentant, this fire burns his sin, which is the fire of God's love, for our God is a consuming fire. As for those who do not want to repent, this fire will burn them. Sins are the fuel that ignites the fire of God's wrath.

they shouted and fell on their faces: This shouting is a natural outgrowth of the inner joy that filled their inner being. And before the glory of God, they fell on their face. This is what we will do in heaven when we see the glory of God and praise Him, rejoicing forever and worshiping Him. And this is what the heavenly ones are doing now (Revelation 4: 8-11).

We see in this chapter God's will towards His people:

God's request for sin offerings, burnt offerings, and peace offerings indicates that God looks at the Day of the Cross when sins are forgiven, and people will be accepted before Him and the place of His pleasure. Reconciliation took place between God and man. Indeed, heaven rejoiced with all those who repented, and God rejoiced in entering into communion with His people (the peace offering). When Abraham called God to eat, He accepted while He is a spirit that did not need to eat, and we see in this God's desire to enter the house of His son Abraham. He also requested a tabernacle to meet with His people (and the tabernacle was amid the people's tents that were in the form of a cross), as reconciliation was with the cross. What is after purification? What does God want next?

"This is the thing which the Lord commanded you to do, and the glory of the Lord will appear to you."

And this is what we read in the Book of Revelation: "Behold, the tabernacle of God is with men, and He will dwell with them" (Revelation 21: 3). Here on earth, God's promise to us. "I am with you always, even to the end of the age." (Matthew 28: 20), and He also promised and said, "For where two or three are gathered together in My name, I am there in the midst of them." (Matthew 18: 20). This is God's love for us, for He wants to be with us and in our midst always. We see him in our midst now by faith (Galatians 2: 20), but in heaven, we will see Him with our eyes (1 Corinthians 13: 12). He wants our

salvation and seeks reconciliation with us so that we may live in His glory and see His glory (John 17: 24), and we will have this “you rejoice with joy inexpressible and full of glory” (1 Peter 1: 8).

Chapter 10

We saw previously, especially in the previous chapter, the will of God towards us humans, and that God wants us to rejoice in His glory after He cleanses us from our sins, so that we may have partnership with Him, and we see Him in His glory. This is the will of God towards man, but we will see here the consequences of violating God's commandments.

(Verse 1): **Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, which He had not commanded them.**

It is surprising that the two eldest sons of Aaron fall into this sin, though they saw the glory of the Lord on the mountain (Exodus 24: 9,10), then God chose them for the honour of the priesthood, and they spent seven days in the tabernacle. But this is the human being; Adam fell in paradise, Noah was drunk and naked after the flood, and thus Lot. Also, after God had planned for them glory by being amid them, the people made a golden calf. Satan does not refrain from attacking the holiest of people in the most sacred places, as he attacked Christ on the temple. But what was their sin?

They used a profane fire while they were thought to be in a state of intoxication. The commentators concluded this from verse (9) that followed the incident: God warned not to drink wine and intoxicating alcohol before entering the tabernacle of meeting. In addition to this, it is assumed that the one who offers the incense is the serving priest who offered the sacrifice. And here he was Aaron, and not only one of his sons who were only helping him (Leviticus 9:12,13). And not only that, in the presence of the High Priest, they were not entitled to offer incense. Also, the one who offered incense was one priest, not two, and we find them here:

- 1- In a state of intoxication.
- 2- Taking the high priest's place, who was above all.
- 3- Taking the place of the serving priest.
- 4- Competing among each other as to who offers incense.
- 5- The time was probably not time for incense.
- 6- Using profane fire.

Therefore, it is a sin of pride, arrogance and contempt. Probably they got drunk because they wanted to celebrate their ordination as priests, but in a worldly manner, so they drank and got drunk.

which He had not commanded them: This was the fundamental sin. They did something that God did not command. Compare this sentence with the tone that Moses uttered, "As the Lord commanded Moses." Disobedience to God is the cause of the bitterness in which man lives, but rather the cause of his death. Disobedience always spoils the joy that God wants us to live in. This is what the Apostle Paul meant by saying, "for all have sinned and fall short of the glory of God" (Romans 3: 23).

(Verse 2): **So fire went out from the Lord and devoured them, and they died before the Lord.**

The fire killed them without burning them, as evidenced by the fact that it did not burn their shirts (see verse 5). It is a terrible punishment, for whoever knows more will be more condemned. The wrath of God killed them. Note that the reward was the same kind as the action, for they presented a profane fire, and the fire devoured them. And also, note that the same fire that burned the sacrifice, a sign of accepting the sacrifice and the one offering it, is the same fire that burned the sinful priests. This is what is meant by "To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life." (2 Corinthians 2: 16). Therefore, either we accept the fire of divine grace to purify us, or we face the fire of divine wrath that burns us. So Aaron's silence (verse 3) was wise. At the beginning of the priestly work, God allowed this harsh lesson to show the danger of violating the commandment, and the danger of the priest's role and responsibility = it means that to perform his service, he must maintain his purity. This is the same as what happened at the beginning of Christianity when God wanted to show the danger of lying to the Holy Spirit and misconception of the forgiving blood of Christ. Thus negligence occurs, we find that God allowed the death of Ananias and Sapphira in a difficult way.

(Verse 3): **And Moses said to Aaron, "This is what the Lord spoke, saying: 'By those who come near Me I must be regarded as holy; And before all the people I must be glorified.' " So Aaron held his peace.**

Here Moses announces a saying of the Lord that he had not mentioned before. It is possible that this saying was heard by Moses and he told Aaron his brother before he mentioned it here, or Moses by saying this refers to the Lord's saying: "Also let the priests who come near the Lord consecrate themselves, lest the Lord break out against them." (Exodus 19: 22). The meaning is that God appointed the priests to sanctify Him in the midst of the people, as mediators between him and the people. They must practice the holy life befitting mediators, to proclaim the holiness of the God they represent. And if the priest lives a holy life, God will show his holiness in him. This is the meaning of **By those who come near Me I must be regarded as holy**: Those whom I have chosen as my stewards and filled them with My grace. But if the priests fall short in their holiness, God will punish them and they will be subjected to more severe and public chastisement than the people. If all believers should obey God and His commandments, how much more are His servants... If those do not obey Him, their condemnation will be greater. God glorifies and shows His holiness by punishing them, as He rejects sin, whatever its source. This is a meaning in front of **And before all the people I must be glorified**. Note that God had dispensed with this punishment half of the priests at once, indicating His interest in holiness and His interest in obeying his commandments, despite the number of the remaining 2 priests would not be enough to serve millions of people. **So Aaron held his peace**: it was better for him to be silent and bear the chastisement of the Lord, as David did (2 Samuel 12: 23), so it was wise for him to remain silent before the chastisement of the Lord.

(Verse 4): **Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near, carry your brethren from before the sanctuary out of the camp."**

Moses did not let Nadab and Abihu carry their two brothers for two reasons: First, it is difficult for a brother to carry his dead brother. Second, they are dedicated to God. They should not carry dead people and should rise above normal feelings.

(Verse 5): **So they went near and carried them by their tunics out of the camp, as Moses had said.**

They carried them by their tunics. The tunics were long, and the old ones were used to make lights for the Holy place wicks. But the shirts here were buried with the dead because they became defiled by touching dead bodies (death refers to sin, so it is equivalent to sin).

(Verses 6-7): **And Moses said to Aaron, and to Eleazar and Ithamar, his sons, “Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the Lord has kindled. 7 You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the Lord is upon you.” And they did according to the word of Moses.**

The pagan custom was that they reveal their hair and rip their clothes as a sign of grief for the dead. And God here prevents sadness in this way. Aaron and his sons had natural human feelings, but as priests, they had to raise them up to present them to all the people, as they became responsible for all the people, living to serve the whole community, as brothers and sons of their own. The faithful priest rises with all his feelings and emotions to serve God in every person and does not limit his heart to his brothers according to blood. But how does Aaron now raise his feelings for God? He must justify God in His work, saying: We have sinned in disregarding your sanctities, and Your judgment on us is right, so have mercy on us and forgive us. The other way is to grieve from what God did, which will deprive him of many blessings.

Let us note two errors here: the first, the mistake of Nadab and Abihu, which is that they rejoiced according to the world and drank and got drunk as an expression of their joy. The second was what Moses warned Aaron and the two living sons as not to grieve like the rest who have no hope. God's people have their way of joy and their way of sorrow, and they are not like the world. This was summed up by our teacher Jacob: “Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.” (James 5: 13).

Aaron and his two sons had to remain in the tent to serve God. As for their obligations, even the burial of Nadab and Abihu, there is someone to perform them. This is what the Lord Christ said to the young man who invited him to serve: “Let the dead bury their own dead, but you go and preach the kingdom of God.” (Luke 9: 60). But we see Moses, who commanded the priests not to weep for their dead, asking that the whole house of Israel weep over the burning, so why? Aaron and his two sons, the incident touched their hearts directly, for they saw what happened with their eyes, and those who died were from their own blood and flesh. Therefore, the message has reached their hearts directly, that God hates sin. As for the people, they should weep and lament because of God's wrath, so this message reaches the people's hearts as well.

(Verse 8): **Then the Lord spoke to Aaron, saying:**

Here we see God speaking to Aaron instead of Moses. This is from God's love that He raises his soul and makes him pleased after this painful incident. Also, to raise the priesthood's status and show that His promises and His love remain despite what happened, God's promises are not changeable. Let us note that God, in His words to Aaron, raises his status as a high priest.

(Verse 9): **“Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations,**

The commandment does not forbid wine as a substance, as it can be used as a medicine (see the Epistle of Paul the Apostle to his disciple Timothy). But it is forbidden as an intoxicant because the priest loses his balance and mind, so he cannot stand before God or teach the people. To Christians now, we say that we are in a state of constant meeting with God all day, and even at night, “I sleep, but my heart is awake;” (Song of Solomon 5: 2). A Christian should not lose consciousness for a moment because of alcohol. Thus, the Apostle, St. Paul, says, “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,” (Ephesians 5: 18). And the fact that this commandment came immediately after this incident made all the commentators add the sin of drunkenness to Nadab and Abihu.

(Verse 10): **that you may distinguish between holy and unholy, and between unclean and clean,**

holy and unholy: There are parts of the sacrifice that are holy and only eaten by the priests and in the tabernacle of the meeting (the holy), and there are parts that it is lawful for their families and daughters to eat (the holy one). The priest must be awake and in his mind to distinguish between them.

(Verse 11): **and that you may teach the children of Israel all the statutes which the Lord has spoken to them by the hand of Moses.”**

(Verses 12-15): **And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: “Take the grain offering that remains of the offerings made by fire to the Lord, and eat it without leaven beside the altar; for it is most holy. 13 You shall eat it in a holy place, because it is your due and your sons’ due, of the sacrifices made by fire to the Lord; for so I have been commanded. 14 The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your daughters with you; for they are your due and your sons’ due, which are given from the sacrifices of peace offerings of the children of Israel. 15 The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer as a wave offering before the Lord. And it shall be yours and your sons’ with you, by a statute forever, as the Lord has commanded.”**

Here Moses, for fear of the priests violating the commandments of the Lord, encourages them to abide by all its details and not to be preoccupied with their grief and neglect it so that nothing worse would happen to them.

(Verse 16): **Then Moses made careful inquiry about the goat of the sin offering, and there it was—burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying,**

They were supposed to eat of the meat of the goat of sin [and this is not the bull that was offered for the sin of the whole congregation (Leviticus 4: 21), as it was wholly burned outside the camp]. But it seems either that they left it to burn because they could not eat while they were sad. Or that in their grief, they forgot the law. We find Moses showing his wrath against the two sons of Aaron, and not Aaron himself, perhaps because of his position as high priest.

(Verse 17): **“Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, to make atonement for them before the Lord?”**

Here, Moses shows them the importance of eating from the meat of the sin offering... It is **to bear the guilt of the congregation** = it is a sin offering, but not the sin offering that is offered for all the people (Leviticus 4: 13). This shall be a bull, and its flesh shall not be eaten, but rather burned completely, and its blood shall be entered into the Holy Places. It is not a sin offering for the priest, for the priest shall not eat of the sin offering of the priest. The goat of sin presented here was presented on behalf of the ruler (Leviticus 4: 22-23). This sacrifice is presented on a public occasion, not because of sin spread among the people, but because there is sin in everyone. Everyone is born in sin, everyone has deviated and corrupted, and everyone has sinned. As for the sin offering of one of the people, from which the priest ate, he is a mediator between God and the people. Mediation means that the priest, while he did not sin, that is, he is innocent, bears the sin of the sinner who offered the sacrifice. His action refers to the work of Christ, who bore our sins and died through them, thus killing them. Note that the fire eats part of the sacrifice, and the priest eats part of the sacrifice that carries the sin, as if the priest here, by eating part of it, carries the sin of the sinner. And eating here refers to God’s acceptance of the sacrifice and its provider. And the expression bearing sin was repeated twice here and in (Leviticus 22: 9). Here it indicates that the one who bears the iniquity must be pure (here, it symbolizes the pure Christ who is without sin). And (see Isaiah 53: 6-11 + 1 Peter 2: 24).

This is accomplished by the fact that the priest who offers this sacrifice was first offering a sin offering for his sin so that he would be without sin. The priest who is without sin can offer the sacrifice on behalf of the sinner.

As for (Leviticus 22: 9) the priest comes into contact with uncleanness, so he is not clean. If he comes into contact with holy things without being purified, he is sinning. The words indicate that the priest is considered guilty if he comes into contact with holy things without being purified and compared with (Numbers 18: 1).

(Verse 18): **See! Its blood was not brought inside the holy place; indeed you should have eaten it in a holy place, as I commanded.”**

(Refer to Leviticus 6: 25, 26 + 10: 17 + Hebrews 13: 11). It was assumed that the sacrifice, whose blood was not brought to the sanctuary, would be eaten by the priests. (i.e. the sacrifices offered on behalf of the people and not the sin of the high priest or the sin of the whole congregation).

(Verse 19): **And Aaron said to Moses, “Look, this day they have offered their sin offering and their burnt offering before the Lord, and such things have befallen me! If I had eaten the sin offering today, would it have been accepted in the sight of the Lord?”**

We find Aaron is the one who responds, for he knew that the words were directed at him as well. His excuse for letting the sin offering burn all was that it was not permissible for them to eat the meat of the sacrifice, which is a sacred act, and their hearts are sad for the death of their brothers. A sad heart is not entirely directed to God or because they feel shame because of their brothers’ recklessness. It is not appropriate for hearts denounced with shame to do such sacred work.

Review the interpretation of (Leviticus 4: 11-12) to understand what Aaron meant fully

(Verse 20): **So when Moses heard that, he was content.**

Moses did not cling to his opinion when he heard Aaron’s point of view and saw its merit. Rather, this became a law that if a priest mourns for one of his loved ones, he does not leave the temple but does not eat the meat of the sacrifices. For now, this has become a law that the priest must absolve himself and purify himself before serving.

The priesthood of Christ and Priesthood of Aaron:

1. Aaron is a symbol of Christ:

Aaron	Christ
1. He was a high priest	1. He was our high priest (Hebrews 4: 14)
2. He was called by the Lord and did not take the position by force (Hebrews 5: 4).	2. The priesthood of Christ was determined in God's plan (Hebrews 5: 5, 6).
3. Aaron was chosen from among his brothers, sharing their history and fathers with them, and he had their feelings and hopes so that he could sympathize with them (Hebrews 5: 1, 2).	3. Christ became from our blood and flesh, shared with us in our sufferings and became the firstborn brother among us (John 1: 12 + Romans 8: 29 + Hebrews 2: 11). With this participation, he could help those who are tempted (Hebrews 2: 17, 18).
4. One of the most important rites of the high priest is that he wears a robe of linen covered with gold, blue, scarlet, and purple.	4. Christ put on the body of our humanity. Linen refers to His purity and that He purifies His saints, and the blue because He is heavenly (John 3: 13, 16: 28), and the scarlet and purple for His reign over us with His cross, and the gold for His divinity united with His humanity.
5. The high priest was anointed with oil	5. The Holy Spirit descended on Christ.
6. Aaron was washed to be cleansed.	6. Christ was baptized without need but to establish baptism

<p>7. Aaron's job (with the difference between the symbol and the symbolized)</p> <p>a. A representative of the people bears their guilt</p> <p>b. Caring for people</p> <p>c. Teacher of the law</p> <p>d. Judging for the people</p> <p>e. He used to enter alone to the Holy Place once a year (Leviticus 16).</p> <p>f. He intercedes for his people (Numbers 16: 48)</p>	<p>7. Christ's jobs</p> <p>a. Christ bore my sins for real</p> <p>b. He is the Good Shepherd</p> <p>c. He is the teacher of perfection</p> <p>d. He is the just judge of the world</p> <p>e. He entered the Holies once with His blood (Hebrews 9: 12).</p> <p>f. He is alive interceding for us (Hebrews 7: 24 + 1 John 2: 1).</p>
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2. Christ's privileges above Aaron

A. Aaron had his sins and was subject to weakness (Hebrews 5: 2). He made a golden calf for the people because of his weakness. Therefore, he constantly offered sin offerings for himself (Hebrews 5: 3). As for Christ, He was without sin, "Who among you convicts me of sin" (John 8: 46).

B. Aaron's priesthood was temporary because it symbolized Christ, and the symbol ended when the symbol came. As for Christ's priesthood, it is eternal.

C. Aaron was dying, and his sons completed his work, but Christ lives forever.

Christ is a high priest of the order of Melchizedek:

1. Christ is a high priest according to the order of Melchizedek (Psalm 110: 1-4).

2. The meaning of the name Melchizedek = King of righteousness, and Christ is our King who justifies us (Romans 3: 24).

3. Melchizedek was the king of Salem, which means the king of peace. And Christ is our peace (Ephesians 2: 14-18).

4. He was a king and a priest, which cannot be combined in the Old Testament, for the priesthood is from the tribe of Levi, and the king is from the tribe of Judah (Hebrews 7: 13-17).

5. No lineage is mentioned about Melchizedek, and the eternal Christ did not have a physical father (Hebrews 7: 3).

6. Melchizedek offered bread and wine, which is the offering of the New Testament.

7. He blessed Abraham, so he is more significant and higher than him. And from Abraham came Aaron and Levi, so the priesthood of Melchizedek was higher.

8. Abraham gave to Melchizedek the tithe.

9. The priesthood of Christ was according to the rite of Melchizedek with an oath (Psalm 110: 4), while the priesthood of Aaron was without an oath.

10. Aaron's priesthood was deficient, as their sacrifices did not perfect anyone, and there was a need for one whose priesthood would be complete according to the order of Melchizedek (Hebrews 7: 11-12).

Chapters 11-15

Guide to the laws of cleansing from impurity

The word unclean and impure appears in these chapters more than 100 times, so it is the most prominent word in them. Impurity is the opposite of holiness. Everything that contradicts the holiness of God is impurity. And some of the impurities are continuous for a long time, and some of them end by evening, i.e. temporary (Leviticus 11: 25). In some cases, it requires washing the clothes or the person himself with water. In some cases, it is necessary to offer a sacrifice:

Examples of impurities:

- 1- Because of animals
- 2- Because of childbirth
- 3 - Because of human leprosy
- 4- Because of clothing leprosy
- 5- Because of house leprosy
- 6- Because of the discharge from a human being

We can call the Book of Leviticus the priest's guide, as it contains all the laws that priests need in their service to make the people draw near to God and become sanctified. If we observe the perfection of the law and that God made a law for everything, we understand that there is a solution to all our problems in the Bible.

God wants us to be holy, for holiness, without which no one will see the Lord (Hebrews 12: 14). The question is how to be holy and walk in holiness and what is the meaning of holiness? These questions are very difficult for God to explain to primitive people, who live in sin and have no objection to raising a golden calf to worship it. Therefore, God used this figurative, symbolic method to explain these meanings. We see in these chapters, and even in Leviticus in general, the sense of holiness. In the Book of Exodus, we have already seen that God dwells among His people in the tabernacle of meeting, and for God to dwell among His people, this people must be sanctified.

Holiness has two aspects that must be fulfilled for us to be sanctified:

1. The sacrifices (Deuteronomy 1-7), a symbol of Christ, our sacrifice. The priesthood (Deuteronomy 8-10) symbolizes Christ, our high priest, who offered Himself sacrifice. The meaning is that we can only be sanctified by the blood of Christ, and Christ did His work and finished it.
2. The role of the person himself in avoiding everything unclean (Deuteronomy 11-15). For example, we find that God forbids His people to eat some animals and calls them impure, and the same applies to the rest of the prohibitions that He calls unclean or disliked. Man's role was to avoid these impure animals not becoming defiled. And when he avoids them, the Bible says that he is sanctified (Leviticus 11: 44 + 1 Peter 1: 15, 16).

Why did God forbid some animals?

1. God wants to teach His people obedience and for His people to know that God has power over them and that He judges them. This is what Lord had done with Adam before.

2. The Jews had great honour by God dwelling in their midst, and they had to be humble and accept God's commandments. For God to reside in the midst of them, He has conditions and commandments. (Thus we are) and must submit to Him.

3. The method of preventing some things and considering them unclean teaches them that there are things that are permissible and others are impure so that they learn to scrutinize eating and drinking. And from that, they come forward to examine all their matters. If eating and drinking have divine rules, they will automatically understand that there are prohibitions in their behaviours and morals and that something defiles them, so they avoid it; otherwise, they deserve a curse.

4- Many of the prohibited items had a medical health risk to them, and preventing them was to protect them.

5. The pagan nations around them gave great honour to what God forbade the Jews (such as things strangled and blood), and they were giving them great honours (therefore, the Council of the Apostles also prohibited them) (Acts 15:20). Some nations sanctified animals to some gods. This prohibition gives them a sense of their difference and distinction from the pagan peoples.

6. This symbolic method was a cause for reflection and contemplation. For example, a pig was considered unclean, and a Jew would refrain from it entirely because God said this. But with time, the Jew contemplates the pig's behaviour and finds it returning to mud and dirt. And after we take this pig to clean and bathe, it returns to the mud again. Hence the Jew understands that God wants them not to imitate this bad habit. And that after his repentance, washing and God's acceptance of him, he must not return to sin again. This is what St. Peter the Apostle warned about (2 Peter 2: 22), and thus he will learn the meaning of splitting the hoof and rumination in a spiritual sense. Then he will understand what it means for a person to walk in holiness.

Chapter 11: Introduces us to the issue of sin and that it is present around us in the world everywhere in the land, in the sea, and in the sky of birds, so we have to live with caution and vigilance, for sin surrounds us everywhere.

Chapter 12: Shows us that sin is transmitted by birth from fathers to children: "And in sin my mother conceived me." (Psalm 51).

Chapter 13: Shows us how despicable and unclean sin is and how to hate it. Here he talks about the uncleanness of the leper. Leprosy is a disease that begins inside the body. Its symptoms appear outside, and here God explains that sin resides in us and appears in external actions (the sacrifices of sin and iniquity).

Chapter 14: Gives hope in the possibility of reforming the results of sin (symbols of redemption).

Chapter 15: Shows us the distortion that sin inflicted on the human being who was created in the image of God. This is explained by God that everything that comes out of the body is impurity, and perhaps what explains this is the well-known proverb: "The vessel pours what is in it."

Chapter 16: Here, we hear about the sacrifice of atonement, which refers to the cross by which Christ removed sins.

The expression of remaining unclean until evening:

This expression refers to Christ, who ended the laws of impurity by His crucifixion on the evening (Friday evening). Christ was offered at the time of the evening sacrifice. Rather, Christ was crucified at the evening of this world. Note that the book (Genesis 1) says, "So the evening and the morning were the third day..." So why does it begin with evening and end with morning? Because we are on the seventh day now and this day began with the evening after the fall of Adam (sin = darkness) and after Christ the Sun of Righteousness (Malachi 4: 2) The light came to the world and it was the morning of the seventh day, when we were freed from the law of sin and death (Romans 8: 2). But since the duration of our life on earth is the evening of our life, we are still in our sins throughout the evening of our life, and we will not be completely cleansed until the morning, that is, in heaven, on the Day of Resurrection.

Then God spoke to Moses – Then God spoke to Moses and Aaron

We find in some chapters that it begins with the saying, "And the Lord spoke to Moses." And in other chapters we find it beginning "And the Lord spoke to Moses and Aaron." God, on the one hand, is honouring Aaron as a high priest with Moses because Aaron is now a teacher of the law. As for Moses, he is the mediator of the covenant. But we note that the expression and the words of the Lord to Moses come with the laws of purification, meaning declaring the will of the Father as such and such, and this does not include Aaron, but Moses alone declares the will of God. We find an expression of the Lord spoke to Moses and Aaron in the chapters that talk about the duties of the priests and the high priest. Here, God explains to Aaron the role that he will play and implement. If we understand that Aaron as a high priest represents Christ, our High Priest, we understand that the chapters that declare the will of the Father, which is our salvation, begin with the word of "Then the Lord spoke to Moses", and the chapters that speak of implementation begin with that "the Lord spoke to Moses and Aaron". Christ, our High Priest, is the one who carried out the will of the Father, by His incarnation, and by offering Himself as a sacrifice. And Aaron dealt with the sinners of the people to purify them, and the Son of Man came for the sinners.

The word holy in Greek = agios (in Greek)

ἅγιος It is subdivided into A + GE + IOS

GE, meaning Earth, example 1: geography = the science of cartography, example 2: geology, the science of the layers of the Earth.

GIOS = Earthly + A = For Negation. So AGIOS = Earthless.

Hence, we understand the meaning of the verse: “You shall not make [a]yourselves [b]abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them.” (Leviticus 11: 43,44). That is, do not be concerned with the earthly things, such as those who crawl on the earth and lick the mud, but rather be concerned with the heavenly things, for I am a heavenly, not an earthly person. This verse is the focus of the book.

A short story by Chekhov: A person was walking and found a coin, and from that day on he kept looking at the ground.

The spiritual interpretation of the story: A spiritual person was a son of God who lived in the world, and one day Satan deceived him with a sin that pleased him. He craved sin (mud) from that day on and no longer looked at heaven as his homeland!

Conclusion: The secret of our holiness is God, as we enter into partnership with Him by abiding in the Holy Son through His Holy Spirit dwelling in us. We carry His attributes within us. Therefore, holiness is not abstinence from evil but rather an acceptance and enjoyment of God. But man must declare his will by refraining from clinging to the earthly or touching with it, and adhering to the heavenly things: “If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.” (Colossians 3: 1).

Practice: Meditate, memorize and recite the psalms all day long, or recite the Jesus prayer, “Oh my Lord Jesus Christ, Son of God, have mercy on me, a sinner.”

What is said about the children of God, “saint” and “holy”, and the two meanings are complementary.

Saint = He is the one who seeks holiness, and in this St. Paul, the Apostle says, “If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.” (Colossians 3: 1). The saint will have his eyes fixed on the place that Christ has arranged for him in the heavenly places, so he would not lose it (Revelation 21: 3) + “In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.” (John 14: 2-3). The supreme goal in his life is eternal glory, not concerned with temporary earthly pleasures.

Holy = in Hebrew means dedicated and devoted to God. Examples: “Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine.” + “Remember the Sabbath day, to keep it holy.” (Exodus 13: 2, Exodus 20: 8).

Chapter 11

(Verses 1-8): **Now the Lord spoke to Moses and Aaron, saying to them, 2 “Speak to the children of Israel, saying, ‘These are the animals which you may eat among all the animals that are on the earth: 3 Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat. 4 Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you; 5 the rock hyrax, because it chews the cud but does not have cloven hooves, is unclean to you; 6 the hare, because it chews the cud but does not have cloven hooves, is unclean to you; 7 and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you. 8 Their flesh you shall not eat, and their carcasses you shall not touch. They are unclean to you.**

The permissible and the forbidden animals:

The Jews divide animals into four categories: 1- wild; 2- aquatic; 3- pneumatic; 4- Sorbet vermin (groups of vermin and insects).

We find in the divisions here that God does not care about the scientific aspect but rather what people notice. Because as we said that God asks the people to observe and contemplate, for example:

A. The bat is placed with the birds; although it is an animal, it flies. People see it fly. But was placed at the last of the birds was placed perhaps to indicate that it is not a bird but rather bird-like.

B. The rock hyrax and hare are placed with the animals that chew the cud, although they do not chew the cud, always move their lips as if they do, as this is what appears to people. It is as if God wants to say, “What I care about is the interior, that is, the heart, and not what the lips make.” This is what God said in the book of Isaiah: “Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me,” This means that God does not accept hypocrisy (Isaiah 29: 13). There is another reason that God wants the people to reflect on the characteristics of unclean animals and refrain from what they do.

And God commanded the people to eat animals 1) having cloven hooves 2) chewing the cud.

These animals are not carnivores but feed on weeds. Therefore:

The first characteristic of a pure animal is that it does not eat another animal: it does not oppress and is not savage.

The second characteristic of a pure animal is that it has cloven hooves: The hoof is a dead body in the animal, and this refers to the splitting of what is dead in us, i.e. the body, and the meaning is crucifying the body's lusts.

The third characteristic of a pure animal is that it chews on the cud: This refers to the constant meditation and contemplation on the word of God. Chewing on the cud is returning food to the jaw and chewing it well. The animal first eats a considerable amount and swallows it, then retrieves a part of it, re-chews it well, and then swallows it again. Some say that chewing on the cud is beneficial for the animal, as saliva counteracts the effect of some toxins in food. This is what the saints indicated that we

memorize some verses every day and meditate on them throughout the day. This is what gives nourishment and satisfaction to the soul. "Your word I have hidden in my heart, That I might not sin against You. I will meditate on Your precepts, And contemplate Your ways." (Psalm 119: 11, 15) and refer to (Ezekiel 2: 8 - 3: 3). Here we find Ezekiel eating the words of God. And so did John (Revelation 10: 9), (Jeremiah 15: 16) and David (Psalm 119: 103). As for the cloven hooves (which is a dead part like a nail), the split had to be complete from top to bottom. And this fact means the Christian's way of life, which is the crucifixion of his body, his passions and desires (Galatians 5: 24), which charts his life path and determines his behaviour.

By contemplating these characteristics of pure animals, we understand the aspects of a Christian who is pure before God. 1* He feeds on the green pastures of God's word and not on the meat of his brothers; that is, he does not oppress them. 2* He chews the cud on the word of God all day long and meditates on it to digest what he ate from it and live with it. 3* He has the power to walk in the path of God, change his nature, and quit behaviour according to the evil desires of the body, i.e. what is called putting the body to death. Thus, we find the association between inner life (mediating or rumination) and outer life (hoof or behaviour).

It was necessary not to eat an animal that chews on the cuds but does not have cloven hooves, or vice versa. For example, the camel, the hare, and the rock hyrax chew on cud or look like this, but they do not have cloven hooves. And the pig has a cloven hoof, but it does not chew on the cud. God does not accept manifestations without an inner life, as this is hypocrisy, and there is no inner life without accompanying behaviour. And notice there are many, like the Pharisees, who speak a lot and preach a lot and do not carry out what they tell others (James 3: 1). That is why Christ said about them: Woe to you, you hypocrites!

Examples of unclean animals:

The Indians and Egyptians forbade eating the camel and said it inflicts cruelty, hatred, and leaning toward revenge on its eater. These are its characteristics. We do not mean to say that whoever eats its meat will be affected by its features, but as we said, a Jew should reflect on the characteristics of an impure animal and abstain from such qualities so that he is not unclean. The jackals and the hare represent hypocrisy, as they look like they are chewing on the cud by moving their lips all the time, but they are not chewing on the cud. And some unclean animals were exposed to diseases transmitted to humans; the pig infects humans with worms and the hare with smallpox. Statistics have indicated that the Jewish people were less than others in epidemics like the plague and cholera. Their average age was longer than the rest of the people. Perhaps the Jew sees the hare in his cowardice and learns that he should not be afraid as a believer in God, for God protects him. The dander is known to be fierce, and its hatred is harmful.

The uncleanness of pigs:

It symbolizes gluttony in eating, profane and greediness. And the pig represents a lot of talking (because of its constant noise), its greed for defilement, and its recklessness in sexual relations in a defiled, lustful and depraved way, and it also wallows in the mud. He screams if he is hungry and does not calm down

unless he gets to eat it again. He has two strong canyons with which he hits his opponent, and he is very cunning and fierce. He pretends to escape in front of his pursuers, even if his pursuer is riding a horse. If his pursuer gets tired, he will come back and hit him with his fist to kill him (Matthew 7: 6). As if when the inspiration forbids to eat pork prevents the Jew from such behaviour. And the end of the pig is its fattening for slaughter and destruction. This is the end of lustful sinners. In the days of Christ, some were herding pigs, not to eat them, but to sell them to Greece and the Roman army. And these shepherds represented the man who loved money at the expense of their purity and cleanliness, so the Lord taught the swine shepherds of the city of the Gergesenes when He allowed demons to come out of the man and enter the herd of swine. Hence, they all rushed off the cliff to the sea and died in the water. God also showed the uncleanness of sin, as the fate of the prodigal son that he ate with pigs.

their carcasses you shall not touch: Death is associated with sin, punishment and curse. It entered because of sin, and there is health wisdom that the dead animal begins to decompose and rot and becomes a haven for germs.

(Verses 9-12): **‘These you may eat of all that are in the water: whatever in the water has fins and scales, whether in the seas or the rivers—that you may eat. 10 But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which is in the water, they are an abomination to you. 11 They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination. 12 Whatever in the water does not have fins or scales—that shall be an abomination to you.**

Aquatic animals declare the believer's need for the various means of grace, such as sacred mysteries, prayers, and metanoia, to practice the practical life of faith in the Lord. We are not satisfied with rational belief or mental abstinence. We note that the sea in the Bible refers to the world, and a person cannot live in the sea.

The conditions for the fish to be pure are that it has fins that help it swim in the water and scales to protect it from the environment that surrounds it. These fins and scales are the means of grace that support the believer to swim amid the waters of this world and its various streams by the action of the Spirit of God dwelling in him, without being swept away by the water currents, i.e. imitating the world and dying spiritually. The fins enable the fish to swim against the current of the water, and grace is a strength that the Holy Spirit gives us to walk against the current of evil in the world. As for the scale, it is the work of the sacraments of grace in protecting us from every evil that surrounds us and resists us. We see in the parable of the Lord Christ (Matthew 13: 48) that the fishermen sit down to distinguish the clean fish from the unclean. And that's what the fishermen were really doing, the net catches anything. It is known that all fish with fins and scales are edible fish and there is no doubt about it. As for the others, some of them are edible and some of them are poisonous. They should not be eaten, and they should avoid all doubtful things. Thus, in matters where there is doubt, we should avoid them completely without risk. Thus the apostle Paul said: I will not eat meat if this offends anyone: “Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.” (1 Corinthians 8: 13). It is noted that it is said, **“they are an abomination to you”** This corresponds to an unclean word as if God is asking us to hate sin

(Verses 13-19): **'And these you shall regard as an abomination among the birds; they shall not be eaten, they are an abomination: the eagle, the vulture, the buzzard, 14 the kite, and the falcon after its kind; 15 every raven after its kind, 16 the ostrich, the short-eared owl, the sea gull, and the hawk after its kind; 17 the little owl, the fisher owl, and the screech owl; 18 the white owl, the jackdaw, and the carrion vulture; 19 the stork, the heron after its kind, the hoopoe, and the bat.**

Birds:

If the pure animals refer to our connection with the word of God and the living faith in us that appears in our behaviour. And aquatic animals reveal the need for mysteries of grace. The birds announce the need for practical behaviour towards our brothers. The characteristics of birds that can be eaten are:

- 1- They have wings and fly in the heavenly places with them. They don't care about earthly matters.
 - 2- Do not eat mud and dirt.
 - 3- Do not eat meat and do not snatch, and refer to those who live in peace with their brothers and not live by blood.
 - 4- Do not eat unclean things such as snakes, and the meaning is that the pure believer does not associate with sinners and does not live on sin as the snake eats the mud of the earth.
 - 5- To be pure birds such as pigeons and doves, and these are considered very weak compared to the strong birds, but they are pure, while strong birds are unclean. And the apostle Paul says, "My grace is sufficient for you, for My strength is made perfect in weakness." (2 Corinthians 12: 9). I wish we feel we are weak and dependent on God's strength.
 - 6- It has nothing to do with idols, as some people worshiped some forbidden birds as idols, or they had a relationship with optimism and pessimism, such as owls. As believers, let us note that we do not act like pagans, and we do not get optimistic and pessimistic.
 - 7- It is not known that they are birds that pounce on their prey and devour it (heretics steal believers).
- God wants that the characteristics of these birds be in His people.

Types of unpermitted birds:

1. **the eagle:** It is called the king of birds because of its strength and greatness, with its sharp vision and high altitude in flight. The eagles were known for their excellent care for their young, as they hovered around them so that the small eagles could fly (Exodus 19: 4). Therefore, the Holy Bible compares God in His love and care to an eagle (Deuteronomy 32: 11). The believer is likened to an eagle (Psalm 103: 5) because the eagle lives long. One of the cherubims has the shape of an eagle. The Gospel of John, which talks about the divinity of Christ, is symbolized by the eagle. But because the eagle is at the same time a symbol of violence and speed in snatching, it is considered unclean that they do not eat. Rather, the nations with enmity were likened to an eagle because they would kidnap their children in captivity (Habakkuk 1: 8) + (Deuteronomy 28: 49, 50). Thus with the lion, Christ is likened to a lion, "Behold, the Lion of the tribe of Judah" and Satan is likened to a roaring lion that seeks to devour: "because your adversary the devil walks about like a roaring lion, seeking whom he may devour." And the eagle has an

excellent habit, as it takes his young on his wings and flies high and suddenly descends, leaving his young to learn to fly, but his eyes are on them, and when they fall, he takes them on his wings again. Thus, God teaches us to strive to soar in the heavens, defeating the enemy of the good. Although sometimes it seems that He has left us, His eyes are always on us.

2. **the vulture:** It is called a bone breaker because it finds its pleasure in breaking the bones of animals that predators have eaten by carrying them high and throwing them on the rocks to break to eat their marrow.

3. **the buzzard:** It is a predatory bird and feeds on carrion.

4. **the kite:** From the predators and have black colour.

5. **the falcon:** It is like kites and from predators. It shouts and screams about.

6. **raven:** It is called the night bird because of its blackness, and this is the meaning of its name in Hebrew, see (Song of Solomon 5: 11). It feeds on carrion, so it did not return to Noah's ark. And from its greed, it fills the air with grief if hungry. He is fond of slashing the eye of his prey: "The eye that mocks his father, And scorns obedience to his mother, The ravens of the valley will pick it out, And the young eagles will eat it." (Proverbs 30: 17). Therefore, it was a miracle that God intended that a crow feeds Elijah, the Prophet and Saint Paul. Since his chicks are white, he is afraid of them and leaves them and does not feed them, but God "He gives to the beast its food, And to the young ravens that cry." (Psalm 147: 9) gave that these chicks secrete a liquid that has a smell that attracts insects, so the chicks feed on them until their colour becomes black, and their parents return to them.

7. **the ostrich:** Known for frivolity and sluggishness. It lays its eggs, then lays them in a row, incubating each egg for a while and leaving them to incubate the others. However, it was described as a fool because it forgets its eggs and the animals trample them while it goes to incubate others' eggs, and because it does not make a nest in which to lay the eggs, and because it buries its head in the sand when it sees the hunter and its voice is like screaming and wailing. [This is a common saying. But at last, it was said that the ostrich does this to hear the voice of the coming hunter]. Perhaps either is the reason, what is essential, is what a person notices in the wrong behaviour of an animal or a bird and avoids it. Hiding the head when danger comes, i.e. the hunter, spiritually means that the sinner ignores God's warnings to him, such as death, disease, and any of God's punishments, to continue in his sin, indifferent to God's discipline and His eternal judgment.

8. **the short-eared owl:** The male of the ostrich.

9. **the sea gull:** It feeds on fish, insects and carrion.

10. **the hawk:** From the predators, it eats the meat of other hawks, even if it is his wife or parents.

11. **the little owl:** They inhabit ruins and rocks, disappear during the day and appear at night, eat mice and insects, attack birds in their nests, prey on them, and eat their eggs and chicks.

12. **the fisher owl:** It is a bird that dives into the water and catches fish to eat. Some said that they saw a diving bird that caught a fish and took it out of the water, so a crow snatched it from him, so he dived again and came out with a fish, and the crow snatched it from him this was repeated for the third time.

When the crow finished from the third, the diver attacked him, grabbed his leg and dived into the water until the crow sank. The fisher owl can stay underwater for long periods.

13. **the screech owl:** It has a screeching voice like the owl and lives in filthy places, caves and ruins.

14. **the white owl:** It feeds on fish and frogs, including black and foul-smelling types.

15. **the jackdaw:** It inhabits prairies and wastelands.

16. **the carrion vulture:** Its name is derived from the word mercy, it is famous for its kindness to its young, but it dwells in ruins and eats insects and carrion. It refers to a person who mixes good and evil deeds.

17. **the stork:** It has strong and black wings (Zechariah 5: 9). It lives on frogs and insects, and if it does not find anything of them to feed on, they feed on dirt.

18. **the heron:** It repeats what people say without knowing its meaning. The meaning of its name in Hebrew is wrath or cruel, and it eats vermin and mice, so it was considered unclean.

19. **the hoopoe:** His name is called in Hebrew דּוּכִיפַת dukiphath and this may be divided into duk (meaning rooster) + phath (meaning dung), and the meaning of his name is the rooster of dung. Or du (the) + kiva (the rock), and the meaning of his name is the rock. It builds its nests in the rocks and manure, and therefore it is foul-smelling during incubating the eggs (week). And eats carrion guts and food waste. One of its features is that if his wife dies, he will cry, eat less, and do not marry someone else until he dies.

20. **the bat:** It is a mammal that does not see well in bright light, so it disappears in the daytime and sees well in weak light. Therefore, it flies at the beginning of the night to catch vermin, such as flies and mosquitoes, to eat them. It does not see in the dark, yet it does not collide because it sends sounds that collide with the objects in its path and bounce back to it so that it does not hit. And from it, the idea of radar was taken. It inhabits filthy places and caves and is foul-smelling.

(Verses 20-23): **'All flying insects that creep on all fours shall be an abomination to you. 21 Yet these you may eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth. 22 These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. 23 But all other flying insects which have four feet shall be an abomination to you.**

Insects and vermin:

It was mentioned as **All flying insects:** They fly and crawl. **creep on all fours:** Anything that walks on its four legs. So, they are insects that have wings and fly and at the same time have legs to move on the ground. This differs from his saying only creeping things (verse 29), where he refers to what moves on the earth only and has no wings. Insects, in general, are disliked, that is, they must be avoided, except for four types **the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind:** All of them are locusts, and the destroying locust is the locust when it emerges from its eggs. The locust has six legs. And the cricket is a prominent type of locust with a hump and a tail. And the grasshopper is named in the Hebrew Hijab because it covers the ground and destroys

the fields, and it has a tail and no hump. And the grasshopper, because of its large body, leaps and does not fly.

It was permitted to eat of flying insects **those which have jointed legs above their feet**. What is meant is that the hind legs are longer than the front ones because they have long legs. As if the back leg consists of three parts: a part corresponding to the thigh in the animal, a part is facing the leg (the arm), and a part facing the foot. This structure helps in jumping.

Thus, we understand that locusts meet these specifications, as they have four legs in front + two legs (as a joint) for jumping + wings for flight. This is the meaning of **every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth**. And the saying, **Yet these you may eat**, means that all insects are forbidden to eat except what these specifications apply to.

(Verses 24-28): **'By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until evening; 25 whoever carries part of the carcass of any of them shall wash his clothes and be unclean until evening: 26 The carcass of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, is unclean to you. Everyone who touches it shall be unclean. 27 And whatever goes on its paws, among all kinds of animals that go on all fours, those are unclean to you. Whoever touches any such carcass shall be unclean until evening. 28 Whoever carries any such carcass shall wash his clothes and be unclean until evening. It is unclean to you.**

Touching the carcass is uncleanness:

By these you shall become unclean: That is, touching what follows causes impurity. We note that as a general principle, death is considered impurity because it results from sin. To come into contact with a dead person symbolically refers to contact with sin or association with sinners. If the dead animal is unclean, the impurity is confirmed. Add to this the medical reason, which is the possibility of transmitting infection from the corpses. God has set Himself a doctor for these ignorant people. He was everything for them.

We note here the gradation of impurity, so **whoever touches the carcass of any of them shall be unclean until evening** = touch only. This refers to someone who touches without knowledge, but **whoever carries part** (maybe carrying a corpse outside the camp) becomes more defiled and has to wash his clothes, indicating his need for water for washing and purification. Medically speaking, this is logical. But spiritually, this means that the one who touches only, then this means the one who commits a sin and does not know that it is a sin. But whoever carries knows that it is a sin and has committed it needs purification and repentance (washing with water). This gradation is similar to the saying of David the Prophet, "Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful;" (Psalm 1: 1).

And whatever goes on its paws: Paws mean the claws, that is, all the animals whose limbs have fingers or claws, such as the lion, bear, monkey, wolf, cat, dog....etc.

unclean until evening: He is forbidden to enter the house of the Lord, or to mix with the pure, or to eat from sacrifices, or to touch anything sacred.

(Verses 29-30): **‘These also shall be unclean to you among the creeping things that creep on the earth: the mole, the mouse, and the large lizard after its kind; 30 the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon.**

the creeping things: We find here unclean animals. So eating them and touching their carcasses defiles.

1. **the mole:** Looks like a mongoose; it preys on mice and small animals, eats carrion, harms young children, and snatches shiny objects such as money and hides them in its burrow.
2. **the mouse:** He is very provocative, carries epidemics, attacks and spoils books, spoils and steals food.
3. **the large lizard:** A wild animal that looks like a crocodile inhabits the prairie and is coloured according to the environment in which it is found.
4. **the sand reptile:** Its name in Hebrew is Latah which means stuck to the ground.
5. **the gecko:** The meaning of its name is screaming, wailing and moaning. It has white spots on its back.
6. **the monitor lizard:** It is very close to the chameleon, it changes its colour according to the environment, and he does not build himself a house but rather steals the homes of others.
7. **the sand lizard:** A type of sand reptile that resembles a chameleon.

(Verses 31-40): **These are unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening. 32 Anything on which any of them falls, when they are dead shall be unclean, whether it is any item of wood or clothing or skin or sack, whatever item it is, in which any work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean. 33 Any earthen vessel into which any of them falls you shall break; and whatever is in it shall be unclean: 34 in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean. 35 And everything on which a part of any such carcass falls shall be unclean; whether it is an oven or cooking stove, it shall be broken down; for they are unclean, and shall be unclean to you. 36 Nevertheless a spring or a cistern, in which there is plenty of water, shall be clean, but whatever touches any such carcass becomes unclean. 37 And if a part of any such carcass falls on any planting seed which is to be sown, it remains clean. 38 But if water is put on the seed, and if a part of any such carcass falls on it, it becomes unclean to you. 39 ‘And if any animal which you may eat dies, he who touches its carcass shall be unclean until evening. 40 He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening.**

Touching the dead body of all that creep:

Whoever touches the dead body of any of them will become defiled until the evening, and the reason is that: 1* Those that creep on the ground is attached to the mud and the earth, 2* God wants His people to raise their eyes to heaven and look for it, and have heavenly attributes. 3 * Add to this that death is unclean and equals sin. 4 * Added to this medical health reason.

(Verse 32): If the body of one of them falls on a vessel that can be washed, such as a wooden vessel or clothes of wool, linen or leather, it must be washed and not used until the evening until it is cleansed of any possibility of infection. **sack** = cloth made of goat hair or something else as sackcloth.

(Verse 33): If the dead body falls into an earthenware vessel, they break it, as microbes may infiltrate its pores. The earthen pots refer to the human being as they are from the earth's clay, and the human being is from the earth's clay. It is weak, and man is weak (2 Corinthians 4: 7 + Jeremiah 18, 19). If a person becomes corrupt and there is no hope of repentance, he will be broken; he will perish. There are only two ways:

A- Items that can be washed with water are washed and purified (indicating the possibility of repentance).

b- An earthenware or belongings that cannot be washed will be broken (a sign of its destruction).

Let us offer repentance and wash ourselves from our sins, lest we perish.

(Verse 34): If it falls on food containing liquid such as water or oil, it cannot be eaten, and the Jews understood that his saying "water" here is intended to prepare food with water or any liquid such as oil.

(Verse 35): Oven = bakery or furnace. If it falls on the furnace, it will be demolished and rebuilt, as it cannot be washed.

(Verse 36): If it falls on **a spring or a cistern, in which there is plenty of water**, they will be pure because their water is renewed, and it is sufficient to drain the water from where the corpse fell.

Compare this verse with the verse (34). In (34), the dead body fell on stagnant water inside a vessel, and the vessel became unclean. But if it falls on running water, it does not become defiled. If a sin afflicts a person, and this person refuses to allow the spirit to work in him, he will be defiled by sin. Running water refers to the continuous work of the Holy Spirit in renewing the nature of man = Your Holy Spirit renew in me: "And renew a steadfast spirit within me." The water running in a river sweeps up the dirt that it finds on its way down the river and purifies it.

(Verses 37-38): If it falls on dry seeds in a container, the seeds are not considered to have become unclean. When dry seeds are placed in the soil to grow, they are like renewable water. The living plant and plant are like water that is renewed because it grows, so it is alive and does not become defiled, and it always derives new substances from the soil and the air because it has roots. Thus, everyone who drinks from Christ's water, that is, he derives a continuous purifying power from the Holy Spirit, is not defiled.

If the seeds are wet, then they are not used. If you put the seeds in a bowl and put water on them, the water will help opening the seeds. Then an unclean corpse fell on him, and it became defiled. The seeds, when opened, became subject to contamination, like those whose senses were opened to the sins of the world.

(Verse 39): Even pure animals, if they die, become unclean. This means if they died in any way other than slaughter. Death refers to sin, as we said.

(Verse 40): **He who eats of its carcass:** Meaning whoever eats without knowing that it was dead, will **be unclean until evening**. But whoever deliberately eats the carcass of an animal that has died other than by means of slaughter, that soul shall be cut off (Deuteronomy 14: 21).

(Verses 41-45): **'And every creeping thing that creeps on the earth shall be an abomination. It shall not be eaten. 42 Whatever crawls on its belly, whatever goes on all fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they are an abomination. 43 You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. 44 For I am the Lord your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. 45 For I am the Lord who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.**

Reptiles are hated because they crouch on the ground and touch the dust. They are like a person who craves the dust of this world, so his destiny has degenerated and reached dust. And God calls it an abomination to raise their eyes to the heavens.

(Verse 42): These creeping things are three types **Whatever crawls on its belly:** Like the serpent to remind them of the serpent's punishment and that it will eat dust (Genesis 3: 14). **whatever goes on all fours:** like scorpions **whatever has many feet:** Like the centipede and worms. And verse (43) triple emphasizes preventing impurity from confirming the meaning.

for I am holy: Not earthly .. **you shall be holy:** Do not covet unclean worldly matters.

(Verse 45) **For I am the Lord who brings you up out of the land of Egypt:** After I set you free, do not return to slavery again. And review the meaning of the words sanctification and holiness in the introduction to the book.

(Verses 46-47): **'This is the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, 47 to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.'** ”

It is an eternal law. And the saying **“the animal that may be eaten”** is more specific than his saying “clean” animals, as there may be a pure animal, but it is not eaten, for example, because it died and not by slaughtering.

Concluding Remarks:

1. Note that the Jew had to walk carefully at every moment, watching the ground so as not to touch what moves or touch the carcass of an animal. He had to watch the air (birds) and the water (fish), so he is at every moment watching what is around him so that he does not become defiled. Every Christian has to do the same and watch everything around him because our opponent, the devil, is wandering around seeking whom to devour.

2. The apostle Peter saw the heaven open and an object like a great sheet bound at the four corners, descending to him containing all kinds of clean and unclean animals, and the voice of someone saying "Rise, Peter; kill and eat" and the vision was repeated three times and the sound was repeated three times indicating that the life resurrected in Christ no longer has this distinction. It refers to the acceptance of the Gentiles who were previously considered unclean for their separation from God, and after Christ, all became one (1 Timothy 4: 4). Therefore, it was the impurity of these animals in being a symbol, and the symbol ended with the coming of the symbol to it.

3. Verse 42 contains the word **belly** and the word belly in Hebrew, with the letter "waw" in the middle of the letters of the Five Books, and scribes used it as a guide to check the authenticity of the transmission, after counting the letters letter by letter in the preceding and following. This shows the great interest with which the Jews preserved the text of the Old Testament for the long centuries.

4. Characteristics of a pure Christian in the light of this chapter:

a- He meditates on the word of God (chews on it) + crucifies the passions and desires (cloven hooves) + feeds on the green pastures of God, meaning the word of God (not a cannibal) = **the law of pure animals.**

b- He uses the means of grace (prayer and fasting + mysteries....) to help him walk amid the world's currents without being swept into them. And protect it from hostile the environment of the enemy of the good = **the law of pure fish.**

C - Flying in the heavenly places (bird) + not snatching and not living on carrion = **the law of pure birds.**

d- He does not desire the world nor sticks to the mud = **the law of the impurity of the creeping things.**

Christ has freed us, so let us put the limits on ourselves with our freedom and sanctify because our God is holy.

Chapter 12

* Leviticus is the book of holiness. God is holy and asks His people to be holy. And Holy means heavenly, the high, the no earthly. Therefore, holiness means that man strives to live in the heavenly places, away from sins and sinful desires (Colossians 3: 1), to be dedicated and devoted to God, keeping away from all that angers God from the sins of the world.

* Impurity is the opposite of holiness. Everything that contradicts the holiness of God is impurity.

* For the people of God to turn away from everything that is sin and adhere to a life of holiness, they were told that what angers God “will be an abomination to you” so that they should avoid it because it is unclean (Leviticus 11: 12,13).

* God, as we have seen, resorted to explaining the concept of impurity with some images to meditate on it and avoid similar sins or to work out the positive aspects in it. Pure animals refer to the connection with the word of God (chewing on the cud) and living faith (the crucifixion of sinful desires). And aquatic animals reveal the need for mysteries of grace. As for the birds, they declare the life in the heavens and the practical behaviour towards our brothers.

Chapters 12-15 are examples of uncleanness

Chapter 12: Childbirth defiles. The mother gives birth to a person born in sin. So he is condemned to death, and death is unclean. And because the mother gave birth to an impurity, she is considered impure until she purifies herself.

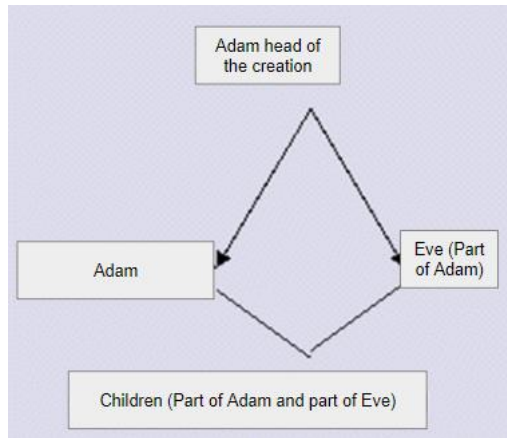
Chapter 13: Leprosy is uncleanness, and we will see the great similarity between sin and leprosy.

Chapter 15: The discharges of the body are defiled. What comes out of the body expresses what is inside the person. How does the inspiration explain this fact? David the Prophet said, "in sin my mother conceived me." Also, the prophet Jeremiah said about the inside of man, "The heart is deceitful above all things, And desperately wicked; Who can know it?" (Jeremiah 17: 9). And Saint Paul the Apostle says, "For I know that in me (that is, in my flesh) nothing good dwells" (Romans 7: 14-24).

Chapter 16: The Day of Atonement, which is a symbol of the Day of the Cross, in which the blood sacrifices ended. With the cross also these symbols of the concepts of uncleanness ended, as the Lord said, "Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man." (Matthew 15: 11) + the vision of the sheet that St. Peter saw (Acts 10: 10). There is no longer unclean food or unclean birds. Impurity is now the sin that separates us from God.

The Purification of the mother

Here we see God's view of sin and its consequences. It was the curse that came upon men because of it, but rather the mark of shame they brought upon themselves. Therefore, a newly born child is born outside the covenant, like Adam, his father, when he was expelled from Paradise.



So the whole world is part of Adam, so when death befalls Adam, it affects all his offspring.

* (Matthew 7: 17) “a bad tree bears bad fruit.” So the sin is transmitted.

* God created Adam in His image and likeness, and God is alive, so Adam was alive, and it was possible for him to continue alive because God’s will is to create life and not death.

* After the fall, Adam died.

* (Genesis 5: 3) “And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image,” that is, he was condemned to death.

* (Romans 5: 12) “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men because all sinned” Sin is then transmitted.

* That is why the recurring tone in Genesis 5 is, “and he died... and he died.”

* We know that death is uncleanness. Whoever comes into contact with a dead person needs purification.

* In the litanies of those who have fallen asleep, we say, “For no one is pure and without blemish even though his life on earth be a single day” because sin was transmitted to this newborn.

* Therefore, although children are a divine gift when a woman gives birth, human life was spoiled by sin during the first disobedience; the woman gave birth to a child in a fallen state. And because of her connection to him, she is also considered unclean because she gave birth to a dead child. After all, his fate is death, and he is unclean, as he was born and inherited the sin of Adam from his parents.

* Therefore, man is linked to uncleanness in his birth and death; that is, in all stages of his life, he is marked with impurity. And because man forgets this fact when the glory of this world deceives him. We find God reminding him here of it, and He mentions that he emerges from his mother’s womb naked, poor and unclean, and his life ends in the grave of an unclean corpse, whoever touches it becomes defiled, and if he remembers this:

1. He should not be puffed up, walk without pride, and despise the glories of this world.

2. He feels his need for purification, rebirth, and death with the crucified Lord to live holy to Him. This ritual declares that we are all rejected and unclean had it not been for the intervention of God.

* The mother is considered unclean after giving birth because she gave birth to an impure child that will die. But she will be purified on the day of his circumcision; that is when he becomes a member of God's covenant (Genesis 17: 7-8). The same ritual is applied in the church today, as the mother does not approach communion before the baptism of her newborn and his joining the Church with the body of Christ. Note that the life that the baptized child took is eternal life, as it is the life of Christ, who was united with him in baptism.

(Verse 1): **Then the Lord spoke to Moses, saying,**

(Verse 2): **“Speak to the children of Israel, saying: ‘If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in the days of her customary impurity she shall be unclean.**

We understood the meaning of uncleanness previously, and in addition to this, it is considered unclean during this period because of the blood that bleeds from it. And the Old Testament considers the woman unclean during menstruation, not because it is an impurity, but because what comes out of a person [(from secretions and even hair (Numbers 6))] expresses what is inside humans. This leads a person to think about his heart's uncleanness, which leads to his contrition, and his contrite heart leads to God's satisfaction and dwelling in him (Isaiah 57: 15 + Psalm 51: 16-17). Rather, it leads to a longing for the coming of the Savior Christ and a feeling of need for him. And this is what was expressed by the inspiration: “Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence” (Isaiah 64: 1), “Oh, that you were like my brother, Who nursed at my mother's breasts!” (Song of Solomon 8: 1) and this is a prophecy of the Incarnation.

If every person thinks during the period of being unclean, the girl during the period of bleeding, the mother-woman or the man in the state of secretions, why is he or she considered unclean? And they understand that this is because of the sin that dwells in him, so they repent and offer repentance with contrition. The spiritual benefit will be great, for the one who is contrite will dwell in him (Isaiah 57: 15). And when they take communion, their joy will be great.

customary impurity: That is her monthly menstruation. During this period, she is as if in the period of her monthly illness, and she must stay at home. **she shall be unclean seven days:** The period of bleeding usually lasts from 3-7 days, and here he counts it for 7 days. And in chapter 15 of the same book, we find that the law considers everything that emits a discharge, whether it is a man or a female, to be unclean, not because the blood in itself is unclean, but in order for a person to stop all work, and take care of his health until he is completely healed. Here God appears as a physician who cares about the health of His people. Our bodies, our souls and our spirits. This is in addition to what was mentioned earlier that everything that comes out of the body expresses the impurity that is inside. Therefore, because the discharge is impure, the mother here is called impure. And note that God who created man to grow and multiply, and this growth and reproduction would have happened by the natural way, and would not be considered unclean if sin had not entered the world. And the fact that God attributes the uncleanness to the mother that gave birth, is to draw attention to the sin that infiltrated us, from our fathers and grandfathers.

(Verse 3): **And on the eighth day the flesh of his foreskin shall be circumcised.**

The eighth day is the beginning of a new week. In which the child enters into a new covenant with God. After the child's circumcision and his belonging to God's people, we find the mother sharing the blessings of circumcision with her son and removing her uncleanness from her. But she does not return to the temple before 40 days of giving birth. But during these seven days in which she is unclean, she is separated from her relatives and her husband, and whoever touches her becomes unclean.

(Verse 4): **She shall then continue in the blood of her purification thirty-three days. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.**

the blood of her purification: That is, the blood or fluid that flows from a woman and is called the blood of her purification, perhaps because of its colour. And because the woman in this period has gotten rid of the impurity and is now on the way to complete purification. These fluids usually last from two to three weeks. **thirty-three days:** Here we find the period of 33 days, which is more than the largest period of 21 days, and the reasons for this:

1. To cover abnormal cases in which fluids last for a long time, i.e. for assurance.
2. So the total duration is 40 days = (7+33). And the number 40 refers to matters known in the Bible. The flood lasted 40 days, so this imprints in the minds that because of sin they were exposed to God's wrath and punishment, but Noah and his family were under God's protection. On the contrary, we find that Moses fasted for 40 days to receive the law and the blessings of God. Thus, the mother here is deprived of sacred things for the period of 40 days, after which she gets all her rights. So the forty days is a waiting period followed by blessings if a person understands what God wants and offers repentance. Thus, Jonah, the Prophet, warned the people of Nineveh that the city would be overthrown after 40 days if they did not repent. When they repented, a blessing followed. God forgave them because they responded and repented. The forty-day period was a warning period. But if they had refused to repent, they would have perished.
3. Therefore, 40 is a number followed by either a blessing or a curse. In the case of the new mother, the 40 days is the period of waiting for blessings and complete purification by blood.
4. Also, the forty-day period refers to our life on earth, during which God gives us many blessings and allows some trials and pains to purify us. Whoever benefits from this period will be saved, and whoever neglects the warnings of God will perish. A mother who understands this, wonders how I will raise my son to be saved. Will my son be a blessing and live, or a sinner and perish? My son now belongs to God's people after being circumcised, and he has a long life ahead of him (corresponding to 40 days). What will he be like at the end of it? Blessing or curse. What will be the end of his life (symbolized by the 40 days)? Will it be a blessing and salvation, or will he deviate and perish? Thus, she continues to pray for him.

She shall not touch any hallowed thing: She should not eat any of the peace offering or the Passover. And if it is the priest's wife, she shall not eat the meat of the sacrifices to be eaten by the priest's family.

nor come into the sanctuary: That is, she shouldn't go to the house of God.

The forty days: Women live this period deprived of many rights, and they contemplate why, O Lord, I am deprived even though I rejoiced in this baby you gave me? And if she thought deeply, she would realize that this child born alive is condemned to death, and the reason is that he is the inheritor of the sin that brought death out of life. These feelings push her to contemplate the consequences of sin. On the seventh day, this child joined God's people by being circumcised, but he was still condemned to death. These feelings move the heart to hate sin, which is God's wisdom. And our church allows the mother to receive communion after the child's baptism, in which the child is transferred to eternal life after being condemned to death.

until the days of her purification are fulfilled: The purification is not fulfilled without a blood sacrifice (verses 6,7), that is, with blood "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission." (Hebrews 9: 22).

(Verse 5): **'But if she bears a female child, then she shall be unclean two weeks, as in her customary impurity, and she shall continue in the blood of her purification sixty-six days.**

But if she bears a female child: Here we find that the period has doubled, as she remains impure after giving birth for two weeks instead of one week, and so on. This is not intended to discriminate between the sexes, as we find that the sacrifice offered on behalf of the boy is exactly the same as the girl (and the Apostle Paul says, "there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3: 28 + Colossians 3: 11) and we will see that the law of purification for both the boy and the girl is one. The mother offers the same sacrifices to purify her if she gives birth to a boy or gives birth to a girl. Then the problem is not in the connection of uncleanness to a male or a girl. But the differentiation here has the following reasons that are:

1. After giving birth, the woman continues at home and does not deal with anyone. She is invited to reflect and think about the reasons for the period of impurity in the first place and then why it is different between a boy and a girl.
2. The male was the longing of every woman; perhaps he would be the promised Messiah, so he was less in the period of impurity, and this constantly revives the hope of the coming of the Messiah (the expected seed of the woman who tramples the head of the serpent). As we said, God created these laws to reflect on their meanings. The meaning here is that the 40 days for the male - for the mother who desires to obtain her rights, gives preference to the male over the female. You wonder why? The answer is that the expected Messiah is a male child. This becomes the desire of every mother to give birth to a male, perhaps the Messiah. They lived in the Old Testament, waiting for the coming of this Messiah, the expected Savior. And look at what Isaiah said, "Oh, that You would rend the heavens! That You would come down!" (Isaiah 64: 1). And the words of the bride of Song of Solomon: "Oh, that you were like my brother, Who nursed at my mother's breasts!" (Song of Solomon 8: 1).
3. The continuous biblical distinction between males and females merely makes the male the head or the leader. This symbolizes the church's association (the body and bride of Christ) with Christ, her head and her submission to Him. (1 Corinthians 12 + Ephesians 5).
4. The woman was through whom sin entered: "And Adam was not deceived, but the woman being deceived, fell into transgression." (1 Timothy 2: 14). This does not mean that she is the source of

impurity or more impure than man, but there is a fundamental reason directed to men and women. Whoever causes others to stumble, his punishment is more severe: “But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.” (Matthew 18: 6). And as we said, God intends by His laws to make us meditate to avoid falling.

(Verses 6-7): **‘When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the tabernacle of meeting. 7 Then he shall offer it before the Lord, and make atonement for her. And she shall be clean from the flow of her blood. This is the law for her who has borne a male or a female.**

Therefore, the mother is not considered pure until she offers a blood sacrifice, symbolizing the need for the blood of Christ, who purifies from all sin (1 John 1: 7). Note that she stayed 40 days or 80 days, but she is only cleansed by sacrifice. Time is incapable of wiping out sin, and there is always a need for blood to purify. She offers a **burnt offering** = the burnt offering is the basis of all sacrifices, and here she offers thanks and joy because God raised her safe and gave her offspring. The burnt offering is an explicit declaration of God’s acceptance of the sinner, and the burnt offering is the subject of the Lord’s pleasure, as we have seen. And a **sin offering** = by merging the burnt offering with the sin offering, joy is mixed with the forgiveness of sin. And the fact that the sin offering was a bird indicates the apparent innocence of the child and his innocent childhood, but sin moved to him and became hidden within him.

(Verse 8): **‘And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.’ ”**

The poor’s offering replaces the lamb with a turtledove. This is what the Virgin Mother of Christ offered, who became poor, that you through His poverty might become rich. (2 Corinthians 8: 9). The remarkable fact is that Christ and his mother were committed to the law. This is what the apostle Paul meant when he said, “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,” (Galatians 4: 4). Christ is the only one who fulfilled the law entirely, so we are now counted perfect and blameless (Ephesians 1: 4 + Colossians 1: 28).

As Christians, this rite makes us feel that the child is born impure, so we yearn to receive the Sacrament of Holy Baptism and be keen on raising our children in fear of God.

Chapter 13

Leprosy:

In this chapter, we find several skin diseases, all of which were called leprosy. There was no medicine in a sense we understand now, but God had everything for His people; He is the doctor, the judge and the engineer, and the priests were men of God whom He gives the wisdom to do these works. These skin diseases, including what is not contagious, such as vitiligo, which is a non-contagious immune disease, appear in the form of white spots on the skin. There is also leprosy which is contagious through cohabitation between the patient and those around him, and the patient must be isolated so that the infection does not spread. But there are other diseases that the bible called leprosy to show its danger and that they must deal with it as they deal with lepers, so they isolate the patient, as these are contagious diseases (skin diseases). The priest used to meet all the needs of the people, as he offered sacrifices, care, as well as justice, medicine (isolating the sick so that the infection would not spread) and engineering (watching the dilapidated houses) and this is because: (1) The people were primitive. There was no one to take care of them. (2) Declaring that God is responsible for them in every aspect of their lives.

As for leprosy, it is a frightening, contagious, and dangerous skin disease that distorts the human skin and causes disabilities in the body. It has severe complications in its difficult roles because it may drop hair from the head and eyebrows. It may cause the knuckles of the fingers and toes to drop one after the other. Then the nails, the nose and the roof of the throat fall out, the gums erode, the teeth fall out, and the eyes gradually become lost. Although the pain of this disease is not severe, it makes the patient very sad.

The book mentions three types of lepers.

- 1- What befalls man (Leviticus 13: 1-46).
- 2- What affects garments (Leviticus 13: 47-54).
- 3- What befalls houses (Leviticus 14: 33-53).

It is a tradition among the Jews that Pharaoh, who thought of killing Moses, was the first to be afflicted with leprosy and died while he was a leper. And because the Jews kept some pagan worship with them from Egypt, the Lord brought upon them this disease that began in Egypt to discipline them, so He followed them from Egypt as the idols of Egypt followed them.

And because this disease (leprosy) is incurable and dangerous. No one knows where it comes from, and it was only cured of God, as God healed Mary, the sister of Moses, from it; this prompted some to say that it is a particular strike from God and thus this disease becomes a shameful feature that God put upon the sinner. And because by the Lord, it was left to the priests, the servants of the Lord, to evaluate this plague and its extent (it was called a strike, and its cause is unknown). Moses knew this disease well since his hand turned into a leprous hand when God asked him to free His people. Moses hesitated, knowing that the Egyptians were strong and had magicians capable of doing wonders, so how could the

people come out of their midst against the desire of Pharaoh and the Egyptians. It was for God to show him three miracles to demonstrate to him that He is capable of this (the salvation of the people):

1- Turning a rod to a serpent and then back to a rod.

2- Turning the hand of Moses into leprosy and then healing it.

3- Turning water into blood. In a more comprehensive view, this is not magic but rather an explanation of how to save the people and all the children of Adam from sin and the bondage of the devil. The slavery to Pharaoh is a symbol of slavery to Satan.

The explained steps are a symbol of Christ's work:

1. The rod is a symbol of power, and Christ is the power of God (1 Corinthians 1:24). And the serpent is a symbol of sin, "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (2 Corinthians 5: 21). The serpent returned to a rod, announcing that Christ returned to His glory after completing his work, for the rod was in the hand of Moses, in which was the power of God, to the point that it split the sea. Here we mention that the burnt serpents that killed the people in the wilderness were treated with a brass serpent that was lifted up on a tree as a symbol of Christ's hanging on the cross to heal us from our sin (John 3: 14, 15). And the serpent was brass, a symbol of the absence of poison within it, and this is a sign of Christ, who took the form of the sinful man as bearer of sin, "For He made Him who knew no sin to be sin for us" (2 Corinthians 5: 21), but He was without sin.

2. Turning the hand of Moses into leprosy, a sign of the person who fell into sin and became unclean, for leprosy defiles the person. And the return of the hand to its nature is a symbol of what Christ will do for us in terms of healing the effects of our sins.

3- How is salvation accomplished? by blood.

This was God's explanation to Moses and us about how mankind was saved.

Leprosy mentioned in this chapter is either the disease known as LEPROSY in its initial stages or skin diseases resulting from fungi, which are contagious. Note that the people did not have physicians, they could not differentiate between types of diseases, but God works to protect them (as a mother teaches Her child to avoid touching what harms him, so she tells him about everything that harms him, that this thing is "bad"). As for the garments' leprosy is a type of moth (mite) and may spread between clothing and spoil it. The leprosy of the houses may be radiating moisture that affects the house and makes it fall.

The patient was isolated for a period, then returned to the priest to examine him. If he had a typical, non-contagious disease, the priest would return him to live amid the congregation. Otherwise, he would continue to be isolated so that the infection would not spread.

In the following explanation, we will use the term "leprosy" for all the diseases it refers to, as the bible did.

The medical method used here is inspired by God

Strange methods spread in the days of Moses to treat diseases; examples of this are:

- Puncturing the bone of the skull to leak the pressure inside and attributing the cause of pressure to evil spirits.
- They used to take the blood of lizards and mice as medicine.
- They made ointments from mouldy bread and even animal waste.
- And even a lot of magical recipes.

The Prophet Moses did not include any of these myths in diagnosing or treating diseases. The method used here has a sound scientific approach in light of the possibilities available at the time. We will notice that it followed two important rules used so far:

- 1) The patient is isolated for a certain period.
- 2) Wait and see, which is a medical rule used until now.

Where did Moses come up with this idea? There is really no other source than **Divine Inspiration**.

The relationship between leprosy and sin

In the minds of the Jews, leprosy was associated with sin. Mary, the sister of Moses, was struck with leprosy when she transgressed against her brother. This happened with Gehazi (the disciple of Elisha) and with Uzziah the king due to their sins. See (Numbers 12: 10 + 2 Kings 5: 27 + 2 Chronicles 26: 16-21). Often, God allowed this disease to explain to the people what sin is and what its impact is due to the great similarity between them:

1. It was not, and so far, there is no cure for this disease, and there was no cure for it except divine intervention to get rid of it. Thus, sin had no solution to salvation except the intervention of God and the redemption of Christ.
2. Both are abhorrent, shameful, and cause great sadness.
3. Leprosy distorts the human form and makes him lose his senses. Thus, sin corrupts our spiritual person and makes us lose our inner senses (erosion of the eyes and the fall of the nose), both of which then cause severe corruption.
4. Leprosy causes infection, and so sin is fast spreading.
5. Leprosy begins with a small scar and then extends, and so is sin. That is why the Bible says, "Catch us the foxes, The little foxes that spoil the vines, For our vines have tender grapes." (Song of Solomon 2: 15). That is, underestimating minor sins brings big ones.
6. The disease begins internally in the marrow and bone (in-depth), and after 3 or 4 years, signs of it appear externally. This happens with linear.
7. Whoever is infected with it lives for long years that may reach fifty years and then dies, and thus Adam lived 930 years after the fall, but he was sure that he would die.

8. The priest was the one who evaluated and judged. And our high priest, Christ, has fiery eyes that examine the depths of man, and he is like a judge (John 5: 22) (Let us let the word of God examine us now before the day comes that it judges us).

9. Isolating the leper indicates that the sinner is separated from God. He points out that we must isolate sin from our midst so that we do not become defiled, and the church must isolate the sinner so that his sin does not spread. "put away from yourselves the evil person." (1 Corinthians 5: 13).

10. You do not notice its effects until all the body is eroded, and so is sin with the soul, as it distorts and erodes its beauty and vitality.

11. Waiting for seven days until the priest declares someone unclean. The number 7 is the number of completeness, so God's longsuffering of man is prolonged, and he does not punish the sinner directly. The period that God leaves to the sinner and extends his longsuffering is considered complete. That is, God gave him enough time to repent. So the whole work of God is perfect, and this is the meaning of: "That You may be found just when You speak, And blameless when You judge." God gives an adequate opportunity, during which the Holy Spirit rebukes and provides hope in accepting the sinner's repentance. If the sinner is stubborn and insists on not repenting, then the strike comes, and thus he should not blame God. So God said to the angel of the Church of Thyatira, " And I gave her time (full period in the eyes of God) to repent of her sexual immorality, and she did not repent. 22 Indeed I will cast her into a sickbed. Those who commit adultery with her into great tribulation, unless they repent of their deeds." (Revelation 2: 21-22). Just as the priest waits six days to release the leper, isolated or free and innocent. God gives each of us his days on earth (symbolically six days), after which on the seventh day he sets off either isolated from God or returning to his complete freedom, an innocent and justified one.

12. Because leprosy refers to sin, and there was only God who could cure this disease. Christ's healing of the leper was a miracle that proves His divinity, such as raising the dead and turning water into wine. And because leprosy is equivalent to sin, it is a special strike as a punishment for sins. Salvation from it is not called healing, but purification (2 Kings 5: 10-14 + Matthew 8: 1-3 + 10: 8 + 11: 5).

* It is said that Job's disease was leprosy. And that Psalm 38 speaks of leprosy.

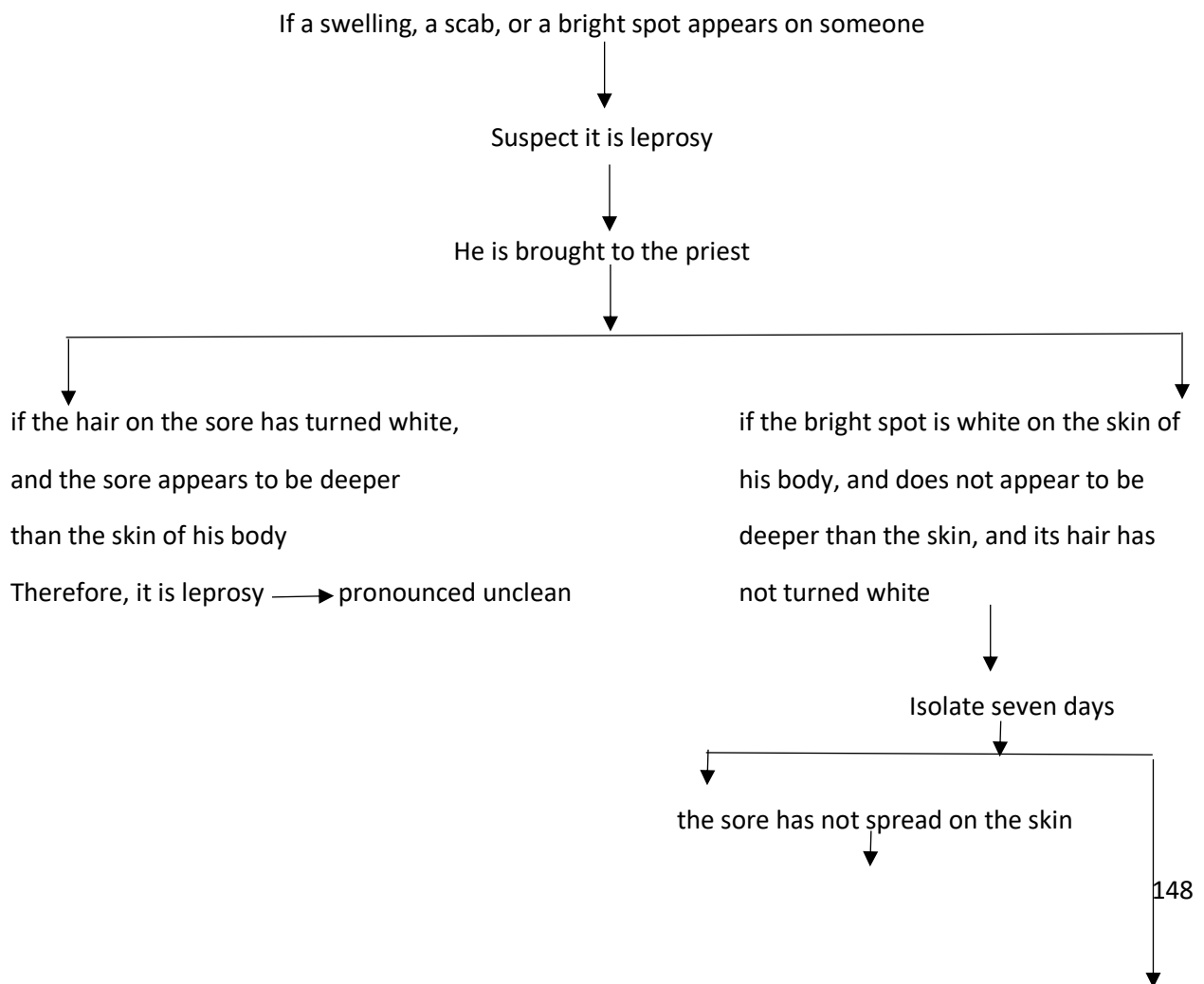
* People may see that the Mosaic law is unjust as it isolates the leper. Still, until now, in modern societies and with the advancement of medicine, the same thing is done, and patients with this disease are isolated.

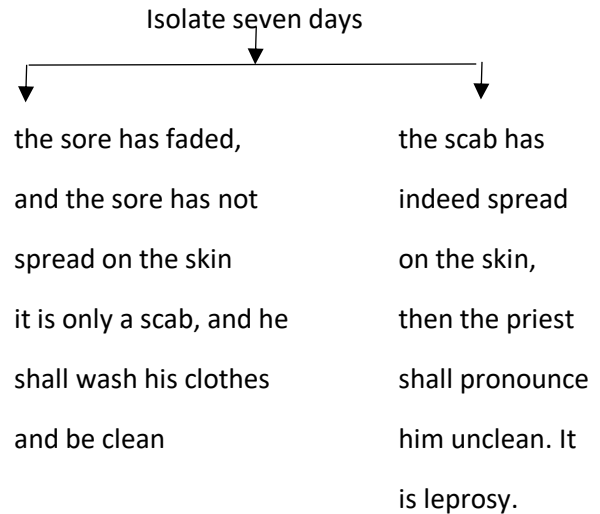
* The book's saying about fungal skin diseases that it is leprosy is like what we say now on the glass when it breaks "glass cancer." This applies to leprosy in homes and leprosy in clothes. Note that sin does not bring corruption to man only, but to everything he deals with and what surrounds him. It is very wrong and defiles the conscience of man and all that he has (Isaiah 3: 18-24 + Titus 1: 15 + Jude 23).

* When we stand before God and see His purity and holiness, we find that everything in us is unclean, so we cry out as Isaiah cried, "I am unclean."

* We notice in this chapter 6 cases of leprosy (1-8), (9-17), (18-23), (24-28), (29-37), (40-46), and the number 6 indicates a deficiency.

(Verses 1-8): **And the Lord spoke to Moses and Aaron, saying: 2 “When a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes on the skin of his body like a leprous sore, then he shall be brought to Aaron the priest or to one of his sons the priests. 3 The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears to be deeper than the skin of his body, it is a leprous sore. Then the priest shall examine him, and pronounce him unclean. 4 But if the bright spot is white on the skin of his body, and does not appear to be deeper than the skin, and its hair has not turned white, then the priest shall isolate the one who has the sore seven days. 5 And the priest shall examine him on the seventh day; and indeed if the sore appears to be as it was, and the sore has not spread on the skin, then the priest shall isolate him another seven days. 6 Then the priest shall examine him again on the seventh day; and indeed if the sore has faded, and the sore has not spread on the skin, then the priest shall pronounce him clean; it is only a scab, and he shall wash his clothes and be clean. 7 But if the scab should at all spread over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again. 8 And if the priest sees that the scab has indeed spread on the skin, then the priest shall pronounce him unclean. It is leprosy.**





a swelling: Rising / swelling of the colour of the eggshell / white as wool.

a bright spot: Glossy pimple as white as snow/white as the wall lime.

The first symptom of leprosy: Bleaching of the hair in the affected area.

The second symptom of leprosy: It is deeper than the skin.

And the priest shall examine him on the seventh day: The priest is the one who judges isolating the patient by comparison.

a scab: It is swelling, tumour, or impetigo, which is a rash (red spots on the skin with a crust), and the priests had the right to involve some of the people's wisemen and experts but the decision rested with the priests.

We note here that God explained to Moses the difference between scab and leprosy in a simplified way. Leprosy here is not the disease known as LEPROSY, but rather a fungal disease of the skin and because there was no way to treat fungal diseases at that time. The only solution was to isolate the patient until he recovers because the purpose is to prevent infection, as fungal diseases are contagious. As for scabs (ALOPECIA), it is not contagious, and a person with them can live in a normal society.

And because the two cases are similar, God gave a logical solution to the priest to differentiate between them

Fungal disease:

1. It has white hair.
2. Deeper than the rest of the skin.
3. It has swelling or a tumour.

a scab: It exists to this day:

1. It has no hair at all.
2. At the same level as the skin.

3. It usually does not increase in size.

But at first, the symptoms may be similar. So God advised Moses with the famous medical law “Wait and See,” meaning that time is the best way to show the development of the situation. The priest would wait for seven days, during which time the patient would be under custody. If the plague did not spread, he would be detained for another seven days. If it did not extend, he was pure and could live in the community. If the infection spreads, the disease is a contagious fungus, and the patient must be isolated.

A scab may mean that it has a crust or just a sign that it is not dangerous.

Spiritual Contemplation:

* When an individual suffers a physical wound, there is often a mark left after the wound has healed, called a swelling, and it is rare for a person to heal without leaving a mark for the wound. Likewise, if a soul is wounded by sin, even if it is healed, it will appear on it as a result of the wound. The mark reveals that they have a terminal illness (Isaiah 1: 6) + (Jeremiah 30: 12-15). What is meant is that whoever is addicted to sin, his outward behaviour and deviant expressions indicate his inner deviation. And such should be avoided so as not to offend innocent others.

*** The Priest has to:**

1. Wait in judgment so that no one would be harmed (he waits seven days) “And I gave her time to repent” (Revelation 2: 21). This is the work of the Holy Spirit, who convicts man, giving him hope so that he does not despair. And here we apply: “That You may be found just when You speak, And blameless when You judge.”

2. But he must also work without complacency. If leprosy persists, he should isolate the sick, as St. Paul the Apostle says: “put away from yourselves the evil person.” (1 Corinthians 5: 13). Likewise, our High Priest is long-suffering, but He is just and does not compromise in the truth.

3. The patient was isolated outside the camp. When Christ came, He was crucified outside the camp to heal our diseases, bearing our shame (Jeremiah 30: 17 + 33: 6, 7), instead of me being expelled and isolated from the church, and in the end, expelled outside the kingdom.

4. The word “deeper” indicates that sin has become not as something accidental in a person's life, but rather it has become deep as something loved in the heart. This lowers the soul to dust and makes it lower and earthy in its thinking and longings, while virtue raises the soul to heaven.

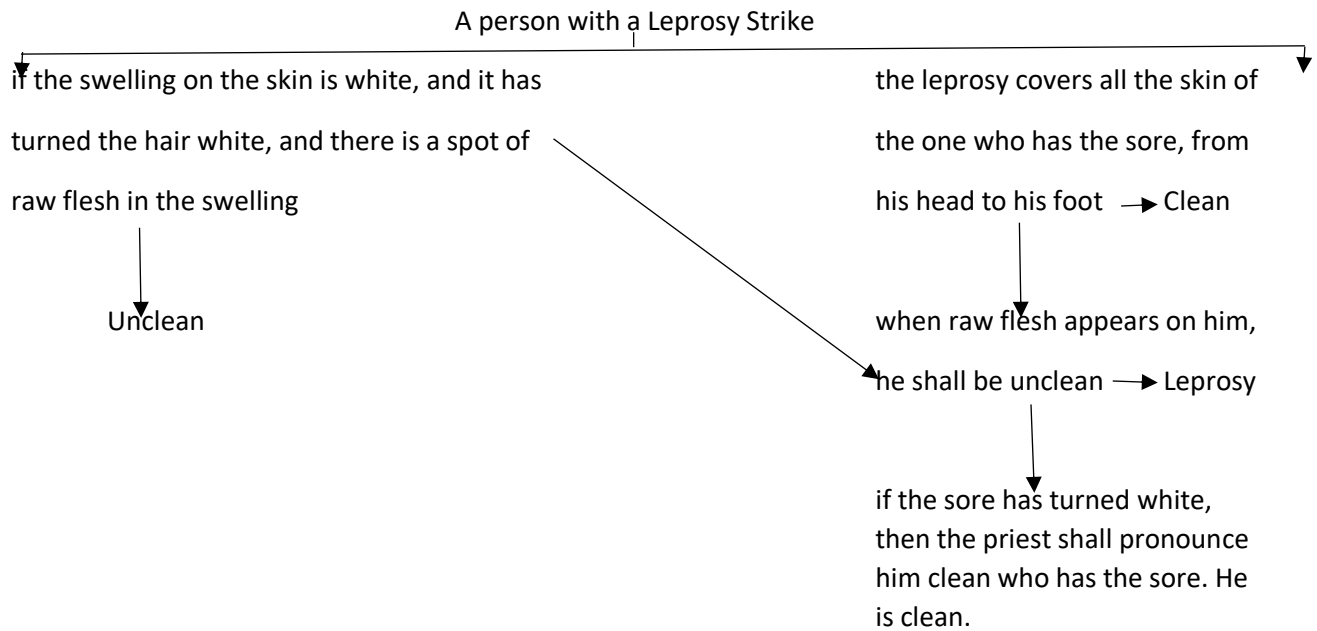
5. The increase of the strike means indicates that the sinner is constantly declining, and nothing stops this regression except repentance. And seven days is the opportunity that God gives to the sinner.

(Verses 9-17): **“When the leprous sore is on a person, then he shall be brought to the priest. 10 And the priest shall examine him; and indeed if the swelling on the skin is white, and it has turned the hair white, and there is a spot of raw flesh in the swelling, 11 it is an old leprosy on the skin of his body. The priest shall pronounce him unclean, and shall not isolate him, for he is unclean. 12 “And if leprosy**

breaks out all over the skin, and the leprosy covers all the skin of the one who has the sore, from his head to his foot, wherever the priest looks, 13 then the priest shall consider; and indeed if the leprosy has covered all his body, he shall pronounce him clean who has the sore. It has all turned white. He is clean. 14 But when raw flesh appears on him, he shall be unclean. 15 And the priest shall examine the raw flesh and pronounce him to be unclean; for the raw flesh is unclean. It is leprosy. 16 Or if the raw flesh changes and turns white again, he shall come to the priest. 17 And the priest shall examine him; and indeed if the sore has turned white, then the priest shall pronounce him clean who has the sore. He is clean.

Chronic leprosy

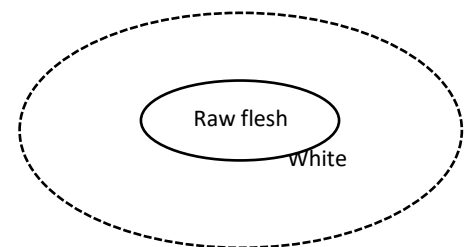
Here, leprosy probably often returns after recovery.



Raw flesh:

Here we find the return of the disease indicated by:

- 1) White swelling and white hair.
- 2) Clear from raw flesh, i.e. healthy raw flesh in the middle of the white.



This means that the disease ate the raw flesh. Ordinary flesh or normal skin colour amid the white spots. Here it is ruled to isolate the patient if he sees parts of live flesh or its colour amid white spots or pimples. These are considered ulcers or fungal or bacterial diseases. The presence of ulcers is a sign that the patient is contagious. Upon healing, the ulcer turns into white fibrous tissue, and when the ulcer is healed, the patient is no longer contagious and is allowed to live in the community again. Therefore, it is

written, if the leprosy (the white colour) spreads and covers the whole skin, then the person is pure. But if the live flesh appears in the midst of the white again, the ulcer has relapsed, and so on.

Spiritual Contemplation:

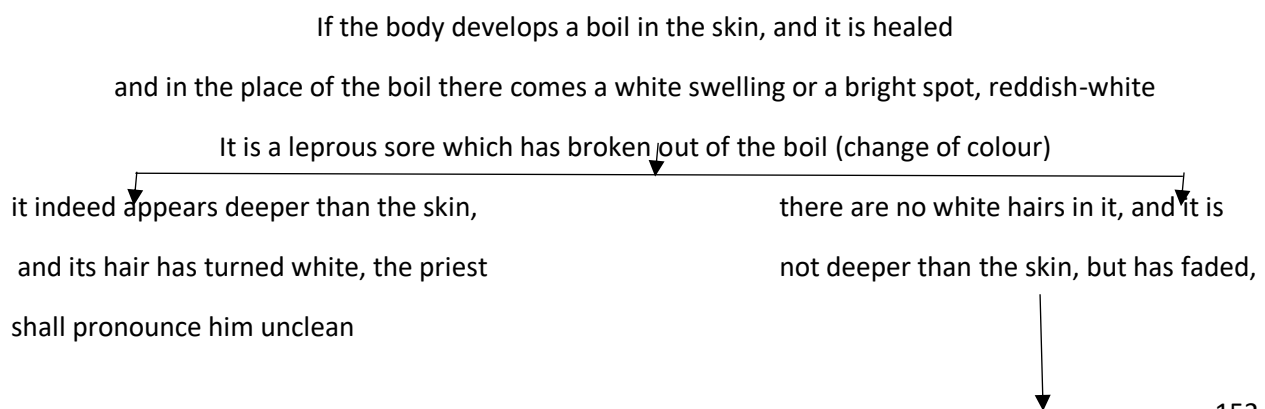
1. The first, who clearly bears the signs of illness, refers to the one who commits sin boldly and openly. This must be sorted out to realize his need for repentance. The presence of raw flesh amid illness indicates someone who is limping between the two groups who surrender to sin to work in him, and at the same time satisfies his conscience with outward practices, for he thinks that piety is a trade (1 Timothy 6: 5). And the fact that this disease is chronic indicates an ancient sin that resides in man. After he knows the way of God, some false words and false behaviours appear in his words. (1 Kings 21: 29 + 22: 26). After God accepted Ahab's repentance and did not punish him, he apostatized again

2. The second man, who was all strike from head to toe, refers to the one who realized the truth of himself as a sinner and that his nature has been completely corrupted. He comes out justified as the tax collector by his confession, and thus St. Paul the Apostle said, "sinners, of whom I am chief" (1 Timothy 1: 15). Rather, the feeling of self-condemnation because of human sin. This is a sign that repentance is valid. "Then you will remember your evil ways and your deeds that were not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations." (Ezekiel 36: 31).

3. In the case of the return of the living flesh again after the body has whitened, this may refer to self-righteousness, as the person is deceived into thinking that what is in him of grace is due to his self-righteousness.

Note: There are diseases that, when they are in the process of being over, hit the whole body with blisters, such as measles. When the blisters appear and cover the body, this is a sign of the end of the disease.

(Verses 18-23): **"If the body develops a boil in the skin, and it is healed, 19 and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be shown to the priest; 20 and if, when the priest sees it, it indeed appears deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean. It is a leprous sore which has broken out of the boil. 21 But if the priest examines it, and indeed there are no white hairs in it, and it is not deeper than the skin, but has faded, then the priest shall isolate him seven days; 22 and if it should at all spread over the skin, then the priest shall pronounce him unclean. It is a leprous sore. 23 But if the bright spot stays in one place, and has not spread, it is the scar of the boil; and the priest shall pronounce him clean.**





Spiritual Contemplation:

Old marks must be watched so that they do not reactivate. After our deliverance from sin, we may return to old thoughts and the boiling of impure thoughts, so the soul loses its spiritual health, and constant monitoring makes it not infiltrate us again. This is what we pray for in the liturgy, that God keeps us away from the remembrance of evil entailing death.

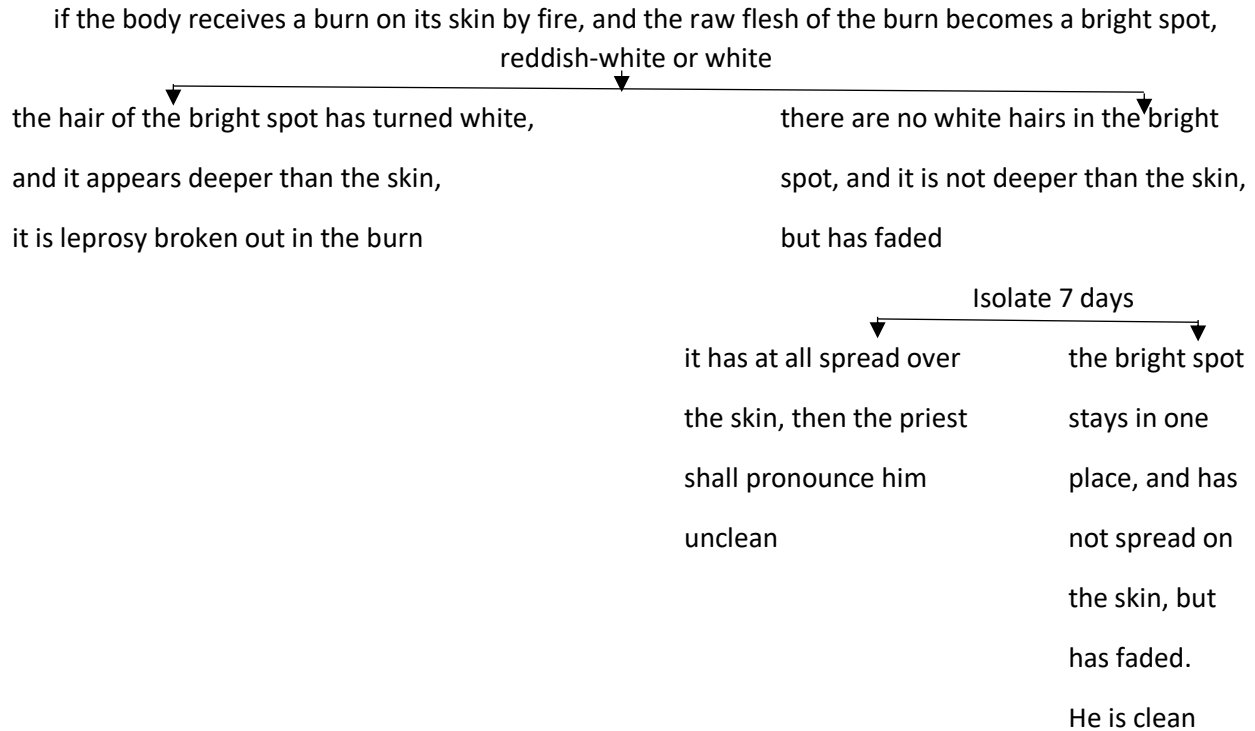
(Verses 24-28): **“Or if the body receives a burn on its skin by fire, and the raw flesh of the burn becomes a bright spot, reddish-white or white, 25 then the priest shall examine it; and indeed if the hair of the bright spot has turned white, and it appears deeper than the skin, it is leprosy broken out in the burn. Therefore the priest shall pronounce him unclean. It is a leprous sore. 26 But if the priest examines it, and indeed there are no white hairs in the bright spot, and it is not deeper than the skin, but has faded, then the priest shall isolate him seven days. 27 And the priest shall examine him on the seventh day. If it has at all spread over the skin, then the priest shall pronounce him unclean. It is a leprous sore. 28 But if the bright spot stays in one place, and has not spread on the skin, but has faded, it is a swelling from the burn. The priest shall pronounce him clean, for it is the scar from the burn.**

raw flesh: It is the burnt flesh or the raw flesh in the burnt part.

Whoever has burns on his skin or burns caused by ironing or burning fire.

the raw flesh of the burn: Live flesh or raw flesh is the burned flesh in the ironed part

Here we find burning for the skin in which leprosy spread, with a part of the raw flesh in the midst of the burnt flesh with fire. It is strange that this disease is discovered by chance when the patient suffers from a severe burn that did not hurt him. And spiritually, there may be a hidden sin within the person, and he does not feel it, rather he does not feel that there is a destructive sin within him. Then God allows him to experience severe trial and this hidden sin appears. This trial is one of God’s mercies on this person, and this is what happened with Job, and he was saved.



Here is a warning of the return of raw flesh amid the burning.

Spiritual Contemplation:

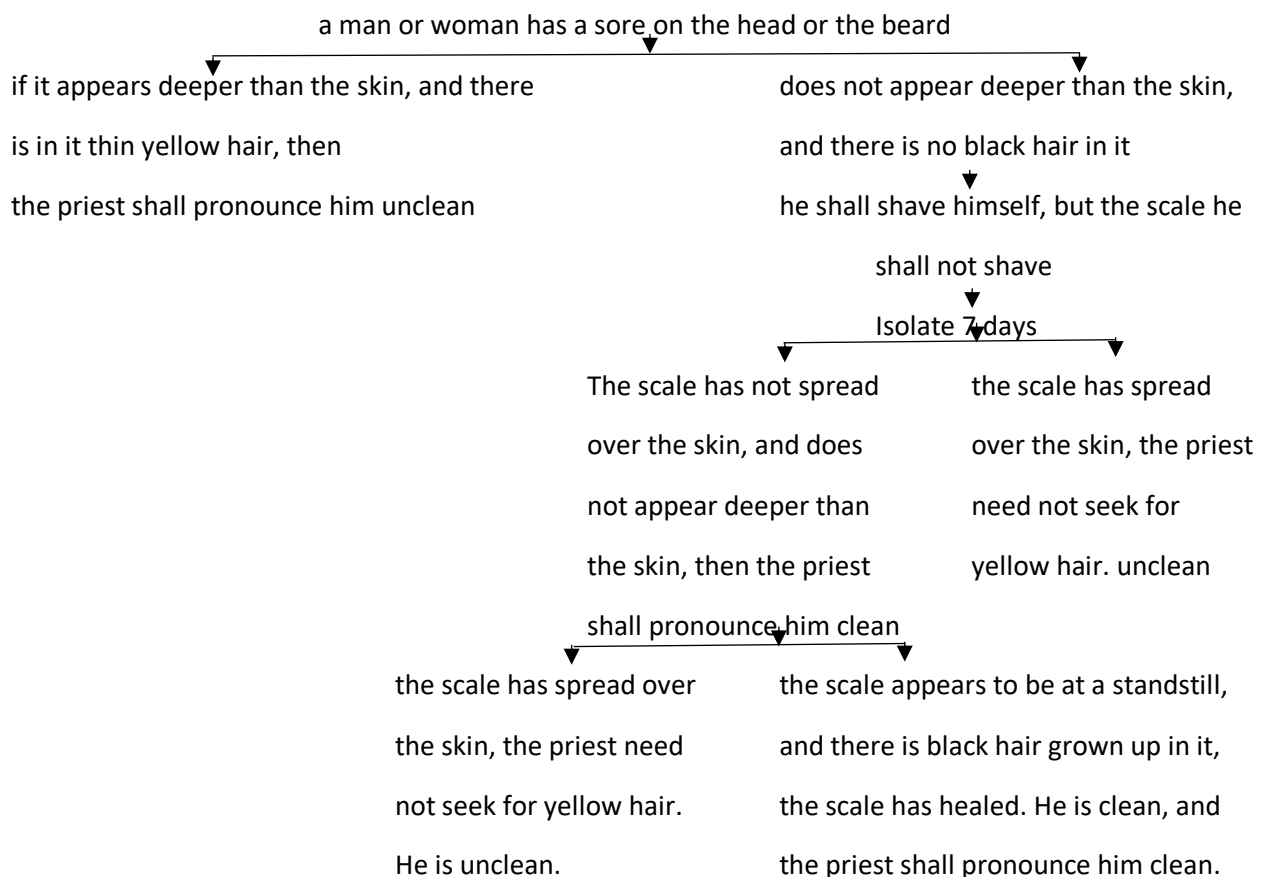
Here, God allowed the burning fire that afflicted this person to be the trial that shows the deadly sin that exists within him. And just as God allowed Satan to tempt Job, He allowed him here to tempt this person to reveal his sin. If he repents, he will be saved (the brightness has stopped), and if he sinned more or goes too far in his sin (the brightness has spread), he will perish. The strikes of the devil were likened to fiery darts (Ephesians 6: 16).

(Verses 29-37): **“If a man or woman has a sore on the head or the beard, 30 then the priest shall examine the sore; and indeed if it appears deeper than the skin, and there is in it thin yellow hair, then the priest shall pronounce him unclean. It is a scaly leprosy of the head or beard. 31 But if the priest examines the scaly sore, and indeed it does not appear deeper than the skin, and there is no black hair in it, then the priest shall isolate the one who has the scale seven days. 32 And on the seventh day the priest shall examine the sore; and indeed if the scale has not spread, and there is no yellow hair in it, and the scale does not appear deeper than the skin, 33 he shall shave himself, but the scale he shall not shave. And the priest shall isolate the one who has the scale another seven days. 34 On the seventh day the priest shall examine the scale; and indeed if the scale has not spread over the skin, and does not appear deeper than the skin, then the priest shall pronounce him clean. He shall wash his clothes and be clean. 35 But if the scale should at all spread over the skin after his cleansing, 36 then the priest shall examine him; and indeed if the scale has spread over the skin, the priest need**

not seek for yellow hair. He is unclean. 37 But if the scale appears to be at a standstill, and there is black hair grown up in it, the scale has healed. He is clean, and the priest shall pronounce him clean.

Meant by scaly here scabies or a skin disease whose symptoms appear by the disappearance of black hair (usually the hair of Jews is black) and the appearance of blond hair in its place (blond hair is the result of the death of the body as a result of disease and the cessation of food from the hair, so the hair is weak and short (the hair is fine), and black hair is evidence of safety. Here he did not say white hair; perhaps the person has gray hair.

But if the hair was blond, i.e. its colour changed, and it became blond as a result of an ulcer and not because of leprosy, then it returns to its natural colour after healing. In this case, the body is still alive and not dead. God does not extinguish a smoky wick.



Spiritual Contemplation:

Note that the head and chin are respected places, but leprosy can arise anywhere. The devil may attack us in the holiest of places, as he attacked Christ and tempted him on the temple pinnacle.

Note that the strike here appears behind the hair, i.e. hidden, and if the hair represents strength for the man (Samson) and beauty for the woman. And the dignity of the man (in the chin hair) sin may hide behind these names. And after a period of the onset of the disease, the hair will fall out, which means

that the sinner's strength, dignity, and good looks will end after a while. And change the status of what was seen in dignity.

(Verse 38-39): **“If a man or a woman has bright spots on the skin of the body, specifically white bright spots, 39 then the priest shall look; and indeed if the bright spots on the skin of the body are dull white, it is a white spot that grows on the skin. He is clean.**

White Spots:

Here the body has white and dull white. This is a white spot and not leprosy. He is pure. This disease is not contagious, so the patient is pure.

(Verse 40-44): **“As for the man whose hair has fallen from his head, he is bald, but he is clean. 41 He whose hair has fallen from his forehead, he is bald on the forehead, but he is clean. 42 And if there is on the bald head or bald forehead a reddish-white sore, it is leprosy breaking out on his bald head or his bald forehead. 43 Then the priest shall examine it; and indeed if the swelling of the sore is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body, 44 he is a leprous man. He is unclean. The priest shall surely pronounce him unclean; his sore is on his head.**

The man whose hair has fallen from his head:

- * If he loses his hair from his head. Therefore, he's bald, so he's pure.
- * Even if the hair of his head goes from his forehead. This is also baldness on the front of the head. He is pure.
- * But if there is a reddish-white plague in his baldness, then this is leprosy in his baldness.
- * And if the swelling of the strike is reddish-white in his baldness, as the appearance of Leprosy in the human skin, then is an unclean leper (this is a contagious disease).

Spiritual Contemplation:

Here we find that the things that we suspect are subject to examination so that sins do not infiltrate.

(Verses 45-46): **“Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, ‘Unclean! Unclean!’ 46 He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp.**

Because leprosy is a symbol of sin and its fruit, the judgment came to the leper, who was declared unclean, harsh, in addition to being cut off from the holy congregation. And the leper is like a dead person as sin results in death. Therefore, he was asked to make exactly the same signs and movements as they do in mourning for their dead, such as tearing clothes, uncovering the head, and covering the mustaches (Ezekiel 24: 17), as he is struck by God, so he is like the dead. He shall cry "unclean unclean"

so that everyone will avoid him and separate and live alone outside the camp. Women were exempted from cutting their clothes and uncovering their heads, out of respect for decency.

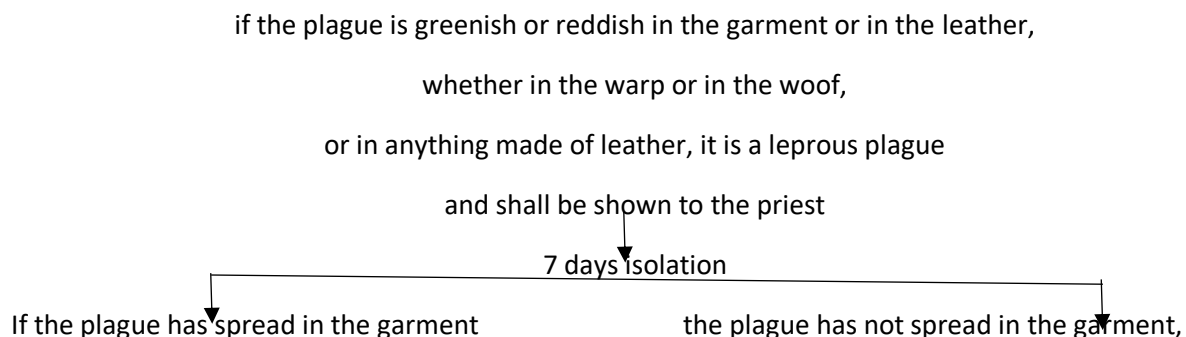
clothes shall be torn: Whoever had his clothes torn would reveal the nakedness of his body. Likewise, a sinner who wants to repent should not adorn himself with the sweetness of false words, but rather confess.

head bare: We expose ourselves and confess our sin in front of people to pray for us.

cover his mustache: It bears the meaning of covering the mouth so that the infection does not pass. And the sinner has to be silent, learn and repent to himself and do not teach others.

cry, 'Unclean! Unclean!': That is, his declaration to others that what happened to him was the result of his sins, to warn everyone.

(Verses 47-58): **“Also, if a garment has a leprous plague in it, whether it is a woolen garment or a linen garment, 48 whether it is in the warp or woof of linen or wool, whether in leather or in anything made of leather, 49 and if the plague is greenish or reddish in the garment or in the leather, whether in the warp or in the woof, or in anything made of leather, it is a leprous plague and shall be shown to the priest. 50 The priest shall examine the plague and isolate that which has the plague seven days. 51 And he shall examine the plague on the seventh day. If the plague has spread in the garment, either in the warp or in the woof, in the leather or in anything made of leather, the plague is an active leprosy. It is unclean. 52 He shall therefore burn that garment in which is the plague, whether warp or woof, in wool or in linen, or anything of leather, for it is an active leprosy; the garment shall be burned in the fire. 53 “But if the priest examines it, and indeed the plague has not spread in the garment, either in the warp or in the woof, or in anything made of leather, 54 then the priest shall command that they wash the thing in which is the plague; and he shall isolate it another seven days. 55 Then the priest shall examine the plague after it has been washed; and indeed if the plague has not changed its color, though the plague has not spread, it is unclean, and you shall burn it in the fire; it continues eating away, whether the damage is outside or inside. 56 If the priest examines it, and indeed the plague has faded after washing it, then he shall tear it out of the garment, whether out of the warp or out of the woof, or out of the leather. 57 But if it appears again in the garment, either in the warp or in the woof, or in anything made of leather, it is a spreading plague; you shall burn with fire that in which is the plague. 58 And if you wash the garment, either warp or woof, or whatever is made of leather, if the plague has disappeared from it, then it shall be washed a second time, and shall be clean.**



the plague is an active leprosy
burn that garment

either in the warp or in the woof, or in anything
made of leather, then the priest shall command
that they wash the thing in which is the plague;
and he shall isolate it another seven days.

the plague has not changed
its color, though the plague
has not spread, it is unclean,
and you shall burn it

the plague has faded after
washing it, then he shall tear
it out of the garment

it appears again in the
garment, it is a
spreading plague; you
shall burn with fire

Garments leprosy is, as we say, glass cancer, is a type of mite, i.e. small vermin that enters the clothes and bites the fine threads as the mite gnaws through the wood.

it continues eating away: Puncture or abrasion. Therefore, corruption is not superficial but rather penetrating (a kind of putrefaction).

the damage is outside or inside: The worn or altered part of the garment is what has been peeled off from the thing.

Warp: It is what pulls the strings vertically.

Woof: It is what pulls the strings across.

Therefore, this commandment is for God to protect their possessions, especially during their sojourn in the desert. Note that God's concern for the poor, for He allows the affected part to be cut off so that the whole garment does not perish. This is what St. Paul the Apostle called for isolating the sinner so that sin does not spread, so "put away from yourselves the evil person" (1 Corinthians 5: 13).

Spiritual Contemplation:

Garments refer to what a person wears of the natures, habits and dealings, that is, how people see the characteristics of this person. And God cares about this "that they may see your good works and glorify your Father in heaven." And if there is evil in our ways and our dealings, or there is a bad habit that has possessed us (leprosy in clothes), then we have to wash it, that is, we offer repentance, but we burn it, that is, we eliminate it and abstain from it permanently.

(Verse 59): **"This is the law of the leprous plague in a garment of wool or linen, either in the warp or woof, or in anything made of leather, to pronounce it clean or to pronounce it unclean."**

Chapter 14

The law of the purification of the Leper:

Chapter 13 ends with the complete helplessness of the leper, having torn his clothes and his head bare, crying out: “unclean unclean,” and has withdrawn from the congregation in disgrace. He cannot do anything for himself. We have already seen the ugliness of this disease and its effects.

In this chapter, we find a glimmer of light as God announces that there is hope for recovery if He intervenes. He had healed Miriam, Moses’s sister before, and Naaman the Syrian, but some perished through it, like Gehazi.

Now, suppose anyone has been healed of leprosy. In that case, the matter requires a lengthy ritual and precise and strict procedures so that the priest may verify his purification and be allowed to enter the holy congregation again. Sin deprived man of his membership in the holy congregation and distorted his soul, body and spirit. His return necessitated that the Son offers Himself as a sacrifice. The rite of purification here is a symbol of the sacrifice of Christ because sin was symbolized here by leprosy.

(Verses 1-57): **Then the Lord spoke to Moses, saying, 2 “This shall be the law of the leper for the day of his cleansing: He shall be brought to the priest. 3 And the priest shall go out of the camp, and the priest shall examine him; and indeed, if the leprosy is healed in the leper, 4 then the priest shall command to take for him who is to be cleansed two living and clean birds, cedar wood, scarlet, and hyssop. 5 And the priest shall command that one of the birds be killed in an earthen vessel over running water. 6 As for the living bird, he shall take it, the cedar wood and the scarlet and the hyssop, and dip them and the living bird in the blood of the bird that was killed over the running water. 7 And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the living bird loose in the open field. 8 He who is to be cleansed shall wash his clothes, shave off all his hair, and wash himself in water, that he may be clean. After that he shall come into the camp, and shall stay outside his tent seven days. 9 But on the seventh day he shall shave all the hair off his head and his beard and his eyebrows—all his hair he shall shave off. He shall wash his clothes and wash his body in water, and he shall be clean. 10 “And on the eighth day he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil. 11 Then the priest who makes him clean shall present the man who is to be made clean, and those things, before the Lord, at the door of the tabernacle of meeting. 12 And the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them as a wave offering before the Lord. 13 Then he shall kill the lamb in the place where he kills the sin offering and the burnt offering, in a holy place; for as the sin offering is the priest’s, so is the trespass offering. It is most holy. 14 The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. 15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand. 16 Then the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before the Lord. 17 And of the rest of the oil in his hand, the priest shall put**

some on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering. 18 The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed. So the priest shall make atonement for him before the Lord. 19 "Then the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Afterward he shall kill the burnt offering. 20 And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be clean. 21 "But if he is poor and cannot afford it, then he shall take one male lamb as a trespass offering to be waved, to make atonement for him, one-tenth of an ephah of fine flour mixed with oil as a grain offering, a log of oil, 22 and two turtledoves or two young pigeons, such as he is able to afford: one shall be a sin offering and the other a burnt offering. 23 He shall bring them to the priest on the eighth day for his cleansing, to the door of the tabernacle of meeting, before the Lord. 24 And the priest shall take the lamb of the trespass offering and the log of oil, and the priest shall wave them as a wave offering before the Lord. 25 Then he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering and put it on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. 26 And the priest shall pour some of the oil into the palm of his own left hand. 27 Then the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord. 28 And the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering. 29 The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the Lord. 30 And he shall offer one of the turtledoves or young pigeons, such as he can afford — 31 such as he is able to afford, the one as a sin offering and the other as a burnt offering, with the grain offering. So the priest shall make atonement for him who is to be cleansed before the Lord. 32 This is the law for one who had a leprous sore, who cannot afford the usual cleansing." 33 And the Lord spoke to Moses and Aaron, saying: 34 "When you have come into the land of Canaan, which I give you as a possession, and I put the leprous plague in a house in the land of your possession, 35 and he who owns the house comes and tells the priest, saying, 'It seems to me that there is some plague in the house,' 36 then the priest shall command that they empty the house, before the priest goes into it to examine the plague, that all that is in the house may not be made unclean; and afterward the priest shall go in to examine the house. 37 And he shall examine the plague; and indeed if the plague is on the walls of the house with ingrained streaks, greenish or reddish, which appear to be deep in the wall, 38 then the priest shall go out of the house, to the door of the house, and shut up the house seven days. 39 And the priest shall come again on the seventh day and look; and indeed if the plague has spread on the walls of the house, 40 then the priest shall command that they take away the stones in which is the plague, and they shall cast them into an unclean place outside the city. 41 And he shall cause the house to be scraped inside, all around, and the dust that they scrape off they shall pour out in an unclean place outside the city. 42 Then they shall take other stones and put them in the place of those stones, and he shall take other mortar and plaster the house. 43 "Now if the plague comes back and breaks out in the house, after he has taken away the stones, after he has scraped the house, and after it is plastered, 44 then the priest shall come and look; and indeed if the plague has spread in the house, it is an active leprosy in the house. It is unclean. 45 And he shall break down the house, its stones, its timber, and all the plaster of the house, and he shall carry them outside the city to an unclean place. 46 Moreover he who goes into the house at all while it is shut up shall be unclean

until evening. 47 And he who lies down in the house shall wash his clothes, and he who eats in the house shall wash his clothes. 48 "But if the priest comes in and examines it, and indeed the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed. 49 And he shall take, to cleanse the house, two birds, cedar wood, scarlet, and hyssop. 50 Then he shall kill one of the birds in an earthen vessel over running water; 51 and he shall take the cedar wood, the hyssop, the scarlet, and the living bird, and dip them in the blood of the slain bird and in the running water, and sprinkle the house seven times. 52 And he shall cleanse the house with the blood of the bird and the running water and the living bird, with the cedar wood, the hyssop, and the scarlet. 53 Then he shall let the living bird loose outside the city in the open field, and make atonement for the house, and it shall be clean. 54 "This is the law for any leprous sore and scale, 55 for the leprosy of a garment and of a house, 56 for a swelling and a scab and a bright spot, 57 to teach when it is unclean and when it is clean. This is the law of leprosy."

1. He shall be brought to the priest

Therefore, after healing the leper, Christ said to him, "show yourself to the priest" (Matthew 8: 4). Christ is the author of the law, and He was born under the law (Galatians 4: 4). Therefore, He implements everything that came in the law. Not only that, but Christ wanted this to reveal His divinity, for leprosy can only be healed by God. The saying that he shall be brought to the priest refers to the church's role that brings the sinner to our high priest, our Lord Jesus Christ, and because there is no salvation except through Christ. We cannot know Christ as individuals isolated from the holy community. As the friends of the paralytic carried the paralytic to Christ, this is how the church works: "When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you." (Matthew 9: 2). Likewise, "pray for one another, that you may be healed." (James 5: 16). As the martyr, Cyprian said, "He who remains outside the Church is outside the camp of Christ." The Fathers also said, "He whose mother is not the Church, God will not be his Father." By the same logic, when God chose Saul and Barnabas to serve, the church laid hands on them (Acts 13: 1-3).

2. And the priest shall go out

Since he is isolated, banished, and cannot enter, the priest goes out to him. He is in his isolation from God, far from the holy place, and the community of his people. The leper does nothing in the rite of purification but the priest. We have no part in anything. The leper is unclean, and everything that touches him is defiled, so how can he purify himself? Then someone else must do the work, which is what Christ did. He came to us and descended to the earth to raise us with him to heaven, and he is the one who went outside the camp bearing our reproach. Through His Holy Spirit, He gave us the mysteries so that we might live as members of His body. "for the Son of Man has come to seek and to save that which was lost." (Luke 19: 10). He said, I came forth from the Father and have come into the world. Again, I leave the world and go to the Father." (John 16: 28). By the same logic, Christ went to the sick man at the pool of Bethesda, who was unable to move and had no one to throw him into the pool to be healed (John 5).

3. two living and clean birds

The two birds here perform the same work as the goats on the Day of Atonement (Leviticus 16), where one of them is killed, and the other is released alive (a reference to the crucified Christ who died then rose from the dead). The bird was being killed in an earthen vessel over running water as a sign of the killing of Christ, who carried our humanity as an earthen vessel, offering us in it His precious blood. The blood and water would mix in the earthen vessel, a sign of Christ's blood and the water that flowed from Christ's side to purify us. The other live bird dipped its wings and tail in the blood of the slaughtered bird and was let loose in the open field. This symbolizes Christ, who rose from the dead, bearing His blood for us and His wounds in His hands as an atonement for us. Christ is still in heaven, taking the same shape as St. John saw Him in his vision, "stood a Lamb as though it had been slain" (Revelation 5: 6).

Here the use of two birds is in reference to the Messiah, who came from heaven and went up to heaven. The release of the bird freely was a symbol of the freedom that the leper gained through the resurrection of Christ. How sweet is the sight of a bird stained with blood on its wings as it soars to heaven for this poor leper, for he sees in this his freedom. When he sees the bird flying to heaven, he may understand that he must live like a heavenly human being not to be punished again.

The Apostle Paul expressed this rite when he said, "For if when we were enemies we were reconciled to God through the death of His Son (and this is represented by the killed bird), much more, having been reconciled, we shall be saved by His life" (and this is represented by the living bird that flew and took off towards heaven, with the blood of the killed bird, to refer to the risen Christ now standing before His Father to intercedes for us with His blood) (Romans 5: 10).

4. cedar wood, scarlet, and hyssop

Cedar is the highest plant and hyssop lowest. Cedar refers to pride, the basis of the fall, and hyssop refers to humility, the way of the sinner to repentance and the sick to recover. Both refer to the high Christ who humbled Himself to heal us. Therefore, hyssop was always used for purification (Psalm 51: 7). Hyssop is a word taken from the Hebrew word "azop," and it is said that its root clings to the rock, so it symbolizes those who adhere to Christ and purify themselves. But on the other hand, the feeling of weakness may represent the state of extreme despair of salvation, which is a sin called smallness of the soul. Once again, we find that the hyssop clings to the rock, and thus it has become a symbol of true humility, which is the feeling of weakness but adherence to Christ, the rock of our salvation, and therefore the Lord said, "Abide in Me." ... for without Me you can do nothing" (John 15: 4, 5). It has a therapeutic effect and is used to cure diseases and purify the lungs. His lungs will be impure and need to be purified, he whoever bears hatred.

Cedar and hyssop together may represent all the limits of nature from the highest to the lowest, from the most luxurious to the most despicable (1 Kings 4: 33), meaning that everything in the world has been crucified for me (Galatians 6: 14).

In the rite of purification, we find the priest tied a live bird with a bouquet of hyssop, a piece of scarlet cloth and tied them with a scarlet thread. He tied all this on cedar wood (a part of cedar wood 1.5 feet long. The bird was tied with its wings opened as if crucified. And its tail and wings dipped in blood. Therefore, the cedar wood refers to the cross). In the crucifixion of Christ, we see the end of all the glories and pride of the world (the cedar) and the demise and vanity of the world with all that it contains (hyssop), so we accept with joy the crucifixion of the world for us and our crucifixion for the world.

As for the scarlet, it is the image of the holy blood that erupted from the whole body of Christ and covered it to make atonement for me. Note that Rahab the harlot was saved by tying a scarlet rope in her window (Joshua 2: 18).

The bird that was slaughtered was buried before the priest and the leper. Note the splendour of the inspiration as this was not mentioned, but it was preserved by tradition. Why was it not mentioned? Symbolized by this bird, our Christ is no longer in a tomb but is alive in heaven, interceding for us. Also, note that the killed bird was slaughtered outside the camp, just as Christ was crucified outside Jerusalem.

Running water, which is **living water**, was used, referring to the Holy Spirit (John 7: 37-39). Salvation begins with baptism and is completed by the renewal of the Holy Spirit (Titus 3: 5). This is the meaning of the connection of blood with water, for baptism derives its strength from the power of the blood of Christ. Also, the Holy Spirit descended upon the church after the reconciliation between God and his people, which was accomplished by the blood of Christ.

Note: Up till verse 5, we see the priest commanding such and such. And then, in verse 6, we find the priest going to work. This indicates that Christ began carrying out the work of salvation from his incarnation until his crucifixion and then his resurrection, after the work of salvation was just a will before that.

Refer to (John 19: 34 + 1 John 5: 6, 8) to see the connection of blood with water in the purification work.

5. Sprinkling the purified with blood and water

The sprinkling of Christ's blood speaks better than that of Abel, as it is for the atonement and intercession of mankind (Hebrews 12: 24). Sprinkling it seven times for purification means the perfection of purification. The work of Christ is complete, and the sprinkled remains pure throughout his life (the week of his life). It is as if the purification, even if it began in the water of baptism, remains an uninterrupted, continuous process. But certainly, the work of Christ is perfect, but I must continue in the state of death, that is, to stand before sin as dead (Romans 6: 1-14 + Colossians 3: 1-5). And if I sinned, there is repentance and confession, which is why the Church calls this sacrament "the second baptism." This is followed by the Eucharist, which is "given for the remission of sins and eternal life for those who partake of Him."

Here the leper returns to the camp, but not to his home, where he is familiar.

6. wash his clothes

What we have previously seen in the work of Christ, and here we come to the role of the sinner, what should he do? Washing clothes is a symbol of cleansing and getting rid of bad habits. The leper, that is, the sinner, when he washes his clothes, refers to the first step (1) baptism, in which we replace our old man, then this is repeated with repentance, which is a continuous washing process (John 13: 10).

7. shave off all his hair

The second step for the sinner is **Repentance**, for the sinner's hair refers to the dead works that stem from his body's evil lusts. Therefore, it is appropriate to shave his hair when he is purified, for the hair is a part without a soul or blood, so it refers to the old man buried in baptism. This means that the sinner

leaves all the thoughts, words, and actions of the old body. This is a declaration of true repentance as if he pledges to leave all his past and his old sinful deeds. Hair, like any other discharge from the human body (Leviticus 15), expresses what is on the inside of uncleanness and sin. The prophet Jeremiah says, "The heart is deceitful above all things, And desperately wicked; Who can know it?" (Jeremiah 17: 9). And the Apostle Paul says, " But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find." (Romans 7: 17, 18). Therefore, the Bible expresses this; it considers that what comes out of the body is uncleanness; as the well-known proverb says, "The vessel exudes what in it."

8. stay outside his tent

The next step (3) is to live a sojourner life, separate from the world's sins. He entered the Lord's congregation but did not return to rest in his tent until after seven days. Thus, we do not find true rest until after the seven days of this world have passed, the days of our sojourn. And if we consider the tent to be our body, then his stay outside the tent for seven days indicates that the penitent must live after his repentance as one who is above the body's requirements. He lives all his life with the feeling of alienation in this world so that when the eighth day comes, we will enjoy entering a heavenly spiritual body worthy of the new life.

9. The rite of purification on the seventh day

He shaves off all his hair: his head, beard, and eyebrows. He washes his clothes and bathes his body with water, becoming pure. All of this was already done on the first day, so why should he repeat it on the seventh day? The previous steps refer to the life of repentance on earth, (3) but there is a new life with a new body in heaven.

1. He became pure from the first day, but this gives him a feeling that the work of purification is continuous, i.e. getting rid of all the manifestations of the old nature (the old man).
2. Perhaps what happened on the first day indicates what the believer enjoyed at the beginning of his membership in the church when he entered the water of baptism, obtained sonship to God, and became pure in God's eyes. What happens on this seventh day indicates purification with repentance, which is what the believer continues to strive for throughout his life. Baptism is the beginning of life, not the end, and the beginning of striving, not the end. St. Gregory of Nyssa said, "He who receives baptism is like a little soldier who has been given a place among the gladiators but has not yet proved his worthiness for service."
3. This refers to putting off everything that is temporal all the days of our life until the last breath.
4. This is also an indication that we have genuinely been purified by baptism, but we have to live a life of repentance and strife for our whole life, and after the end of this time, we get a glorified body that is not subject to sin and has eternal life.

10. The rite of purification on the eighth day

This rite explains all the blessings of the mystery of redemption that brought us to the Day of Resurrection in the joys of eternity. On the eighth day, the purification is complete. On that day, circumcision was achieved, and it was the Day of Resurrection. On this day, we find the leper for the first

time practicing a work by himself, as before, someone else was doing the work. It is as if, during the spiritual purification, he enjoys the membership of the Church; he must enter into the positive work of edification during his enjoyment of the resurrection of the Lord and the new life of the resurrected (on the eighth day).

The sacrifices and offerings are five:

1. **A trespass offering:** A healthy lamb so that the priest may atone for the sins of the leper who has been cleansed. And here we hear only this time that the trespass offering is waved, and the meaning of that is, "Against You, You only, have I sinned," and I deserve a sacrifice like this sacrifice that I offer. In return for this confession, sins are forgiven, and this person returns to the fellowship of the community. This is symbolized in the New Testament by the following: What do we offer to God? Bread and wine, and the priest repeats these offerings, confessing his sins and the people's sins. And what we get: 1. The body of Christ, the Son of God, is a sin offering (Isaiah 53: 10). 2. The Holy Spirit renews our nature (the log of oil); please review the interpretation of the verses (Micah 6: 6-8).

2. Here, the priest atones for the apparent sins committed by the leper (the external symptoms of the disease). He committed these sins, and iniquities stem from a sinful nature he inherited by birth, so he offered a sin offering.

3. **Sin Offering:** A one-year-old female lamb refers to the rite of the sin offering (Leviticus 4: 27, 28). The sinner here is an ordinary person, so his sacrifice is female. After his sin is forgiven, the sinner becomes a bride to Christ from His flesh and bones. The female refers to giving birth, as the believer has to give birth to good deeds; the soul gives birth to good works and is rich in the fruits of righteousness. Here the priest atones for the sinful nature of the leper (internal disease).

4. **Burnt offering:** After the forgiveness of sin and iniquities comes the union with Christ, who offered himself as a burnt offering to become a pleasing aroma before the Lord. By presenting the burnt offering, this person who was a leper and a sinner and was healed becomes acceptable before the Lord and a place of His pleasure. There is no acceptance of us except in Christ. Rather, after his sins are forgiven, the believer longs to be united with the Crucified to offer his life as a burnt sacrifice to God. In the sin offering, he declares his rejection of sin and his longing for good work, and in the burnt offering, he declares his obedience and exercise of virtue in the Lord.

5. **Grain Offering:** 3/10 of flour mixed with oil. And the number 3 indicates the impossibility of purification outside the mystery of the Trinity. The grain offering refers to the person of Christ, being the Church's offering to the Father and, at the same time, the Father's gift to the Church, as He gives her the life of His Son as a gift to enjoy His body and blood that were sacrificed, as a secret to her abiding in Him and enjoying eternal life. Here we enjoy a partnership with God in the person of the blessed Christ. Note that the number 3 also refers to the resurrection, and the number 10 refers to the Ten Commandments thus we understand that shaving the hair refers to a pledge not to return to a life of sin. Number 3 refers to the resurrection from the death of sin (the first resurrection). So it becomes the number 3/10, indicating the new life that rejects violating God and adheres to God's ten commandments. If shaving hair represents negative repentance, the number 3/10 represents positive repentance, i.e. acts of righteousness. The flour refers to life, for in Christ, we got a new life. "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." (2 Corinthians 5: 17).

6. **One log of oil:** the log is 1/3 litre. Wiping the patient and pouring oil on him indicates that we are anointed with chrism. The oil refers to the Holy Spirit. There is no negative or positive repentance without the help of the Holy Spirit. The Holy Spirit convicts us if we sin, and convicts us if we do not do righteous deeds, “convict the world of sin, and of righteousness, and of judgment” (John 16: 8,9), and also He helps in our weaknesses (Romans 8: 26). And the number 1/3 here refers to the Holy Spirit, one (1) of the Three hypostases (3). And the Holy Spirit is the one who confirms us in Christ, so we can be established in the new life that we obtained by baptism.

The order of the sacrifices: It begins with the trespass offering, as leprosy has afflicted him with a particular sin. After this, the sin offering comes as an expression of our need to heal our sinful nature. Then, after forgiveness, we yearn in love to offer our lives as a burnt offering, so we accept the life of Christ in us, and then we accept the Holy Spirit to dwell in us. Note that leprosy disease begins on the inside, and then its symptoms appear on the outside. And as we have seen, leprosy is completely indicative of sin. As we have seen, our sinful nature is shown in acts of iniquity that appear to people. So here he offers a sin offering and a trespass offering. The sin offering refers to the sinful nature within the person (and this refers to the disease of the leper before external signs appear), and the trespass offering refers to the sinful acts that appear as a result of the corruption of the inner nature (and this refers to the symptoms of the disease that appear on the leper as a result of the presence of the disease within).

The rite is as follows:

1. The priest stands (at the door of the tent of the meeting) and the leper (outside the door). This is the opinion of the teachers of the Jews. It means that Christ is the door through which we enter the tabernacle of meeting so that we can enjoy the membership of the Church or the membership of His Holy Body.

2. There is a possibility of the participation of two priests, one of whom receives the blood of the sin offering and sprinkles it on the side of the altar. The other is taken from the blood to wipe the right tip of the ear, the right hand, and the right leg of the one who is purifying himself, and this is to purify his senses, his actions, and his behaviour, as the Apostle Paul says, “And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.” (Hebrews 9: 22). Verse (14,15) suggests that there are two priests, yet it may be one priest who performs the rite.

3. Supposing that they are two priests, one of them takes the oil and pours it into the left hand of the other priest, and the other one who has the left hand comes to the oil, and with his finger, he sprinkles seven times before the Lord, that is, towards the Holy of Holies. After that, it is placed on the right earlobe of the one purifying himself, on the thumb of his right hand, and on the toe of his right foot, in the same places, he wiped with the blood previously explained. Note that the oil is placed on the blood because the work of the Holy Spirit is based on the blood. Blood and oil are intertwined, so the work of Christ's blood and the work of the Holy Spirit are complementary, so we find St. Peter saying, “elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ” (1 Peter 1: 2).

4. Pouring oil is equal to consecrating this leper again to the account of God. Some said that blood indicates forgiveness and oil indicates healing. Then the priest pours the rest of the oil on the head of the purifier. (The oil refers to the sacrament of Chrism in the Church). We understand this rite in the

Church as cleansing from sin by blood and water, but the matter does not stop at this point. Rather it is necessary to enjoy being filled with the Holy Spirit that renews our nature, and this is what we call the work of grace (1 John 5: 8).

11. The rite of purifying the poor:

The rite is practiced with precision for the poor and the rich to carry the same concepts. But the poor offer sacrifices and offerings that are not burdensome to them financially. They are one lamb, two doves, or two young pigeons (sin and burnt offerings), one-tenth of fine flour and an oil log. And the inspiration repeats the same rite, declaring the Lord's concern for the poor and that He will give him the same blessings without discrimination. And notice the repetition of the phrase "**such as he is able to afford**" twice (verses 30, 31). God does not want much, but He wants us to give as much as we have (see the story of the widow's two mites), and He accepts what we offer and compensates us with much, for God gives generously and with no reproach.

12. The leprosy of houses

I put the leprous plague: His saying "I put" makes us understand that it is a punishment for sins. Here, God gives them this law while they are still in tents before they reach the land of Canaan, where they will have homes. God, who asks that we not care about tomorrow, cares about our future.

* Here, we see the priest playing the role of an engineer in a primitive age to check on the people's homes and not put their lives in danger. If a person sees in his house signs of moisture or dampness appearing on the walls that tend to be red or green, or there are areas deeper than the wall, that is, they have eroded, the priest must be called to judge what to do.

* Canaan is the promised land, the holy land, but we hear that God can send them plagues there. Every person and every place, regardless of his sanctity or position, is exposed to the wrath of God if he errs. Thus, the Lord said to the angel of the church of Ephesus: "repent and do the first works, or else I will come to you quickly and remove your lampstand from its place" (Revelation 2). Entering the Promised Land is not the end of the journey because the land, even though it is holy, is under a curse because of the sin of those who neglect and make mistakes. The prevailing law is "He who touches an unclean becomes unclean." God applied this with His house. When sin spread and reached His temple, he allowed the temple to be destroyed and ruined. Rather, the pagan nations trampled on it several times.

* The leprosy of houses may symbolize the congregation's sin (we are the house of God). Moses was faithful in every home ... as for Christ, he was a son in His home, and we are His home. "And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, but Christ as a Son over His own house, whose house we are" (Hebrews 3: 2-6). Therefore, we find that the rite of purification of homes refers to God's desire to sanctify the whole community, just as the sanctification of each individual (see 1 Peter 2: 5).

(Verse 36): **then the priest shall command that they empty the house, before the priest goes into it to examine the plague, that all that is in the house may not be made unclean; and afterward the priest shall go in to examine the house**

The house is emptied of everything in it before the priest enters. For if the priest judges that this is a leprosy plague, it is necessary to burn all that is in the house, for everything is defiled. This sign is as if the house is crying out to its owner to repent and return to God because the fire is coming. This is a limited plague, as God hits the house but allows saving souls and property.

(Verse 40): **then the priest shall command that they take away the stones in which is the plague, and they shall cast them into an unclean place outside the city.**

If the priest sees after closing the house for seven days that the plague has extended, he orders that the infected stones be pulled out and thrown outside the city in an unclean place where there are dirt and carrion. Then they shall scrape about the plague and cast the dirt outside the city in an unclean place. This is what God applied with Sodom and Gomorrah, as some of its people were taken into captivity, and God applied it with Jerusalem, as some of its people were taken into captivity in Babylon (an unclean place because of its paganism). And the apostle Paul applied it to Corinth when he requested to put away the evil person (1 Corinthians 5). And when he was purified, he ruled that he should return (2 Corinthians 2). It can be said that Josiah and Hezekiah, the holy kings tried to cut some stones (when they prevented pagan worship), but the return of the people to pagan worship was like the return of lepers to the whole house; after cutting the stones that were plagued. Therefore, God commanded the burning of the entire house, and Jerusalem fell on the fire. We note that cutting some stones is like cutting a diseased limb so that the rest of the healthy body does not die. "And if your eye causes you to sin, pluck it out and cast it from you."

(Verses 41-42): **And he shall cause the house to be scraped inside, all around, and the dust that they scrape off they shall pour out in an unclean place outside the city. 42 Then they shall take other stones and put them in the place of those stones, and he shall take other mortar and plaster the house.**

Note that in some verses, the priest commands, and in some verses, they do, and in some, the priest himself does the work. This refers to God's command that we repent and isolate the wicked one from within us and reject sin, and God does all the work inside the soul to build it again = **and he shall take other mortar and plaster the house.** Then we find the same purification rite that is for the leper. Therefore, the reference here is often to the whole community, as the people of God or the house of God. The Jewish scholars used to say that the leprosy plague in their houses only happened to Jews in their houses. Because their houses are supposed to be sacred and dedicated (Deuteronomy 20: 5), God would strike them if they defiled them. "If anyone defiles the temple of God, God will destroy him." The seven-day grace period expresses God's longsuffering, "the goodness of God leads you to repentance" (Romans 2: 4-6). There is a possibility that some houses and even some trees are affected by fungal diseases, which the inspiration is talking about here. These diseases may be transmitted to humans.

There is research that said that some plant diseases (tumours) affected the house residents who live near these trees in their garden." Therefore, the revelation considered that whoever comes into contact with these houses becomes defiled, as they are contagious.

Chapter 15

The law of someone with discharge:

The word discharge in Hebrew came with the meaning of overflow. What is meant by overflow here:-

A - For males: - The ejaculation of the sperm, whether during nature or as a disease (gonorrhoea).

B - For females: - bleeding during the menstrual cycle (menstruation) or because of illness.

The book mentioned here 5 cases, 3 of which are for the man and 2 for the woman:

For a man:

Verses 2-5 a diseased condition (gonorrhoea).

Verses 16-18 are two natural states.

For a woman:

Verses 19-24, the state of regular menstruation.

Verses 25-30 a sickness case.

The law states that the impurity is only until evening in ordinary cases, then washing with water. In sickness cases, it requires purification after seven days.

* Here, it appears that God cares about the holiness of His children and cares about even the most minor things. He knows that even small things can have a fatal effect. "The little foxes that spoil the vines" and this deadly effect may deprive them of their salvation. Therefore, God asks us to isolate the impurity so that we do not die in uncleanness. We must not feel the weight of God's intervention in these small matters, but we must understand that they are indeed for our benefit, and even if we do not understand their meaning now, we must trust that God is the one who sanctifies. He wants to sanctify us.

* many things are considered unclean, but they happen against our will because sin entered the world. There is no hope to fix this from ourselves, but we need divine intervention.

* We note in these rites that blood and water are the basis of all purification.

Discharge is uncleanness:

We saw earlier in chapter 13 that leprosy as a disease indicates sin and explains its nature. Here in the law of discharge, we see that what comes out of a person is a sign of internal corruption. Discharge is something that comes out of the human body. And if a person by nature has become impure, then everything that comes out and emanates from a person's nature is nothing but impurity (blood/flow/hair), then man is a source of impurity, and the common proverb says, "The vessel exudes what is in it."

It is not only the fluids that come out of the body that expresses the impurity but the hair as well, as it goes out of the body. Refer to the Law of the Nazarite (Numbers 6: 1-12), for the Nazirite did not shave his hair during his dedication. If he is defiled because of a dead person, for example, he shaves off all the hair on his head and offers sacrifices. And he begins a new period of dedication, as the previous period has fallen due to him being defiled.

As the prophet Jeremiah said, "The heart is deceitful above all things, And desperately wicked; Who can know it?" (Jeremiah 17: 9). And David the Prophet says: "And in sin my mother conceived me." St. Paul the apostle says: "But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7: 17-23).

From the abundance of this heart, the tongue speaks: "A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks." (Luke 6: 45)!! What he will talk about is nothing but impurity!! If God does not sanctify this tongue, only impurity will come out of the waste of this heart. The book judges what comes out of the body to be impure for the following reasons:

1. As a result of the corruption of human nature, all human organs were corrupted, including the genitals. As we saw previously, original sin was transmitted from the father and the mother to their children by birth. Therefore, the boy born in the image of his father and his likeness is dead, or the meaning is that he will die one day (Genesis 5), and the genitals are the means of finding sons.
2. Showing the corruption of human nature and everything related to it or emanating from it. This is what David the Prophet said, "And in sin my mother conceived me". And Paul the Apostle confirmed this by saying, "sin that dwells in me." And "For I know that in me (that is, in my flesh) nothing good dwells" (Romans 7). There is no way to purity except through blood and water.
3. The sin of adultery is one of the sins that grieve God intensely (see 1 Corinthians 6: 13-20). This law gives a warning from God against this sin. If God considers a natural thing to be an impurity, then how much more adultery.
4. Indeed, God wanted for Adam and Eve to be fruitful and multiply. The human being is the human before and after the fall. He did not change physiologically. Rather, the decay factors began to work in him and led to his death. Therefore, Adam and Eve would multiply in the same way as natural procreation now. However, due to the fall and the corruption of human nature, sexual relations became prevalent with sinful lust. Therefore, the first thing that was said after the fall was that Adam and Eve "they knew that they were naked;" (Genesis 3: 7). Likewise, David, the Prophet, said, "And in sin my mother conceived me." How can we understand how procreation would have been without sinful lust before the fall of Adam and Eve! But we have a picture of the one who dedicates himself, his body, his desires, and his entire being to the account of the Lord and prevents himself from marriage, which may explain something. But the fall spoiled God's plan and the image that God had painted before. Therefore, natural relationships, even though they are holy and pure in the eyes of God (Hebrews 13: 4),

become unclean, depriving their owner of sacred things until evening, until he bathes and washes with water. This is just to mention that sin distorted what God wanted utterly. Therefore, the Church forbids bodily relations on the day before Communion, again not because it is unclean, but to remember that something in our imperfect nature may be distorted by sin. **The Church forbids the menstruating woman (who is in her menstrual period) from communion, not for her uncleanness, but to remember the same thing.** Let us humble ourselves before God and remember our sins and our fallings so that God will raise us and forgive them.

5. Giving a sense of the holiness of the tabernacle and not approaching it in the event of uncleanness.
6. There is a similarity between discharge and sin, both of which flow out without control.
7. To warn every person against impurity and therefore from sin and approaching both, and to know that God watches every little thing and cares very much about our holiness.
8. We add to this medical reason: to give attention to hygiene and prevention of infection.
- 9- The discharge that affects a man and a woman bears a symbol of the uncontrollable soul, falling under impure lusts. In this, we mention the story of the woman who was bleeding and came into contact with Christ, and she was healed. He was not defiled, for He is the Holy and infinite in His holiness, but contact with Him purifies. This is the meaning of sacrifices offered for purification.

(Verse 1): **And the Lord spoke to Moses and Aaron, saying,**

(Verse 2): **“Speak to the children of Israel, and say to them: ‘When any man has a discharge from his body, his discharge is unclean.**

discharge from his body: It is an expression encompassing politeness with a metaphor for the genitals. And David's words against Joab (2 Samuel 3: 29) indicate that God could strike such diseases as a punishment for sins. And the discharge indicates the appearance of the sin, contradictory to (verse 3), and both are plagues.

(Verse 3): **And this shall be his uncleanness in regard to his discharge—whether his body runs with his discharge, or his body is stopped up by his discharge, it is his uncleanness.**

his body is stopped up by his discharge: This is a disease in which congestion occurs (that is, secretion occurs without it leaving the body), and this is a punishment of another kind (which refers to the repression of sins).

(Verses 4-11): **Every bed is unclean on which he who has the discharge lies, and everything on which he sits shall be unclean. 5 And whoever touches his bed shall wash his clothes and bathe in water, and be unclean until evening. 6 He who sits on anything on which he who has the discharge sat shall wash his clothes and bathe in water, and be unclean until evening. 7 And he who touches the body of him**

who has the discharge shall wash his clothes and bathe in water, and be unclean until evening. 8 If he who has the discharge spits on him who is clean, then he shall wash his clothes and bathe in water, and be unclean until evening. 9 Any saddle on which he who has the discharge rides shall be unclean. 10 Whoever touches anything that was under him shall be unclean until evening. He who carries any of those things shall wash his clothes and bathe in water, and be unclean until evening. 11 And whomever the one who has the discharge touches, and has not rinsed his hands in water, he shall wash his clothes and bathe in water, and be unclean until evening.

Here God plays the role of a doctor for primitive people so that diseases do not spread among them. Avoiding contact with the patient or all his belongings or what he is sitting on is a preventive measure, as these diseases are highly contagious and can be transmitted through contact with the patient and his clothes...etc. It has a spiritual meaning: we must avoid touching and dealing with sin and sinners. He who touches remains unclean until evening. And since we all have our sins, he who says that he is without sin deceives himself (1 John 1: 8). Thus we all become unclean until the end of our lives to get rid of this body of ours; as St. Paul, the Apostle says, "O wretched man that I am! Who will deliver me from this body of death?" (Romans 7: 24). In general, every sinner becomes defiled until he repents and begins a new day: a new life. Washing clothes indicates repentance and purity, both internally and externally. The impurity of everything the patient uses indicates that sin defiles our inner life and actions so that our sleep, sitting, walking, and eating tools become defiled.

(Verse 12): **The vessel of earth that he who has the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.**

The earthenware was broken, as disease might infiltrate its pores and be transmitted to those who use it. Therefore, the Jews were afraid that someone might have touched the vessels they bought new (wooden or metal) and would have to wash them first (Mark 7: 8). Breaking unclean pottery vessels indicates the importance of mortifying everything earthy in us (body lusts). Washing wooden vessels refer to the importance of washing of baptism, then washing with repentance and confession, so that the body is sanctified with its energies, emotions and feelings. Notice that the unclean man has become a cause of confusion for those around him, who avoid everything he touches. Thus, Jonah caused a great disturbance to nature and people by his sin. As for Joseph, he was a blessing in every place.

The earthenware vessel is made of the dust of the earth, as it refers to our earthy body (2 Corinthians 4: 7). But through baptism, we became a new creation (2 Corinthians 5: 17). Whoever is not baptized, or whoever is baptized and turns back to his old creation, when he stubbornly defies the voice of the Holy Spirit, grieving and quenching Him, then who would forgive sin? Who would condemn him, help him, and transfer his sin to Christ to be forgiven? As he has quenched the Holy Spirit by his stubbornness, this person is referred to here as the earthenware vessel, which will break if it comes into contact with impurity. This is equivalent to the death of the one who continues as an old creation. As for the one who was baptized and got the new creation, if he sinned, then he has the sacrament of repentance, confession and the Eucharist. With them, he is washed from his sin, which is analogous to washing the wooden bowl because it can be washed with water.

(Verses 13-15): **'And when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, wash his clothes, and bathe his body in running water; then he shall be clean. 14 On the eighth day he shall take for himself two turtledoves or two young pigeons, and come before the Lord, to the door of the tabernacle of meeting, and give them to the priest. 15 Then the priest shall offer them, the one as a sin offering and the other as a burnt offering. So the priest shall make atonement for him before the Lord because of his discharge.**

The poor are the same as the rich here, and the pigeon symbolizes the purity that the person offering the sacrifice must abide by. And note that the pigeon, no matter how far it goes, returns to its home, and thus this person has to return to God. The important thing is that there is no purification from impurity (sin) except with blood.

(Verse 16): **'If any man has an emission of semen, then he shall wash all his body in water, and be unclean until evening.**

an emission of semen: In other translations, "a lying sperm," so we say that what is meant is a marital relationship or a man's dream. And we see in verses (16-18) that the impurity here is related because the secretion that comes out of the body expresses what is in the body.

(Verse 17): **And any garment and any leather on which there is semen, it shall be washed with water, and be unclean until evening.**

(Verse 18): **Also, when a woman lies with a man, and there is an emission of semen, they shall bathe in water, and be unclean until evening.**

What is meant here is the meeting of natural reproduction between a husband and his wife.

(Verse 19-24): **'If a woman has a discharge, and the discharge from her body is blood, she shall be set apart seven days; and whoever touches her shall be unclean until evening. 20 Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean. 21 Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening. 22 And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening. 23 If anything is on her bed or on anything on which she sits, when he touches it, he shall be unclean until evening. 24 And if any man lies with her at all, so that her impurity is on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.**

The discharge here means the monthly discharge (menstrual period. Considering her unclean for seven days). It may mean her comfort during her tired period. And the law forbade a man from lying with his wife during her menstruation, and if it happened, they would be cut off (Leviticus 18: 19; 20: 18). So this case mentioned herein (verse 24) indicates if this happened and they did not know.

and whoever touches her shall be unclean until evening: Here we see how God deals with a primitive people: In the case of a woman who has a discharge, her husband must stay away from her medically

and psychologically, and for God to prevent him from that, he says that whoever approaches his wife, in this case, is defiled.

(Verse 25-31): 'If a woman has a discharge of blood for many days, other than at the time of her customary impurity, or if it runs beyond her usual time of impurity, all the days of her unclean discharge shall be as the days of her customary impurity. She shall be unclean. 26 Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity. 27 Whoever touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening. 28 'But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean. 29 And on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them to the priest, to the door of the tabernacle of meeting. 30 Then the priest shall offer the one as a sin offering and the other as a burnt offering, and the priest shall make atonement for her before the Lord for the discharge of her uncleanness. 31 'Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that is among them.

This case is the case mentioned for the bleeding woman who touched Christ (Matthew 9: 20).

(Verses 32-33): This is the law for one who has a discharge, and for him who emits semen and is unclean thereby, 33 and for her who is indisposed because of her customary impurity, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.' "

Chapter 16

The day of the atonement:

This day had a special significance for the Jews, and it has its own unique rite. It presents to us excellent concepts about the sacrifice of Christ and its atoning work, as revealed to us by the Apostle Paul in (Hebrews 9: 7) and beyond. The greatness of this day is that it was a symbol of the great day of redemption and humanity's longing for it. This day is unique in that it is distinguished by the following:

1. It is the only day on which the High Priest enters into the Holy of Holies.
2. It is the only day on which the high priest does his work alone.
3. It is the only day on which the high priest takes off his luxurious clothes and puts on white clothes.
4. It is the only day on which the people fast according to the law of Moses.

Due to the importance of this day and its fame among the Jews, the Jewish scholars called it "the day," and perhaps that is why the Apostle Paul indicated in (Hebrews 7: 27). Maybe also it was the fast referred to in the Book of Acts (Acts 27: 9), as it does not need to be explained for its fame. The Jews looked at this day as we look at Good Friday.

Some interpreters have calculated that the day of Christ's baptism was the same day as the day of Atonement, that is, the tenth day of the seventh month. They said then that the Day of Atonement symbolized the day when the heavens were opened. The voice was "This is My beloved Son" some of them pointed out that this day was the day of the crucifixion of Christ. He became for us the most excellent high priest, who intercedes with His precious blood for the whole world to enter, as a forerunner of His believers, to the heaven of heavens. But the Day of Atonement is linked more to the cross. In general, the baptism of Christ is a sign of His death and resurrection, and with it, the Lord established the sacrament of baptism and in which we are buried and raised with Him.

This day was the tenth of the seventh month. The seventh month for the Jews was the month of grand celebrations and feasts. On its first day is the feast of the trumpets, and on the tenth of it is the Day of Atonement, and on the fourteenth of it is the Feast of Tabernacles, and its duration is eight days. The seventh month comes during the months of September and October and is the seventh in the religious year and the first in the political year. Note that the numbers 7 and 10 are the perfect numbers. So the celebration of the Day of Atonement on the tenth day of the seventh month is an announcement that Christ's atonement for us was complete = "It is finished!"

The word atonement means covering or protecting, for on this day, sins are forgiven, and a person is covered with precious blood. The high priest shall make atonement for himself, the priests, the whole congregation, and even the tabernacle and all its contents, as a general and collective atonement, for everything that the congregation as a whole or as members fell into throughout the year. Therefore, this day was associated with fasting and humbleness. But according to the law of the Jews, whoever commits a sin and counts on that it will be forgiven on this day... This sin was not forgiven because

whoever does that disdains the mercies of God. Also, it does not forgive those who offend anyone and did not resolve this offence.

Preparation for the day of the atonement:

More than 500 priests assisted the high priest, but he did all the work alone. The high priest would spend the seven days preceding the Day of Atonement in a room inside the temple outside his house, and the elders would accompany him, reading to him the Lord's commands for that day over and over to assure that he will not forget anything of them. And on the night before the day, he would stay awake until morning to not have a dream or a night witness that defiles his body. The elders surrounded him so that he would not lose sight.

The rites of the day of the atonement:

The high priest performs four services:

1. The daily morning service (morning burnt offering) is performed by the high priest instead of the priests.

* The priests raise the old ashes at midnight so that the sacrifices of the Day of Atonement are not offered on them.

* They take the high priest to the washbasin to wash his body, and the high priest puts on luxurious clothes, enters the sanctuary, fixes the lamp, and then offers a perpetual burnt offering, a one-year-old lamb with 1/10 of mixed flour, and then raises the incense.

2. The Great Day of Atonement Service.

3. Offering additional sacrifices (Numbers 29: 7-11), burnt offerings and sin offerings.

4. The daily evening service, which is similar to the morning service. It is performed by the high priest in his luxurious clothes.

The Lord Christ and the atonement:

* Taking off the luxurious clothes is a sign of Christ's humbling Himself.

* Wearing white clothes and frequent washing symbolizes Christ's purity and righteousness.

* This day was repeated every year as if the period of the year referred to the period of Christ's stay in the body on earth.

* At the end of the year, i.e. the end of Christ's life on earth, He offered Himself as an atonement for our sins.

* The entry of the High Priest into the Holy of Holies symbolizes that Christ carries us into the bosom of His Father.

* The High Priest's intercession on behalf of the people is the atoning intercession of Christ on our behalf.

* When the high priest enters the holy places, all the people look forward to the high priest, waiting for his coming out again. Thus we look to heaven, waiting for the appearance of Christ in his second coming.

(Verse 1): **Now the Lord spoke to Moses after the death of the two sons of Aaron, when they offered profane fire before the Lord, and died;**

after the death of the two sons of Aaron: Perhaps they were afraid to approach God lest they die. The meaning here is, do not be afraid and draw near to God, but observe the reverence of the place and the laws that I give you, so you do not die, but rather I will accept you. But if negligence occurs when you approach me, you will die as they did.

(Verse 2): **and the Lord said to Moses: "Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat."**

into the Holy Place: Meaning the Holy of Holies and this appears in what follows **inside the veil, before the mercy seat:** The reason is that God, with His glory in this place, and His saying **for I will appear in the cloud above the mercy seat** = means that the clouds obscure His glory and only what we can see appears. The mercy seat is a symbol of God's throne. The high priest entered once a year, accompanied by a long rite. The reason for this was not the concealing of God, but our corruption as human beings, so we would not be able to bear it. And because there is a veil, the Apostle Paul said, "the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing." (Hebrews 9: 8). And the rite of the Day of Atonement is a shadow of the work of Christ, and the veil was torn on the day of his crucifixion. The demolishing of enmity was announced, and we can enter the temple of God every time we partake of His body and blood, but let us beware of complacency.

Notes:

1. Aaron enters once a year into the Holy of Holies, and this is a sign that Christ our High Priest entered heaven once, but Christ entered, not to go out again.

2. Whoever saw the glory of God above the Ark of the Covenant said that it is like a green phosphorous light that sends peace and tranquillity to the soul, so they called it the Shekinah (a Hebrew word expressing internal peace).

3. God does not want to hide His glory from people, but rather that we see Him in His glory (see chapter Leviticus 9 + Exodus 19, Exodus 20), but God does not appear to humans because of our sins. God is a consuming fire that may consume us because of our sins. This is why God told Moses: "You cannot see My face; for no man shall see Me, and live." (Exodus 33). But in heaven, "we shall see Him as He is" (1 John 3: 2).

(Verse 3): **“Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.**

Thus Aaron shall come into: He needs a burnt offering and a sin offering for himself to be able to enter, as he, as a high priest, is also a sinner. And the Christian priest in the liturgy always prays, saying, "For my sins and the ignorance of your people." Therefore, the high priest needs to offer sacrifices for himself and the people. The sin offering refers to the forgiveness of sins (a negative aspect). The burnt offering refers to offering our lives as a sacrifice of obedience to God (a positive aspect). God smelled the burnt offering as a sweet aroma because God saw in it the obedience of His Son, in whom we will all be counted as obedient. By offering the burnt offering, the high priest would be considered acceptable and obedient, and he would be a pleasing aroma before God.

The high priest used to buy the bull and the ram with his own money, not the temple's money.

(Verse 4): **He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water, and put them on.**

When the high priest finishes the perpetual morning service and begins the rite of the Day of Atonement, he takes off his golden garments of glory (a sign of Christ abandoning the image of his glory, taking the form of a bondservant) and bathes his body with water and wears linen clothes (a sign of the purity and righteousness of Christ) “Which of you convicts Me of sin?” (John 8: 46). It is He who was lifted on the cross, naked, to clothe us in the robe of his righteousness. This rite may also indicate that the high priest feels that, like the priests, everyone needs atonement. And note that linen is from the plant of the earth, so it refers to the body of Christ which He wore. It was said about the body: “For dust you are, And to dust you shall return.” (Genesis 3: 19). That is why we say in the Midnight Praises: “He took what is ours and gave us what is His.”

(Verse 5): **And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.**

And he shall take from the congregation of the children of Israel two kids of the goats: This is from the congregation's money (from the temple money), and it is for the whole congregation.

(Verse 6): **“Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house.**

Aaron shall offer the bull as a sin offering:

Meaning he shall offer the sacrifice. There was a text that was said as a confession of his sin before the bull was sacrificed. In this text, the name of YHWH was mentioned ten times, and each time all the people and priests fell prostrating themselves, saying, “Blessed is the name, glory be to His kingdom forever and ever.”

(Verses 7-8): **He shall take the two goats and present them before the Lord at the door of the tabernacle of meeting. 8 Then Aaron shall cast lots for the two goats: one lot for the Lord and the other lot for the scapegoat.**

The two goats, one of them, were offered as a sin offering, and the other was released in the wilderness, declaring the removal and erasing of sins. Lots were cast for them, which was to be sacrificed and which was to be released alive. Let us note that the one which dies refers to Christ, who was crucified and died because of our sins. The one called alive indicates Him that rose, forgiving our sins. It can be said that the first who died indicates that by his death, he gives glory to the holy Lord God, who does not tolerate nor accept sin. The second provides comfort to the people that their sins have been lifted. The one that is slaughtered makes the reconciliation; the one that is set alive indicates the life of Christ, which we live by. Like Saint Paul, the apostle said, "For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." (Romans 5: 10). The first who dies is the Lord's share for His glory, for the glory of God appears in the declaration of His holiness and rejection of sin. The death of sin with the goat, which died as sin, died with Christ, who died on the cross bearing our sins. The other is for the people, symbolizing the forgiveness of their sins so that they will have life and not die. The two goats had to be similar in size, shape and value, and if possible, they should be bought simultaneously.

There are several opinions on the word **scapegoat**:

1. Some see that **scapegoat** (Azazel in Hebrew) is a person's name, which means Satan. And that the goat's release in the wilderness refers to the power of the sacrifice that defies Satan, sin was carried by the slain goat, and the live goat that represents the living Christ risen from death defies the power of death and overcomes it, granting life to those who follow Him "that through death He might destroy him who had the power of death, that is, the devil" (Hebrews 2: 14). That is why the church sings, saying, "By death trampled over death, and those in the tombs have been blessed with eternal life." The life force that is in Christ trampled death. It is as if Christ had come to destroy the devil in his own house. And note that Satan is attributed to him dwelling in desolate and deserted places (Review Isaiah 21: 13 + Matthew 12: 43 + Luke 11: 24 + Revelation 18: 2). This is what happened on the day of the baptism of Christ that he went into the wilderness and triumphed over the devil on the day of trial. (Refer that some of them considered the day of Christ's baptism to be the tenth of the seventh month). This interpretation agrees with the verse that is **a lot for the Lord and the scapegoat**.

2. Others think that scapegoat is from the Hebrew "isol," meaning "to separate" or "isolate" (it is the same in Arabic). In the sense of complete exclusion or complete isolation. And the forgiveness of sins expressed by excluding them to the ends of the earth or the depths of the sea. "He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea." (Psalm 103: 12, Micah 7: 19). The slaying of the first goat indicates the Lord carrying the sin for atonement. Sending the other one loose indicates taking it away entirely and driving it away from the people so that the people live and do not die, and this is what Saint Paul the Apostle said, "For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." (Romans 5: 10).

If we remember that Satan is called the complainant, the two opinions are the same. Christ confronts him that he bore our sins, put them away, and isolated them by dying on our behalf and raising us to live with him. And here is a goat that bore sins and died and put sin to death. The other is alive and

proclaims that the people's sins have been isolated and are now justified before God. This symbolizes that Christ, with His cross, died and rose to revive us. And here is Christ alive, and we are alive in Him, while Satan wanted the death of Christ and our death as human beings. Satan can now not accuse us, for our sins have been removed and isolated (Romans 3: 24 + Romans 8: 33-34). The meaning is complemented by the psalmist's saying, "You prepare a table before me in the presence of my enemies" (Psalm 23: 5). Our present sins have a solution: the sacrament of repentance and confession and the sacrament of the Eucharist = a table towards our oppressors from the devils who accuse us.

(Verses 9-10): **And Aaron shall bring the goat on which the Lord's lot fell, and offer it as a sin offering. 10 But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make atonement upon it, and to let it go as the scapegoat into the wilderness.**

Even though this verse explained what Aaron would offer, it did not offer a single sacrifice. The sacrifices or animals referred to until now are all standing before the Lord at the door of the tent of meeting, and they are:-

A young bull (sin offering) and **a ram** (the burnt offering) verse 3, 6 for **Aaron and his sons.**

A goat (a sin offering) and a **ram** (the burnt offering) Verse 5 for the people.

(Verse 11): **"And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself.**

Here Aaron offers the bull as a sin offering for himself and his house.

(Verses 12-13): **Then he shall take a censer full of burning coals of fire from the altar before the Lord, with his hands full of sweet incense beaten fine, and bring it inside the veil. 13 And he shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die.**

Here, Aaron enters for the first time into the Holy of Holies with the golden censer (used only on this day) and incense. He would enter by his side so that he would not look with his eyes at the ark of the covenant. He puts incense in the censer and offers a special prayer by which he appeases God and prays on behalf of the people. And the high priest comes out of the Holy of Holies with his back so that his face is facing the Lord, as it is not appropriate to give his back to the Lord, and this is how the Coptic priest does now, as he comes out of the sanctuary with his face towards the altar.

Incense refers to the incarnation of Christ. The fire in the censer refers to Christ in His divinity in the womb of the Virgin. And Christ's life was a sweet scent, whether for the Father or us, His people. It is a sweet scent before God.

lest he die: This refers to Christ's intercession on our behalf, an atoning intercession, so that we do not die.

Note: In his letter to the Hebrews, the apostle Paul referred to the golden censer and did not mention the altar of incense (Hebrews 9: 4). This censer is mentioned in this verse (Leviticus 16: 12). Both the

censer and the altar of incense refer to the atoning intercession of Christ. The apostle's purpose in not mentioning the altar of incense and the censer instead indicated that Christ is interceding for us now in heaven. The Holy of Holies refers to the heaven, and the cover of the Ark of the Covenant refers to the throne of God. Note that the censer entered with the high priest into the Holy of Holies.

Note that the incense was offered after the sacrifice was presented, and this is exactly what Christ did, that he entered the Holy of Holies to intercede for us after he offered himself as a sacrifice on the cross.

All references to Christ were of wood overlaid with gold. The wood refers to the humanity of Christ, while the gold refers to His divinity. But the censer was only gold. What was referring to the humanity of Christ? Here it was the high priest bearing the golden censer, who represented the humanity of Christ.

Also, the burning coals refer to the humanity of Christ united by His divinity, the coals refer to His humanity, and the fire refers to His divinity. As for the rising incense, it refers to the life of Christ and His love that was unto the cross and His intercession for us, as we see it. The Father sees perfect obedience and love, and through it, we are made acceptable and perfect in Him (Colossians 1: 28). This is the intercession of Christ = **that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die** = He will carry us accepted in Him so that we do not die, but will carry us in Him to the arms of His heavenly Father.

(Verse 14): **He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.**

The high priest receives a blood vessel from the priest, and he enters for the second time into the Holy of Holies and sprinkles his fingers once on the cover of the ark **on the east side**, that is, to the outside. Sprinkling the blood on the mercy seat means the atonement. Inside the ark of the covenant are the two tablets of the law, and they bear the commandments, and the two tablets of the law ask for death for all, for everyone who has sinned, and the law says, "You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord." (Leviticus 18: 5). But by sprinkling blood over the covering, we see the blood asking for mercy and forgiveness, so the Greek version known as the Septuagint translated the cover with the Mercy Seat, meaning (the throne of mercy).

Then sprinkle it seven times on the floor of the Holy of Holies in front of the ark. The way to the Holy of Holies opens only with blood. And the number 7 refers to the perfection of forgiveness, and his saying to the East refers to Christ, the Sun of Righteousness, whose star appeared in the East, and by whom was the atonement. Note that the tent was facing west, meaning that the high priest was going around the ark of the covenant and looking east and sprinkling blood. This means that the worship that he presents to God in the Old Testament was a symbol of the coming Christ, who awaits his coming, that is, when will you rise, O Sun of Righteousness, and Isaiah the Prophet expressed this and said, "Oh, that You would rend the heavens! That You would come down!" (Isaiah 64: 1).

The ritual of offering the bull for the sins of Aaron and his house was to qualify him to present the goat for the congregation.

(Verse 15): **“Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.**

The goat of sin was killed (the first goat), whose lot fell for YHWH and does with his blood as he did with the bull's blood. Here he does not put his hands and confess sins. It is presented for the sins of all in general. It is offered to the glory of God.

(Verse 16): **So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.**

He makes atonement for the Holy place with blood, lest any of the children of Israel, priests or people, wronged it. He was asking God's mercies so that the Lord would not leave the house because of their sins. Because of their sins, the Lord left the ark in the hands of the Philistines. And He left the whole temple (Ezekiel 11: 23). And we see in (Ezekiel 8) how the priests abused the temple of God and worshiped idols inside it. Therefore, God left the temple, and it became nothing but stones and wood, and the Babylonians destroyed it, as it became defenceless when God left it.

(Verses 17-19): **There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy Place, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel. 18 And he shall go out to the altar that is before the Lord, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. 19 Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.**

There shall be no man in the tabernacle of meeting: None of the humans played a role in the work of atonement. The whole work is the work of Christ the High Priest, whose role is now performed by Aaron. Rather, not placing Aaron's hand on the goat of sin and his confession means that Christ came to us to atone for our sin without asking Him or confessing our sins. Rather, He came to us without us noticing that we needed Him and did the whole work by Himself, as it was written in the book of Isaiah, “I have trodden the winepress alone” (Isaiah 63: 3).

The atonement here for the priests, their chief, the people, and the tent with all its contents. Therefore, **the blood of the bull and some of the blood of the goat** are used for atonement together. (The blood of an ox is atonement for the high priest and the blood of a goat for the whole people.) Everyone sinned, and everyone needed atonement. The high priest alone in the holies refers to Christ, who alone entered into the heavenly holies, and His blood now sanctifies us and makes atonement for us. **And he shall go out to the altar** = most likely it is the altar of burnt offering because he had previously made atonement for the sanctuary, which includes the altar of incense.

But what is the meaning of purifying the altar, and why it is stipulated separately? We have already known from the study of the tabernacle of meeting that the altar of burnt offering refers to Christ

bearing our sins, and the purification of the altar indicates that Christ, despite carrying our sins, was not defiled but remained as He is the Holy One who is without evil.

(Verses 20-22): **“And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat. 21 Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. 22 The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.**

Here the high priest confesses all the iniquities and sins of the people. It is as if he throws all the sins on him, and confesses his sins and the sins of the people through specific texts. He sends the goat with one of the priests.

The High Priest to release him in the wilderness = **shall send it away into the wilderness by the hand of a suitable man** = that is, by the hand of any priest. But the Jews, fearing that someone might take this goat, later threw this goat off a rock, but this method was not commanded by the book, as they changed God’s teachings according to the sayings of their teachers: “Thus you have made the [b]commandment of God of no effect by your tradition.” (Matthew 15: 6). The method of killing the second goat was known during the Second Temple period.

But according to the teachings of the book, it was necessary to release it alive to symbolize the resurrection of Christ, forgiving our sins. And when this goat was released, the people felt comfortable, for their sins were forgiven.

(Verses 23-28): **“Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there. 24 And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. 25 The fat of the sin offering he shall burn on the altar. 26 And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp. 27 The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal. 28 Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.**

Aaron returns and wears the glorious garments, as Christ returned and sat at the right hand of the Father. Then he offers burnt offerings on behalf of himself and the people after bathing his body with water. It was not possible for the high priest to offer the burnt offerings, which are the subject of God’s pleasure, except after atonement for himself and for all the people during the sin offering.

There were additional sacrifices (see Numbers 29: 7-11) with their offerings and drink offerings (Numbers 28: 12-14). Some scholars believe that these sacrifices were offered after the morning burnt offering. The high priest also offers an additional sin offering, a male goat (Numbers 29: 10,11), lest

there be errors committed inadvertently during the day's service, whether on the part of the priest, or the high priest, or any of the people. They wash their clothes and bathe their body with water, for they have become defiled by touching the sin-carrying goat or by the sin offerings. Is it not strange that he is defiled by carrying this sin offering, and the priest who eats the sin offerings is not defiled?! This is not understood unless we understand that the priest who eats the sacrifice of sin symbolizes Christ who bore our sins without being defiled.

The meat and the skin of the standard sin offerings belong to the priest, but they are burned on this day.

(Verse 29): **“This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you.**

afflict your souls: You fast (Isaiah 58: 3, 5, 10 + Psalm 35: 13). This fast is the only one that Moses enacted. They used to fast from the evening of the ninth day until the evening of the tenth day. They abstained from eating, drinking, washing and anointing the head, marital relations, wearing shoes and everything that indicated joy. And they refrained from any work. And the phrase “afflict your souls” means offering repentance and compensating others for what they have done wrong to them. And his saying **This shall be a statute forever** = that is, they abide by it until the great High Priest, our Lord Jesus comes and completes it in His body.

(Verse 30): **For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the Lord.**

(Verse 31): **It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever.**

It is a sabbath of solemn rest for you: It is a day off and rest. And if a Saturday comes, it is called the Sabbath of the sabbaths, or the rest of the rests.

(Verse 32): **And the priest, who is anointed and consecrated to minister as priest in his father's place, shall make atonement, and put on the linen clothes, the holy garments;**

The high priest would anoint his son to serve as a priest in his place and fulfill the law of the Day of Atonement, and they would choose the son of the high priest on the condition that his attributes be perfected. Here, he refers to the death of the high priest, so his son takes his place to offer the sacrifice on behalf of himself and the people. (Hebrews 7: 23-24). Here we find the apostle comparing the greatness of the priesthood of the eternally living Christ to the Jewish high priests who were dying and others who rose to inherit their priesthood from them. In addition to this, the high priests of the Jews used to offer sacrifices for themselves, as they are human beings who sin, but Christ was without sin.

Note: This feast was different from the feast of tabernacles and the rest of the feasts. This day is a day of humility. As for the rest of the feasts, they are days of joy. Therefore, he singled out its rite in a

separate chapter, not in chapter 23, which is the chapter on feasts. This was to make the people feel that it was a unique and unparalleled rite. They had very enjoyable rituals on this day, and it was sufficient in (Leviticus 23) that it was a day off. We do not find a precise rite of grain offering here, as our subject is not the life of Christ and partnership with Him, but rather Christ's offering as a sacrifice of atonement on our behalf.

(Verses 33-34): **then he shall make atonement for the Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. 34 This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year.” And he did as the Lord commanded Moses.**

Chapter 17

The Altar and the Sacrifices:

This chapter ends the section on sacrifices. And in it, it is declared that every sacrifice must be offered to Him and that He is the owner of the blood, that is, the soul or life, and he is the one who gives the meat of the sacrifices to the people to eat, and he who determines the portion of the altar.

In this chapter, the system of the patriarchs (Abraham / Isaac / Jacob / Job) was cancelled. As the head of his family, each of them offered sacrifices for himself and his family. But this system opened the door for each one to worship a god according to his imagination, so paganism entered. Therefore, we find here the importance of linking the sacrifice to one altar, which is the altar of the Lord. Rather, we see the importance of having an order for the church. When God gives the apostles and their successors the authority to bind and loosen, He wants the church to have leadership so that everyone does not go astray behind his vision. Still, God, our God, is a God of order and not a God of confusion, and the Apostle Paul asked us to be like-minded and submit to our rulers (Matthew 18: 18 + Hebrews 13: 7-9, 17 + Philippians 2: 2).

We see in this chapter the power of redemption in blood, for blood atones for the soul and without blood, we cannot be justified.

(Verses 1-6): **And the Lord spoke to Moses, saying, 2 "Speak to Aaron, to his sons, and to all the children of Israel, and say to them, 'This is the thing which the Lord has commanded, saying: 3 "Whatever man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills it outside the camp, 4 and does not bring it to the door of the tabernacle of meeting to offer an offering to the Lord before the tabernacle of the Lord, the guilt of bloodshed shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people, 5 to the end that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them to the Lord at the door of the tabernacle of meeting, to the priest, and offer them as peace offerings to the Lord. 6 And the priest shall sprinkle the blood on the altar of the Lord at the door of the tabernacle of meeting, and burn the fat for a sweet aroma to the Lord.**

What does this law mean? Does it forbid Israel to slaughter edible animals outside the door of the tent of meeting and obligate them to offer all their sacrifices as peace offerings to the Lord (this is the meaning of verses 5, 6) and do not slaughter for their own food? There are two opinions:

The first opinion: This text is interpreted literally with regard to the people of the Children of Israel in the wilderness:

1. God was concerned with their food and drink (manna, quails, and water from the rock), so He did not authorize them to slaughter even allowed animals, except during the sacrifices offered to the Lord, so that diseases would not be transmitted to them.

2. This may be for fear of sacrificing to idols or doing according to the pagan myths. Therefore, it was stipulated that the slaughter should be at the door of the tent of meeting so that the Lord would have a share in it, meaning that they feel the Lord's participation with them even in their eating. So it is a communion in which the Jew sees that his sins are forgiven and see God's acceptance of him (the fat is burned on the altar), and the priest gets his share, and the Jew eats with his brothers.

3. Perhaps God first wanted to erase during these forty years what was left in their minds of sacrificing to the idols of Egypt, forbidding them from slaughtering permanently, except for a religious occasion, which is the offering of peace offering. Secondly, when they reached the land of Canaan, as they had matured as a people and were no longer a primitive people and began to eat the fruits of the land, they were allowed to slaughter pure animals and eat their meat, as evidenced by what came in (Deuteronomy 12: 20-22).

4. But in the wilderness, during the forty-year journey, the condition was that the sacrifices to the Lord should come to the tent's door. And to present their firstfruits to the Lord (the Sinai period is the first of the life of freedom and their freedom is to the Lord). So all the sacrifices are to God at the tent's door, and their sacrifices will be as firstfruits to God. They do not eat it alone, but it is a fellowship between them and the Lord.

5. This issue was easy to implement because the tent was in their midst. There was no objection to imagining that everyone who wanted to eat meat, to go and slaughter in front of the tent and give blood and fat to the altar, and give the portion of the altar and eat the rest (the law of the peace offering), especially since they were in the wilderness each one had his animals. That is, there is no private property for anyone. They came out of Egypt and were enslaved people who owned little, and God wanted to teach them the life of fellowship and love by eating together in a loving communion between them and God (peace offering).

The second opinion: What is mentioned in this chapter is intended to kill for worship, not for food, which means anything related to offering sacrifices to the Lord for worship.

1. He wanted to confirm that sacrifices should not be offered for worship outside the tent or the temple, that is, far from the altar of the Lord, so that the people would not deviate to worship idols. This is what happened when the northern kingdom of Israel (Ephraim) separated from Judah, and they offered sacrifices away from the temple. This happened when Jeroboam, the son of Nabat, the first king of this kingdom, set up for them temples for worship far from the temple of Jerusalem - in truth, they were sacrificing to worship YHWH. Still, soon they deviated from the correct worship and went after the worship of Baal.

2. The priests do the offering of sacrifices to the Lord in the tent in the light of specific rites. This ensures the stability of the single creed and that the people will not deviate from it. When the people come to the tabernacle, they learn the law and the commandments correctly. **This opinion is the most likely opinion.**

There are exceptions for different circumstances, and God allowed them for some of His men, as a memorial of His great deeds and mercy with them, which appeared in places other than the Temple. Joshua did this on Mount Ebal (Joshua 8: 30), Gideon (Judges 6: 25 - 27), Samuel (1 Samuel 7: 5 - 11),

and David the Prophet on the threshing floor of Araunah the Jebusite (2 Samuel 24: 18 - 25) and Elijah (1 Kings 18: 19 - 40).

The Altar of the New Testament: On this we find the body and blood of Christ shed for us. And this altar was prophesied by Isaiah when he said, "In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border." (Isaiah 19: 19). This cannot be a Jewish altar, as the Jews cannot erect an altar outside Jerusalem.

that the children of Israel may bring their sacrifices: This is why the Lord commanded sacrificing only at **door of the tabernacle of meeting**. This is the reason why sacrifices should not be offered outside Jerusalem, because the two are one since the temple was located in Jerusalem only. Presenting sacrifices before the priests and in the temple corrects the concepts of those whose concepts have deviated. This was also the reason for the Lord's stress 3 times in (Deuteronomy 12) not to allow the erection of a temple in a place other than the place He determines, and this place was after that in the threshing floor of Araunah the Jebusite (2 Samuel 24).

in the open field: They are wanderers in the desert. Also, the pagans were offering their sacrifices in the desert to demons, and they believed that blood was the food of their pagan gods. In their rituals, they were accompanied by drinking blood and blasphemous practices, and God wanted to prevent all these demonic practices.

to the door of the tabernacle of meeting: This is the place of God's encounter with the sinner, i.e. the cross (the altar of burnt offering).

the guilt of bloodshed shall be imputed to that man. He has shed blood: Any person who does not obey God's words and kills outside the law that God gave them, is shedding the blood of one of God's creatures without His permission, is shedding blood to please pagan gods, so God treats him as one who sheds the blood as a murderer. The verse can be understood in the light of the foregoing that all pagan practices will cause the soul to be cut off from its own people.

(Verse 7): **They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations."**

demons: In Arabic translation mentioned goats, meaning pagan deities in any form. The peoples around Israel worshiped these gods, such as the Egyptians, the Persians, the Greeks, and the Romans. Therefore, the early Christians depicted Satan as a goat with long nails, a long tail and horns, and these gods were half human and half a goat, and the Jewish people transmitted and practiced these worships (Joshua 24: 14 + Ezekiel 20: 7).

Perhaps this text indicates the predominance of the opinion that this chapter's goal of preventing slaughter except at the tabernacle of meeting, is not related to slaughter for food but to prevent slaughter from worshiping strange gods.

(Verses 8-9): **"Also you shall say to them: 'Whatever man of the house of Israel, or of the strangers who dwell among you, who offers a burnt offering or sacrifice, 9 and does not bring it to the door of the tabernacle of meeting, to offer it to the Lord, that man shall be cut off from among his people.**

Whatever man of the house of Israel, or of the strangers: Those who lived in their midst adhered to the religion of the Jews and were circumcised. They had to abide by the same law after each offered his sacrifices by the patriarchal system. God wants unity among his people. It is also understood from the text that if a stranger descends among them for any reason, such as trade, he is prevented from his pagan practices among the people of God.

(Verse 10): **'And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people.**

I will set My face against: My anger will be against him and thus strikes. In the face, signs of anger appear. He drank blood from pagan worship, so our fathers, the apostles, forbade it (Acts 15: 29). The pagans said that blood was the food of the pagan gods. And they drank the blood of sacrifices as worship.

(Verse 11): **For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'**

Refer to (Ephesians 1: 7 + Colossians 1: 14), for blood is equivalent to the life of the sacrifice. Here is the idea of life instead of a life, i.e., redemption for you and atonement for you. Therefore, God does not allow blood to be eaten, for life is for Him (we have already discussed this in sacrifices). God here implants in the minds of his people that an innocent soul will die in their place, so they accept the idea of Christ's redemption for them.

(Verse 12): **Therefore I said to the children of Israel, 'No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.'**

God does not want His people to participate in the life of beasts, for He has preserved for us the life of His Son, Christ, in which we share, and we say with the Apostle Paul: "For to me, to live is Christ, and to die is gain." (Philippians 1: 21).

(Verse 13): **"Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust;**

It was allowed to hunt and eat pure animals such as deer, caribou and birds, and as for the spilled blood to **cover it with dust** = this is to prevent them from pouring blood under the statues of idols to appease them, then drinking part of it as a blessing from the idol, as they shared with them in drinking blood.

Refer to the words of the Apostle Paul, "You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons." (1 Corinthians 10: 21). It also has reverence for life so that no one tramples blood under his feet. Covering the blood with dust is the idea of burial, as the animal was taken from the dust and back to the dust.

(Verse 14): **for it is the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, 'You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.'**

The blood of every human or animal has its life, and shedding blood means death. The pagans shed the blood of animals: 1) to appease their gods. 2) They drink a part of the blood of the slaughtered animals and pour the rest of the blood under the idols, thinking that they shared with the idol so that the idol would bless them.

As for the divine thought regarding the sacrifices, it is that the person who has sinned must die. Here we find that God gives the idea of redemption and accepts that the animal's soul (its life or blood) is given instead of the soul of man (verse 11). The innocent animal dies instead of the sinful human being. God accepts this to be the soul of the innocent animal instead of the sinful man so that the sinful man does not die.

Where does the blood of the sacrifice go? It is poured out in the dust, and no one drinks from it as the pagans do. The blood here is a life offered to God and not a person. The divine thought is not the appeasement of God with the blood of a sacrifice but rather the thought of redemption. God accepts the blood of the sacrifice to be in place of the death of a sinful human being. This was a prelude to Christ's redemption of man.

If we understand this principle, what does it mean for a person to drink from the blood of a sacrifice?

Blood is offered to God as life offered instead of the life of a sinner who had to die because of his sin. The death of the sacrifice instead of the death of the sinful person. A person's drinking of the blood of the sacrifice does not mean anything other than that the person shares with God in accepting the life of this animal that died in his stead. This only means that the life of the sacrifice was offered to God and to the sinner as well. Will a person forgive himself his sin, God accepted the life of the sacrifice instead of the death of the sinner, and God granted the sinner the opportunity to live again, so does the sinner participate with God in the forgiveness of sin and granting life to himself?!!

Therefore, the law here forbade the one who offered the sacrifice from drinking its blood. Also the fathers and apostles prevented the people from drinking the blood (Acts 15: 20). This is a pagan custom that means communion with idols, and it is also savagery that God does not approve of for his children. It is also communion in the animal's life, so the animal's blood is its life, and God has preserved for us the life of his son to share in it.

(Verses 15-16): **"And every person who eats what died naturally or what was torn by beasts, whether he is a native of your own country or a stranger, he shall both wash his clothes and bathe in water,**

and be unclean until evening. Then he shall be clean. 16 But if he does not wash them or bathe his body, then he shall bear his guilt."

The law forbids eating animals that are naturally dead, that is, that died without being slaughtered (natural death or as a result of a beast devouring them) for the same reason mentioned above. And blood is forbidden to eat. Eating corpses was forbidden, and whoever did that would be cut off from the people or beaten. But the law is here for those who eat without knowing. He must be purified, and this is also due to health reasons (there may be an infection or the carcass has been devoured by a snake that secreted its poison in it). It has also human reasons, as it is not right for a person to eat the droppings of monsters and share with monsters at one table. The Church decided to ban blood, things strangled, and adultery (Acts 15) because of their association with pagan rituals.

Chapters 18, 19, 20, 21, 22

Laws of sanctification

The Book of Leviticus highlighted the ugliness of sin and its bitter consequences on human life (leprosy and discharges from the body...) and its leading to the separation of the soul from God, the source of its life. It also highlighted to us holiness, without which no one will see God. We have seen that holiness is twofold:

- a. The first is the work of blood in sanctification.
- b. The second is man's role and his striving until he is confirmed in holiness.

The work of blood in sanctification has been explained in the subject of sacrifices.

The method that man follows to be sanctified has been explained regarding the issue of clean and impure animals and birds...etc. And here we come to this group of chapters that present practical laws that affect dealings, whether with God or brothers. These chapters are divided into:

1. Laws Concerning the sanctification of the People, Chapters 18-20.
- 2- Laws Concerning the sanctification of Priests, Chapter 21.
- 3- Laws concerning the sanctification of Holies, Chapter 22.

A question may arise! Why does God speak in these details?

This is because God knows that man is fallen by his nature, unclean and despised, so if God had prescribed to angels, he would not need such words, but he alone knows our nature. Refer to (Romans 1: 23-32) to see the image of man and the state he reached and see the reason for why man has reached this regression, which is that man did not want to retain God in his knowledge, so God gave them over to a debased mind, to do those things which are not fitting.

As for the subject of sacrifices, it ended as a symbol by the coming of the symbolized Christ. As for all the remaining literary laws, no text came to cancel them, and they are still prevalent.

Chapter 18

Here we find the law of forbidden marriages, and it is called it uncovering the nakedness instead of calling it marriage. The forbidden marriage does not deserve to be called marriage. Marriage results from pure, holy love, but a banned marriage is nothing more than a forbidden, corrupt lust. God does not recognize it as marriage. (1 Thessalonians 4: 5-7). God does not forbid such marriages because He wants to give orders and prohibitions. Rather, God is here drawing the way for His people so that they can enjoy a holy life. It is not conceivable for a person to live among his family, i.e. his sisters... and he lusts them. God forbids this until these people become a people of the Holy God. And finally, so that they do not defile the earth with evil so that the earth will spit them out. These laws speak of marriage, not adultery. Adultery has another law.

(Verse 1): **Then the Lord spoke to Moses, saying,**

(Verses 2-5): **“Speak to the children of Israel, and say to them: ‘I am the Lord your God. 3 According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. 4 You shall observe My judgments and keep My ordinances, to walk in them: I am the Lord your God. 5 You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord.**

I am the Lord your God: He begins by saying this so that they realize their lofty position and that their affiliation is with God and abstain from sin. This saying is similar to the expression of the Lord Christ: “Therefore you shall be perfect, just as your Father in heaven is perfect.” (Matthew 5: 48). The phrase ends by saying **I am the Lord**. And in the middle, he says, **I am the Lord your God**. This means that God is the beginning and the end and is the way. And that these commandments are the secret of the satiation of His people if they are carried out.

According to the doings of the land of Egypt .. and according to the doings of the land of Canaan .. you shall not do:

God brought them out of Egypt and then annihilated Canaan before them to isolate them and separate them for Himself as a distinguished people. It is not appropriate for them to behave in the same manner as those who enslaved them but to have their own spiritual law that distinguishes them from those. And this saying means that they must have their standards that are different from Egypt and Canaan, for God is their God, and our standards are “your Father in heaven is perfect” and we see in Christ meekness, humility, and complete perfection.

(Verse 6): **‘None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I am the Lord.**

near of kin to him: Its origin is close to his flesh, which means from his own flesh. **nakedness:** Reproduction parts.

(Verse 7): **The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness.**

When he says the nakedness of your father, this is directed to the girl, and when he says the nakedness of your mother, this is directed to the son. Some peoples, such as the Magi, allowed this (a son marries his mother).

(Verse 8): **The nakedness of your father's wife you shall not uncover; it is your father's nakedness.**

This is what happened in Corinth (1 Corinthians 5: 1). This is also what made Reuben lose his birthright.

(Verse 9): **The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their nakedness you shall not uncover.**

born at home: When a father becomes widowed and marries a widow who has a daughter, this daughter is called **or elsewhere**. After marriage, she may have another daughter, and she will be called a home-born, and both of them are forbidden to the son of a widowed man, for they became his two sisters. Or if the father had any daughter from a previous marriage = **The nakedness of your sister, the daughter of your father** = She is also his sister, whom he does not marry.

(Verses 10-11): **The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for theirs is your own nakedness. 11 The nakedness of your father's wife's daughter, begotten by your father—she is your sister—you shall not uncover her nakedness.**

Verse 10 prohibits marriage with grandchildren and verse 11 is explained in verse 9.

(Verses 12-15): **You shall not uncover the nakedness of your father's sister; she is near of kin to your father. 13 You shall not uncover the nakedness of your mother's sister, for she is near of kin to your mother. 14 You shall not uncover the nakedness of your father's brother. You shall not approach his wife; she is your aunt. 15 You shall not uncover the nakedness of your daughter-in-law—she is your son's wife—you shall not uncover her nakedness.**

Prohibition of marriage with the aunt and uncle, the wife of the uncle and the daughter-in-law.

(Verse 16): **You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness.**

Marriage to the brother's wife is prohibited in two cases: a) He is alive; b) He has left children.

But if the brother died and did not leave offspring, the brother would marry his brother's wife in order to raise up offspring for his brother (Deuteronomy 25: 5). Rather if he did not do this, he would be dishonoured and humiliated.

(Verse 17): **You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness. They are near of kin to her. It is wickedness.**

It is forbidden to marry a woman and her daughter, or a woman and her son's daughter, or her daughter's daughter.

(Verse 18): **Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive.**

It is forbidden to marry two sisters so that the love between them does not turn into rivalry and hatred. This was even if he divorced the first, he would not marry her sister. **rival** = to be harmful to her and as competition to her or to anger her.

Why does the law forbid marriage to female relatives?

1. To preserve the sanctity of family life. A young man who lives in a house where his female relatives have daughters must deal with them in purity, as he knows that he will not marry them.
2. One of the social goals of marriage is the spread of love between families and the bonding between them socially, and how this happens if the marriage takes place from within the home.
3. It is medically proven the weakness of offspring arising from the marriage of relatives.

(Verse 19): **'Also you shall not approach a woman to uncover her nakedness as long as she is in her customary impurity.**

It is forbidden for a man to approach his wife during her monthly menstruation, as she is in a psychological and health condition that does not allow this. If this is done intentionally, both of them are cut off. And in case of forgetfulness, see (Leviticus 15: 19).

(Verse 20): **Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her.**

This is a case of adultery, which is forbidden, and the penalty for it is stoning for both the man and the woman (Leviticus 20: 10).

(Verse 21): **And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the Lord.**

Forbid the offering of children as human sacrifices to Molech, the god of Ammon, by passing them through the fire before him.

Who is "Molech," and what is "passing through the fire"?

Called Molech or Melkom, he is the god of fire, and they thought that the sun's power was in him. Unfortunately, Solomon erected a temple for him to please his pagan wives. He established it in the Valley of Hinnom (it is called the Valley of the son of Hinnom), from which the word "Hell" is derived (Ji = the land of Hinnom). Why is the word hell derived from it? His statue was made of hollow copper, and a fire was lit inside. The statue depicts a human being stretching out his arms to accept offerings on it. As for his head, it is the head of a calf crowned with a wreath. And the meaning of the word Molech = king, they have the same letters. And the saintly King Josiah turned this place into the dungeon of Jerusalem to prevent this pagan worship, and they used to burn rubbish there, so the whole place was unquenchable fires and worms grazing in this rubbish. Compared with (Mark 9: 43,44).

The temple of Molech outside Jerusalem had seven sections for sacrifices:

1- Birds 2- Ewes 3-....and so on until the seventh, which was dedicated to human sacrifices of boys, especially children, and they used to set a fire inside the statue and throw the children on the arms of the statue to kill them alive so that Molech would be pleased with them. The drums rang loudly for parents not to hear the children's screams. And they believed that offering a child as a sacrifice would preserve and bless the rest of his brothers. Sometimes, they would pass the boys between the fires burning in front of the statue or hold the child and wave him over the fire for blessing. And they thought that if they did not bless their children by passing them through the fires of Molech, they would die at an early age (Jeremiah 7: 31 + 19: 5).

Thus Molech becomes an image of the Antichrist (and certainly Satan is behind this worship of Molech, and the Lord of Glory said about Satan that he was a murderer from the beginning, (John 8: 44), which is the exact opposite of the image of Christ. Christ opened his arms on the cross to save us from the fire of eternity. This is a picture of killing, unlike the picture of endless love.

nor shall you profane the name of your God: By thinking in yourself that Molech is equivalent to God and insult your God in front of the pagans.

(Verses 22-23): **You shall not lie with a male as with a woman. It is an abomination. 23 Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion.**

This verse prohibits homosexuality between individuals of the same sex or with animals. Both were spread among the pagan peoples of Canaan in their worship of Baal and Astarte, and these were the sins of Sodom.

(Verse 24): **'Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you.**

(Verse 25): **For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants.**

and the land vomits out: This is what happened with the Canaanites, for the earth threw them first before the people of God, as these were the sins of Canaan. This is what happened next to the people when they did the same thing. Because of sin " For the creation was subjected to futility," (Romans 8: 20). And note that the earth was also cursed because of sin. God declares His pleasure when the earth is at peace, and He expresses His wrath through earthquakes/volcanoes/wars/pandemics/ the earth does not produce its fruit / neither there would be rain nor fruit/pestilence of plants.

(Verses 26-28): **You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who dwells among you 27 (for all these abominations the men of the land have done, who were before you, and thus the land is defiled), 28 lest the land vomit you out also when you defile it, as it vomited out the nations that were before you.**

(Verse 29): **For whoever commits any of these abominations, the persons who commit them shall be cut off from among their people.**

abominations: Meaning unclean sins and the word abomination means an ugly act. In the Old Testament, cutting off was often carried out by stoning. As for the New Testament, it is by deprivation of fellowship. Refer (1 Corinthians 5: 1-4), and if he repents, he returns to fellowship (2 Corinthians 2: 7).

(Verse 30): **'Therefore you shall keep My ordinance, so that you do not commit any of these abominable customs which were committed before you, and that you do not defile yourselves by them: I am the Lord your God.'** "

Chapter 19

This chapter is a summary of the law. It consists of sections, each of which ends with saying I am the Lord your God. As if this phrase is the focus of the laws. The people are sacred because they are the people of God (we serve God as ambassadors...), and we find here the practical translation of the holy life through our relationship with God, parents, brothers....etc.

(Verse 1): **And the Lord spoke to Moses, saying,**

(Verse 2): **“Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the Lord your God am holy.**

Therefore, God is the secret of our holiness. And because we are His people, we must adhere to holiness, because He is holy, “that they may see your good works and glorify your Father in heaven” + “Now then, we are ambassadors for Christ, as though God were pleading through us” (Matthew 5: 16 + 2 Corinthians 5: 20). And holiness is not only abstaining from evil, not even just practicing good works, but rather it is an acceptance of the work of the Holy God in us, who wants us to bear His features as a gift from Him. This is accomplished through baptism, through which we belong to God and become His children, and our role now is to dedicate the heart to Him, care about what is above, not what is on the earth, and shun evil (Isaiah 52: 11 + Revelation 18: 4). We are sanctified, bearing His features, as St. Paul the Apostle says, “My little children, for whom I labor in birth again until Christ is formed in you” (Galatians 4: 19). He also says, “But put on the Lord Jesus Christ” (Romans 13: 14).

(Verse 3): **‘Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the Lord your God.**

Every one of you shall revere his mother and his father: His saying every one makes even the high priest, whose position is higher than every man, revere his parents. When it is said his mother before his father because it is customary that a person loves the mother and fears the father. The commandment here stresses the reverence for the mother, and in the church, we consider that God is the father and the church is the mother. He who learns to fear his physical parents will learn to fear God. He who does not fear his earthly father who raised him while he sees him, how will he fear God whom he does not see.

keep My Sabbaths: Combining the two commandments together makes us understand that whoever learns to fear his parents will learn to fear God and keep His commandments, including the commandment of keeping the Sabbath. And the role of parents is essential in teaching children the importance of keeping the Sabbath. Children must obey their parents and keep the Sabbath. On the other hand, we understand that the conjunction of the two commandments is that God commands us, as a father, to obey and respect the commandment of the Sabbath, and thus we do not forget that we

belong to heaven, so that the earth and what is in it do not distract us from realizing that we belong to God, so we don't get lost in the world and perish. God here appears as our Father who cares about our salvation. And this is God's commandment to us, as a father, to understand that our true comfort is in being with God.

The Sabbath is important because it is a covenant between God and His people. It is a sign of rest and thus indicates eternal rest. We must live with our eyes on eternal rest and heaven all our lives. The Sabbath had its own ritual, prayers, and preoccupation with God. This is the meaning of keeping the Sabbath for God; it is dedicated to God and not to the comfort of the body only (Exodus 20: 8). The wisdom is that we do not forget that we belong to heaven and not earth. This is what the apostle Paul said: "If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God." (Colossians 3: 1). This is what we should care about in our life. Obedience to parents and the Sabbath is a sign of submission to authority. Whoever respects them will definitely fear God.

(Verse 4): **'Do not turn to idols, nor make for yourselves molded gods: I am the Lord your God.**

The current idols are our stomachs, lusts, the vainglory, and ourselves.

(Verses 5-8): **'And if you offer a sacrifice of a peace offering to the Lord, you shall offer it of your own free will. 6 It shall be eaten the same day you offer it, and on the next day. And if any remains until the third day, it shall be burned in the fire. 7 And if it is eaten at all on the third day, it is an abomination. It shall not be accepted. 8 Therefore everyone who eats it shall bear his iniquity, because he has profaned the hallowed offering of the Lord; and that person shall be cut off from his people.**

Review the law of the peace offering. But why did this commandment come here? Note that what preceded was a person's dealings with his parents and what follows is a concern for the poor. The nature of this sacrifice is the participation of everyone in it in love. The purpose of being eaten and not left is to prevent them from gluttony and to keep it for themselves. As long as this is forbidden, they will have to involve everyone. They develop a loving relationship between them.

(Verses 9-10): **'When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest. 10 And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am the Lord your God.**

These verses teach opening the heart to the needy and the stranger, so they had to leave the corners of the field without harvest and not pick up the bundles that fell while they were being transported. Leaving these parts makes it easier for the poor person to take his needs without embarrassment. This commandment asks for giving without hurting one's dignity and feelings. (This is what happened with Ruth.) **And you shall not glean your vineyard, nor shall you gather every grape of your vineyard** = that is, do not collect it several times so that there is not one cluster left in it. **I am the Lord your God** = who

cares for you and the poor. With this commandment, the disciples of Christ were plucking the heads of the grain as they walked with Him (Mark 2: 23).

Notice what God wants for His people: to live a heavenly life marked by love. Obedience to parents is a symbol of obedience to God and focusing their gaze on heaven so that they live as sojourners in this world (verse 3). They have one God. Not being attached to this mortal world and its lusts. God is the source of all their blessings, and He is also the Judge (verse 4). A life of love and fellowship between them and God and their loved ones and the poor (verses 5-8). Generosity with the poor and needy who do not have enough (verses 9-10).

(Verse 11): **'You shall not steal, nor deal falsely, nor lie to one another.**

You shall not steal: Because it came after the commandment of the corners of the field, so God considered that whoever reaps his entire field without leaving the corners of the field to the needy is a thief. Thus, it is the right of the needy to eat only to be satisfied and not to pick up quantities to sell, for whoever does this is a thief.

nor deal falsely, nor lie to one another: Including non-payment of rights, failure to fulfill promises, and injustice to widows, including the image of Joseph's brothers. So it is the sin of not opening the heart with love for others.

(Verse 12): **And you shall not swear by My name falsely, nor shall you profane the name of your God: I am the Lord.**

God allowed swearing in the Old Testament so that they would not imitate pagan peoples and swear by their gods. And whoever swears before a stranger in the name of God and then breaks his promise, he has insulted the name of God. God decreed the death of one of the kings of Judah because he swore to the king of Babylon and did not carry out what he swore to him (Ezekiel 17: 11-21).

(Verse 13): **'You shall not cheat your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning.**

You shall not cheat your neighbor, nor rob him: Meaning is that you do not seize for yourself the right of your relative and oppress him in any way against him. In different translations, the word came as cheat-exploit-rob-defraud. There is an injustice that may happen by chance, as in the case of a worker who does not receive his wages on the same day (James 5: 4).

(Verse 14): **You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: I am the Lord.**

You shall not curse the deaf: This is another kind of injustice, i.e. taking advantage of the weakness of others instead of supporting them. It may refer to someone who backbites someone and wrongs him while he cannot defend himself as if he is deaf. According to this analogy, whoever insults the one who

hears, his sin is more significant because he heard, was wounded and grieved. **but shall fear your God: I am the Lord** = who hears the insult, sees and takes revenge. And the blind man before whom we put a stumbling block includes the one who stumbles others, little children, or any innocent person.

(Verse 15): **'You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor.**

nor honor the person of the mighty: Means do not be biased toward him in the judiciary because of his position. And do not take sides with a poor person who has made a mistake only because he is poor, and do not be afraid of the mighty man if he makes a mistake so that you will take sides with him.

(Verse 16): **You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the Lord.**

a talebearer: It is gossiping and slandering others in front of people. **nor shall you take a stand against the life of your neighbor:** That is if you could save his life and blood, do so. It means that you do not stand against the life that you know the truth can save him, but you stand on it with your feet and hide it because you hate this person. The link between the talebearer and standing against the life is that slander or gossip may cause his death.

I am the Lord: It means I see and defend the oppressed.

(Verse 17): **'You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.**

You shall not hate your brother in your heart: Here the law reached the depths of the heart to remove the hatred, and asks that I admonish my brother and warn him of his mistake = **You shall surely rebuke your neighbor** = Perhaps he defended himself, and this is the teaching of Christ, "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother." (Matthew 18: 15). This is instead of carrying in your heart the sin of hatred and malice. Whoever hates his brother is a murderer: "Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him." (1 John 3: 15), meaning that he kills himself, for anger and hatred kill their carrier.

(Verse 18): **You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord.**

you shall love your neighbor as yourself: This is the centrepiece of the moral system, as God does not tolerate hatred (Matthew 7: 12).

(Verse 19): **'You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.**

You shall not let your livestock breed with another kind: This commandment forbids interbreeding between two sexes of animals to produce a third sex. God created everything according to its kind, and everything He did was good (Genesis 1). God is the one who made the natural distinction in the ranks of His creatures, and whoever tries to reverse that disrupts God's creation. If what God has joined together, let no man separate, then what God separates should not be brought together by man. The prohibition may be so that a person does not think that he is creating a new creation or modifying God's creation. And nature has shown that such cases produce creatures that lack something. A mule is a result of crossbreeding a horse and a donkey, but it is a sterile race, so it has a defect. Disturbing God's creation will cause defects.

You shall not sow your field with mixed seed: The pagans believed that this pleased their gods so that the gods would bless their cultivation; in addition to that, each type has its own way of irrigation, pollination and harvesting.

And spiritually, the field may refer to the soul that should not combine the love of God with the love of the world, and it refers to the church, which must include one type of God's children, "one body, one mind, one Lord. "what communion has light with darkness" (2 Corinthians 6: 14-16).

Nor shall a garment of mixed linen and wool come upon you: It is also a pagan magical custom (Zephaniah 1: 8). The robe is the Church of Christ (therefore, the robe of Christ was not torn) and the Church must enjoy the unity of thought.

(Verses 20-22): **'Whoever lies carnally with a woman who is betrothed to a man as a concubine, and who has not at all been redeemed nor given her freedom, for this there shall be scourging; but they shall not be put to death, because she was not free. 21 And he shall bring his trespass offering to the Lord, to the door of the tabernacle of meeting, a ram as a trespass offering. 22 The priest shall make atonement for him with the ram of the trespass offering before the Lord for his sin which he has committed. And the sin which he has committed shall be forgiven him.**

The law concerning adultery with a concubine: She is still a concubine that her fiancé did not redeem her; she was not liberated. Here we find leniency, as the law deals with primitives who consider slaves and maidservants as their property. And discipline may be for both of them if the concubine is proven wrong (scourging them, but not putting them to death, and this is leniency), but the man must offer a sin offering. As for the concubine, if she does not own anything, she does not offer anything. In the Church, there is no distinction between free and slave (Galatians 3: 28).

(Verses 23-25): **'When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as uncircumcised. Three years it shall be as uncircumcised to you. It shall not be eaten. 24 But in the fourth year all its fruit shall be holy, a praise to the Lord. 25 And in the fifth year you may eat its fruit, that it may yield to you its increase: I am the Lord your God.**

God asked them when they plant fruit trees that they do not eat from them for three years so that when any fruits appear, they are cut off and thrown away. And they would pick the fruit before it was ripe, or they would pick the fruit and bury it in the ground as it is or burn it, so it would be a fertilizer for the

ground to give strength to the trees. For example, in the olive tree, if the planter rejoices in the fruits in the early years, the fruits absorb the juice and cause the tree to become helpless, but if the fruits are removed in the early years, the tree grows. And in the fourth year, the fruit will be abundant, so it is presented as firstfruits to God. It is not appropriate to offer the first fruits of weak fruit. And its fruit was in the fourth year to glorify the Lord, so they sold the fruit and spent the price on the temple. And because the first fruits are cut and thrown and not used, God called it uncircumcised = **shall count their fruit as uncircumcised**.

that it may yield to you its increase = by this, the tree will be sanctified and blessed.

As for the human being: The first year = Paradise. The second-year = the natural law. The third-year = the law of Moses. In all of them, man fails to bear fruit. As for the fourth, Christ was found the true firstborn, whom humanity presented from its tree to the Father, and the whole tree was sanctified.

(Verse 26): **'You shall not eat anything with the blood, nor shall you practice divination or soothsaying.**

You shall not eat anything with the blood: The pagans used to collect blood in bowls and then gather to eat around it, and they see in this a communion with the gods, they eat the flesh, and the gods have the blood. We have already talked about the wisdom of preventing blood eating.

nor shall you practice divination or soothsaying: In Hebrew, "Tanhashu," and from it, the word jinx, which means that you do not consider that something is bad for you. They used to be pessimistic, for example, if a bite falls from the mouth or a stick falls from the hand, or the screaming of the boy behind his father when he goes out, or the crowing of owls, which are types of magic and sorcery. As Joseph told his brothers, "with which he indeed practices divination? "through the bubbles that appear in the cup. As for the soothsaying, it was by observing the direction of the birds' flight, and according to the direction, they were pessimistic or optimistic. Note that considering something unlucky is also a way of knowing the future. As for the Christian who has a promise that he is engraved on the palm of God, how can he be afraid and pessimistic about such pagan trifles, and how can he be optimistic by trifles while he has a promise of divine protection.

(Verse 27): **You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard.**

It was the custom of the pagans to cut their hair and keep a part in the form of a round surface in the middle of the head to please their gods (Jeremiah 9: 26). As for the two sides of the beard, they were shaving them and leaving the beard in the lower part covering the chin = **nor shall you disfigure the edges of your beard**.

(Verse 28): **You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the Lord.**

When the pagans grieved excessively for the dead, they would paint their faces black and blue, tear their clothes, and cut their bodies. These behaviours reveal a loss of hope (1 Thessalonians 4: 13, 14).

And the tattoo = the pagans used to draw their pagan gods on their bodies as tattoos, a sign of their attachment to these gods and to enjoy their blessings.

(Verse 29): **'Do not prostitute your daughter, to cause her to be a harlot, lest the land fall into harlotry, and the land become full of wickedness.**

In the past, some men handed over their daughters for adultery for material gain or as a devotional act to the pagan gods, where they called them dedicating themselves. They offer their reward to the pagan temple.

(Verse 30): **'You shall keep My Sabbaths and reverence My sanctuary: I am the Lord.**

(Verse 31): **'Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the Lord your God.**

They thought that the mediums were independent spiritual creatures or the souls of the dead, and some of them said they were demons, and some said they were fictional images. They were trying to contact them as supernatural forces to know the future and harm their enemies. Some called them **familiar spirits**, and these are people in whom these spirits enter and speak on their tongues. These **familiar spirits** were foretelling the future, such as the spirit of divination brought forth by the Apostle Paul (Acts 16: 16-18) (this is what is now called preparation of spirits and work, and dismantling of work, and veil... etc., from the works of demons). God forbids this because its only meaning is that God cannot protect me and manage my affairs, so I go to Satan to protect me. The medium = is a sign of demons and their deceptions. And they called them "medium" (in Hebrew and Arabic the word means crazy) because they noticed that those moved by demons do crazy things. The word medium appears in the story of King Saul going to a woman with a medium consulting her (1 Samuel 28). The familiar spirit means "ordinary spirit," which means demons that mislead people. We see in the connection of verses 30 and 31 that whoever understands that his rest is in God (the Sabbath commandment) will not fear evil spirits or anything, whether it is visible or invisible enemies, then he is under the protection of God Almighty, who is his Father.)

(Verse 32): **'You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the Lord.**

If we learn to respect the elders, we will learn to respect the Lord because He is the ancient of days. Therefore, respect for the old man is linked with fear of the Lord in this verse.

(Verse 33): **'And if a stranger dwells with you in your land, you shall not mistreat him.**

He always associates the stranger with the orphan and the widow, for the stranger feels that he is an orphan (Deuteronomy 10: 18); Christ was like a stranger among the people of Israel, but the people did not carry out the commandment, but rather he did not have a place to lay His head.

(Verse 34-35): **The stranger who dwells among you shall be to you as [h]one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God. 35 'You shall do no injustice in judgment, in measurement of length, weight, or volume.**

Commitment to fairness and not cheating.

(Verses 36-37): **You shall have honest scales, honest weights, an honest ephah, and an honest hin: I am the Lord your God, who brought you out of the land of Egypt. 37 'Therefore you shall observe all My statutes and all My judgments, and perform them: I am the Lord.' "**

ephah: A measure of grain = 10 omers = 22,961 liters.

hin: Approximately 5 litres

The cheaters used different measures, the smaller ones they used in the sale. And the big metrics they use to buy. God asked them to use the same weight and fix it for selling and buying " You shall not have in your house differing measures, a large and a small. You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land the Lord your God is giving you." (Deuteronomy 25: 14-15).

Chapter 20

This chapter was supposed to follow chapter 18, but it was postponed until after chapter 19 because God wanted to talk to them about the supreme laws and commandments before telling them about the penalties. Those who refuse to carry out the commandment because they do not want holiness, they must fear the penalties. We find here that the well-known punishment is either stoning or burning. That is why the apostle Paul said about the law: “Therefore the law was our tutor to bring us to Christ” (Galatians 3: 24).

The stoning began with the accused passing through the city’s streets, and in front of him, a caller declaring his crime and asking if anyone had evidence of his acquittal. After that, he takes him to the place where the punishment is to be carried out. There were two ways:

1. Throwing the convict over a rock from a high place, they would throw a large stone at him if he did not die.
2. Stone the convict until he dies.

Note that during this period of his walking in the city’s streets and until his stoning, he had the opportunity to repent. As for burning with fire, they used to say that when God burned Nadab and Abihu, Aaron's sons, he left their bodies undisturbed, so they poured molten lead into the mouth of the condemned. We find severe punishments against the doers of the sins of witchcraft and adultery here. These punishments showed others the consequences of sin so that they might also be deterred so that the community would be cleansed of the evil that is in it. The punishments of stoning and burning indicate the fate of the sinner (death and eternal fire). They are harsh punishments, but these primitive people were stiff-necked. God’s chastisements signify God’s concern for His people and His desire to save and sanctify them. As for Christianity, it was concerned with spiritual and celestial matters and left civil and criminal legislation. The Lord also left medical and engineering matters to specialists, so peoples are no longer primitive, and there are specialists in every science.

(Verse 1): **Then the Lord spoke to Moses, saying,**

(Verses 2-5): **“Again, you shall say to the children of Israel: ‘Whoever of the children of Israel, or of the strangers who dwell in Israel, who gives any of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones. 3 I will set My face against that man, and will cut him off from his people, because he has given some of his descendants to Molech, to defile My sanctuary and profane My holy name. 4 And if the people of the land should in any way hide their eyes from the man, when he gives some of his descendants to Molech, and they do not kill him, 5 then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech.**

The Lord asked the people to stone those who give **his descendants** to Molech, and if the group neglected that, God Himself would stand against him = **cut him off from his people** = God would kill him directly and not wait for the group. **And if the people of the land should in any way hide their eyes from the man**, then God puts His face against the clan or the group = that is, He shows His wrath on them for sure. We find God here concerned about not spreading this sin among His people, which will result in His people being drawn into the worship of Satan, and Satan will humiliate them.

prostitute themselves with him to commit harlotry with Molech: Adultery is of two types: * **Physical adultery** is a physical relationship outside marriage. * And **spiritual adultery**, which is the relationship of God's people with another god. It is said about the people of God that they are His bride and resemble a virgin who did not know another man except her man God. "Can a virgin forget her ornaments, Or a bride her attire? Yet My people have forgotten Me days without number." (Jeremiah 2: 32) + "Turn back, O virgin of Israel, Turn back to these your cities." (Jeremiah 31: 21). God, in His wrath on His people, says, "I divorced your mother" (Isaiah 50: 1 + Jeremiah 3: 8). When one of God's people goes to practice the worship of another god, giving his heart to this god, it is called spiritual adultery, as it is a betrayal of God. In addition, pagan worship includes physical adultery in their temples as a ritual of worship. In verse (6) the same meaning, it is said that spiritual adultery is about everyone who goes to deal with the mediums (preparing spirits and works, and untangling works, and all these devilish works), as this person deals openly with demons. This is a betrayal of our holy God the Pantocrator.

(Verses 6-26): **'And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people. 7 Consecrate yourselves therefore, and be holy, for I am the Lord your God. 8 And you shall keep My statutes, and perform them: I am the Lord who sanctifies you. 9 'For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood shall be upon him. 10 'The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death. 11 The man who lies with his father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood shall be upon them. 12 If a man lies with his daughter-in-law, both of them shall surely be put to death. They have committed perversion. Their blood shall be upon them. 13 If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them. 14 If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you. 15 If a man mates with an animal, he shall surely be put to death, and you shall kill the animal. 16 If a woman approaches any animal and mates with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood is upon them. 17 'If a man takes his sister, his father's daughter or his mother's daughter, and sees her nakedness and she sees his nakedness, it is a wicked thing. And they shall be cut off in the sight of their people. He has uncovered his sister's nakedness. He shall bear his guilt. 18 If a man lies with a woman during her sickness and uncovers her nakedness, he has exposed her flow, and she has uncovered the flow of her blood. Both of them shall be cut off from their people. 19 'You shall not uncover the nakedness of your mother's sister nor of your father's sister, for that would uncover his near of kin. They shall bear their guilt. 20 If a man lies with his uncle's wife, he has uncovered his uncle's nakedness. They shall bear their sin; they shall die childless. 21 If a man takes his brother's wife, it is an unclean thing. He has uncovered his brother's**

nakedness. They shall be childless. 22 'You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out. 23 And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them. 24 But I have said to you, "You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey." I am the Lord your God, who has separated you from the peoples. 25 You shall therefore distinguish between clean animals and unclean, between unclean birds and clean, and you shall not make yourselves abominable by beast or by bird, or by any kind of living thing that creeps on the ground, which I have separated from you as unclean. 26 And you shall be holy to Me, for I the Lord am holy, and have separated you from the peoples, that you should be Mine.

Judgment by stoning and cutting off on those who resort to mediums and seek their advice and assistance. Stoning is also for someone who practices indecency (adultery with forbidden women, marrying them, homosexuality, or fornication with animals). Here we find the text on killing an animal (the instrument of crime) to show God's hatred of sin and that He does not want to leave a trace of it. Stoning is also for someone who insults his father or mother, and whoever insults them simultaneously insults the father of the souls. And in verse (20), **they shall die childless** = it may be that God strikes them with sterility or by the death of their offspring and depriving them of him.

The law stipulates that the sinner must confess his sin to have the opportunity to repent, and the punishment of stoning indicates that the sinner has turned his heart into a stone heart without feelings, and he is the one who stoned himself with his heart of stone. Burning him with fire indicates the ugliness of his wickedness, as sin inflamed his feelings with the fires of lust and destroyed him.

(Verse 27): **'A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood shall be upon them.'** "

This verse is to be compared to the verse (26) that preceded it (**have separated you from the peoples, that you should be Mine.**) **A man or a woman.... a medium..... be put to death.** This means because of the conjunction. Either we belong to the Lord, and we live as saints. God reigns over us. Or we will be the devil's, and he reigns over us.

Chapter 21

God asks the people to live in holiness, and in the first place should be the priests, the leaders of the people. The greater the responsibility, the more careful the life of a person.

(Verses 1-9): **And the Lord said to Moses, “Speak to the priests, the sons of Aaron, and say to them: ‘None shall defile himself for the dead among his people, 2 except for his relatives who are nearest to him: his mother, his father, his son, his daughter, and his brother; 3 also his virgin sister who is near to him, who has had no husband, for her he may defile himself. 4 Otherwise he shall not defile himself, being a chief man among his people, to profane himself. 5 ‘They shall not make any bald place on their heads, nor shall they shave the edges of their beards nor make any cuttings in their flesh. 6 They shall be holy to their God and not profane the name of their God, for they offer the offerings of the Lord made by fire, and the bread of their God; therefore they shall be holy. 7 They shall not take a wife who is a harlot or a defiled woman, nor shall they take a woman divorced from her husband; for the priest is holy to his God. 8 Therefore you shall consecrate him, for he offers the bread of your God. He shall be holy to you, for I the Lord, who sanctify you, am holy. 9 The daughter of any priest, if she profanes herself by playing the harlot, she profanes her father. She shall be burned with fire.**

The Priests’ Laws:

It is appropriate for the priest to have hope, and not to grieve like the rest who have no hope: “But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.” (1 Thessalonians 4: 13). And as a teacher to the people, if he did not show his hope in front of the people, his teaching would be useless and meaningless. God forbade the priests from imitating their grief with pagan customs = **They shall not make any bald place on their heads, nor shall they shave the edges of their beards nor make any cuttings in their flesh** as a sign of their grief. There is holy grief permitted for the people of God, but there are deeds that are inconsistent with hope. In addition, such behaviour is understood as an objection to God's will and decision. The priest, as God's steward, is concerned with all the people. He should care for each one as his own family. His saying **None shall defile himself for the dead** = means to come into contact with a dead person. And the law of the Jews required not to approach more than six feet. The meaning behind this is that death refers to the sin that led to it, so God prevented them from touching the sin. For them to understand the meaning behind not coming into contact with the dead, God allowed the dead to be raised by the bones of Elisha. So the bones are not unclean but sin. But the priest was allowed to bury his next of kin (mother, father, son, daughter, brother and the virgin sister, meaning the one who did not marry, and if she is married, she became responsible for another man) and added to those his wife.

he may defile himself: As a husband, he will not be defiled by one of these if he buried and touched them. Here, God considers human emotions (rather, Christ wept on the tomb of Lazarus), but with an elevation of the emotional human concept (grief is a natural human emotion, but the loss of hope is a sin, so let us grieve but raise the heart to God without despair, asking for consolation, so that God pours His condolences in the heart). And the word chief in verse (4) is Baal in Hebrew, and it translates as a husband, and it also translates as **chief** (as it's here in the English translation), and if you understand that

it is **chief**, then the verse means that as a chief among his people, he must not be defiled by a dead person. The word chief in verse 4 means he is chief among his people and should not defile himself by a dead. Christ formulated this concept in another way: "Let the dead bury their own dead" that is, we should not be confused by the matters of this life. The people were astonished when Ezekiel did not weep for his wife when she died. This was by God's command as a symbol of something else. But this makes us feel that verse (4) is understood that it is permissible for a priest to bury his wife and weep for her like the rest of the family. Translating it as a husband (as in Arabic) is better than a chief in English.

The priest was forbidden from marrying an adulteress even if she repented, or a divorced as she was divorced because her first husband hated her, so that this would not be a reason for people to criticize him or be a cause of doubt that would disturb his life.

Verse 8: **He shall be holy to you** = That is, he is dedicated to God. He is a man of God. This is directed to the people to consider the priest holy, so they honour and respect him, but if he makes a mistake, they should watch him tell the rest of the priests who were prosecuting him and chastising him with flogging and beatings. Note that the priest set an example and should not stumble the people.

Verse 9: Since the priest, and consequently his family, accepted many blessings, the punishment for the family members was more severe and harsh, for whoever is given much is required of him: "For everyone to whom much is given, from him much will be required" (Luke 12: 48).

(Verses 10-15): **'He who is the high priest among his brethren, on whose head the anointing oil was poured and who is consecrated to wear the garments, shall not uncover his head nor tear his clothes; 11 nor shall he go near any dead body, nor defile himself for his father or his mother; 12 nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is upon him: I am the Lord. 13 And he shall take a wife in her virginity. 14 A widow or a divorced woman or a defiled woman or a harlot—these he shall not marry; but he shall take a virgin of his own people as wife. 15 Nor shall he profane his posterity among his people, for I the Lord sanctify him.'** "

The Law for the High Priest:

He symbolizes Christ, so he only marries a virgin, symbolizing the church that Christ betrothed to himself (2 Corinthians 11: 2). The meaning is that the Church became Christ's with all her heart and not for another. In this sense, the whole Church is represented by ten virgins. He does not marry a widow as was permitted to the priests (in verse 7 of the same chapter, the widow was not forbidden to be married by the priest). And the high priest **on whose head the anointing oil was poured** = so he is wholly consecrated to God. He **shall not uncover his head** that has been anointed, and it is not permissible for him to take off the turban on which it is written, "HOLINESS TO THE LORD." He does not **tear his clothes**, for the clothes refer to the church, which should not be torn. He is not allowed to participate in anyone's funeral, regardless of his kinship. Being a symbol of Christ, the giver of life, he was not allowed to participate in the death, **nor shall he go out of the sanctuary**. When he was performing his service in the house of God, he was not allowed to leave it or stop his service for any reason, regardless of the kinship of the one who died for him. Thus, Christ did not leave His cross or his altar but stuck to it and left the care of His mother to John. It may mean that he did not depart from the

sanctuary; he did not depart from the sacred form that he should have, his dignity and prestige as a high priest. In his marriage to a virgin, there may be an analogy with the apostle Paul's condition for the bishop to be "the husband of one wife."

Verse 15: **Nor shall he profane his posterity** = If he marries any unfit or foreign woman, he defiles his seed, from which another high priest will come forth. This is because the people will despise him because of his mother or because this foreigner's upbringing of her son will not be sacred.

(Verse 16-24): **And the Lord spoke to Moses, saying, 17 "Speak to Aaron, saying: 'No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God. 18 For any man who has a defect shall not approach: a man blind or lame, who has a marred face or any limb too long, 19 a man who has a broken foot or broken hand, 20 or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. 21 No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the Lord. He has a defect; he shall not come near to offer the bread of his God. 22 He may eat the bread of his God, both the most holy and the holy; 23 only he shall not go near the veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the Lord sanctify them.' "** 24 And Moses told it to Aaron and his sons, and to all the children of Israel.

Priests with congenital defects:

The law stipulated that the priest should be free from any congenital or accidental defect, i.e. whether he was born with it or be the result of an injury. Therefore, the Sanhedrin council would meet to examine the priests and sort them when they reached the legal age, and whoever was fit would present him for the priestly service = **to offer the bread of his God**, and whoever was unfit for any defect was to work in collecting firewood, kindling fire and judging the lepers.

Spiritual Contemplation: In the general sense, we are all priests and children of God, but our defects deprive us of some privileges. All of these shortcomings referred to here have a corresponding and a spiritual meaning.

blind: He cannot discern and perceive the heavenly light and does not know how to step or where to go.

lame: He who cannot walk steadily in the way of heaven. It may refer to the one who falters between the two divisions of God and Baal (1 Kings 18: 21), or God and the world, meaning his heart is divided.

has a marred face: (He is the one whose nose has fallen and spread or his nose is stuck in his face). And the nose refers to distinguishing (Your nose is like the tower of Lebanon, Song of Solomon 7: 4) and the discerning what is pure from what is foul.

any limb too long: He has a more extended member than the other member or member whose length and size do not match the other (hand and hand). These refer to those who feel self-righteousness, pride, distinction from others or admiration for themselves. They are preoccupied with more curious questions.

a man who has a broken foot or broken hand: This one could never walk in the way of God, as he was completely stripped of every good deed.

hunchback: It has two meanings: his back is arched, or his eyelids cover his eye (fallen eyelids), and this means the one who suffers under the weight of global concerns, so he cannot raise his eyes upwards, but rather fixes them on the foothold. (The Hebrew word used has both meanings.)

dwarf: That is, with an incomplete body, as one who is born with an incomplete finger or one who lost one of his organs after his birth. This refers to someone who has lost his insight because of his habit of sinning, and his abilities are incomplete for that.

a man who has a defect in his eye: He is deprived of seeing the true light because of his blindness, motivated by the pretense of wisdom and righteousness (whiteness indicates purity). He is righteous in his own eyes, and this causes him blindness.

eczema: He constantly complains and is dominated by the body's vengeance.

scab: Who has above his face and scattered on it are small black dots that turn red, called freckles. This does not cause any pain, but it spreads in the body and distorts its appearance. This indicates minor sins that spread without our knowledge and distort our lives.

eunuch: This does not do an impurity but is constantly thinking about it. This person is unproductive.

God speaks of perfection in the physical, as they have not matured spiritually. But while they are carrying out the commandments of God, they meditate and understand the spiritual dimension of his commandments. When the Jew cares about washing his hands, the true Jew looks to the spiritual extent, which is the purity of the heart. Thus, physical perfection leads to spiritual perfection, as it points to it. Those who have disabilities understand that these disabilities hinder the privileges that God gives to the perfect, so they offer repentance to obtain the blessings of heaven.

Chapter 22

(Verse 1): **Then the Lord spoke to Moses, saying,**

(Verse 2): **“Speak to Aaron and his sons, that they separate themselves from the holy things of the children of Israel, and that they do not profane My holy name by what they dedicate to Me: I am the Lord.**

they separate themselves from the holy things: The holies are the portions assigned to the priests from the sacrifices, whether the peace offering, grain, sin, or trespass offerings after the priest had eaten a part of it in the tent of meeting. What the priest eats of the sin offering, the Bible calls it “Most holy” (Leviticus 6: 25). When the sinner offered a sin offering for his sin and confessed his sin before the priest, the sin was transferred to the innocent sacrifice and was sacrificed on behalf of the sinner. The priest ate, and the rite was completed.

But after the rite of the forgiveness of sin is completed by pouring blood under the altar of burnt offering (Leviticus 4: 25, 30, 34). Then the priest ate the “most holy” part, so the rest of the meat of the sacrifice was called “the Holy” in the Book here. This goes to the priest's house; this is his and his family's share. This is clear from this chapter. And because it is not ordinary meat, it was offered to God, so they should eat it carefully.

They do not break into it, meaning they eat it while unprepared, as when there is any impurity. When the sinner confesses his sin on the head of the sacrifice, the sin is transferred to the sacrifice. And when the altar (fire) eats it, the priest eats part of it. This indicates that sin has been swallowed up and finished, referring to Christ who took away our sins and the Father who accepted this work. The altar fire indicates the Father's acceptance of the sacrifice, and the priest ate a part of it indicates that Christ carried my sin and then died with it, thus killing it. The whole sacrifice was presented to God, so it is called the holy. Everything done on the sacrifice is sacred work, and the rest of the meat must be handled carefully.

Note the words of God on the censers, which Korah, Dathan and Abiram used in their rebellion against God as they offered incense. God told Moses about the censers they used: “Tell Eleazar, the son of Aaron, the priest, to pick up the censers out of the blaze, for they are holy, and scatter the fire some distance away. The censers of these men who sinned against their own souls, let them be made into hammered plates as a covering for the altar. Because they presented them before the Lord, therefore they are holy; and they shall be a sign to the children of Israel.” (Numbers 16: 37-38). If God rejected the censers used by people, and the earth opened its mouth and swallowed them up, and many were burned, they were sanctified because they were presented before the Lord. Therefore, the sacrifices offered to God are holies. And saying I am the Lord = I am jealous for My name and sanctities that are defiled by reckless priests, or their families and those in their homes.

(Verse 3): **Say to them: 'Whoever of all your descendants throughout your generations, who goes near the holy things which the children of Israel dedicate to the Lord, while he has uncleanness upon him, that person shall be cut off from My presence: I am the Lord.**

that person shall be cut off from My presence: Meaning he does not return to service. **he has uncleanness upon him:**

If a priest touches someone diseased with leprosy or a discharge, or if he touched a dead person. Or touch an unclean animal, or lie with his wife. He remains unclean all day until evening, then bathes his body with water before eating from the holy things.

(Verses 4-9): **'Whatever man of the descendants of Aaron, who is a leper or has a discharge, shall not eat the holy offerings until he is clean. And whoever touches anything made unclean by a corpse, or a man who has had an emission of semen, 5 or whoever touches any creeping thing by which he would be made unclean, or any person by whom he would become unclean, whatever his uncleanness may be— 6 the person who has touched any such thing shall be unclean until evening, and shall not eat the holy offerings unless he washes his body with water. 7 And when the sun goes down he shall be clean; and afterward he may eat the holy offerings, because it is his food. 8 Whatever dies naturally or is torn by beasts he shall not eat, to defile himself with it: I am the Lord. 9 'They shall therefore keep My ordinance, lest they bear sin for it and die thereby, if they profane it: I the Lord sanctify them.**

It specifies what defiles the priest and how he purifies himself. And the Church obliges her children not to come to Communion without being unworthy, that is, to come forward while repentant (1 Corinthians 11: 29).

(Verses 10-15): **'No outsider shall eat the holy offering; one who dwells with the priest, or a hired servant, shall not eat the holy thing. 11 But if the priest buys a person with his money, he may eat it; and one who is born in his house may eat his food. 12 If the priest's daughter is married to an outsider, she may not eat of the holy offerings. 13 But if the priest's daughter is a widow or divorced, and has no child, and has returned to her father's house as in her youth, she may eat her father's food; but no outsider shall eat it. 14 'And if a man eats the holy offering unintentionally, then he shall restore a holy offering to the priest, and add one-fifth to it. 15 They shall not profane the holy offerings of the children of Israel, which they offer to the Lord,**

Those who enjoy eating the sacrifice are the priest, the one born in his house, and whoever the priest bought for silver. The foreigner does not eat with him in these holies, i.e. a Hebrew who is not of Aaron's lineage (Exodus 29: 33), or he who was a stranger or a slave whose ear was pierced, or who was a guest (a guest or a hired servant or a Hebrew servant, as the Hebrew slave, is not called a slave). Those who should not eat of the sacrifice are his daughter who is married to someone who is not of Aaron's descendants, but if she is widowed or divorced and returns to her father's house, she can eat from the holies.

What does this mean in the church? The holies refer to the body and blood of Christ. The priest whether the one who enjoyed the sacrament of priesthood or the priest in the general sense who was born from

baptism deals with the sacred mysteries and this is called the **one who is born in his house**. It is eaten by whoever was bought with silver, that is, God bought him with His redemption, and those who are from the household, as they are not visitors, but spend their whole life in the house of the Lord. The Church warns us against offering the sacrifice to a foreigner, any person who has become alienated from God, and refusing the fellowship with Him as a son or a person who has had his ears pierced, i.e. who lives as a slave to sin and does not want to be freed from it. As for the daughter who married a stranger, she is the soul that accepted the new birth and then joined a foreign bridegroom, i.e. with another god (belly lust/pleasure of the body/love of money/demand for temporal dignity). But if her husband dies or she is divorced, that is, she left her sin, then she returns to the holy feast (when the prodigal son ate the fatted calf again).

Verse 14: **And if a man eats the holy offering unintentionally** = If he eats deliberately recklessly unfollowing the commandment, he is cut off. There was an exception to this law, which the Lord Jesus agreed to when David and his men ate the holy bread (1 Samuel 21: 6 + Matthew 12: 3-7).

(Verse 16): **or allow them to bear the guilt of trespass when they eat their holy offerings; for I the Lord sanctify them.’ ”**

or allow them to bear the guilt of trespass: When a priest gives his guest the meat of the holy things, he is not taking care by preventing someone who is not allowed to eat the holy things, in addition to being a sinner, a reason for someone else to bear the sin by eating from the holy things unworthily. This verse proves the point of view that says that what Judas ate on the night of establishing the mystery of the Lord’s Supper, was not the body and blood of Christ. Christ certainly did not want to add to the sins of Judas, especially since the disciples at that time did not fully understand what the mystery of the Eucharist was.

(Verses 17-25): **And the Lord spoke to Moses, saying, 18 “Speak to Aaron and his sons, and to all the children of Israel, and say to them: ‘Whatever man of the house of Israel, or of the strangers in Israel, who offers his sacrifice for any of his vows or for any of his freewill offerings, which they offer to the Lord as a burnt offering— 19 you shall offer of your own free will a male without blemish from the cattle, from the sheep, or from the goats. 20 Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf. 21 And whoever offers a sacrifice of a peace offering to the Lord, to fulfill his vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it. 22 Those that are blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to the Lord, nor make an offering by fire of them on the altar to the Lord. 23 Either a bull or a lamb that has any limb too long or too short you may offer as a freewill offering, but for a vow it shall not be accepted. 24 ‘You shall not offer to the Lord what is bruised or crushed, or torn or cut; nor shall you make any offering of them in your land. 25 Nor from a foreigner’s hand shall you offer any of these as the bread of your God, because their corruption is in them, and defects are in them. They shall not be accepted on your behalf.’ ”**

Here we find the condition that the sacrifice be without blemish, as it refers to Christ. God does not ask for the number of sacrifices but rather their quality. And when Pilate said, " I am innocent of the blood

of this just Person" Christ was offered as a sacrifice without blemish. And there was one exception if one of them offered a freewill who could present one who had a member longer than a member or if he was a dwarf (very short in stature). The freewill is the one that God did not obligate them to do (a sin offering or a trespass ...), or they committed it (a vow), i.e. a voluntary offering.

This shows us the difference, for when God presented to us without obligation and with his freedom, He presented his Holy Son. This one with the longer member or dwarf was not presented to the temple as a sacrifice, but rather they would sell it and give its price to the temple. And note that the pagans had the custom to castrate their animals. God forbade this and forbade offering such animals as a sacrifice, even if they had bought them like this from a foreigner = **Nor from a foreigner's hand shall you offer any of these as the bread of your God, because their corruption is in them, and defects are in them. They shall not be accepted on your behalf.** There is a defect in it that will not be acceptable to you (the defect is that the son of the stranger cast it) = the sacrifices are the bread of God because the fire of the altar consumes it. So that the Jew would not think that God would accept his sacrifice from him if it were a castration because the stranger was the one who did this to it.

(Verse 26): **And the Lord spoke to Moses, saying:**

(Verse 27): **"When a bull or a sheep or a goat is born, it shall be seven days with its mother; and from the eighth day and thereafter it shall be accepted as an offering made by fire to the Lord.**

The newborn must spend seven days with its mother before being offered as a sacrifice. 1) To be considerate of feelings, giving the mother and son a chance to enjoy themselves together. 2) A whole week number refers to Christ, who lived among us his entire life until he finished his work. Herod did not kill him as a child, nor did the Jews kill him when they repeatedly plotted to kill him as he passed through their midst and were unable to touch him. Then he was crucified after he finished his work. 3) The Jews understood that until a Sabbath passes over them, the Sabbath is sacred, and therefore their sacrifice is sanctified.

(Verse 28): **Whether it is a cow or ewe, do not kill both her and her young on the same day.**

do not kill both her and her young on the same day: The mother will grieve when they take her child, and so the child will grieve and scream without responding. And thus happened with Christ, "My God, My God, why have You forsaken Me?" And the Father grieved for this.

(Verse 29): **And when you offer a sacrifice of thanksgiving to the Lord, offer it of your own free will.**

The best explanation for this verse is "We love Him because He first loved us." **a sacrifice of thanksgiving** = Whoever offers it is offering it for his love for God, who gave him many of his blessings. **of your own free will** = God has given us a lot, so we felt His love and acceptance of us.

(Verses 30-33): **On the same day it shall be eaten; you shall leave none of it until morning: I am the Lord. 31 “Therefore you shall keep My commandments, and perform them: I am the Lord. 32 You shall not profane My holy name, but I will be [g]hallowed among the children of Israel. I am the Lord who sanctifies you, 33 who brought you out of the land of Egypt, to be your God: I am the Lord.”**

Chapter 23


The Jewish Months

Civil Year	Religious Year	Where it is mentioned	Corresponding Gregorian Months
Tishri / Ethanim 1	Abib / Nisan 1	Exodus 12: 2	$\frac{3}{4}$
Cheshvan 2	Ziv / Iyar 2	1 Kings 6: 1	4/5
Kislev 3	Sivan 3	Esther 8: 9	5/6
Tevet 4	Tammuz 4	Ezekiel 8: 14	6/7
Shevat 5	Ab 5		7/8
Adar 6	Elul 6	Nehemiah 6: 15	8/9
Nisan / Abib 7	Ethanim 7	1 Kings 8: 2	9/10
Iyar / Ziv 8	Bul 8	1 Kings 6: 38	10/11
Sivan 9	Chislev 9	Zechariah 7: 1	11/12
Tammuz 10	Tebeth 10	Esther 2: 16	12/1
Av 11	Shebat 11	Zechariah 1: 7	$\frac{1}{2}$
Elul 12	Nisan 12	Esther 3: 7	2/3
	2 nd Adar (Every three years)		

The early fathers used to call the months in order of their number in relation to some important events such as the rule of a king or link to the years of the life of a great man so that they would say the first or second month .. from this event. Later on, every nation called the months by unique names, often with the names of their gods. The year consisted of 12 months, each with 30 days, and this is understood from Genesis 7, 8. Then some people added five days to the twelfth month as in the Coptic year, but in the Coptic year, it is called the short month (5 or 6 days depending on the year, whether it was simple or leap).

* The exodus of the Jewish people from Egypt was in the month of Abib, and this month was the seventh among the months of the year. But the Lord commanded them that this month should be the first of the months, a memorial of their exodus from Egypt and their deliverance from slavery. Just as getting out of slavery is the beginning of a new life, there will be a new year.

The month of Abib was known to the Egyptians (maybe it was called thus by the name Habbi, the god of

the Nile , or Hoba, the god of joy, for this month is the month of the beginning of the green ears). After the captivity, the name of this month was changed to Nisan, and they learned this name from the Babylonians. The meaning of the name is Asbal, meaning the appearance of the ears (and this time of the year is the most appropriate time to go out), and the month of Abib/Nisan falls roughly between March and April, i.e. the spring season.

* According to the Lord's command for them to change the order of the months, they had two years, a civil year, starting from the month of Tishri, and they calculated their political, civil and agricultural

affairs. The month of Abib was the seventh in its months. The second is a religious year, and it starts from Abib (April) according to the Lord's command for them, and they used to count their religious holidays and seasons with it.

* The Hebrew year is a lunar month, beginning with the appearance of the crescent moon. Their sum is 354 days, 8 hours, 48 minutes, and 32.4 seconds. They counted a 30-day month and a 29-day month, respectively. And because the solar year is 365 days, or 366 days, about 11 days longer than the lunar year. For the Hebrews to equate their lunar year to the solar year, they added a month to their year every third year, which they called Wazar or Adar II, and its duration is 29 days. Thus, their year became a solar year according to the number of their days, even if its months were lunar.

Jewish fasts in the days of Christ

1. Tammuz 17 is a commemoration of Nebuchadnezzar's capture of Jerusalem.
2. Ab 9 commemorates the destruction of Jerusalem.
3. Tishri 3 because of the murder of Gedaliah.
4. Tishri 10 for the atonement.
5. Tevet 10 because of the siege of Jerusalem.
6. Adar 13 because of the fasting of Esther.

Jewish feasts and their sacred celebrations in the days of Christ

- Beginning of every month (new crescent)
- Every Sabbath

Feasts by months

1. Nisan

14th The Passover

15th The first day of the Feast of Unleavened Bread

16th Laying (waving) of the First Sheaf of the Harvest (the second day of Passover)

21st End of the Passover

2. Iyar

18th The 33rd day of presenting the first harvest.

3. Sivan

6th The Pentecost (The Fifties) or Feast of Weeks (the fiftieth day of Passover). It comes after 7 weeks from the beginning of the Passover, for us, it is the fiftieth day. Also, in it is a remembrance of Moses' receiving the law on the Mount of Sinai

4. Tishri

1, 2 New Year's Day (Feast of Praising or Feast of Trumpets)

10th Great Fast or the Feast of Atonement

15th Feast of Tabernacles

21st End of the Feast of Tabernacles

22nd The eighth day of the Feast of Tabernacles

5. Kislev

25th Sanctification of the Temple, or the feast of the Candles, or the feast of Renewal (8 days)

5. Adar

14th Feast of Purim (the lot), which Esther set up.

Holy Feasts and Celebrations

The Book of Leviticus began with the sacrifices as a symbol of Christ's sacrifice, to announce the way of reconciliation with God through the Holy Sacrifice. Then he told us about the laws of purification to explain how the congregation lives holy to the Lord.

And we read the conclusion of the book, we read about the feasts. And the word feast carries in Hebrew the meaning of joy, and if we know that the word Eden עֵדֶן (Paradise) means joy, we understand that the feasts refer to the return to the first Paradise life. And the feasts were called holy gatherings because the congregation gathered in joy around the holy God. If this book is the book of the law, then God intended to announce that life with him is not hard, but rather a life that is full of feasts and joys, and this is his will that his people rejoice and that whoever adheres to the laws of purification will rejoice. God did not set the laws of purification to control his people but to chart the path of joy for them. And when man lost joy because of sin, Christ restored it (John 16: 22 + Galatians 5: 22 + Philippians 4: 4). Feasts were arranged on occasions that commemorated God's goodness to them (such as their exodus from Egypt or the end of the harvest seasons) so that they could feel God's love for them. The Jews, as a primitive people in their relationship with God, will not understand God's love except with material gifts. The holidays were weekly (Sabbath), monthly (the Moon), annual (Passover), and what was every seven years and what was every 50 years, as if God wanted his people to be happy their whole life.

The feasts here are a symbol of spiritual joys and celebrations. In it, God rejoices in His people, and the people rejoice in their God, an eternal joy that does not cease. The book of Leviticus is the book of holiness, and because it tells us about holiness, we understand that feasts are sacred times in which the people gather with their God. Therefore, God wanted all the males to appear before Him in the temple, excluding slaves, the deaf, the mute, the lame, the sick, those unable to climb the mountain, the unclean, and the old incapable. Perhaps this is a beautiful symbol of the true and eternal feast. The Church appears before the Lord as the Striving Church (males), among whom there is no slave to sin, nor one who has lost his spiritual senses, nor one who has lost his spiritual senses is spiritually incapable. To understand that the intended meaning is spiritual, the women who wanted to attend would attend the

temple. (Deuteronomy 16: 11, 14). Note that the seasons in which males appear before the Lord in the temple are during the months (March / May / September), not in the winter, nor the seasons of work (planting and plowing...), but after the harvest seasons, so that all can come without excuses. In these times also, travelling is easy, and we notice a lot of sacrifices being offered during the feasts. For we do not have to spend our feasts in worldly and materialistic joys but rather offer sacrifices of prayer and praise. This is in addition to understanding that any joy is based on the sacrifice of Christ.

The Feasts and the Number 7

The number 7 refers to perfection because God wants to show His will for us to rejoice in complete joy. The feasts are associated with the number 7. We find that the Sabbath is the seventh of the days. And that the Feast of Weeks or the Feast of the Pentecost (the fiftieth) comes after seven weeks of the religious year. The seventh month is the year's holiest month (there is the Feast of Praising, the Feast of Tabernacles, and the Day of Atonement). The seventh-year is sanctified and is called a sabbatical year. And every seven sabbatical years sanctifies the following year (the Jubilee), and the principal feasts are seven feasts, and the Sabbath precedes the seven feasts. It is not one of the feasts, but rather it is a prelude to all of it, as it becomes clear from (Leviticus 23: 38), where it is said, "besides the Sabbaths of the Lord" On the Sabbath, we understand that God desires that his people share with Him His rest, to contemplate comfortably what God has done for them and the provision of eternal rest. The beast's toil ends here in the land of annihilation; but as for the believers, they have eternal rest. Some noted that the Jewish holidays represent the whole time from the crucifixion of Christ (Passover) to the end (the eighth day of Tabernacles). The Sabbath (rest) precedes everything (it comes before the seven feasts) and it is the end of everything (eternal rest).

The seven feasts are divided into two groups (refer to the chart of feasts):

The first group

- 1- Passover
- 2- Feast of Unleavened Bread (7 days of Unleavened Bread)
- 3- Firstfruits
- 4- Pentecost (Feast of Weeks)

the second group

- 1- New Year's Day (first of the seventh month).
- 2- The Day of Atonement.
- 3- The Feast of Tabernacles (7 days), then the eighth day is the Feast.

As we shall see, the first group represents the work of Christ on earth until the foundation of the Church on the day of Pentecost. Passover represents the crucifixion. The firstfruits represent the resurrection,

the resurrection of Christ, the firstfruits of those who had fallen asleep. And the fiftieth represents the descending of the Holy Spirit on the day of Pentecost, and thus the church was established.

The second group comes with the beginning of the seventh month, and it refers to the life of the Church on earth and her struggle until she enjoys comfort in heaven.

a. It comes in the seventh month, that is, after six months, and the seventh day indicates rest. It is as if the period of the Church's struggle on earth is six months, followed by rest, or that the period of man's life on earth is six days, followed by the seventh day (rest).

b. This period begins with the feast of chanting or trumpets, which is a warning to every individual in the Church to offer repentance and strive in his life.

c. On the tenth of the month, the Day of Atonement (the day of humiliation and fasting), and thus we must spend the days of our sojourn.

d- The Feast of Tabernacles is seven days spent in tents, indicating the period of our sojourn and that we should spend the days of our lives on earth = (our sojourn) feeling sojournered.

e. The eighth day is a day of great joy (and the number 8 indicates eternity) after seven days of sojourn.

The two groups consist of two numbers, 4 and 3, which is an indication that God's work in creation is complete.

* And note that the people had to appear before the Lord on feasts (Unleavened Bread / Weeks / Tabernacles) (Deuteronomy 16: 16), and note that unleavened bread begins with, so they used to come before the Passover.

* We note that the Lord prohibited work on the Sabbath and the Day of Atonement, emphasizing that. This indicates that the rest that we have in the atonement of Christ is like the rest that was before the fall.

* The word seasons in Hebrew is "appointment." And the word "And there I will meet with you" (Exodus 25: 22) is "to promise," so the root of it is one. From this, we understand that the meeting with God is true joy, as the Hebrew word "promise" means a joyful meeting. The two terms are clearly one in origin. Everyone gathers together in love on these feasts, "Behold, how good and how pleasant it is For brethren to dwell together in unity" (Psalm 133).

* Note that the Feast of Firstfruits is the third, which refers to the Resurrection (as the number 3 refers to the Resurrection).

(Verses 1-3): **And the Lord spoke to Moses, saying, 2 "Speak to the children of Israel, and say to them: 'The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts. 3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings.**

The Sabbath:

The Sabbath comes as a prelude to all the feasts:

- 1- This is what God established at the beginning for His people. That His people live in comfort.
- 2- As a symbol of God's eternal rest, will enter His people into.
- 3- The seventh day is the last day of the week because rest comes at the end of fatigue.

After a long life interspersed with fatigues and joys comes God's encounter with His people (symbolized by the feasts), then eternal rest comes. Therefore, the Sabbath comes before all the holidays, as it is the will of God for His people.

No work was to be done on the Sabbath, and they were to spend the day in praise and worship, and that day had its own rite. Therefore, the sentence came harsh on the first to break the commandment, and the sentence was "the stoning" (Numbers 15: 32-36). The materialistic person is only concerned with material gains.

The word Sabbath in Hebrew means rest. So it is not a hard commandment, but rather a feast and joy, so God forbids work even on slaves, even animals. Rest here is not idleness but rather the enjoyment of fellowship with God and contemplation of His works, which is true joy.

The fact that God rested on the seventh day from the work of six days has a profound meaning that we now live on the seventh day, which began after the fall of Adam on the sixth day and ends on the eighth day, i.e. eternity, and during this day redemption and salvation took place. This is the meaning that God rested on the seventh day, as He rested because the problem of man was solved, and man also rested with salvation. This is the meaning of rest now, and it is the guarantee of heavenly life, and there is endless praise in it. To end the literal thought and move us on to the spiritual concept, the Lord Jesus Christ:

1. Healed on the Sabbath. The Sabbath is liberated from weakness and sin.
2. He was crucified on Friday and was buried in the tomb on Saturday to bury the literalism of ancient thought. On Sunday, He rose, and this day became our holy day in which our sonhood returned to God, the Holy Spirit dwelled in us, and our membership was established in the body of Christ. It is a comfort for the Father, as He finds us in Christ Jesus, His children, justified by the blood of His cross, and our comfort is in Him.

And the Lord spoke to Moses: After God has given all these laws, He tells us about the holidays, meaning that whoever adheres to these laws will have joy.

My feasts: God attributes the feasts to Himself, as He also rejoices in the presence of His children around him, but when they sin, He calls them your feasts.

Proclaim: that was the priests blowing the trumpets.

The Rite of the Sabbath for the Jews:

The Jews used to be looking forward to the Sabbath with joy. Fasting and grief were prohibited, and they enjoyed food and clothing. And if Sabbath came on a day of fasting, they would fast before or after it. The Sabbath began at sunset on Friday and continued until sunset on Saturday. The sunset on Friday is called the eve of the Sabbath or the preparation (Mark 15: 42 + John 19: 31). While we are in the days

of our sojourn in this world, it is as if we are on the eve of the Sabbath, waiting for our true comfort with great longing.

The priests' first act was to renew the showbread prepared on Fridays. This is the work of the priests of the New Testament to present the body of our Lord Jesus Christ, the heavenly bread of life. The Lord Himself prepared it on Friday, the day He was crucified.

On the Sabbath, there are additional burnt offerings and drink offerings. And with the drink offering, they sing (Psalm 92), and the priests blow the trumpets. They conclude with the praise of Moses, as it is a day of joy and a crossing from slavery. The Sabbath is not only for resting the body, but for the people of God, it is to remember their belonging to heaven, and this is the meaning of the Lord's saying to Moses in the Ten Commandments: "Remember the Sabbath day, to keep it holy." (Exodus 20: 8). So the word to keep it holy means dedicate and sanctify it to the Lord, and this is by increasing praises.

(Verse 4): **These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times.**

(Verse 5): **On the fourteenth day of the first month at twilight is the Lord's Passover.**

The Feast of the Passover

The word Passover = פֶּסַח in Hebrew or Pascha, meaning to cross. It commemorates the crossing of the mortal angel in Egypt and the salvation of their firstborns, then their crossing from the land of slavery to the land of freedom. It was served **at twilight**, usually between 3 pm to 5 pm, or between 3 pm until dark. Many of the Jews came from the diaspora and set up their tents on the Mount of Olives, and thus we realize the vast numbers and the massive celebration of Christ when he entered Jerusalem.

the first month: It is the month of Abib, as its name was mentioned in the Torah (Exodus 13: 4 + 23: 15 + Deuteronomy 16: 1), and it was called Nisan in other places than the Torah (Nehemiah 2: 1 + Esther 3: 7) after the captivity. It is a Babylonian name. And the Passover becomes apparent in the New Testament that he is Christ (1 Corinthians 5: 6-8). And the month of Abib was the seventh, and God made it the first because the last Adam (Christ) with his cross had begun everything new (2 Corinthians 5: 17).

On the fourteenth day: There are two periods from the beginning of the month to the day of slaughtering the sheep. The first period is ten days, after which the lamb is taken and kept under preservation, and the second period is four days, then it is slaughtered on the fourteenth day. The first period refers to the life of the Lord Jesus from his birth to the beginning of his ministry at the age of thirty. The second period refers to the period of his service (3.5 years). Note that He entered Jerusalem on Sunday and became under preservation until they arrested him on Thursday (from 10-14 = Sunday until Thursday).

They ate the roasted lamb, its head, legs, and belly. When we partake of the body of Christ, we should have His thoughts, behaviour, meekness, and love. And they used to eat it while their waists were girded, as if on a journey, so we are in our sojourn.

(Verses 6-8): **And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall do no customary work on it. 8 But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.’ ”**

The Feast of Unleavened Bread:

The feasts of the Passover and Unleavened Bread are two distinguished feasts. Passover is on the 14th of Abib, and the 7-day Feast of Unleavened Bread begins on the 15th of Abib and lasts for seven days and ends on the 21st of Abib. Because of their adhesion, they later became one feast. And leaven refers to evil (1 Corinthians 5: 6-8). And because the number 7 is a complete number, the meaning is the final isolation from evil. And leaven was removed from the house, indicating the importance of eliminating evil from the whole church. “put away from yourselves the evil person.” (Exodus 12: 15 + 1 Corinthians 5: 13).

The Feast of Unleavened Bread referred to their exodus from Egypt; in their exodus, the people carried their dough before it was leavened (Exodus 12: 34). Thus, if we want to pass from slavery to freedom, we must not put any evil in our hearts and isolate evil if it exists and abandon it.

The link between Passover and unleavened bread shows that after Christ was sacrificed for me, how can I allow the presence of sin in my life? (And this is for the whole lifespan = 7 days of unleavened bread) (1 Corinthians 5: 7,8).

But you shall offer an offering made by fire to the Lord for seven days: That is, you shall offer sacrifices (Numbers 28: 19-23) in addition to the voluntary offerings for each individual. The Feast of Unleavened Bread was called the Bread of Sorrow or the Bread of Affliction (Deuteronomy 16: 3), as it refers to the bitterness experienced by the people in their bondage. They always mention this and praise God. And to us, it indicates the importance and difficulty of our striving during our sojourn period so that we may become unleavened bread without leaven. And we will pass over to eternal rest.

(Verses 9-14): **And the Lord spoke to Moses, saying, 10 “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11 He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. 12 And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the Lord. 13 Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Lord, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. 14 You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.**

The Feast of the Firstfruits:

See the map of Jewish holidays to find that this holiday coincides with the barley harvest. The Feast of Firstfruits is associated with Passover, Unleavened Bread, and Pentecost. The Feast of Firstfruits is celebrated during the Feast of Unleavened Bread days, and the Feast of Pentecost comes fifty days after

it. It is considered the first agricultural festival, and the people practiced it after they entered the land of Canaan = **When you come into the land**. The people practiced it in a very joyful rite, and its purpose was to give thanks to God, the Grantor of good things. And in it, they offered a sheaf of the first fruits to sanctify the whole harvest. No one could eat the new crop in any form (bread, parched grain, fresh grain) before the sheaf of the firstfruits is waved before the Lord so that God may be first. After the first sheaf was waved, the new crop was offered for sale in the markets. (So let's take care about offering our firstfruit).

Three elders of the Sanhedrin would go out on the day before Passover to harvest barley in the fields near Jerusalem amid the cheers of the people. The priest would wave the bundle of barley before the Lord to be pleased with his people and crown the agricultural year with blessing. After waving, the sheaf becomes the portion of the priests. The meaning is that this blessing, O Lord, is from you. The waving was often done after roasting the grains, grinding them in a mortar, and then sifting them so that the priest would offer his fist full of fine flour after coating it with oil.

And this sheaf represents the Lord Christ, who offers his life as a joyful offering to the Father on the fire of the cross, and as a symbol of this, they offer a **male lamb**. And Christ offered Himself so that the whole harvest (the Church) would be blessed in Him by sharing in His eternal life, His resurrected life from the dead. It is referred to here as **grain offering** (the flour refers to the life that we obtained through the resurrection of Christ) **mixed with oil** (the oil is a symbol of the Holy Spirit that confirms the life of Christ in us). This flour is mixed with oil **made by fire to the Lord, for a sweet aroma** (that is, it is offered over the altar's fire, and God will accept it as a pleasing aroma). This means that we have to give the life that we have earned to the glory of God. "For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise, you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord." (Romans 6: 10-11) + "therefore glorify God in your body and in your spirit, which is God's." (1 Corinthians 6: 20). This is what makes God rejoice that we offer our lives to Him, and declaring this joy completes the rite that they should offer **drink offering shall be of wine**.

two-tenths of an ephah of fine flour: Number 2 refers to the incarnation of Christ. And the number 10 is the number of legislative and literary perfection. The meaning is that Christ was incarnated so that we might become perfect in Him (Colossians 1: 28). And the number 2 also refers to the fathers of the Old Testament and the New Testament, or the Jews and the Gentiles. The eternal life of Christ and the salvation of Christ were for all. He "made the two into one." See the interpretation of (Romans 3: 25-26, Ephesians 2: 14). So 2/10 are the one people of Christ, in whom all were gathered, that is, two mutually repulsive ones became one and perfect in Christ who was incarnated to give His life to everyone who abides in Him, so he is considered perfect.

wine, one-fourth of a hin: 4 is the world number. And Christ made the two into one (Old and New Testament). She is one and only Church (1) a bride to Christ in all the world (4), and He rejoices in His bride. And wine is a symbol of joy. And if this bride dwelt in love, the Holy Spirit, the spirit of love, joy and peace would be poured upon her (Psalm 133). So the church becomes joyful (wine).

on the day after the Sabbath the priest shall wave it: The firstfruits were harvested on the night of Passover.

And on the 14th was Passover (they used to celebrate it in the evening).

And on the 15th, it was a feast, and it is called the Sabbath. It is a day of rest and a holiday (Exodus 12: 16).

And on the 16th was the next day of the feast or the Sabbath, in which the first omer is waved. And this day is the second day of unleavened bread. The first day of unleavened bread is the 15th of Abib. A dispute occurred in the interpretation of the word on Sabbath. The previous understanding is for the Pharisees, as for the Sadducees, they believed that they should wait until the first Sabbath came after the Passover and wave the firstfruits after it. Perhaps the inspiration chose to put this verse in this way to be a clear prophecy about the first-fruits Christ, who rose from the dead, the following day of the Sabbath, that is, on Sunday.

Christ, in his death, was a grain of wheat that fell into the ground and died to bear much fruit (John 12: 24). The day of Christ's death is referred to here as the Passover. And the death of Christ was to save us from our old man or from the leaven of corruption that crept into us, that is, to turn us into unleavened bread. Note that the resurrection of Christ coincided with the presentation of the firstfruit by the Jews, for Christ was crucified on the Passover feast. And while the Jews were on the feast of the firstfruits, the Christians celebrated the firstfruits of Christ's resurrection. By His resurrection on the Feast of the Firstfruits, Christ wanted to show that he was the true firstfruits. He is the firstborn who rose from the dead to grant us also the resurrection and raise us through him to the bosom of his Father so that we may live in heaven. He is the firstborn of all creation (Colossians 1: 15), and in Him, we became a church of the firstborn (Exodus 4: 22 + 1 Corinthians 15: 20 + Hebrews 12: 23 + James 1: 18). The feast of firstfruits, meaning the resurrection, must be in the new earth and the new heaven. This is the meaning of verse 10 **When you come into the land.**

We note that the first fruits were made of barley. And barely is food for the poor. Christ came to raise the poor from the dust and dwell with the humble (Isaiah 57: 15 + Matthew 5: 3). The first fruits were offered to sanctify the harvest, and we were sanctified through the resurrected firstborn son. And in verses (12, 13) we find no reference to a sin offering. We are now talking about resurrection, unleavened bread, and joy.

(Verses 15-22): **'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. 16 Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord. 17 You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the Lord. 18 And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the Lord, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the Lord. 19 Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. 20 The priest shall wave them with the bread of the firstfruits as a wave offering before the Lord, with the two lambs. They shall be holy to the Lord for the priest. 21 And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations. 22 'When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am the Lord your God.' "**

We notice that the inspiration when speaking about this feast did not start by saying, “And the Lord spoke to Moses saying,” because the firstfruits and the harvest are linked together. They are feasts of joy, reminding them of entering the Promised Land and the bounties that God bestows upon them. His saying “God spoke to Moses” was mentioned during the first-fruits holiday, so it is unnecessary to repeat it. The Passover and Unleavened Bread remind the people of a life of slavery and a life of hardship. Here God is as when He says, “And the Lord spoke to Moses,” he promises that after the tribulation, relief must come and after sorrow comes joy, “Those who sow in tears Shall reap in joy.” This is like the saying of the Lord Christ: “Therefore you now have sorrow; but I will see you again, and your heart will rejoice, and your joy no one will take from you.” (John 16: 22). Generally, these feasts are one unit, and so also in Christianity, they are one unit (the cross/resurrection / the descending of the Holy Spirit). This feast was called the Feast of Weeks because it comes seven weeks after the Feast of the Firstfruits (Exodus 34: 22 + Deuteronomy 16: 10). It was also called the Feast of the Fiftieth and in Greek Pentecost (Acts 2: 1 + 20: 16). On this day the Holy Spirit descended upon the church gathered in the upper room. It is also an agricultural feast as the firstfruits. It is called the Feast of the Harvest (Exodus 23: 16), as it comes at the end of the harvest season, after the ripening of the wheat. We call it the Feast of Establishing the Church. On this day, the Holy Spirit came upon the Church to establish it, and with Peter's sermon, 3000 souls were saved. The harvest began after the fields were whitened. For the Jews, the purpose of this holiday was to give thanks to God on the occasion of the wheat harvest during a collective joyful ritual.

The Feast	Meaning for Jews	Meaning for Christians
Passover	Freedom from the slavery of Pharaoh	Christ was crucified to free us from Satan
Unleavened Bread	Get rid of the leaven of Egypt (the love of the world and its desires, and its symbol is meat and onions, which they clung to and desired to return to Egypt).	Take off the old man (new life).
Firstfruits	Starting a new life (entering the promised land).	Resurrection / Enjoy the risen Christ by union with Him.
Pentecost	Enjoy all the bounties of the Promised Land.	The Holy Spirit helps us enjoy the firstborn Christ through communion.

In addition to this, the Jews believed that Moses had received the law on this day, 50 days after their exodus from Egypt.

Verse 15: **And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed**

the day after the Sabbath: Sabbath is in the sense of a day of rest, i.e. 15 Abib / Nisan, so the day after the Sabbath will be 16 Abib. It is the day they present their Omer: **seven Sabbaths** = 49 days. Verse 16: - **the day after the seventh Sabbath** = the day after 49 days, i.e. the fiftieth day. That is why it was called the Feast of the Fiftieth or the Feast of Weeks. **then you shall offer a new grain offering to the Lord** = this is one of the firstfruits of the wheat harvest, and it is different from the firstfruit of the barley harvest.

Verse 17: **You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the Lord.**

You shall bring from your dwellings two wave loaves: It is mentioned in (Numbers 15: 2), " When you have come into the land you are to inhabit, which I am giving to you" God is the one who gave us the dwelling, and from what he gave us we must give. And the loaf of bread is the most important aspect of the celebration of this holiday. Each loaf is 1/10 of an Ephah of flour. The two loaves were waved before God, then the high priest ate one of them, and the priests ate the other loaf. They are not burnt on the altar because they have leaven. Let us note the following:

A. After the Passover, they used to eat unleavened bread to remember their exodus from Egypt and God's goodness to them in their exodus. Still, they offer leavened bread to remember God's blessing upon them after He gave them the land to dwell in and eat of its bounties.

B. Leaven symbolizes evil. It is as though these two loaves refer to the Church (with her Old and New Testaments) upon which the Holy Spirit descended, despite the presence of evil in her, "but sin that dwells in me" (Romans 7: 17). Therefore, sin is inherent in human nature. And we will not be able to be cleansed of sin except by the Holy Spirit, who convicts of sin. Therefore, the Holy Spirit descended upon the church to purify her despite the presence of sin in its members.

C. In verse 18: - We find many sacrifices being offered, for the Spirit works in our souls, but the sacrifice is necessary, for the work of the Spirit is based on the sacrifice of Christ. The Church offers a sacrifice on every occasion and every Liturgy to remember the work of Christ. Whoever eats of the body of Christ will live. Therefore, the Holy Spirit convicts and purifies, and the sacrifice in the liturgy gives life and gives forgiveness of sins. Thus the sinner lives.

D. The first sheaf of the harvest and the two waved loaves at Pentecost are referred to as the first fruits. And we saw that the sheaf of the first harvest refers to Christ, the firstfruits of those who have fallen asleep, and the two loaves of bread refer to the Church, for it is the Church of the firstborn (therefore there is leaven in bread).

E. The two loaves of bread may represent the Jews and the nations from which the church was formed (Ephesians 2: 14-16), and the high priest ate one of them, and the priests shared in eating the second loaf. And if the high priest represents Christ in the body, and the priests represent the people of Christ (priests in the general sense), then the meaning is that Christ shared with us His body. And as we saw in the interpretation of the introduction of the Tabernacle of meeting, the number 2 refers to the incarnation. The two loaves are made of two tenths ($2 \times 1/10$). So the meaning of the two loaves is that Christ was incarnated to give us His body to share in and unite with him. When all these sacrifices are offered with the two loaves, the meaning of atoning intercession is understood. For we are sinners and sin dwells in us, but after our union with Christ and the value of the sacrifice's blood, the Father no longer sees us with our sins but rather sees us in His Son. The Holy Spirit convicts but does not take away sin. He points to sin and helps until the person abandons his sins, and Christ atones with His blood. We have to respond to the call of the Holy Spirit and repent and thus abide in Him (in Christ), and He abides in us (John 15: 4).

F. This explains the words of the Apostle Paul, we are one bread and one body (1 Corinthians 10: 17).

G. If Christ is the grain of wheat that fell into the ground to bear much fruit (John 12: 24), then the great fruit would be of the same kind, wheat (this is the meaning of the two loaves).

H. **You shall bring from your dwellings:** They used to bring wheat from their homes, that is, from what they owned and what God had given them. We offer the lives that God gave us; we offer it to Him “from Him and for Him.” We see that what the people offered to God were two loaves of bread, and what did they take in return? God accepted to take this gift to unite with our sinful nature (the leaven that is in the bread) and share with us in His glory and the eternal life of His Son. He took a body from the womb of the Virgin and gave us wonderful fellowship with Him. Indeed, as the Praise says, “He took what was ours and gave us what was his.”

I. **they shall be baked:** Baking is done in the oven fire. “This is how we must crucify the passions and desires. And strive to the blood. Is this difficult? .. The answer is: “for without Me you can do nothing.” + “I can do all things through Christ who strengthens me” (John 15: 5 + Philippians 4: 13).

J. As for the Passover, unleavened bread was offered, referring to Christ, who is without sin.

Notes on the Feast of the Pentecost

1. It is the fruit of adding seven weeks to the feast of the firstfruits. If the number 7 refers to perfection, then perfection is achieved by the descending of the Holy Spirit, who takes what is for the firstborn and gives us, and confirms us in Him.
2. On this day, the church presented her first fruits of 3000 believers (3 numbers are declaring the belief in the Holy Trinity and 1000 that these belong to heaven). And the number 3 refers to the resurrection, so whoever believed and was baptized became alive and rose from the death of sin.
3. This feast was a feast of joy, while this is not mentioned in the Passover and Unleavened Bread, as they are a reference to the cross and the sufferings of Christ (bitter herbs).
4. On the Feast of Pentecost, they would give a freewill gift to the Lord “Then you shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the Lord your God blesses you.” (Deuteronomy 16: 10). The Holy Spirit truly helps, but we must offer ourselves as living sacrifices of our own free will.

In the two loaves of leavened bread, we saw that Christ, the Bridegroom of the Church, united with her and shared His life with her. What did the bridegroom offer His bride by the sacrifice of the cross throughout all the time? This appears in the sacrifices offered on this day, which refer to the work of the sacrifice of the cross in the Church to the end of days:

1. **seven lambs of the first year:** The number 7 is a complete number, and here it indicates that the work of the cross is perfect, making the church acceptable before the Father “that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.” (Ephesians 5: 27) (The sacrifice here is a burnt offering. It has a pleasant scent before God) and this is for everyone who believes and for every time and place.
2. **one young bull:** Perhaps indicating that our high priest constantly intercedes for us and bears all the burdens of our pain and sins to make us acceptable in Him before the Father. The bull was a sin offering for the sin of the priest or the sin of the whole congregation, but here we are in front of a burnt offering and not a sin offering. Therefore, the subject can be understood in the same logic as the two leavened

loaves of bread. Christ, our High Priest, made us accepted into Him after He bore our sins, and we became hidden in Him.

3. **two rams:** The ram was offered as a trespass offering, and with the same logic as the sin offering of the young bull and the two leavened loaves of bread, we see here that Christ bore our trespasses and made us accepted in Him. Perhaps the two rams are a sign of sin against the sanctuaries of the Lord + and the sin against another person's right.

4. **one kid of the goats as a sin offering:** This is the church that crucified herself from the world so that she becomes acceptable before the Father, or as we saw in chapter 5, the goat is offered as a sacrifice on behalf of the chief. This indicates that Christ's redemptive work made the Church have Christ reign on her hearts, and as the head of the Church, He unites her so that she becomes His body, and with this body, he offers submission to the Father (1 Corinthians 15: 28). And what did Christ give to his church? He made her a church of kings and priests.

5. **two male lambs of the first year as a sacrifice of a peace offering:** The Eucharist is an extension of Christ's sacrifice and extends with the Church to the end of days. And because it is a sacrifice of communion that uses two lambs, Christ made the two into one. Perhaps this refers to what we say in the prayer of reconciliation and the deacon's response: "Greet one another with a holy kiss."

Between the Feast of Firstfruits and the Feast of Pentecost:

* On the day of the firstfruits, barley flour mixed with oil without leaven is offered to God (that is, to the altar's fire) as the firstfruits (verse 13). This refers to the life of Christ that He offered on the cross, and He was the firstfruit of those who had fallen asleep. And because He is without sin, the offering was without leaven.

* But as for the day of Pentecost, leavened bread is offered as firstfruits (verse 17). This bread symbolizes the beginning of the Church, which began with 3000 people who believed on the hands of St. Peter the Apostle on the day of Pentecost. And because we are born in sin, we find a symbol of that leaven in the bread.

* The 3000 refers to the characteristics of the church that rose on the day of Pentecost = 1000. She is a church that lives in celestials while on earth, " He bowed the heavens also, and came down" (Psalm 18: 9). The number 3 indicates that it is a church that believed in the Holy Trinity, rose from the death of sin, and the Holy Spirit descended upon her, the third hypostasis.

* What symbolized Christ was barley flour, and barley was the food of the poor, while what symbolized the Church was wheat, the food of the rich, so Christ became poor to enrich us. "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich." (2 Corinthians 8: 9).

* The Feast of Pentecost comes 7 weeks after the Feast of the Firstfruits, and the firstfruits refer to the redemption of Christ. The number 7 is the perfect number, and the work of Christ was completed by the descending of the Holy Spirit, who renews our nature, and in the sacraments, we benefit from the work of Christ.

* The Feast of Firstfruits and the Feast of Pentecost are both feasts of joy, so we hear the expression **“for a sweet aroma”** in the offering of burnt offerings on both feasts, but we do not hear it on Passover and Unleavened Bread, which are a reference to the cross.

* The firstfruits in which Christ rose to a new life, and in the Pentecost, the Holy Spirit unites us in the body of Christ and makes us share in His eternal life with which He rose from the dead. Both feasts are complementary, the resurrection of Christ was aimed at the resurrection of the Church, His bride.

Verse 22: **“When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleanings from your harvest. You shall leave them for the poor and for the stranger: I am the Lord your God.”**

you shall not wholly reap the corners of your field when you reap: This verse means that God wants mercy rather than sacrifice, but if we understand that the harvest refers to the believers, then this verse has another meaning, which may be the faith of the nations and they are the poor who were separated from God. There is another interpretation that it refers to the poor from the gentiles who enjoyed God’s providence during the Old Testament, such as Ruth, Rahab, the Queen of Sheba, Hiram, King of Tyre, Naaman the Syrian, the people of Nineveh, and the sailors of Jonah. These were banished pagans who enjoyed God’s mercy during the Old Testament when it was understood that only the Jews were God’s people. Now, this verse has another meaning in the New Testament, as many Jews believe in Christ, enjoy their faith, and enter the body of Christ. This verse was directed to the people of God to learn generosity and mercy for the poor and needy. If the inspiration repeats this verse here in the field of the Church, which has become acceptable before God, then it means the acceptance of every person who realizes his need for God, so He accepts him “If anyone thirsts, let him come to Me and drink...” (John 7: 37-39) + “Come to Me, all you who labor and are heavy laden, and I will give you rest.” (Matthew 11: 28). And whoever comes to Christ, He accepts and fills him freely. Just as the poor are satisfied free from the fields, so God fills everyone who comes to him.

(Verses 23-25): **Then the Lord spoke to Moses, saying, 24 “Speak to the children of Israel, saying: ‘In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. 25 You shall do no customary work on it; and you shall offer an offering made by fire to the Lord.’ ”**

The Feast of blowing of trumpets:

It is the feast of the beginning of the civil year. And the beginning of the seventh month of the religious year. The most important feature of this holiday is the chanting, as the Jews celebrate it by blowing trumpets from morning to sunset. That is why he called the Feast of blowing of trumpets, called “the birthday of the world.”

a memorial of blowing of trumpets:

What is the meaning of memorial?

1. It is the memorial of Creation Day, as it is the first day of the civil year. As if the sound of the trumpet is an expression of the joyful voice of the children of God to whom He gave life, as they praise Him for His wondrous works. When man fell, Christ came to be crucified. The memorial of this cross is Passover.

Therefore, God changed the beginning of the year for them so that the month of Abib, the month of Passover, would be the beginning of the religious year. We have become in Christ. "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." (2 Corinthians 5: 17).

2. The trumpet is used to deliver sounds to the masses (like the microphone now), and it was used to gather the people, for war, or to invite them to rejoice in the feast. So it is a warning or a call to joy. The sound of the trumpet here represents the voice of God (Exodus 19: 19 + Revelation 1: 10). The voice of God before the fall was a joy for man, and after the fall, it became a sound of warning. For the sinner, the voice of God is a warning of repentance, and for the repentant, the voice becomes a voice of joy.

3. Because trumpets were used in wars, it is a memorial of the victories over enemies by the power of the Lord. It is also a call to war (Numbers 10: 7-10), as it is a call to strive against the enemies, and the spiritual meaning is that it is a call to strive against the enemy of good by offering repentance. Thus, the final warning to sinners is the last trumpet: "Our God shall come, and shall not keep silent" (Psalm 50: 3).

4. The Feast of blowing the trumpet precedes the Day of Atonement (the day of humiliation and fasting) and the Feast of Tabernacles (the day of great joy). On the feast of the trumpet, the Jews would begin to offer repentance in preparation for these great occasions. It is a reminder to them to offer repentance and be prepared.

5. The Feast of the trumpet may symbolize the Evangelization of the Gospel.

6. The word "memorial" does not mean only the memory of something old, but rather modern gifts. "Do this in remembrance of me." We mean by the remembrance of new gifts to God that is still in our hands (Isaiah 62: 6) "You who make mention of the Lord, do not keep silent" + (Exodus 3: 16 + Acts 10: 4). From this, it becomes clear that the word memorial is not only for the past but also for the present. So, it is an invitation to the people to remember God's mention of their sins, so they hasten to offer repentance for their sins and praise the Lord the benefactor to them. This means that the Feast of Atonement and the feast of the tabernacles come after the feast of the trumpet.

7. The pagans celebrate their feasts with worldly joys, and here God teaches them to celebrate their feasts in spiritual ways by remembering God's goodness and offering repentance (Psalm 89: 15). They used to blow trumpets on holidays, but this holiday was more than any other holiday.

8. The blowing of the trumpets indicates awakening, and it is a wake-up call for a new beginning as if they are awakening from their slumber again with repentance.

9. The feast of the trumpet comes after the firstfruits and the fiftieth. In the first fruits, Christ woke up from death, and at the fiftieth, the awakening of the firstfruits of the church (the 3000), and therefore the feast means the awakening of the rest of the church. It is a call to the whole Church to repentance.

10. On this day, they remember God's goodness towards them, and on it "the Lord remembers you" and remembers His covenant with the fathers, and as God placed the rainbow as a material tangible thing, "and I will remember My covenant which is between Me and you" (Genesis 9: 15). And as He said on the subject of Passover, I see blood and cross. Blood is a sign of their obedience and faith. Thus He spoke on this subject, "and you will be remembered before the Lord your God, and you will be saved from your

enemies.” (Numbers 10: 9,10). The meaning is that God uses human signs to announce to them that He is faithful to His promises and shows them that they are drawn up before Him, and He is not remorseful of His mercies. Therefore, the Church often prays, “Remember, O Lord, such and such....” So God reminds us to be sanctified, and He remembers His promises to us.

The purpose of this feast:

1. The start of a new year as in the New Year's Day.
2. The end of a previous agricultural year and the start of a new agricultural year.
3. The people in it were preparing spiritually for the Feast of Atonement and Tabernacles. It is a preparation by the trumpet.

Trumpets were used on feasts to announce rejoicing. And they were used in their going around the walls of Jericho, so the walls were demolished, announcing the beginning of the establishment of God's people in their land and God's reign over them. We hear that the trumpets will precede the last day. Refer to (Matthew 24: 29 - 31 + 1 Thessalonians 4: 16 - 5:2). This means that the trumpets will precede the destruction of the kingdom of evil completely and forever and the beginning of the reign of Christ over his people in heaven forever (Revelation 11: 15). For every person, Christ's reign over his heart begins with repentance when he hears the sound of his trumpet (i.e. a warning from God), and as for the whole church, after the last trumpet, all will submit to God because all are not yet subject to Him (1 Corinthians 15: 24-28 + Hebrews 2: 8).

This feast is a warning trumpet for each of us to prepare for the last day, the Day of Resurrection, when the last trumpet sounds (1 Corinthians 15: 52).

Summary of the idea of this day: God wants to say, I have given you everything, and here I am giving a warning that you will start a new beginning. So strive in your wars against sin, as you are in a constant state of war, and whoever wants to start must repent, humiliate, and be contrite (rites of the Day of Atonement). But he who does this will not live in sorrow, but that his grief and humiliation I will turn into joys (rituals of the Feast of Tabernacles). Refer to the words of the Lord Christ, “but I will see you again, and your heart will rejoice, and your joy no one will take from you.” (John 16: 22).

(Verses 26-32): **And the Lord spoke to Moses, saying: 27 “Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord. 28 And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the Lord your God. 29 For any person who is not afflicted in soul on that same day shall be cut off from his people. 30 And any person who does any work on that same day, that person I will destroy from among his people. 31 You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. 32 It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath.”**

The Day of Atonement:

This was explained in chapter 16; some notes remain:

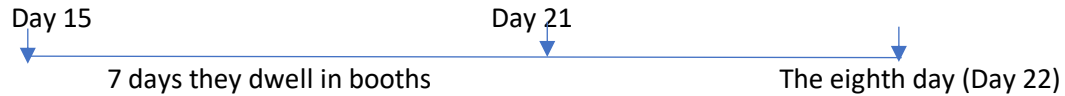
- 1- It is on the tenth day. On this day, a symbol of Christ's atonement for our failure to keep the commandments.
- 2- It was said in the sayings of the Jews that whoever did not see the joys of the Feast of Tabernacles did not know the meaning of joy, and whoever did not see the sorrows of the Day of Atonement did not see sadness and did not know how people grieve and regret their sins. Those who sow in tears Shall reap in joy. The Day of Atonement is a day of humiliation and tears, and he who humbles himself before God is filled with the Spirit and rejoices. So it is just before the Feast of Tabernacles.
- 3- The seriousness of this day appears from the Lord's threat to whoever works in it, "**I will destroy from among his people**"
- 4- On the evening of the Day of Atonement, the Jubilee Year, which is repeated every 50 years, began. Freedom begins with the cross when God binds the devil (Colossians 2: 14,15 + Revelation 20: 1-3). After the cross, Satan was chained, and the thousand years began, and Christ freed us from bitter bondage.
- 5- **For any person who is not afflicted in soul on that same day shall be cut off from his people** = without repentance and defeat we fall into pride, and pride is the beginning of our downfall, and the result is separation from God. God only accepts the humble.

(Verses 33-44): **Then the Lord spoke to Moses, saying, 34 "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the Lord. 35 On the first day there shall be a holy convocation. You shall do no customary work on it. 36 For seven days you shall offer an offering made by fire to the Lord. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the Lord. It is a sacred assembly, and you shall do no customary work on it. 37 'These are the feasts of the Lord which you shall proclaim to be holy convocations, to offer an offering made by fire to the Lord, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day— 38 besides the Sabbaths of the Lord, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the Lord. 39 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. 40 And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the Lord your God for seven days. 41 You shall keep it as a feast to the Lord for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. 42 You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, 43 that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God.' "** 44 So Moses declared to the children of Israel the feasts of the Lord.

The feast of the Tabernacles:

1. It is the last of the feasts and seasons prescribed in the law. It is the third agricultural festival (the agricultural holidays are the firstfruits/fiftieth/tabernacles) and concludes the agricultural year.

2. It was called the Feast of Tabernacles because during it they used to live in booths made of tree branches (verse 42), as it was called the Feast of Ingathering (Exodus 23: 16 + 34: 22), as they finished reaping all crops such as vines and olives. As for the eighth day, it is a great feast.



3. The purpose of this feast is to give thanks to God for the end of the agricultural year, so they called it Thanksgiving. It is a memorial of their exile in the wilderness, where they lived in tents. On the eighth day, they return to their homes. The most important feature of this holiday is the intense joy. And in which they offer many gifts, their stores are full of good things. The rich rejoice, and the poor with them.

4. The strange thing is that God asks them to dwell in booths at a time when their storehouses are filled with crops, as if God wants them to remember their sojourning with the abundance of crops.

5. The eighth day is considered an independent feast with its rites and specific sacrifices. And the people began to erect umbrellas after the Day of Atonement (that is, on the tenth day).

6. At this time, rains may fall and clouds increase, so they remember the cloud that accompanied their fathers in the wilderness, and they remember that the cloud was moving with them and the tabernacle (tent) was in their midst throughout their wanderings in their sojourn in the wilderness. They remember God’s love for them and that He rejoices in His dwelling among them as a special people to Him. “God Himself will be with them and be their God.” (Revelation 21: 3).

7. When Christ transfigured before His disciples, Peter said, “let us make here three tabernacles” Probably, he spoke while he was not aware of what he was saying. When he saw Christ transfigured, he rejoiced greatly, and since his joy was linked to the Feast of Tabernacles, he looked forward to making tabernacles so that the joy would continue forever. But what he said was a prophecy, that the seven days of tabernacles refer to our sojourn in this world, and the eighth day comes to refer to the joys of eternity. It is as if Peter had prophesied that we would witness this glory in eternity, and we will see the Lord transfigured permanently and in eternal joy. The Lord Christ called eternal life “everlasting home” (Luke 16: 9).

8. This feast marks the end of the harvest. Therefore, it indicates the completion or conclusion of the body of Christ, as this body is still incomplete. Some will be born and enter the body, and some will repent and return to the body. And when the body is complete, there will be eternal joys. We are now in the tabernacles and sojourn of this world (the seven days), followed by the eighth day, the joyful day of eternity when we return to the Father's house after sojourning.

The second set of feasts

Feast	Meaning for Jews	Meaning for Christians
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Feast of Trumpet	Alarm to prepare for the upcoming holidays	Alarm to be awake and ready for eternal life
Day of Atonement	Humbleness and fasting	Life of humbleness and striving during our sojourn in this world
Feast of Tabernacles	Memorial of their sojourn in Sinai	We are sojourners in this world
The Eighth Day	The joy of their entrance to the promised land	Our joy in heaven in the bosom of the Father

From this, we understand that the feasts of the first group refer to the work of Christ for the church, while this second group refers to the church’s role in her sojourn until she rests in eternity.

9. We notice that verses 33-36 explained the Feast of Tabernacles as an introduction, but in verses 37 and 38, it was a conclusion for the feasts. Then verses 39 and beyond talk about the Feast of Tabernacles. This makes us focus our eyes on the tabernacles, that is, on eternity. After all the feasts, sabbaths, and sacrifices have ended, the feast of tabernacles comes as a special thing. Thus, after the end of the world comes the eighth day, the eternal day of eternity that has no end, and we have to fix our eyes on it so as not to lose our place in its joys.

10. This chapter, which tells us about the feasts, begins with the Sabbath and ends with the eighth day of tabernacles as if God wanted to say that He created us to live in comfort, and when we lost it in sin, He brought it back to us again. We are waiting for it now. And the fact that the Passover came immediately after the Sabbath means that there is no rest except with the cross.

The rite of the feast and its meaning:

This feast was characterized by its unique rite, which was characterized by two events: water and lighting:

1. **Water:** Starting from the first day and for seven days, two grand processions go out at dawn, one of them goes to gather olive branches, palm branches and other trees, and the second goes to the Pool of Siloam with one of the priests carrying a golden jug that he fills from the pool. This was done amid shouts and chants, and the two parties would reach the temple. The morning burnt offering was offered, and the branch holders would set up a beautiful canopy on the altar. The priests pour the water in the jug onto the altar, wine with him in another jar, and the libation flows under the altar. People used to draw water with joy from the Pool of Siloam on the feast days in memory of the water coming out of the rock at the hand of Moses. And they remember Isaiah’s saying, “Ho! Everyone who thirsts, Come to the waters;...” (Isaiah 55: 1 + 12: 3). This rite took place amidst chants, psalms, and waving branches, and they waved branches when they came to the word “Lord, save,” meaning “Hosanna,” and when saying “Praise the Lord.” (This explains what happened on the day Christ entered Jerusalem.)

Note: Water and wine were placed in two perforated bowls above the altar and then flowed from them over it.

2. **Light:** In the temple court were four high lampstands, one about 50 cubits high, each with four large lamps on top. Their wicks were of the ancient priests’ clothes, and their lights were to be seen throughout the city, and the people also lit lamps in the streets so that the whole town became like a mass of joyful light. And they decorated the houses with flowers. Light has been associated with joy.

The connection between water and light was the pillar of cloud that accompanied them, so in the morning, it was a cloud (water), and at night it was fire (light). According to the Jewish tradition, they used to say that the pillar of cloud first appeared on the 15th of Tishri, that is, on the first day of the Feast of Tabernacles. They say that Moses came down from the mountain and announced the establishment of the tent of meeting on the same day, and on the same day, Solomon ordained the temple, and Shekinah came down (1 Kings 8 + 2 Chronicles 7).

The rite is a tradition that God approves of

The aforementioned rite of celebration (water and lighting) was not mentioned in the Bible, and God did not stipulate it, but the Jews have been celebrating it for hundreds of years. Until Christ came and explained this rite and thus announced His approval. Rather, it is understood that this ritual was inspired by God and has living meanings. In (John 7: 37, 38) he says, "On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink." ... And in verse 39 he puts the interpretation: "But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified." So this water that flows is a symbol of the Holy Spirit who will be poured out on the church, and on the next day, most likely the eighth day, Christ said, "I am the light of the world" (John 8: 12). He said this while everyone was looking at the city filled with light. Ezekiel saw the living water coming out of the threshold of the temple towards the east (Ezekiel 47) + (Zechariah 14: 8). The Holy Spirit overflows over the church to transform her from a deserted wilderness to a fruitful land and her light is Christ. As for the people's waving of branches, it was interpreted on the day Christ entered Jerusalem. That is, it means that the people upon whom Christ overflowed with His Holy Spirit and enlightened them knew Christ and He reigned over their hearts. And we see this image in the heaven, so whoever enters heaven, we find in their hands palm branches, and the meaning is that they have had Christ reign alone and completely over them "After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands," (Revelation 7: 9)

(Verse 37): **‘These are the feasts of the Lord which you shall proclaim to be holy convocations, to offer an offering made by fire to the Lord, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day—**

These are the feasts of the Lord: Seven feasts other than the Sabbath

(Verse 38): **besides the Sabbaths of the Lord, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the Lord.**

besides the Sabbaths of the Lord, besides ... Every feast had its offering and gifts. If the feast day coincides with the Sabbath, the feast offerings are offered in addition to the sabbath offerings. And if there were vows or freewill offerings, it is to be added to all of this.

(Verse 39): **'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest.**

when you have gathered in the fruit of the land: That is why it is called the Feast of the Harvest.

and on the eighth day a sabbath-rest: The eighth day refers to the beginning of the new week or the new life after the week of our sojourn in this world, that is, the great rest in heaven. On this feast, they carried palm branches. Note that Christ rose on the third day of his crucifixion and on the eighth day of His entry into Jerusalem, or at the beginning of the new week. Man died on the sixth day (with Adam), and death still prevails throughout the seventh day (the period of this life from the fall of Adam until the second coming), and man will rise on the eighth day, the day of eternity. Thus, the day of human resurrection will be the third and the eighth. It is the third since he died on the sixth day and will rise on the eighth.

Palm branches indicate victory and triumph, as whoever enters heaven is victorious.

(Verse 40): **And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the Lord your God for seven days.**

the fruit of beautiful trees: The Jews identified them with apples/pines/myrtle/olive/willow, and similar fruits at this time of the year. And they were decorating the branches with these fruits. And the fruits refer to the gifts of God. The olive, for example, refers to the oil and the blessings of the Holy Spirit, whether spiritual or material (the people in the ancient times would not have understood spiritual gifts) and the palm refers to transcendence and holiness. "The righteous shall flourish like a palm tree" (Psalm 92: 12) and refer to (Nehemiah 8: 15).

the boughs of leafy trees: Any dense leafy tree whose leaves cover all the wood like myrtle.

willows of the brook: It grows on the shores of rivers.

* The people had to appear before the Lord on three feasts (Passover / Pentecost / Tabernacles) see (Deuteronomy 16: 16). Here the verse included Passover and Unleavened Bread.

* Since the Feast of Tabernacles is the end of the feasts of the year, it refers to the conclusion of the days of the earth in preparation for the true eternal joys of which these earthly bodily feasts were a symbol and a shadow.

The relationship of the last three feasts to each other:

Trumpets = a warning of repentance, for the world will one day come to an end.

Atonement = humiliation and contrite before God. God warns with trumpets, and whoever does not respond will perish.

Tabernacles = Whoever lives contrite and humbled before God and in a sojourn life will have eternal joys.

Chapter 24

As the inspiration talked about the holy feasts, he wanted to announce the secret of true inner joy by paying attention to the golden lampstand to enjoy enlightenment and the weekly bread to enjoy fullness and satiation. What is meant by enlightenment is the filling of the Holy Spirit, and thus the apostle Paul said: "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit," (Ephesians 5: 18). The meaning, instead of seeking joy by worldly means, be filled with the Spirit, from the fruits of the Spirit is joy (Galatians 5: 22). As for satiety, it is satiety in the person of Christ, and enlightenment gives us the open eye by which we know Christ and love Him, so we dispense with the whole world when we know him. One of the means of opening the eyes to know Christ is the mystery of the Eucharist, as happened with the two disciples of Emmaus.

Then comes the story of the son of the Shelomith woman who blasphemed. This incident may have occurred immediately after Moses received the law of feasts, or it may have occurred at another time. Still, Moses mentioned it here to explain that the secret of losing joy and communion, rather death, is caused by insulting God and blaspheming His name.

(Verse 1): **Then the Lord spoke to Moses, saying:**

Then the Lord spoke to Moses: This is the introduction of a new obligation.

(Verses 2-4): **"Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually. 3 Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the Lord continually; it shall be a statute forever in your generations. 4 He shall be in charge of the lamps on the pure gold lampstand before the Lord continually.**

Command the children of Israel: The Israelites were the ones who offered the oil, and then they felt that this light was theirs as they offered the oil. **pure oil of pressed olives** = Pressed means pounding olives in a mortar and filtering it, producing the purest types of oil.

the lamps: This word appears in verse (2) in the plural form and in verse (4) in the singular form. They are seven lamps (refer to Revelation 4: 5). And the fact that they are seven indicates the various and complete gifts of the Spirit, but the Spirit is one (1 Corinthians 12: 4).

continually: (Verse 2) Historians mentioned that they used to light all the lamps at night and only three during the day. The important thing is that the lamps are always lit. And in verse (3) **from evening until morning** = as long as it is always lit, why is the emphasis on being lit from evening to morning?

1. This refers to God's faithfulness towards His people. While they are sleeping and darkness is surrounding them, God keeps the lampstand lit for them, an inner light that the Lord illuminates amid the darkness.

2. Our teacher Peter the Apostle says, “And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;” (2 Peter 1: 19). The words of the Law and the Prophets are the lamps that lit up in the Old Testament until Christ, until the Sun of Righteousness, came. Now, the word of the Bible is the lamp that lights up until Christ comes in His glory (Psalm 119: 105).

3. Whatever darkness surrounds the church, God always keeps His light to guide her.

4. Christ said about John the Baptist that he is the shining lamp (John 5: 35), and this was because he represents the Old Testament.

on the pure gold lampstand: Because it is dedicated to the Lord, the lampstand is made of pure gold and symbolizes the Holy Spirit. This was also said about the table, verse (6), and the table (gold and wood), referring to the incarnate Christ. The gold refers to the divinity of Christ, and the wood refers to his humanity. As for the Holy Spirit, because He did not incarnate, we use what is symbolized here, which is the lampstand, with gold and not wood.

(Verse 5): **“And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake.**

twelve cakes: 12 is the number of the church in the Old and New Testaments. The number of the tribes is 12, and the disciples are 12. And putting 12 cakes before God means that God always remembers all His people, and amid darkness, he is a light that illuminates for His people (the light of the lampstand was falling on the bread). Even after the separation between the kingdoms of Judah and Israel, they put on the table 12 loaves of bread (this was understood from 2 Chronicles 13: 11).

Two-tenths of an ephah: 2 x 1/10. One-tenth is 1/10 of an ephah = Omer of 2.92 litres. What was sufficient for a person of manna was the amount of an omer. It is a remembrance of manna, and being two-tenths, refers to the incarnation, the number 2 refers to the incarnation, Christ made the two one (Jews and Gentiles, or He reconciled any strife and division). This one is a sign of the one church, and the number 10 refers to moral perfection. The one Church became perfect in Christ (Colossians 1: 28).

And the Church understood this verse (Ephesians 2:14) as a reconciliation between heaven and earth. Thus we sing it said, “He made the two into one, that’s the heaven and the earth.”

(Verse 6): **You shall set them in two rows, six in a row, on the pure gold table before the Lord.**

before the Lord: Bread before the Lord always refers to Christ, the bread of life, who always stands before the Father, interceding for us. And the bread refers to the church that was joined to her head, Christ.

(Verse 7): **And you shall put pure frankincense on each row, that it may be on the bread for a memorial, an offering made by fire to the Lord.**

Frankincense is placed on the bread for a week. On the new Sabbath, the old bread is lifted to place the new bread, and new frankincense is placed on top of it. And frankincense shall be the portion of the

Lord, and bread the portion of the priests. The incense was burned after raising the old bread, and they often added it to the daily incense. The incense was burned instead of burning bread, for bread contains leaven, and leaven is not placed on the altar, as it is a symbol of sin. Thus, the incense that is burned indicates the intercession of Christ for those who eat bread. This is the meaning of **that it may be on the bread for a memorial, an offering made by fire to the Lord** = The words **an offering made by fire** in Hebrew is used with burning incense, which emits a pleasant smell. Burning the incense after it was placed on bread indicates that God, when He smells the smell of incense, remembers His people who are represented by the bread, and remembers them with goodness. And the words **an offering made by fire to the Lord** means that incense was burned instead of bread. Some of the grain offerings were burned on the altar. The fact that the priests eat bread means communion, for God has His share of frankincense and the priests have their share of bread. Frankincense indicates that the work of the church is praise and prayer.

(Verse 8): **Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.**

being taken from the children of Israel: They used to buy bread from the half-shekel that every twenty-year-old Israeli gave each year.

(Verse 9): **And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the offerings of the Lord made by fire, by a perpetual statute."**

in a holy place: It is a holy of holies eaten by the sanctified, who became kings and priests. They eat it while they are ready for the holy life. In a holy place means a pure soul.

And it shall be for Aaron and his sons: Aaron as high priest symbolizes Christ, and when he and the priests eat bread, this indicates that in the Eucharist we become one bread and one body with Christ (1 Corinthians 10: 17).

(Verses 10-12): **Now the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel; and this Israelite woman's son and a man of Israel fought each other in the camp. 11 And the Israelite woman's son blasphemed the name of the Lord and cursed; and so they brought him to Moses. (His mother's name was Shelomith the daughter of Dibri, of the tribe of Dan.) 12 Then they put him in custody, that the mind of the Lord might be shown to them.**

The Jewish tradition says that this blasphemer, the son of an Israelite woman, is her son from an Egyptian man who worked as a taskmaster and killed the husband of the Israelite woman, Shelomith, in Egypt, then married her. The fruit of this marriage or rape is this blasphemer. Tradition says that Moses killed this Egyptian man in retaliation for Shelomith and her husband. This boy went out with the Jews, but he had to stay outside the camp because he was the son of a pagan Egyptian. It seems that he refused and wanted to reside inside the camp, so an Israeli man quarrelled with him, so they went to the judiciary, which ruled that this young man should stay outside the camp, so this young man mocked the judiciary and God and cursed God.

In verse 10 **went out**: It may mean that he went out with the Jews in their exodus from Egypt, and it may mean that he came out of the tents of strangers and entered the camp with the evidence of saying **fought each other in the camp**. This blasphemer is the fruit of a pagan marriage with a believing woman, and this is the natural result. Therefore, the law forbids such marriages. This was the reason for the downfall of Solomon. In general, when the love of God and the love of the world are mixed in a Christian's heart, this is a sufficient reason for the hardening of the heart and, consequently, downfall. Note that the place of such people is outside the camp; they isolated themselves by themselves.

In verse 11, **blasphemed the name**: That is, YHWH. If the Jews saw the name of YHWH written, they would not say it but would say Adonai, meaning the Lord, the Master, and in Greek *kyrios kúrios*, or they say, God. That is why when the high priest asked Christ: "Are You the Christ, the Son of the Blessed?" as they never utter the name of YHWH. Therefore, when the Apostle Paul said about Christ, God gave him a name above every name: "Therefore God also has highly exalted Him and given Him the name which is above every name" (Philippians 2: 9). This means to the Jews that He is equal to YHWH, so they do not say YHWH, but they say the name. And the name to them means YHWH.

(Verses 13-22): **And the Lord spoke to Moses, saying, 14 "Take outside the camp him who has cursed; then let all who heard him lay their hands on his head, and let all the congregation stone him. 15 "Then you shall speak to the children of Israel, saying: 'Whoever curses his God shall bear his sin. 16 And whoever blasphemes the name of the Lord shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name of the Lord, he shall be put to death. 17 'Whoever kills any man shall surely be put to death. 18 Whoever kills an animal shall make it good, animal for animal. 19 'If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him— 20 fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him. 21 And whoever kills an animal shall restore it; but whoever kills a man shall be put to death. 22 You shall have the same law for the stranger and for one from your own country; for I am the Lord your God.' "**

How wonderful is the Lord? Moses here asks Him about the punishment of those who blasphemed His name, but we see Him answering this and adding laws to protect people's lives and even their property. God thus declares that He is not only jealous for His name and dignity but also for His people, and any attack on His people is as if it is an attack on Him. He is jealous for His people. If God cares for us and what we own, then let us care for how we glorify Him.

Let us note that blasphemy, insults, murder and infliction of disabilities are all due to one source, which is violence, and this violence deprives us of the joy that comes from enlightenment and communion. When a dispute begins, we do not know how it will end or what damages will result. Let us note the teaching of St. James the Apostle: "Now the fruit of righteousness is sown in peace by those who make peace." (James 3: 18). For the fruits of the Holy Spirit to grow in us, we must strive and force ourselves not to get angry and revolt, lest we lose our peace, and the fruits of the Spirit do not grow in us. But if we force ourselves to keep our hearts in peace, the fruits of the Spirit will grow in us, and from its fruits is peace (Galatians 5: 22). In this case, we will not need to be violent, for peace will have filled the heart. And the teaching of suffering violence is the teaching of the Lord of glory Himself (Matthew 11: 12). Suffering is what we call striving, and as for peace that will fill the heart as a fruit of being filled with the Holy Spirit, this is what we call grace.

Verse (14) means your blood on your head. And from (14-16), stoning is the penalty for anyone who blasphemes.

In (17), after the Lord spoke about stoning the blasphemer, He reminds them that life belongs to Him alone, and no one has the right to attack a person's life except with His permission or according to the law.

In (18), God, as He protects human life, protects his property.

In (19, 20), the law of an eye for an eye and a tooth for a tooth.

a. This is not revenge, but justice. It is legislation for judges. After that, they estimated a ransom for each member based on (Exodus 21: 18, 19 + Numbers 35: 31).

b. It is not personal revenge but public justice. This is for the victim not to take revenge for himself or may increase his revenge by killing the one who breaks a tooth or puts out his eye, for example.

c. In the law of the New Testament and with spiritual growth, Christ said: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. (Matthew 5: 38-39). Note that this teaching, as we have previously mentioned, begins with forcing ourselves to do righteousness (striving), and this education aims to keep our hearts in peace so that the fruits of righteousness grow in us (this will be by grace). And the fruits of righteousness are immeasurably more valuable than revenge for ourselves.

Note: The son of the Shelomith was the first to die according to the law of Moses, and his death was by stoning, and his accusation was blasphemy. Stephen was the first Christian martyr, the first to die a martyr with the same accusation of blasphemy and the same punishment!! But what a big difference! And what a deep chasm that the Jewish people have descended into since the law was applied in the days of Moses, for they took advantage of the law to kill those they wanted unjustly.

(Verse 23): **Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the Lord commanded Moses.**

Chapter 25

Chapter 23 was about feasts and chapter 24 was about the means of joy, oil and sharing in bread. Here we find the talk is about freedom.

(Verses 1-7): **And the Lord spoke to Moses on Mount Sinai, saying, 2 “Speak to the children of Israel, and say to them: ‘When you come into the land which I give you, then the land shall keep a sabbath to the Lord. 3 Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; 4 but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the Lord. You shall neither sow your field nor prune your vineyard. 5 What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. 6 And the sabbath produce of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you, 7 for your livestock and the beasts that are in your land—all its produce shall be for food.**

And the Lord spoke to Moses on Mount Sinai: Before, He used to speak to him from the tent of meeting, because the talk was related to worship, and here we find the talk about the land. God wants to announce that he is the king of the whole earth, and he is the one who will give his people a portion of the land to live there under his care and He organizes their lives in it. And hence, He specifies that the speech was on Mount Sinai, what is meant is that God has the earth and its fullness. As an owner distributing his land, He has his conditions. And He puts these conditions in this chapter.

The Law of the Seventh Year:

God cared that we should be keeping the Sabbath in order to sanctify the rest of the days of the week. With the same thought, it was important to keep the Sabbaths of the years, i.e. the sabbatical year or the seventh year. In this year it is not permissible to sow or reap the land, even fruitful trees. Cultivation was permitted within the limits of offering tribute or tax, as well as what is for offerings such as the waving sheaf, the two loaves of offering and the showbread. Rather, in the days of many of the Roman Caesars, we find that they respected this commandment and did not ask the Jews to pay tribute in the seventh year, i.e. the sabbatical year.

Verse (3) **prune your vineyard** = Trimming it

Purpose of the Sabbatical Year:

A. From an agricultural aspect: This land is different from the Nile Valley, which they cultivate annually due to its fertility. As for the land of Palestine, it needs to be allowed a period to regain its strength and not be consumed.

B. From the human and social aspect: This year, everyone, rich, poor, and strangers, shares without shame. Any person has the right to enter any land and eat. The landowner used to take from it what was for eating only and not for storage (not to be collected from it in stores). Note that this is the system of the early church, i.e. communion.

C. From a spiritual aspect: This year is not for laziness but for reading the Bible. Rather, sessions were held, and the king read himself among the people. There are prayers and praises. In addition, it is a memorial of the first rest in Paradise and the promised rest (Hebrews 4: 9). It is a year of rest for the man and his family, even for enslaved people, wage earners, strangers, and even animals.

D. From the faith aspect:- It is a lesson in faith, as God satisfies them and increases their yield, and from here, they understand that blessing does not mean a lot of work, but rather God's satisfaction with them.

Verse 5: **What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land**

What grows of its own accord of your harvest you shall not reap: From verse (6), we understand that the harvest was permitted for eating only and not for storing. The seed which grows without being sown because of the accidental fall of some seeds on the ground, or what was leftover from last year and grew in the seventh year. Or be a remnant to the harvest of fruits. **nor gather the grapes of your untended vine** = that is, the remainder on the vineyard from the past year (year).

Verse 6: **And the sabbath produce of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you,**

sabbath produce of the land shall be food for you: That is crops gathered during the duration of the Sabbath of the land can be eaten. And the Sabbath of the land is this year of its rest.

(Verses 8-22): **'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. 9 Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. 10 And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. 11 That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine. 12 For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field. 13 'In this Year of Jubilee, each of you shall return to his possession. 14 And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not oppress one another. 15 According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you. 16 According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you according to the number of the years of the crops. 17 Therefore you shall not oppress one another, but you shall fear your God; for I am the Lord your God. 18 'So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety. 19 Then the land will yield its fruit, and you will eat your fill, and dwell there in safety. 20 'And if you say, "What shall we eat in the seventh year, since we shall not sow nor gather in our produce?" 21 Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years. 22 And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat of the old harvest.**

The Law of the Jubilee

As a person sanctifies the seventh day for the Lord to bless all the days of the week, the seventh month to bless all the months, and the seventh year to bless the other six years. It also sanctifies the fiftieth year that comes after 7 Sabbaths of years (49 years). Therefore, this jubilee feast is considered the perfection of the Seventh-system established by the Lord.

The word Jubilee is of Greek origin and means “ram’s horn,” as announced during the blowing of a trumpet on the tenth day of the seventh month, and it begins with the Day of Atonement. They used to announce it by blowing trumpets all over the country after the end of the Day of Atonement ceremonies. Rather, the high priest would often blow the trumpet, followed by the priests, and then the trumpets would be blown among all the people, each blowing nine times.

* This feast was called the year of liberty (Ezekiel 46: 17), in which enslaved people are freed, and each returns to his family, the mortgaged lands return to their owners, and the creditors forgive the debtors.

The meaning in the New Testament:

Refer to (Isaiah 61: 1,2 + Luke 4: 17-19). The accepted year is the year of jubilee, and note that the verse was divided by the Lord Christ. In Isaiah, he says, “To proclaim the acceptable year of the Lord, And the day of vengeance of our God; To comfort all who mourn,” As for the Lord Christ, when He read the verse, He stopped at “To proclaim the acceptable year of the Lord” and did not complete the rest of the verse, that is, He did not complete Isaiah’s saying “And the day of vengeance of our God” = that is, the Day of Judgment. This prompts us to understand that there is an acceptable year at the first coming of Christ and an acceptable year for believers at the coming of the Lord for judgment at the second advent of Christ, that is, a first Jubilee and a second Jubilee. But Christ, in His first coming, did not come to judge anyone but to save (John 12: 47).

The First the Jubilee (The first coming of Christ):

Christ came to free us from sin, its consequences, and its authority and free us from the hand of the devil. He came not to condemn but to give each one a chance to repent and return (Hebrews 3: 13-15). Therefore, He stopped at: “To proclaim the acceptable year of the Lord” and did not read “And the day of vengeance of our God.” When He came, He freed us and sent His disciples as trumpets, spreading preaching throughout the world. Note that the Jubilee came immediately after the atonement, and thus the preaching of the Gospel began after the cross, for we obtained freedom through the cross when our Redeemer, our Lord, paid His blood as a price. That is why the Lord Jesus said, “Therefore if the Son makes you free, you shall be free indeed.” (John 8: 36). In the jubilee, the buyer would return everything he bought, and this makes us understand what the apostle Paul meant by “those who buy as though they did not possess,” In this spirit, we should live until the coming of the second jubilee (that is, we do not rejoice significantly over what we acquire, for everything is fleeting, but we ought to store treasures for us in heaven. This is true freedom when we are not slaves to what we have).

The Second Jubilee (The second coming of Christ)

Here Christ comes to judge this “And the day of vengeance of our God.” for the wicked, but for the repentant, we hear, “To comfort all who mourn.” In the second coming, there is another redemption

that the apostle Paul calls “redemption of our body” (Romans 8: 23). When we leave this body in which sin dwelled and obtain the glorified body. There God wipes every tear from our eyes and comforts all the mourners who lived as strangers who buy as if they don't buy. The second jubilee is what the Apostle called “the times of restoration of all things” (Acts 3: 21).

Verse 9: **Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.**

on the Day of Atonement: On the Day of Atonement, God will forgive them for their sins, and therefore they have to free their brothers from their debts as God freed them = “And forgive us our trespasses as we forgive...”

Verse 10: **And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.**

each of you shall return to his possession: So the lineage will be established and each one will know his lineage so that when the Messiah comes, everyone will realize that he is the offspring of David. For their brothers to live free, this is how God created them. “Therefore if the Son makes you free, you shall be free indeed.”

Verse 11: **That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.**

The land is not sown in the Jubilee year like the sabbatical year.

Note: Each one returns to his property and his land. And it shall be a year of rest without work, that is, whoever mortgaged the land would recover it in the year of jubilee. This has reasons:

- 1- The land belongs to the Lord. He divided it and gave it to His people to be used by His people, but not at the expense of their poor brothers. God is the one who divided, and He wants it like this.
- 2- For the rich to feel, no matter how rich he is, that there will come a time when he will leave the whole earth and what is on it. Let him leave the share of his poor brothers willingly before he abandons everything unwillingly.
- 3- The Jubilee year bears a shadow of eternal life. There is neither rich nor poor, but all are in complete rest, complete freedom, and glorious joy.

Verse 12: **For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field.**

you shall eat its produce from the field: The field is used for food, not for storage, sale, or trade.

Verse 14: **And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not oppress one another.**

It is clear that God is just and does not allow anyone to take advantage of His love and commandments. This is the commandment for one who thinks maliciously to sell his land or mortgage it immediately before the Jubilee so that he may recover it in the Jubilee for free. God legislates with love but with justice.

Verse 15: **According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you.**

The price of buying and selling is estimated according to the remaining period to the Jubilee. And the buyer should not cheat the seller due to his difficult circumstances, so he offers a low price. Rather, **according to the number of years of crops he shall sell to you**, the land is not sold, but what is sold is the yield. That is, as far as the number of years before the Jubilee. As if the sale is real or true as a kind of lease.

Verse 16: **According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you according to the number of the years of the crops.**

In proportion to the years remaining to the jubilee, the price of the land will be, and if the rest is a lot, its price will increase and vice versa. And if we understand this verse spiritually, the Jubilee refers to the second coming of Christ. The closer the time of His coming, the lesser value of what we own, "those who buy as though they did not possess, and those who use this world as not misusing it. For the form of this world is passing away." (1 Corinthians 7:30, 31).

Verse 17: **Therefore you shall not oppress one another, but you shall fear your God; for I am the Lord your God.**

but you shall fear your God: Let the transaction be not based on obtaining the most significant gain, but based on the fear of God. As if every injustice to our brothers is an insult to the Lord himself, who defends the oppressed.

Verse 18: **'So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety.**

you will dwell in the land in safety: Man, with his narrow sight, imagines that the more he works, the greater his wealth. But some factors are not in the hand of man but in the hand of God "the weather/epidemics/plant diseases/locusts/rain/enemies and those who fight them....etc." These do not affect them if God protects them, provided that they abide by His commandments, including adherence

to the Sabbatical Year and the Jubilee without cultivation. This is what the Prophet Haggai says (Haggai 1: 7-11; 2: 16-17).

Verses 20-22: **20 ‘And if you say, “What shall we eat in the seventh year, since we shall not sow nor gather in our produce?” 21 Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years. 22 And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat of the old harvest.**

They have previous experience in this matter, for God used to give them manna on Friday, which would suffice them on Friday and Saturday, and it would not stink. If they do not sow in the seventh year, God will give them in the sixth year what will suffice them for the sixth, seventh and eighth year, that is, three years. And if there is a Jubilee, they do not sow for two consecutive years (the 49th, 50th), then God also gives them enough for the ninth. Here the side of faith and confidence appears that God supports them with His blessing more than their work.

(Verses 23-28): **‘The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me. 24 And in all the land of your possession you shall grant redemption of the land. 25 ‘If one of your brethren becomes poor, and has sold some of his possession, and if his redeeming relative comes to redeem it, then he may redeem what his brother sold. 26 Or if the man has no one to redeem it, but he himself becomes able to redeem it, 27 then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession. 28 But if he is not able to have it restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; and in the Jubilee it shall be released, and he shall return to his possession.**

The Law of selling the land:

The land is for the Lord. He distributed it through Moses and Joshua to His people. Moses distributed to the tribes of Reuben and Gad and half the tribe of Manasseh, and Joshua distributed to the rest. Therefore, no one may sell his land. This is so that no one covets to increase his possessions at the expense of the rest (Isaiah 5: 8). Therefore, every tribe had to keep what God had divided for it as a sign of the heart’s attachment not to this land, but to eternal life. This is clearly evident in the story of King Ahab with Naboth the Jezreelite, who offered his life to death and did not abandon the inheritance of his fathers. God divided the land for them and set Himself amid them (in the temple). Whoever sells his land, it is as if he does not care to reside with God or as if he wants to be separated from God. This has an application in the church service now, for God gave every servant a gift to serve, so he should not covet to have the gifts of his brother (Ephesians 4: 7 + 1 Peter 4: 10).

Note: The land is the land of God, handed over to the people by God, so they should not neglect it, rather they should hand it over to their children without neglecting an inch of it. Likewise, we received the faith from the Lord of glory, Jesus, through His apostles, and then we received it from father and grandfather, so we must not neglect it, but rather hand it over to our children as it is without changing a single letter. We will review the following:

“Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.” (Jude 3)

“And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.” (2 Timothy 2: 2)

Verse 24: **grant redemption** = If someone had to sell his land due to difficult financial circumstances, and then he was provided later with money that he could recover his land before the jubilee, the buyer should not refrain. Rather, he frees the land directly and at any time the owner comes with the money.

Verse 25: **redeeming relative** = If he could not free his land, he should free it by the closest relative to him. This is what happened in the story of Boaz and Ruth, and if his closest relative refuses, he who is after him will free it. The relative or whoever is after him can at any time redeem the land after paying the price that decreases with the passage of years for the buyer’s exploitation of the land. And if no one can free it, it shall be returned in the jubilee for free.

Verse 27: The price of the land decreases with time, for the buyer used it and its yield.

Verse 28: **what was sold** = The land that he sold

And we have lost our eternal inheritance because of our poverty in faithfulness with God and our fall into sin, and our redeemer, the Law, could not free us. And when Christ came to us, our close redeemer, He is from our body, flesh and blood. He was liberated and paid His blood as a price for us, liberated us and brought us back to our land. On the day of Pentecost, the Holy Spirit descended upon us, and He is the one who raises our souls, hearts, and thoughts to ascend to the heavenly places, free from the entanglements and temptations of the world. He grants us freedom in Christ Jesus, abiding us in Him. We shall not have a land of inheritance on earth, but we shall have a place in the bosom of the Father.

(Verses 29-34): **‘If a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; within a full year he may redeem it. 30 But if it is not redeemed within the space of a full year, then the house in the walled city shall belong permanently to him who bought it, throughout his generations. It shall not be released in the Jubilee. 31 However the houses of villages which have no wall around them shall be counted as the fields of the country. They may be redeemed, and they shall be released in the Jubilee. 32 Nevertheless the cities of the Levites, and the houses in the cities of their possession, the Levites may redeem at any time. 33 And if a man purchases a house from the Levites, then the house that was sold in the city of his possession shall be released in the Jubilee; for the houses in the cities of the Levites are their possession among the children of Israel. 34 But the field of the common-land of their cities may not be sold, for it is their perpetual possession.**

Laws for selling houses:

First: Houses in walled cities (29, 30)

If a person sells his house in a city with a wall, he can free the house within a year of selling it, either he or his redeemer. This allows the seller who has gone through a difficult circumstance to return and settle down with his family in his home. If the house is not redeemed during the year, the buyer will take possession of it and not return it even in the Jubilee year because the house owner has missed the opportunity of the available year. Even the Jubilee does not free the house in this case. The reason is that the houses within the cities were not given to the people by lot, but they built them with their own hands according to their will. **And spiritually** * we understand that the house is our life that God has given us. And if we cannot offer repentance during the accepted year, that is, the opportunity available to repentance "And I gave her time to repent..." (Revelation 2: 21), we will lose this opportunity granted to us and our lives will be lost. This is in the case of insistence on sin.

Second: Houses of villages (31)

As for the houses built in unwalled cities, that is, in villages, they can be freed within a year, as before. Suppose the seller or his redeemer cannot redeem it. In that case, the house remains until the Jubilee year to return it to the seller or his family because the villages' houses are annexed to the agricultural land that cannot be separated from it.

And spiritually * This case may refer to someone who walks in the simplicity of a fallen heart, but he quickly offers repentance, as he does not lose his eternal inheritance.

Third: Houses of the Levites in their cities (32, 33)

The Levites had 48 cities (Numbers 35: 1-8 + Joshua 21: 1-3). And if a Levite is compelled to sell a piece of his residential land or house, he can at any time free it. He does not lose his right to redeem even if a year has passed since the sale. And if one of his Levites brethren redeemed, the house would remain under his hand until the year of Jubilee, and he would return it to its original owner. **And spiritually** * in this case, i.e. the priest, he represents the complete person in his faith and understanding. In the general concept of the priesthood of all Christians, this state means the fall of a believer. If they are exposed to any mistake, these souls enjoy forgiveness when they offer repentance. Repentance and confession are a second baptism. These souls have the benefit of redemption. The dispossession of their house is temporary, and it is redeemed at any time to return to them.

Fourth: The fields of the Levites

The cities of the Levites were surrounded by theatres 1,000 cubits wide, from the city limits on each of the four sides. The theatres were surrounded by fields with a width of 2,000 cubits on each side. The theatres were for setting up pens for the animals and sheep of the Levites and the fields they plant, not for trade, but for the use of their produce. The Levites were forbidden to sell their fields and theatres.

(Verses 35-38): **'If one of your brethren becomes poor, and falls into poverty among you, then you shall help him, like a stranger or a sojourner, that he may live with you. 36 Take no usury or interest from him; but fear your God, that your brother may live with you. 37 You shall not lend him your money for usury, nor lend him your food at a profit. 38 I am the Lord your God, who brought you out of the land of Egypt, to give you the land of Canaan and to be your God.**

Laws for Lending the brothers:

God wants His people to carry His features. After He told them about mortgaging the land, but rather the soul in case of need, He presents them here with the best way: if one of the brothers becomes poor, they should lend him instead of enslaving him. They bear the attributes of God, which is that they are keen on the freedom of their brothers, but even if this needy is a stranger or a convert, he must be gentle with him and not seek usury or profit from him. Thus, the Mosaic law prohibits usury, i.e. lending money with interest.

a profit: It is a kind of usury, but in food: that is, if you give your crops to someone in need to eat, do not take them back with benefits from the produce. This is usury, but in the form of harvests or gifts and not in a material form.

* But if money is offered to a well-off person to increase his profits, the matter is different.

Verse 35: **If one of your brethren becomes poor** = If someone became poor, he would sell himself as an enslaved person to another **and falls into poverty among you** = that is, he does not have the means to live comfortably like you. Or he doesn't have enough to pay back the debt to you. Instead of enslaving him, which is your right, you should have mercy on him.

Verse 36: Lend your brother who is in need without usury or profit.

Verse 38: I am the Lord who redeemed you, so redeem your brothers as I did with you.

(Verses 39-43): **'And if one of your brethren who dwells by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave. 40 As a hired servant and a sojourner he shall be with you, and shall serve you until the Year of Jubilee. 41 And then he shall depart from you—he and his children with him—and shall return to his own family. He shall return to the possession of his fathers. 42 For they are My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. 43 You shall not rule over him with rigor, but you shall fear your God.**

The Law of the Hebrew Servant

In the event of need or poverty of any person, he was sold as an enslaved person, but he would obtain his freedom after six years or in the Jubilee year, whichever comes first. And if he refuses to gain his freedom, his ear is pierced with an awl at the door, and he remains a servant with his own free will until the Jubilee Year (Exodus 21: 1-6). This refers to Christ, who, being the master of all, accepted to become a servant by His own free will (Psalm 40: 6 + Hebrews 10: 5), and He accepted that His ear was pierced (that is, he became a servant) to free us and make us enjoy sonship to God.

Verse 39: **you shall not compel him to serve as a slave** = He forbade the master from asking his Hebrew servant to walk behind him or loosen the straps of his shoes.

Verse 40: **As a hired servant** = Treat him as a wage-earner.

Verse 42: **they shall not be sold as slaves** = They are not sold in the markets, but this is done in secret.

(Verses 44-46): **And as for your male and female slaves whom you may have—from the nations that are around you, from them you may buy male and female slaves. 45 Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property. 46 And you may take them as an inheritance for your children after you, to inherit them as a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor.**

The Law of the slave from the nations:

Why did God allow them to have foreign slaves?

- a. They refused to become Jews and continued uncircumcised, worshiping idols. Allowing them to be enslaved is a denunciation of their idolatry. God explains to His people that the worship of idols makes its followers enslaved people while they are free because they are the slaves of God and God liberates them.
- b. Denouncing sin in general, for sin made Canaan a slave of slaves. Sin makes those whom God freed return by choice to slavery. As for the life of faith, it gives freedom to the children of God. Therefore, God allowed His people to fall often into the bondage of neighbouring peoples when they sinned
- c. By this, God explains to His people their excellent position so that they do not resemble pagans and become enslaved.
- d. Refer to (Psalm 7: 2-9 + Revelation 2: 26). Here we understand that the pagan peoples are a symbol of demons and that God gave His children the authority to trample on serpents and scorpions and all the power of the enemy.
- e. As for Christianity, it equates the master with the slave. Onesimus, the servant, and Philemon his master, both became bishops.
- f. The supremacy of the believer over a pagan slave explains to the people their spiritual authority and that the nations have fallen into slavery because of their sin. However, God requested that the Jew treat his pagan servant with kindness and gentleness (Exodus 21: 20 + 23: 9 + Leviticus 19: 33, 34).

(Verses 47-55): **'Now if a sojourner or stranger close to you becomes rich, and one of your brethren who dwells by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family, 48 after he is sold he may be redeemed again. One of his brothers may redeem him; 49 or his uncle or his uncle's son may redeem him; or anyone who is near of kin to**

him in his family may redeem him; or if he is able he may redeem himself. 50 Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; it shall be according to the time of a hired servant for him. 51 If there are still many years remaining, according to them he shall repay the price of his redemption from the money with which he was bought. 52 And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, and according to his years he shall repay him the price of his redemption. 53 He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight. 54 And if he is not redeemed in these years, then he shall be released in the Year of Jubilee—he and his children with him. 55 For the children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt: I am the Lord your God.

The law of the Hebrew enslaved to a foreigner (Nehemiah 5: 8):

“Therefore if the Son makes you free, you shall be free indeed.” Here it is strange to see that among the people of God whom He gave freedom returned and enslaved to a foreigner. This is the work of sin. But thank God he is:

- 1- He asks for their release at any time and by whoever can.
- 2- He shall be redeemed at the Jubilee.
- 3- He shouldn't be treated violently.

The strange thing is that God asks that the foreigner not be oppressed. He wants to redeem his children, but he is not satisfied with the injustice to the stranger. So He paid the price with his blood.

Verse 47: **if a sojourner or stranger close to you becomes rich** = That is, he got rich and was able to buy a Hebrew servant.

Verse 48: **One of his brothers may redeem him** = Through His incarnation, He became a brother to us in the flesh.

Chapter 26

A legal text says "the contract is *pacta sunt servanda*" or "agreements must be kept." In the Book of Leviticus, we have seen that God asks them to be holy as they are His people, and He has His laws as a king who reigns over them. Then we found that God determines their feasts, as He always wants their joy. Here we see the terms of the contract; if they abide by the commandments of God or the laws of the king, they will be blessed. If they do not comply, there are curses (penal conditions). And let's note that these curses are not revenge but rather:

A. It is a natural fruit of sin. For example, when the people worship other gods, they bring upon themselves a curse. When He reigns, God is the only one who liberates, while others humiliate those who are enslaved to them. When God asks us to love our enemies, who will lose if we do not do so and hatred grows in the heart? Surely he who fills his heart with hatred will suffer from mental and physical diseases.

b. God in this life does not punish as judgment. Judgment has its day, but He allows some suffering for discipline. Refer to verses (Leviticus 26: 18, 23, 27, 44).

(Verses 1-2): **'You shall not make idols for yourselves; neither a carved image nor a sacred pillar shall you rear up for yourselves; nor shall you set up an engraved stone in your land, to bow down to it; for I am the Lord your God. 2 You shall keep My Sabbaths and reverence My sanctuary: I am the Lord.**

The reason for the curse and slavery

God asks them not to erect a carved statue to worship it. Note that the last verses of the previous chapter told us about the Hebrew's servitude to a foreigner. Here we find the spiritual explanation, as no one of God's children will be enslaved if he does not go into slavery. And the stone statue may be any lust or any sin. This is what brings curses, our servitude to masters but God. We must not only refrain from worshipping idols, but we should care about the heavenly matters, and here it is referred to as keeping the Sabbath. And to live in fear of God, referred to as the reverence of the sanctuary. Or the Sabbath and the reverence of the sanctuary refer to the sanctification of time and place.

(Verses 3-13): **'If you walk in My statutes and keep My commandments, and perform them, 4 then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit. 5 Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing; you shall eat your bread to the full, and dwell in your land safely. 6 I will give peace in the land, and you shall lie down, and none will make you afraid; I will rid the land of evil beasts, and the sword will not go through your land. 7 You will chase your enemies, and they shall fall by the sword before you. 8 Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword before you. 9 'For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you. 10 You shall eat the old harvest, and clear out the old because of the new. 11 I will set My tabernacle among you, and My soul shall not abhor**

you. 12 I will walk among you and be your God, and you shall be My people. 13 I am the Lord your God, who brought you out of the land of Egypt, that you should not be their slaves; I have broken the bands of your yoke and made you walk upright.

Blessings of Obedience:

Verse 4: **then I will give you rain in its season** = In material terms, this means increasing the goodness. But there is a spiritual meaning, as rain refers to the gifts of the Holy Spirit; as the Holy Spirit rains on desolate hearts, it turns them into fruitful paradises (with the fruits of the Spirit). **the land shall yield its produce** = the earth refers to the body, as it is from the dust: "A sower went out to sow...." **and the trees of the field shall yield their fruit** = the believer shall be like a tree Planted by the rivers of water. Review (Psalm 1) and (Ezekiel 47).

Verse 5: By threshing, it is intended to thresh yields. The threshing season extends from the abundance of the crop until the time comes to pick the fruits from the trees, and they pick the fruits of the trees until the time for harvest comes as if their lives turn into an endless flow. The believer spends his whole life reaping new fruits every day and enjoying an uninterrupted harvest. **safely** "Unless the Lord guards the city, The watchman stays awake in vain." God protects from the outside and gives peace in the heart from the inside, so there is no meaning for all human fortifications from the outside without the peace of the heart.

Verse 6: (Philippians 4: 7) refers to inner peace by saying, "and the peace of God, which surpasses all understanding"

I will rid the land of evil beasts: This means spiritually that God purifies from all evil and impurity. For example, a donkey denotes foolishness, a camel for malice, a lion for brutality, and a snake for cunning.

and the sword will not go through your land: Spiritually, it means that God takes away the spirit of fornication, anger, and all evil.

Verse 7: Spiritual enemies are the demons. And whoever keeps the commandment, God gives him authority over them.

Verse 8: This happened with Gideon (Judges 7) and Jonathan (1 Samuel 14: 6). **Five of you shall chase a hundred** = 5 refers to the senses. Whoever sanctifies his senses by the grace of God finds the strength to expel the multitude of evil and the multitude of sin.

and a hundred of you shall put ten thousand to flight: The flock of Christ is able to expel myriads of evil spirits.

Verse 9: **I will look on you favorably and make you fruitful** = This is like "but I will see you again and your heart will rejoice" (John 16: 22). The secret to strength and joy is that God searches for us, looks on us, and takes care of us. **multiply you** = a sign of strength.

Verse 10: **You shall eat the old harvest** = The stock from the previous yield will be so much that they can eat from it for many years. **and clear out the old because of the new** = because of the abundance of goodness you are compelled to empty your stores of the old crops in order to store the new ones.

Verses 11-12: This is the greatest promise to dwell in their midst (John 14: 23 + Revelation 21: 23). **be your God** = that is, they will have their sufficiency, and they will have everything.

Verse 13: It means as I did in the past, so I will do now. **and made you walk upright**: meaning not in a bow from servitude. And upright is a sign of pride and dignity. See (Romans 11: 10).

(Verses 14-39): **'But if you do not obey Me, and do not observe all these commandments, 15 and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant, 16 I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it. 17 I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you. 18 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins. 19 I will break the pride of your power; I will make your heavens like iron and your earth like bronze. 20 And your strength shall be spent in vain; for your land shall not yield its produce, nor shall the trees of the land yield their fruit. 21 'Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins. 22 I will also send wild beasts among you, which shall rob you of your children, destroy your livestock, and make you few in number; and your highways shall be desolate. 23 'And if by these things you are not reformed by Me, but walk contrary to Me, 24 then I also will walk contrary to you, and I will punish you yet seven times for your sins. 25 And I will bring a sword against you that will execute the vengeance of the covenant; when you are gathered together within your cities I will send pestilence among you; and you shall be delivered into the hand of the enemy. 26 When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back your bread by weight, and you shall eat and not be satisfied. 27 'And after all this, if you do not obey Me, but walk contrary to Me, 28 then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins. 29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. 30 I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols; and My soul shall abhor you. 31 I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas. 32 I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it. 33 I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste. 34 Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies' land; then the land shall rest and enjoy its sabbaths. 35 As long as it lies desolate it shall rest— for the time it did not rest on your sabbaths when you dwelt in it. 36 'And as for those of you who are left, I will send faintness into their**

hearts in the lands of their enemies; the sound of a shaken leaf shall cause them to flee; they shall flee as though fleeing from a sword, and they shall fall when no one pursues. 37 They shall stumble over one another, as it were before a sword, when no one pursues; and you shall have no power to stand before your enemies. 38 You shall perish among the nations, and the land of your enemies shall eat you up. 39 And those of you who are left shall waste away in their iniquity in your enemies' lands; also in their fathers' iniquities, which are with them, they shall waste away.

Curses for the disobedient:

Here we find the natural fruit of rejecting the commandment, as this is considered a breach of the covenant with God and a rejection of His person. And in (16) **wasting disease** = tuberculosis, which makes the body deteriorate. When God abandons the sinner, he will be terrified, as he will become defenceless and emaciated, losing insight, and acquires bitterness and peacelessness = **cause sorrow of heart**. Neither physical nor mental health. God allows this, so the sinner may notice and repent. **And you shall sow your seed in vain, for your enemies shall eat it** = this is because they did not give glory to God in their deeds, but rather searched for what satisfied their desires, they sowed vain desires, so the curse ate their seed and vineyards, there is no longer a blessing in what they do.

We hear the promise of Christ, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him." (John 14: 23). On the contrary, the sinner loses the presence of God in his life, so his house becomes swept and adorned for Satan to come and dwell with him "Then he says, 'I will return to my house from which I came.' And when he comes, he finds it empty, swept, and put in order." (Matthew 12: 44). If God lives with us, blessing fills our lives. On the contrary, if Satan dwells in us, all these curses mentioned here come. Therefore, God asks that we worship Him and abide in Him so that the enemy of goodness cannot harm us. Note that Christ is the King of Peace. If we lose His presence in our lives, we will not find peace in our lives, and the result is no peace inside, and curses and ruins outside. This is the summary of this chapter.

Verse 17: As a person loses his inner peace and fellowship with God, he becomes weak before spiritual enemies.

Verse 18: **seven times** = The number 7 indicates perfection.

Verses 19-20: **the pride of your power** = Meaning the temple, and this is what happened in the Babylonian captivity and then with the Romans after Christ. **your heavens like iron** = it does not rain. **your earth like bronze** = does not bear fruit. **And your strength shall be spent in vain** = Without the blessing of the Lord, the effort is useless. And let us note the gradualness in the strikes. The strikes would have stopped if the person was alerted and made repentance.

Verse 21: If a person does not understand this discipline and repent, then his sin becomes greater and needs more severe discipline.

Verse 22: This is what happened with the fiery serpents (Numbers 21: 5, 6) and with Elisha the prophet when a bear devoured 42 people (2 Kings 2: 23 - 25). Also, refer to (2 Kings 17: 24, 26). Beasts may refer to sins that attack man, God protects man from them if he is in His presence. If we give him the back, not the face, He will allow the beasts to destroy our children, that is, our inner fruits, and destroy our livestock, that is, corrupt our possessions and even our bodies.

Verse 25: **the vengeance of the covenant** = That is, to avenge you for breaking my covenant. Your transgression against my law, which I made your preservation of it a covenant between Me and you. The rest of the verse took place literally in Babylonian captivity.

Verse 26: **supply of bread** = Bread is the stick of life, that is, on which life depends. Breaking the supply of bread cuts the bread of life. (And spiritually, the bread refers to the word of God.) And the sign of the drought is that **ten women shall bake your bread in one oven** instead of there being an oven for each one because they have no bread and no fuel. And another sign is the **bread by weight**, i.e., no blessing.

Verse 29: This happened during the Babylonian captivity, with the Romans, and the siege of Samaria (2 Kings 6: 24-30).

Verse 30: **your high places** = People worshiped idols in high places. **incense altars**: These are statues of sun worship (in the original Hebrew).

Verse 31: If a person rejects God's commandment, the fortified cities will be turned into ruins, and even the sanctuaries.

Verse 32: **I will bring the land to desolation** = That is devoid of people because of captivity. **your enemies who dwell in it shall be astonished at it**: that is, your enemies will not be able to see the evil that has happened to you. This happened when Babylon was ruined, and the Bedouins were afraid to enter it with their flocks, as they thought there were evil spirits.

Verse 34: It is as if the land suffered from their sins and is now resting after their expulsion. In their rejection of the commandments of God, they refused to keep the Sabbath year, and the earth has fulfilled its sabbaths (2 Chronicles 36: 21). The period of captivity in Babylon was 70 years. During this period, no one cultivated the land. The people went into captivity, and the land rested for 70 years. Scholars have calculated the period during which the people did not observe the Sabbath year, which was 490 years.

Verse 35: The land is neither cultivated nor plowed during their captivity and their calamity, and this actually happened.

Verse 36: **sound of a shaken leaf** = They are afraid of the lowest voices. Whoever casts the fear of God out of his heart, anything will frighten him (Proverbs 28: 1), and this happens to the peaceless.

Verse 37: From their fear, they will stumble over one another.

Verse 38: **You shall perish** = That is, you suffer among the pagan peoples and lose your identity, lineage, and independence.

(Verses 40-46): **'But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me, 41 and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt— 42 then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land. 43 The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them; they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes. 44 Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I am the Lord their God. 45 But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord.'** " 46 These are the statutes and judgments and laws which the Lord made between Himself and the children of Israel on Mount Sinai by the hand of Moses.

Acceptance of repentance:

Verse 41: When they humbly admit their sin and acknowledge that they were justly punished and that they have received what they deserve = **they accept their guilt**. This is not understood that what happened was revenge on them, but that the punishment was so complete that it prompted them to real repentance, which made them return to God with all their heart, so God returned to them.

Verse 42: We note here the mention of Jacob before Isaac, and Isaac before Abraham. He speaks here contrary to the usual because the context of the speech is that he has mercy on them because of the fathers. It is as if it is gradually going back to the fathers.

Verse 43: Although God still loves them, sin has its punishment.

Verse 44: This verse is sufficient evidence that God does not punish for revenge, but rather for discipline, as He still loves them. Compare with (Hebrews 12: 5, 6 + Revelation 3: 19).

Chapter 27

As we have seen so far, the Book of Leviticus was the book of sanctification and reconciliation with God. The book began with sacrifices to explain the secret of human sanctification and reconciliation. Then we find the consecration of the priests as a symbol of Christ, the most excellent high priest, who offered himself as a sacrifice. Then we find the laws of purification in which we see the sacrifice as the essential element for purifying a person from his sins. Then comes chapter 16 in the middle of this book, and in it, we see the atoning work of Christ. Then we find practical laws for the dealings between people because God cares about all the minutes of our life and for us to be saints, people and priests. That is why God gave his people the commandments for honour and joy. And what will be the result of all this? God offers Himself as a sacrifice to purify me and provide me with the commandments so that I may continue in a holy relationship with Him. The inevitable result of this is that a person lives in joy, and for this comes chapter 23, which tells me about the feasts. And in (24) the secret of joy, the lampstand and the table, that is, enlightenment and communion. In other words, the descending of the Holy Spirit and His work in me and my participation in the body of Christ, then we find in chapter (26) the laws of dealing with God. We see him telling us about vows, first fruits, and tithes in this chapter.

Vows are voluntary gifts that a person presents to God to express his gratitude for His blessings. The first fruits are the beginnings of the fruits of God's blessings, and they are to God like tithes. The presence of this chapter at the end of this book means the following:-

What do I give God for all that He has given me!! All is from Him, and all is for Him.

Let us offer Him with my tongue, saying, "And of Your own we have given You." (1 Chronicles 29: 14).

The vows are what a person utters with his tongue. There are positive vows, which are for a person to pledge what he has for the sake of God. There are negative vows, which are abstaining from certain things for a specific time or permanently. Refer to (Deuteronomy 23: 21-23 + Ecclesiastes 5: 4, 5). The importance of this chapter at the conclusion of the book is to create a general feeling that he and what he owns are God's after all the laws and sacrifices He gave him. All His gifts are full of grace. And this chapter at the conclusion of this book is similar to what the Apostle Paul said at the conclusion of the Epistle of Romans: "present your bodies a living sacrifice" (Romans 12: 1). The Apostle Paul said this after he explained the work and grace of Christ.

We find in this chapter that a person used to make vows and gifts from his children or even himself and the yields of his land, or his land and his homes, so all are from God. While he is thanking and praising God for his gifts, he says, "I will give to God a portion of what he gave me." The love between God and man is mutual and common. Man responds to God's exalted love by vowing his life, dedicating it to God, and vowing his animals, homes, and fields with complete freedom. I and all that I possess are gifts from God, and God's gifts are from His grace, free gifts in which no one is preferred, He gives them to those who deserve them and those who do not deserve them. When we understand that everything is from God and He gave it to us out of His love, we do not find an expression of our love for God other than to present to him what He has given us, an indication that everything is from you and yours, O Lord. Rather, if we are freed from the materialistic view, we understand that God did not give us money and

fields but rather gave us His Son, who gave Himself to us daily on the altar. A person whose eyes have been opened and become aware of this truth can only give himself to his Creator, which means that a person dedicates himself to God. We note that monasticism is a type of those vows. Vows are human gifts to God with complete freedom, and therefore they differ from one person to another. That is why the word “your valuation” is mentioned 25 times in this chapter, as man’s striving will be evaluated (1 Corinthians 13: 13).

The law of Vows:

(Verses 1-8): **Now the Lord spoke to Moses, saying, 2 “Speak to the children of Israel, and say to them: ‘When a man consecrates by a vow certain persons to the Lord, according to your valuation, 3 if your valuation is of a male from twenty years old up to sixty years old, then your valuation shall be fifty shekels of silver, according to the shekel of the sanctuary. 4 If it is a female, then your valuation shall be thirty shekels; 5 and if from five years old up to twenty years old, then your valuation for a male shall be twenty shekels, and for a female ten shekels; 6 and if from a month old up to five years old, then your valuation for a male shall be five shekels of silver, and for a female your valuation shall be three shekels of silver; 7 and if from sixty years old and above, if it is a male, then your valuation shall be fifteen shekels, and for a female ten shekels. 8 ‘But if he is too poor to pay your valuation, then he shall present himself before the priest, and the priest shall set a value for him; according to the ability of him who vowed, the priest shall value him.**

Vowing Persons:

For a vow to be valid, it requires 1. Freedom of the one offering vow; 2. The subject of vows is sacred.

1. Freedom of the one offering the vow: The one offering the vow must be a mature human being who is not under the guardianship of anyone. If the vower is a servant, he is freed from the vow if his master hears the vow and objects upon hearing it. Also, if the vower is a wife, she does not abide by the vow if her man objects when he hears the vow, and so is the girl in the house her father in case her father objects when he hears it.

2. The subject of vows is sacred: The subject of the vow must be holy and not unclean. Otherwise a ransom must be paid for it. It is not permissible to present unclean animals, for example, in the house of the Lord, and it is not acceptable to present a vow out of the price of sin as if a woman fulfills her vow from the wages of her fornication (Deuteronomy 23: 18).

Therefore, the vower of complete freedom, who presented Himself with complete freedom and made the heart of the Father rejoice, is the incarnate Word of God, Jesus Christ.

Here the law began with a vow of persons, just as Hannah vowed her son Samuel to the Lord (1 Samuel 1: 11), and a person or his guardian could pay a certain amount as a ransom for the vow. The value of the ransom is estimated according to the ability of the vower to give, so the ability to give of the female is less than the man, and the old man is less than the young man.

the shekel of the sanctuary: It is probably the same shekel used outside the temple, but the holy shekel is considered an exact standard preserved in the temple. The shekel is approximately 15 grams. Note that the age of 20-60 is the age at which males are recruited. And if the person is poor, the priest shall perform it according to the ability of his hand, that is, the hand of the vower. What he paid was not less than a shekel or one of his necessary belongings. There is an opinion that these amounts are not a ransom, for the ransom of a servant who died while his master was beating him is equal to 30 shekels. It is not conceivable that this is equal to a person who dedicated himself to God. Those with this view say that the fact that a person vows to God is a great honour that requires him to pay this price to accept him in the service of God. To become a dedicated servant of God, he pays the price and continues to serve God, so the price is not a substitute for his service. The truth is that when God sets a material valuation for those who pledge themselves to God instead of making a vow, this is with the materialistic concepts of the Old Testament. In the New Testament, after we have seen the love of Christ on the cross, especially after baptism and anointing with the Chrism, let every Christian understand that he is vowed to the Lord, dedicated and devoted to the Lord.

(Verses 9-13): **'If it is an animal that men may bring as an offering to the Lord, all that anyone gives to the Lord shall be holy. 10 He shall not substitute it or exchange it, good for bad or bad for good; and if he at all exchanges animal for animal, then both it and the one exchanged for it shall be holy. 11 If it is an unclean animal which they do not offer as a sacrifice to the Lord, then he shall present the animal before the priest; 12 and the priest shall set a value for it, whether it is good or bad; as you, the priest, value it, so it shall be. 13 But if he wants at all to redeem it, then he must add one-fifth to your valuation.**

Vowing Animals:

animal that men may bring as an offering to the Lord: These are pure animals like cows, sheep and goats.

an unclean animal: That is, from which a sacrifice cannot be offered as a sacrifice, such as camels. Or from which one a sacrifice can be offered but has a blemish, so it is not offered as a sacrifice.

If the vowed is a pure animal, replacing it with something worse or something better is not permissible. If someone replaces it, he is obligated to provide both the original animal and its alternative. But if the animal is unclean, it is presented before the priest, and the price is estimated when it is sold, and its price is entered into the treasury of the house of the Lord. If the person wants to own the animal, he can estimate the price to pay it in addition to the fifth. The fifth here is a punishment for the vower to get back what he promised to the Lord or payback.

And the non-substitution of a pure animal indicates that God does not accept a substitute for his pure children, and the non-acceptance of an unclean animal indicates God's rejection of the unclean.

(Verses 14-15): **'And when a man dedicates his house to be holy to the Lord, then the priest shall set a value for it, whether it is good or bad; as the priest values it, so it shall stand. 15 If he who dedicated it**

wants to redeem his house, then he must add one-fifth of the money of your valuation to it, and it shall be his.

Vowing Houses:

If a person desires to dedicate a house to the Lord, the priest evaluates its price when sold. He adds the price to the treasury of the house of the Lord, but if the owner wants to buy it, he pays the price in addition to the fifth (as a fine for him for taking back what the Lord promised).

(Verses 16-25): 'If a man dedicates to the Lord part of a field of his possession, then your valuation shall be according to the seed for it. A homer of barley seed shall be valued at fifty shekels of silver. 17 If he dedicates his field from the Year of Jubilee, according to your valuation it shall stand. 18 But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money due according to the years that remain till the Year of Jubilee, and it shall be deducted from your valuation. 19 And if he who dedicates the field ever wishes to redeem it, then he must add one-fifth of the money of your valuation to it, and it shall belong to him. 20 But if he does not want to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore; 21 but the field, when it is released in the Jubilee, shall be holy to the Lord, as a devoted field; it shall be the possession of the priest. 22 'And if a man dedicates to the Lord a field which he has bought, which is not the field of his possession, 23 then the priest shall reckon to him the worth of your valuation, up to the Year of Jubilee, and he shall give your valuation on that day as a holy offering to the Lord. 24 In the Year of Jubilee the field shall return to him from whom it was bought, to the one who owned the land as a possession. 25 And all your valuations shall be according to the shekel of the sanctuary: twenty gerahs to the shekel.

Vowing a Field:

What is meant by vowing of fields is to endow them to be planted and exploited for the account of the house of the Lord, and there are two cases for vowing of fields to the Lord:

The first: a person endows his inherited field according to the law and the division in which the lands were divided among the tribes. This situation is detailed in the verses (16-21).

The second: a person to endow a field that is not from his inheritance, but rather he has bought it from his own money, verses (22-25).

The first case is divided into two cases:

a. A person endows his inherited field and then redeems it, i.e. he buys it for himself so that its ownership returns to him. This situation is found in verses (16-19).

b. Another person buys the field. In this case, the field is not returned to its owner in the jubilee but becomes the property of the priests (20-21).

Note: As we have seen previously, the law forbids the sale of inherited lands, as it is a symbol of heaven. We do not have the right to sell it or to be careless towards it, while it belongs to God, and He distributed it to the people. Therefore, if someone wanted to sell his land to others because he needed money, the land would return to him in the year of jubilee, as if he would rent it to him only for a certain

number of years. This also applies to vows, for whoever vows a piece of land to God, it returns back to him in the Jubilee. Whoever sells land may redeem it at any time, he or his relative, and the same in vows as well, and whoever vows a piece of land can redeem it at a price if he wants to keep it. Here we find that God has put in place a system for estimating the value of the land.

How is the value of land estimated?

Verse (16): The priest comes and estimates how many homers of barley this land will require for seed. If, for example, the land needs twenty seedlings (this is the amount of seed that can be sown in the field). Here is the second question!! How many years are left until the jubilee? Let us suppose that the one who vows a piece of land in the year of Jubilee, so it remains for the account of God, cultivated and used for the account of the House of the Lord until the next Jubilee, i.e. fifty years. Here, the value required to redeem the land is estimated as follows = 20 (this is the number of homers of barley) x 50 (a homer equals 50 shekels) = 1000 shekels.

A homer: It is a measure that holds ten ephahs, and an ephah is 22.961 litres. But if the vower had vowed a plot of land in the middle of the jubilee to jubilee period, he would have to pay 500 shekels to redeem the land, and so on. This is the meaning of the verse (18). Note his **part of a field of his possession** = because it was not permissible to pledge the whole field so that he and his family would not go into poverty.

(Verse 19): The estimated price if it is sold to another buyer. So, a person (X) wanted to vow a piece of his field, so the priests would come and estimate its price, and let it be 200 shekels, then they would sell this piece to the other person (Y) for 200 shekels. And (Y) should return it to (X) in the jubilee. But if the vower (X) wanted to redeem his land and take it back again, he would have to pay 200 shekels + $1/5 \times 200 = 240$ shekels as a fine because he took back his vow to God. **it shall belong to him:** the field will be of his right after the payment of the amount.

Verses 20, 21: If the owner of the field or one of his relatives does not care to redeem the field so that its ownership returns to its owner, and another person buys it, then the owner of the field does not have the right to redeem it yet. It does not return to him even in the year of jubilee. And in the year of jubilee, it does not remain in the hands of the one who bought it but becomes holy to the Lord, and its ownership reverts to the priest who cultivated it during the period of its sanctification, and it is forbidden to any other person. The wisdom of this law is to punish the person who owns the field who neglects to redeem his field by depriving him of the field because he neglected the inheritance of his forefathers, and did not care to keep the ownership of the land in his tribe, according to the division that took place at the hands of Moses and Joshua. This law was an incentive for the people to work on redeeming their sanctified lands in order to preserve the family's ownership of it, and on keeping their family names and status. This symbolizes not neglecting our heavenly inheritance.

Verses 22-25: In this case, a person vows a field **which is not the field of his possession**, that is, it is not part of the inherited family property but he had bought it from someone else. Here he presents it to the Lord to sow and benefit from his yield, and this was until the year of Jubilee. That is, the value of the yield is estimated from the day of its sanctification until the jubilee, so the one who pledges the field

pays the sum to the Lord without an increase of the fifth, because the field is bought and not inherited. In the jubilee year, the ownership of the field passes to his original heir, who was forced to sell it.

Verse 25: The shekel was 20 gerahs, and a gerah weighed a large locust bean grain.

There is a contemplative look at the vows: the vows of persons refer to the consecration of the inner heart, which the Lord Jesus redeemed with His blood. The vow of animals refers to the sanctification of the body so that our members become instruments of righteousness (Romans 6: 13). The vow of homes refers to offering our whole life as a dwelling place for God. The vow of fruitful fields indicates the sanctification of our energies and our daily actions.

(Verses 26-27): **'But the firstborn of the animals, which should be the Lord's firstborn, no man shall dedicate; whether it is an ox or sheep, it is the Lord's. 27 And if it is an unclean animal, then he shall redeem it according to your valuation, and shall add one-fifth to it; or if it is not redeemed, then it shall be sold according to your valuation.**

The Law of the Firstborn:

The vows were optional. As for the firstborn, they are sanctified to the Lord. We are obligated to present them to the Lord, so it is not correct to vow them. And if the animal is pure, it is separated for the Lord without replacing it. But if it is unclean, it is either sold and its price is paid to the treasury, or its owner redeems it by paying its price plus one-fifth.

The true pure firstborn is our Lord Jesus Christ, in whom we became firstborn.

(Verses 28-29): **'Nevertheless no devoted offering that a man may devote to the Lord of all that he has, both man and beast, or the field of his possession, shall be sold or redeemed; every devoted offering is most holy to the Lord. 29 No person under the ban, who may become doomed to destruction among men, shall be redeemed, but shall surely be put to death.**

The Law of the Devoted:

The devoted by God: The devoted is the forbidden person or thing that may not be dealt with or used. And the forbidden was to be killed, and if they were animals or something, the action would be according to divine orders. In Jericho, God said to forbid everything, whether human beings, animals, or anything else - all be destroyed. This happened with pagan peoples or magicians and those who dealt with demons. According to the law or by God's direct command, they were forbidden as a divine punishment for their demonic actions. The punishment comes from the mouth of God, and the people must implement it so that they learn what is the result of these demonic actions and refrain from imitating them. This happened with the people of Jericho, for example, as God forbade everything from humans and beasts. And this, even if it seemed a bit of cruelty, we must know that these peoples were offering their children sacrifices to idols, and if they were not treated with this cruelty, their worship would spread among the people of God, and it spread in many cases. The people's negligence in implementing this law was a reason for spreading this worship among them.

The devoted by people: This is the right of only the high priest and the higher authorities, not the people. As we have seen above, the prohibition of persons is either directly from God and by His orders

or through the high priest or higher authorities (the Sanhedrin, for example). This happens when one of the people practices these demonic practices. Here the power of the high priest or higher authorities is the sword of God to punish these wicked ones.

* And whoever was forbidden by God, that is, he issued an order to kill him, no one has the right to pardon him, and this was Saul's crime in the matter of Agag, the king of the Amalekites, when he spared him (1 Samuel 15: 1-9). The devoted of the people shall be killed = **No person under the ban, who may become doomed to destruction among men, shall be redeemed, but shall surely be put to death.** As for animals and things, it is said that they are **most holy to the Lord** = and forbidden from animals and lands for the use of the temple and priests only.

Nevertheless no devoted offering that a man may devote to the Lord: This is what a person sets aside for the Lord, and it is not permissible to use it after that, but this is usually said about vows, and therefore we understand that the meaning of what a person deprives of the Lord is meant by the ruling of the high priest on those who practice pagan worship, as it was said previously.

(Verses 30-33): **And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy to the Lord. 31 If a man wants at all to redeem any of his tithes, he shall add one-fifth to it. 32 And concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be holy to the Lord. 33 He shall not inquire whether it is good or bad, nor shall he exchange it; and if he exchanges it at all, then both it and the one exchanged for it shall be holy; it shall not be redeemed.' "**

The Law of Tithes:

See the importance of tithing in (Malachi 3: 8-12).

The people used to offer one-tenth of the agricultural crops as sanctification to the Lord, whether grains or fruits. If he wanted to keep the tithes, he would pay for it in addition to the fifth. As for the animals, the tithes were given like this: they let the mothers out and then pass the young ones through a narrow door that only one could accommodate, so when the youngsters heard their mothers' voice, they would go to them through this door. And a person lifts a stick to count nine, and the tenth belongs to the Lord, and he places a mark on it that distinguishes it. In this way, its owner does not have a say in choosing, male or female, good or bad. He does not have the right to exchange it for another animal, even if he wants to offer something better. If he exchanges one animal for another, the two of them belong to God.

And passing under a rod is referred to in (Ezekiel 20: 37). It means that the Lord will put a sign on you indicating that you belong to the Lord, for He owns His people, takes care of them, knows their number and their problems, and distinguishes them with sacred features, and the staff of the Lord guides, disciplines and leads.

Probably there was more than one type of tithes. The first tithe is for a person to pay a tenth of everything to the temple, and the second tithe is to take from the remaining 9/10 a tenth and hold parties for the poor (Deuteronomy 14: 22-29).

(Verse 34): **These are the commandments which the Lord commanded Moses for the children of Israel on Mount Sinai.**

A final word on the Book:

The book summary is that Christ offered Himself to us so that we might live and rejoice eternally.

And the last chapter says:

What do I give to Christ in return for what He gave me?

Lord, I have nothing to offer but myself and all I possess.