



## The division of the early church

### The Difference between Orthodoxy and Protestant:

## **Historical background of the division:**

Map of the world: Rome, Alexandria, Antioch, Constantinople, Jerusalem.

The first division within Christendom came in 1054 with the "**Great Schism**" between the Western Church and the Eastern Church. From that point forward, there were two large branches of Christianity, which came to be known as the Catholic Church (in the West) and the Orthodox Church (in the East).



### **Oriental Orthodox Eastern Orthodox**

Alexandria Constantinople

Syrian Alexandria

Armenian Antioch

Ethiopia Jerusalem

Armenian Russia

Eritrea Serbia

Romania

Bulgaria

Georgia

- **33 A.D. - 451 A.D. Monophysitism: unity and council.**
- **431 A.D.: Council Chalcedon:**
- **1054 A.D. the great Schism: In the 11th century the East-West Schism took place between Rome and Constantinople, which led to separation of the Church of the West, the Roman Catholic Church, and the Eastern Orthodox Church.**
- **1054 A.D. – 1517 A.D.: Corruption, Crusade.**

The next major division occurred in the 16th century with the **Protestant Reformation**. The Reformation was famously sparked when Martin Luther posted his *95 Thesis* in 1517.

- **1517 A.D.: Protestant Reformation.**
- **16th-17th Counter Reformation**

**There are 14 Patriarchs for Orthodox Churches.**

#### **Similar Doctrines:**

- **Canon of the scriptures (39 +27).**
- **Trinitarian.**
- **God created the world.**
- **World council of churches.**
- **God created the world.**
- **Basic elements of Nicene Creed.**

#### **WORLD COUNCIL OF CHURCHES:**

**After over 1500 years of division, and 20 years of official announcement and preparation, inaugurated its first meeting in August 23, 1948.**

**147 churches from 44 countries except Roman Catholic Church.**

## WORLD COUNCIL OF CHURCHES

**“The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior.” (Amsterdam, 1948)**

**"A fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."  
(New Delhi, 1961)**

**Orthodox Churches represented today.**

### **Contribution:**

- **Scholastic/ Education.**
- **Bible Study.**
- **Liturgical Study.**
- **Theological Study.**
- **Libraries, Seminaries.**
- **Manuscripts.**
- **Perishes, New Movements.**

### **Mission:**

- **China, Japan, Africa, America.**
- **Great Sacrifices (Martyrdom).**

### **Pastoral Influence:**

- **Sunday School.**
- **Youths Meetings.**
- **Bible Studies.**

### **Protestant (our brethren):**

**Established in the 16<sup>th</sup> century under Martin Luther.**

### **Basic Facts:**

- **2400 Separate Churches.**
- **35000 Denominations.**

- **Autonomy and individuality.**
- **Most reject the authority of an institution (Church) or a person (Pope) tradition hierarchy.**
- **Most confess a priesthood of all believers.**
- **Solo scripture.**
- **Established in 16<sup>th</sup> century under Martin Luther.**

### **Groups:**

- **Lutheran:** based on Martin Luther's teaching, he was a monk, then a priest, got married and became a theological preacher. He posted 95 thesis which were posted in church of Whitesburg.
- **Calvinist:** based on John Calvin's who was a French theologian.
- **Baptist:** encourages separation of church and state.
- **Anglican: (high order) Episcopal (lower order):**
  1. **Episcopal new calendar.**
  2. **Henry and his divorce.**
  3. **Church fathers, mass, sacraments, 7 councils, and tradition.**
  4. **Book of Common Prayer.**
  5. **Reject Pope of Rome.**
  6. **Homosexual Bishops.**
- **Methodist: (John Wesley).** Emphasize repentance, individual faith,
  1. **Responsibility for the betterment of society.**
  2. **One of the largest denominations in the US.**
  3. **Congregationalist: each local church is autonomous.**
  4. **Christ is the only head of the Church.**
  5. **Fellowship and cooperation are the keys to the church order.**
- 1. **Others:**
  1. **Quakers.**
  2. **Unitarian.**
  3. **Christian Science.**
  4. **Seventh day Adventist.**
  5. **Jehovah Witnesses.**
  6. **Mennonites.**
  7. **Amish.**

**Denomin  
ation**

## Comparison on Charts

See the similarities and differences between denominations with charts comparing history, beliefs, practices and ethical views.



### Roman Catholic

Roman Catholicism is the largest Christian group that exists today, with more than a billion adherents.



### Eastern Orthodox

The Orthodox Church became a distinct branch in the 11th century "Great Schism." It is prominent in Russia, Greece and nearby areas.



### Protestant

Protestantism encompasses numerous denominations and embraces a wide theological spectrum, but all share certain distinctives.

### Anglican/Episcopalian

Anglicanism is characterized by a *via media* (middle way) between Catholicism and Protestantism.

### Amish

The Amish are members of an Anabaptist Christian denomination who are especially known for their separation from society and rejection of modern technology.



### Baptists

Baptists are the largest of the Free Church denominations and are characterized by adult baptism and encouraging religious freedom and separation of church and state.



### Lutheran

Lutheranism, based on the teachings of Martin Luther, is one of the largest Protestant denominations in the world today.



### **Presbyterian**

Presbyterian and Reformed churches share a common origin in the 16th-century Swiss Reformation and the teachings of John Calvin.



### **Seventh-day Adventists**

A group known for its Sabbath observance, expectation of Christ, and emphasis on physical health.

## **ORTHODOX VIEWS OF SALVATION:**

Christ and Salvation (Christology/ Soteriology)

Jesus = Savior

Based on Crucifixion, Resurrection, and ascension.

### **Views of Salvation depends on view of Sin**

#### **What is sin?**

- If it is impurity or uncleanness, then salvation = washing, sprinkling, bathing.
- If it is oppression by enemy or hostilities, then salvation = the liberation of humanity.
- If it is separation from God, salvation = reconciliation.
- If it is immortality, corruption and death, then salvation = sanctification, renewal, life.

### **Orthodox Views of Salvation**

- Salvation as Sacrifice (Cross).
- Salvation as Liberation (Descent).
- Salvation as Restoration (Resurrection).
- Salvation as Illumination (Baptism).
- Salvation as Sanctification (Sacraments).

“Wages of sin is death” (*Rom. 6:23*)

“Without the shedding of blood there is no remission” (*Heb. 9:22*)

“No salvation either through law or the works of the law” (*Titus 3:5, Eph. 2:9*)

“There is no one who is good, no, not one” (*Rom. 3:12*).

## 1- Salvation as Sacrifice:

for all have sinned and fell short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a expiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed" *(Rom 3:23-25)*

**St. Irenaeus:** death of Christ "a sacrifice of our redemption."

**Origen:** High Priest offering Himself up and reconciling.

### (THE CROSS) RANSOM:

"To give His life as ransom for many." *(Mark 14:24);*

"The Son of Man did not come to be served, but to serve, and to give His life a ransom for many." *(Matthew 20:28)*

"Who was delivered up because of our offenses, and was raised because of your justification." *(Romans 4:25)*

"The Man Christ Jesus, who gave Himself a ransom for all" *(1 Timothy 2:6)*

### Suffering Servant:

In His suffering He redeemed all of humanity; assumed our infirmities to grant us Grace!

Christ suffers b/c of His obedience to the will of the Father.

## 2- Salvation as Liberation (freedom):

Descent into Hades "You descended into Hades and brought up those who were captives in that place. And granted us again the freedom, as a Good God for You have risen and saved us." Sunday Theotokeya , Resurrection)

Salvation as Liberation from Bondage of Law.

“For freedom Christ has set us free; stand fast, therefore, and do not submit again to a yoke of slavery” (*Galatians 5:1, also 2-12*).

“Having been set free from sin you became slaves of righteousness” (*Rome 6:18*)

### 3- Salvation as Restoration

Recapitulated = reproduce, renew, restore New Adam (*Rom. 5:12-21*)

“For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous” (*Rom. 5:19*)

**St. Irenaeus:** 3 acts of history:

1) Creation.

2) Sin.

3) Restoration.

"He became, what we are that we might become what He is." Christ, as Holy, undid what Adam did to all men. (pride, disobedience).

“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” (*2 Cor. 5:17*)

### 4- Salvation as Illumination:

BAPTISM:



“Unless one is born of water and the Spirit he cannot

enter the kingdom of God.” *(John 3:6)*

“He who believes and is baptized will be saved” *(Mk. 16:16)*

## 5- Salvation as Sanctification:

WORKS are necessary: “faith without works is dead” *(James 2:20)*

REPENTANCE: “For we all stumble in many things” *(James 3:2)*

. “He who covers his sins will not prosper, but whoever confesses and forsakes them will have mercy” *(prov. 28:13)*

## CHRISMATION:

“Do not take Your Holy Spirit away from me...”

“You have an anointing from the Holy One which abides in you.” *(1 John 2:20, 27)*

## EUCCHARIST



“Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.”

|  |                  |                   |
|--|------------------|-------------------|
|  | <b>Orthodoxy</b> | <b>Protestant</b> |
|--|------------------|-------------------|

|                          |  |  |
|--------------------------|--|--|
| <p><b>Baptism</b></p>    | <p>“Unless one is born of water and the Spirit he cannot enter the kingdom of God.” <i>(John 3:6)</i></p>  | <p><b>No Baptism:</b> just believe and you will be saved.</p>  |
| <p><b>Salvation</b></p>  | <p><b>Faith, Works, and Sacraments:</b> The First Step, not the only step is faith (esp. for the Gentile) they were baptized afterwards (sacrament).<br/><br/>Faith by itself, if it does not have works, is dead...a man is justified by works, and not by faith only.” <i>(James 1:14, 17, 24)</i></p> | <p><b>Salvation through faith alone:</b> “Believe on the Lord Jesus Christ...and you will be saved.” <i>(Acts 16:31)</i><br/><br/>“Therefore being justified by faith, we have peace with God.” <i>(Romans 5:1)</i><br/><br/>“Man is justified by faith apart from the deeds of the law.” <i>(Romans 3:28)</i></p> |
| <p><b>Confession</b></p> | <p>“If we confess our sins He is faithful and just to forgive us our sins and cleans us from all unrighteousness.” <i>(1John: 9)</i></p>   | <p><b>No Confession:</b> just throw yourself at the feet of Christ. Man cannot save, only God can. You were washed by His blood on the cross; we do not need any man to forgive you. Just confess to God alone.</p>  |
| <p><b>Priesthood</b></p> | <p>If you forgive the sins of any, they are forgiven them, if you retain the sins of any they are retained”” <i>(John 20:21-23).</i></p>   | <p><b>No Priesthood:</b><br/><br/>“<u>Do not call anyone on earth ‘father,’ for you have One Father, and he is in heaven.</u>” <i>(Mathew 23:9)</i></p>  |

## Sacrifices of the Old Testament

We ought to study the sacrifices in the Old Testament because they point clearly to the ultimate sacrifice; Our Lord Jesus Christ.

Before diving into the different types of sacrifices, we need to understand the general properties of the sacrifices;

### The General properties of the sacrifices:

#### 1- The Blood:

Blood is equivalent to the life itself; *“But be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the flesh.” (Deut 12:23)*

Therefore shedding one’s blood means giving up his life, and also the one who offers his own blood means that he offers his own life.

### Examples from the Old Testament on shedding blood:

- *“The LORD God made garments of skin for Adam and his wife and clothed them.” (Genesis 3:21)*

Where did God get the skin from, He must have gotten it from an animal after shedding its blood, this was the first concept of the nakedness which sin does to man, and that he can cover himself through offering a sacrifice.

- **Abel’s and Cain’s offering:** the former was an animal sacrifice while the latter was that of plants.

*“In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. 4 But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, 5 but on Cain and*

his offering he did not look with favor. So Cain was very angry, and his face was downcast." (Genesis 4:3-5)

- **Noah's offering:** After the flood was over, Noah offered animal sacrifices.

*"Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it. 21 The LORD smelled the pleasing aroma and said in his heart: "Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done." (Genesis 8: 20-21)*



- **Abraham's offering:** he offered an animal instead of his son.

*"Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son". (Genesis 22:13)*

The previous sacrifices were offered before the law was given to Moses by God, God Himself devised for His people different types of sacrifices accompanied with clear and precise rituals. In which blood was the source of sanctification of everything as well.

"When Moses had proclaimed every commandment of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. He said, "This is the blood of the covenant, which God has commanded you to keep." 21 In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. 22 In fact, the law requires that nearly everything be cleansed with blood and without the shedding of blood there

is no forgiveness.” (*Heb 9: 19-22*)

### The bloody sacrifice:

The idea of the animal sacrifice is: an **innocent animal** dies on behalf of a **guilty person**.

The animal has to fulfill the following properties:

- **Without blemishes:** because it will represent our savior Jesus Christ.
- **Pure:** it has to be pure that God permitted the people to eat from. (pure and innocent one dies on behalf of the guilty ones this is the concept behind redemption).
- **Putting the hands:** the person who is offering the sacrifices puts his hands firmly on it and recites the following: *I have sinned and turned astray, I have sinned but now I returned repenting, May you accept this animal as a redeeming sacrifice on my behalf.”*

### Remarks on the sacrifices:

- **The repetition of the sacrifices** is a proof that it does not fulfill the forgiveness. A fact which leads one to long for one sacrifice that would be offered once and for all.

- **The limitation of animal sacrifices:** the blood of the animal only cleansed the body; there was still a need to cleanse the spirit and the heart as well. *“How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!”* (*Heb 9:14*)

- **Diversification of sacrifices:** one sacrifice was not enough to symbolize Jesus Christ; therefore God planned different sacrifices to be symbols of Christ, the other reason behind offering different sacrifices is that sin has two consequences first; saddening the heart of God and the death of man *“the wage of sin is death”* so to remedy the first consequence of sin; man had to offer the burnt offering as well as the grain as a sweet savor to the Lord, then to avoid perishing, man had to offer the sin and the trespassing sacrifices. After the reconciliation between man and God, the peace sacrifice is offered.

## Wisdom behind the sacrifices:

1- We go back to the concept of the animal sacrifice as an **innocent animal** dies on behalf of a **guilty person**, which was very clear in the 10<sup>th</sup> punishment against the people of Egypt; the blood of a lamb was the source of salvation to them.

2- Bearing the guilt of a sinner: The sinner puts his hands firmly on the head of the sacrifice and believes that his sin was transmitted to the lamb. This clears the difference between the sinner and the bearer of the sin. The lamb was the bearer of the sin just like our redeemer Jesus Christ *"We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all."* (Is 53:6)

3- Engraving the image of the dying animal's blood and its smell in the minds of the people of Israel, to help them realize the horror of the sin and its results.

### General rules in sacrifices:

All sacrifices have to be offered at the door of the tabernacle to symbolize that without blood, there is no entrance to the Holies of the Lord. *"If the offering is a burnt offering from the herd, he is to offer a male without defect. He must present it at the entrance to the Tent of Meeting so that it will be acceptable to the LORD."* (Lev. 1:3)

- The blood of the sacrifice is not eaten (because the soul of the animal is in its blood), neither does the fat because it is the best part therefore it needs to be offered to the Lord. As for the meat, the burnt offering's meat is burnt completely; the sin offering's is eaten by the priest while the peace offering is eaten by all people.

## The offerings in the Old Testament

### The Burnt Offering

(Lev. 1: 1-9) (Lev. 6:8-13)

- It is offered as a sweet aroma to the Lord.
- The offering of the following people was a burnt offering:
  1. Abel.
  2. Noah, upon his exit from the ark. *“The LORD smelled the pleasing aroma and said in his heart: “Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done.” (Gen. 8:21)*
  3. Abraham instead of offering his son. *“Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son.” (Gen 22:13)*
    - These offerings belong to the Lord; no one may eat from it.
    - This sacrifice as it stays on the altar till it is completely consumed with fire is a symbol of the full submission of our Lord Jesus Christ to death, so that Justice of God may be fulfilled.

## **Issues related to the burnt offering:**

1. **Laying of the hands:** the person who is bringing the sacrifice. *“He is to lay his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.” (Lev. 1:4)*
2. **Sharing the attributes:** when the sinner put his hands he in a sense shares its attributes. In the same fashion, the Christian person attains through Christ. The obedience to God the Father and hence the acceptance of God the Father back. This is why we share the cross with our Lord as St. Paul said: *“I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (Gal. 2:20)*
3. **The skinning of the sacrifice:** the sacrifice has to be cut to pieces, washed inside out with water, with every piece of it on the altar, so all the internals would appear in front of God. This symbolizes what Christ offered of obedience and perfection. The skinning of the sacrifice represents the nakedness of Christ on the cross.
4. **The General burnt offering:** it is a general sacrifice offered by the

priest on the behalf of the whole congregation. It consists of two male lambs without blemishes. One is burnt from the morning till the evening, the other is from the evening till the next morning, and it represents the continuous work of God day and night on our behalf.

## **The Grain Offering**

It is offered also as a sweet savor to the Lord ([Lev 2:2-9](#)) The Lord Jesus Christ was a sweet savor to the father through two main issues:

1. **Offering Himself:** He offered Himself as a burnt sacrifice to fulfill the divine justice.
2. **Leading a pure life:** Christ led a life that is pure of any evil and sin that is why Heaven testified *"This is my beloved son to whom I am pleased."* ([Matthew 3:17 and 17:5](#))

### **The Procedure:**

*"When someone brings a grain offering to the LORD, his offering is to be of fine flour. He is to pour oil on it, put incense on it 2 and take it to Aaron's sons the priests. The priest shall take a handful of the fine flour and oil, together with all the incense, and burn this as a memorial portion on the altar, an offering made by fire, an aroma pleasing to the LORD. 3 The rest of the grain offering belongs to Aaron and his sons; it is a most holy part of the offerings made to the LORD by fire. ([Lev. 2: 1-3](#))"*

### **Its constituents:**

1- **Flour:** this is crushed wheat, Isaiah said about Christ *"But he was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed."* ([Is. 53:5](#))

2- **Oil:** this offering is mixed with oil and/or anointed with oil, oil is

generally refers to the Holy Spirit “Mixed with oil” refers to the fact that Christ is of one essence with the Holy spirit in the Trinity. “Anointed with oil” as a priest according to a new priesthood is different from that of the Levites in the Old Testament. He was anointed as a king in a similar fashion that to anointing kings in the Old Testament.

*"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed." (Luke 4:18) (Is. 61:1-2)*

*"How God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him." (Acts 10:38)*

**3- Frankincense:** refers to the priesthood and prayers. Incense refers to the priest burning for the sake of others. Same as what Christ went through during His life.

**4- No yeast or honey:** yeast is a symbol of evil. Christ's life was free from any evil, therefore this offering which points to Christ's lifestyle, must be free from yeast. Not yeast but honey also, if left for a while, may ferment similar to the yeast. Also honey refers to the lusts of life and its desires, which the life of Christ was completely free of.

**5- Salt:** Salt keeps things from decaying, thus if we abide in Christ we will be kept from perishing and decaying. Salt also refers to having covenant between two persons. This covenant is made through this offering between God and the person who offers it. The person is vowing in this covenant to lead a Holy life.

**6- Fire:** in the offering: the fire in the sacrifice refers to torture that Christ suffered during His life not during His death on the cross. It also refers to the different types of cursing that Christ tolerated “son of adultery”, “daemon possessed”, “crazy”, “casts daemons with Beelzebub the prince of daemons”, “blasphemer”.

**7- Priests take a handful from it:** to symbolize that priests take Christ

as example in their lives and service, they also have a share in Him and with Him in His service.

## The sin and trespass offerings

### **Introduction:**

The burnt offering was a sacrifice that was offered as a sweet aroma to God, because it was a symbol of the death of Jesus Christ.

The Grain Offering was a non- animal sacrifice that was a symbol to the pure of life of the Lord (*Read Lev. 1:9, 13, 17 and 2:2, 9*)

Both of these sacrifices were not offered in relation to the sin of the people but rather to point forward to the passions of our Lord on the cross (the Burnt Offering) as well as to his tribulations throughout His life on earth (The Grain).

**The Sin and Trespass** offerings are, on the other hand directly related to sins of the individual. The Sin Offering is for the unintentional sins are against the commandments of the Lord.

The Trespass Offering is for the unintentional sins against the Holies of the Lord (the Altar, the tabernacle.....).

None varying Sacrifices: are those offered due to the unintentional sins against what God has prevented His people from committing. They were also offered for the sins of deed not of those of the mouth, and for those sins which if were committed intentionally the person would deserve being cut from the rest of Israel.

Varying Sacrifices: are those offered for cleansing: such as cleansing of the Leper (*Lev. 14: 21*). Cleansing of a woman after delivering a baby (*Lev 12:8*)

### The Procedure:

- 1- The sinner puts his hands on it and confesses his sins.
2. Slaughtered where the burnt offering is slaughtered.

3. Burnt outside the camp.
4. The fat (best thing in the sacrifice) is burnt on the Burnt Offering Altar. The rest of the Sacrifice is burnt completely outside the camp.

### **The Blood of the Sacrifice:**



**C** **ase 1:** the sacrifice is on behalf of a priest (*Read Lev 4:4-12*) the Priest takes the blood in the Holy part. He spills it 7 times in front of the Veil, on the horns of Altar of incense. The rest of the blood is spilled at the base of the Burnt Offering Altar.

**Case2:** if the congregation sins (*Read Lev 4:13-21*) same rituals as above but the elders of Israel put their hands on the bull first.

**Case3:** if a ruler sins (*Read Lev 4:22-26*) He offers a kid of the goats, a male without a blemish same as case 1, but the priest does not take it inside the Holy nor spread it at the Veil. Also no blood is put it on the altar of incense. The blood is only spilled at the Burnt Offering Altar.

**Case 4:** if a regular person sins (*Read Lev 4:27-35*) he offers a kid of the goats, a female without blemishes. The blood of the sacrifice was drained through a pipe that runs under the Burnt Offering Altar.

**Who eats from the sacrifice?** In case of the non-varying Sacrifices: the priest (s) who participated in offering it eat(s) of it in the Holy of the Tabernacle, and the rest of it is burnt outside the camp.

In case of varying sacrifices: no ones eat of it, but it is totally burnt outside the camp.

### **Comments on both the sin and trespass Offerings:**

1- The sin offering symbolizes: the sacrifice of Christ on the cross. He is front of the Father carrying all the sins of the humanity. St. Paul says “He became a curse for us” (*Gal 3:13*)

2- Both sacrifices stress that we are responsible for the unintentional sins and sins resulting from lack of knowledge (*Lev. 4:2, 13, 14, 22, and 27*).

Question: what is one's fault if he did not know that what he is doing is wrong?

Answer: not knowing that it is wrong does not make it right, it is still wrong. King David said: "From the hidden sins purify me." (*Ps 19:12*) "*My conscience is clear, but that does not make me innocent. It is the Lord who judges me.*" (*1 Cor. 4:4*)

The sins which the Israelites committed due to lack of knowledge, or because it was not revealed to them in their commandments, these were covered by the general sacrifices which the high priest offered in the great Atonement day. He takes his blood into the most Holy inside the Tabernacle.

3- There are some sins that are unforgivable even through sacrifices such as murder (*Deut 3, 5...71-33*) the murderer has to be killed if the crime was committed on purpose. Other sins such as blasphemy, idolatry..... can not be forgiven through a sacrifice.

God wanted to amplify two things:

1. These sins are so horrible.
2. Sacrifices are so limited, they can not erase everything. Hence there is a need for one sacrifice which can erase all and every sin. St. John expressed this fact: "*the blood of His son Jesus Christ purifies us from **every** sin.*" (*1John 1:7*)

The gifts that the Sacrifice of Jesus Christ offers us are proportional to the value of this sacrifice. St. Paul stresses this in (*Hebrew 10:26-31*)

*"If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. Anyone who rejected the Law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of*

*grace? For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people." It is a dreadful thing to fall into the hands of the living God."*

1. The sin offering rites show that the weight of the sin matches who performs it.
  - The priest: it is the only personal Sin Offering that is taken to the Veil and is sprinkled 7 times. 7=perfect, full, total, or complete.

Perfect Atonement as Christ is our perfect and unlimited sacrifice.

- The congregation.
- A chief.
- A normal person.

5. The Sin Offering is Holy to the Lord: anyone who touches its meat is sanctified, i.e. belongs to the Lord (*Lev 24: 29*). That is why only the priest (a person whose life belongs to the Lord) may eat from it. The vessels it is cooked in it must be broken so as not to be used again. In Revelation St John describes those who washed their cloth in the blood of the lamb. This symbolizes Christ's love that purifies us. (*Read St Paul's Hebrew 9:13-14*)

2. The Sin Offering is burnt outside the camp. (*Read Hebrew 3:13*) the whole offering is burnt to signify getting rid of the whole sin, which has defiled the whole body.

T —> he Skin the external exaltation and pride.

T —> he head the evil thoughts.

T —> he limbs the feet which go to devil.

T —> he bowels the internal lusts that no one knows about.

3. The Trespassing Offering adds also the idea of compensation, which is paying back what one has taken from another plus the one-fifth. Zacchaeus in the New Testament did the same when he repented. The Sacrifice has to be a lamb without blemish from the flock. This means that God does not let go of His share (*Read Lev5:15*).
4. Who may eat of the sin and Trespass Offerings? The Priest.

The priest plays the main role in the atonement of the person after his repentance.

## **Sacrifice of Peace**



### **Objective:**

It shows the result of getting closer to God, namely Peace.

1. In the Burnt Offering Sacrifice, the sinner was trying to be accepted again by God.
2. In the Sin and the Trespass Offerings, one gets the forgiveness of Sin.
3. In the Peace Offering the sinner receives again the joy and happiness that come with being in company with God.

### **The Process:**

*In Leviticus 3:1-17 and Leviticus 7: 11-21, Leviticus 7:28-34*

1. From the herd male and female.
2. The person lays his hands on it and then it is killed at the door of the tabernacle.

3. Aaron's son, the priest shall sprinkle the blood all around the altar.
4. The fat is removed and "Aaron's sons shall burn it on the altar upon the Burnt.

Sacrifice (i.e. the Peace Offering sits on top of the Burnt Offering), which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the Lord" *(Lev. 3:4-5)*

This is a perpetual statute throughout your generations in all your dwellings; you shall eat neither fat nor blood." *(Lev. 3:17)*

5. Aaron's sons take the breast of the sacrifice *(Lev 7:31)* after waving it (moving it back and forth) in front of the Lord towards the Tabernacle *(Lev 7:30)*
6. The priest who is offering the sacrifice takes the right thigh *(Lev 7:32)* after offering it as a heave offering (this means that he holds it and moved it up and down, as an offering to God).
7. Who eats from it? Everyone!!!  
*This is the only offering, which each one eats from: Aaron sons, the priest, the priests family, the person who is offering the sacrifice and his family, and if anything remains, it was given to the poor, so it was a form of celebration to everybody.*

### The symbolism in this Sacrifice:

It was burnt on top of the burnt offering on the altar.

1. All the Peace that ones receive comes from Christ when He was on the cross as a Burnt Offering (a sweet aroma to the father).
2. T —→ he fat, which is the best part of the sacrifice, was offered to the Lord the best thing we have should go to the Lord, that our feelings and emotions belongs to the Him.
3. T —→ he breast and the right thigh (which Aaron's sons and priest takes, respectively) refer to sanctifying the heart and the hands for the service of God in His church.
4. T —→ he priest family also participates in eating from it a symbol to the role of the priest as a middleman between the person and God.

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| <b>The Sacrifice of Peace</b> | <b>The Holy Communion</b> |
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| <p>Read <i>Deuteronomy 12:6,7 and 17, 18</i></p> <p>The priest and the one who offers the sacrifice should eat from it in the house of the Lord.</p> <p>This means that God is the inviter to this sacrifice, and one should eat in the house of the one inviting to the meal.</p> | <p>It is the feast where we are meeting the Lord, and He is the one preparing the food.</p> <p>This food is His Body and Blood.</p>  |
| <p>A sacrifice of Thanksgiving (<i>Lev. 7:12</i>). The sacrifice was broken and each person takes a part of it.</p>  | <p>It is called the Eucharist (means thanksgiving in Greek) "Take, eat, this is my body which is broken for you, do this in remembrance of me." (<i>1Co11:24</i>)</p>  |
| <p>It was permitted to offer a female goat</p>   | <p>Christ is the food for everyone, there is no different between a man and a woman. St. Paul says: "<i>neither man nor a woman, for you all are one in Christ</i>"</p> <p><i>(Gal 3:28)</i></p>   |
| <p>The person who eats from it must be clean: "<i>but the person who eats of the flesh of the sacrifice of the peace offering that belongs to the Lord, while he is unclean, that person shall be cut from his people.</i>" (<i>Lev. 7:20</i>)</p>                                 | <p>St. Paul says: "therefore whoever eats this bread or drinks this cup of the Lord in unworthy manner will be guilty of the body and blood of the Lord, but let a man examine himself, and so let him eat of the bread and drink of that cup" (<i>1Cor. 11:27-31</i>)</p> |

## **The Spiritual meaning of the**

## Resurrection Enactment



In the Liturgy of Resurrection, the lights of the church is turned off signifies the darkness that surrounded us before the resurrection of our Lord.

*“The people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.” (Matthew 4:16)*

And the doors of the sanctuary are closed, signifies the closed doors of heaven. The priest stays inside the sanctuary symbolically guarding the Body of Christ, just as the Cherubim stood in the Garden of Eden.

Two deacons stand outside the sanctuary with the resurrection icon (of the Lord of glory who descended to Hades through the cross and now he is ascending to paradise) resembles the angels that accompanied the Lord Jesus Christ during His life on earth. *“Then the devil left him, and angels came and attended him.” (Matthew 4:11)*



The rest of the deacons symbolize the spirits of the righteous ascending with the Lord Jesus Christ to Paradise.

The resurrection enactment starts with a dialogue between the angles accompanying the Lord Jesus Christ (the two deacons standing outside the

sanctuary) and the cherubim inside the Paradise (the priest or the bishop inside the sanctuary). In this dialogue they declare the good news of the resurrection by chanting three times "Christ is risen. Indeed He is risen".

Then the two deacons chant three times ([Psalm 24:7](#)) "*Open your doors, O you kings and be lifted up, O you everlasting doors, that the King of Glory may come in.*"

The priest or the bishop replies from inside "*who is the King of Glory?*" ([Psalm 24:8](#)). This question is not out of lack of knowledge but a metaphorical one of amazement; as it is written in ([Isaiah 63:1-3](#)), "*Who is this who comes from Edom, with dyed garments from Bozrah? This One who is glorious in His apparel, traveling in the greatness of His strength? I who speak in righteousness am mighty to save. Why is Your apparel red, and Your garments like one who treads in the winepress? I have trodden the winepress alone; and from the peoples no one was with me.*"

The two deacons from outside answer saying "*The Lord majestic, strong, powerful, mighty in battles, He is the King of Glory*" ([Psalm 24:8](#)). The Lord triumphed over Satan in the battle of the Cross ([Colossians 2:15](#)). He is the mighty and strong God Who bounded Satan, that was perceived as strong; entered his house, Hades; "*and plundered his goods the souls of the righteous*" ([Matthew 12:29](#)).

Then the doors of the sanctuary **open** just as the doors of the Paradise were opened and the lights are turned on symbolizing the light of Resurrection that has enlightened the whole universe.

The deacons with the icon of resurrection enter the sanctuary and proceed around the altar three times while chanting the resurrection hymn "**Christ is risen**" as the Lord Jesus Christ has entered the Paradise with His angles and the souls of the righteous ([Psalm 118:19-24](#)).

After that, the procession goes three times around the nave of the Church symbolizing the apparitions of the Lord Jesus Christ after His holy resurrection, ([1 Corinthians 15:5-8](#)) and the apparition of some of the saints after the resurrection of the Lord Jesus Christ and their entry to the Holy City ([Matthew 27:52-53](#)).

At the end, the procession goes again inside the sanctuary for one more time

around the altar signifying the ascension of our Lord Jesus Christ to the Heavens forty days after His holy resurrection, the resurrection of all the believers and their entry to the Kingdom of Heavens at the last day.

This wonderful rite has its deep spiritual meaning too. The sanctuary represents the believer "*Do you not know that you are the temple of God and that the Spirit of God dwells in you?*" ([1 Corinthians 3:16](#)).

When a believer shuts his doors before the Lord, he will live in spiritual darkness ([Ezekiel 32:8](#)) but when he accepts the Lord Jesus Christ, Who rose from the dead, this person will be transferred by Him from the power of darkness into the kingdom of the Son of His love ([Colossians 1:13](#)).