

NEW HERESIES

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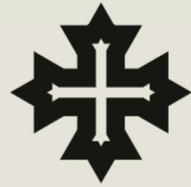
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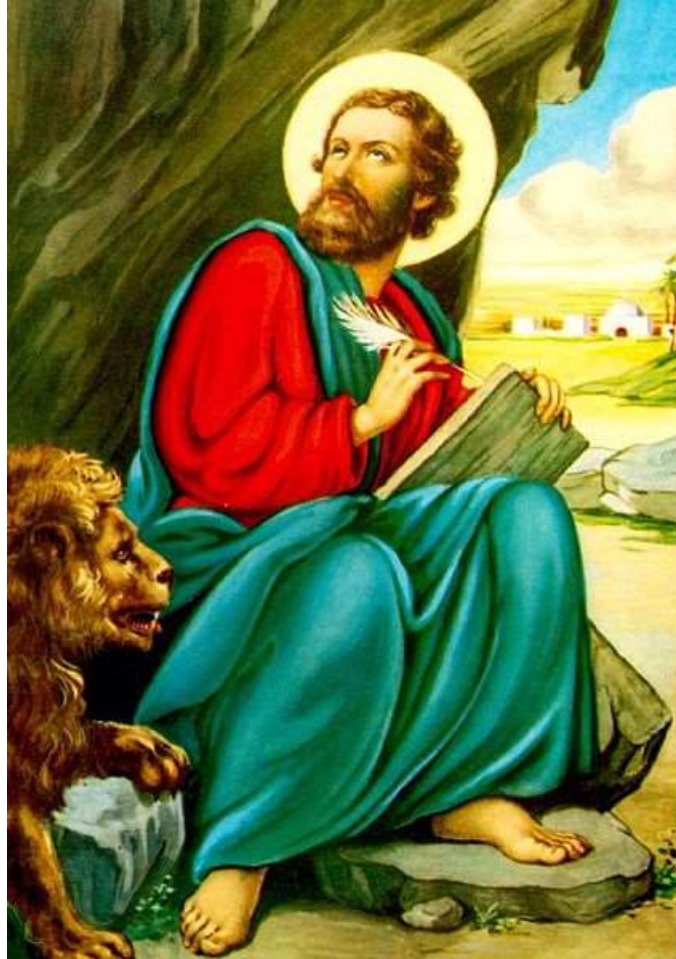
Translated by



True coptic orthodoxy

"the faith which was once for all delivered to the saints"

Jude 1:3



St. Mark



**Pope Shenouda III, the 117th Pope of Alexandria and patriarch of the See of
St. Mark**

My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body.

(James 3:1,2)

Erase the guilt with teaching (Didascalia)

The Introduction

The danger of these new heresies is that they originate from people inside the church, or they were. And what is dangerous about it is that they use it to explain the Orthodox Faith!

They even blame the saints for their own mistakes, which is worse than all of that. Either due to their ignorance of the saints' teachings or their misunderstanding of these teachings. Or it could be an accusation against the saints. And the danger is that they spread their ideas.

And some of them, while clarifying their ideas, attack the divine revelation!!

Also, some of these people lived in Western countries and were affected by their intellectual deviations. Others did not go to Western countries but read books written by Western authors and were affected by them. Then, they accepted what they read and desired to publish what they believed!

Some of them like new, weird, and odd opinions. They find their own glory in the publication of these thoughts. As if they know something that nobody else does!

Or they present to their readers a new concept that has a kind of innovation. And it may not be an innovation but rather a transfer of ideas that are known outside our country and find no one to respond to these thoughts.

Therefore, I think it is necessary that we expose these strange ideas and respond to them so that their publishers **Lest they be wise in their own eyes (Proverbs 26:5).**

And since these people - through their mistakes - fear punishment. So, they began attacking the principle of punishment - in general, even if it came from God Himself!!

The phrase (divine justice) became heavy on their ears. They do not even accept in the work of redemption that the Lord Christ removed the punishment from us by crucifixion to fulfill the divine justice right!!

That is why I would like to start with this particular point because it will lead us to discover many errors in this group of writers.

Pope Shenouda III

NEW HERESIES

“1”

Fighting punishment and the requirements of divine justice

* Someone says:

"God does not take revenge on anyone and does not kill anyone." "The person only takes revenge on himself and kills himself."

"Yes, God gives man a choice between life and death, and man freely chooses death, but he always reflects his emotions and suffering, attributing them to God Himself as a terrifying judge."

✚ But there are several errors in such a phrase. And the author attributes it to (Louis Évely), the owner of incorrect thoughts. And the person who published the

wrong ideas made a mistake by doing so without correcting it. **Because God has punished many from the beginning in the Book of Genesis.** For example, God punished:

- Adam and Eve and the serpent (Genesis 3).
- Cain (Gen. 4)
- the ancient world with the Flood (Gen.6,7)
- the people of Sodom by burning the city (Gen. 19)
- the builders of the Tower of Babel (Gen.11).

And there were many punishments in the Book of Genesis and the other Divine books.

However, the author of the book, who says that he is “Anagnostis in the Coptic Orthodox Church” says, comments on these punishments mentioned in the Book of Genesis:

*** The writer of the Book of Genesis attributes to God the punishment and suffering of man as if it were God’s revenge for his dignity against this creature who insulted him! But forbidden.**

✚ The phrase: “the writer of Genesis” and his attacking, which he attributes to God what He did not do, indicates the writer’s lack of belief that the Book of Genesis was inspired by God, while St. Paul the Apostle says about the Holy Bible:

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Timothy 3:16).

And St. Peter the Apostle says about the Divine books:

For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit (2 Peter 1:21).

If the book's author denies that God inspired the book of Genesis, he is neither a Christian nor even a Jew. And definitely not (a reader) in the Church.

And if he believes that God authored the Book of Genesis, then he cannot say that God did not punish anyone.

The people who perished in the flood did not commit suicide, but God executed them. And the people who burnt in Sodom were not burned by themselves, but by God. Furthermore, people in Babylon with confused languages did not confuse their tongues, but God punished them for their pride.

But if he argues that those who perished in the flood and those who burnt in Sodom did so at the hands of their own deeds, we say that their death is a judgment from God who has decreed that

“For the wages of sin is death” (Romans 6:23).

And God is the one who said to the man in the Book of Deuteronomy:

“See, I have set before you today life and good, and death and evil...therefore choose life, that both you and your descendants may live” (Deuteronomy 30:15,19).

Therefore, if the human chose death with his own free will, that means he chose God's penalty for sin, which is death.

How, then, can it be said that God does not take revenge on anyone and does not kill anyone?!

* The author goes again and says: "The result of sin - which is the return to nothingness to dust by death - was a natural result according to the cosmic law established by God, which is "the wages of sin, is death." But God is not the grim reaper who executes the sentences, rather, it is the person who is the grim reaper for himself, and he kills himself by his wickedness.

+ This sarcastic term "grim reaper" is inappropriate when referring to God.

Because even though human sin is the cause of judgment, God is unquestionably the one who executes it. The culprit is the person. But the executioner is God.

And the phrase "man returns to nothingness" is the belief of Jehovah's Witnesses.

Does the author believe Jehovah's Witnesses' belief?! As for his saying: "Returns to nothingness to dust."

First, dust is not nothingness on the one hand. And second: After this dust, there will be the resurrection and the life of the age to come. Not in this nothingness!

* The author goes again, saying: "God - who is all love and giving - does not produce evil or death."!!

+ So, who can control death?

Life and death are in the hands of God.

"... And I have the keys of Hades and of Death." (Revelation 1: 18). He is the one who said in the Book of Deuteronomy, **"...I kill and I make alive..."**

(Deuteronomy 32: 39). He is the one who pronounces the death sentence, as He said: **"The soul who sins shall die..." (Ezekiel 18: 20).** Is it true that God does not

take revenge on anyone?! When God sent His angel to strike Herod and perished him because he did not give glory to God (**Acts 12:23**), was He not taking revenge on anyone? And if you say that Herod caused his death because of his pride, that means he exposed himself to God's judgment of death.

Death has been the sentence of God since Adam when the Lord said to him:

"...for in the day that you eat of it you shall surely die." (Genesis 2:17)

Therefore, God's penalty and punishment were from the beginning, since Adam.

* The author says: The story of the original sin shows that Adam was stripped of grace just by eating, and this is the spiritual death.

+ And stripping him of grace was not a punishment? Which is that the grace of God has left him.

* The author becomes increasingly sophisticated or implicated in rejecting the Divine Punishment, so he says:

God is innocent of the injustice claimed against Him by those who accuse Him of having meted out punishment!

+ That is weird!! Did not God punish David for his fornication and murder (**2 Samuel 12**)?! Did God not punish Moses by not letting him enter the Promised Land (**Deuteronomy 3:23-27**)? Did He not punish King Saul, and it was said of him: **"But the Spirit of the Lord departed from Saul, and a distressing spirit from the Lord troubled him."** (**1 Samuel 16:14**)? Did he not punish Korah, Dathan, and Abiram, and the earth opened its mouth and swallowed them up

(**Numbers 16:32**)? Did not the Lord punish the children of Israel for their wickedness, and drove them into the Babylonian captivity? (**2 Kings 21:12-14**).

* The author comments on the punishments of the Old Testament by saying:

That is how the authors of the Old Testament book understood justice, as the disciples understood it when they asked God to send fire on those who did not accept Him!!

✚ The phrase “The Book of the Old Testament” shows his lack of faith in the inspiration of the Holy Books of the Old Testament.

It is strange that these people impose their thoughts on the Holy Books and criticize any Holy book that does not agree with them, as if these books are human made!!

* The author tries to talk about God's love in removing punishment, so he sticks to our words in the Gregorian liturgy:

You turned for me the punishment into salvation.

✚ However, even though this statement refers to God's salvation, it also proves that there was a punishment. Of course, this punishment was from God. And it needed the work of redemption.

The Old Testament sacrifices serve as a symbol of this salvation; however, the author didn't understand these sacrifices in their symbolic meaning, so he says in sarcasm:

*** What pleasure do I ask you to see in the sight of slaughter and bloodshed, which is difficult to see except from a tyrannical, cruel God who does not remain silent unless he takes revenge on his enemy?!"**

A sadist is someone who enjoys violence. Here the author asks: Is this the Heavenly Father?! Forbid, the quick reading of the Levitical sacrifices might lead to this misunderstanding..."

✚Wow. Does the author not consider it sadistic and cruel to eat meat by spilling the blood of these animals, but consider sadism and cruelty if that blood symbolizes the blood of Christ in his redemption of humanity?

I need to explain the meaning to him so that he does not consider God a sadist who takes pleasure in shedding blood.

And what's weird is that the author presents writings by atheists to support his argument against punishment relying on them since he was influenced by them.

-He says contemporary atheism calls for human freedom and dignity in the face of a sadistic God who was portrayed by Christians (even if unintentionally) as if He always wanted retribution for His Dignity or forcing a person to love Him forcibly if he wanted to live. So, Nietzsche (the atheist philosopher) stated that God died so man may be free.

And he repeats the description of God as sadism and is represented by "what Mounier named as theological sadism, and he described it as the humiliation of the human condition"!

Justice and discipline:

God's justice necessitates that he does not equate the innocent with the wicked. It demands to reward the innocent and punish the wicked. It was said of Him in the Second Coming:

He will reward each according to his works (Matthew 16:27).

And it said:

For whom the Lord loves He chastens,

And scourges every son whom He receives.” If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. (Hebrews 12:6-8).

And the Lord punished Eli the priest because he did not discipline his children (1Samuel 3).

If there is no punishment, people will become reckless.

And if God is not characterized by justice, this will be a deficiency in Him, forbid!

He who lives by righteousness does not fear God’s justice; rather, he delights in it.

Finally: I did not mention the name of the one who published the prior mistakes and others; to give him a chance to repent. And he has ears to hear, so let him hear.

NEW HERESIES

“2”

About Punishment

Those who fight God's justice deny an essential characteristic in Him as a just judge. They focus only on his mercy and love.

And if they fight God's justice by the name of mercy, then let them know that God's attributes are not separated from each other. For God's justice is merciful justice, and God's mercy is justice mercy.

While they concentrate on God's love, they ignore the numerous verses that emphasize His justice. Or they try to explain them to match their thinking! And if they quote some of the saints writing, they quote shortly, as if they extract a phrase from the text. And so, they do with regard to their quotes from the Divine Liturgy.

For example, they quote the sentence, "You have turned for me the punishment into salvation."

They focus on the word "salvation" and ignore that salvation from punishment! Nevertheless, they boldly say that God does not punish anyone...!

And they use the phrase, "You have lifted the curse of the nomos."

They focus on the Lord Christ's redemption work that freed us from the nomos' curse. And they forget that God is the one who has imposed these curses on everyone who violates His commandments (**Deuteronomy 27, 28**).

And when they quote the phrase, "You have given me the nomos as a help."

They focus on the phrase "help," forgetting that the nomos served as guidance, but it was also a balance of justice and judgment. Even people are condemned according to the words of that law.

I would be short of time to cite all the examples of their quotes, but I would say that they:

In order to focus on God's love, they reject all references to punishment. They deny the death punishment, the curse's retribution, and everything related to eternal torment!

And they consider God is not responsible and has nothing to do with it!

According to them, the individual is the one who, by his free will, brought all of these evils upon himself. We do not dispute that the individual was the cause of his punishment, but he is also the one who exposed himself to Divine punishment. God Himself ordained death, perdition, and eternal torment as a punishment. What evidence is there that God did not plan it?

Death penalty:

The first time the term "death" was used was from the mouth of God and by His judgment.

He is the one who said to the first man about the forbidden tree:

“... for in the day that you eat of it you shall surely die.” (Genesis 2:17).

How dare someone say:

“Even when we say that death is God’s judgment for the sinner, this does not mean that death is God’s plan and creation; rather, the word judgment means evaluation or diagnosis”!!

And how does he also say, “God created us for life, and never created or orchestrated the death penalty.!!

Truly, He created us for life, but He decreed death for disobedience, and behold, God says at the end of the Book of Deuteronomy:

See, I have set before you today life and good, death and evil (Deuteronomy 30:15).

So, God is the one who made life (eternal life) a reward for doing good, just as he made death a reward for doing evil. In the same chapter, He uses the same exact words again, saying:

"I have set before you life and death, blessing and cursing; therefore, choose life (Deuteronomy 30:19)." So, how can it be said that this is not from God's plan?!

And how, in his contemplation of what was mentioned in the Divine Liturgy about death,

"Whereby we were bound and sold on account of our sins."

He says instead:

"Sold (by our will) by our sins." And the death catching us is not God's will for punishment.!!

Indeed, as we say in the Divine Liturgy: "I plucked for myself the sentence of death." But we were plucked the sentence of death, which God judged us by it if we sinned.

Our sinful will exposes us to the judgment issued by God as a punishment for sin.

And the New Testament includes that, as well as the Old Testament. As Saint Paul the apostle says in his epistle to the Hebrews:

"For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation

of judgment, and fiery indignation which will devour the adversaries...It is a fearful thing to fall into the hands of the living God." (Heb 10:26-31).

So do we deny judgment - the first of which is death - in our talk about God's love?!

As for the phrase:

“... and death, which entered into the world through the envy of the devil...”

It does not mean that the devil is the one who issued the death sentence, but rather, he is the one who tempted man to violate the commandment of God. So, the man falls under the death sentence issued by God. Thus, we say to God in the Divine Liturgy about the man:

"And when he fell through the deception of the enemy and the disobedience of Your holy commandment."

Then, our downfall was by our own will and by the intervention of the devil, who envied us and tempted us to violate the holy commandment of God. We fell in God's judgment of death.

God is the one who issues the death sentence, and He is the one who lifts it with our repentance.

Therefore, when David repented and regretted his sin, he heard the divine judgment from Nathan the Prophet:

“The Lord also has put away your sin; you shall not die.” (2 Samuel 12:13).

In the same chapter, God, the righteous judge, imposed punishments on David and sentenced his son born of sin to death, saying:

“However, because by this deed you have given great occasion to the enemies of the Lord to blaspheme, the child also *who is* born to you shall surely die.” (2 Samuel 12:14).

Yet, the warrior of God's justice says: "God did not create death!"

When God takes away the grace of life from a person, it means He has condemned him to death.

And as he said about Himself in the Book of Revelation:

And I have the keys of Hades and of Death. (Revelation 1:18). And he is the one who gives life and takes it back. He is the one who issued His judgment, saying:

“The soul who sins shall die.” (Ezekiel 18:4). Also, He is the one who says about the repentance of the sinner:

“But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.” (Ezekiel 18:21).

Don't you see now that life and death are in the hands of God?!

That does not preclude the fact that an individual deserves God's reward of eternal life if he chooses the path of righteousness. And if he chose the path of sin, he deserved to perish under God's judgment.

There are many judgments that God has issued with death:

*** Including the judgment of the flood,** in which the Lord said:

“...I will destroy man whom I have created from the face of the earth... The end of all flesh has come before Me... I Myself am bringing floodwaters on the

earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall die.” (Genesis 6:7, 13, 17).

Yes, this deluge is mocked by that author who disrespects the Holy Books in order to defend God's love!

+ *There is also the judgment that God issued on Korah, Dathan, and Abiram:*

"Now it came to pass, as he finished speaking all these words, that the ground split apart under them, and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all *their* goods. So, they and all those with them went down alive into the pit; the earth closed over them, and they perished from among the assembly.” (Numbers 16:31-33).

Is this not a divine decree of death, which Korah, Dathan, and Abiram snatched for themselves? But it is a judgment from God that was executed in a miraculous Divine way.

+ *Likewise, the judgment that the Apostle Peter issued on Ananias, Sapphira:*

And Peter issued the judgment by the authority given to him by God because he could not do such a thing with his human power. Indeed, they deserved it because they had lied to the Holy Spirit (Acts 5: 3,4). But it is a divine decree of death.

Likewise, the Lord judged the killer by killing him.

The Lord said after the anchoring of Noah's ark:

“Surely for your lifeblood I will demand *a reckoning*; from the hand of every beast, I will require it, and from the hand of man. From the hand of every man’s brother, I will require the life of man. “Whoever sheds man’s blood, by man his blood shall be shed; For in the image of God He made man.” (Genesis 9:5-6).

Thus, God demanded the blood of Abel from the hand of his brother Cain. God said to him:

“Then the Lord said to Cain, “Where *is* Abel your brother?”

He said, “I do not know. *Am* I my brother’s keeper?”

And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground.” (Genesis 4: 9, 10). But the attacker of divine justice defends the offender and not the victim and says,

"Destroying the offender is like the victim, to satisfy the victim's rancor, passion, and thirst to shed blood!!"

Is it not fair to protect the weak from the tyranny of the strong by punishing that offender?!

Otherwise, the jungle's law will prevail, which states that whoever can eat others will not be deterred from doing so.!! God is the Pantocrator, **“executes justice for the oppressed” (Psalm 146:7).** And He is the one who said in the book of the prophet Ezekiel:

“I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment.” (Ezekiel 34: 16).

The Lord also punished David for killing Uriah the Hittite.

God said to him, in his punishment:

"Why have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife and have killed him with the sword of the people of

Ammon. Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.’ (2 Samuel 12: 9- 10).

And the Lord said through the Apostle Paul:

"Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, “Vengeance *is* Mine, I will repay,” says the Lord. (Romans 12:19).

The Lord prevented David, the prophet, and the king from building the temple as a punishment for the bloodshed.

And David said about that to his son Solomon:

“My son, as for me, it was in my mind to build a house to the name of the Lord my God; but the word of the Lord came to me, saying, ‘You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. (1 Chronicles 22:7-8).

The lack of punishment leads to recklessness, and some save with fear.

As the Apostle said:

"But others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh.” (Jude 1: 23).

And as it was also said:

“...conduct yourselves throughout the time of your stay *here* in fear.” (1 Peter 1:17). And also:

"Work out your own salvation with fear and trembling." (Philippians 2:12).

And not everyone is led by love. There are those the fear suitable for them.

And at least in punishing the offender, we rid the world of him and deter the rest.

As St. Paul, the Apostle said to his disciple, Timothy the bishop:

“Those who are sinning rebuke in the presence of all, that the rest also may fear.” (1 Timothy 5:20).

They repudiate that God issued any punishment. And they say that he did not curse any of His creations. [Moreover, that He did not curse the earth, as to what others who read the verses think:

“Cursed is the ground for your sake.” (Genesis 3:17). And He is neither punishable nor condemned.

+ Strangely, they stand in front of clear verses and change their interpretation.

Therefore, we will complete this response in future books if the grace of the Lord loves and we live.

NEW HERESIES

“3”

The principle of judgment and punishment

The Judgment:

The principle of punishment and reward is clear in the Holy Bible and the rites of the Church.

The Bible says:

"For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad." (2 Corinthians 5: 10).

And the Lord Himself explained what will happen in judgment when they stand before him in His second coming, so He distinguishes them from one another and judges them.

He will say to some of them:

"Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world'" (Matthew 25:34).

And He will say to others:

"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.'" (Matthew 25:41).

He also said:

"For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works." (Matthew 16:27).

And the Lord said the same thing in (Revelation 22:11).

St. John the seer said:

"And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book* of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades

delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire." (Rev 20:12- 15).

We believe in this judgment in the creed of faith.

We say about the Lord Jesus in the creed:

"...He is coming again in His glory to judge the living and the dead..."

And we say in the twelfth hour(compline):

Behold, I am about to stand before the Just Judge terrified and trembling because of my many sins. For a life spent on pleasures deserves condemnation.

We say in the Basilian Liturgy:

He has appointed a Day for recompense, on which He will appear to judge the world in righteousness and give each one according to his deeds.

All of these are clear verses about judgment, and there are many others. So, how can that author say that God does not judge anyone and does not punish anyone?!

Then he says about the judgment of Satan and all his demon soldiers.

In the Book of Revelation:

The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever. (Revelation 20:10).

The Holy Book also says: **"For if God did not spare the angels who sinned but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment." (2 Peter 2: 4).**

And the Lord Himself says to Satan:

“...therefore, I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. Your heart was lifted up because of your beauty;

You corrupted your wisdom for the sake of your splendor; I cast you to the ground...And I turned you to ashes upon the earth. In the sight of all who saw you..." (Ezekiel 28:16-18).

Also, the Lord says to him:

“For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.’ Yet you shall be brought down to Sheol, To the lowest depths of the Pit.” (Isaiah 14:13-15).

Are not in all of these examples condemnation?! Rather, Satan (from the above) had two judgments: the first judgment or the first punishment, when God cast him out to the ground. And the second, that God will cast him into the lake of fire and brimstone.

Now, we move on to another point, which is penalties for humans:

Sanctions:

- We spoke before about God’s punishment for the sinner by death when He said:

“The soul who sins shall die.” (Ezekiel 18:4).

However, the Bible lists several punishments: Some were said by the Lord Himself, and others by his holy apostles. We list these among them:

The Lord's punishment for the cities that rejected him, and did not believe despite all of his many miracles, when He said:

“Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.” (Matthew 11:20-24). We notice that the repetition of the phrase: “it will be more tolerable” indicates the different degrees of punishment on the Day of Judgment.

Likewise, the Lord's punishment for Jerusalem and His judgment of the destruction of the temple:

He says:

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing! See! Your house is left to you desolate; (Matthew 23:37- 38).

Likewise, his punishment that he imposed on sinners who have no spiritual fruit:

He says:

“I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away...⁶ If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.” (John 15:1, 2, 6).

And as he said in the Sermon on the Mount:

Every tree that does not bear good fruit is cut down and thrown into the fire. (Matt 7: 19).

In the same meaning, St. John the Baptist said:

And even now the ax is laid to the root of the trees. Therefore, every tree which does not bear good fruit is cut down and thrown into the fire. (Matthew 3:10).

The Lord also condemned the unrepentant to perish:

When He said:

"And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? I tell you, no; but unless you repent you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem? I tell you, no; but unless you repent you will all likewise perish.” (Luke 13:2- 5).

Thus, the Lord repeated twice the phrase:

Unless you repent you will all likewise perish. (Luke 13: 3,5)

However, the punishment the Lord had imposed in the Book of Revelation on Jezebel, who calls herself a prophetess, to teach and seduce people. He said:

“...And I gave her time to repent of her sexual immorality, and she did not repent...” So, he punished her and those who sin because of her:

“Indeed, I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.” (Revelation 2:20-22).

And the Lord concluded that by saying:

“I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.” (Revelation 2: 23)

Another example is the woes He imposed on the scribes and the Pharisees:

As the Lord mentioned in **(Matthew 23)**, where he revealed to them their mistakes and hypocrisy and said to them:

"Serpents, brood of vipers! How can you escape the condemnation of hell?"(Matthew 23:33).

And He also said to them:

"That on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar." (Matthew 23:35).

Does not God's justice appear clearly in all of this, as do His punishments?!

Examples of this are many other penalties:

Among them is what the Lord said in the Sermon on the Mount:

“But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall

be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.” (Matthew: 22).

Although these are punishments for the sins of the tongue, the Lord also adds:

"For by your words you will be justified, and by your words, you will be condemned."(Matthew 12:37).

Therefore, there is judgment and punishment for all sins, even those committed by action, the tongue, and even lustful glance **(Matthew 5: 28, 29).**

The Lord also mentioned penalties in the parables He gave:

He said in a parable of wheat and tares:

"Therefore, as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!" (Matthew 13:40-43).

And the Lord repeated the same punishment in the parable of the dragnet (the good and bad fish) **(Matthew 13:49).**

In the parable of the ten virgins, the foolish were punished by closing the door in their faces, and the Lord said to them, **"Assuredly, I say to you, I do not know you."** (Matthew 25:10-12).

And in the example of the owner of one talent. He went to hide it in the ground and did not trade it and gained more. So, the talent was taken from him, and the Lord said about him:

“And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.” (Matthew 25:30)

He repeated the same punishment for the one who attended the wedding without the wedding garment (**Matt. 22: 11-13**). We run out of time if we discuss punishment in other proverbs.

The Lord's apostles gave punishments under His authority:

For example, **“Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Matthew 18:18).**

Also, **“If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:23).**

And all of these are punishments.

Among the severe punishments:

- St. Peter the Apostle condemned both Ananias and Sapphira to death, and they died because they lied to the Holy Spirit. (**Acts 5:1-10**)

- St. Paul the Apostle imposed on the sinners of Corinthians (**1Corinthians 5:5**).

And he said to the Corinthian believers:

“But those who are outside God judges. Therefore “put away from yourselves the evil person.” (1 Corinthians 5:13). It was a punishment, even if it was for good, and it caused the repentance of that sinner. So, the apostle asked to comfort him, lest perhaps such a one be swallowed up with too much sorrow (**2 Corinthians 2:6-7**).

But it is a punishment, and the penalty may be a cure. We say this to the denier of sanctions.

One of the well-known punishments is that St. Paul the Apostle punished Bar-Jesus (Elymas the sorcerer) by blindness. **"...And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand."** (Acts 13:6-11).

We note that the Lord issued earthly punishments other than eternal punishment.

For instance, Moses the Prophet was punished by not being allowed to enter the Promised Land (**Deuteronomy 32:52**), and David the Prophet was likewise penalized by receiving worldly punishments (**1 Samuel 12**). Additionally, the children of Israel who had fled Egypt were put to death in the Sinai desert by the Lord.

NEW HERESIES

"4"

Cursed as a divine punishment

It is so weird when a Christian reader who reads the Holy Books says:

God has not cursed anyone...! The curse was never a legal punishment!

The curse is the work of human freedom, not God!

The first curse mentioned in the Bible was a punishment from God and a judgment from His mouth:

As a result of the original sin, God judged the serpent and the earth with a curse:

"So, the Lord God said to the serpent: "...Cursed are you...On your belly you shall go, and you shall eat dust all the days of your life." (Genesis 3:14).

Then to Adam, the Lord said: **"Cursed is the ground for your sake... Both thorns and thistles it shall bring forth for you" (Genesis 3:17, 18).** And when Cain killed his brother, we began to see the curse afflicting man himself. God said to Cain,

"So now you *are* cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. (Genesis 4:11).

Thus, we see that the curse included three types of creation: the living, the earth, and the human, and it was a curse that came from the mouth of God.

Then there was the flood, which is also a curse of total annihilation: **The Lord said,**

"I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." (Genesis 6:7).

And the proof that the flood was a curse that God decreed is that when the ark was anchored, and our father Noah ascended burnt offerings from which the Lord smelled of satisfaction, and He said:

"And the Lord smelled a soothing aroma. Then the Lord said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart *is* evil from his youth; nor will I again destroy every living thing as I have done."(Genesis 8:21).

Despite these clear biblical verses, this reader does not accept the words of the divine revelation as contained in the Bible but says:

God did not curse the earth, as those who read the words think:

“Cursed is the ground for your sake” (Genesis 3:17).

Rather, the curse and the blessing are an inseparable part of a very important topic in the Old Testament, but rather in the entire Bible, which is the “Everlasting Covenant” between God, man, and creation (**Isaiah 24:5**). That we called it, "The Cosmic Law" which is, the Natural Law.

We see this as an escape from the text. If the curse is due to an everlasting covenant between God, man, and creation, then God is the one who put this covenant.

And if the source of the punishment for the curse is the cosmic law, then God is the setter of the law. He is the creator and organizer of the universe, the creator of nature, and the setter of the natural law, and there is no other force besides Him as the communists think...!

So, the matter returns first and foremost to God, the source of all rulings, who said:

"Behold, I set before you today a blessing and a curse... the blessing, if you obey the commandments of the Lord your God ... and the curse, if you do not obey the commandments of the Lord your God..." (Deuteronomy 11:26-28).

And the Lord repeated this same saying in the Book of Deuteronomy says:

“I call heaven and earth as witnesses today against you, *that* I have set before you life and death, blessing and cursing...” (Deuteronomy 30:19).

Also, the Lord said:

“...That you shall put the blessing on Mount Gerizim and the curse on Mount Ebal.” (Deuteronomy 11:29).

And these are the curses that the Lord commanded the Levites to say on Mount Ebal, and the people should answer and say, Amen.

"Cursed *is* the one who makes a carved or molded image..."

‘Cursed *is* the one who treats his father or his mother with contempt." Cursed *is* the one who moves his neighbor’s landmark."

“Cursed *is* the one who makes the blind to wander off the road.”

"Cursed *is* the one who perverts the justice due the stranger, the fatherless, and widow."

With other curses for various sins of adultery and impurity:

“Cursed *is* the one who attacks his neighbor secretly.”

"Cursed *is* the one who does not confirm *all* the words of this law by observing them.” (Deuteronomy 27: 13-26).

And many other curses are mentioned in the book of Deuteronomy, chapter 28.

That chapter provides many blessings for people who listen to and obey the voice of the Lord their God but also includes a wide variety of curses for those who do not. There are 53 verses that mention these curses (**Deuteronomy 28:15 to 68**). At the end of it, it said:

"These *are* the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb." (Deuteronomy 29:1).

These are the curses of the nomos, which the Lord commanded, and made a covenant with.

Also, there are other curses that were mentioned by the Lord on certain occasions:

Like His saying to our father Abraham, **“I will bless those who bless you, And I will curse him who curses you” (Genesis 12:3)**. Here, God curses those who curse Abraham, as well as His saying to the children of Israel:

“... that you may cut yourselves off and be a curse and a reproach among all the nations of the earth.” (Jeremiah 44:8).

He also said, **“For I have sworn by Myself,” says the Lord, “that Bozrah shall become a desolation, a reproach, a waste, and a curse. And all its cities shall be perpetual wastes” (Jeremiah 49:13).**

And also, the words of the Lord: **“Cursed is he who does the work of the Lord deceitfully” (Jeremiah 48:10)**. Likewise,

“...for he who is hanged (meaning the crucified) is accused of God.” (Deuteronomy 22:23).

He also said about the sinful Jerusalem,

"Moreover, I will make you a waste and a reproach among the nations that are all around you... So, it shall be a reproach, a taunt, a lesson, and an astonishment to the nations that are all around you..." (Ezekiel 5: 14-15).

And it was said in the book of the prophet Zechariah:

“...This is the curse that goes out over the face of the whole earth...” (Zechariah 5:3).

All of them are judgments by God.

There are curses issued by the men of God, with His authority that He gave to them.

Like when our father Noah cursed Canaan and said:

“Cursed *be* Canaan. A servant of servants he shall be to his brethren...”
(Genesis 9:25-27).

This curse remained. Our Lord Jesus Christ adopted it in his conversation with the Canaanite woman **(Matt. 15:22,26).**

For example, Elisha, the prophet, pronounced a curse on some youths in the name of the Lord. And immediately, the curse was executed upon them **(2 Kings 2:23, 24).** And our father Isaac, in his blessing of his son Jacob, said to him: **“Cursed *be* everyone who curses you” (Genesis 27:29).**

The Lord Christ also cursed the fig tree and those on His left side...

Concerning the fig, He said:

“Let no one eat fruit from you ever again.” And Peter, remembering, said to Him, “Rabbi, look! The fig tree which You cursed has withered away.” (Mark 11:14,21).

And the Lord says to the wicked whom He had set at His left:

“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels...” (Matthew 25:41).

And the Lord mentions the reason as a punishment for them when He says:

“For I was hungry, and you gave Me no food; I was thirsty, and you gave Me no drink; I was a stranger, and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me. Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.”(Matt 25:42-45).

How can someone say: Curse was never a legal punishment!!

Were the curses announced on Mount Ebal not a punishment for those who treat their father or mother with contempt?! Or one who makes the blind wander off the road?! or one who commits fornication and lies with taboos?! Or who kills? Or one who makes a carved or molded image?!, etc. **(Deuteronomy 27: 15-25).**

Were the curses mentioned in (Deuteronomy 28) not a punishment? And they were mentioned at the beginning of it: **“But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you...” (Deuteronomy 28:15).**

As for the phrase “The curse is the work of human freedom, not God!!”. We answer that there is a difference between making and entitlement or ruling and entitlement.

God is the one who issued the curse; man deserved this Divine Judgment since he turned his human will toward evil.

But man is not the one who made the curse for himself!!

Likewise, God is the one who issued the death sentence on the sinner by saying, **“The soul who sins shall die.” (Ezekiel 18:4,20).** And man deserved God’s

judgment which is death. He is not the maker of judgment by or for himself, or in himself!

In fact, the curse is the fruit of man's sin, for which he deserved God's judgment which is the curse on him. And if it is part of the cosmic law, then the one who made this cosmic law is God.

As for God's removal of the curse, it depends on the person's repentance and benefiting from the redemption.

That is clear from the words of the Lord:

“Unless you repent you will all likewise perish.” (Luke 13:3, 5).

It is also clear from Saint Peter's saying to the Jews on the day of Pentecost:

“Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; you shall receive the gift of the Holy Spirit.” (Acts 2:38).

In addition, from his statement on accepting the Gentiles, the listeners have repeated that,

“Then God has also granted to the Gentiles repentance to life.” (Acts 10: 18).

Therefore, God does not remove the curse without repentance. But through faith, baptism, and repentance, a person obtains salvation, and consequently, the curse will remove through the merit of the blood shed for him **(Mark 16:16) (Acts 2:38) (Luke 13:3, 5).**

As for the phrase, curse is deprivation of grace.

That is also due to God, who bestows grace and who He also deprives grace to some people. And if God deprives someone of His grace and falls into a curse, this is a judgment from God, and man deserves it.

For example, as the Spirit of God came upon king Saul and he prophesied (**1 Samuel 10:9,10**), then the Spirit of the Lord departed from him, and a distressing spirit from the Lord troubled him (**1 Samuel 16:14**).

We do not, then, say that a person, by his sin, stops blessing and grace from the earth.

Rather, the correct expression is that God withholds blessing and grace from the earth because of human sin. The one who bestows a blessing is also the one who forbids it. In both situations, he alone is in charge. Man has no power to grant or prevent. He causes, but the authority is from God.

As for the saying of that reader:

“God does not willfully take away the blessing from man, not even from the wicked!! It is a non-theological and non-scriptural talk!

Is not God the one who put the law concerning the blessing and cursing (**Deuteronomy 11:30**)?! Is it not God who, by His will, commanded the cherubim to guard the path of the tree of life with the flame of a sword of fire, so that Adam would not eat of it while he was in a state of sin (**Gen. 3:22-24**).

But in the Book of Revelation:

“To him who overcomes I will give to eat from the tree of life.” (Revelation 2:7)

“He who has an ear, let him hear.”

It remains to say that Christ carried all the curses of the law on our behalf.

Thus, the apostle said:

"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")." (Galatians 3:13).

Here, maybe someone is excited to say, "How can it be said that the Father poured a curse and wrath on His Son to punish Him instead of us on the cross (Martin Luther) so that he would not seek his justice and law?!... Were the Lord's death sanctification of humanity and seed for life or was it a curse?! And he proves this by saying, "It was not the sacrifices in the Old Testament are the source of a curse or bear a curse, but it was holy of holies." And a man cannot offer a cursed sacrifice to God.

The answer is that Christ was not cursed, forbid. But he carried the curse. And He was not crucified as a sinner but bearer of sins.

Because of His love for us, He bore our sins and our curse. And He was glorified by His crucifixion.

Thus, when He was about to present Himself on our behalf, He said to the Father:

"Father, the hour has come. Glorify Your Son, that Your Son also may glorify You." (John 17:1). He loves humankind to the extent that He bears their pain, sins, and curses that are on them and saves them. **"Greater love has no one than this, than to lay down one's life for his friends." (John 15:13).**

In the same situation there were the sacrifices. It was without sin and bore the sins of others. And because it died for others, it was considered holy of holies.

The one who offered the sacrifice deserved the curse, not the sacrifice itself, which was not cursed but carried the curse. The burnt offering was likely to keep burning until it turned into ashes, after which the ashes would be carried to a clean

(Leviticus 6:11) because it is a symbol of sacrifice for man. Also, a symbol of obedience and submission to God. Thus, it was considered holy of holies.

As for the Father, He was not punishing the Son, but rather rejoiced in His sufferings, as he became by crucifixion the Savior of humankind. And with this salvation He sent Him as an atonement on our behalf. (1 John 4:10).

The Son was not the subject of the Father's wrath, but He bore God's wrath against sinners. And the Son also despised the shame and endured the cross for the joy set before Him (Heb. 12:2).

NEW HERESIES

"5"

What is meant by the phrase: "free forgiveness"!!

There is no free forgiveness; the price of forgiveness is the blood of Christ.

That is why the Bible says, “...without shedding of blood there is no remission.” (Heb. 9:22). Thus, the sinner in the Old Testament offered sacrifices to obtain forgiveness.

All sacrifices symbolize the blood of Christ, and whoever reads about the Day of Atonement in the Book of Leviticus will get the idea about the sacrifices that atone for sins (Leviticus 16).

So, the phrase (free forgiveness) is against the doctrine of incarnation and redemption.

If forgiveness were free, why did God send His Son *to be* the propitiation for our sins (**1 John 4:10**)?

And why it was said:

“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)? And why is it said:

"For indeed Christ, our Passover, was sacrificed for us." (1 Corinthians 5:7).

We did not receive forgiveness for free but were bought with a price (1Colossians 6:20), “But with the precious blood of Christ, as of a lamb without blemish and without spot.” (1Peter 1:19).

So, what is the meaning of the phrase **“being justified freely by his grace, through the redemption that is in Jesus Christ, whom God offered as a propitiation by faith in his blood...” (Romans 3:24,25)?**

It means that there was a price, which is redemption. But we did not pay this price, but Christ paid it with His blood. And we took this justification for free without paying the price by believing in his blood.

Even though that Christ paid the price of forgiveness with his blood on our behalf, we will not get it except under conditions.

There is a difference between the price of forgiveness and the conditions of deserving forgiveness: at least there are three conditions: faith, repentance, and baptism.

+ As for faith, it is clear from the words of the Bible:

“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)

“He who believes in Him is not condemned; but he who does not believe is condemned already because he has not believed in the name of the only begotten Son of God.” (John 3:18)

He also says:

“He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.” (John 3:36)

Therefore, there is no free forgiveness for the one who does not believe, but the wrath of God abides on him.

+As for the condition of repentance, it is clear from the words of the Lord God:

“...but unless you repent you will all likewise perish.” (Luke 13:3, 5).

And the Bible says:

“...Then God has also granted to the Gentiles repentance to life.” (Acts 11:18).

Also, on the day of Pentecost, when the Jews asked our fathers the apostles:

“Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?” Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.” (Acts2: 37-38).

So, there is no free forgiveness without repentance and baptism.

Thus, the Lord said:

“He who believes and is baptized will be saved; but he who does not believe will be condemned.” (Mark 16:16).

Does anyone dare to say that there is free forgiveness without faith, repentance, or baptism?! The word “*free*” means without paying anything back. However, there are conditions and a price: The price was paid by Christ, but the conditions are obligatory and necessary for us to obtain forgiveness. Despite the great redemption that the Lord Christ gave by shedding His precious blood, there is no room for the salvation of both unbelieving and unrepentant.

However, the one who calls for free forgiveness presents objections or comments attacking the Divine justice in forgiveness, such as:

- **The woman who was caught in adultery. (John 8:3-11)**

says:

"They brought it to the just Christ and challenged His justice. The justice of the Mosaic law ruled by stoning the adulteress. So, did Christ act justly?! Was He being fair when He said, **"He who is without sin among you, let him throw a stone at her first...Neither do I condemn you; go and sin no more"**?

"According to human justice! Christ was not just." "According to divine love, this is justice and life."

+We say about the Lord Christ saving the adulterous woman from stoning, he was just and loving, and His love never separated from His justice.

How is that? How do we prove his justice in saving her from stoning?

1- She was caught in adultery. So, there were two sinners committing adultery: a man and a woman, but they took the woman to be stoned and left the man and did not bring him to take the punishment for his adultery! **Justice was to punish both**

because no woman commits adultery without a man who shares the sin with her. Why should women be punished alone?!

That reminds me of a poem I read in the early forties in the Social Affairs magazine more than fifty years ago about a sinful woman, in which the poet says:
I asked those who rejected you to renounce evil; How many sneaky bawdy among them?

Fasting people who break their fast on blood; thirsty for red wine.

And they called you a seller of sin out of passion; they lied, for the fault is the fault of the buyer.

So, the justice is that this woman is not stoned alone.

2 - Also, those who brought her to stoning were sinners. Why is she punished, and they remain unpunished? It was justice to save her.

Thus, the Lord said to them: **He who is without sin among you, let him throw a stone at her first.**

Because if Justice requires the punishment of sinners, then everyone should be treated without discrimination. Therefore, Christ was just when he said, "**He who is without sin among you, let him throw a stone at her first.**"

3- As for His saying, "**Neither do I condemn you...**" What is meant by it: I do not condemn you alone, because at the same time he condemned her sin by saying to her, "**...go and sin no more.**" (John 8:11), but He did not punish her. Why?

4 - It was enough for the woman what humiliation, shame, and scandal she faced.

They set her in the middle and defamed her, saying, "**Teacher, this woman was caught in adultery, in the very act.**"

They cruelly demanded that the law be applied to her without being applied to them first!!

Therefore, the Lord taught them a lesson because of their cruelty, hypocrisy, and unfairness in letting the adulterer with her get away without punishment.

5. As for what that reader said in his book, "According to human justice, Christ was not just." For he has boldness and transgressed against the Lord of glory. I hoped he would show meekness and rise above this method. I find other examples of his using this method. For instance, he stated that the law "is not a knife in the hand of a cruel judge whose name is God!!"

• **Parable of the prodigal son (Luke 15: 11-23)**

That writer gave it as an example of free forgiveness without any penalty, he said:

"The bible did not mention that the father was harmed or showed any resentment in any way!!"

-We cannot say that the father did not show any resentment in any way! It is enough that he said to his servants:

"...this my son was dead... and he was lost."

He said the same meaning in his conversation with the older brother: **"...your brother was dead ...he was lost"**.

That indicates that the father was dissatisfied with the prodigal son's earlier actions, despite the joy that his son lived after he died and found after being lost.

And about the father's joy at the return of his son, he (the reader) says in his book:

Perhaps these words disgrace the teaching of Anselm and all those who claim that sin constitutes an insult against God, his justice, and dignity. Therefore, it is an unlimited insult, and God asks for a sacrifice on its behalf that will please him without limits...etc. From education that smells of medieval musty...

Thus, he denies the foundations of Divine redemption teaching and the teaching of St. Athanasius!!

And he covers his denial of the Church's teaching behind the word Anselm and the Middle Ages!!

As for the words "ashamed" and "musty," we hope he will rise above their levels. As for his talk about sin directed against God and that it is unlimited and requires unlimited sacrifice, it has an explanation in the next issue, if God willing.

As for the father's joy at the return of his son, it was not against God's justice.

Because God's justice was that repentance erases sin. And this son was repentant, but he was also broken in heart and confessed his sins.

And God, who said:

“The soul who sins shall die...” (Ezekiel 18:20).

He also said in the same chapter:

“But if a wicked man turns from all his sins which he has committed...None of the transgressions which he has committed shall be remembered against him. the righteousness which he has done, he shall live.” (Ezekiel 18:21, 22).

And He said about His forgiveness of the repentant:

“...For I will forgive their iniquity, and their sin I will remember no more.” (Jeremiah 31:34).

He preceded this by saying:

“...this is the covenant that I will make...” (Jeremiah 31:33).

That is similar to what He had said in Isaiah 1:18 about accepting repentant people and making their sins **as white as snow**. Therefore, according to this law, the prodigal son did not deserve any punishment in his repentance but was the subject of the Lord's pleasure (**Ezekiel 18: 23, 32**).

NEW HERESIES

"6"

Meaning: " you were bought at a price "(1 Corinthians 6:20)

Introduction:

It is clear that the Lord Christ has purchased us with His blood, as stated in the following verses:

(1 Corinthians 6:20): “For you were bought at a price; therefore, glorify God in your body and in your spirit, which are God’s.”

That means that you belong to the one who bought you and not to yourselves.

(1 Corinthians 7:23): "You were bought at a price; do not become slaves of men."

(Revelation 5:9): “And they sang a new song, saying: “You are worthy to take the scroll, and to open its seals; For You were slain, and have redeemed us to God by Your blood Out of every tribe and tongue and people and nation."

(Revelation 14:3-4): "...and no one could learn that song except the hundred *and* forty-four thousand who were redeemed from the earth... These were redeemed from *among* men..."

(2 Peter 2:1): "...denying the Lord who bought them..." (about the apostates).

St. Peter the Apostle - in another place - uses the word "redeemed" instead of the word "you were bought"

He says - the meaning is the same- "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).**

But the opponent tries to go into details to complicate the matter, so he asks:

Who is the buyer? Who is the seller?

Naturally, the buyer is our Lord Jesus Christ, who bought us with His blood.

That is clear from the sentence: **"For You were slain and have redeemed us to God by Your blood."** (Revelation 5:9)

And about that, St. Peter the Apostle says:

"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)

And from whom did Christ buy us? He bought us from death or from the judgment of death.

And this is the same as what we say in the Basilian liturgy:

“... and gave Himself up for our salvation unto death, which reigned over us, whereby we were bound and sold on account of our sins.”

Concerning this, St. Paul the Apostle says:

“...Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned,” and added, “Nevertheless death reigned from Adam...” (Romans 5:12,14)

This death that reigned over us because of our sins, the Lord bought us from him.

Here comes the question: Who sold us? To be bought.

And he (the reader) mentions (quoting one of his references):

“If God sold them, He did not sell them for a price. And if he had taken them back, he did not take them back or redeem them at a price.”

And we do not say that God sold us, as He did to the sons of Israel when He delivered them into the hands of their enemies because of their sins. But we say:

Man is the one who sold himself to death because of his sins.

Because **“For the wages of sin is death...” (Romans 6:23)**, according to what the Bible says. And as the Lord said, **“The soul who sins shall die.” (Ezekiel 18:4, 20)**. Thus, **“...who were dead in trespasses and sins...” (Ephesians 2:1, 5)**.

And Christ, with His blood, bought us from the sentence of death, and gave us life.

* But this opponent is mocking this purchase, as if he is mocking the verses of the book that indicate our buying by blood, saying that the phrases of purchase “are not consistent with the words of praise: And have made us kings and priests to our God, and we shall reign on the earth. Because a man may buy slaves and livestock,

but not a king or a priest!! Here we must understand that buying here is an acquisition."

And we would have liked this reader to rise in the theological search for a comparison of the purchase of slaves with livestock, but we say in the objective response:

When the Lord bought us, we were not kings and priests but "dead in trespasses and sins." We became kings and priests (spiritually) after He bought us by His blood, and that blood cleanses us from all sin. (1 John 1:7). And justify and glorify us (Romans 8:30). Then he called us to be kings and priests.

Therefore, the rule and spiritual priesthood came after He purchased us with his blood, not before. Actually, it was the outcome of this purchase. That is what the Book of Revelation talked about: **"...To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests..." (Revelation 1:5-6)**

* And with the same inverse logic in which he uses (after) as if (before), he says, "A man does not buy a temple for the Holy Spirit."

In fact, we were not the Holy Spirit's temples when the Lord purchased us. But we only became that once He bought us and cleansed us with His blood from all sin.

As for the term "acquisition" instead of buying. How easy it is to use this phrase to say:

This acquisition was made as a result of the purchase.

He who purchases a thing means he acquires it by purchasing it, and the Apostle's saying **"the church of God which He acquired through His own blood."** (Acts

20:28) does not differ at all from the phrase: **“He purchased through His own blood.”** The saying, **“You were bought at a price”** (1 Corinthians 7:23), and the phrase **“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) are combined with it.

Why did he ignore the explicit verses which say that Christ purchased us through His own blood and try to replace it with another phrase which indicates the same meaning if the purpose is good?!

*** There is another point after that:**

If God had purchased us with His blood, then to whom would He pay the price?

And he answers - (quoting one of his references): The price has been paid to us!!

The blood that Christ paid as a price and redemption (He did not pay it to anyone but us!!), and from his same reference says:

“The correct situation of the redemption: the price was paid to us” and justifies his saying that the price at which the Lord bought us (which is, His blood) “We drink it, but without a price.”!!

Of course, there is a big difference between “paying us” and “paying for us”!!

In theological matters, accuracy in expressions is required.

Christ shed His blood for us to pay our debt and for our salvation, redemption, justification, and sanctification.

It is illogical to pay the price to us while we owe!!

The Lord has revealed our debts in the parable of the woman who washed His feet with her tears and wept them with the hair of her head. The Lord said to the Pharisee, who condemned him in his thought, **“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both.”** (Luke 7:41, 42). And the phrase “forgave them both” means that He transferred their debts to the account of the Crucified Redeemer to pay them off.

Therefore, how can it be argued that the price was paid to the debtor who is unable to pay his debt? Rather, we say that the price was paid for him to get rid of his debt.

As for the fact that we drink the blood of Christ in the Sacrament of Holy Communion, this does not mean that we take our rights or that the Holy Communion is our entitlement by virtue of redemption. But Holy Communion is just a blessing granted to us; it is a grant to us and not one of our rights. And I say again that scrutiny of the use of words is necessary for theological expressions.

Additionally, just because we did not have to pay anything in exchange for the blood (from our side) does not mean that no conditions are required, and the eligibility condition is necessary, as explained by St. Paul the Apostle in **(1 Cor. 11)**.

And St. Paul also said that 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, and he eats and drinks judgment to himself **(1 Colossians 11:27, 29)**.

We constantly take the precious Blood, not because we have the right, but out of need and out of treatment. The price has been paid, so we drink it without a price!!

Holy Communion requires, to the greatest extent, humility of heart. The priest, the servant of the sacrament, says in the prayer of preparation:

You, O Lord, know my unworthiness and unpreparedness and my lack of meekness for this Your holy service, and I don't have the countenance to draw near and open my mouth before Your Holy glory, but according to the multitude of your tender mercies, pardon me, a sinner. And grant me that I may find grace and mercy at this hour.

And he also says:

Grant, O lord, that our sacrifice may be accepted before You for my own sins and for the ignorance of your people.

NEW HERESIES

"7"

Sin is directed against God

This rule is necessary for the doctrine of redemption. Since sin is boundless and its punishment equally unlimited as long as it is committed, against God, who is limitless, the only way to avoid this punishment is by limitless atonement. It was from here that the incarnation and redemption occurred.

Those who deny that sin is committed against God underestimate the principle of redemption and atonement. Also, their lack of belief that sin is against God leads them to idleness, and therefore they do not believe in the danger of sin or its punishment.

* The prophet David had sinned against Bethsheba because he committed adultery with her. He also sinned against her husband, Uriah the Hittite, and managed to kill him. However, when the prophet Nathan explained to him the seriousness of his sin, he did not say:

“I have sinned against Uriah the Hittite or against Bethsheba.”

But he said:

“I have sinned against the Lord.” (2 Samuel 12:13), acknowledging that his sin is directed to God, and that's what he said in the 50th Psalm addressing the Lord. In deep words:

“Against You, You only, have I sinned, and done *this* evil in Your sight.” (Psalms 51: 4).

* Another example is Joseph the righteous. When his master's wife offered him the sin, he rose above the situation, aware of its danger, and said his famous words:

How can I do this great wickedness and sin against God? (Genesis 39:9)

+With regard to David's sin, we see Nathan saying to David, **“Why have you despised the commandment of the Lord, to do evil in His sight? (2 Samuel 12:9)?** Here, then, is a mistake directed at God committed by David. Rather, we see God saying to David: **Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife (2 Samuel 12: 10).** How terrifying is this verse that the Lord says to David, “You despised me!” Is there a mistake directed at God more than this statement?! How can it be said that sin is not directed against God?! Likewise, the punishment was severe from the mouth of God.

* In the conversation of the Lord God with Moses the Prophet, after the children of Israel worshiped the golden calf, Moses the prophet interceded for the people, saying to the Lord:

“Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.” And the Lord said to Moses, “**Whoever has sinned against Me**, I will blot him out of My book.” That is another proof from the mouth of God that sin is directed at Him.

* We see in the Ten Commandments that God wrote them at first with His finger said in the third commandment: “**You shall not take the name of the Lord your God in vain, for the Lord will not hold *him* guiltless who takes His name in vain.**” (Exodus 20:7)

Here we find another sin directed against God, which is using His name in vain, and that causes a severe penalty. And the Lord Christ in the Sermon on the Mount also mentioned this point. So, he commanded not to swear, neither by heaven, for it is God’s throne; nor by the earth, for it is His footstool. The false swearing is an insult to the Holy Name of God. And He says in the book of the prophet Isaiah:

“**And My name is blasphemed continually every day.**” (Isaiah 52:5). Rather, the apostle says:

“**For “the name of God is blasphemed among the Gentiles because of you,” as it is written.**” (Romans 2:24).

Here we see a sin against God, which is blasphemy against His name, and another sin for the one who caused that.

*** Sin, in general, is disobedience to God, rebellion against His kingdom, and not feeling the presence of man before God watching his actions and telling him:**

“I know your works” (Rev 2:19).

Elijah the Prophet said:

"As the Lord of hosts lives, before whom I stand, I will surely present myself to him today." (1 Kings 18:15) Sin is against God Almighty, who sees, hears, and knows.

And sin is the rejection of God, as He said: **“I am, the beloved, rejected as a despised dead man.”** And as He said: **"They have forsaken Me, the fountain of living waters, and hewn themselves cisterns—broken cisterns that can hold no water. (Jeremiah 2:13).** Rather, sin provokes God, and there are many verses for that.

-The sin is ignoring God's mercy toward us and His love for us.

*** Then, what can we say about atheism, paganism, and polytheism?!**

Are they not all sins directed against God?! And what can we say about the existentialists' ridicule and mocking of God, who claim that the sky was created for the sake of birds and God!! Let Him leave the earth for us.

*** Man, also sins against God in the person of his children.**

And that is as He said to those on the left: **“for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink.” (Matt. 25:42).** And God considered that he who errs to those in need is erring to Him. For Christ is the head and all believers are members of His body.

And the error against unbelievers is the error of God in His creation.

Rather, the believer's mistake against himself is a mistake against God as well.

Whoever sins against his own body sins against the temple of God in which his Holy Spirit dwells (**1 Corinthians 3:16**). The Bible says:

"If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are." (1 Corinthians 3:17).

*** Whoever makes an error joins God's adversaries and turns against God.**

And he becomes indebted to God. We will complete this point later, God willing.

In Comparative Theology

"1"

How were humans redeemed?

Did Jesus die alone on our behalf?

Or did we die, crucified, and buried with him?

Was the process of crucifixion a love that had nothing to do with punishment?

The Lord Christ is the Redeemer.

What is the difference between the word (theory) and the word (doctrine)?

The theme of appeasing the Father in the story of redemption Who paid the price of redemption?

Since this topic is very precise, we will talk about it clearly. Specific doctrinal points, for the integrity of the teaching in the Church. We will rely on the Holy Bible, the patristic teaching, the Church tradition (Paradosis -**παράδοσις**), and the rites of the Church because of the seriousness of this issue for the Christian faith.

1- Man was condemned to death, as the Bible says:

" Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men because all sinned. (Romans 5:12)

He also says,

"Nevertheless, death reigned...", "For if by the one man's offense death reigned through the one..." (Romans 5:14,17).

And the man had to die because God's judgment from the beginning was clear, which is **"you shall surely die."** (Genesis 2:17). Our mother, Eve, knew this judgment perfectly before she sinned (Genesis 3:3).

So, the person had to die.

+ Also, St. Athanasius the Apostolic said in his book (On the incarnation): For God would not be true, if, when he had said we should die, a man died not. (Chapter 6)

+ Concerning the death sentence, St. Gregory says in the Divine Liturgy (about the human being):

"I plucked for myself the sentence of death."

+ And St. Paul the Apostle says in his Epistle to the Romans: **"For the wages of sin is death" (Romans 6:23)**

+ So, what should happen to save human being from death?

2- The only solution to save man was incarnation and redemption.

In this regard, Saint Athanasius says in the ninth chapter of his book (On the incarnation):

“The Word took a body capable of death. And when the Word was united with the body, he became a representative of the whole.”

He repeats the phrase,

" Die in the stead of all."

Then he said,

"... It was impossible for the Word to die because He is immortal, for He is the immortal Son of the Father. That is why he took for himself a body capable of death. So that when this body united with the Word who is above all, it becomes worthy not only **to die on behalf of all** but to remain incorruptible because of the union of the Word with it...."

He also said:

“Therefore, He presented to death that body that He had taken for Himself as a holy offering and a sacrifice, free from all blemishes.”

Also said:

"...For being overall, the word of God naturally by offering His own Temple and corporeal instrument **for the life of all** satisfied the debt by his death..."

That is the true patristic teaching in the death of the Lord as redemption for us, and on behalf of all, in order to satisfy the debt of everyone.

3- This redemption, by His death, was performed by the Lord Christ alone.

Concerning this, the Lord God says in the book of the prophet Isaiah: **“I have trodden the winepress alone, and from the peoples no one *was* with Me...” (Is. 63:3)**

And St. Peter the Apostle says about the Lord Jesus Christ, **“Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.” (Acts 4:12).**

No one died for us but Christ, nor we died for ourselves because humanity is incapable of extricating itself. If a human being dies, this is not a sacrifice, but rather it is an entitlement. But it is not enough. Thus St. Gregory says in his liturgy (to the Lord):

"...Neither an angel nor an archangel, neither a patriarch nor a prophet, have You entrusted with our salvation, but You, without change, were incarnate and became man and resembled us in everything, except for sin alone, and became for us a mediator with the Father...You have reconciled the earthly with the heavenly..."

He also says:

"You, O my Master, have turned punishment for me into salvation."

The focus of redemption is on Christ alone.

4- Therefore, it is wrong to claim that we share in His atoning suffering.

As for the phrase **“...and the fellowship of His sufferings...” (Philippians 3:10)**, it means that we share with him in the sufferings of service and preaching, enduring hardships, persecutions and insults, as St. Paul the Apostle said:

" *We are* hard-pressed on every side, yet not crushed; *we are* perplexed, but not in despair; 9 persecuted, but not forsaken; struck down, but not destroyed..." (2 Cor.4:8-9)

And also:

“We give no offense in anything, that our ministry may not be blamed. But in all *things* we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fasting; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold we live; as chastened, and *yet* not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.” (2 Corinthians 6:3-10).

In this and its parables (2 Corinthians 11), we get into the fellowship of His sufferings. We cannot participate in the atoning sufferings since we are not a part of the redemption, forbid.

We don't take Christ's role as a Redeemer and claim it for ourselves.

And if we share in the sufferings of redemption, the question is: Whom shall we redeem?

5 - Unfortunately, on the topic of redemptive suffering participation:

Some deny that Christ was crucified, died, and suffered for us!!

He says that exactly:

So, Christ was crucified, not alone, but we were crucified with him. So, how do we say crucified on our behalf?

And when Christ died, he did not die alone, but we died with him.” So, how do you say he died on our behalf?

We have already said that we suffered with him, so how can we say he suffered on our behalf?

The argument of the author of this thought is his saying: The sacrifice of Christ is the death of the sinner, in fact.!! Christ took a body that is, in fact, the body of man as a whole, the body of all sinners. He is the same as the body of every sinner. So, that every sinner considers himself in Christ that he has already died.”

“The body of our humanity, that is, the body of every human being,” “He died in our body with our blood and our flesh.”

We would like to discuss all of these phrases here:

6- Did Christ die in the flesh of all mankind, all sinners, and each sinner?

The theological truth that I want to say so that the reader does not get confused is this:

Christ was crucified, suffered, and died in a human body, not in the body of all mankind nor in the body of all sinners, but in one body pure without blemish.

Therefore, when He shed His blood on our behalf to redeem us, it was - 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)

+ It is impossible for Christ to be united with the body of all sinners.

For according to the Bible,

"Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever?" (2 Corinthians 6:14-15)

+ It is impossible for the body of sinners to ascend on the cross, united with Christ.

Because the offering that presents God's sacrifice should be without blemish, for this is the teaching of the Book in its Old and New Testaments. While mankind has been said about it:

"They have all turned aside,

They have together become corrupt;

There is none who does good,

No, not one." (Psalms 14:3) (Rom. 3:23).

And St. John the Apostle said, **"If we say that we have no sin, we deceive ourselves, and the truth is not in us."** (1 John 1:8)

How come sinful bodies come to the cross and unite with the Lord Christ, who is without sin alone, who, when He incarnated, was told to His virgin mother, **"that Holy One who is to be born will be called the Son of God."** (Luke 1:35)?!

Another point to add to the above is:

7- The body of all sinners was not redeemed on the cross.

Those who believed and repented are those who were redeemed. Not all, although Christ's atonement is sufficient to cover the world's sins. But only those who believe, repent, and are baptized can profit from it.

Concerning those who believe, the Bible says,

“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).

The Bible also says:

" 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 3:36) and also (John 3:18)

Therefore, those who do not believe are not redeemed. Likewise, those who did not repent according to the word of the Lord,

"...unless you repent you will all likewise perish.” (Luke 13:3, 5). And regarding baptism, “He who believes and is baptized will be saved; but he who does not believe will be condemned.” (Mark 16:16)

Then, how can it be said in the process of redemption that Christ was united with the body of all sinners, while some of them are not redeemed?

Was He united with Judas's body, whom He described as the son of perdition?

Was He united with the bodies of Annas, Caiaphas, Pilate, Nero, and Diocletian?

All of them are covered by the term “all sinners”.

8- There is another statement that needs to be analyzed, which is:

The phrase “for our sake” or “for us.”

How strange it is that the matter is portrayed as a “dangerous matter” or a “theological error.”!! While the Bible uses the two expressions, as well as the Divine Liturgy and even the creed, as well. Is it said to the people that the error includes all of this?!

The writer says: It is wrong to say that he was crucified for us, but rather that he was crucified for our sake. It is wrong to say He died for us, He died for our sake. It is wrong to say that He suffered for us, rather He suffered for our sake, and so on.

It is clear that we all use these expressions, which he describes as a theological error:

In our Creed:

We say, "**He was crucified for us** under Pontius Pilate," and not for our sake... Is there a mistake that all believers make in reciting the Creed?!

And in the Holy Bible:

† In the Gospel of Luke, the Lord says,

“This cup is the new covenant in My blood, which is shed for you.”(Luke 22:20)

The writer states, "the translation in Arabic is wrong," and he cites what has been mentioned in the Gospel of Matthew 26 and the Gospel of Mark 14 that:

“Which is shed for many.”

† So, what do we say about the Lord’s saying in both the Gospel of Matthew and the Gospel of Mark:

“...just as 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) (Mark 10:45). Is there also an error in translating these two gospels as well, as mentioned in the Gospel of **(Luke 20:19, 20)?**

And what is the reason for confusing the people's minds toward the three gospels?

In the Divine Liturgy:

✚ The phrase " ...He loved His own who are in the world, and **gave Himself up for our salvation** unto death..." Is there an error also in the liturgy?

✚ Also, in the Divine Liturgy:

“For being determined to **give Himself up to death for the life of the world**. He took bread..." Is this also a mistake?!

✚ In addition, the Lord says: "For this is My Body, **which is broken for you and for many**, to be given for the remission of sins..." Is that wrong as well?

✚ Furthermore, He says, “For this is My blood of the new covenant, which is **shed for you and for many**, to be given for the remission of sins.” Is this wrong too?

✚ Also, in the Divine Liturgy in the last confession, it says about the body of the Lord: "He gave It up for us upon the holy wood of the Cross, of His own will, for us all."

Is all of this wrong, knowing that it was mentioned in each of the three liturgies: Basil, Gregory, and Cyril!!

Saint Athanasius used the phrases: "Die instead of all" and " offering His own Temple and corporeal instrument for the life of all... " [On the Incarnation: chapter 9]

Why all the fuss about the phrase "for us"?

The author says, "Because the word (for us) here is very dangerous, as it makes death and curses a personal entitlement. That cancels the redemption."

No, there is no danger the personal merit is ours, but the redeemer carried it for us.

9- The writer says: crucified with *Him*, and died with Christ (Romans 6:6,8).

* He continues, "He did not die away from us, but died by our body, blood and flesh. We are partners in this body and blood...".

Also, he says:

"The redemptive death that Christ died is our death." "The sacrifice of Christ is indeed the death of the sinner." "He did not die alone on the cross; we were in him on the cross. "I have been crucified with Christ..." "And when He was buried, we were buried with him." And "His resurrection is our resurrection."

+ **We note a mix-up between the cross and baptism in the phrase "we died with him."**

As well as in the phrase "we were buried with Him."

We did not die with Christ on the cross of Golgotha, nor were we buried with Him in the tomb prepared by Joseph of Arimathea! The apostle says, "**Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so, we also should walk in newness of life.**" (Romans 6:3, 4). He confirms the same meaning in Colossians 2:12 when he says: "**buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.**"

Therefore, in baptism, we die with Christ and rise with Him, but we do not die with Him on the cross of Golgotha or rise from the tomb in which He was buried.

That is why we find that the apostle says in the same sixth chapter of his epistle to the Romans:

"For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His* resurrection."(Romans 6:5).

And the apostle continues, saying, **"knowing this, that our old man was crucified with *Him*..."** All this is about baptism, not about the cross on Golgotha.

And when the Apostle Paul says, **"I have been crucified with Christ."** (Galatians 2:20), he does not mean that he was crucified with Him on the mountain of Calvary. He was not a believer at that time, but as he said about himself: **"although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief."** (1 Timothy 1:13).

It is forbidden to take the verses and apply them inappropriately!

The apostle Paul spoke (at the time) that he was justified by faith and not by the law, which is why he stated, **"...Christ lives in me... I live by faith..."** (Galatians 2:20).

+ Here, I ask a question about the confusion between the cross and baptism:

If we died with Christ on the cross, as we were crucified with Him, then what is the necessity of baptism? Is it a re-death and crucifixion?

And if we died with Him in baptism, and our old man was crucified in baptism, then we had not died before on the cross with Him or in Him...Otherwise, we would have died twice and been crucified twice. That is the reason the apostle with the phrase (we died with Him) in Romans 6 uses the term (in the likeness of His death).

+ Likewise, the phrase, **“For Your sake we are killed all day long”** (Romans 8:36), the terms **"always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body"** (2 Corinthians 4:10), and the phrase **“For we who live are always delivered to death”** (2 Corinthians 4:11), do not mean at all to die with Him on the cross, because the expressions: all day long, all the time, and always, do not apply to the death of the cross; but they are all taken in a spiritual sense in terms of exposure to suffering because of the Christian faith, or death in spiritual struggle, or crucifixion of the body with passions (Galatians 5:24). Likewise, **“Therefore, if you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations”** (Colossians 2:20).

Once again: How dangerous is the misplacement of the verses.!

10 - Commenting on the phrase “He died by our body, by our blood, and by our flesh”:

Was redemption by the blood of Christ alone? Or is it all of us!!

This book focuses on the blood of Christ alone and says:

(Romans 5:9): having now been justified by His blood- **(Romans 3:25)** propitiation by His blood.

(Ephesians 1:7) In Him we have redemption through His blood, the forgiveness of sins.

(1 Peter 1:18) but with the precious blood of Christ, as of a lamb without blemish and without spot.

(1 John 1:7) and the blood of Jesus Christ His Son cleanses us from all sin.

(Acts 20:28) to shepherd the church of God which He purchased with His own blood.

As for the phrase “our blood, our flesh, and our body,” it does not exist, and it also underestimates the value of the redemption of Christ, who died alone for us, and trodden the winepress alone, and from the people, no one *was* with Him (Isaiah 63:3).

Just as humanity - in the words of our blood and our flesh - **not to think of himself more highly than he ought to think... (Romans 12:3).**

Another point to add to the previous article:

11 - Was Christ's sacrifice a sacrifice of love or a punishment?

It is a question to confuse the minds like the discussed words (for) or (on behalf).! It is very clear that:

The sacrifice of Christ was out of love for us and in fulfillment of the punishment we owe, which is the death sentence. So, it gathers the two together.

But a writer says, "God gave his Son out of His love for the world so that the world would not perish... There is not the slightest suspicion of punishment here!" "There is not the slightest sense of punishment!" Then the writer continued saying about the Lord Christ, "But His death in our body was for us a fulfilling punishment. When He completed the death, He completed His love. So, for us, it was a complete punishment. As for him, by death, He completed his love!!"

So, there is a punishment, but because of Christ's love for us, He took it upon Himself to bear it for us.

Otherwise, what are the meaning of the expression (fulfilling a penalty) and the expression (completing a penalty)? Who else except Jesus Christ paid the penalty?

Who else but Jesus Christ carried out the punishment? On our behalf, do everything. As the Bible says, "**All we like sheep have gone astray; We have turned, everyone, to his own way; And the Lord has laid on Him the iniquity of us all.**" (Isaiah 53:6). Because of "**the iniquity of us all,**" the Lord Christ suffered, died and was buried.

Otherwise: why did He die? If it weren't for the punishment meted out to us!

But the writer says, "If death was the penalty for sin, and it is really like that in the Old Testament: "**The soul who sins shall die.**" (Ezekiel 18:20), the Son would have endured the death penalty from the Father's hand instead of us in order to fulfill God's justice. That is strange to the spirit of the New Testament and is not permissible."

(12) Here we ask: Is there a difference between the Old and New Testament?

God - as the Bible says - **Jesus Christ is the same yesterday, today, and forever.**" (Heb 13:8) "**It whom there is no variation or shadow of turning.**" (James 1:17).

If in the Old Testament, "The soul who sins shall die," the same ruling is in the New Testament as well. We see this in the story of Ananias and Sapphira (**Acts 5**). Also, we see it at the end of Judas, "**the son of perdition**" (**John 17:12**), and we see that in the strokes of the Book of Revelation. We see it in 1 John, "**There is sin leading to death. I do not say that he should pray about that.**" (1 John 5: 16).

As for the expression, "the Son would have endured the death penalty from the Father's hand instead of us in order to fulfill God's justice."

As the author claims, it is not strange to the spirit of the New Testament. But in actuality, this is the belief of the whole church, including its fathers and saints.

And the writer continues in his opinion, saying: "It is impossible for the Father to keep the curse of punishment in His heart to pour it into His Son to die for us and instead of us."

Do this talk match the Bible words, **“And the Lord has laid on Him the iniquity of us all.” (Isaiah 53:6)?!**

And also, does it match with the statement of the Bible, **“Yet it pleased the Lord to bruise Him; He has put *Him* to grief.” (Isaiah 53:10)** and **“He was numbered with the transgressors” (Isaiah 53:12)?!**

13- Now we ask: according to the Book, is death a kind of punishment? Or not?

Since the beginning of Mankind, God had warned Adam of this punishment of death. He told him about eating from the tree, **“you shall surely die” (Genesis 2:17)**. And Eve confirmed her knowledge of this punishment in **(Genesis 3:3)**, and the writer admits that the penalty for sin is death in the Old Testament according to **(Ezekiel 18:20)**.

The New Testament also confirmed that the penalty for sin is death.

As stated in **(Romans 6:23): “For the wages of sin is death.”** And it is mentioned in **(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.”** And in **(Ephesians 2:1) “And you *He made alive*, who were dead in trespasses and sins.”** And the Lord God, in His message to the Church of Thyatira in the Book of Revelation, says about the sinful Jezebel, **“I will kill her children with death” (Revelation 2:23)**.

If death is the penalty for sin, and the Lord Christ is holy and without sin, then why did He die? There is no answer except that He died for us and took the penalty of sin in our place. That is redemption.

14- The sufferings of Christ on our behalf, and his sacrificial death on our behalf, are the depth of the Church's rites during Holy Week:

The suffering of Christ for us is the secret of our mournful hymns during the Holy Week of the Pascha, the black curtains that decorate the church, the readings and prophecies that we read, and the secret of our deep fast that week.

In all of this, we remember that cup that the Lord drank, and we were worthy to drink it. We deserve suffering, crucifixion, and death, not Him. But out of His love for us, He bears it all on our behalf. He bore our sins, and He is the Holy One, and He bore our punishment, and He is the innocent. And the Father hid His face from Him, and He was supposed to hide His face from us...!

And if it was just love, there is no suspicion of punishment in it (as the writer says) ...

Yes, if it was just love, the Holy Week in the church would have turned into a week of joy, with hymns of joy...!!

But Christ's love for us manifested in His bearing the punishment on our behalf.

His love for us is inseparable from thorns, nails, and the cross.

And His love for us was the reason for His bearing the shame and the befitting mockery for us, despising the shame (**Heb. 12:2**). This is what we remember in our sanctuaries, and we say to Him: “You have borne the oppression of the wicked. You have given Your back to the scourge. Your cheeks You have left open to

those who smite. For my sake, O my Master, you have not hidden Your face from the shame of spitting."

Do we disregard all of that and claim that the crucifixion was just love?

And in our enjoyment of love, we forget our punishment and this lover who carried it for us!!

15 - So, Was the story of the cross devoid of punishment?

The writer says, "This is the main secret of the incarnation of the Son of God. It is a work of love in the first place, far from the feeling and concept of punishment. The Father did not punish His Son, but rather out of the love that He delivered Him up. Neither did the Son punish Himself but loved us and gave Himself up for us. Nor were we actually punished, but we won innocence, love, and adoption."

O our delight in this alleged innocence, whereby we forget all our transgressions and impurities.!! As well as the suffering and humiliation we have inflicted upon our Redeemer.!

In actuality, we never won acquittal but were not judged.

Had it not been that we are condemned to the extreme and were it not that we are dead in trespasses and sins (**Ephesians 2:1**) and if we were not worthy of punishment... without all of that, the crucifixion of Christ would not have been, nor would His sufferings have been...

Is it because Christ the Redeemer, **"the Lord has laid on Him the iniquity of us all."** (**Is 53: 6**) so we without sin and win innocence?!

Do sinners to this extent forget their sins, which the loving Redeemer bore from them, and say, "we have won innocence"?! Is it focusing on the self (ourselves that

the Redeemer saved by His death) and forgetting the pain that the Savior endured and the price that He paid?!!

The secret of the incarnation of the Son of God is not far from the sense and concept of punishment, and if it were not for the penalty on us, the incarnation would not have been. Incarnation is the primary cause of redemption, and the reason for redemption is that we get rid of our punishment.

Thus, in telling the good tidying to Saint Joseph the Carpenter about the Messiah. He was told: **“...and you shall call His name Jesus, for He will save His people from their sins.” (Matthew 1:21).** He, then, was born to be a Savior, saving believers from the penalty of their sins. The same meaning is what the angel said in his preaching to the shepherds: **“Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord.” (Luke 2:10-11)**

So, salvation is the cause of the incarnation. And salvation is for Christ the Lord to save us from the punishment of our sins and from the death which reigned over us, whereby we were bound and sold on account of our sins. as we say in the Divine Liturgy.

If not for the death penalty, which reigned over all because of sin, and if not for the redemption from this death, neither the incarnation nor the crucifixion would have taken place. So, how then can it be said that incarnation is far from the concept of punishment?! That is far from the teaching of the Bible and the teaching of the fathers.

We return to the discussion of the phrase: *“The Father did not punish His Son, but rather out of the love that He delivered Him up.”* So, we will discuss together an important topic which is:

16- The relationship of the Father to the Son on the matter of crucifixion:

The words “the Father punished His Son” is an exciting phrase because the Son was not a sinner until the Father punished Him!!

But it is correct that the Father accepted that His Son bears the punishment imposed on humanity. Thus, He sent Him to be the propitiation for our sins (1 John 4:10).

We cannot readily move on from the words "out of the love that He delivered Him up," therefore we stop at "delivered Him up." That has delivered Him up to death and crucifixion, **“an offering for sin” (Isaiah 53:10), “numbered with the transgressors,” (Is 53:12). “Surely He has borne our griefs. And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He *was* wounded for our transgressions, *He was* bruised for our iniquities; The chastisement for our peace *was* upon Him, And by His stripes, we are healed” (Is 53:4-5).**

"All we like sheep have gone astray; we have turned, everyone, to his own way; And the Lord has laid on Him the iniquity of us all. 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 53:6-7).

Do we simply pass by all of it and claim that "it was done out of love"?! Yes, the Father loved us and sent His Son to be the propitiation for our sins. But what does all that mean? What are the meanings behind the words?

It suffices to put before us the following verses that clearly express the father's situation towards the Son on the matter of the cross:

(Romans 8:32) "He who did not spare His own Son, but delivered Him up for us all..."

This verse gives some meaning to the word (delivered Him up).

(Isaiah 53:10) "Yet it pleased the Lord to bruise Him; He has put *Him* to grief..."

Let us meditate on the words: "**bruise Him**" with the "**grief**" and also add to the verse "***He was bruised for our iniquities***" (Isaiah 53:5).

(Mark 15:34) Jesus said on the cross: "**My God, My God, why have You forsaken Me?**"

(Matthew 26:42) He also said in the Garden of Gethsemane: "**O My Father, if this cup cannot pass away from Me unless I drink it, your will be done.**"

(John 18:11) And His saying, "**Shall I not drink the cup which My Father has given Me?**"

All of them are verses that require deep contemplation, from which we understand that the Father's forsaking of Him is not the forsaking of separation, forbid, but rather, He left Him to suffer, to drink the whole cup, with its pain and shame. The Father was pleased that the price of sin had been fully paid in both body and soul: the body's pain and the bitterness of the soul.

+ We move to the phrase, "Neither did the Son punish Himself, but loved us and gave Himself up for us." The expression "the Son punished Himself" is neither theologically nor spiritually palatable! Because it carries the meaning of suicide! And for no reason. It is better to say:

17- The Son's suffering in the Redemption Process:

Clarified by the prophecies in **(Psalm 22)** concerning the sufferings of Christ, which start with “My God, My God, why have You forsaken Me?”. Some people meditated and said that when Jesus said this phrase on the cross, it was among what He meant to draw attention to what was mentioned about Him in this psalm. It is that:

“...They pierced My hands and My feet; I can count all My bones...They divide My garments among them, And for My clothing they cast lots...”

Also, from this psalm:

“All those who see Me ridicule Me; They shoot out the lip, they shake the head, *saying*, “He trusted in the Lord, let Him rescue Him; Let Him deliver Him, since He delights in Him!”

"I am poured out like water, and all My bones are out of joint; My heart is like wax; It has melted within Me. My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death." "Many bulls have surrounded Me; Strong *bulls* of Bashan have encircled Me."

All these pains also with whipping, nails, thorns, mockery, spitting, and reproach, and the prophecy of it in the psalm **“...And for my thirst, they gave me vinegar to drink.”** (Psalm 69:21), which was fulfilled in **(Matthew 27:34)** **“they gave Him sour wine mingled with gall to drink. But when He had tasted *it*, He would not drink.”** and from the severity of His tiredness said on the cross, **“I thirst!”** (John 19:28).

Is all of this and others it can be expressed with ease or in ignorance with the phrase, "But He loved us, and given Himself for us"? What does the term "given Himself" mean? He gave Himself to what? To the purple robe and struck with the word **“Prophecy! Who is the one who struck You?” (Luke 22:64)**. Or the saying of the prophecy about Him:

“I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. (Isaiah 50:6).

All of this we forget, and only remember, the phrase “He loved us and given Himself for us.! And what did He pay for that love?

After all that, do we say that everything that happened was far from the sense and concept of punishment?! Were we not worthy of all that Christ did for us? Or do we only think of ourselves and say, “He loved us,” and “We won innocence!” We do not think about that crucified lover and the punishment that He endures instead of us!

Another point that looks intuitive, but we have to display it:

18- Did Christ bear the punishment, or did He abolish the penalty?

* The writer says, "Punishment does not create love. But love eliminates punishment".

+It is as if by that, he sees that all the punishments which God punished the world in the Old and New Testaments were devoid of love!! While the Bible says, **"For whom the Lord loves He chastens, and scourges every son whom He receives."** (Heb 12:6-8).

* Then the writer is exposed to the punishment that Christ bore instead of us, so he says: "How can we then say that Christ, with His death, bears the punishment for us?! The correct thing is that with His death, the punishment was abolished because His death was motivated by love from God and not punishment.!!

+ If Christ did not bear the punishment for us, then what is the meaning of redemption?! And if there isn't any punishment at all (since it has been abolished!), then where is the fulfillment of divine justice? Did Christ suffer and die for no reason?

If the punishment is lifted from us, it's because Christ endured it instead of us. That is the teaching of the Church throughout the centuries, which is what the Bible teaches.

That leads us to a strange point raised by the writer, which is:

19- Who perfected the Divine justice: Christ or us?

A strange question raised by the author:

“Christ died in the body that is our body, and our sin is upon Him, so God's justice was fulfilled in us, not in Christ.!”

It is an astonishing statement that leads to the destruction of the entire doctrine of redemption!

If God's justice was fulfilled in us, then what did Christ do? Why incarnate? Why did He suffer and die and was buried? What is the meaning of His title (the Savior), which means He who saves His people from their sins? And what is the significance of His name (Jesus)?!

As for the phrase (He died in our body), our body is sinful and is not fit to offer a sacrifice. But Christ died in a pure body - **"as of a lamb without blemish"** (1

Peter 1:19). And since He had no sin, He died for the sin of others (for the sins of the whole world). The basis of redemption is that man was completely incapable of saving himself, unable to pay his debts before divine justice, as the Lord God said about who owe fifty and who owe five hundred, **“And when they had nothing with which to repay, he freely forgave them both.” (Luke 7:42)** and how did He forgive them both?

The Bible says, **“in whom we have redemption through His blood, the forgiveness of sins.” (Colossians 1:14).**

20- Did Christ die by His own will or merely in obedience to the Father? Is it a redeemer or a ransom?

Some want to eliminate Christ's work of redemption, either by involving us the humans in the redemption's work, and we are the ones who have completed what God's justice requires, or by focusing on the work of God the Father as the Redeemer, and that Christ is just a ransom given by the Father. As for the Son, **“He humbled Himself and became obedient to *the point of death*, even the death of the cross (Philippians 2:8).**

And many verses are mentioned that Christ is the one who redeemed us. We will mention here a few verses about that:

He offered, gave, and humbled Himself.

+ **(John 10:17, 18)** "Therefore My Father loves Me, because I lay down My life that I may take it again. 18 No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

+**(1 Timothy 2:6)** "who gave Himself a ransom for all, to be testified in due time..."

+(Isaiah 53:12) “He poured out His soul unto death...”

+ (Titus 2:14) "who gave Himself for us, that He might redeem us from every lawless deed..."

+(Galatians 1:4) "...who gave Himself for our sins, that He might deliver us from this present evil age...”

Regarding the role that Christ played in the redemption of mankind, we would like to present some verses that indicate the following truth:

21 - The Lord Christ humbled, gave, and surrendered Himself to death in order to redeem us and save us:

That is because the writer says,

"The Father is the redeemer, and the Son is the ransom. Therefore, the title of Redeemer did not appear about Christ in all the New Testament books, which is from an accurate and striking theological awareness. Because the Father is the one who has the eternal counsel and strategy in offering His Son a ransom..."

Although we do not currently want to enter into the theological relationship between the Father and the son in such matters, also the same writer says in the same book a few pages later, "The Redeemer is calling you: Look at my wounds, the sin that I carried, and the curse that I accepted...". He means Christ, of course.

However, I want here to prove that the Lord Christ has redeemed us by His will and not merely by obedience to the Father,

“...became obedient to *the point of* death, even the death of the cross.”
(Philippians 2:8).

However, I want here to prove that the Lord Christ has redeemed us by His will, and not merely by obedience to the Father, **“...became obedient to *the point of death, even the death of the cross.*” (Philippians 2:8).** And the expression (obedience) here means an agreement of will.

22- The Lord Christ Himself explained this fact:

+This is by saying about Himself: **“Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.” (John 10: 17, 18).**

+ He said in the same chapter, **“I am the good shepherd. The good shepherd gives His life for the sheep.” (John 10:11).** Then He said, **“...I lay down My life for the sheep.” (John 10:15).**

+ He also said, **“...and the bread that I shall give is My flesh, which I shall give for the life of the world. (John 6:51)”**. So, he is giving Himself, not just giving.

And we say in the Divine Liturgy,

“For being determined to give Himself up to death for the life of the world.” That is, it is in His will and in His plan to give Himself up for the life of the world.

+He knows perfectly well that for this, He came into the world.

23- The Apostles also confirm this fact:

+ (Galatians 1:14): **"who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father."**

He said He sacrificed Himself and didn't say He was sacrificed.

+ **And in (Galatians 2:20): “the Son of God, who loved me and gave Himself for me.”**

+ **And in (Eph. 5:2):** "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." He gave Himself up.

+ **And in (Heb. 9:14) “...who through the eternal Spirit offered Himself without spot to God.”**

+ **In (Eph 5:23-26)** the apostle says about the church and its relationship with Christ: **“...just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word.”**

+And in **(1 John 3:16)** says about Christ, **“He laid down His life for us.”**

24 - Christ is the one who redeemed us:

+ The apostle says in **(Galatians 3:13)** **“Christ has redeemed us from the curse of the law,”** he did not say the Father is the one who redeemed us.

+ And in **(Eph 1:7)** he says about Christ, **“In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”**

+ **(Romans 3:24)** **“being justified freely by His grace through the redemption that is in Christ Jesus.”**

+ **(1 Timothy 2:6)** **“who gave Himself a ransom for all, to be testified in due time.”**

Christ then redeemed us, gave himself, and justified us freely by his redemption for us. And by His blood, we were forgiven of our sins. He submitted Himself to death.

25- Ignoring Christ's will in redemption is a decrease in His love for us!

So, whoever says that Christ is not the Redeemer, but merely a ransom offered by the Father, and he accepted that for the sake of obedience...!! Whoever says this is detracting from Christ's love for us and from giving himself for the forgiveness of our sins.

That is something that the Church cannot accept, which the apostle said about her, **“...just as Christ also loved the church and gave Himself for her” (Eph 5:25).** Rather, this is something that none of us would accept. We say with the apostle, **“...who loved me and gave Himself for me.” (Gal. 2:20).**

The loving Christ was not merely a doer for the Father's will in redemption for the sake of obedience. But His will was the will of the Father in terms of redemption.

26- Here is a big difference between the word (theory) and the word (doctrine)!

We all believe that redemption is when a soul redeems another by taking its place, dying for it, and paying the price instead. But another opinion arises: There are three theories of redemption: penance by substitution, the second theory of pleasing God, and the third theory of ransom by paying the price.

And the matter turns in his explanation from the doctrine to discussing theories.! As if the fathers did not leave us a firm doctrine on the topic of redemption.!

And the matter develops into the recognition that a soul replaces a soul that was prevalent in the Old Testament. But the matter changed in the New Testament, and the union took the place of replacement.!

Why move the ancient landmark so quickly? Why attack the first holy fathers in their doctrine?! And why introduce a new belief that compels us to protect people from it?! Didn't the Book say:

**“Do not remove the ancient landmark Which your fathers have set.”
(Proverbs 22:28).**

Why all this confusion and an attempt to budge what the Church has received from long generations ago fixed traditions?

27-Theme “Pleasing God's Heart”:

It's known that the original sin had two results:

(a) To anger the heart of God by disobeying and rebelling against Him and to obey Satan more than Him. The burnt offering indicated pleasing God and fulfilling His justice.

B - One of the results of sin was also the destruction of man and his death sentence. The sin offering represented him in death in his stead.

The burnt offering was a symbol of Christ pleasing the Father and offering absolute obedience to Him. The sin offering was also a symbol of the Lord Christ dying on our behalf and the fulfillment of the divine justice that decrees the sinner's death.

That is what we have been taught since ancient times, and we are still teaching it to others.

28 -The burnt offering in its symbol to satisfy God:

+ The burnt offering was the oldest sacrifice by which people drew near God. That is why it was called an offering (**Genesis 4:5**). And we read - after the anchoring of

the ark - that our father Noah" **built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the Lord smelled a soothing aroma. Then the Lord said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done."** (Genesis: 8:20,21).

We note here that the sacrifice of burnt offerings was a reason to please God and remove His wrath. It was also from clean animals and birds.

And the burnt offerings were what the fathers offered before the nomos of Moses.

+ Because pleasing God should come first, the burnt offering was put first among the sacrifices that God commanded Moses, the Prophet, to offer in the Book of Leviticus. Because it allowed them to get closer to God, the burned offering was called an offering (**Leviticus 1:2**).

29- The burnt offering was contentment and a pleasurable scent for the Lord, and it was all for God, for the fire of divine justice:

The book says about its presenter, "**he shall offer it of his own free will at the door of the tabernacle of meeting before the Lord**" (**Leviticus 1:3**). It said about this burnt offering, "an offering made by fire, a sweet aroma to the Lord."(**Leviticus 1:9,13,17**). This description is repeated three times in all its types.

And the whole burnt offering was to the fire of divine justice, burning in it until it turned to ashes without anyone eating it, neither the priest shall eat of it, nor the one who brings it, nor his friends, all for the fire. Concerning this, the Book of Leviticus says in 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... which the fire has consumed on the altar, and he shall put them beside the altar...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... a fire shall always be burning on the altar; it shall never go out. (Leviticus 6:8-13) until it turns to ashes (Leviticus 6:10).

30- The burnt offering is a symbol of Christ in pleasing divine justice:

It is a symbol of pleasing the Father in the work of redemption, just as the flour offering was a symbol of pleasing the Father with His righteous life in His incarnation before the crucifixion (**Lev. 2**).

Thus, it was also said about the flour offering that it was **"a sweet aroma to the Lord"** (**Leviticus 2:2,9,12**) and that it was **" most holy"** (**Leviticus 2:3,10**).

The burnt offering and the flour offering were a symbol of the Lord Christ in His incarnation and His work of redemption. Both were "a sweet aroma to the Lord."

Neither of them was symbols of the forgiveness of human sins. That was symbolized by the sin offering and the trespass offering. The Passover sacrifice was also a symbol of man's salvation from perdition.

And the phrase "a sweet aroma to the Lord" reminds me of the prophecy of Isaiah about the crucifixion of Christ, as it was said about the Father, **"Yet it pleased the Lord to bruise Him; He has put *Him* to grief."** (**Isaiah 53:10**).

31- Pleasing God is a great virtue in the book:

The psalm begins and says, **"Lord, you have been favorable to Your land"** (**Psalm 85:1**). And in the sacrifices, the bible says, **"...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. *you shall offer of your own free...* (Leviticus 22:18-19)

In the life of virginity, the apostle says, **“He who is unmarried cares for the things of the Lord—how he may please the Lord.”** (1 Corinthians 7:32). And in the liturgy and worship says, **“...that you present your bodies a living sacrifice, holy, acceptable to God, *which is your reasonable service.*”** (Romans 12:1).

And about pleasing the Lord, the psalm says, **“The Lord takes pleasure in those who fear Him...”** (Psalm 147:11), and the Book says, **“When a man’s ways please the Lord, He makes even his enemies to be at peace with him.”** (Proverbs 16:7).

To please the Lord, we find in the Ten Commandments that the first four commandments belong to the Lord, before the commandments to dealing with humans. And also, in the Lord's Prayer, we ask what belongs to God first before we ask for what belongs to us.

Among the beautiful things in pleasing God that the psalmist addresses the angels in the psalm, saying: **“Bless the Lord, all *you* His hosts, *You* ministers of His, who do His pleasure.”** (Psalm 103:21).

Rather, the most wonderful thing that has been said about pleasing the Father is the words of the Lord Christ:

And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him. (John 8:29).

Some may ask: Why did we mention all this evidence about pleasing God? And the answer is:

32- Because the writer - unfortunately - taunts about pleasing God:

He says,

" We find in the theory of redemption, such as the appeasement of God, that the redemption process ends with the appeasement of the Son to the Father. At that point, the dialogue ends, and the tragic story ends with God's restoring His dignity!!"

It is not a restoration of dignity but a fulfillment of divine justice.

He says, "The idea of appeasing God, even if it is derived from the Old Testament, "Jehovah (in the Old Testament)" - the consuming fire - has become with the birth of the Son of God and the revelation of His sonship a Father who pours His soul (instead of a curse) on every human being. Therefore, the image of God in this theory (and he is asking for someone to appease His justice and dignity) does not fit now with **“For God so loved the world that He gave His only begotten Son...”**.

We say that there is no difference between the Old and New Testaments.

There is no difference between Jehovah and the Father.!

And the phrase “a consuming fire” is found in the New Testament, where St. Paul the Apostle says, **“For our God is a consuming fire.” (Heb. 12:29).**

And our God, who says about Him that “a father pours out His soul instead of a curse. He is the one who allowed Christ to be a sin and become a curse for us." As St. Paul the Apostle says in **(Galatians 3:13) “Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is**

everyone who hangs on a tree.” And the bible says in **(2 Corinthians 5:21)** about God, **“For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.”**

And the God of the New Testament, of whom it was said, “For God so loved the world...” and who “pour out His Spirit on all flesh...”. He is the one who allowed Ananias and Sapphira to die, and they had just died because they lied to the Spirit of God. **(Acts 5:3-9)**

God is the same in the New Testament and the Old Testament, **“...with whom there is no variation or shadow of turning.” (James 1:17)**. There is absolutely no need to mock Him as “asking someone to appease His justice and dignity”!

Or the writer’s saying, “It is God the Father here who seeks to appease the oppressed, neglected, humiliated, and expelled human, seeking to restore him to his first dignity.” This phrase causes us to ask:

If a person is wronged, then who wronged him?

Man is the one who wronged himself with sin and lost his dignity through pride.

A question remains on the subject of redemption, which is:

33- To whom was the price of redemption paid to?

The price that Christ paid was His death on the cross.

That is because the Bible says, **“For the wages of sin *is* death” (Romans 6:23)**.

Thus, He shed His pure and generous blood for us.

It is clear that the price has been paid to the owner of the right, which is divine justice.

Divine justice was the one who demanded the death of the sinful human, who was subjected to God's judgment, **"...you shall surely die" (Genesis 2:17)**, and also according to the words of the Lord in the mouth of the prophet Ezekiel, **"The soul who sins shall die..." (Ezekiel 18:20)**.

When Christ died instead of us, He gave His life to divine justice instead of human life, so divine justice fulfilled His right.

But the writer says, "The blood that Christ offered as a price and a ransom, He did not give it to anyone but us... We own the blood of Christ. We drink it, but without a price. And it is as a price for our ransom added to our account." Also, he says that Christ "gave us His death to be our death. He gave us His shed blood to be our blood... He did not die far from us but died in our bodies, our blood, and our flesh. So, we are partners in this body and blood, and we still share in it."

We would like to discuss this opinion here:

34- Did He pay the price of redemption for us?

We don't have the right on the contrary we owe, whether we owe little or much. And the Lord Christ said about these two types, **"And when they had nothing with which to repay, he freely forgave them both..." (Luke 7:42)**. And as the apostle said, **"...who were dead in trespasses and sins," (Ephesians 2:1)**.

The price of redemption was paid to divine justice. As for the Eucharist, it is not a price we deserve, but it is a gift given to us and not a price.

And if the blood of Christ has become our blood - as the writer says - are we drinking our blood?! And if Christ died in our flesh and blood - as he says - did we share in paying the price?! Or has the price been paid for us?

Strange, none of the fathers said that!!

After all that, we may ask:

What is the starting point for all the theological problems that the writer has fallen into?

It's his idea of willful sin.

35- The writer believes that the willful and intentional sin had no sacrifice offered for its forgiveness.!

He says:

"There is no redemptive sacrifice in the whole Old Testament law for willful sin that deserves death. All sacrifices are for unintentional sins only."

"But as for willful sins, which are intentional and willful, there is no sacrifice for it at all in all the Law of Moses. In other words, he made it clear that it is impossible to replace a soul with a soul in the case of intentional sin."

"Here it is impossible for the sacrifice of Christ to be counted as replacing the sinner, or for the sinner, or instead of the sinner, because sin is a willful sin, and the sinner shall surely die, and no sacrifice of any kind can be offered for him!"

"Then what is the sacrifice of Christ? The sacrifice of Christ is actually the death of the sinner!! Christ took a body that is, in fact, the body of man as a whole, the body of all sinners... it is the body of every sinner..."

This thought is the cause of everything that we have previously discussed in the previous points. So, we have to discuss his idea of intentional sin.

36 - This thought creates confusion and despair:

The forgiveness of sin in the Old Testament was linked to the offering of the sacrifice, **"...and without shedding of blood there is no remission."** (Heb. 9:22).

If there is no sacrifice offered for willful sins - while the majority of people's sins are willful sins - what would people feel if they saw that their sins are without forgiveness and that they live and die without being forgiven for their sins? Doesn't this thought cause people to despair and confuse their thoughts?

And what do they say about God and all the verses related to His forgiveness of sins? And what about the psalm's saying: **"Blessed is *he* whose transgression is forgiven, *whose* sin is covered. Blessed is the man to whom the Lord does not impute iniquity, and in whose spirit, *there is* no deceit."** (Psalm 32:1, 2).

And what about what the Lord said in the book of the prophet Ezekiel about the repentant man: **"But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live."** (Ezekiel 18: 21, 22).

Or what the Lord said in the book of Jeremiah the prophet, **"...For I will forgive their iniquity, and their sin I will remember no more."** (Jeremiah 31:34).

How is the forgiveness, and there are no sacrifices or shedding of blood?

We mention a clear example of sacrifices for willful sins:

37- Example of sacrifices on the Great Day of Atonement:

On that day, whether the high priest offered for himself or the people's sins. He offered a bull as an offering for sin, **"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."** (Leviticus 16:11). Then he offers another sin offering, **"...and sprinkle it on the**

mercy seat and before the mercy seat. 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.” (Leviticus 16:15, 16).

Were all those sins which are bad deeds, and impurities, which were for Aaron and all his house, and all the children of Israel, were not there any attentional sins? Were all these sins unintentional?!

Impossible: Who would believe that the Great Day of Atonement was only for unintentional sins!!

How amazing is the audacity with which it is said, “There is no compensation sacrifice for willful sin that deserves death in the entire Law of Moses”?!

38- Other examples of sacrifices for forgiveness:

Behold, Nehemiah, in correcting the situations after returning from captivity, spoke of “**for the showbread, for the regular grain offering, for the regular burnt offering of the Sabbaths, the New Moons, and the set feasts; for the holy things, for the sin offerings to make atonement for Israel, and all the work of the house of our God.**” (Nehemiah 10:33).

It is known that they were deliberately and intentionally married to foreign women, which made Ezra, the priest, weep, pluck out his hair, and tear his clothes (**Ezra 9:3**). And St. Paul the Apostle says in his epistle to the Hebrews: “**For every high priest taken from among men is appointed for men in things *pertaining to* God, that he may offer both gifts and sacrifices for sins. Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins.**”(Heb

5:1,3). Is the high priest ordinance to offer offerings and sacrifices only for unintentional sin by the people?!

39- What about the willful sin of King David?

Undoubtedly, the sin of fornication with the Bathsheba of the wife of Uriah the Hittite was willful, as well as the attempt to cover this sin with deception and then work to kill Uriah and marry his wife (**2 Samuel 11**).

Did David the prophet die without his sins being forgiven, as there is no sacrifice for intentional sins, according to the writer's opinion?

No, the prophet David praises the Lord for His forgiveness and says:

“Bless the Lord, O my soul; And all that is within me, *bless* His holy name! Bless the Lord, O my soul, and forget not all His benefits: Who forgives all your iniquities, who heals all your diseases...” (Psalm 103:1-3). And how did David know that all his (willful) sins were forgiven? He knew from what Nathan the prophet said to him: **“...The Lord also has put away your sin; you shall not die.” (2 Samuel 12:13).**

40- Finally, let us know exactly what redemption means:

Redemption It does not mean the death of the sinner!! But the death of Christ on his behalf.

For the death of a sinner is a punishment, not a redemption.

As for redemption, it is for the redeemer to die instead of him. Jesus did this on the cross out of His love for us. He did not take the body of sinners and die with it - as the writer says - but He died in His pure and sinless body.

But the writer calls this established ecclesiastical doctrine "the theory of atonement by substitution." Just a theory that needs to be discussed, not a belief that everyone believes in!! He believes that it was used in the Old Testament for unintentional sins only!!

As for the New Testament, it cannot be applied, and the sinner must die!!

In Comparative Theology

"2"

About the Eucharist

Are the sacraments of the church not seven?

Did Judas eat, and then Satan entered it?

Were they taking the Holy Communion after (Agape) the supper?

Was there an hour between blessing the Holy Bread and the Cup?

Was washing the feet of the disciples a partnership in His death and resurrection?

Did the Master not attend Passover with His disciples?

Did the Lord sacrifice Himself with intention and prophecy?

Do we eat the divine nature in the Eucharist?

Are the Eucharist and the priesthood descended originally from eternity?

Were they holding the Holy Body in their hands? Were they sometimes taken to their homes?

Is the Lord's body here, the Lord, and is it the church?

Is God not another for man?

Was the ritual offering of the lamb a complete liturgy?

Did the deacons distribute the Holy Body and Blood?

1- All these questions make us stand in front of several serious matters, which are:

A - The danger of being influenced by reading foreign books that are alien to our faith, especially those related to Biblical Criticism, and then converting this reading into a doctrine and publishing it...!

b- The danger is that some Sunday school servants and youth servants' study what they read without examining it, even if it contradicts the church's beliefs and traditions!

C - The danger of admiring and embracing any new thought without respecting the tradition handed down to us over generations...!

D - The danger of making people suspicious of the tradition that familiar and inherited teachings.

For all this, I thought that I should discuss these and similar issues and explain them to our children as part of my responsibility to keep the church's teaching pure from all corruption, so that our generation may pass it on to future generations intact as we receive it.

For example, in the book (The Eucharist: The Lord's Supper), we had to go through several points mentioned by the author and explain them to the readers:

2- Attacking the phrase (the seven sacraments of the Church):

It was mentioned in (p.35):

The first to identify these church sacraments with the number (seven) was the Roman Catholic Church through the Bishop of Paris (Peter Lombard) with others. And Thomas Aquinas accepted it, and the Council of Florence codified it in 1439. Also, the Byzantine Church took this tradition from the Church Catholicism."

Then this tradition entered the Coptic Church. The first mention of it under our hands is what was in the manuscript known as, (Nuzha alnufus). It belongs to an unknown priest, and maybe he is not a Coptic orthodox."

"In any case, we did not find a mention of identifying the Church's sacraments with the number seven in the manuscript of the scholar Ibn Kabar, known as (The Lamp that Light the Darkness in Clarifying the Service), which is the most important and accurate of the sacraments writer in recent centuries. And he did not even include all the sacraments in one place; rather, they were spread throughout his book and were lacking the number 7".

Then the writer mentioned the mystery of the Trinity, the divinity, the incarnation, redemption, the Gospel (**Ephesians 6:19**), the kingdom of God (**Mark 4:11**), the faith (**1 Timothy 3:9**), and the mystery of godliness (**Matthew 3:16**), and other mysteries.

3- And he repeated the same thing in the Pentecost book, p. 44 (416).

He says, "There are many other sacraments in the church, which were not counted among the seven sacraments.

For example, in the case of the consecration of monks, the Holy Spirit comes by prayer and works by His grace in the person who is dedicated to preserving

celibacy and death from worldly lusts. And in the consecration of churches, the Holy Spirit comes through the bishop's prayer to sanctify the place and allocate it for praying. And in praying for the dead, the Holy Spirit comes to receive His temple (and comments on this point by saying: When the priest prays, he asks and says: "About this soul," referring to the presence of the soul during prayer).

4- We want to mention the diversity of the meaning of the word (secret). And distinguishing the Church's sacraments from the use of the word (Secret) in other places.

The word (Secret) means Secret, Sacrament, or Mystery. The word (mystery) indicates a rational, theological, or historical concept. As the apostle says, As the apostle says, **“And without controversy great is the mystery of godliness: God was manifested in the flesh...” (1 timothy 3:16).** Here is the mystery of the theological incarnation... or His saying, **“For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in...” (Romans 11:25).**

Or His saying: **"Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed." (1 Corinthians 15:51-52).** Here is an announcement of what will happen in the future, a revelation or a prophecy.

The seven sacraments of the Church are distinct from all these things that are knowledge related. What is it, then?

5- The ecclesiastical sacrament is an invisible grace granted by God through a visible ritual (prayer or sometimes material).

For example, in the sacrament of baptism: An invisible grace is the newborn of the water and the Spirit, the renewal, and the death of the old man (**John 3:5**) (**Romans 6**). All of that is through a visible action, which is immersion in the water of baptism.

And the sacrament of Confirmation (Mayron, Mayroon) is an invisible blessing, which is the indwelling of the soul in man (1 Corinthians 3:16) or the sanctification of things through an apparent work or the anointing with the holy Mayroon. And in the past, it was done at the beginning of the apostolic age by laying the hands of the apostles' fathers (Acts 8, 19).

And the sacrament of repentance is an invisible grace through confession and the priest's absolution.

The sacrament of the priesthood is an invisible grace, which is the authority to practice the sacraments and forgive and seize sins (John 20:22,23). This sacrament is performed by laying the hands and by the Holy Breath.

And so are the rest of the ecclesiastical sacraments, all invisible grace.

6- It is not permissible to confuse people's minds and make them doubt what they have received by talking about the word "mystery," which means knowledge.

Like what was said about "... what is the fellowship of the mystery, which from the beginning of the ages has been hidden..." (Ephesians 3:9). Or the mystery of the Gospel, "Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began" (Romans 16:25). Or the mystery of godliness, "And without controversy great is the mystery of godliness: God

was manifested in the flesh..."(1 Timothy 3:16) meaning the mystery of the Incarnation.

The matters related to people's faith are entrusted to us.

We must not confuse their minds within the Church. It is enough for them to receive skepticism from other denominations outside the Church.

The consecration of churches is not a new sacrament added to the seven sacraments of the Church. As stated in the Book of the Pentecost, it is part of the sacrament of Holy Chrism.

The consecration of monks is not an ecclesiastical mystery. But it is the prayer of those who have departed. And we pray on them as if they have died from the world, with advice and readings.

Praying for the dead is not a mystery. It is just an intercession prayer for them, and the Holy Spirit does not come to receive His temple. And the soul is not present during prayer. As soon as the soul goes out, it goes to the waiting place, as the Lord said to the right thief, **"Assuredly, I say to you, today you will be with Me in Paradise."** (Luke 23:43). We remember the souls of the dead in every commemoration of the departed without being present with us.

7 - Another point in the Book of the Eucharist is:

Washing the feet of disciples (John 13) before Holy Communion:

It is known that washing their feet symbolized the necessary purity for them before Holy Communion. Therefore, after washing their feet, the Lord said, **"Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you."** For He knew who would betray Him; therefore, He said, **"You are not all clean."** (John 13:10,11).

The washing of the disciples' feet was also a lesson in humility, and that's why the Lord said to them, **“If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet.”** (John 13:14).

But the author considers that the Lord's washing His disciples' feet was a secret fellowship in dying with Him.!

He refers to the bottle of ointment that Mary poured and anointed the feet of Christ, and the Lord said, **“Let her alone; she has kept this for the day of My burial.”** (John 12:3, 7).

The author says that by washing the disciples' feet, he prepared them to die with him and that washing the feet was equivalent to shrouding the whole body. And that “Christ saw in that an action equal to shrouding the whole body,” “Thus, washing the disciples' feet with the divine hands was a purifying act, equivalent to shrouding the whole body. As if he had already shrouded them by washing their feet with His hands.”

“Meaning that Christ wanted to make, by washing the disciples' feet, a secret fellowship in death with Him, a death that would lead to resurrection, glory, and one part in a prepared kingdom” (p. 243]!!

8- Everything the author said about that disagrees with the biblical concept of the necessity of purification before the Holy Communion and of giving them a lesson in humility.

As for their fellowship in dying with Him, it came later, as the majority of the apostles died as martyrs for His name.

As for the death with the Lord for all believers, it is in baptism according to the Apostle's saying:

“Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so, we also should walk in newness of life.” (Romans 6:3, 4). He also said: “buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.” (Colossians 2:12).

As for the sacrament of the Eucharist, it is instead of washing the feet, the priest washes his hands before the liturgy, saying:

“I will wash my hands in innocence; So, I will go about Your altar, O Lord.”

And he also says to the Lord, **“Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.”**

All of these things symbolize purity before Holy Communion. It has nothing to do with shrouding and shrouding the whole body!!

The Lord Christ said about Mary, **“she has kept this for the day of My burial,”** because that was at the beginning of the Passion week, **“six days before the Passover” (John 12:1)**. It is inconceivable that he intended to shroud the disciples before their martyrdom tens of years. The connection between the washing of the disciples' feet and Mary pouring the oil of spikenard is unacceptable, and it distracts the reader from preparing by purity for the sacrament of the Eucharist.

9- The author says that Judas took the Holy Communion, and then Satan entered him:

On (p. 239), he says, "Judas lived in peace, hiding behind the darkness of his deeds, hypocrisy, and betrayals all the days. Except for the hour of the revelation of the sacrament of love in the Eucharist supper, he continued to eat and drink with

the Lord and the disciples without any hindrance or harm. Grace, strength, and cover came out when the piece of bread entered his mouth. And the spirit that had received from the Lord snatched from him. So, Satan entered him, and his insight was blinded, and the whole world was darkened in front of him until he hanged himself.”

We say that the piece of bread that Judas took was not the sacrament of the Eucharist.

When the Lord Jesus was asked about the person who would betray Him, **“He answered and said, “He who dipped *his* hand with Me in the dish will betray Me.” (Matt. 26:23).** This is the story of Matthew the Evangelist, and Mark the Evangelist’s narration is similar to it: **“He answered and said to them, “*It is one of the twelve, who dips with Me in the dish.*” (Mark 14:20).**

And the phrase: “dipped in the dish” does not indicate at all the Holy Communion in which the Lord says: “...Take, eat; this is My body...” “...Drink from it, all of you. For this is My blood...”

As for the phrase: (the piece of the bread), it was mentioned in the Gospel of John in response to their question, “Who will betray Him?”:

“Jesus answered, “It is he to whom I shall give a piece of bread when I have dipped *it*.” And having dipped the bread, He gave *it* to Judas Iscariot, *the son of Simon*. Now after the piece of bread, Satan entered him.” (John 13:26-30)

The phrase "dip" is repeated twice, but it does not mean that he took the Holy Communion. The Holy Communion was expressed in the Gospel with: “He broke and gave” (Matt. 26:26) (Mark 14:22) (Luke 22:19). And almost the same expression in the first epistle to the Corinthians: **“...and when He had given**

thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” (1 Cor. 11:24).

Likewise, about the cup, “Take, and drink,” not dipping a piece of bread.

And the expression “dipped the piece of the bread,” or “dip the piece of the bread,” denotes eating from the Passover lamb and not from the sacrament of the Eucharist.

(See the introduction to Katamares on Maundy Thursday)

On the evening of Maundy Thursday, there were two suppers, Passover Supper and the Lord's Supper (the Eucharist), and hymns between the Suppers. Judas attended the Passover supper and took the piece of bread, and Satan entered him, then he went out immediately- and it was night- and he did not attend the Eucharist.

The Passover supper was not an ordinary supper but was a symbol of Christ's sacrifice (**1 Corinthians 5:7**). When Judas took from the symbol without merit, he was not allowed to take the Holy Communion of the antitype (body and blood). So, he went out, and then the Lord presented this great sacrament to the eleven.

“...He who has ears to hear, let him hear!”(Matthew 13:43)

It was not reasonable for the Lord to offer His body and blood to Judas while declaring that **“...woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.” (Matthew 26:24).**

How can He give him the promises that He had previously said, **“He who eats My flesh and drinks My blood abides in Me, and I in him.” (John 6:56), “Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.” (John 6:54).**

How can He give him the Holy Communion and the opportunity to be "**guilty of the body and blood of the Lord.**" **"For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body,"** according to the expression of the apostle **(1 Corinthians 11:27, 29)!!**

How can He give him Holy Communion while He was announced about him when washing the feet that he is not clean?! He said to the disciples, **"...and you are clean, but not all of you."** For He knew who would betray Him; therefore, He said, **"You are not all clean."** (John 13:10,11).

And how can he receive the body of the Lord in the sacrament of the Eucharist after Satan entered him if Satan merely entered him because he took a bite of the Passover supper? It is enough that he participated in the Passover celebration.

10- However, the author also denies that the Lord Christ ate the Passover with His disciples on Maundy Thursday!

In his book, from p. 161 to p. 165, he tries to prove that the Lord God did not eat the Passover with His disciples, but the Lord's Supper was a whole day before the Passover! Contrasting with this, our ritual books, the readings of the Holy Pascha week, and what the Gospels narrated. What are the Gospels stated?

It is mentioned in the Gospel of Matthew: **"Now on the first *day of the Feast of the Unleavened Bread* the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?" And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples." So, the disciples did as Jesus had directed them; and they prepared the Passover. (Matthew 26:17-19).**

Is it reasonable for the Lord to say, “I do the Passover with My disciples,” and then send His disciples who prepared the Passover... After that, He does not do the Passover with His disciples?!

And in the Gospel of Mark, approximately the same words **(Mark 14:12-18): Now on the first day of Unleavened Bread, when they killed the Passover *lamb*, His disciples said to Him, “Where do You want us to go and prepare, that You may eat the Passover?” ... Wherever he goes in, say to the master of the house, ‘The Teacher says, “Where is the guest room in which I may eat the Passover with My disciples?” ...and they prepared the Passover.**

The same thing is mentioned in the Gospel of Luke **(Luke 22:7, 8).**

The author acknowledges the narration of these Gospels, saying:

"The reader may understand from these readings that Christ ate the Passover with his disciples, and this was the Lord's supper in which He instituted the sacrament of the Eucharist according to the verbal or literal utterance of the narration of the three gospels, but..."

But enter here the school of Biblical Criticism.

11- Did Christ slaughter Himself with an intention on Maundy Thursday?

The writer says in his book (The Eucharist - The Lord's Supper) p.77:

"And when Christ slaughtered Himself with the intention and handed over His body to His disciples to eat in the sacrament of the Eucharist, He declared Himself to be the new true Passover."

And he said (p. 202): “The Lord at these moments was slaughtering Himself with intention and prophecy.”

We would like to stop here at the phrase (slaughtered Himself) and examine its theological, historical and biblical meaning.

Did Jesus slaughter Himself, or did the Jews slaughter Him?! That is what St. Peter said to the Jews: “**...and killed the Prince of life**” (Acts 3:15). And he said about the healing of the lame at the beautiful Gate: “**...by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.**” (Act.4)

The expression "slaughtered Himself" is neither theologically nor biblically acceptable. It can be said that the Lord Christ offered Himself to be slaughtered or submitted Himself to death, but we cannot say that He slaughtered Himself or killed Himself. But He accepted death from others.

12- However, the writer then wrote the opposite of the statement that Christ slaughtered Himself by intention and prophecy. That is in his books (Holy Covenant Thursday) and (Resurrection and Redemption in the Orthodox Concept).

He wrote in his book (The Resurrection and Redemption...) p. 4: "Christ at the Thursday Supper was not theoretically explaining how He would be slaughtered on Friday, but rather anticipated events. As a whole day before the Cross, He presented Himself to His disciples, slaughtered, **not as a mere act of intention** and clarification, but as an act of breaking, slaughtering, and shedding, more, deeper, and clearer than what happened on Friday on the Cross.”!!

In his book (Holy Covenant Thursday) p. 11:

He says: "**He was not here predicting** what would happen to Him on the cross from the incident of shedding his blood... but now He had brought the incident to them in all details from the depth of eternity - not time - crossing even the future.

And He gave them the same blood that He was about to pour on the cross so that they might drink from it."

He adds on p. 12:

"...He gave them the secret of His death, His blood, His resurrection, and the secret of His life together in broken bread and mixed wine, to dwell in their depths, their being, and their conscience as **true death** and resurrection to eternal life."

He adds on p. 13, p. 14:

"As an effective act of redemption with His power. That is above time, before time, and after time. It forgives sins of the past, present, and future **"...shed for many for the remission of sins."** (Matt. 26:28), and eternal life."

Was the redemption done on Thursday? And were past, present, and future sins are forgiven on Thursday?!

And about what happened on Thursday as well, he says in his book "The Resurrection and the Redemption... pg. 4, p. 5:

"...not as broken bread or mixed wine yet, but a truly "slain body," before them as a true divine Passover. The death of the cross on Friday will not be just an offering to the Father for the sins of the world, but a sacrifice of love and a perpetual supper from which the whole world eats."!!

Did He complete the redemption on Thursday, and then He added a sacrifice of love on Friday?!

However, in the same book, p. 5, the completion of the propitiation is related to the condition of actual participation in it, so he says: **"...a sacrifice of personal love in which the atonement is not completed except by actual participation in it..."**

He also says, "As a sacrifice for salvation and forgiveness of sins, it must be fulfilled by actual eating of the body and drinking from the blood, according to the sacrament which He fulfilled at the Thursday Supper. **Only by this will the atonement and forgiveness be accomplished**, and the union with Christ to extend into eternal life."!

13- Here, the reader is confused:

Did the redemption and the shedding of Christ's blood happen on Thursday or Friday?

Was the blood of Christ shed on Thursday without pain, crucifixion, and thorns?! And was His blood shed twice: on Thursday and Friday?

And the writer adds to their confusion and says about Thursday:

"He commanded them to eat and drink it, not as broken bread or mixed wine yet, but rather as an "actually slain body," thus making it clear that the mystery of Friday is present before them as a true divine Passover. The death of the cross on Friday will not only be an offering to the Father for the sins of the world but a sacrifice of love and a perpetual supper from which the whole world may eat."

Then he says, "It is a sacrifice of personal love, in which the atonement is not accomplished except by actual participation in it... Only then is propitiation and forgiveness done.!"

What, then, about our prayers in the Agbeya at the sixth hour, as we say:

"O You, who on the sixth day and in the sixth hour was nailed to the cross, for the sin which our father Adam dared to commit in Paradise..."

And we also say to Him, "...who were nailed to the cross in the sixth hour, and killed sin by the tree, and by Your death You made alive the dead man, whom you created with Your own hands, and had died in sin..."

Do we say, after all this, that atonement is accomplished by the Holy Communion and was not accomplished on the cross? And what is the meaning of our saying to Him, "You wrought salvation amid all the earth, O Christ our God, as You stretched Your holy hands on the cross..."? So, what was done on Maundy Thursday was for the forgiveness of sins, while what was done on Friday was a sacrifice of love and a perpetual supper?!

The depth of the Lord's love for us was in his death on the cross, through which he bore our sins, forgave them for us, and erased them with his blood. Why then confuse people's thoughts?

14 - Then what is the Father's opinion on the sacrifice of the Son on the cross?

Did the Father not request or ask that Christ shed His blood?

The writer says in his article (The Mystery of Redemption 4- Redemption and the Sacrifice of the Cross), which saint Mark magazine published in October issued: 2003

"The blood of Christ was shed, and the holy fathers affirm that the Father did not request or ask that Christ shed His blood. And that negates the claim that the death of Christ was a Divine request from the Father in fulfillment of divine justice."

Of course, this statement does not agree with the Bible at all, which says, **"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). How can it be said that the Father neither requested nor asked that Christ shed His

blood, while the Father is the one who gave His Son to save the world?! It was also said, "**In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.**" (1 John 4:9-10).

How can it be agreed that the Father sent His Son to be the atonement for our sins so that we might live through Him, and between saying that the Father neither requested nor asked that Christ shed His blood?!

And how the Father neither requested nor asked while it was written about the Lord Christ that **"...He humbled Himself and became obedient to *the point of death, even the death of the cross.*" (Philippians 2:8)?** He Obeyed who? Was it not the Father who gave Him?!

Likewise, how can it be said, "The shedding of Christ's blood did not bring joy to the heart of the Father?" While the Bible says about Him in the book of the prophet Isaiah: **"Yet it pleased the Lord to bruise Him; He has put *Him* to grief."** (Isaiah 53:10).

Do we deny the Bible, in order to accept ideas against it?

He who has ears to hear, let him hear!

15- Were they taking the Holy Communion after an Agape dinner feast?

The writer says in his book The Eucharist... p. 301:

"We do not forget the text cited by the Apostle Paul, **"*He also took the cup after supper*" (1 Corinthians 11:25)**, which clarifies that the consummation of the Eucharist (i.e., thanksgiving for the cup) comes at the end of the Agaphy meal."

He says on page 366 of the same book:

"And that supper was fulfilled in and through it "the sacrament of divine thanksgiving," that is, next to and through the ordinary supper, the Lord sanctified with His hands and words one loaf of bread and a cup of wine at the beginning of the supper, and wine at the end of the supper when the bread became His body in secret. And all the disciples ate it. Then they continue their dinner with all kinds of food. And after dinner of these foods, the Lord rose and washed the disciples' feet. He sat again at the table, took the cup called the "Cup of Blessing," or "Cup of Thanksgiving," and He prayed on it the prayer of thanksgiving, i.e., the Eucharistic prayer. And He tasted it and gave it to His disciples. They all drank it. Then they praised a lot and came out."

Strange words, it was not published except through Western references on which the author relied. It also includes taking the Holy Communion after a normal dinner, and he separated between the Holy Communion of bread and wine.

16- Was there an hour between the sanctification of bread and wine?

And does this time include dinner?

The author says in his book (The Eucharist) p. 299:

"The Church received from the apostles the entire ritual of the Lord's Supper as a feast of love (Agape) that begins and ends with the Holy Mystery (the Eucharist), which means it begins with the sacrament of the breaking of bread and ends with the sacrament of the cup of blessing, and includes a normal meal of all foods and drinks, with the participation of all those present."

He also says,

" All the churches had made a special ritual of prayer for the Agape and another rite of prayer for the Eucharist. Except in Egypt, the feast of the Agape remained

connected to the Eucharist until the fifth century... and the Eucharist was served in the evening."

These words are against all our three Liturgies and against the church's rite of fasting in preparation for the Liturgy and the Holy Communion. And it confuses people's minds as if fasting before Holy Communion does not refer to an apostolic delivered.

17- We try to analyze the above and say:

What St. Paul the Apostle said, "after supper," does not mean at all what the writer said about that the supper was a "normal dinner" or "a dinner of all kinds of foods!!" but he mentioned that after eating the Holy Body.

We notice in all of our liturgies that bread and wine are simultaneously sanctified without being separated from one another or having dinner in between. However, what has been published in the Eucharist book confuses people's thoughts and belittles the rituals they were taught regarding that sacrament. Additionally, it is improper for people to take the Holy Sacrament after a regular supper and after all kinds of foods.

As for the Agape that the author talked about, it's food that they eat together after Holy Communion, considering that they have been fasting for a long time. It is impossible that these Agape, "of all kinds of foods," are interspersed with the Holy Eucharist. That is the result of reading Western books that justify people's taking the Holy Communion in western countries without fasting and spiritual preparation.

18- Were they taking the Holy Body in their hands?

19- Did they sometimes take it to their homes?

It was mentioned in the book of "the Eucharist - The Lord's Supper" p. 315:

“In explaining the legality of leaving the eulogia (blessed bread) from the church to deliver it to the homes of the sick and to those who were absent out of necessity, we find some laws forbidding it and some laws not prohibiting it, but confusion arose that **the Eucharist itself was taken by believers to their homes**. And that is when the rite of distributing the Eucharist helps this. **Because it was given to everyone who took the Holy Communion, a part of the Body in his hand, and he freely puts it in his mouth**. Thus, the believers kept a part of the Body in their hands and took it with them to their homes. When the church forbade this situation with strict laws (we will mention it in the topic of the Eucharist), it stated in the context of these laws that it is forbidden to take the eulogia outside the church, which meant the Eucharist itself because there was no difference in the word and its content at that time.”

Now, we do not want to discuss the matter of (the eulogia-blessed bread). But we stand at the phrase, “the Eucharist itself was taken by believers to their homes,” as well as the word: “it was given to everyone who took the Holy Communion, a part of the Body in his hand, and he freely puts it in his mouth.”

This matter applies to the Westerners who do not give the one who takes the Holy Communion, the Holy Body in his mouth, but in his hand. However, mentioning this as part of Orthodox history makes astonishes, suspicion, and confusion - as it seems to justify the Westerners in their way of taking the Holy Communion...!

The priest washes his hands completely least some of the diamonds of the Holy Body are stuck in his hand, and he drinks that with great care. But what about the one who takes the Holy Communion, Holy Body, in his hand and puts it freely in

his mouth?! How many diamonds of the Holy Body are stuck in his hand or fingers, and he neglects them?

As for the people who take the Holy Communion, take a piece of the Holy Body in their homes, that is odd.!! And We do not believe that it was mentioned in any reliable historical reference in its orthodoxy.

As for what was written about the strict laws that prevented it, what the writer mentioned is that “it is forbidden to take the eulogia outside the church,” and the reader’s concept of the eulogia is blessed bread.

Likewise, the Eucharist is not only the Holy Body, but this sacrament also includes the Holy Blood. How can the Eucharist be taken to homes?! Or does he take the Holy Body in his hand and may carry it to his home?! What about the Holy Blood in this novel?! It is undoubtedly a confusion.

This confusion is either questioning the ancient apostolic delivered! Or that the ritual that is happening now has no ancient patriarchal origins. And both have their own risks.

20- Did the deacons distribute the Holy Body and Blood?!

It was mentioned in the book (The Eucharist - The Lord's Supper) p. 422:

"From the Eucharist of Justin, the Martyr, it is clear that the deacons were entrusted with giving the Eucharist, parts of the Holy Body, and the chalice of each of the believers in their place, and they even kept parts of the Eucharist for the absent."

The problem of the specializations of deacons should be studied well in history because, in the past, the word “deacon” referred to an Archdeacon who was fully devoted to service and used to grow beard and wear clothes like the clothes of priests.

And if the deacons distributed the Eucharist in the past, then what was the work of the priests in the distribution? Or did the priests pray the liturgy, and the deacons were the ones who distributed the Holy Body and Blood?! Then what does it mean that the Holy Communion is given to each one in his place? Do people come forward to receive the Holy Communion, or do the Holy Body and Blood go to them?

What is the meaning of keeping parts of the Eucharist for the people who were absent as well?!

Giving Holy Communion to sick people who are in bed is the only exception made by the church and the priest does this work using highly precise procedures.

The phrase "distributing the sacraments" does not imply that it is given to the believers in their places. Rather, it indicates that the Eucharist is also distributed to the people. However, it is not from the status of the sacrament that the deacon transmits to the believers.

21- Was the ritual of the offering of the lamb a complete liturgy?

The writer says in the Book of the Eucharist... p. 579 the following:

"The worship of the Eucharistic materials, which is still bread and wine before they were sanctified, caused a great stumbling block for Latin and Greek scholars... even there some critics said that it was idolatrous."

Then he said,

"As for the solution to this dilemma that has perplexed scholars, it lies in a very important and dangerous fact which is that there is a complete Eucharistic liturgical rite that has been neglected by all the East churches, and only passing references remain. As for the Churches of the West, they have completely dropped

it. This rite did not remain in its complete and accurate form except in Egypt, which is called the “offering of the lamb.” In fact, and according to the meaning that bears its name, it is the oldest rite of sanctification in its entirety, in which bread and wine are offered to be sanctified. So, they become a lamb prepared for the burnt offering or prepared at the beginning of the liturgy to present to the Father as a speaking sacrifice, and the service is bloodless!!”

In the same book, pg. 421, he says:

It has become clear to us that the ritual of offering the lamb is the same as the rite of the Lord’s Supper, and it is a complete liturgy by itself and was placed within the liturgy of St. Basil in order to preserve it from being lost.”

He says on page 580 of the same book:

"From this, it becomes clear that bread and wine are no longer - and we are here in the foreground - bread and wine, but rather, they are the King of kings, and the Lord of lords has come to be slaughtered and given as food to the believers. It is the pure body descended from the cross..."

22- It is known that the Eucharist's sanctification occurs in the Epiclesis.

Here the priest prays and says:

"...that Your Holy Spirit may descend upon us and upon these gifts set forth and **purify them, change them**, and manifest them as a sanctification Your saints."

"And this bread He makes into His holy body." "And this cup also, into the precious blood of His new covenant." And the people say: Amen...

Then, after the litanies, he says, "the Holy Body" and "the precious Blood," and the people worship.

After this, the priest does not turn his eyes away from the sacrifice. If he blesses the people with "Peace be with you all," he does not turn to them. And he does not sign the Body and Blood with his hand, but rather he signs the body with blood, and signs the blood with the body.

Where does this come from the priest going down to the nave after the offering of the lamb, the incense being raised in the Pauline and the Catholic epistles, the litany of the Gospel, in the reading of the Gospel, and the homily?

If the offering of the lamb is a complete liturgy, then why do all the prayers after it, and why is the liturgy necessary? Why do the believers not take the Holy Communion immediately after offering the lamb?!

And if sanctification takes place during the offering of the lamb, then the catechumens will attend it, and according to the first church rite, they were not allowed to do so. Rather, the believers only used to attend the “Liturgy of the Saints” after the homily and the departure of the catechumens.

What happens in the offering of the Lamb is merely its blessing, not its sanctification or its transformation into body and blood.

23- Is the body of the Lord here, Christ and the Church?

The writer talks on p. 211 of his book and cites the words of St. Paul the Apostle about the one who takes the body and blood in an unworthy manner, and that he **“eats and drinks judgment to himself, not discerning the Lord’s body.” (1 Colossians 11: 28, 29)** Then he says right after:

"The Lord's body here is Christ Himself first, then the church also as His secret body."

Do believers also eat the church?!

What is this confusion between the body of Christ in the sacrament of the Eucharist and the Church as - spiritually - the Body of Christ?!

That was also mentioned in some of his other books.

The body in the Eucharist is the body that was born from the Blessed Virgin Mary. And the Church - as a group of believers - was not born from Saint Mary, except in the book (The Bridegroom) by the same author.

Moreover, the body of Christ in the sacrament of the Eucharist is a complete body, while the Church has not yet completed its members but is waiting for new

members who will be born and baptized and people who will join the faith who are not believers.

There are many other differences that we will mention in a forthcoming book on (The Body of Christ). We will publish it, God willing, to clarify such matters.

24- Do we eat the divine nature in the Eucharist?!

The author says this in an audio recording about the Eucharist.

The same thing is mentioned in the book (Patristic Orthodox Origin) vol. 2, p. 34:

“We drink Divinity, of course, in a secret matter, and we drink the life-giving blood, according to grace and not according to a physical sense.”

Of course, divinity cannot be eaten or drunk. And the expression "eats the divine nature" and we drink the Divinity" is totally unacceptable and strange to the ear and mind.

God is a Spirit (John 4:24), and it is unreasonable to say: We eat or drink the spirit!!

And the Lord Christ said, **“Whoever eats My flesh and drinks My blood has eternal life...” (John 6:54)** and did not say who eats and drinks my divinity.

20- What is the meaning of the words: “the source from which Mark has taken”?

He says in the book of the Eucharist p. 289:

We have found from the foregoing that the source which Mark the Apostle has taken, although it is not the one from which both Paul the Apostle and Luke the Evangelist have taken...”

He says on p. 290

"The Apostle Mark goes further than Luke the Evangelist because he has obtained a text that bears the words spoken at the time of supper."

In fact, these expressions distance us from believing in the divine revelation in the writing of the Gospels and the work of the Holy Spirit in this matter.

And about St. Paul the Apostle, his source is clear of the Eucharist, which is the Lord

Christ Himself, St. Paul says in **(1 Corinthians 11:23-26)**:

"For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread..."

As for Saint Mark, it is known that the Passover and the Lord's Supper were in his house in the Attic of Zion, and all the apostles were present, and they knew and heard everything that happened that night.

So, it does not make sense to talk about a source from which Mark has taken his information.

Likewise, what strange is his saying on p.161 of the Eucharist:

"The Apostle Mark used to refer in narrating some incidents in which he did not participate to a source who would translate for him from Hebrew and Aramaic into Greek."

While it is known that Saint Mark knew Hebrew as well as Greek, and he did not need an interpreter at all. Rather, the Catholics (in the book of Shino: Saints of Egypt -Les Saints d'Egypte) say that Mark the Apostle was translating for Peter the Apostle!

26-Do the priesthood and the Eucharist descend from eternity?

The writer says in his book The Eucharist p. 54:

"Ambrose advances in his investigation of this mystery in order to prove that the mystery of the Eucharist, which we are now evaluating, is older in its historical time than the age of sacrifices at Moses!!

This is a fact worthy of consideration.

The priesthood and the Eucharist originally descended from eternity from God beyond time and history. That Melchizedek was without the beginning of days nor

the end of days.” We agree, of course, that Melchizedek, who was the priest of the Most High God and brought out bread and wine in his meeting with Abraham, the father of the patriarchs, was before the time of Moses and the laws of his sacrifices...

But this does not mean that the priesthood and the Eucharist originally descend from eternity and history!! (Of course, the author meant everlasting, not eternity). Because everlasting means that which has no beginning, and eternity means that which has no end.

What was before history, or what is in the everlasting, did not need a priesthood... the priesthood serves since - with care, education, and sacraments- before history?! And the Eucharist (which is given salvation and forgiveness of sins) is given to those before history?!

As for what was said about Melchizedek that he was "**without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.**" (Heb. 7:3). That does not mean at all that He is everlasting because there is no everlasting except God alone. Also, it does not mean that it was one of the appearances of Christ in the Old Testament!! Actually, "he made like the Son of God" in the priesthood means he didn't inherit the priesthood from a father or a mother. Melchizedek was without a father and mother in the priesthood. Also, his history was not fully known. He appeared suddenly in (Genesis 14) with no beginning of days to be narrated from him, and he also disappeared without knowing the end of his days.

That is what Saint John Chrysostom mentioned in his explanation of the seventh chapter of the Epistle to the Hebrews.

As for the priesthood, it undoubtedly has a history linked to human sin and its forgiveness and linked to the guidance of people. And human sin has a history. It is not in eternity and before history!

27-Is God not another for man?

The author says in his book *The Eucharist* p. 128:

"After a man speaks to us, remains as "another" to us. But when God spoke, He spoke so that by the Word he enters our life and becomes as a self in a self..."

He also says on the same page:

"God here, after He spoke to man, he did not become another for man. Being a God for man means that He has become closer to a man from everything else, rather, He has become like the soul of man and his likeness! And on this same law, God in all of the Holy Bible never spoke except to prove and deepen this truth and guarantees its validity."

What does it mean that God does not become another?! Will He become the same person?! Or does a man become a God?

This occasion makes me promise you another book on (the deification of man), from the reality of these and similar ideas in the same books of the author.

28-Does Christ create a new man from His flesh and bones?

The author says in his book *"The Eucharist"* p. 142:

"Christ, from His flesh and bones, creates every day a new spiritual man," and he repeats the same words in his book *(Pentecost)*.

And the phrase (of His flesh and bones) makes us open a new door, which will probably need another book to be published soon on (The Body of Christ - and the Secret Body).

29- There are many things in the book: (The Eucharist, the Lord's Supper,) and this brochure is not enough. So, perhaps we will talk about it later, but now we are done with that.

In Comparative Theology

“3”

The Body of Christ - and the Secret Body

The Body of Christ

What is it?

Is it our body?

Was the church born in Bethlehem?

Was the Church united with the divinity in the womb of the Virgin?

When did divine nature unite with human nature?

What does it mean: We have become of His flesh and bones?

Is the manger' baby the Church of the Nativity?

**Did the cross become the church of redemption and then the church of
resurrection?**

The Secret Body

What is it?

What does it mean it fills heaven and earth?

Is it the church or the body of Christ in heaven?

Are we born from this secret body?

And what happened on the day of Pentecost?

Has it been completed in the attic what has been started in Bethlehem?

Has the Church acquired all that belongs to Christ?!

Does the Holy Spirit shape us with the nature of the Son of God?!

Is the divine body the fullness of the divinity bodily?!

An introduction

Christ's body (in the author's writings) and the phrase "the secret body of Christ" represent many complications and contradictions. You will see it on the next pages.

Especially the ideas mentioned in his books (The Bridegroom), (Pentecost), (Paul the Apostle), (The Eternal Church), and (The Divine Incarnation).

We focus on the theological meanings in these and similar books, which prompted us to discuss all these points and present them to the readers to clarify the theological understanding.

We put all this before the dear reader in defense of true faith.

He who has ears to hear, let him hear! (**Matthew 13:43**).

1- What does the term (the body of Christ) mean?

The phrase (the body of Christ) has three uses:

1 - First, it means the body of Christ, who was born of the Blessed Virgin Mary, who was crucified for us, buried and rose from the dead, ascended into heaven, and sits at the right hand of His Father.

2- It refers to the church as the body of Christ, as stated in **(Eph 5)**. It is His body, and He is the head **(Colossians 1:18,24)**.

3- The third meaning is used in the Eucharist. As the Lord said, **“Take, eat; this is My body.” (Matthew 26:26)**.

And as the apostle, Paul mentioned in (1Colossians 11:27, 29).

However, some combine these three uses in one meaning.!

I explained the error of this combination or confusion, and I answered it in the series "Many Years with People's Questions," and I have to return to the same topic and take other points.

The Church

2- The Body of Christ, meaning the Church, the Bride of Christ.

The Church is a community of believers and has been called the Body of Christ, as we mentioned. It was also called his bride, as John, the Baptist said about Christ and the Church,

“He who has the bride is the bridegroom;” (John 3:29). And as St. Paul the Apostle said, **“For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, but I speak concerning Christ and the church.” (Eph 5: 31- 32)**.

Hence the expression that Christ is the bridegroom, and the Church is the bride. Thus, we find that the author of the book (The Bridegroom) talks about a holy marriage between Christ and the Church. But when did the union happen between Him and her?

3-When was the Church born united with Christ?

The author says in his book The Bridegroom (p.5):

Thus, unfolds to us the origin of the marriage that was primarily consummated by his union with our body in the Virgin. from whom he took his bride which is the body (of Christ). He was born united with her through his divine nature. **In other words, the Church was born united with Christ the day Christ was born. therefore, everyone of us was born in Bethlehem, which became the birthplace of redeemed humanity.!**

Here we ask about the body of Christ, what is it, and how it was formed?

It is known that the Lord Christ took his body from the Virgin Mary through the work of the Holy Spirit. That is why we say in the Creed about the hypostasis of the Son that he “came down from heaven, was incarnate of the Holy Spirit and of the Virgin Mary and became man.”

What is the meaning of the author's words about Christ, “Thus unfolds to us the origin of the marriage that was primarily consummated by his union with our body in the Virgin. from whom he took his bride which is the body (of Christ).”?!

4- Is the humanity of Christ the Church? Did He unite with our body?!

He reminds us of his same thought: He was crucified in our bodies, He suffered in our bodies, He rose in our bodies, He was buried in our bodies!! As mentioned in his book (Paul the Apostle) pg. 451, here he was born from the Virgin by his union with our body!

So did Christ take his bride (i.e., the Church) from the Virgin Mary?!

Is this not a confusion between the body of Christ, born of the virgin, and his body in the sense of the church, i.e., the group of believers?!

Did his body unite with his divinity? Or did the church unite with his divinity?!

He says about the church in the same book (The Bridegroom), pg. 5:

Considering his body that he took from us, sanctified it, redeemed it, and granted it to us with all his divine allowances.

To include his divine allocations to her account!!” And he adds (p. 11):1):

(Therefore, we are not surprised when we hear that the Father stored in the Church all the allocations and inheritance of the Son!!)

So, what are the son’s full and eternal divine allowances that were granted to the Church?! Is this included in the deification of the Church?!

5- Was the church united with the divinity of Christ?!

Was the church in the womb of the virgin before the good news of the gospel? And before Christ begins his educational and salvation mission? And before the arrival of the Holy Spirit on the disciples on the day of the fiftieth?!

Christ united his divinity with his humanity.

If his humanity is the church, that is, the group of believers, then his divinity, in his union with the church, has united with the whole group of believers. And each of the believers became a human being united with a divinity!! Just like Christ!

We who were not present during the birth of Christ, did theology unite with us - as members of the Church -?! And how?! and when?!

And if there are people who will join the body of the Church later, and have not been born yet... Are these people united by the Divinity in the womb of the Virgin before they were born?! Or when they are born in the future, the divinity will unite with them as members of the Church.

The unity of theology with the whole Church is against the uniqueness of Christ with this nature, the nature of God incarnate. With this thought, his consideration as one of those believers...

This also reminds us of what was mentioned in the book (Al-Ansara) by the same author, which we will discuss later, God willing, on this particular point.

We turn to another point in this field, which is:

6- Was the Church born on the day Christ was born?

On the day of Christ's birth, there was no church. There was no group of believers. Rather, it remained

Thus, throughout the thirty years that Christ lived in his incarnation, before he began his message and preaching.

So how was the Church born on the day of his birth?! Were you born without faith, without redemption, without sacraments, and the Gospel?!

And if the virgin was the believer at the time of the birth of Christ (Luke 1:45) and represented the church, then was the virgin born from the womb of the virgin?!

And if the church at that time was the group of the few believers who were mentioned in the story of Christmas, such as Elizabeth, the Magi, the shepherds, and Joseph the Carpenter, and they represented the small church, then how was this small church born from the womb of the Virgin Mary?!

Were all members of the Church born without a father like Christ, by the work of the Holy Spirit?! And did Jesus have millions of brothers?!

It is something that the human mind fails to understand, and theology does not accept it.

when? And how?

7- How did Bethlehem become the birthplace of the redeemed humanity?!

Note that the principle of faith in Christianity was in Jerusalem (Acts 2), (and not in Bethlehem... just as there was no redeemed humanity on the day of Christ's birth, because the redemption had not been completed at that time.

The author then says (about the body, i.e., the Church):

“He formally inaugurated it for the Church on the cross, when He anointed it with the anointing of redemption, with the blood of God that was poured on it, so the Church was forever sanctified on account of God, as it is His body that He took from us, sanctified, redeemed, and granted to us with all His divine allotments as the body of the Son of God.”

8- Was the Church sanctified when it was inaugurated with blood on the cross?

Or were you sanctified on the day you were born in baptism in the second birth (Titus 3:5)? Or were you sanctified by the holy chrism in the sacrament of the holy anointing?

Or was it sanctified from the womb by its union with the divinity, according to the author's opinion?! Was the Church that was born united with theology (according to his opinion) in need of inauguration and sanctification?

As for his saying that the Church is sanctified forever as his body that he took from us, sanctified and redeemed him, and granted him to us with all his divine allocations as the body of the Son of God.

Is it his body that he took from us, or did he take it from the Virgin Lady, if it was the body of all the redeemed humanity?!

And what is the meaning of “giving him to us with all his divine allocations as the body of the Son of God, when he gave it to her after he completed his elevation to the highest of the heavens, to include his eternal allocations to her account?”

What are these divine allotments and all eternal allotments that Christ gave to the Church? Does this mean the deification of the Church?!

And how does he give her his body-here- she is his body?

9- What does “we became of his flesh and bones” mean?

The author says, "This is how Christ fed us with his body and his blood coming out of his side, so we became of his flesh and bones."

And the phrase “of his flesh and bones” he repeated in the book of Pentecost, and the book of St. Paul the Apostle. and the reader stands in bewilderment: Have we become of his flesh and bones when we became a church that Christ loved as Adam loved his wife because she was his flesh and bones? Or did we become of his flesh and bones when he redeemed us? Or did we become of his flesh and bones when we were born in Bethlehem, as he says?

Or did we become of his flesh and bones, when he shared with us the human nature in his incarnation? (Heb 2:14)

It is a confusion that turns theological thought into a complication!

10- What is the meaning of the union of divine nature with human nature?

The divine nature united with the human nature in the womb of the Virgin, that is, it united with the humanity of Christ, and not with the Church, which is the bride.

But the author says, "The image of the bridegroom, the bride, and the one body, all of this is due to its very first, secret source, when the Word became flesh. The divine nature united with the human nature in an eternal, inseparable marriage."

Was this eternal marriage with the Church, or with His humanity?! Or does the author see that the humanity of Christ and the Church are one entity?!

On the day the word became flesh, there was no church. So, what is the meaning of marriage here? What is involved in the image of the groom and the church as a bride in the divine incarnation?

It is not possible or logical to say that the bride of Christ is his humanity, who was born of the Virgin Mary! Or that Christ united his divinity with his humanity in an eternal marriage! This is not the author's intent when he talks about the Church as a bride.

11- Confusion between two meanings of the body of Christ:

The author continues to confuse the Church with the body of Christ born of the Virgin. He says, "Christ was the baby in the manger. He is the Church of the Nativity. On the cross, he became the Church of Redemption, stained with blood. On the third day, he is the Church of the Resurrection." It is as though he is not saying that Christ was born, crucified, and risen. Rather, it is the Church that was born in the cradle, and on the cross, dipped in blood. And she is in the resurrection!!

Notes against this confusion:

A - The body of Christ born of the Virgin is a real body, in the literal sense of the word. However, the Church considers the body of Christ in a spiritual sense, not a

literal one. There are many differences between these two uses of the term (the body of Christ). They should not be confused.

B - The body of Christ was born of the saint, the Virgin Mary - while the body of Christ in the sense of the church means the community of believers. Is it reasonable to say about the millions of believers who lived in many successive generations that were also born of the Virgin Mary?

C - The body of Christ, which is from the Virgin, is what we partake of from the altar, according to the Lord's saying, "This is my body" (Matt. 26:26). This does not apply to the body of Christ in the sense of the church, because we do not partake of the church

D - The Body of Christ born of the Virgin. We worship Him in the Eucharist, saying, "We worship Your holy body, Lord." But we do not worship the Church, we are the Church.

E - The body of Christ on the cross is the one who redeemed us. If the Church is also the body of Christ in the same sense, do we attribute to it the redemption of human beings?!

F - The body of Christ is united with the divinity in a permanent union that did not separate from it for a single moment or the blink of an eye. Is the Church thus united with theology without mingling, mingling, or change, not separated from it for a single moment?!

G - The body of Christ, born of the Virgin, is a perfect body. While his body, in the sense of the church, has not yet been fully integrated, rather other members who have not yet been born will join it, and others who are not believers will join the faith, and thus the body of the church.

H - The Body of Christ in the sense of the Church means believers of degrees and types. Some of them live a life of righteousness, and some of them are still striving to reach, fall and rise, and they are not yet crowned. While the body of Christ, born of the Virgin, is holy and glorified, and helps us in our strife.

I - If the Church was the body of Christ, who is on the altar, and who is at the right hand of the Father in heaven, then this thought would have led us to the heresy of pantheism, which many heretical philosophers fell into.

Z - None of the fathers said that Christ is the Church. Rather, the book said that he is the head of the church (Ephesians 5:23). As for the church, it is the body that includes many members, who are the group of believers.

K - The confusion between the body of Christ, born of the Virgin, and the body of Christ, which is the Church, leads to the consideration that the Church is an extension of the divine incarnation, as stated in the author's book on (the divine incarnation) ...! Therefore, it is not permissible to confuse these two uses of the phrase (the body of Christ).

For the reasons mentioned above...

12- What is the meaning of [the mystical body of Christ that fills heaven and earth]?

It is known that only God fills the heavens and the earth. Because God is unlimited, He is everywhere. There is no limit other than it. We are all limited.

If the church is what is meant by the mystical body of Christ, according to the opinion of the writer in all his writings, then it cannot fill the heavens and the earth. It is indeed present in the earth, but it does not fill the entire earth.

Some of its children are present in the sky, but they do not fill the sky. And if what is meant by the mystical body of Christ is the body of Christ who was born of the Virgin, how can it be said that it is a mystical body?

13- Are we made of (the mystical body of Christ) in baptism?

What is the meaning of what the author said in his book Pentecost under the title (The Holy Spirit, the maker and creator of our new structures)?

"In baptism, from whom are we born, and in what form will our new man be? The Holy Spirit is the one who makes the temple of our new man. He makes it from the mystical body of Christ that fills heaven and earth."

Then he talks about the body of Christ with which he entered the upper room while the doors were closed. "We are born of this flesh and these same bones," he says. "And we are his flesh and bones."

Is it possible that in baptism we are born from the flesh and bones of Christ, with which he entered the attic while the doors were closed?! Which of his body was born of the Virgin Mary?! Or, as stated in his book, The Bridegroom: We are born with Christ from the womb of the Virgin Mary!

Then he says, "The Holy Spirit creates this new temple from the invisible body. And after He creates it, He fills it. "You are God's temple, and the Spirit of God dwells in you."

Is baptism a process of new birth or a process of creation?! What does it mean that the Holy Spirit creates him from the invisible body?! Is this invisible body the body of Christ? How is it invisible?! Or is this invisible body the body of the

Church?! If so, how does it apply? **On it is the phrase, “Who is this meat and these same bones?”?**

He also says in his book (The Eucharist) p. 142:

“Christ, from his flesh and bones, creates every day a new, spiritual person who sustains him with the blessings of the new covenant.”

All that we have learned from the Church is that in baptism we are born of water and the Spirit, without mentioning flesh and bones...! And without mentioning a secret body or a non-visible body from which we are born!!

As long as we are born in baptism, this means that we were not born in Bethlehem, as the author says in the book (The Bridegroom). Therefore, we were not born from the womb of the Virgin among the members of the Church or the redeemed humanity!!

14- Is the mystical body of Christ in the Eucharist?!

However, the author gives another meaning to the mystical body of Christ. He says in the Book of Pentecost about what happened on the day of Pentecost:

So, the coming of the Holy Spirit on the Day of Pentecost does not refer to the granting of an abstract spiritual power, or to the granting of gifts and talents haphazardly. Rather, the matter is very dangerous, as here is a secret indication that an invisible union occurred between a divine nature and a human nature. And what is the divine nature except the mystical body of Christ in itself? The one who preceded Christ and referred to taking it, eating it, uniting with it, and steadfast in it!!

If the divine nature is the body of Christ? So where is theology and where is the humanity?! It is as though he says that divinity is the same as humanity?!

Is the mystical body of Christ the one we deal with in the Eucharist?! This is another meaning of the mystical body of Christ given by the author.

Combining this idea and the previous idea, how can we be born from this body in baptism, according to his saying, “The Holy Spirit is the one who makes the temple of our new human being. He makes it from the mystical body of Christ that fills the heavens and the earth”?!

It's confusing, no doubt! This secret body, according to the author's explanation! Is it the body of Christ born of a virgin, with his flesh and bones?! Or is the church the body of Christ?! Or is it his body in the secret of the Eucharist?!

However, in the book (The Eternal Church), he raises this question (pg. 120), and answers it by saying: “But what is the connection between the mystical body of Christ in the Church, and His body that is in heaven, sitting at the right hand of God? It is one body without distinction in heaven and on earth... ”.

The definition of (the secret body of Christ) remains inconsistent with each other, because the body sitting at the right hand of God is the body born of the Virgin united with the divinity, and is not the Church in any way. The Church is the body of Christ, not in the literal sense, and it is not the body born of the Virgin.

15- Did a divine nature unite with a human nature in Pentecost?

As for his saying that on the day of Pentecost there was a union between a divine nature and a human nature, (in which the disciples represent the whole church), this is something that can never be accepted theologically.

The only one in whom the divine nature united with the human nature is the Lord Christ, the God incarnate. Not the messengers either. no way...

Here I like to say that there are two ways to attack the divinity of Christ:

A - Either the Arian education that brings Christ down to the level of humans.

B - or the deification of human beings, as it raises human beings to the level of Christ. This is what we see an example of now, when it is said that on the day of Pentecost, the disciples had a union of divine nature with human nature!!

What then is the difference between them and Christ?!

There is no difference, and this is what the author of the Pentecostal book mentions...

16- Did he finish in the upper room what he started in Bethlehem?

He says about the descent of the Holy Spirit on the day of Pentecost:

The Holy Spirit did not descend in the form of a dove amid the waters of the Jordan to give the power of baptism with water and the Spirit, but rather came in tongues as if they were of fire, and settled on each one of them. So, we are before a “burning bush” according to the symbol, or a divine nature united with a human nature according to an explanation

The symbol, or the image of the prophecy of the birth of Christ, as we learned from the honorable tradition!

And he believes that what happened to the apostles represents the whole church, so he says:

"The purpose of the divine incarnation reached its climax on the day of Pentecost."

The divine incarnation is a divine nature united with human nature. Did this reach its climax on the day of Pentecost, when the same thing happened to the apostles, according to what he said?! Or for the whole church?

Yes, he says: "He has accomplished and completed in the upper room what he began in Bethlehem."

What began in Bethlehem is the divine incarnation in which the divine nature united with the human nature in the person of Christ. Is this what happened and was completed in the upper room on the day of Pentecost?! With the apostles representing the church?! Everyone became completely like Christ!!

17- Did the church gain all that belongs to Christ?!

He says: Just before that, in (the body in which the Holy Spirit descended on the day of Pentecost):

"Christ united with the Church, and the Church acquired everything that belongs to Christ." And then he says, under the title (The Holy Spirit is the maker of our new structures): "The main activity of the Holy Spirit in our new man is to give us all that Christ has to make us fit for permanent union with Him."

How dangerous is the word (all) when it is said in theological expression...

The church did not acquire everything that belongs to Christ, because Christ has a divinity that the church did not acquire.

Christ has theological attributes such as eternity, infinity, the ability to create, and absolute authority. And the Church gained nothing from all this. Christ has a relationship with the Father, in which He says, "I and the Father are one" (John 10:30). He also says, "He who has seen Me has seen the Father" (John 14:9). This

is also acquired by the Church. Likewise, all the glory of the divinity that belongs to Christ.

We can say that Christ gave us what He has, of His human attributes, which we can access. As for the phrase “all that is Christ’s,” it is something that we cannot reach at all. It is a theologically unacceptable statement. Likewise, in baptism, the Holy Spirit did not give us all that Christ has!

We regret that the author repeats the same phrases he mentioned in the Pentecostal book. On one page of his book (The Divine Incarnation, p. 45):

He says that what happened on the day of Pentecost is the union of divine nature with human nature. He says, "And what is the divine nature except the mystical body of Christ in particular, which preceded Christ, and referred to me taking it, eating it, and uniting with it?" He also talked about accepting the Holy Spirit as a hypostasis...

He also said, "The purpose of the divine incarnation reached its climax on the day of Pentecost." And he said, "Christ united with the Church: so, the Church acquired everything that Christ had... He became and completed in the upper room what he had begun in Bethlehem." He also said, “The divine body, which is expressed in the bodily fullness of the divinity.”

Yes, what he wrote in 1960 he repeated verbatim in 1988... It is an insistence on an idea that must be confronted.

18- Does the Holy Spirit shape us into the nature of the Son of God?

However, the author completes his concept with another similar statement:

Therefore, after the Holy Spirit gives birth to us in Baptism, and forms us with the nature of the Son of God, He cannot but bear witness to our spirits that we are the children of God.

And here we stand before the phrase “shaping us by the nature of the Son of God.”

The nature of the Son of God is a complete divinity united with complete humanity. This is the nature of the Word made flesh. How does the Holy Spirit shape us with this nature?! All that can be said is that He brings us closer to the image of His humanity, and makes us similar to the perfection of humanity in what our human nature can reach with the help of grace... He makes us “like the image of His Son” (Romans 8:29).

As for him forming us with the nature of the Son of God, this is not possible theologically. Our human nature will remain the same, but with purity and renewal. The nature of the Son of God remains the same: a complete divinity united with perfect and holy humanity...

19-Our sonship to God and the sonship of Christ to God

Indeed, we become the children of God, but not by the nature of the Son of God. He is the Son of God in a sense, and we are the children of God in a sense. Therefore, it was written about him that he is “the only begotten Son of God” (John 3:16,18) (1 John 4:9). (John 18:1).

As for our daughters, it is a kind of adoption (Galatians 4:5) (Romans 8:23). John the Apostle said about the Lord Christ, “As for those who accepted Him, He gave them authority to become the children of God, that is, those who believe in His name.” John 1:12 (And He said, “Behold what love the Father has bestowed upon us.” that we may be called children of God” (1 John 1:3).

So, our sonship to God is a kind of love, adoption, or faith, and it is not absolute because we were formed by the nature of the Son of God!

20- What does it mean that we became Christ?

The author uses a misplaced quote from St. Augustine, when he says: "We did not only become Christians, but we became Christ."

St. Augustine was talking about how the Lord Christ considered us as His person. As he said to Saul of Tarsus, "Why do you persecute me?" (Acts 9) He did not say, "Why do you persecute the members of the Church?" It is as if we were his person. Likewise, in caring for the poor, he said, "I was hungry and you fed me. I was thirsty and you gave me drink..." (Matt. 25). you have done it" (Matt. 40:25).

This is what St. Augustine meant, and he was not talking about a theological meaning, or about having the nature of Christ, forbid.

On this occasion, we return and repeat that using the sayings of the fathers without their understanding and inappropriateness is a stumbling issue and has its dangers...

So, it is not permissible, then, to use what the fathers said for a purpose other than the one they intended, and to convert it to another meaning...!

21- Is the divine body all the fullness of the bodily divinity?!

The author continues the meaning he intends from the fiftieth day and says:

For the divine body, which is expressed in the “fullness of the Godhead bodily” (Colossians 2:9), since the day of Pentecost we have become “full in them.”

the divine body cannot be expressed as the fullness of divinity!! If the body is the fullness of divinity, then where is the humanity?! Where is theology?! As for the verse (Colossians 2:8-9), it says: “...not according to Christ, for in him dwells all the fullness of the deity bodily.”

And there is a very big difference between the expression “in which all the fullness of the Godhead dwells bodily” and that the divine body is all the fullness of the Godhead bodily!!

This confusion between divinity and humanity, as if the nature of each of them had been lost or dissolved in the other nature, also reminds us of his saying in the same field: “And what is the divine nature except the mystical body of Christ in itself...”.

He says: The divine nature is the mystical body of Christ!

He also says: The divine body is the fullness of the divinity bodily!

Is the divine nature the human nature in his expression?!

We see the amazement in all these explanations, which are against the Church's theological teaching.

[In Comparative Theology](#)

[“4”](#)

[Fighting the nomos and deeds](#)

Did God abolish the nomos, death, and the penal code?!

Was the old slogan canceled by the completion of the commandments and everyone who makes mistakes dies?!

Did God completely end the nomos and the commandments?!

Can a Christian not say: I am a sinner?!

Did man overcome death and every relationship between sin and death?!

Do we stand before the nomos without sin?!

What about free salvation, free righteousness, and free forgiveness?

Do not works forgive sins, forgiveness by grace?

If we raise our faces to escape, then we are continuing and continuing?!

Are the works a blasphemy on the cross or the completion of the work of Christ?!

Did Saint Paul walk without work?!

Did he know that?! What are the limits (with us, in us, and with him)?

Did we die with Christ on the cross, and rise with Him?!

Did we really die with him eternal death?!

Have we descended into the abyss? And we fulfilled the punishment?!

Are we greater than victors, for sin has no power over us?!

And did we ascend to the heavens, on the right hand of greatness?!

What does the expression “He sat at the right hand of the Father” mean?

Have we become sinless? And we were exonerated?!

an introduction:

The author severely attacked the nomos and Works in his book on Paul the Apostle, and his explanation of the Epistle to the Romans. However, I did not find in any of his books an attack on the nomos, as in his commentary on the Epistle to Galatians:

He mentioned how he abolished the nomos, sin, penalties, death, the commandments, and the curse. He talked about free salvation, free righteousness, free forgiveness, free holiness, free new creation, and free eternal life.

He spoke against business and attacked it. He said that we stand before the nomos without sin, so it has no case against us. And that God has forgiven us all past sins, and the sins that we commit in the future...

He said that God does not ask of man anything but his faith. Even this faith is a gift from God, and grace cancels works...

We will explain this idea in detail in the following points, and discuss it.

Before we mention his attack on the nomos, we would first like to explain:

1- What does the Bible mean by the word “nomos”?

The word nomos means law or Sharia. It implicitly includes all God's commandments and commandments, and what was mentioned in this regard in the Five Books of Moses, which is called the nomos or Sharia. as well as what was mentioned of divine commands in the books of the prophets, and in the New Testament as well.

Some of the commands of the law were a symbol that was replaced by what was symbolized. Among these symbols are the animal sacrifices that were replaced by the sacrifice of Christ, including the Passover, about which it was said, “For Christ also sacrificed our Passover for us” (1 Corinthians 5:7).

There are also the works of the law, such as the old feasts (No. 23) and matters about impurities and purification. All of them were symbols. St. Paul said about them: “Let no one judge you in eating or drinking, or in terms of a feast, a new moon, or a Sabbath. Which is the shadow of the things to come. As for the body of Christ. (Corinthians 2 :16, 17)

As for the rest of the nomos, it is divine commandments that David the Prophet glorified sang, as he said "The law of the Lord is complete, restoring the soul. The testimonies of the Lord are true, making the fool wise. The precepts of the Lord are upright, rejoicing the heart... The judgments of the Lord are true, just and all, more desirable than gold and fine gold, and sweeter than Honey and honey drops" (Psalm 19:7-10).

And he said that the righteous man “his pleasure is in the law of the Lord, and in his law, he meditates day and night” (Psalm 1:2). We recite these words in early prayer every day, just as we recite in the midnight prayer, what David the Prophet also mentioned in the Great Psalm (119). (About the Lord’s testimonies, judgments, and law... such as his saying: “Your words are a lamp to my feet and a light to my path.” “Your law is my pleasure.” “I keep your commandments with all my heart.” “Seven times a day I praise you for the judgments of your justice.”

After all this, we have this serious question before us

2- Has God canceled the commandments and all provisions of the Nomos?

The Lord says to us in the Sermon on the Mount: “Do not think that I have come to abolish the Law or the Prophets. I did not come to abolish, but to fulfill. For truly, I say to you, until heaven and earth pass away, not one letter or one point of the Law will pass away until all is fulfilled.” (Matthew 5: 17, 18)

As for the author of the Explanation of the Epistle to Galatians, he says (pg. 240): “Thus, with the advent of faith, Christ opened the prison of sins, abolished sin by sacrificing himself, stopped the law from its power that commanded death, abolished the penal code, and crossed out death...” And he says (on p. 217)

"It is known that everyone who sins dies. The power of sin, which made it terrifying and existent, is the punishment of death as the inevitable punishment of sin. Why did God abolish the death penalty? Sin was inevitably abolished. Consequently, all provisions of the law were abolished. Consequently, the nomos has lost its necessity, and thus lost its existence, without affecting the prestige of the word of God.

How can the nomos lose its necessity, existence, and provisions, without affecting the prestige of the word of God, while the law is the word of God?! Isn't this a contradiction?!

And the author says (on p. 210) of his interpretation of romans , "From now on, there is no law at all, but rather breaking and severing the ties."

After all this we can ask:

3- Was sin abolished? Was the death penalty abolished?

Sin has not been canceled. St. Paul the Apostle himself says, "I befriend the law, that it is good. Now I am no longer doing that, but the sin that dwells in me" (Romans 7:16, 17). If I do what I do not want, it is no longer I who do it, but the sin that dwells in me." Rom 7:20 "For we know that the law is spiritual, but I am bodily sold under sin" (Rom 7:14). How can it be said, "Sin is abolished"?!

St. John says in his first epistle, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). St. Paul the Apostle also says, "Christ Jesus came into the world to save sinners, of whom I am the foremost" (1 Timothy 1:15).

Sin, then, is present. Death is also present. How does the author say that God completely abolished sin and the death penalty?

The death penalty exists, as stated in the book of Ezekiel the prophet: "The soul that sins shall die" (Ezekiel 18:4,20). God did not abolish the death penalty, but He bore it on our behalf on the cross. And death

Eternal still exists as punishment for sinners. And this is not only the teaching of the Old Testament. However, it was mentioned in the New Testament, "The wages of sin are death" (Romans 6:23).

Yet the author of Commentary on the Epistle to Galatians says:

"So, the slogan of the New Testament became the forgiveness of sins, and the giving of eternal life through the blood of Christ for free, instead of the old slogan of fulfilling all the commandments, and whoever sins dies."

So, has this old slogan ended, and we are no longer required to fulfill all the commandments?! Is death no longer a punishment for sin? (Rom 6:23).

Did he abolish the Penal Code, as he says?!

Before us is a long list in (1 Corinthians 6:9,10) about a punishment that prevents entering the kingdom of God. And a sign

Another one in (Romans 2:3-6) about the punishment of “He who stores up wrath for himself in the day of wrath and revelation of the righteous judgment of God, who will repay each one according to his deeds.”

Is it then said with all boldness that God abolished the penal law, crossed out death, abolished death, and stopped the law (p. 240).

Does giving eternal life for free mean exemption from repentance and good deeds?!

In all the author's talk about free salvation and free righteousness, he did not mention anything about the necessity of repentance. And behold, the Lord Christ says, “Unless you repent, you will all likewise perish” (Luke 3:5).

So did he give us redemption for free through the blood of Christ, according to the expression “justified freely by grace”, does this mean neglecting repentance, commandments, law and good deeds?!

The author says in Explanation of Galatians, p. 216, "for God to end the law and the commandments once and for all, He abolished all sins, and even abolished the nature and power of sin, which is the power of the law. So, the law was lost. The commandments lost their power, that is, their work finally, and therefore their existence."

Do Christians live without commandments?! As God ended the commandments - as the author says - and the commandments lost their power and existence!!

Therefore, has the Sermon on the Mount and all the teachings of Christ been canceled?! Were all the commandments canceled in (Romans 12), and in (1

Corinthians 13) and in all the teachings of the holy apostles. Behold, the Lord Christ says: He who loves me keeps my commandments. And he says, “He who hears my words and does not do them is like a house built on sand... and it fell, and it was a great fall” (Matthew 7: 26, 27. (So how can it be said that God ended the commandments and abolished them?!

4- Did the law drive Saint Paul to commit crimes insanely?

This is what the author says in his book on St. Paul (p. 372). The nomos pushed him to commit the most heinous crimes. And he says (pg. 377) that he "motivated him to kill believers, torture them, and persecute the church madly."

Undoubtedly, the phrases "the most heinous crimes" and the phrases "madness" are not appropriate at all when we talk about a great saint such as Paul the Apostle.

Indeed, he persecuted the church, and in that he says, “But I had mercy, because I did it ignorantly in unbelief.” (1Tim 1:13)

So, it was not the nomos that pushed Saul of Tarsus to persecute the church, so that he would attack the law, but ignorance and lack of faith pushed him.

That is, ignorance of the issue of redemption and salvation, and lack of belief - at that time - that Jesus of Nazareth is the Messiah who bears the sins of the world and saves him.

5- Does God only ask man for his faith?!

In an explanation of the author of the Epistle to the Galatians, he talks a lot about grace and faith, with a strong belittling of deeds, as if he says “it is all by grace” “it is all by faith” ...! According to what he said on pg. 316: “Christ does not ask of a person anything but his faith... and then he will be in a field of strength. Christ

completes everything. And he has no other work than to comprehend the work of Christ and rejoice in it.”

However, in order for our understanding of the teaching of the Bible to be comprehensive, we should put it next to faith. The words of St. James the Apostle: “For just as the body without a soul is dead, so also faith without works is dead” (James 2:26). “So also, faith, if it has no works, is dead in itself” (James 2:17).

Also, “What is the use, my brethren, if someone says he has faith, but...

He has no business. Can faith save him?!’ (James 2:14).

But the author cancels works when he talks about grace!!

6- Does grace cancel deeds, and deeds cancel grace?!

The author says (on p. 90) in his commentary on the Epistle to Galatians:

“St. Paul, in his letter to the Galatians, lays the firm foundation for the work of grace, for the work of works, and the distinction between them. Where one cancels the other. Grace cancels deeds, and therefore returning to deeds cancels grace. And this great danger is not on the faith of the people

Galatians only, but on our belief in the grace of Christ, which does not accept any increase in any work, not even cutting the body! St. Paul crystallized it in his letter to the Romans as follows:

+ Being justified freely by his grace through the redemption that is in Jesus Christ” (Romans 3:24).

+ For by grace you are saved, through faith. That is not of you. He is the gift of God” (Ephesians 2:8).

Therefore, St. Paul said in his letter to Galatians: “You have ceased to be Christ

You will be justified by the law. You have fallen from grace.” (Gal 5:4) It is considered the basis of St. Paul’s gospel, which he preached among Jews and Gentiles alike, and therefore the basis of all epistles.

7- What is the proper explanation of St. Paul's teaching?

St. Paul, when he said, “You are justified freely by his grace,” and he said, “For by grace you are saved,” means redemption, which human work does not replace. That is why he said, “Justified freely by his grace, through the redemption that is in Christ Jesus.”

And his saying, “For by grace you are saved, through faith...” means faith in redemption through the work of Christ on the cross. This redemption is not from you, but is the gift of God.

But just believing in redemption must be followed by other actions such as repentance, baptism, good deeds, and walking in the spirit.

The Jews, when grace worked on them on the Day of Pentecost, and they were pierced into their hearts and believed, were not satisfied with faith and grace, but rather said to the apostles, “What shall we do, men and brothers?” St. Peter the Apostle answered them, “Repent, and let each one of you depend on the name of Jesus Christ for the forgiveness of sins, so that you may receive the gift of the Holy Spirit” (Acts 2:37, 38). (On p. 316).

Indeed, the Lord Christ Himself says in the last Gospel of Mark: “He who believes and is baptized will be saved” (Mark 16:16). He also says about repentance: “If you do not repent, you will all perish likewise.”

Indeed, the Lord Christ Himself says in the last Gospel of Mark: “He who believes and is baptized will be saved” (Mark 16:16). He also says about repentance: “If you do not repent, you will all perish likewise.”

Faith is the first step, which must be followed by other steps.

But the author even talks about the salvation of the immoral and the transgressor.

8- Can the immoral person be justified before God?

The author says (on p. 89) from the explanation of the same letter:

“But the call to God by the grace of Christ means directly and strongly to an act of salvation that takes place or has been accomplished through the redeeming death of Christ. for this act of redemption to apply to the ungodly, the unworthy, and the profane, by faith, to justify it by the righteousness of God. The immoral person is justified in the eyes of God, reconciled and accepted adoption!

If God called them by the grace of Christ, then they entered into the perfect righteousness of God, as God’s righteousness cannot be increased by works, otherwise, reliance on works cancels out God’s righteousness.

It is clear that God does not justify the ungodly unless he repents.

And as our teacher St. Peter the Apostle said, “If the just man is saved by effort, then where will the ungodly and the sinner appear?” (1 Peter 4:18). And St. Paul the Apostle himself says in his epistle to the Romans, “For the wrath of God is revealed from heaven against all ungodliness and iniquity of men” (Romans 1:18)

In his first letter to the Corinthians, he says that such people will not inherit the kingdom of God (6 Corinthians 9, 10).

But the author - unfortunately - in all of this subject, does not bring any mention of repentance as a condition for accepting the immoral, but rather adds to the justification of the lawless and unworthy. And the phrase (unworthy) is dangerous. Because without repentance, every sinner is unworthy of justification, how much more is the reprehensible!

9- What are the limits of the word (free) in the author's writings?

He focuses on the word “free of charge” in the phrase “being justified freely by His grace” (Romans 3:24) and that (in p. Of works so that no one can be proud.”

Although after that, “because we are His work, created

In Christ Jesus, for good works, which God prepared beforehand so that we may walk in them” (Ephesians 2:10). However, the author focuses on the word “free of charge” and says:

“Where the word (free) is capable in itself of repelling everyone who despairs of his salvation to stand up and preach free salvation.”

And he says (on p. 26): “The grace of Christ granted you eternal life for free, so hold on to the grace, hold on to it, and bet on it. to you from heaven... Thus, the message of Galatians announces the cry of grace in the face of the Christian man: Accept the freedom with which Christ set you free to live God.

We are now examining what is meant by the word (free):

Christ offered redemption by His blood (for free). but with conditions:

+ The first condition is faith. As the Bible says, “so that everyone who believes in Him may not perish, but have eternal life” (John 3:16). (John 3:26).

What is the meaning of the author’s statement (pg. 26) that the grace of Christ granted you eternal life for free? With regard to faith, he says on (pg. 55)

Thus, there is no work in existence that can qualify us for the gift of faith, or make us worthy of the grace of Christ. Faith is a gift, and grace is a merit for everyone who believes.”

If faith is a gift, then what is the advantage of the believer over the unbeliever, if there is no work in existence that qualifies him for the gift of faith?

+ The second and third conditions are repentance and baptism, as St. Peter the Apostle said on the day of Pentecost: “Repent and be baptized each one of you on the name of Jesus Christ for the forgiveness of sins...” (Act 2:38).

+ The fourth condition is good deeds and behavior in the spirit. According to the words of St. Paul the Apostle: “There is now no condemnation for those who are in Christ Jesus, who walk not according to the flesh, but according to the Spirit” (Rom. 8:1). And according to what James the Apostle said: “Faith without deeds of the dead” (James 2:17, 20).

There is no doubt that all of these four conditions are deeds.

But the author says (on p. 47) in his commentary on Galatians:

“Does the gospel of Christ need completion of any kind, **whether by works of the law or otherwise?** With all honesty and certainty, the work of Christ is supremely divine and does not need to be supplemented by human beings of any kind.

Otherwise, it is considered that the work of the Son of God is incomplete and needs to be completed by works of Man, whether by order of the ancient nomos, or by the imperfect, skeptical conscience. This is considered a departure from the true Gospel or the truth of the Gospel, or it is considered as another Gospel!!

If a person who is redeemed and subject to salvation turns away from the gospel of his salvation towards the works of the law, or the works of the mind, conscience,

or body, as if they were necessary to complete his salvation, then he would have departed from the limits of the truth of the gospel, and therefore he would have fallen from the grace of faith in Christ, as St. Paul says in the same letter.

“If he turns towards the **works of the nomos or any other works** as if they are necessary for salvation, the apostle Paul considers it a fall from grace, and therefore from faith in Christ and the redemptive works of Christ” (Galatians 4:5).

“There is no need for those who believed in Christ and His redemptive works of pain and death to do any great or small work to add to their faith in Christ and His works to deserve forgiveness of sins or salvation...”

10- There is a difference between the act of redemption and the merit of redemption.

The work of redemption was done by Christ alone. This is not bidding.

But did all people benefit from this great redemption?! Behold, St. Paul the Apostle says: “How shall we escape if we neglect such great salvation?!” (Heb. 2:3).

What about those who believed and walked in sin and did not repent?! And what about those who believed in the redemption and partook of the body and blood of the Lord unworthily, thus receiving judgment for themselves?! (1 Corinthians 11:29).

And what about those who believed, St. Paul used to mention them in his letters, then he went back to saying, “For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of

Christ: whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame—who set their mind on earthly things. (Philippians 3: 18-19).

And what about those who believed and became among the shepherds and leaders of the Church, and erred in the doctrine, and were forbidden by the Holy Synods?! Did they deserve the blood of the redeemer?!

After all that, how can we not talk about the importance of works, when God will come in His glory, to reward each one according to his work (Matt. 16:27) be it good or bad) (2 Cor. 5:10).)

We note what the author mentioned, pg. 47, that he did not attack the actions of the nomos only, such as circumcision, the Sabbath, and the Jewish ordinances (Colossians 2:16, 17), (but every act, whether small or large, whether from the actions of the mind, conscience, or body!! He said that it is another gospel, or a departure from **right gospel. As if it is a continuation of Christ's redemptive work, not an entitlement.**

I wish we would remember - along with faith - what was said about the terrible Day of Judgment, that the Lord will expel those who did not feed the hungry, did not give water to the thirsty, and did not visit the sick, even though they said to Him “Lord” (Matt. 25:37). But they went to eternal torment (Matt. 25 :46.)

I wish we could remember the foolish virgins before whom the door of the Lord was closed, and they did not enter even though they were believers, and they were waiting for the groom, and they said to him, “Our Lord, our Lord, open for us” (Matt. 11:25). Their problem is that they did not take oil with them.

As for the accusation that works are a complement to the work of Christ in salvation. Although deeds are only for merit... we put next to them the words of the Apostle Paul himself:

“Work out your salvation with fear and trembling” (Philippians 2:12).

The salvation offered by the Lord on the cross, we need to complete it in our practical life according to the teaching of this messenger who called for free salvation!

Not by sharing in the redemptive sufferings of Christ! as the author mentioned in some of his other writings, but by perpetuating repentance, diligence, striving, resisting sin and the enemy of good, and continuing spiritual vigil which are actions.

11- How do we complete our salvation according to the teaching of the Bible?

We complete it with deeds of repentance, according to the Lord’s warning in His saying twice: “If you do not repent, you will all likewise perish” (Luke 3:5 13). And according to what the Book of Acts says, God gave nations repentance for life (Acts 11:18).

Repentance requires jihad, spiritual vigil, and resistance to Satan. As St. Peter the Apostle says, “So be sober and watch, because your adversary the devil, like a roaring lion, goes about looking for someone to devour. Resist him, steadfast in the faith, knowing that the same sufferings are happening to your brothers who are in the world (1 peter 5: 8-9)

And just as St. Paul the Apostle rebuked the Hebrews, saying, “You have not yet resisted to bloodshed, striving against sin” (Heb. 12:4).

And about staying awake, the Lord said: “Blessed are those servants whom, when their master comes, he finds them awake” (Luke 12:37).

Despite all this, the author says on (p. 179) of his commentary on the Epistle to Galatians:

It is incumbent on a person to remove what has been deposited in his mind these years, or even these generations, of his urgent need to appease God with works. He also says: “Does not the Christian man, who believes in Christ, obtains righteousness and free forgiveness, and enters into reconciliation and fellowship with God for eternal life, **think that he blasphemes the cross and free Christian forgiveness, and even mocks the Christian faith**, if he thinks that the deeds, he does are like Fasting or almsgiving, staying up late and knocking The chest, prostration and humility, and groveling to the dust, is justified before God or is it purified by God and draws near?! Because a person is never justified by his works, but is justified by faith in Christ. And faith in Christ is justified only before God. “The Father Himself loves you because you have loved Me and believed that I am from God I came out" (John 16:27).

Strangely, all this vigil is cheap in front of the author!! What, then, about monastic strife, prostrations, vigil nights, and what we read in the stories of the fathers of the wilderness and their strife?! And what about our fasting and prostrations during this great fast?! And what about the asceticism and jihad of the people of Nineveh, with which they pleased God, so He removed His anger from them!!

Note that in the previous paragraphs he was not talking about the works of the Jewish law and statutes, but even about our present worship...

12- Does this statement apply to the teaching and life of Paul the Apostle?

Amazingly, the author says that phrase in his commentary on a letter to St. Paul the Apostle, who said: “I subjugate my body and enslave it, so that after I have preached to others, I myself will not become disqualified” (1 Corinthians 9:27). Free righteousness through your faith in Christ?!

Concerning vigil, St. Paul the Apostle says in his last days: “I fought the good fight, I completed the effort, I kept the faith. Finally, the crown of righteousness is laid up for me, which the Lord, the just Judge, will grant to me on that day...” (2 Timothy 4:7-8). It was said that the wreath of righteousness is granted to him on that day, on the last day.

As **for through his life and vigil, he says, "I strive to realize** that for which Christ has realized me." "I do not consider myself to have realized. But I do one thing, as I forget what is behind, and extend to what is ahead. I strive towards the goal" (Philippians 3: 12-14)

I quote these words of his, to remind those who say they ascended to the heavenly places with Christ and are seated at the right hand of the Majesty in the highest!!

I also remind those who call for the deification of man!!

St. Paul, after his words that we have mentioned, says, “Let all those of us who are mature consider this” (Philippians 3:15). And not only does he call the believers to strive, but he says: “Run that you may receive.” And everyone who strives controls himself in everything. (1 Corinthians 9:24,25).

Do we say to him: Excuse me, O great saint? Why is it necessary for us to run, strive, and discipline ourselves?! Did we not receive the free righteousness as a gift from God, according to the explanation of your letter to Galatians?! He who has ears to hear, let him hear.

Here we are faced with a question about our father Ibrahim:

13- Was the faith of our father Abraham without works?!

The invitation may have come to him for free (Genesis 12: 1-3), if we do not talk in detail about his previous willingness of heart, which made him leave his family, his clan, and his father's house.

However, the author says (on p. 223): "And thus Abraham's faith in God was without works whatsoever." "Therefore, God began the covenant with Abraham without prior commandments or conditions, as if it was with all mankind in it for free." The author concludes with this and says:

"And here lies the sin that a person trusts in his activity and the work of his hands in completing bodily commandments above the gift of God granted by faith for free without work or physical activity on the part of man." And the author goes on to say (on p. 223, p. 224)

And God repeated the covenant with Abraham for free, without any prior work!

How is that?! The book tells us how our father Abraham, since the beginning of his call, did not leave him from the altar in every place he moved to (Genesis 12) as evidence of his worship, and the tent did not leave him as evidence of the life of exile that he lived. The asceticism in which he bequeathed to Lot the richest and most fertile lands, and took the surplus from Lot (Genesis 13), did not leave him (Gen. 22)

Do we deny all these virtues, and deprive Abraham, the father of fathers, of all his deeds?! As for the invitation that came to him free of charge, we put before it the words of St. Paul the Apostle about the Lord and those called according to His purpose:

"For those whom he foreknew, he predestined... and those whom he predestined, he called them also" (Romans 8:29-30).

God knew the heart of Abraham before choosing him and calling him... There is no need then for him to say about the covenant between God and Abraham, "This is the free covenant based on faith in God without works or commandments" (p. 224).

The author also says (on p. 216) in his commentary on the Epistle to the Galatians:

"Abraham was living by faith with God. When the law entered upon his children, faith and its **blessings ceased. And the work of the nomos began to teach with its curses**"...

The Law was given by the prophet Moses (one of Abraham's children). So did faith stop in the days of Moses, with all the miracles that God performed at his hands?! Or was there the depth of faith that parted the Red Sea, and the people passed through it?! As well as the faith by which the people lived

On manna and quails for forty years, "so that the Lord might teach them that man does not live by bread alone, but by everything that comes out of the mouth of the Lord." (Deuteronomy 8:3). And during those forty years their clothes did not wear out on them, and their feet did not swell" (Deuteronomy 8:4). So did faith stop during the days of the law of Moses?! Did it stop during the days of Joshua and the long line of prophets?! Did the curses come with the works of the law as the author says. Or with Curses and blessings were said together, from Mount Gerizim to the blessing, and from Mount Ebal to the curse (Deuteronomy 12:27, 13). And how many blessings are mentioned in (Deuteronomy 28:1-14).

It is known that the curses began thousands of years before the law, as in the curse of Cain (Genesis 4:11) and the curse of the flood that afflicted the people with annihilation (Genesis 6).

The law is not always associated with a curse, as the author sees. But sin is associated with the curse. And sin was known - with its penalties - before the law of Moses, when the conscience replaced the law, with its rulings. We call it the natural law or the unwritten moral law

Having said all that we have said, we ask an important business question, which is:

14- What is the necessity, necessity and significance of deeds?

+ First, it is the fruit of faith, which indicates that it is a living faith.

And the Bible says, “Every tree that does not bear good fruit is cut down and thrown into the fire” (Matthew 3:10) (Matthew 7:19) and the fruit is deeds. And the Lord says about that, “By their fruits you will know them” (Matthew 7: 20.) Thus, our teacher, St. James the Apostle, says, “...and I will show you my faith by my deeds” (James 2:18).

+ **Works are also evidence of response to the work of grace, and fellowship with the Holy Spirit:**

Grace works in a person, but does not compel him to do good. Rather, he must do good by his own will. Works, then, are evidence of responding to the work of grace. Evidence that when the Spirit of God worked in us, we shared with Him. We did not extinguish the spirit, we did not resist the spirit, and we did not grieve the spirit. But by our deeds, we have entered into the fellowship of the Holy Spirit according to the teaching of the Book (2 Corinthians 13:14) and according to the blessing of the Church.

+ **Works are proof of our obedience to God's commandments.**

And the Lord God says: Whoever hears my words and acts upon them, “I will liken him to a wise man who built his house on the rock...” (Matthew 7:24, 25).

15- What are the limits (with us, in us, and with him)?

The author's problem is that instead of believing that the Lord Christ was incarnated in a human body, he sees that he was incarnated in the body of our humanity, i.e., in the sense of the body of all human beings!!

Therefore, he sees that when he died on the cross, he died in us, or he died in us, or all humanity died with him. Thus, when he rose from the dead, he raised us, and we rose with him - and so - in his opinion - that we died with the death of the Lord Christ, and we rose to his resurrection... He then developed into saying that we descended with him into the abyss, and that we ascended with him to the heavens, and we entered into the highest holies, and we sat at the right hand of God. Great!!!

This statement is clear in his book on Paul the Apostle, in his interpretation of the epistle to the Romans, and in his interpretation of the epistle to Galatians, which we are talking about now...

16- Did we descend with him into the abyss, and fulfilled the death sentence?!

He says (on p. 59) in the Explanation of the Epistle to Galatians:

"Because we died with Christ, and were raised with him. Because he died through us, and rose with us. By the power of death, we descended into the abyss, and we completed the maximum punishment and judgment imposed on us as sinners and transgressors. And by the power of the resurrection, we ascended and rose from hell and hell, and even from the earth itself, into the domain of God, to live with Him in Christ".

Here are two comments on his words:

1- Did we die with Christ on the cross, and rise with him from the abyss?! Or our death and our resurrection with him was in baptism, according to the teaching of Paul the Apostle himself: as stated in the letter to the Romans

"Are you ignorant that all of us who were baptized into Jesus Christ were baptized into His death. So, we were buried with Him through baptism into death... Because if we have become united with Him in the likeness of His death, we will also be united with Him in His resurrection" (Romans 6:3-5). in baptism, in which you also were raised with Him" (Colossians 2:12).

So did we die with him twice: once on the cross, and once in baptism?!

What is necessary to die with him in baptism, if we died with him on the cross?!

As for the descent with him into the abyss, no one has said it before, and it has no theological goal! Christ descended into the abyss to take from it those who had fallen asleep in hope, and to transport them to Paradise. So, what is necessary to go down with him to the abyss?!

2- As for the phrase, "We descended into the abyss, and we completed the maximum punishment and judgment imposed on us as sinners and transgressors," it is completely against the doctrine of redemption.

We did not fulfill the imposed death sentence, but Christ died on our behalf.

We have not died of our sins. Otherwise, there is no redemption.

Redemption means that Christ died for us, instead of us, and saved us from death. In that, the Bible says, "But God demonstrates His love for us, in that while we

were still sinners, Christ died for us.” “And we, enemies, have been reconciled to God through the death of His Son” (Romans 5:8-10).

If we were the ones who died, descended into the abyss, and completed the maximum punishment and sentence imposed on us - as the writer says - then there is no redemption!!

And as long as we have died, and completed the maximum punishment and judged us as sinners and transgressors, then why did Christ die?! What does "he died for us" mean?

What is the concept of redemption, then, when the writer? What is the meaning of what the Bible says about the Lord Christ, “He was wounded for our transgressions, he was bruised for our iniquities” (Isaiah 53:5...)?

17- Have we died eternal death?!

The writer says in his commentary on the Epistle to Galatians (pg. 60).

"He who died has absolved himself of sin. Why? Because he fulfilled God's judgment on the sinner with eternal death. And we died not by ordinary physical death, but by eternal death. This is impossible for a person to obtain except through the death of Christ. Christ died for our sins. **We died with him For our sins...** Our death with Christ created for us the completion of the eternal death rule. Thus, we have absolved ourselves of judgment, and thus we have absolved ourselves of our sins... Thus, we have completely absolved us of sin as a murderous act. Thus, there is no authority for sin, and no authority for those who have the authority to persecute the sin to have any authority over us."

Eternal death is not his appointment in this world, but his appointment after the general judgment. As the book says about the Day of Judgment, “These will go away to eternal punishment, and the righteous to eternal life.” (Matt. 25:46)

The correct expression is: We did not die eternal death, but we were saved from eternal death through the death of Christ for us.

Likewise, we say about the phrase “we have been acquitted of sin” and the phrase “we have been acquitted”, which are repeated frequently in the author's writings.

We have not been absolved of sin, but we have been pardoned from the penalty of sin.

The innocent is the one who has not sinned. And we obtained innocence, which means we became innocent... and we are not innocent, but sinners, and we are condemned. However, we were granted a pardon or exemption from the judgment issued against us, as Christ carried it on our behalf.

We move on to the next point about the power of sin:

18-Are we greater than victorious, and sin has no power over us?!

The author says (on p. 60) in his commentary on the Epistle to Galatians:

"Because the power of our death has become spiritually active in us permanently and eternally. Therefore, through it, we have become conquerors of all the evil powers in the world. Because the power of Christ's death, in which we participated, freed us from every sin and every blame. Satan or any evil power no longer has an entrance to it in us. Because The power of our resurrection has become spiritually active in us permanently and eternally. Therefore, it made us greater than

victorious, because it removed us completely from the field of conflict with the enemy, as it placed us in the field of God in Christ..."

Is this talk the reality in our practical life?!

Don't we make mistakes every day?! And St. John the Apostle says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

In praying for the departed, we say to the Lord, "Because no one is without sin, even if his life was only one day on earth." What does it mean that the power of the resurrection "brought us out of the field of conflict with the enemy" – as the author says – while Saint Peter the Apostle says, "Be awake and watch, because your adversary Satan, like a roaring lion, goes about looking for someone to devour, so resist him, steadfast in faith..." (1 Peter 5:8-9). St. Paul, the Apostle, rebukes the Hebrews, saying, "You have not yet resisted to bloodshed, striving against sin" (Heb. 12:4). How does the author say that the power of the resurrection "brought us out of the field of conflict with the enemy"?!

19-Have we become, then, without sin before the law?

Behold, the author says (on p. 133) in his commentary on the Epistle to the Galatians:

"The Son of God died bearing the sins of man. Thus, the authority of the law ended forever, so that man could live without sin, through the faith of Christ."

And he says (on p. 324) of his explanation of the letter to the Romans:

"The Christian stands against the nomos without sin. He has no sin on him. Here, too, the power of the nomos ends forever."

He also says, "Christians have ceased to be connected to the nomos. It no longer has cases brought against any person."

Rather, it is more difficult than all of this. He says (on p. 189) in his commentary on the Epistle to Galatians:

"Can a Christian then say I am a sinner?"

"As for me, I borrow the saying of St. Paul and say: I do not nullify the grace of Christ. If sin is stronger than the death of Christ, judge!"

"I died with Christ as a price for my sin. What I live now, I live in the righteousness of Christ!! No, no person in existence died as a price for his sins. Rather, Christ died for all of our sins."

As for the author's question: Can a Christian say, "I am a sinner?" The answer to it is that the Lord Christ taught us to say every day in the Lord's Prayer, "Forgive us our sins, as we also forgive."

And the Holy Church teaches us to say when cutting off the sleep prayer, "Behold, I will stand before the just Judge, terrified and trembling because of my many sins...". And the priest, before the start of the liturgy, makes a prostration before the people and says, "I made a mistake, forgive me."

And the monks, in their prayer meeting, say to each other, "I have sinned, forgive me," or "I have sinned." Here we repeat the author's question, "Can a Christian say, 'I am a sinner?'"

The Lord Christ justified the tax collector who said, "Have mercy on me, O Lord, for I am a sinner" (Luke 18:13). He did not justify the Pharisee who spoke of his righteousness before God. (Luke 18:11-12)

20- What then about the rebellion of the flesh and its lusts?

And with the author saying that sin has no power over the Christian man, he goes back to mentioning the rebellion of the body and its lusts, and he says (on p. 345) from his commentary on the Epistle to Galatians:

However, man remains, even with the help of the Holy Spirit and grace, under the pressure and urgency of the body and its lusts. Yet, despite the rebellion of the body, he feels that he is victorious by grace (!!). The stumbling blocks of the body do not cancel out the work of grace in all spheres of the soul.

And he says (on p. 60): “Yes, the body may be harmed, but the spirit and the soul do not touch. For by the body and in the body, we may be defeated, because the body is under the forces of the world and time. As for the spirit, we are greater than victors!!”

We stand amazed in front of this contradiction: How can we be defeated in the flesh, but in the spirit, we are greater than the victors!! And between the rebellion of the body and the victory of the spirit!

However, he says (on p. 342) in his commentary on the Epistle to Galatians:

O my reader who suffers from the flesh and its lusts, there is no salvation except by grace. And know perfectly well that your past and future sins were carried by Christ in his body on the cross. They do not exist with God, but in your conscience, you are the one who is tormented by Satan with delusions to pressure you into despair. You have no sin with Christ, but you have grace with Christ!!

We note here that he says, "There is no salvation except by grace," while Paul the Apostle says, "You have not yet resisted to the point of blood, striving against sin." And Peter says, "Resist him, steadfast in the faith."

He says to this person who is suffering from the lusts of the flesh, “You have no sin with Christ, but rather you have grace”! However, this subject needs to be supplemented in discussing his book [Man and the Body].

21- Have we ascended with Christ and entered into God’s holy places?!

The author says in his book (The Feasts of Ascension and Pentecost) p. 37:

"Saint Paul stacks up the justifications that oblige us to have the boldness and confidence in our ascension with Christ, and our entry with Christ into the holy places of God itself. He puts in our hands the same qualification that was in the hands of Christ and who qualified him to enter the holy places!!"

And he says (on p. 40): “This is considered by St. Paul as a personal qualification that requires us to participate in the ascension and entry of the Lord, as one of our rights”!!

And he says (on p. 45): “Where Christ is now, we have the right to exist.”

Indeed, this is an amazing audacity, for people to be equal to Christ!!

And he says, "We have the same qualification that was in the hands of Christ!"

It is our right to be where Christ is!!

I do not want to comment now on this statement. I'm afraid to say...

“He who justifies the wicked, and he who condemns the just, both of them alike
are an abomination to the LORD.” (Proverbs 17: 15)

In Comparative Theology

“5”

Deification of Man

(Part One)

The subject of deification is the first sin of the angel with the same lust for divinity. Divine in human nature! And that the purpose of the divine incarnation reached its climax on the fiftieth day! And that the church is a human nature united with a divine nature! And that the church is an extension of the divine incarnation! And that the messengers (human beings) united with the Holy Spirit as a hypostasis!

Their reliance on the phrase "Did I not say that you are gods" and the phrase "the glory that you have given me, I have given them" the descent of the Holy Spirit and the descent of the Lord Christ? The Holy Spirit, by the nature of the Son of God?! What is the meaning of man's position in Christ? Is Bethlehem the birthplace of humanity? What is the meaning of the Prophet's saying, "We shall be like him"? What does it mean: He took what is ours, and gave us what is His? What is the meaning of partners of the divine nature?

Introduction:

If the deification of man - with its details - had been mentioned as a slip of the pen, or a slip of thought, I would not have put it in this grave concern. But it is a topic spread in many of the author's books, and His students are desperately defending him...

And if it was just a matter of students defending their teacher, I would excuse them for their love for him. But the matter goes beyond that to the fact that they are trying to prove that this topic of deification is the thought of the fathers and the heritage of the Saints!! They echo the patristic thought.

Therefore, I saw the need to explain this matter:

1- The subject of deification is the first sin of the angel:

The lust for deification is the first downfall of free rational beings:

Satan was an angel from the ranks of the Cherubim (Ezekiel 28:14,16).

The Lord said about him that he is "the seal of perfection, full of wisdom and perfect in beauty" and he was perfect in his ways from the day he was created until iniquity was found in him...

How did this "overshadowed cherub" fall? And how did he find sin in him? This chapter explains the 14th chapter of the book of Isaiah, saying:

And you said in your heart: I will ascend to the heavens. I will exalt my throne above the stars of God. I will ascend above the heights of the clouds. I will become like the Most High.” (Isaiah 14:13-15)

2- With the same lust for divinity, Satan tempted the first man:

He said to Eve, “You will be like God, knowing good and evil” (Genesis 3:5).

Thus, when man desired the glory of divinity - even in one of its attributes - then he lost the glory of humanity that was his...

And an evolution of the lust for divinity, he found polytheism, stories of pagan gods, and the worship of kings and pharaohs.

3- You shall have no other gods before me (Exodus 3:20).

This was a divine warning against this fall, as God pointed out to it in the first of the Ten Commandments, and there is no doubt that it is more difficult for a person to have other gods than to be a god himself!!

4- From the danger of deification, we mention the tragedy of King Herod:

He didn't say he was a god. He did not mention that he craved it. But when he addressed the people while he was in the greatness of his royal suit. And the people cried out, saying, "This is the voice of a god, not the voice of a man" (Acts 12:22).

This is how dangerous the deification of man has become.

5- The deification of man means that he is endowed with divine attributes:

For man to become a god means that he becomes unlimited, filling the heavens and the earth. And for him to be an examiner of hearts and thoughts, knowing sins, being present everywhere, and working wonders with his power...!...!!

And the meaning of being a god is that he is holy and infallible.

The deification of man denies that he is a creature, but God is eternal and has no beginning. And the meaning of man being a god is that he does not die! So, who dares to attribute all these qualities to man...?!

6- Therefore, it is impossible for any of the fathers to call for such deification:

And if any writer makes such a claim, he either did not understand what that holy father said, or he made a mistake in translating the father's words from the Greek

that these brothers boast of knowing. Or it is an attempt to hide behind the parents by attributing to the parents what they did not say or what they did not mean. This is another mistake.

I am extremely astonished when I read in the writings of those calling for the deification of man: the phrase “all fathers say” or “a summary of the fathers’ education” or the phrase “the fathers’ interpretation of this point” ... Have you read all the sayings of the fathers and all their interpretations?! It is known that understanding the thought of a certain saint is not him

Just a phrase said from him - or attributed to him - on a specific occasion, but it is a study of the thought of this saint in all his writings...

A theologian may specialize in the sayings of only one of the Fathers. Or that a doctoral student is studying one book for one of the fathers... How dare anyone say in his dialogue the phrase “all fathers say”?! Or the interpretation of the fathers or the summary of the education of the fathers is...?!

It is a boldness that should be raised from its level by those who respect the accuracy of his style, especially when he deals with theological topics...

However, those who call for the deification of man consider that whoever does not accept deification is “under the dominion of biological birth,” that is, physical birth, and not birth from above! And that he "may refrain from being petty, or exaggerating the grace of Christ upon him. This is if he has simple good intentions."

Many false teachings

In addition to their use of the word (deification) and its derivatives, there are other expressions that lead to the same meaning, including:

7- They advocate the union of divine nature with human nature

The author says this in his book Pentecost. It is known theologically that the only one in whom the divine nature united with human nature is the Lord Christ, glory be to Him in His incarnation. Did the apostles become exactly like him on the fiftieth day when the Holy Spirit descended upon them?! The author says about the day of Pentecost:

"So, we are before a bush burning with fire, according to the symbol, or a divine nature united with human nature, according to the explanation of the symbol, or the image of the prophecy of the birth of Christ from the Virgin, as we learned from the honorable tradition."

No, we have not received from the honorable tradition the union of divine nature with human nature on the messengers when the Holy Spirit descended upon them on the day of Pentecost.

Fighting the divinity of Christ is one of two things: Either lowering Christ to the level of humans, as the Arians did. Either elevating people to the level of Christ, as those who call for the deification of man say, or as it is said about the Day of Pentecost that there occurred to the apostles a union between a divine nature and a human nature. Thus, there is no difference between humans and Christ. The divine incarnation is not the only miracle insofar as it is specific to the Lord Christ. It is similar to the apostles and therefore the whole church.

In his book Pentecost, the author says:

8 - So the purpose of the divine incarnation reached its climax on the day of the fiftieth!

He explains that by saying:

He has accomplished and completed in the upper room what he began in Bethlehem.

He means that what began in Bethlehem - in terms of the divine incarnation - is the union of the divine nature with the human nature in the person of Christ. And that the same situation was completed in the upper room on the day of Pentecost. Thus, the goal of the divine incarnation reached its climax! As mentioned on another page of the same book - with a wrong quote, they were very impressed and pleased, which is "We have become Christ"...

9- And that the church is a human nature united by a divine nature!

And so, the author also says in his book (Pentecost):

"Christ united with the Church, and the Church acquired everything that belongs to Christ."

The phrase "everything that belongs to Christ" bears a clear theological error here.

Christ has a divinity that the church did not acquire. And Christ has a relationship with the Father, in which He says, "I and the Father are one" (John 10:30).

How dangerous is the use of the word (all) in theological expressions. Use only with care and caution...

I have been alerted to the errors contained in the book (Pentecost) many years ago. Despite all this, it was reprinted as it is in 1981 and then for the third time in 2002.

The same mistakes were repeated in 1978 and 1988 on the last page of the book (The Divine Incarnation). Finally, the author's students issued a book in defense of him, titled:

The Church, the Bride of Christ, a human nature united with a divine nature!

This book is an endorsement of the same mistake and insistence on it. Perhaps he wants to bring the readers back to something like the heresy of (unity of existence). All is a single entity that is divine nature united with human nature!! And God willing, we will respond to what was written in it, along with what was mentioned in the other books of the author regarding our topic.

In the author's book (The Divine Incarnation), we see the same insistence on the same thought, as he says about the Church and the divine incarnation:

10 - And that the Church is an extension of the divine incarnation!

He says, "The Church is an extension of the mystery of the divine incarnation, that is, of the mystery of Christ," and that it "becomes an extension of the indescribable hypostatic unity that Christ established between His divinity and humanity in the depth of His being since His conception" He also says, "The reality of the Church is his divine body, as the very entity of the Church stems from the entity of Christ's body." He took this last phrase from the French father (the scholar) de Manoir.

The author also says, "Therefore, the Church is considered an extension of the sprawling divine body that fills the heavens and the earth. The mystery of the Church is considered an extension of the ineffable mystery of the divine incarnation, i.e., the mystery of the union of divinity with humanity in Christ."

Here is a great confusion between the church, which is the group of believers, and which was considered the bride of Christ or his body (Ephesians 5), and the body

of Christ, born of the virgin, with which the divinity united in the womb of the virgin.

And the author says that by the Holy Spirit that the disciples took on the day of Pentecost, "everyone in this new fullness became partakers of the divine nature"! And he continues, "Thus, the Church shows that it is based mainly on the participation of the divine nature through the Holy Spirit. Thus, it appears in the depth of its being that it is a unity between divinity and humanity through the Holy Spirit, as an extension of the hypostatic unity that took place in Christ!!" (The book of the divine incarnation of the author, p. 41, p. 42.)

Who can accept this theologically?! And who accepts spreading it among people?!

Who accepts that the Church - which is the community of believers - is an extension of the hypostatic unity between divinity and humanity?! Is the church united with theology as an extension of the divine incarnation?! Is the author calling for the deification of the Church?!

This reminds us of another phrase in the book (Pentecostal):

11 - And that the messengers (human beings) united with the Holy Spirit as a hypostasis.

This is what the author repeats in the book of Divine Incarnation, p. 45

As long as the Holy Spirit is the Spirit of God, the union with the Holy Spirit is a hypostasis, a kind of deification, or divine incarnation. This is a known heresy.

And if a person unites hypostatically with the Spirit of God, then he will never sin, and it will not be said of him that he grieves the spirit (Ephesians 3:30), and he will not quench the Spirit (1 Thessalonians 5:15). (For how can God's temple be

corrupted while he is hypostatically united with the Holy Spirit?! This hypostatic advent undoubtedly results in infallibility...

The advent of the Holy Spirit are advents of grace, not hypostatic ones.

Thus, we pray at the third hour of the Agpeya prayers and say to the Lord: “We thank you because you have raised us to pray in this holy hour in which you poured out the grace of your Holy Spirit richly upon your holy disciples and honorable and blessed apostles like tongues of fire.” And we never use the expression “the hypostasis of the Holy Spirit,” but His grace...

However, the grace of the Holy Spirit that we receive does not make us lose the grace of freedom

We are free to accept the work of the Spirit in us, and to participate with the Spirit in the work, so we enter into the fellowship of the Holy Spirit. We are also free to resist the spirit, grieve the spirit, or quench the spirit. Then we need to say about him to the Lord: “Do not take this away from us, O righteous one, but renew it in our guts.”

And we say to the Holy Spirit, "Come, please, and dwell with us." Note that in all of this we are talking about solutions, not unions. And in (1 Cor.) it mentions the dwelling, not the union.

The advocates of the deification of man, after they called for the hypostatic dwelling of the Holy Spirit in man, evolved into talking about the dwelling of Christ in us.

In the book (that Christ may dwell in your hearts by faith), the author believes that:

12- Christ dwells hypostatically in man:

On page 27 of his book, he says about Jesus:

We also live in Him with the same divine fullness, with the Father, the Son, and the Holy Spirit. Because where Christ dwells, the divine fullness dwells.

Strange and bold is this phrase: “We live in the same divine fullness”!

The dwelling of Christ in us is not hypostatic, nor the same divine filling, but rather a dwelling by faith, according to the verse that is the title of his book, “that Christ may dwell in your hearts by faith” (Ephesians 3:17).

However, the author insists that Christ dwells in the fullness of his divinity in man. On pages 5 and 6 of his aforementioned books, he says, “It is true that historically the place of Christ’s birth was in a clay manger, but spiritually, Christ can’t dwell with the fullness of his divinity except in man. This is his message for which he came down from heaven...”

With the fullness of divinity...in man?! Oh, goodness!!

And he says, "It is impossible for Him to dwell in the fullness of His divinity except in man!" This is a wonder. Because he dwells with the fullness of his divinity in every place: in the heavens and on earth... What is the meaning of the word “impossible” here?!

As a result of Christ's dwelling in the fullness of His divinity, the matter touches on the mystery of the Eucharist. Here we ask in terms of their belief in this mystery:

13- Do we eat and drink theology in the Eucharist?!

The answer is clear in their book "The Patriarchal Orthodox Fundamentals..." 2nd part, p. 34, as they say: "It is amazing: Here we drink theology, of course sacramentally, and we drink the life-giving blood, according to grace, and not according to the measure of my body."

We answer: The Lord Christ said: "Who eats my body and drinks my blood" (John 6:56). He did not say who eats and drinks my divinity...

God is a Spirit (John 4:24). And the Spirit cannot be eaten or drunk.

Likewise, he who eats the divine nature!! It is established in him, and he emerges from communion as a god to whom those in the church prostrate. However, we encountered a problem here, which is: What about those who partake unworthily? Do they eat theology and drink theology, "and also eat judgment for themselves" at the same time (1 Corinthians 11:29)!?

Those who call for the deification of man depend on a wrong understanding of the words of the psalm: "Did I not say that you are gods, and you call on the sons of the Most High..." (Psalm 82:6). (Let us discuss together:

14- The meaning of the expression "Did I not say that you are gods?"

(gods) here means lords or masters, and does not mean divinity. Evidence for his saying after that: "But you will die like human beings, and fall as one of the rulers" (Psalm 82:7). Those who die and fall are not gods, because God is holy, and He is

alive and does not die. So, gods here in the sense of masters or lords. And God is the Lord of lords (Revelation 19:16). He is also the master of gentlemen.

The word (God) was used in the sense of master or lord in many places in the Bible. Like the Lord's saying to the prophet Moses, "See, I have made you a god to Pharaoh" (Exodus 1:7). It does not mean at all that He is the creator of Pharaoh, but merely a master for him.

And so, the Lord said to Moses, when he excused himself from the message, on the pretext that he was not a man of words. The Lord said to him, "Is not Aaron the Levite your brother? I know that he is speaking... I will be with your mouth and with his mouth... He will speak to the people about you. He will be your mouth, and you will be his God" (Exodus 4:14-16).

And what is meant by his saying "you will be a god" means that you will be inspired by him by what he says... and not that you will be a creator for him. Aaron was born before Moses.

There is no need, then, for the advocates of the divinity of man to use this verse in their book (The Orthodox Patriarchal Origins) 2C p. And they attribute the wrong concept to one of the parents!!

Here we need to clarify the meaning of the phrase (like him):

15- What is the meaning of the Prophet's saying, "And we shall be like him"?

St. John the Apostle was talking about the coming of Christ again, and about our becoming like Him in the next world, with glorified bodies, as St. Paul the Apostle said in his letter to the Philippians about the Lord Christ, “Who will change the shape of our lowly body to be in the image of His glorious body, according to the work of His power...” (Philippians 3:21). And as mentioned in (1 Corinthians 15:44).

Thus, St. John said, "Beloved, now we are the children of God. It has not yet appeared what we will be. But we know that if he appears, we will be like him, because we will see him as he is. Everyone who has this hope in him purifies himself..." (1 John 3:2-3). He does not say that we are like him in the divine nature, but

About our situation in the appearance of the Lord in his second coming. Yet, he says, "it has not yet appeared what we shall be."

But the advocates of the deification of man cling to the word (proverb) and use it in a different sense and out of place. And they say in their book (The Patriarchal Orthodox Fundamentals) 2c pg. 24: “The Lord was born of the Virgin in Bethlehem, for our sake and not for Him. He became like one of us, so that we might become like Him...”.

And they say on pages 13 and 14 of the same book, “And that we will be like Christ. This is a firm hope based on a decisive text that cannot be interpreted. But it does not say equality. Because the word “parable” in the New Testament in particular means sharing in the same nature and does not mean equality. And they give some biblical examples that have nothing to do with the deification of man...!

Yet they speak of this equality in many places.

They follow the topic on p. 14: They say

Behind this use lies the fact that man was created in the image and likeness of God (Genesis 1:26). Then Christ came to renew our dead, corrupt image, and restore it to its high place. All the earth or heaven itself that transforms man into the glorious and victorious image of Christ, except for fellowship in the original with God, who created us in his likeness.

When God created us in His image and likeness, He did not create us in His nature. If we were created in His nature, it would not be possible for man to fall.

God only created us in his image in purity, authority, freedom of will, and reason..... and the like. Our return to our original image does not mean a return to deification, or to fellowship in the origin with God, as they say!!

16- What does it mean: He took what is ours, and gave us what is His?

A phrase quoted from the Rosary, which they repeated more than once in their book (The Patriarchal Origins) 2nd part p. 33, 34, as if it were evidence to rely on in the deification of man!

God did not give us what He has in the sense of theology at all.

He gave us righteous He gave us righteousness, sonship, and the authority to dissolve and bind in the priesthood (Matthew 18:18). (John 20: 22, 23) And He gave us (or some of us) the ability to perform miracles (not by nature, but in His name). As Saint Peter the Apostle said about the healing of the lame at the Beautiful Gate (Acts 3:12,16). ness, filiation, and the authority to loosen and bind in the priesthood (Matt. The Beautiful (Acts 3:12,16)

But He did not give us what He has in terms of theology, otherwise we would not have sinned, we would not have died, and we would have become unlimited!! In the same situation, they understood the expression (he took what is ours), because he did not take everything. Rather, "we were like in everything except sin...".

In theological matters it is necessary to scrutinize, and not to take every phrase in its absolute meaning, but rather in its limits and understanding...

Here - and in the same way - we deal with the concept of what the Lord said about His disciples

17- The glory that you have given me, I have given them (John 17:22)

The glory of the Lord Christ is unlimited. He did not give the disciples all of His glory.

He did not give them the glory of theology, that is impossible. And it is against the words of the Lord in the book of Isaiah: My glory I will not give to another (Isaiah 42:8).

They took many laurels in terms of talents and power, within the limits of their human nature. And all that He gave them is spiritual glory.

There is no need, then, for the author to address this verse in his book (that Christ may dwell in your hearts by faith) P. 28 - There is also no need for his students to be exposed to it in their attempt to talk about the deification of man.

Here we repeat what we have already said before: not every word is taken in its absolute sense. The word "all" is not used in theological expression without accuracy.

As the author said in his book (Pentecost), and what he also repeated at the end of his book (The Divine Incarnation):

"Christ united with the Church, and the Church acquired everything that belongs to Christ."

The Church has not acquired all that is Christ's. I did not acquire His divinity, nor His oneness with the Father (John 10:30).

On the occasion of the book (Pentecost), we present another question:

18- Does the Holy Spirit form us in the nature of the Son of God?!

The author says about baptism: "After the Holy Spirit gives birth to us in baptism and forms us with the nature of the Son of God, He cannot but testify to our spirits that we are the children of God."

And the nature of the Son of God is a divinity united with humanity. This is something we never get in baptism. Therefore, the Holy Spirit cannot shape us into the nature of the Son of God. We are born of water

And the Spirit, and we are called the sons of God in another sense, so it was said about the Lord Christ that He is the only begotten Son of God (John 3:16, 18) (John 1:18).

The nature of the Son of God, is that he is a son of God's essence and divinity, with eternal sonship. As for us, we have sonship by faith (John 1:12), or by love, or by adoption (Romans 8:15, 22).

19- Is God not another in relation to man?!

It was stated in the book (The Eucharist, the Lord's Supper) by the author, p. 128:

When a person speaks, he introduces himself to us with the word from afar, or gives us knowledge, help, or knowledge. And this person remains far from our being. After he speaks to us, he remains "as another." same..."

Then he says: "God here, after He spoke, did not become 'another' in relation to man. His fact that He has become a god for man means that He has become closer to man than everything else. He never speaks except to prove this truth, deepen it, and ensure its validity!

If God is not another in relation to man, then can God and man be one entity? And as the author says, same in itself!!

20- Is Bethlehem the birthplace of humanity?!

The author says in his book (The Groom) p.5:

The Church is the bride of Christ, and she is his body, which he took from the Virgin, "so he was born united with her in his divinity, that is, the Church was born united with Christ on the day Christ was born. Therefore, each of us was born in Bethlehem. It became the birthplace of redeemed humanity."

Strangely, he says that the Church was born of the Virgin on the day of Christ's birth. And that she was born united with theology!!

Here, the reader is left mired in questions and exclamation marks!!

Is the Church born of the Virgin on the day of Christ's birth?

Or was she born on the fiftieth day of the Holy Spirit?

Or are you born from baptism one by one, each on his day?

Or have not all church members been born yet? Some people will be born and baptized. Some people will join the faith in the future and join the church membership.

What does it mean that the Church was born united by theology?! Is it also equal to Christ of two united human and theological natures!!

It is amazing that the author's words, which were mentioned in his book (The Bridegroom), were defended by his students with all their efforts in the book (The Patriarchal Fundamentals) Part 2. This is in the third chapter of their book entitled (The Birthplace of Redeemed Humanity) on pg. 26, defending what their teacher wrote in his book, The Groom!!

And this shows us the danger of spreading a certain education from a teacher through his students!

He says about the apostles on the day of Pentecost that there was an unforeseen union between a divine nature and a human nature - and they publish a book entitled (The Church, the Bride of Christ, a human nature united with a theological nature).

He says that Bethlehem is the birthplace of the redeemed humanity, and they defend the same opinion, trying to prove it with sayings from the praises or the writings of the fathers, or through (through the mystical union), as they say...with irrelevant quotes...

Perhaps we need to return to this topic and the mistakes of their book in detail later...

21- Are we clothed with theology inside and out?

This was said about the comparison of the Virgin Saint during the Holy Pregnancy to the Ark of the Covenant, which was covered with gold from the inside and outside, and inside it was the portion of manna that symbolized the Lord Christ. Thus, it was said: “You, O Mary, are clothed with the glory of the Divinity, inside and out. Considering that within her is God the Word, and the Holy Spirit descended upon her to find a fetus within her. And the power of the Most High overshadowed her (Luke 1:35).

But the advocates of the deification of man say in their book (The Patriarchal Orthodox Fundamentals), Part One, p. 31, “What was said about, and what befell the Mother of God, also befell the believers”!!

They also say, "The Holy Spirit filled every place in you, your soul and your body, O Mother of God." And this same spirit we humans have received because of the Virgin.” And it is not surprising that those who said that they “acquired all things of Christ” say that they acquired all things that belong to the Virgin.

And we - in terms of their equality with the Virgin -: We ask them

+ Are you clothed with theology inside and out?!

+ Are you, as the theology says about the Virgin, exalted above the Cherubim and Seraphim and above the Archangels?!

+ Are you standing at the right hand of the King, as it was said about the Holy Virgin, “The Queen has risen at your right, O King?!

- + Did the Holy Spirit descend upon you and the power of the Most High overshadowed you?!
- + Will all generations call you blessed?!
- + Or was he influenced by you by the Catholics in their reconsideration regarding the excessive veneration of the Virgin (as you say in your same book, p. 8)
- + Or was he influenced by the Plemais Protestants who say about the Virgin that she is our sister.

My children, do not be deceived. Be humble, repent, and review what you write.

If you are talking in your book (2nd part p. 19) about:

22- The position of man in Christ:

This status that you say about, “we need to cry out with joy.” So, know that the way to reach the highest status is meekness and humility, according to Christ’s teaching, “He who humbles himself will be exalted” (Matthew 12:23) and according to his saying, “Learn from me, for I am meek and humble of heart” (Matthew 11: 29)

Finally, there is the most dangerous point, which I do not see in this article, and it is:

23- What is the meaning of partners in the divine nature:

Here we find a distortion in their publication of the verse (2 Peter 1:4).

Where St. Peter the Apostle says, “Partners in the divine nature.” They say, “Partners in the divine nature.” There is a wide difference between the two expressions. The phrase “partakers of the divine nature” means partners with

nature: in the work, in the will, in building the kingdom of God. This is not "partners in the divine nature," which means that we share in the nature of God.

However, in their book "Patriarchal Orthodox Fundamentals" 2nd part pg. 45, they repeat the expression "partners in the divine nature" twice on one page. And they say on the same page: "The expression 'eternal life' is another expression of the same truth, i.e., fellowship in the divine nature."

Regarding the explanation of this phrase, they say in the same book, pg. 58: "The Son came, became incarnate, died, and rose, in order to grant man steadfastness in non-death and immortality because of the fellowship in the divinity."

How dare a writer say about man, "Partnership in theology." Nevertheless, they try to get rid of it, so they say proverbs, not equality (pg. 13, 14). (As if the expression of the proverb was light and acceptable!! And they forget that Satan fell and perished because he used the word (proverb). And he said in his heart, "I will become like the Most High" (Isaiah 14:14)

Our attainment of eternal life does not mean that we participate in the nature of God. Although God is eternal, He is also infinite. If man participated in the nature of God, he would also become unlimited, and he would also become capable of everything, present everywhere, and examining hearts and kidneys.

Do not take the phrase eternal, and say that it is evidence of communion in the divine nature. Likewise, eternity is an original attribute of God. As for us, it is a reward and a grant...

However, in proving the deification of man, they call out a strange phrase, which is:

The deification of the humanity of the Lord Jesus.

This is against the union between the divinity of the Lord and His humanity, as we say that it is without mixing, mingling, or change, meaning that the divinity did not change and become human nature, nor did humanity change and become a divinity. Otherwise, one of the two natures would have vanished.

However, they mention the phrase (the deification of the humanity of the Lord Jesus) as a title on page 59 of their same book. The same title is repeated on page 60, page 62, and page 63.

And they say on page 59: “Therefore our fellowship becomes in the incarnate Son, not a fellowship in humanity without the divinity...”.

They claim the permission of the company in theology!! Perhaps this is some of what our Muslim brothers call “shirk with God”!!

And if all this is strange, then it is also strange that they should be exposed to the characteristic of eternity. They say on page 36: Of their book, “With complete accuracy, all fathers confirm that the Eternal Son transformed our beginning or our origin to His divine being...”!

Is our origin due to the entity of God?! And did all parents say that?! Did they read all the sayings of the fathers and see this thought in them?! Is this not an infringement on the science of petrology (the sayings of the fathers)?!

The second part

Partners of the divine nature

The expression “partners in the divine nature”!!

Did God want to deify us since He created us?! Is Jesus Christ God his humanity?! Does the company in theology appear in the power over demons?! Is holiness a company in the Holy Trinity?! Are the solutions of the Holy Spirit hypostatically a deification?! Is grace a company in the divine nature?!

Do we participate in the divine nature through adoption?!

Is the resurrection from the dead a partnership in the divine nature?!

Do we participate in the divine nature of the Eucharist?! Did God become a man for man to become a god?!

an introduction:

In addition to what we have published on (the deification of man!!) we issue this supplement on (participation of the divine nature)!!

In this booklet, we will discuss this thought as represented by one school, as it appears in the book (St. Athanasius the Apostolic...) by Dr. George Habib Babawi, and the book (The Orthodox Patristic Origins Part 2) by some of the monks of ST Makar Monastery.

Each of the two branches of the same school translates the words of St. Peter the Apostle, “partakers of the divine nature” (2 Peter 1:4) with the phrase “partners in

the divine nature”! In the sense that they are partners in the same divine nature, and not partners with the divine nature, in work and will, for example...

1- “Partners in the Divine Nature” expression!!

Dr. George Habib Babawi, in his book on Saint Athanasius, mentions this expression “partners in the divine nature” in the titles of Chapter Eight, Chapter 11, Chapter 12, Chapter 13, Chapter 14, and Communion of the Eucharist (pg. 214) ... with the details that These headings contain.

On page 214, he says, "The fact that we participate in theology (!!) is because we have obtained the heavenly secret, the grantor of eternal life."

And he said on page 138..."so that we can participate in the divinity of the word"!! How amazing is the audacity in this expression!!

On p. 159, he said, “The connection of the incarnate Word with those whose nature He shared, so that they share in His divinity!!

And the book (Patriarchal Orthodox Fundamentals... part 2) mentions the phrase “communion in the divine nature” on p. 11, p. 12, p. 35, p. 45. It mentions on p. 10 “Our fellowship in God,” “Our fellowship in the nature of the Trinity.” And on p. 11, the grace of deification in Christ. And on p. 12 Fellowship is in the nature of theology.

And we cannot accept participation with God in his nature and divinity, no matter how much they try to justify this matter with meanings and quotes.

What do you see them say in this matter?

2- Did God want to deify us since He created us??

They say that the deification of man is a divine purpose from the beginning! God's intention from the beginning was to deify man! When a person made a mistake, this intent disappeared!

Of course, this statement is not acceptable for the following reasons:

1- If God intended to deify man from the beginning, He would not have created him subject to death in His saying to him about the Tree of the Knowledge of Good and Evil: “On the day you eat of it you will surely die” (Genesis 2:17).

2- If God intended to deify man from the beginning, He would have created him infallible, i.e., not liable to sin. But he was error prone. Indeed, he was wrong.

3- And if God intended to deify man, he would not have created him from dust and united with the matter, i.e., with the body, while God is a spirit (John 4:24).

Therefore, He could have created him like angels while they are spirits (psalm104:4). And even those whom God created Souls, some of them may have sinned...

It is not an argument to use the phrase "I bless you naturally" as mentioned in the Gregorian liturgy. Blessing nature is one thing, and deifying nature is another. God blessed our nature and did not deify it...

3- Did Christ the God of humanity when he became incarnate?!

+ What are the most numerous expressions of the deification of the human being, and the deification of the body, in the book of Dr. George Bebawy says, “The resurrection of the body is the deification of humanity” (p. 137), “Christ deified his body after death,” “He deified the body, and made this body immortal” (p. 133),

“The deification of Christ’s body is that this body becomes immortal.” (p. 134), and “The Manhood Who Was Deified by Unity,” p. 214. He also calls out that the ascension of Christ, that is, his ascension, is the deification of his human nature (p. 134).

It is clear that the Lord Christ assumed a mortal body, and he died.

+ As for the book (Patriarchal Orthodox Fundamentals Part 2) it echoes the same thought about the deification of the humanity of Christ (from p. 59 to p. 70) with many titles that say "the deification of the humanity of the Lord Jesus Christ"...

+ And we believe that the divinity of Christ united with his humanity, without change. Otherwise, one of the two natures would have disappeared. The human being remained a human being, it did not turn into a divinity. but glorified. And the Lord Christ rose by the power of his divinity, and ascended to

the heavens by the power of his divinity. And not because humanity has become a theology...!! Humanity is glorified and manifested in the resurrection and ascension.

+ And what is dangerous is that when calling for the deification of the body of Christ, they say that “the body that the Lord took from the Mother of God is our body” (pg. 22).

4- Do we participate in the divine nature through adoption?!

It was mentioned in (The Patriarchal Orthodox Fundamentals Part 2 (pg. 25):

It was Christ who said to the Father, “Abba” (Mark 14:36). So how is our relationship with Him at the level of metaphor or symbol, then we shout out the same words? How do we utter what we do not have, and what was not given to us? But because the true Son, our Lord Jesus, is the Son of the Father, He "took what is

ours, and gave us what is his," which is the praise and theology of the Church, as he gave us a partnership in his sonship.

We say that there is a fundamental difference between Christ's sonship to the Father, and our sonship to the Father.

Therefore, he is called the only begotten son (John 1:18) (John 3:16,18) (1 John 4:9) because he is the only begotten of the essence and nature of the Father. As for us, we are children by adoption, by grace. What is the greatest difference between adoption and sonship? We are children by faith as the book says, "As for all those who received Him, He gave them the power to become children of God, that is, those who believe in His name" (John 1:12). (Likewise, we are children by love, as the apostle also says, "Behold what love the Father has given us, that we may be called children of God" (1 John 3:1). We have received the Spirit of adoption, by which we cry out, "Abba, Father" (Romans 15:8).

Not because we are like him, and we can't be like him. He gave us sonship to the Father other than his sonship. Therefore, he is the Son of God by nature, and we are children by adoption. Adoption cannot lead us to deification.

We will not be equal to the son in his daughterhood. The most we can reach is to be "conforming to the image of His Son" (Romans 8:29). We are created, but the Son is eternal.

It is also mentioned in the book of Dr. George Bebawy (Athanasius the Apostolic...):

"Partnership of the divine nature is the obtaining of the gift of adoption through the Son. To refuse this is an explicit return to Judaism" (p. 134).

We do not reject adoption, but we believe in it. Rather, we refuse that adoption be a sign of sharing in the divine nature, so that we may attain deification through adoption.

Also, Judaism did not reject adoption at all. It was said about Adam that he was “the Son of God” (Luke 38:3). And the descendants of Seth and Enosh were said to be the children of God. It was mentioned about this offspring at the beginning of the flood story: “The children of God saw the daughters of men that they were beautiful” (Genesis 2:6).

God did not prevent the title of filiation from those who disobeyed him. At the beginning of Isaiah’s prophecy, he said, “I brought up children and brought them up, but they rebelled against me” (Isaiah 1:2). And Isaiah testifies, saying, “Now, Lord, you are our Father,” (Isaiah 64:8).

God's filiation has existed, then, since the Old Testament, so we do not say that refusing adoption is a return to Judaism. St. Paul the Apostle says about “the Jews who are Israelites, and to them is the adoption, the glory, the covenants, and the law...” (Romans 4:9...)

But there is no relationship whatsoever between adoption and deification. We say to God, “Our Father.” At the same time, we say to him: We are your servants and your creation. And we don't deify him!

And the Lord says on the last day to every faithful and wise steward of His steward: "Well done, O good and faithful servant. You have been faithful over a few; I will set you over much. Enter into the joy of your master" (Matt. 1:25...) So, whoever is good and faithful is still a servant. And his reward is that he enters into the joy of his master...without being deified...

Therefore, be humble, children. And for the salvation of your souls, I say to you, do not deify yourself. Do not look above what you ought... (Revelation 12:3).

5- Is the resurrection from the dead a fellowship in the divine nature?!

The resurrection of the Lord Christ indicates his divinity, because he is the only one who did his will and ability, and no one resurrected him. As for all human beings who rose from the dead, they were raised by a power outside of them. Likewise, the resurrection on the last day will be a miracle from God Himself, and it does not at all indicate the deification of those whom the Lord will resurrect.

+ but dr. George Bebawy sees the resurrection as a company in theology!!

On page 216 of his book on St. Athanasius, he says, "The meaning of fellowship in the divine nature... is a fellowship in eternal life and incorruption... This is the fellowship in the divine nature, because it is a fellowship in the risen Christ" until he says:

“A fellowship in theology, because eternal life is the life of God Himself.”

+ Almost the same expressions are in (the Book of Patristic Orthodox Fundamentals Part 2).

It was mentioned on page 46, "Eternal life is the life of God Himself. And our fellowship in this life is a fellowship in God Himself, according to the words of the Apostle John."

It was also stated, "Eternal life is the life of God Himself. And if this is not a fellowship in the nature of God, that is, the life of God, then what is it?"

That is, participation in eternal life is a partnership in the nature of God, which is a kind of deification!!

It was also stated in the same book, pg. 58, “for man to be granted steadfastness in non-death and immortality through fellowship in theology”!!

+ And we respond to these that life with God is of the same nature. As for us, it is a gift from God by His grace. We do not take the grant as evidence of deification...!!

That is why we say in the Divine Liturgy, “Grant them eternal life.” Likewise, the people who enjoy eternal life were, before the resurrection, dead. This death is incompatible with deification.

And the righteous, who rise from the dead, will dwell with God in the heavenly Jerusalem, about which it was said that it is “the dwelling of God with men” (Rev.

+ They say that the resurrection of Christ is the apotheosis of humanity (p. 137).

This is theologically unacceptable. The human being will remain a human being after the resurrection. And the Lord Christ, after his resurrection, retained the title of the Son of Man. Also, the deification of the human being means the disappearance of the human being... and this is against faith.

6- Does the company in theology appear in the authority over demons?!

This is evident in the book of Dr. George Bebawy, p. 137: As he says

"Partnership in the divine nature appears clearly in man's power over the devil, and in heaven in the life of incorruption."

And we say that the victory over Satan is a gift from God (Matthew 10:1), (and not the deification of man. And it is clear in the Book of Revelation (Revelation 12:7-9) that the angel Michael defeated Satan and threw him to the ground. Is this evidence of the deification of the angel Michael as well?!

And how many saints were there who defeated the devils, and who had the gift of casting out the devils, so did all of them deify him...?!

Victory over Satan comes through humility, not deification.

7- Do we participate in the divine nature in the Eucharist?

+ Says dr. George Bebauy on page 214 of his book on Saint Athanasius:

+ "Communion of the Eucharist as a fellowship in the divine nature," and he says, "The fact of participating in theology because we obtained the watery secret, the grantor of eternal life."

On page 216, he says, "Here the fellowship in the divine nature reaches its goal, which is man's obtaining of the heavenly immortal divine secrets."

+ And in the book (The Patriarchal Orthodox Fundamentals ... 2nd part) pg. 24:

They say, "It's amazing! Here we drink theology, of course sacramentally, and we drink the life-giving blood according to grace."

+ And this is really strange, for theology is neither eaten nor drunk. But the divine mysteries in the mystery of the Eucharist are not given to us to participate in theology, forbid! Rather, it is given "salvation, forgiveness of sins, and eternal life to whoever partakes of it," as well as "purification for our souls, our bodies, and our souls," as we say in the Divine Liturgy.

And if the partaker drinks theology, what about those who partake of it unworthily?! (1 Cor 11)

And if the partaker eats and drinks divinity, then there is no doubt that he comes out of partaking and has become a god. He does not worship the sacred secrets, but people worship him!

And if they invoke the union between divinity and humanity, this does not mean that man eats divinity! Before us is the parable of blood: the Bible says: The life of the body is in the blood” (Leviticus 17:11,14). He who eats or drinks blood, does not eat the soul with it...

8- Did God become a human being for man to become a god?

If this phrase was taken at face value, then the purpose of the incarnation would be the deification of man!! While it is known that God became a human being for the redemption of man and not to deify him. This is very clear in the book The Incarnation of the Word by St. Athanasius. It is also clear from what the apostle said about the Father, that he “sent his Son to be the propitiation for our sins” (1 John 4:10).

Therefore, I see that we say that God became the son of man, so that man may become the son of God. With redemption remaining the main reason for the incarnation...

The union of theology with humanity

an introduction:

Since some of the advocates of the deification of man (!!) do not fully realize the nature of the union between the divinity and humanity in the incarnation of Christ, glory be to Him, therefore I decided to write this article to clarify the truth for them, and also so that they are not wise in their own eyes.

We all believe in the union of the divinity with the humanity, a union that did not separate from it for a single moment or the blink of an eye. We believe that this union took place without mingling, mingling, or alteration. What is the meaning of the phrase (without change)? It means that the divinity did not change to become a human being, but rather it retained all its attributes and properties. Likewise, humanity also did not change to become a divinity.

We will give several examples to illustrate this point:

Despite the unity of theology and humanity in the incarnation of Christ, we notice the following:

Theology does not grow nor strengthen.

Theology is not transferred from one place to another.

Theology does not ascend to heaven, nor is it lifted from the earth

Theology does not sleep or sleep. Theology does not tire or suffer

Theology is neither hungry nor thirsty.

Theology never dies.

Theology is neither eaten nor drunk

1- It was said about the human being that it was growing.

Thus, it was said about the Lord Christ in his infancy, “As for Jesus, he increased in wisdom and stature, and in favor with God and people” (Luke 2:52).

He was growing in humanity, and as for divinity, it is impossible for him to grow, because he is always at the top of perfection or in absolute perfection.

The divinity is united with humanity and is not separated from it for a single moment. However, it is said that the human being grows, and the divinity does not grow. Because it is characteristic of theology not to grow. Let no one ignorantly assume that the difference between divinity and humanity in the matter of growth is a separation between divinity and humanity!!

2- It was said about the Lord Christ that he came to the world in the flesh, and the body departed from him.

And He said to His disciples, "I came forth from the Father, and I have come into the world. Again, I leave the world and go to the Father" (John 16:28).

Of course, the phrase “I came into the world” applies to humanity only. As for theology, it was said about him: “He was in the world, and the world through him came into being” (John 1:10). With the same theological understanding, we deal with the phrase “I leave the world,” as the Lord Jesus Christ said it in terms of the body. As for the divinity, he said, “Behold, I am with you all the days.” and until the end of the age” (Matt. 28:20). He also said, “Where two or three are gathered in my name, there am I in the midst of them” (Matt. 18:20).

There is no contradiction between the words "I leave the world" and the words "I am with you" and "in your midst". Rather, one of them was said about humanity, and the other about divinity, without any separation between divinity and humanity.

Therefore, children, beware, for the Lord Christ says, "You err because you do not know the scriptures" (Matthew 22:29).

3- The Lord Christ, it was said that he ascended to heaven in the flesh:

Thus, it was mentioned in the Gregorian Liturgy, "And when you ascend to heaven bodily." Likewise, it was said about him in the first chapter of the Book of Acts (1:9-11) that he was lifted, and his clouds took him from their eyes, and that he was lifted from them to the heavens, going to the heavens...

As for theology, it does not rise to heaven nor ascend.

It exists in heaven, on earth, and everything in between. It does not move from one place to another, because it is present everywhere at the same time.

If it was said about humanity that it ascended bodily, and it was said about the divinity that it does not ascend, then this does not mean at all the separation of the divinity from humanity! There is no doubt that when the Lord Christ ascended to heaven in the flesh, His divinity was united with His humanity without separation. However, the ascension is attributed to human nature only, because the ascent is not one of the properties of the divinity that is present everywhere...

He who has ears to hear, let him hear...

4- It was said about Christ - in more than one place -. He fell asleep

This happened when he was on the ship, and there was a great commotion in the sea until the waves covered the ship, "And he was asleep. And his disciples came to him and woke him up, saying: Lord, save us, for we are perishing" (Psalm 4: 37, 38).

The story of his sleeping on the ship was also mentioned in the Gospel of Luke (Luke 8:23,24).

Undoubtedly, this sleep was said about humanity only, because the Godhead "neither slumbers nor sleeps" (Psalm 121:4).

Although sleep was specific to his humanity only and not to his divinity, his divinity was completely united to his humanity, as evidenced by that he got up and rebuked the wind, and with authority he said to the sea, shut up, shut up. Then the wind subsided, and there was a great calm. And they said to one another: Who is this? For even the wind and the sea obey him" (Psalm 4:39-40).40).

Here divinity is united with humanity without separation. But sleeping and waking up are attributed to people only. Because sleep is not a property of divinity. He who has ears to hear, let him hear.

5- It was said about the humanity of Christ that he was hungry and that he was thirsty.

It was said about his fasting for forty days on the Mount of Temptation that he "did not eat anything during those days. And when they ended, he was finally hungry" (Luke 4:2). This was also mentioned in the Gospel of Matthew that "after he had fasted forty days and forty nights, he was finally hungry" (Matt. 4: 2)

He hungered for his humanity, and was tempted by his humanity, although his divinity is united with him, with evidence that when Satan rebuked him and said to

him, “Go, Satan,” he went, “and, behold, angels came and served him” (Matthew 4:10, 11).

However, hunger is attributed to humanity, because hunger is not a characteristic of divinity. The fact that divinity did not share in hunger, however, does not mean at all that it is separated from humanity.

The same thing is said about the thirst of Christ. On the cross He said, “I thirst” (John 19:28).

Theology is neither hungry nor thirsty. Therefore, he does not eat or drink. This does not at all preclude that he is united with humanity and is not separated from him for a single moment or the blink of an eye. However, it has its characteristics and characteristics that it did not lose in its union with the human being...

6- And Christ, it was also said that he was tired.

And in the story of his meeting with the Samaritan woman, it was said of him, “Jesus, weary from the journey, sat thus by the well” (John 4:6).

And theology does not get tired. There is no doubt that Christ is tired of the body, with his union with the divinity.

The divinity - in its union with human nature - did not prevent the body from possessing the characteristics, nor its weaknesses in terms of fatigue and pain, hunger and thirst, and the need for rest and sleep. He did not prevent him from needing to eat and drink... That is because he resembles our nature in everything except sin.

7- It was said about Jesus that he suffered. And this is dogma.

He said to His disciples before the cross, “He must go to Jerusalem, suffer many things from the elders, chief priests, and scribes, and be killed, and on the third day

he will be raised” (Matt. 16:21). And he will rise from the dead on the third day” (Luke 24:46). And it was said about him in the letter to the Hebrews that he suffered outside the door (Heb. 13:12). And that “while he was tempted, he is able to help those who are tempted” (Heb. 2:18). And the verses about his suffering Very many, including slapping, flogging, crosses, nails, thorns, and many other things, as in Psalm 22:7-18.

However, theology does not suffer. And whoever says pains of theology falls into heresy. And in all the sufferings of Christ, his divinity was united with his humanity, not separated from him for a single moment or the blink of an eye.

8 - Christ also died. He died in his humanity, but the divinity does not die.

However, in his death, he was united with the divinity, not separated from it.

And we say to him at the ninth hour: “Oh, you who tasted death in the body at the time of the ninth hour...”. We say in the Syriac division about Christ's death, "His soul was separated from His body. His divinity was never separated from His soul or His body."

Death is one of the properties of humanity, not of theology. And the fact that it is not one of the attributes of divinity, does not mean at all its separation from humanity.

Despite the union of divinity with humanity, divinity retained its characteristics in that it does not tire, suffer, die, grow, ascend, thirst, hunger, or sleep, as we explained previously.

9- By the same logic, we say in the book of the Eucharist that the divinity cannot be eaten or drunk, despite the union of the divinity with humanity...

And when the Lord presented this secret to His disciples, He said to them: Take and eat, this is my body. Take and drink, this is my blood (Matt. 26:26-28) (Psalm 14:22-24). He did not mention the phrase “my theology” at all.

+ Likewise, St. Paul the Apostle said, “The cup of blessing that we bless, is it not a partaking of the blood of Christ, and the bread that we break, is it not a partaking of the Body of Christ?” (1 Corinthians 10: 15, 16). Thus, he taught about communion in the flesh and blood, and not a fellowship in the divinity, as those who call for the deification of man say!! Indeed, the divinity of Christ was not separated from his humanity. But also, that the divinity is neither eaten nor drunk, as this is one of its properties.

+ St. Paul the Apostle repeated in (1 Corinthians 11) the same words of the Lord in entrusting this secret to his disciples. Then he said, “So whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the body and blood of the Lord... because he who eats and drinks unworthily, He eats and drinks his debt to himself, not discerning the body of the Lord” (1 Corinthians 11: 27: 29). He did not refer at all to his divinity while talking about the danger of consuming unworthily, but he said: “He will be guilty of the body and blood of the Lord.” And he was satisfied...

And the Lord God says about this secret in the Gospel of John.

"My flesh is true food, and my blood is true drink. He who eats my body and drinks my blood abides in me, and I in him" (John 6:55,56). He did not say who eats and drinks my divinity.

This is because divinity cannot be eaten or drunk despite its union with humanity. Do not call for strange teachings that are not mentioned in the Bible or the sayings of the fathers!

The fathers also gave us an example of the union of humanity and divinity, in the union of iron heated with fire, and the union of the soul and the body... He who has ears to hear, let him hear...

As for the Lord's saying, "He abides in me, and I in him," it does not mean steadfastness in His divinity! Those who partook of the Lord's Supper for the first time did not prove it... Some of them feared and fled, and some of them denied it three times. They all hid in the attic to escape from the Jews.

The phrase "abide in me, and I in him" was interpreted by the Lord in the Gospel of John as well, when he said to his apostles, "abide in my love." "If you keep my commandments, you will abide in my love" (John 15:9,10...) and he did not talk about steadfastness in his divinity...

My advice to you, my children: be humble, and do not deify yourself. And do not think of yourselves that you have become guardians of Orthodoxy or guardians of the sayings of the fathers!!... And constantly remember the saying of the Bible: Pride comes before breaking, and the haughty spirit before falling" (Proverbs 18:16).

Because until now I adhered to the saying of the Discalagia, "I erase the guilt with education," and I still pity you... Let you pity yourselves for what you are in...

[In Comparative Theology](#)

["6"](#)

[Biblical Criticism](#)

The seriousness of biblical criticism! and the colors of its extremism

Did Matthew the Evangelist make a mistake in Christ entering Jerusalem?

Did Mark the Apostle and Luke make a mistake?

Who dares to delete the last Gospel of Mark?

1- The seriousness of biblical criticism:

Some teachers of the book and preachers in the countries of the West make themselves maintainers of the Holy Book: they review its words, as if they were scholars of language, criticize what they want, and delete what they want! As if the book was subject to their minds! Their minds are not the ones that should be subject to the book... They also made some parts of it less important than others!

We do not accept this situation from them and we do not agree with it.

As for some of their ideas to be transferred to our church, it is strange that we did not expect them at all. And we will have to confront it, so that it does not pass on to some simple people who may accept what is presented to them of thought without examination...!

1- Entering Jerusalem

The author also raised a problem on the issue of redemption around the phrase “He was crucified on our behalf, and died on our behalf.” He said that it is a theologically wrong translation, and we have responded to that in our book on “How the Redemption Was Done.” He also raised a problem about the Lord’s entry into Jerusalem on Palm Sunday. It is about:

2 - A donkey and Colt (son of a donkey) or Colt only?

It was stated in the Gospel of Matthew: "And when they drew near to Jerusalem, and came to Bethphage at the Mount of Olives. Then Jesus sent two disciples, saying to them: Go to the village before you, and immediately you will find an ass tied, and a colt with her. Untie them and bring them to me. And if anyone says anything to you, say it.

The Lord needs them, and immediately sends them. All of this was to fulfill what was said by the Prophet, who said, "Say to the daughter of Zion: Behold, your king comes to you meek, riding on a donkey and a colt of the son of an ass." So, the two disciples went and did as Jesus commanded them. And they brought the donkey and the colt, and put their clothes on them. And he sat on them..." (Matthew 21:1-7).

And it is clear here in the narration of St. Matthew the Evangelist that the phrase "a donkey and a colt" was repeated 3 times. And the expression in plural is repeated 6 times

But the author denies this, and says in his biblical criticism that Christ only used a colt!! How did that happen?

3- Did Matthew the Evangelist make a mistake about Christ entering Jerusalem?

The author admits that there are mistakes, even mistakes. He says that Saint Matthew took the prophecy of Zakaria. And that there is a mistake in understanding Zakaria. Likewise, the scribes, and after them, the translators, made a mistake, and Matthew was forced to modify the meanings and expressions to

make them in the double!! [Then it is compared to the Gospel of John 12:15.]

Thus, he says in his interpretation of the Gospel of John (pg. 728):

"John took the word from its original written in the book of Zechariah: Rejoice greatly, O daughter of Zion. Rejoice, O daughter of Jerusalem. Behold, your king is coming to you. He is just and victorious, meek, and rides on a donkey and a colt of an ass" (Zechariah 9:9).

And the author goes on to say: It is known that in the Jewish prophetic literature, especially what comes from it with poems, the repetition of speech comes to improve the tone and weight and to clarify the meaning. Here, in this verse, the process of repetition becomes clear. First in "O daughter of Zion" and then "O daughter of Jerusalem." Then he came back riding on a donkey. Then he wanted to explain that he is a little donkey, "the son of a donkey." The copyists, and after them the translators, made a mistake. And they wrote it "on a donkey" and then he colt of an ass. They added and. So, the words came wrong. As if sitting on a donkey and a colt together. He is indeed on a small donkey, meaning a colt.

After that, the author attributes the error to St. Matthew in writing his Gospel, but rather modified the meanings and expressions on purpose!! He says:

"But as the scribes understood the Septuagint translation, this is how St. Matthew quoted it in his Gospel as it is. And he had to modify the meanings and expressions to make it in the dual, that is, a donkey and a colt together. So, it came like this:"
Immediately you will find a she-ass tied and a colt with her. So, they solved them and brought them to me. And if someone says something to you, say it, the Lord has need of them. And immediately he sends them. This was done in order to fulfill what was said by the prophet who said:

Say to the daughter of Zion: Behold, your king comes to you meek, riding on a donkey and the colt of a donkey's son (Matt. 21:2-7).

So did the great saint, Matta, fabricate speech and justify prophecy?!

Or did the style of biblical criticism! lead to all this?!

4- Then did Mark and Luke also sin:

The author says, "This error in unintentional transmission was avoided by Saints Mark, Luke, and John, who mentioned that it was only one colt. Both Saint Mark and Saint Luke added a word about a colt on which no one else rode (Psalm 11:2) (Luke 19:30). Yet he did not escape

St. Mark the Evangelist, nor St. Luke the Evangelist from the Biblical Criticism.

He says in his interpretation of the Gospel of Matthew (p. 576):

St. Mark is distinguished by saying that the colt was not ridden by any of the people, and this is an impossible matter, as it is necessary to train the colt on someone who rode it in the past, otherwise, it is impossible to ride it. What is this matter?

Would that little animal have rebelled against the Lord Christ if he rode it without being trained, so that the author would say: This is impossible!! Or is it an accusation of the description mentioned by St. Mark and St. Luke?!

Then, in all of this biblical criticism!, the author forgot an important fact:

5- Saint Matthew the Evangelist was an eyewitness:

He did not take the prophecy of Zechariah, nor the prophecy of Zephaniah. Nor did he take the Septuagint translation. Rather, he saw for himself everything about Christ entering Jerusalem, and heard what he said to the two disciples...

He knew why Christ used a donkey and a colt.

Not to ride them together, that's not a fantasy!

Rather, he did this in order to comfort both of them alternately, so that he would not bear all the distance alone: the heights and the valleys. When he entered Jerusalem, he was at that time riding a colt, as St. Mark described him.

Likewise, whoever enters into biblical criticism and mistakenly attributes to one of the Evangelists forgets something else of utmost importance, which is:

6- The position of revelation in writing the Gospels:

If they wrote the Gospels "moved by the Holy Spirit." As the Bible says (2 Peter 1:21). From where does the error come to them?!

Is this an accusation of divine revelation?! Or an accusation of lack of revelation?! Or a warning to stay away from this type of biblical criticism!! He who has an ear to hear, let him hear.

So did the great saint, Matta, fabricate speech and justify prophecy?!

Or did the style of biblical criticism! lead to all this?!

2- Deletion of the last Gospel of Mark

The author has a book on the interpretation of the Bible by St. Mark, in which he stops at (Mark 16:8), omitting the last 12 verses of it, under the pretext that his conscience is relieved to stop at that limit!!

On page 622 of his interpretation of the Gospel of Mark, the author says:

As for the remaining twelve verses (16:1-8), the researchers of the scrutinizing scholars have proven that they were extracted from the Bible, and they were rewritten by one of the seventy disciples named Ariston. This disciple lived in the first century. These twelve verses were collected by Ariston from gospel of st John, and the Gospel of St Luke to complete the resurrection.

And here we wonder: What makes his conscience tired in those 12 verses?!

The appearance of the Lord to Mary Magdalene (Mark 16:9-11) is mentioned in the same chapter (Mark 16:1) in (Matt. 28:1) and in (John 20). What bothers him when Mark mentions him again when he wanted to summarize the events of the apparition?

The appearance of the Lord to two of the disciples (Mark 16:12,13) was mentioned in (Luke 24) in great detail. They were the disciples of Emmaus.

And the disbelief of the messengers was also mentioned in (Mark 16:14), (as it was also mentioned in (Luke 24). So, what is in all this that troubles the conscience?

Does his conscience tire of the Lord Christ's saying to the apostles, "Go to the whole world, and preach the gospel to all creation" (Mark 15:16), or his saying to them, "He who believes and is baptized will be saved" (Mark 16:16)?!

This is found in (Matt. 28:19) "Go and make disciples of all nations. Baptizing them in the name of the Father and the Son and the Holy Spirit."

Or does his conscience tire of the miracles that the Lord promised his disciples to perform?! There are many of these verses as they appeared in the Acts of the Apostles and elsewhere.

Or does his conscience tire of what was stated in (Mark 16:19) “Then the Lord, after speaking to them, was lifted into heaven, and sat at the right hand of God”?!

His ascension to heaven was mentioned in (Acts 1:9). It is the feast of my Lord that we celebrate (the Feast of the Ascension). His sitting at the right hand of God was mentioned in (Acts 7:55) and in many places in the Epistle to the Hebrews, and the Book of Psalms (Psalm 110:1). (The Lord referred to this psalm in (Matt. 22:44). Why does the conscience tire in all this?!

Or did the author’s conscience tire of the last verse in the Gospel of Mark, “As for them, they went out and preached everywhere.

What tires the conscience, however, is casting doubt on the Bible by deleting a part of it, while casting doubt on everything similar to this deleted part!!

This matter was not dared by the Protestants who omitted books from the Old Testament, nor did the interpreters of the book dare to do so.

Nor did Jehovah's Witnesses, who put together a new translation of the Bible that suits their beliefs.

Is this a type of written criticism that has gone deeper than many in its criticism? He who has an ear to hear, let him hear.

“My God, my God, why have you forsaken me?” (Mk 15), (Matthew 27).

Did the Father leave the Son, so that the Son could die in the flesh?!

Does the curse of the son have to afflict the father as well?!

So, what does "My God, my God, why have you forsaken me" mean?

The author discussed this verse in both his interpretation of the Gospel of Matthew and his interpretation of the Gospel of Mark. The biblical text is:

“And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lama sabachthani, O, my God, my God, why have you forsaken me...” (Matthew 27:46).

The author said in his interpretation of the Gospel of Matthew p. 821:

“...Then the Son must suffer the death of the body, as one with His Body. Here the difficulty and impossibility come from the essential contact with the life of the Father. Any death of the Son, even in the flesh, affects the connection between the Father and the Son. So here it is necessary for the Son to die in the flesh, for the Father to leave the incarnate Son until He dies. Otherwise, it would be impossible for the Son to die in the flesh.”

“And this is among the horrors that the son suffered in Gethsemane, how does he become a sinner? He must be alienated from the Father...”

“And now the hour of death has come. And the Father left the Son to pass through death in the flesh, and He is the Lord of life.

And we say that the Father did not leave the Son for one moment. There is no separation between the Persons of the Holy Trinity.

The union of the Father with the Son does not preclude the death of the Son in the flesh.

The Son said, “I am in the Father, and the Father is in me” (John 14:10,11). It is impossible for there to be abandonment or separation.

And if St. Paul the Apostle says that Christ is “the power of God and the wisdom of God” (1 Corinthians 1:25...) then did His wisdom and power separate from God on the cross?!

We also say that the deity of the Son is equal to the deity of the Father. They are one divinity, as He previously said, “I and the Father are one” (John 10:30).

What does it mean that “the Father must leave the incarnate Son until he dies”?! Otherwise, death would be impossible for the incarnate Son!!

So does the divinity of the Son leave the incarnate Son?! No way. Because his divinity was not separated from his humanity for one moment or in the blink of an eye, according to the teaching of the Church. If his divinity is united with him, then what is the difference between the divinity of the Son and the divinity of the Father?

The divinity of the Son did not leave him. Yet he died in the flesh.

According to what we say in the Syriac division about Christ's death, "his soul (his soul) was separated from his body. His divinity was never separated from his soul or his body"...even when he was in the grave.

The statement that Christ can't die bodily unless the Father departs from Him is undoubtedly theologically wrong.

However, the author offers another interpretation of the phrase “My God, my God, why have you forsaken me?” This is in his interpretation of the Gospel of Mark, p. 67: He says

“... Then he strips himself naked and is crucified on a stake as a criminal, and he is publicized for it. Here, shame reaches its great opposite: How can the bearer of glory bear shame? It is not metaphorical or intellectual, but rather an antithesis of its essence that is impossible in any way. The disgrace of the Son catches up with the Father

Inevitably!! Shame is a curse that, if it befalls the son, inevitably befalls the father.”

Then the author goes on to explain his interpretation, saying:

Therefore, had it not been for Christ revealing to us the secret of the curse that He bore, the cross would have remained an unacceptable theological mystery, but rather a stumbling block. Here, Christ revealed the curtain of how Christ endured the shame alone, when he raised his voice crying out for all to hear, and it is recorded in the gospels, history and theologians: “My God, my God, why have you forsaken me” (Mark 15:34). That he may be cursed alone for the sake of the humanity he bears.”

We like to say that the basis of this theory is wrong:

The curse of the son does not apply to the father. The shame of the son does not apply to the father.

+ The curse of Cain did not affect Adam, whom God blessed (Genesis 1:28).

God said to Cain, “Cursed are you from the ground, which opened its mouth to receive your brother’s blood from your hand... You will be a wanderer and a fugitive in the land” (Genesis 4:11,12). However, none of this happened to Adam, his father.

+ Likewise, the curse of Canaan did not affect our father Noah, who said, “Cursed Canaan.” The servant of the servants shall belong to his brothers” (Genesis 9:25).

+ Likewise, the disgrace of Esau did not harm his father, Isaac. St. Paul the Apostle said about Esau: “So that no one should be an adulterer and profane like Esau, who sold his birthright for one meal” (Heb. 12:16). (This disgrace did not affect his father...

+ He also disgraced the children of Jacob, who envied their brother and threw him into a well, sold him as a slave, lied to their father and deceived him, and said that a beast had devoured Joseph” (Genesis 37).

+ Also, the curse and disgrace that afflicted the Children of Israel did not affect Israel itself, nor did their grandfather, our father Ibrahim.

+ Also, the disobedient and rebellious son, who used to disobey his parents and oppose them, so the law ruled that he be stoned... This was not a disgrace to his parents.

+ And the disgrace of Absalom did not join David his father... and there are many examples.

The author's saying that the shame of the Son inevitably befalls the Father is wrong and does not fit the teaching of the book... Applying this theory to the Father and the Son in the Holy Trinity is even more wrong...

The death of Christ means the separation of the two elements of his humanity from each other, that is, the separation of his soul from his body, and it does not mean the separation of his humanity from his divinity. It does not mean at all that the divinity of the Father is separated from the divinity of the Son.

Among the proofs of the inseparability of divinity from humanity is that he cried out in a loud voice, “My God, my God, why have you forsaken me?” (Matthew 46:27). And this great sound was not capable of the body, which was very exhausted in the processes of trial, flogging, crucifixion, nails and thorns, and the continuation of all that and the continuation of fatigue until the ninth hour...

So, what is the meaning of his saying, “My God, my God, why have you forsaken me?”

What is meant by it is “you left me to suffer,” not leaving in the sense of separation. And not according to what the author said (pg. 602): “This is the inevitable abandonment that God made against Christ so that the curse alone could be permissible.”

+ The correct explanation is that divinity - with its union with humanity - did not intervene to prevent suffering from humanity. So, the human being endured pain and then death, despite the unity of the divinity with it.

For example, it happens that a father carries his son to the doctor, to take out a thorn inserted in his hand, or to clean an abscess for him, and the son is in pain and shouts saying to his father, “Why did you leave me?” meaning that you left me for the pain, even though he was carrying him and holding on to him...

+ Another explanation is that Christ wanted to alert the Jews to Psalm 22, which begins with “My God, my God, why have you forsaken me?” This psalm includes prophecies about his crucifixion and his sufferings, as it says in it: “...a group of wicked people surrounded me. They pierced my hands and my feet, and he counted all my bones. delusion

They look at me. They divide my clothes among them, and they cast lots for my clothing...” (Psalm 22:16, 17). (With many other details in this psalm that apply to the events of his crucifixion...

Another point in this whole matter, which is:

The author confuses the Son of Man with the Son of God.

In terms of divinity, the Son of God did not die, but as we say about him in the Agpeya, “he died in the flesh,” that is, he died in humanity, because God is alive and does not die. And we say “the living Christ.”

Likewise, the shame, the curse, and all these things affected his humanity, not his divinity. In front of us is an example of “iron heated by fire” mentioned by the Fathers. Iron heated by fire strikes. Hammers affect iron and may bend it, but fire is not affected by hammering.

Is the interpretation of the Bible like the revelation of it?!

Is the number of church secrets more than seven?!

Does the husband become aware of the wife’s faults through the effectiveness of concealment?!

Is a premeditated sin not offered as a sacrifice, but rather the sinner dies a death?!

Interpretation of the Bible as the Bible

The author says in his book (The Paraclete) from the collection (The Holy Spirit, the Life-giving Lord) part 2 in the chapter (Solutions by the Word) the following:

Interpretation of the word is a state of solutions that is no less than pronouncing it!!

"Extracting the doctrine from the texts of the Bible is an inspirational work no less than the development of the Bible itself. Because in both of them the mind reaches to confront the truth"!!

We admire this extreme audacity in speech!!

How is the interpretation of the word a state of solutions no less than pronouncing it?!

In the pronunciation of the words of the Gospel, St. Peter the Apostle said about it, that it was not absolutely by the will of a human being, "Rather, the holy men of God spoke as they were moved by the Holy Spirit" (2 Peter 1:21). That is, in a state of inspiration from God...

Is everyone who interprets some of the verses of the Bible or extracts from them the doctrine, is in a state of revelation and inspiration that is no less than the utterance of the holy apostles of the verses of the Bible, and is also in a state that is no less than that of the Bible itself?!

Is it permissible for us to spread this teaching among our children, or even preachers among them, so they become arrogant, and say what is the difference between us and the Evangelists Matthew, Mark, Luke and John?!

And if some say: What is meant is the interpretation of the word on the level of my fathers!! We say to them, "Not on the level of my father's either. Is a great saint among the fathers like Saint John Chrysostom whose books of interpretation are considered at the level of the Gospel and no less than his pronouncement?!"

And is a great saint among the fathers, heroes of the faith, such as Saint Athanasius the Apostolic, whose extraction of belief from the texts of the Bible is an inspirational work no less than the development of the Bible itself?!

This is hard talk. Who can accept it theologically?!

Is this statement accepted by the Committee for the Defense of Orthodoxy?!

And are all the books of the fathers that they cite at the level of the Gospels? Or is this an underestimation of the value of the Gospels?!

Church sacraments other than the seven sacraments

It was mentioned to the author in the same book, p. 416

There are many other secrets in the church that are not imperceptible among the seven secrets. But these mysteries are not without solutions as well.

For example, in the case of the consecration of monks, the Holy Spirit descends through prayer, and works by His grace in the consecrated person to preserve celibacy and death from the lusts of the world.

In the consecration of churches, the Holy Spirit descends through the bishop's prayer to sanctify the place and allocate it for prayer.

In the consecration of water, the Holy Spirit descends to make the water power for purification and healing, as in the rite of the baptism, especially on the feast of the Epiphany, "the divine appearance."

And in praying for the dead, the Holy Spirit descends to receive His temple.

Talking about church secrets other than the seven secrets is something that contradicts what we have received from the church, and what we teach our children and youth. It is nothing more than influenced by reading strange books.

We will give examples to respond to this view:

+ The inauguration of churches is a branch of the uses of the Holy Chrism. In the Book of Exodus (chapter 30) it was mentioned that the secret of anointing was used in sanctifying and inaugurating the tent of meeting and all its altars and sacred utensils. Therefore, the inauguration of churches is not a new sacrament added to the secret of anointing (the secret of the holy Chrism), but rather it is a branch of it.

+ The consecration of the monks is not a new sacrament, rather it is the prayer of the departed, (i.e., the prayer for the dead) because the monk has died from the world.

+ Just as the prayer for the dead is not a church sacrament (in which the Holy Spirit descends to receive His special temple, i.e., the body) (1 Corinthians 6:19). The Holy Spirit receives the soul, as we say, “This is the soul for whose sake we gathered today...”. As for the body, the grave receives it and what happens After the burial...!

+ And the consecration of water is the blessing of water...

The effectiveness of the secret of marriage spiritually

The same author says in the same book about “solutions with secrets” regarding the work of the Holy Spirit in the secret of marriage:

The husband comprehends everything that is in his wife, not only the goodness in her, or her good habits and good inclinations only, but with the support of the spirit of intimacy, he accepts, in submission to the efficacy of the secret, everything in

his wife, even faults, defects, and every deficiency of any kind. He accepts everything he feels in her and makes it for himself. It becomes a part of his being."

Likewise, the wife also effectively receives the secret of the soul, all of her husband's shortcomings and virtues, so that nothing returns to her husband as if it were foreign to her body and mind. And when the Bible says that the man is the head of the woman, it indicates that the man occupies the woman's thinking: "And to your husband shall be your longing" (Genesis 3:16)

Is the effectiveness of the work of the Holy Spirit in the sacrament of marriage that the man comprehends the faults, faults, and shortcomings of any kind in his wife... and makes them for himself as if they were part of his being?

And does the woman "effectively secretly" accept all of her husband's shortcomings...?!

"Forgive them, Father, for they do not know what they are doing" (Luke 24:34).

against the doctrine of redemption

(a soul instead of a soul)

In the author's book on St. Paul the Apostle, pg. 285, pg. 286, in his discussion of the subject of (atonement by substitution), i.e. (punishment instead of punishment):

The author talked about what was mentioned in Leviticus chapter 4 about the sin of forgetfulness.

Then he said: "Let the reader pay attention here. The sin offering in the Old Testament was offered on behalf of the sinner, was slaughtered on behalf of the

sinner, and died on behalf of the sinner. That is, the animal died on behalf of the sinner so that the sinner would not die. Here the animal died alone, and the human did not die... Now, can this be conveyed?" Weather in its structure and meaning to the reality of the redemption that Christ performed on the cross?

The author denies this concept of redemption and says in a margin on page 285:

The Protestant Church firmly adheres to the theory of "atonement by substitution," meaning that "Christ died on our behalf," meaning "on our behalf." Although we do not want or feel comfortable arguing about theology, we were compelled to clarify our position on this issue because of its spiritual importance that he would be comfortable with. Most satisfied reader.

But this meaning that he denies and describes the Protestants with is our belief in redemption!!

This is what St. Athanasius the Apostolic calls for in his book (The Incarnation of the Word) Christ was crucified and died for us to redeem us. That is, Christ died so that we might live.

However, the author, in his fight against the principle of "punishment instead of punishment", says:

Here is a serious obstacle that prevents the application: It is that all the sin offerings that we refer to in the Old Testament are, as we have repeatedly warned, valid only in the case of sin by omission.... that is, unintentionally.

As for the sins that are intentional or intentional, there is no sacrifice for them at all in all of the Law of Moses. In other words, he made it clear that it is impossible to substitute or exchange one soul for another in the case of intentional sin, according to the law of Moses. Here it is difficult to apply, from near or far, to the sacrifice of

Christ, because the sacrifice of Christ is a sacrifice for the first intentional sin and all kinds of sins for which the Old Testament fails and refrains from offering a sacrifice at all.

Here, Christ's sacrifice can't be considered as biting the sinner, or on behalf of the sinner, or instead of the sinner, because the sin is intentional, and the sinner must die a death, and no sacrifice of any kind can be offered on his behalf!

And we say: If the sinner must die a certain death, and the sacrifice of Christ cannot be counted in the place of the sinner, or place of the sinner, then there is no redemption, because redemption means that one soul dies for another soul. Christ's redemption for us is that He died for us, instead of us.

The author repeats his idea in his interpretation of the letter to the Romans, p. 459

He says: "The sacrifices were for temporary and individual forgiveness, for each sin in and of itself, but the sin of omission only because the sin intentionally was not forgiven, nor forgiven, nor sacrificed in any way."

This means that we all perished, because the majority of our sins are deliberate sins. According to the author's opinion about her, the sinner must die a death, and there is no remission or forgiveness.

Willful sin

We will address the response to the author's thoughts in the following points:

1- Does the Bible not mention sacrifices for willful sin, as the author says? What is stated in the Bible about this matter?

2- Examples of intentional sins carried by Christ.

3- The seriousness of the phrase “the death of the sinner himself.”

4- Verses about Christ's redemption for us.

It seems that the author limited himself to what was mentioned in the Book of Leviticus 4, 5 only. Nevertheless - unfortunately - he talked about the sin offerings stipulated in the Old Testament and said, "As we have repeatedly warned, it is valid only in the case of the sin of oversight!!

So let us look at what was stated in the Old Testament and the books of Moses:

+ In the book of Leviticus (Leviticus 16:11-16) he talks about (the great day of atonement), and he says about the high priest in the sacrifices he offers:

"He makes atonement for himself and his children"... Then, "He makes atonement for Jerusalem from the impurities of the Children of Israel and for their transgressions with all their sins. And so, he does for the tent of meeting that stands between them in the midst of their impurities."

Are all the uncleanness of the children of Israel, all their misdeeds, and all their sins, were there not among them sins of baptism in every celebration of the great Day of Atonement?!

+ The prophet Isaiah says about Christ's sacrifice: “All of us, like sheep, have gone astray.

+ St. Paul the Apostle repeats the same phrase about the Lord Christ, saying: “Who lays down His life for us, to redeem us from all iniquity” (Titus 2:14). And every iniquity includes sins of will and omission together.

+ St. John the Apostle also says, “And the blood of Jesus Christ, His Son, cleanses us from all sin” (1 John 1:7).

Did the Lord Christ incarnate, emptied himself, take the form of a slave, suffer and die on the cross?

All this for sins of forgetfulness only?!

Are sins of omission only for which sacrifices are offered, then the sacrifice of Christ?

As for intentional sins - as the author says, no sacrifice is made for them at all!!
Rather, the sinner dies a death!!

+ What about the sin of David the Prophet (2 Sam. 11) He who committed adultery and planned measures that failed to hide his sin - then planned to kill the woman's husband, and married her himself... Wasn't all these deliberate sins? And David said, "You wash me, and I will be whiter than snow." When he confessed his sin The prophet Nathan said to him, "And the Lord transferred your sin from you, you shall not die" (2 Sam. 12:13) ?!

+ And the sacrifices that were offered on behalf of the people during their marriage to foreign women during the days of Nehemiah and Ezra (Nehemiah 10:33).

+ And what about what was mentioned in the book of Jeremiah the Prophet (31:34): "I forgive their iniquity, and I do not remember their sin." Is this only about sins of oversight?!

+ And what about what was mentioned in (Psalm 32:1 2), "Blessed is he whose sins are forgiven, and his sin is covered. Blessed is the man to whom the Lord does not impute sin." This verse was quoted by the Apostle Paul (Romans 4:7,8) and which we recite at the ordination of the new monks ... Is all this about omission only without intentional?!

And how is the Lord not imputing sin to them? Is it not a sacrifice?

The majority of human sins are intentional sins. And the Lord Christ died about it, without saying about the perpetrators: They must die.

+ This is the teaching of the New Testament, as St. John the Beloved says that God “loved us, and sent His Son as an atonement for our sins” (1 John 4:10). It does not include the intentional sins for which Christ died?! How does the author say, “It is impossible to replace or substitute a soul for another in the case of an intentional sin?!”

And how can he then say, “It is impossible for Christ’s sacrifice to be considered as compensation instead of the sinner, or for the sinner, or contrary to the sinner”?!

+ Was the worship of the golden calf in the days of Moses (Exodus 32) a deliberate sin or an oversight?!

Likewise, the worship of the calf during the days of Jeroboam (1 Kings 12) and all idolatry, and all the sins of communism and atheism that people repented of, and what the book calls “sins of the whole world.”

+ And the confessions of Augustine the philosopher, were they sins of oversight?! or intentionally? As well as the Coptic sins of Mary?!

+ And what about the Bible saying, “God was in Christ reconciling the world to Himself, not imputing their sins to them” (2 Corinthians 5:19)?

+ And what about the words of the Lord in the book of Ezekiel the prophet, “I will save you from all your impurities” (Ezekiel 36: 25, 29). (Did He save them without sacrifices?!

As for the sinner's death for himself, it is not considered a redemption, but a reward.

And the thief on the right: Does he say, I died for myself, and Christ did not die for me!!

As for what the author said about our fellowship in the redemptive sufferings of Christ (in the same book on Paul the Apostle, pg. 283. (He is against what the Bible says about the Lord Christ, that he “trode the winepress alone, and of the peoples there was no one with him” (Isaiah 3:63).

And if the sinner dies a death, then where is the redemption?

And if he died with Christ on the cross, why did he die again in baptism (Romans 6) (Colossians 2:12)

And the ungodly did not ascend to the cross to die with Christ on Golgotha. Christ did not take their bodies and die with them, as the author says, and whoever has ears to hear, let him hear...

About the book: Man, and Sin.

A message of peace to the tired soul

Are the commandments of the New Testament difficult to implement?

Are they commandments not for the body, but for the new person?

Are we innocent and just, and are we in sin?!

Is confession alone enough to justify a person?

Does the body pass away, and does sin pass away with it?!

What is the new human? Is it just the soul?

Did Satan create in us a conscience of sin?

Is the body just a cover for the soul?

Is grieving over sins against the teaching of redemption?!

an introduction:

It is a small book, or booklet, of about 18 pages, intended by the author to console sinners who fall into the sins of the flesh. It was previously an editorial article published in Mark magazine in November 1994, then turned into a book... It included a lot of information that is not consistent with the biblical spiritual approach.

We are interested in comforting tired souls, but the important thing is to comfort them adequately. We do not say to her: Do not worry and grieve because of the sins of the body.” All your sins died when Christ carried them on the cross.

Relieving the soul tired of its sins comes by guiding it to repentance. And by telling her that the door of repentance is open to all. And if the sinner is unable to do so, he should pray and say to the Lord, “You have chastised me, and I was chastised.” (Jer 31:18). So, grace helps him to repent. Through repentance, his sins are forgiven, and God erases them...

As for minimizing the seriousness of bodily sins, it is not biblical teaching. As well as saying that God's commandments are (for the new man) only. Likewise, when we comfort the sinner by saying that grief over his sins is the work of Satan, who pollutes him (with a sinful conscience)!!

1- Are the commandments of the New Testament difficult to implement?

The author begins his message to comfort the tired soul, saying, "Christ's commandments are difficult. Who can carry them out?"

And he gave examples of loving the enemies, doing good to the abusers, and whoever mocks you a mile, walk with him two miles... and examples of these commandments. And that a person cannot implement these commandments. Even the messengers of the Lord themselves were not at the level of carrying out these commandments. And if it is directed at the body, then the person must be defeated.

And he said: "You read these commandments, and you find yourself a worm, not a human being. You fall on the ground and confess your weakness. And you say to the Lord: "Behold, I have measured myself according to the level of your teaching and your commandments, and I found myself a worm, not a human being. I am dust and ashes, and it is not for me to aspire or to approach the perfection that You have in Your commandments. And can the dust make a ladder for itself to ascend to your heavens?" So, the statement of Christ and the Father would be a relief beyond which it is a relief for this speech and this behavior and this.

defeat.

We respond to these words by saying that it is not reasonable for God to give us commandments that we cannot implement. Behold, John the Apostle says, "His commandments are not heavy" (1 John 5:3). We also cannot separate the highness of the commandments from the work of grace in us and the work of the Holy Spirit with us. Next to the commandments of the Lord, we remember the words of St. Paul: "I can do all things through Christ who strengthens me" (Philippians 4:13).

Also, if we read the history and biographies of the fathers, we would find many very sublime examples of the implementation of these commandments.

There is also a difference between the commandments of perfection and the negative ones regarding the faults and sins of the body. So, what does the author say about the sins of the flesh?

He says: These commandments were not given to the body.

2- Are they commandments not for the body, but for the new man?

He says: Man understood wrongly that these commandments and teachings about the body, and that he wanted to complete them on the level of this old body and soul, even though they were sent only to the new man in Christ. The renewed in the Holy Spirit.”

He also says, "As for the capabilities of the body, it is definitely defeated. Because Christ said: the flesh profits nothing (John 6:63) ...(This phrase was said by the Lord Christ in the field of talking about communion, and not in terms of implementing the commandments].

And the author goes on to say, "It is clear that the commandments and teachings are sent to the new man. They are spiritual teachings for eternal life. The new man is alive by the Holy Spirit."

We marvel at his separation of the body from the soul in terms of the commandments.

God created man from a united soul and body. A person will be held accountable before Him for the sins of both the body and the soul. Therefore, the general judgment will not take place except on the Day of Resurrection, when the spirit comes and unites with the body, and man remains one, and the spirit is judged by the body, as the Apostle said in (2 Corinthians 5:10) “Because we must all appear

before the throne of Christ, so that each one may receive what was in the body according to what he did. For good or bad.”

As long as this is the case, we ask: What does the author mean by the new man?

3- What is the (new human)? Is it just the soul?

The author says on pages 10 and 11: “The meaning of this is very clear, that the person who accepted the Holy Spirit in baptism, received the divine blood, was nourished by the holy body, and became

Thus, a new person, possessing the spirit of life in Christ, and accepting the Gospel, and the commandments of Christ became the law of his mind. The faults and sins of the body, and even the entire law of sin working in the members, will not force man to come out from under the acceptance of God's justice and mercy. In other words, he has no judgment yet, and never will be.

Why? Because as we have previously proved that the commandments and teachings of Christ are for the new man to live.” Then he says: “The weaknesses of the body will not be counted against him, according to God’s justice and mercy. Because a person does not inherit eternal life by the works of the body, nor by the body as a whole.

And here the contradiction appears clear: How can there be faults, sins, and weaknesses of the body with a person whose will rejoiced in the works of the Spirit, and whose intention was sanctified from within by the holiness of Christ, and whose will be armed with the love and righteousness of Christ?

Here, the author attacks the body and says it is just a cover for the soul.

4-Is the body just a cover for the soul?

The author says (p. 7) that the body is just the outer shell or the temporary vessel in which the new man works. After the new man completes his work and prepares for the kingdom of God, he casts off the body and sets off without hindrance to settle in the sky. He says, "The body does not benefit anything, because it does not provide anything at all for the new person. On the contrary, it impedes the movement of the new person's growth in spirit, and always pulls him to the ground with his desires and desires. Therefore, it has become a vice weight on the new person. !!

Until he says (p. 8): "The position of the body concerning the new person is the position of the partner in conflict. His constant warfare towards desires and desires implicitly reveals the extent of the person's spiritual growth, and the extent of his firmness of will... "Until you do what you do not want" (Galatians 5:17). Here the reader must be very aware that man does with the body what the soul does not want, as if it is against the will of the soul.

"This is an honorary image, in which the body invokes its lusts, so that the new man and his spirit will prevail."

And he says (9 am):

"Is it possible, because of the disobedience and rebellion of the earthly body, that the new man loses his hope, hope, and eternal life to which he was called? God forbid."

Here we reply: How can a person be new, with the disobedience and rebellion of the body?! And how, with the disobedience and rebellion of the flesh, does a person lose eternal life?! While the book says that the lust of the flesh and the lust of the eye is against God's love (1 John 4:15,16), but rather it is enmity against

God (James 4:4) and that “neither fornicators nor adulterers shall inherit the kingdom of God” (1 Corinthians 6:9,10).

Here he talks about man as if he were two persons: the soul walks in its righteousness, and the body walks in its disobedience, and there is no judgment on man.

vice versa. Because if a person is born new from water and the Spirit, this does not apply to his spirit only, but his body is anointed with the holy anointing oil (chrismation) 36 times in all the openings and joints of the body. Thus, he is a sanctified body and soul. And (the new man) is not only the soul, but the soul and the body together. And when he sins, he sins body and soul.

You say: What is the fault of the soul in the sin of the body? We say that it submitted to the body and it conquered it, and it did not resist the complete resistance that repels the body from its disobedience.

If sin in its nature is the lack of God’s love, then this is not a matter of the body alone, but rather a deviation from the soul that made it surrender to the body. in his mistakes

5-Are we innocent and righteous, while we are in sin?!

Unfortunately, the author says (pg. 11) that this new person “has no judgment yet and never will be,” and “the weaknesses of the body will not be counted against him.” Rather, he says more than this: “Sin has left the judgment account forever with those who believe in his name (!) And the basis of all this is the sin itself has been severed from man once and for all on the cross, as he paid the full price for it...” Rather, he says more than this:

We have sin in us, yes. But we have no sin on us (!!)

Let us come forward to judgment sinners, but justified.

We are condemned to death, but the judgment is torn apart, loses its validity, death is cast and we are eternally innocent in Christ.

[However, I do not agree with the author at all when he said, "We got the innocence"! Innocence means that we are innocent and have no sin. We are sinners, but we are forgiven or forgiven. And not on innocence].

It is painful that he repeats the same expression in a report on p. 13, when he says about Satan: "He stops us before God as condemned while we are innocent, as condemned to death while we are righteous in Christ and alive in Him."

How can we be righteous in Christ, while we live in sin?!

The phrase "We are just, we are innocent" reminds us of the story of the Pharisee and the tax collector, where the Pharisee who is proud of his righteousness "did not come forth justified" like the tax collector who confesses his sin (Luke 18:14).

Then, how does the phrase "we are sinners" agree with "we are innocent"?!

The author constantly says that "on the cross, sin died, death was abolished, and judgment was abolished." Sometimes he adds, "for the believers."

Just faith is not enough without repentance. Unfortunately, he did not mention the phrase repentance in everything he previously said about human justification...!

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6- Is confession sufficient to justify a person?

He says (pg. 12):

“The act of a believer is a sin that is forgiven once he confesses it.”

confession without repentance is not accompanied by forgiveness of sin.

The secret of confession in the Holy Church is called the secret of repentance.

There are many examples in the book about people who confessed their sin and did not receive forgiveness, such as Achan bin Karmi in the days of Joshua bin Nun: he confessed his sin in detail (Joshua 7:20, 21) and Achan bin Karmi perished and they stoned him, but he was not forgiven... Likewise Pharaoh in the days of Moses and Aaron confessed his sin and said, "I have sinned this time. The Lord is

righteous, and I and my people are the wicked" (Exodus 9:27), but he did not repent, and the Lord did not forgive him. Even Judas Iscariot confessed and said, "I sinned by betraying innocent blood, and he returned the silver that he took (Matt. 28:3,4). Judas' sin was not forgiven, and he died perishing. Of the importance of repentance, the Lord says:

“Unless you repent, you will all likewise perish” (Luke 13:5).

Therefore, mere confession is not enough while the body remains stubborn, sinful, and a partner contrary to the spirit.

7- Did Satan create in us (the conscience of sin)?

The author says about this on (p. 13):

"We announce with great regret and sadness that Satan has succeeded in polluting the conscience of believers once again.

Many teachers still believe and teach that the believer's sins still have the power to condemn him and kill him, and that because of his sins he cannot be accepted by God or see the light of eternal life. And that his defeat before the sins of the body, even working in it according to the law of sin, can deprive him of the kingdom of God.”

Thus, Satan succeeded in restoring sin’s deadly dominion once more, and reinstating the death sentence over man, as if Christ was not crucified, did not shed His blood, did not die, and was not resurrected. He did not teach and did not give us eternal life.”

Thus, Satan succeeded, according to the teaching that is not affiliated with redemption, to establish in us the conscience of sin again.

Sin is a sin, and God is not pleased with it, and it should be the cause of man's inner remorse and rebuke from his conscience, because it distances man from God and makes him in need of reconciling with Him, as the Apostle said, "Be reconciled with God" (2 Corinthians 5:27). We sin and flee from the rebuke of our conscience, realizing that this is from Satan who pollutes man with the conscience of sin?! In our daily prayers we pray the fiftieth psalm in which David rebukes himself before God, and says to Him:

"Against you alone have I sinned, and have done evil before you." "Sprinkle on your hyssop, and I shall be clean;

So, did Satan pollute David's psyche with a conscience of sin?

And if our conscience does not convict us, what can we say about the work of the Holy Spirit in us, who "convicts us of sin" (John 16:8). Is this also the work of Satan?! And is it from "teaching that is not affiliated with redemption"?!

8- Is mourning for sins against the teaching of redemption?

The teaching of redemption is that Christ died for our sins on the cross. It does not mean that he died for every sin that a person did not repent of.

Behold, St. John the Beloved says, "There is a sin to death, for this I do not say that one should ask" (1 John 5:16). The sin that leads to death is the one without repentance. It is the sin of those who die in their sins, so we do not pray for them.

As for a person remaining in sin without repenting, then we say about him, "As if Christ did not die and did not grant us eternal life!" This is an unbiblical teaching.

9- Does the body pass away, and does sin go away with it?

The author says about this on (p. 14):

"You grieve the heart of the one who bore the cross with his sufferings, so that you may rejoice. The expression of our condition is: "I am a sinner." But for the sake of the crucified one, I am happy, for my sin will go away with the body."

No, the body will not perish, but will rise on the Day of Resurrection.

Likewise, sin does not disappear from the body, but it is removed by repentance. Grief because of sin is a duty, and so are tears. Thus, Paul the Apostle told the Corinthians that he made them sad to repent, and rejoiced at that (2 Corinthians 7:8-10).

In Comparative Theology

"7"

incarnation

And equality with Christ and the Father

incarnation

What is the teaching of St. Athanasius about the incarnation?

Did Christ die with us, rise and ascend with us?!

How can we be defeated and greater than victors?!

Have we descended into the abyss and fulfilled our punishment?!

Is the purpose of the incarnation being love and not the fulfillment of divine justice?!

Was the Church born with Christ united with theology?!

Did Christ take the body of all sinners and die with it?!

Did the church gain everything that belongs to Christ?!

Is the church an extension of the divine mobilization?!

Did all human beings become the incarnation of God's children?!

Does incarnation have no limits and include all humanity?!

1- What is the teaching of St. Athanasius about the divine incarnation?

St. Athanasius the Apostolic, the father of theology in the whole universal church, says about the goal of the divine incarnation in his book (The Incarnation of the Word):

When man had sinned, and became exposed to death and destruction, according to the Lord's warning to him in (Genesis 2:17). And when man was incapable of saving himself... Therefore, Christ became incarnate, and took on a mortal body, so that by His death He would redeem man, by dying in his place.

So, the goal of the incarnation was redemption and salvation. Thus, we say in the Divine Liturgy, "Neither an angel nor an archangel, nor a patriarch, nor a prophet, have you entrusted us with our salvation.

This is what we also say about the Lord Christ in the Creed: "He who for us humans and our salvation came down from heaven, was incarnated by the Holy Spirit and the Virgin Mary, became human and was crucified on our behalf at the time of Pontius Pilate...".

However, some were exposed to the doctrine of the incarnation, and complicated it with their interpretations. So, what did they say?

2- Is the goal of incarnation love, and not the fulfillment of divine justice?

As the author says in his book [Paul the Apostle...] p.290, p.291:

And we say: God's love for man is clear from his creation, as he created him in his image and likeness, blessed him, and gave him authority over all earthly creatures.

The Gregorian Liturgy is full of gratitude for all of this, as we say in it: "You raised the sky for me as a roof, and paved the ground for me to walk on it." "For my sake, you bridle the sea.

And God says in the Old Testament, "I have loved you with eternal love." "I engraved you on my palm." And love appeared in care and protection, and in sending prophets, shepherds, and judges, "You sent the law to me as a helper."

As for the incarnation, its main goal was redemption and atonement...

As it was said in (Galatians 4:4-5), but when the fullness of time came, God sent His Son, born of a woman, born under the law, to redeem those under the law.

God sent His Son "so that everyone who believes in Him may not perish, but have eternal life" (John 3:16), and He sent Him "to expiate our sins" (1 John 4:10).

We will come back to this topic, God willing, when we talk about redemption and atonement.

3-Is the purpose of incarnation to be adoption?

No, adoption was present in the Old Testament. Saint Paul the Apostle said about the Jews that "they have the adoption, the glory, the covenants and the law..."

(Romans 4:9). And the prophet Isaiah said, "And now, O Lord, you are our Father" (Isaiah 64:8).

So, the goal of incarnation is not adoption. God from the beginning considered us children. It was said about Adam that he is the son of God (Luke 3:38).

4- Was the Church born with Christ from the Virgin in the incarnation?!

This is how it was stated in the book (The Groom) pg. 5 that the virgin gave birth to Christ united with the divinity. Bethlehem became the birthplace of the redeemed mankind!

And of course, the phrase “unified with the divinity” is not approved by the book, nor by any theologian. The Lord Christ is the only one united with the divinity since the Holy Conception. If the church is the body of Christ, and Christ is its head, then only the head is united with the divinity, not the body...

As for the claim that the Church was born of the Virgin with Christ, this thought introduces many complexities about “When was the Church born?”.

Were you born with Christ on the day he was born, or were you born on the day of Pentecost?

The author has a book entitled "The Day of Pentecost and the Birth of the Church".

Or was the Church - as a community of believers - born first as individuals, and then as a community? Virgin

“She believed what was said to her from the Lord” (Luke 1:45). Elizabeth also believed by saying, “Where is this to me, that the mother of my Lord should come to me?” (Luke 1:43). Of course, John the Baptist believed, who leaped with joy.

in her stomach. And Yusef al-Najjar believed when he heard the testimony of the angel (Matt. 1:20-23). The circle of believers expanded until it included later the twelve (Matt. 10), then the seventy apostles, and others.

And they were the nucleus of the first church (the community of believers) before the church was formed as a body on the day of Pentecost. Where 3000 believed and were baptized. "And the Lord daily added to the Church those who believed" (Acts 2:47).

Or is the birth of the Church continuing through faith and baptism? Every day, new members join the Church, who are born of water and the Spirit.

As for the phrase "the birth of the Church from the Virgin united with the Divinity," no one said it, and no one accepted it except for those who published the book (The Patristic Fundamentals of Faith...) part 2, where they made the title of the book from the outside (the Church is a human nature united with a divine nature) in apparent equality with Christ.! Within their book, they devoted an entire chapter to "Bethlehem, the birthplace of the redeemed Church."

Echoing what was mentioned in the book (The Bridegroom) with many explanations!!

5- Is the Church an extension of the mystery of the divine incarnation?!

This phrase is repeated in the author's book (The Divine Incarnation). Rather, it became the title of the third chapter of it (pg. 41) in which he also says that the Church has become "an extension of the indescribable hypostatic unity established by Christ between His divinity and His humanity"!!

Have we, as a church - as a group of believers, become an extension of the hypostatic unity in Christ between divinity and humanity?!

So, what is the difference between us and Jesus Christ?! Is it equality?! Or is it what the author expressed in his book (Pentecost) when he spoke about the Day of Pentecost and the descent of the Holy Spirit on the disciples in the upper room, and he said:

“It came in tongues as if it were from fire and settled on each one of them. So, we are facing a “burning bush” according to the symbol, or a divine nature united with human nature according to the explanation of the symbol, or the image of the prophecy of the birth of Christ from the Virgin, as we learned from the honorable tradition!!

As if what happened on the day of Pentecost is exactly what happened in the birth of Christ!

And he repeats the same meaning and says immediately after that:

“So, the arrival of the Holy Spirit on the Day of Pentecost does not refer to the granting of abstract spiritual power, or the granting of gifts and talents haphazardly. Rather, the matter is very dangerous. Here is a secret indication that an invisible union occurred between a divine nature and a human nature...”.

And it is known - according to our belief - that the only one in whom the divine nature united with the human nature is the Lord Christ, glory be to Him. Did the disciples on the day of Pentecost become exactly like Christ?! God forgive...

And he does not say this about the disciples of Christ only because of the change in their nature. Rather, he adds, "It is important for us to note that the change or

renewal was not individual, but collective," that is, "it happened by the nature of the early church." It concludes with the words:

“Christ united with the Church, so the Church acquired everything that Christ had. He has come to pass and completed in the Upper Room what he had begun in Bethlehem...”.

That is, the story of the glorious birth was repeated on the day of the fiftieth, and the church became a human nature united with a divine nature, and acquired everything that Christ had!!

He also says, "The purpose of the divine incarnation reached its climax on the day of the fiftieth, when all became in Christ," or perhaps he meant when all became as Christ!

Here we ask a serious question:

6- Did the church gain all that belongs to Christ?!

How dangerous is the phrase (all that is Christ's)?

Christ has theological attributes that the Church cannot acquire.

Christ is eternal, and Christ is holy, without sin, alone, and perfect in His holiness. Has the Church acquired His eternity and his perfect natural holiness?! And he has the power of creation, so did the church gains this as well?! He is present everywhere, capable of everything, and knows what is in his heart and thoughts. So did the church gain all this, as in the phrase (all that belongs to Christ)?! And

Christ will come in His glory to reward each one according to his work. So did the church acquire this?!... to the rest of Christ's attributes that he was unique to loneliness.

Christ is also unlimited, and has absolute perfection. Did the Church acquire these two characteristics also in the phrase “all that is Christ’s”?!

That is why I have often said that the use of the word (all) in theological expressions makes it easy for the writer to fall into terrifying errors, if it is used indiscriminately.

However, the author repeats the phrase (all that belongs to Christ) in the book (Pentecostal) p. 36 (The Holy Spirit, the Lord, the Life-giving) p. 170: He says

So, the action of the Holy Spirit in our new man is to give us everything that Christ has to be fit for permanent union with Him.

And the author returns in his book (The Divine Incarnation) pg. 42: He says

Accordingly, the Church is considered an extension of the sprawling divine body that fills the heavens and the earth. The mystery of the Church is considered an extension of the ineffable mystery of the divine incarnation, i.e., the mystery of the union of divinity with humanity in Christ.

It is a repetition of the same thought and insistence on it. Is there in the Church a union between theology and humanity? Have we become gods? Or have we become like Christ? Or have we become Christians? Or is this what he says in his book (Pentecostal)?

Or is it a sharing of the divine nature?!

7- Does the church participate in the divine nature?!

He says in the book (The Divine Incarnation), pg. 42, "Thus, the Church shows that it is based primarily on sharing the divine nature through the Holy Spirit. Thus, it appears in the depth of its being that it is a unity between divinity and humanity through the Holy Spirit, as an extension of the hypostatic unity that took place in Christ."

That is, there is a kind of equality between Christ and human members of the Church!! In unity between divinity and humanity!!

And he says in the book (The Holy Spirit, the Life-giving Lord) on (The Day of Pentecost according to the patristic tradition) Part 1, p. 31:

Third: Dwelling of the Holy Spirit and fellowship in the divine nature.

On page 34, he says that man has become a partaker of the divine nature by regaining the image and likeness of God!!

This is a clear error in understanding the meaning of creating man in the image and likeness of God. God never created man as a partner in the divine nature, otherwise it would not have been possible for man to fall.

The author concludes his article in his book (The Divine Incarnation), pg. 43, by saying:

“The birth of Christ is a mystical birth of the essence of the Church, in as much as the body of Christ is the reality of the mystical Church.”

However, the author develops to say that the divine incarnation does not include the Church alone, but rather includes all human beings: Here we ask

8- Does the incarnation have no limits and include all humanity?!

The author says in his book (The Birth of Christ and the Birth of Man) p.9:

"Christ was born in a body of the Spirit of God and of a virgin. A divine body that is, holy, expanding, and boundless, encompassing all humanity by adoption."

On page 7, he says, "God's sonship has become common on the face of the whole earth for all human beings in the birth of Christ." And he says on the same page that it is a gift from God through the birth of Christ, as He raised mankind in him to the degree of his sonhood. So, all became sons of God called!! Children are equal in everything."

The phrase "raising humanity to the level of his sonship is unacceptable theologically.

Christ's sonship from the Father is natural sonship from his essence and divinity, to which no human being can ascend, so he was called (the only begotten Son) as mentioned in (John 1:18) (John 3:16) (John 3:18) (1John 4:9). So how can it be said that He raised humanity to the level of His sonship?!

We are only adopted children. Or we are children by faith. As stated in (John 1:12) "As for those who accepted Him, He gave them the authority to become the

children of God, that is, those who believe in His name” - so how can it be said about non-believers that they are the children of God?

So, we are children of God by love. As St. John the Apostle says, “Behold what love the Father has bestowed upon us, that we may be called children of God” (1 John 1:3).

Virtue has become a sign indicating the children of God, as the Apostle also said, “If you know that He is righteous, then know that everyone who does righteousness is born of Him” (1 John 2:29). Thus, the Apostle said, “By this the children of God are visible, and the children of Satan are seen” (1 John 3: 10). Therefore, because he who is born of God does not sin (1 John 5: 18) (1 John 3: 9).

Indeed, Christ said that the sinful leaders of the Jews in his day do not even deserve the title of sons of Abraham. He rebuked them, saying, "If you were the children of Abraham, you would do the deeds of Abraham... You are of a father who is the devil, and the desires of your father you want to do" (John 8:39,44). How can it be said about all human beings that they are the children of God?

However, the author develops in his words to more than this, and he says in the same book (*The Birth of Christ and the Birth of Man*, p. 11)

“Christianity does not deserve its name if it does not open up in spirit to the new humanity that sees in God the Father of all human beings, and Christ as the body of every human being without discrimination, where doctrinal barriers formulated by the hand of enmity, transcendence, partisanship and blind fanaticism are lifted...”

We stand in astonishment before the phrase “raising ideological barriers”!!

Do you raise between religion and religion and between doctrine and doctrine, and everyone becomes one despite the difference in faith and belief!! Were those ideological barriers formulated by the hand of enmity? Not defense

About faith?! So, what does he say about the ecumenical councils?! Was it also formulated by the hand of blind fanaticism, according to him?! Then how do these ideological barriers be lifted?! Is the matter as easy as he speaks?! And "the process of renewal and building of the great human body begins"! According to him...

However, the author, in his book on the incarnation of Christ, repeatedly uses the expression (the body of our humanity). For example, he says, "He died with us, and we died with him." "He was crucified with us, and he died with us, and he rose with us." Here we ask:

9- Did Christ die in us, rise and ascend with us?!

We will give an example of what he said only in his interpretation of Galatians:

He says on page 59, "He who died through us and we died with him is a son. So, the temporal event became eternal... We are dead and risen in Christ. We completed our death with his death... and we completed our resurrection with his resurrection... because it is a power that raised us above the earth and time."

And he also says, "Because we died with Christ, and rose with him, because he died through us, and raised us. By the power of death, we descended into the abyss, and we completed the maximum punishment and judgment imposed on us as sinners and transgressors. And by the power of resurrection, we ascended and rose

from hell and the abyss, and even from the earth itself to God's domain to live with Him." in Christ."

Does anyone believe that we descended into the abyss and hell, and that we completed the maximum punishment imposed on us, and then ascended to heaven to the domain of God?!

And if we did all this, what did Christ do for us?!

Have we completed our punishment, or is Christ the one who suffered for us?!

And were those who were in the abyss - those who died out of hope - did they complete their punishment and ascend to heaven, or is it Christ who "descended to the lower parts of the earth" and "captured captives and gave gifts to people" (Ephesians 4:9). And He is the one who opened the door of Paradise and entered all of these?!

Why does the author ignore the work of Christ here, as if the humans were the ones who did the work!!

The writer goes back and says, "And the judgment that we completed through our death with Christ is comprehensive and extends over all sins, and most of all over the deadly act of sin. Thus, we have finally renounced sin as a murderous act. So, sin has no power, and no one has the power to inflict sin, any power over us."

Have they reached a level of infallibility, they no longer sin, and sin has no power over them?!

The writer says on the same page 60: "The power of our death... through which we became victorious over all the evil forces in the world. Because the power of Christ's death, in which we participated, freed us from every sin and every blame..."

made us greater than victorious. Because it finally took us out of the field of conflict with the enemy."

So why do we say in our prayers every day, "Forgive us our sins"?

Here the writer says, "Yes, the body may be hurt. But the soul and the soul do not touch. We are by the body and in the body, we may be defeated because the body is under the powers of the world and time. As for the spirit, we are greater than victors"!!

And here appears the contradiction: between the vanquished and greater than the victors!!

Also, the phrase "greater than the victors" reminds us of the thought of Edward Isaac (formerly Monk Daniel Al-Baramousy) in his book (The Trap Is Broken) p. 336 printed in 1988, and his book in his book (How Beautiful) p. 107 and beyond, (1986 edition) The expression is the same, with the same words.

Finally, my brethren, be humble, and do not think that sin no longer has power over you. Or that you have become greater than the victors, because the real victory is at the end of human life (Heb. 13:7).

Always remember what the Bible says:

" Pride goes before destruction, And a haughty spirit before a fall." (Proverbs 16:18).

Equality in Christ and the Father!!

Are we - as a church - a human nature united with a divine nature?!

**Were we born - as a Church - from the womb of the Virgin united by the
divinity?!**

Does the Lord Christ solve us with His divinity?!

**Do we live in Him with the same divine pain with the Father, the Son, and the
Holy Spirit?!**

Do we have the fullness of the Godhead that the Father has?!

Do we attain all knowledge of Christ and all knowledge of the Father?!

**Does the Holy Spirit give us all that is for Christ and all that is for the
Father?!**

Did the birth of Christ raise humanity to the point of his daughter?!

an introduction:

All of these serious questions we mention stem from the author's books, and they constitute extremely dangerous theological concepts that we fear for our children... Although they do not bear the phrase deification of man, they carry the same meaning in details that make humans equal to Christ, or the Church - which is the group of believers. With Christ, and with the Father also...

Hence the danger. Because if humans are equal to Christ, then how does He differ from them in His divinity? Then the writer dares to be equal with the Father in a way that the believers are not accustomed to at all... Let us discuss all these points one by one:

1- Are we a human nature united with a theological nature?!

Christ in his incarnation is a divine nature united with human nature. If the believers become like him [the same union of the two natures]. What is the difference between them and Christ?!

However, the author insists on this since he published his book (Pentecost) in 1960. He mentioned that this happened to the disciples - representing the whole Church - when the Holy Spirit descended on them in the upper room of Zion on the Day of Pentecost, like tongues of fire. He said:

"So, we are before a "burning bush" according to the symbol, or a divine nature united with human nature, according to the explanation of the symbol. Or the image of the prophecy of the birth of Christ from the Virgin, as we learned from the honorable tradition.

It was not enough that this happened only to the apostolic fathers, but it was mentioned that it included the whole church.

He said: "Christ united with the Church, so the Church acquired everything that Christ had... He has accomplished and completed in the Upper Room what he began in Bethlehem."

What began in Bethlehem is the divine incarnation, the union of the divine nature with the human nature in the person of Christ. But the author of the Pentecostal book wants to make it include the whole church, and not just the apostles as its representatives. That is why he said: What he started in Bethlehem has been completed.

And he said:

"The purpose of the divine incarnation reached its climax on the day of Pentecost."

This was repeated in all editions of Pentecost. He also repeated it with the same words in his book (The Divine Incarnation) pg. 44, 45, which was published in 1978 and reprinted in 1988, meaning that thought and publication continued with him all those years, and unfortunately until now!

And he considered that by this "we became partakers of the divine nature and we were united with God" (pg. 35).

In the equality with the Lord Christ, it was not limited only to the union of our human nature with the divine nature, but also moved to the birth of the Virgin! Here we ask:

2- Are we born - as a Church - from the Virgin, united by the Divinity?!

Yes, this is what the author mentions in his book (The Groom), pg. 5, where he says that the Church was born from the womb of the Virgin, united by the divinity. Thus, Bethlehem became the birthplace of the redeemed mankind!!

One of the dangers of this understanding is that it was passed on to his students, and they published their book “The Patristic Fundamentals...” Part 2, with the title on the cover and inside:

The Church, the Bride of Christ, is a human nature united with a theological nature.

That is, the whole group of believers is a human nature united by a theological nature according to their understanding! In this book, a long chapter tries to confirm that Bethlehem is the birthplace of redeemed humanity!!

What is the effect of this talk on our youth and our children?! Do they believe him and consider themselves as the Lord Christ completely and there is no difference? And here they get confused: If all are united by the divine nature, then how can they sin?! What is the meaning of their union with the nature of God?! “And if we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). Or do you get condolence from another book by the author who says that even if we sinned physically, we are greater than victors!!

Another question regarding equality with Christ is:

3- Does the Lord Christ dwell in us with the fullness of His divinity?!

This is confirmed by the author in his book (So that Christ may dwell in your hearts through faith) pg. 5, 6, when he says, "It is true that historically the place of

Christ's birth was in a mud manger. As for spiritually, Christ can't dwell with the fullness of His divinity except in man!!"

No, Christ dwells in the fullness of His divinity everywhere, in heaven and on earth, and there is no place without Him. But he does not dwell in the fullness of his divinity in man. Otherwise, this would be the hypostatic solution, and would become heresy.

The author repeats the same meaning more broadly. He says in the same book, pg. 27, about Christ's bodily resurrection, "And after three days he raised him as a spiritual temple, wherein he was saved, so that he might live in it. We also live in it with the same divine fullness, with the Father, the Son, and the Holy Spirit. Because where Christ dwells, the divine fullness dwells."

Who dares theologically to say that he lives in the same divine fullness with the Holy Trinity?! With the same divine filling!! Believe me, not even in heaven do we live in the same divine fullness with the Trinity. Our destiny will rise, but we will be human beings, not gods.

As for the author's saying, "Because where Christ dwells, the divine fullness dwells." Does this belong to him as a god?

But his dwelling in man is not with divine filling, but where Christ dwells - concerning human beings - blessing, grace, aid, and not divine filling.

Even the same verse from which the author took the title of his book says, "that Christ may dwell in your hearts by faith" (Ephesians 3:17) It says, "It shall be made by faith," and not by the fullness of God. The phrase "the fullness of God" means what God allows you to be full.. The fullness that God allows.

4- Do we have the fullness of the Godhead that the Father has?!

The author says in his book (The Day of Pentecost and the Birth of the Church) p.8:

“The fullness of the Godhead dwells in Christ bodily, “and you are complete in Him” (Colossians 2:10). If we have the fullness of Christ theologically, we will immediately have the fullness of Christ theologically.

No, we can't have the fullness of Christ theologically!!

It is impossible for us to have the fullness of the divinity that belongs to the Father!!

If we have the fullness of the divinity that is of Christ, and the fullness of the divinity that is of the Father, then we can have the power of creation, and the power of holiness that is of the Father and that of Christ. And the phrase “full in Him” does not mean at all that they are full of His divinity. Rather, it means being filled with His grace and His working power in us through His divinity.

As for the phrase we are filled with all the divinity of the Father and all the divinity of the Son, no one dared to say it before. But the writer insists on it in the same book and on the same page.

He says, "And in truth the Father gave his fullness to Christ to give it to us. And Christ Himself confessed that: "The glory that You gave Me I gave them, that they might be one, even as we (the Father and the Son) are one" (John 17:22).

Concerning the expression “The Father gave His fullness to Christ,” we say that all the fullness of the divinity was for Christ, not as a mere gift from the Father, but because He and the Father are one nature and one essence.

As for the phrase, “The Father gave His fullness to Christ, that He may give it to us,” this means that we have the fullness of the Father and the fullness of the Son!! This cannot be accepted theologically. Because it means that we become gods with all the fullness of theology!!

And who said that the fullness of the divinity of Christ was his goal to give it to us?! Knowing that he had this fullness from eternity before he was incarnated, and before we existed...

As for the author's saying that Christ acknowledged that in saying, "The glory that you gave me, I gave them."

This is the use of the verse out of place.

The Lord Christ did not give His disciples the glory of theology, otherwise Peter would not have been seized by fear on the same night and denied, cursed and cursed and said I do not know the man (Matt. 26:70-73) and the remaining disciples would not have been afraid and fled and hid in the upper room! How can this happen when they have taken the fullness of the Father?!

Christ did not give His disciples the glory of theology, because the Lord says in the book of Isaiah about the glory of theology, “My glory I will not give to another” (Isaiah 42:8), but the Lord Christ gave them other glories befitting their humanity.

He gave them the glory of leading the priesthood, and the glory of His care. And He gave them the glory and influence of the word, and He gave them the gifts of the Holy Spirit, and He gave them the glory of martyrdom, and He gave them to sit with Him in His kingdom... He could never mean the glory of theology...

The author continues his speech until he reaches the fullness of knowledge. Here we ask:

5- Are we filled with all the knowledge of Christ and all the knowledge of the Father?!

This is what he mentions in the same book (The Day of Pentecost and the Birth of the Church), p. 8, when he says:

"If the Holy Spirit reaches in us to the fullness of the knowledge of Christ, we will immediately be filled with the fullness of the knowledge of the Father." Oh my God!!

God knows the hidden and the apparent. He knows what is in the hearts and what is in the thoughts and intentions. Will we reach the fullness of this knowledge?!

The Apostle Fathers, when they asked the Lord before His ascension about His second coming, said to them, "It is not for you to know the times or seasons which the Father has put in His power" (Acts 1:7).

They will be filled with all the knowledge of the Father, they will be more knowledgeable than the apostolic fathers, and they will know the things that the Father made in his power?!

Then what about knowing that day and that hour about which the Lord said that no one knows about it, not even the angels who are in heaven” (Mark 13:32).

It is an amazing audacity for someone to say, “We will be immediately filled with the fullness of the knowledge of the Father.” Our knowledge of the Father needs all of eternal life, as the Lord said in His conversation with the Father before going to Gethsemane: “This is eternal life, that they know You, the only true God.” (John 17) 3) As for being filled with all the knowledge of the Father, no one will ever reach it, who first needs to know himself.

We move on to another question:

6- Does the Holy Spirit give us everything that belongs to Christ and everything that belongs to the Father?!

This is what the author mentions in his book (The Day of Pentecost and the Birth of the Church) pg. 8, pg. 9, when he says: “The Holy Spirit is the mediator between the Father and Christ, to make everything that the Father has for the Son in the Spirit. And that the Holy Spirit is the mediator who stood between us and Christ, may he give us all that is Christ's and all that is the Father's."

First, I would like to say that the Holy Spirit is the Spirit of the Father, and at the same time, the Spirit of the Son.

As for the statement, “The Holy Spirit gives us all that is Christ’s and all that is the Father’s,” it is a phrase that theology does not accept at all, because “all that is

Christ's and all that is the Father" cannot be contained in a book, and the whole universe cannot contain it either, nor can the nature of man bear it...

I have often said that the use of the word (all) in such theological matters is dangerous and leads to incalculable errors.

Among the things of the Father: eternity. So have we been given eternity?! He also has presence everywhere, total knowledge, and total power, including the ability to create... So, have we been given all this? What else about the judgment in the second coming? What about casting the wicked into the outer darkness, and casting the devil and the beast into the lake of fire and brimstone? Did we give all this?! He who has ears to hear, let him hear.

What about God's prestige, majesty and glory? When Christ appeared to John the visionary in something of this majesty, he could not bear it and said, "I stood at his feet as dead" (Revelation 1:17), so how can we have all that is the Father's and all that is Christ?!

Believe me, these words need to be asked for forgiveness, even for the mere thought of having all that is the Father's and all that is Christ's.

The last point in this article is:

7- Did the birth of Christ raise humanity to the point of his sonhood?!

The author says in his book (The Birth of Christ and the Birth of Man), pg. 7:

"Rather, it is God's gift to man through the birth of Christ, as he raised humanity in him to the level of his sonhood. So, everyone became called sons of God. And children are equal in everything."

People became children of God. But not all of humanity. The Gospel says: "As for all those who received Him, He gave them authority to become children of God, that is, those who believe in His name" (John 1:12). So, not all human beings, but all those who accepted Him and believed. But what is dangerous in this phrase is the elevation of mankind to the degree of his sonhood.

The degree of the sonship of Christ was not elevated to anyone. That is why he was called the Only Begotten Son (John 1:18) (John 3:16,18) (1 John 4:9), for He is the only one who is of the essence of the Father. It is his divinity and his nature

And the phrase raising humanity to the degree of his sonhood means that they are equal to Christ!! The believers have become sons. But not in the degree of the sonship of Christ, as this is a theological error.

Finally, my children. Humble yourself, do not deify yourself, do not claim that you have all that is of the Father and all that is of Christ, and do not say that you have a human nature united with a divine nature. Always remember what the Bible says:

"Pride goes before destruction, And a haughty spirit before a fall." (Proverbs 16:18)

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