

**Documented, true and honest opinions, about the writings of Father
Matta the poor - Deputy of the Monastery of St. Makarius the Great
Part Two.**

In today's lecture, which is the second part, I will present to you the views of the great Fathers of the Church

And its teachers, on the writings of Father Matta the poor, and it is not limited to only my weak opinion, and my responses to some of the errors that exist, and in the forefront of these:

First - What His Holiness Pope Shenouda III, said about the errors that was mentioned in the writings of Father Matta the poor:

1 - His Holiness was teaching the students of the seminary in Cairo and Alexandria, and also in The Institute of Studies for many years, for the subjects of dogmatic theology and comparative theology, and responded to Wrong teachings, which are found in the writings of Father Matta the poor, and these responses can also be found in his diary

2- We should not forget that he was answering the questions and the wrong teachings that were presented to him by the people regarding the writings of this father, in a lecture on Wednesday in Cairo and on Sunday in Alexandria

3- In addition, he wrote a book, on the response to modern heresies, with a size of 224 pages. Among them, His Beatitude said in the introduction to this book, as stated in (pg. 5, 6):

“The danger of these modern heresies is that they come from people inside the church, or they were like that. Also, it is dangerous that they express the Orthodox faith with it! More difficult than all of this, they attribute their mistakes to the saints. Either because of their lack of understanding of what the saints say, because of a misinterpretation of their sayings, or because of a type of claim against the saints, and the danger is that they spread their ideas.

And some of them, while clarifying their ideas, attack the Divine Revelation!! Some of them lived in the West. And were affected by intellectual deviations in it. Others did not go to Western countries, but read books published by Western writers, and were influenced by them, and wanted to publish what they embraced! Some like the new, strange, and abnormal opinion, and see in publishing it, self-glory for them, as it has become as if He knows what no one else knows!

and some begin to present to his readers a new concept, in a form of innovation, and perhaps it is not an innovation, but rather a mere transfer of well-known ideas outside our country, and we do not find anyone to respond to them there.

For all of these, I think we must expose these strange ideas and respond to them. So that their publishers do not become wise in their own eyes (Proverbs 26:5).

Because of their mistakes, and their fear of punishment, they started attacking the principle of punishment in general, even if it came from God Himself!!

And the words of divine justice became heavy on their ears. So that they do not accept it in the work of redemption, and that the Lord Christ has removed the

punishment from us by his crucifixion, so that divine justice may fulfill his right...
Therefore, many errors were discovered in this group of books.

Secondly, His Eminence Bishop Michael - Metropolitan of Assiut and its dependencies. And the head of the monastery of Saint Makarius the Great about the writings of Fr. Matta the poor, especially in his presentation of the autobiography of Father Matta the poor:

At the beginning of this biography, he said about it: “His writings sparked discussions and questions, and were also subject to many comments. Nevertheless, no one can free himself from mistakes and lapses, even if his life is for one day, as some say: every scholar has a lapse.”

Third - In addition to this, the opinion of the venerable pontiff, His Grace Bishop Gregory - General Bishop of Scientific Research, on the writings of Father Matta the poor, especially the book of Pentecost:

His Holiness Pope Shenouda III, quoting from His Eminence Bishop Gregory, about the Book of Pentecost, by Fr. Matta the poor, said that the Book of Pentecost was issued to this writer in 1960 AD, and the chapters of this book reached His Holiness, at the time when he was a monk in the cave in the Assyrian Monastery, and by examining this book, he found many theological errors that came in it.

Father Matta the poor had sent his book to the Archdeacon: Wahib Atallah (Anba Gregory later), to review it for him.

His Holiness talks about this, and says: I remember that the Book of Pentecost, reviewed by the Archdiocese: Wahib Atallah (Anba Gregory). So, I sent a letter to

him, in which I said: How do you pass these mistakes, and this offends you? You yourself explained all these errors.

So, His Eminence sent a letter to me, in which he said: Your words are right, and I have alerted them to these errors, but they refused to correct them, although he asked them, not to put his introduction to the book, except after correcting the errors, but they did not correct the errors, and they put the introduction of the Archdeacon. that is, His Grace Bishop Gregory, on the book,

and since then, His Eminence no longer revises any book, from the writings of Father Matta the poor, but despite all that, they repeated the edition many times, with the same errors, and the same presentation, of His Eminence for this book.

Thus, it becomes clear to us the position of Anba Gregory, and his opinion on the writings of the priest Matta, which led him to not review his books again, since 1960 AD, until the day of his departure.”

Of course, we presented here Bishop Gregory’s opinion, in the hegemonic writings of Matta, so that it becomes clear to us that the disagreement with some or many of the writings of the priest Matthew was related to his views, ideas, and theological teaching, and not a disagreement with His Holiness Pope Shenouda III.

Fourth - In addition to this we present the opinion of, the great pontiff, His Eminence Bishop Bishoy - Metropolitan of Damietta and its dependencies, head of the monastery of Martyr Demiana in Al-Barari, and former Secretary of the Holy Synod, about the writings of Father Matta the poor:

His Eminence wrote a book, in response to some of the writings of Fr. Matta the poor. Entitled: A statement of books and an index of the errors contained therein, along with brief responses, in the books of a famous author, attributed to our church, in May 2015.

His Eminence said in his introduction to his book (pg. 7, 8):

“It is amazing that there is this huge number of doctrinal errors in the books of one famous author, attributed to the Coptic Orthodox Church, the number of which we have enumerated so far has reached 49 books.

Because of the rapid spread of these books, and the danger of the spread of ideas in them among the servants and people of the Church, we found it necessary for us to beware of what is in them, and to respond to these fallacies, which sometimes amount to attacking the heavenly Father, or challenging the divine revelation, in the Holy books.

There is also a deviation from the orthodox concept of redemption, salvation, and justification, as well as the confusion between the specific body of Christ, united with theology, and the church as the general body of Christ, and the attack on the traditions of the church, since the apostolic age.

Therefore, for the sake of honesty, clarity and specificity, we had to mention the name of each book and the page on which the error was mentioned,

and at the beginning of our book, we made an index of the names of the books, and another index of the texts of the errors, along with a short response to them.

This isn't prevented in the field of apologetics and comparative theology from publishing subsequent books, each of which responds to these doctrinal errors.

*** The names of the books, in which there were errors, by the author Matta the Poor**

The Name of the Book	The page #
1- The Gospel according to Saint Mark, study and interpretation	15
2- The Gospel according to Saint Luke, a study and interpretation	20
3- An introduction to explaining the Gospel of Saint John, study and analysis	27
4- Explanation of the Gospel of Saint John Part 1	37
5- Explanation of the Gospel of Saint John Part 2	47
6- The First Epistle of Saint John the Apostle, an explanation and interpretation	52
7- Explanation of the first letter of St. Peter the Apostle	55
8- St. Paul the Apostle - his life - his theology - his works	58
9- Explanation of the Epistle of Saint Paul the Apostle to the Romans	67
10 - Explanation of the Epistle of Saint Paul the Apostle to the Galatians	69
11- Explanation of the Epistle to the Ephesians	75
12- Explanation of the Acts of the Apostles Book	81
13- The Psalms - Academic Study - Study, Explanation and Interpretation, Volume Two	86
14- Baptism - The First Origins of Christianity - The Book of the Twentieth Century	89
15- The Eucharist, the Lord's Supper	90
16- The Eternal Church	92
17- The divine incarnation in the teaching of Saint Cyril the Great	93

18- Justification between the past and the present, and between faith and action	94
19- Salvation and Faith	94
20- The groom	96
21- The Lamb of God	98
22- Man and sin	98
23- I am the true vine and my dear vinedresser Father	100
24- Christ and the Messiah	101
25- I am the bread of life	101
26- Beloved	102
27- The Son of Man	103
28- The nature of Christ	103
29- I am the resurrection and the life	104
30- The birth of Christ and the birth of man	105
31- The day of the cross, the day of judgment and the day of innocence	105
32- The ransom and penance	107
33- Where is your sting, oh death, where is your victory, oh abyss?	110
34- Resurrection and redemption in the Orthodox concept	110
35- Feast of the Ascension in Ecclesiastical Theology	111
36- Messages and articles on the occasion of the Feasts of Ascension and Pentecost	112
37- The Day of Pentecost and the Nativity of the Church	113
38- Pentecost	113
39- The work of the Holy Spirit in the Virgin and in us	114
40- The Millennium Judgment	115
41- Christ is the Son of God	115
42- I am the way, the truth, and the life	116
43- Head of Life	117
44- The human story	117

45- Emmanuel	118
46- He showed them himself alive with many proofs, and appeared to Peter: Simon, son of Jonah, do you love me	118
47- The chant of the incarnation presented by the Apostle Paul	119
48- May Christ dwell in your hearts by faith	120
49- With Christ in his suffering, death and resurrection	120

*** Index of texts of errors contained in previous books, (pg. 12: 14):**

The subject	The page
1- Refusal to divorce on the grounds of fornication	15
2- The end of the Gospel of Mark, which was not written by Mark the Apostle	16
3- The inevitable abandonment of the Father to the Son, and that Christ was crucified twice	17
4- the communion of Judas	19, 90
5- I have a dye to dye it	20
6- He is our son we manifested in him	21
7- The power of the Most High that overshadowed, was like the fatherly embrace of a son	22
8- John the Baptist, Christ delivers the covenant and prophecy	23
9- The collection of the people's confessions above the censor	25,109
10- The method of the salvation of souls	27,81,94
11- Believers are Christ (response by explaining the theory of the three bodies)	27,32,67

12- The Father and the Son are one entity / one subjective entity	32,33,52
13- The concept of revelation	35,38,54,90
14- The Five Breads and the Eucharist	38
15- The human belly bears the spirit	40
16- The deification of man	40-44,48-51,57,76-80
17- Receiving from the full fullness of Christ	45
18- The Divine Sacrifice on the Father / A process that touched the nature of God	46
19- Sovereignty of the Priesthood and the Sacrament of Confession	47
20- Theological errors	47-54,98,99,107-109,117-120
21- The Christ's breath to the apostles on the day of Pentecost	51
22- The salvation of the disobedient who died in the flood	55
23- The concept of justification	38,57,67-75
24- The doctrine of atonement, redemption, and representative death	58-65,69
25- An attack on God the Father, explaining the process of redemption. The Father seeks appeasement of man	66
26- Spiritual joy	27,81
27- The Fathers attacking the apostles - Jacob, the brother of the Lord	82
28- The vindication of the crucifiers from the blood of Christ	84
29- The Book of Psalms, doubting that David is the Writer / Errors in Interpretation	86-88
30- Misconceptions about baptism and the Chrism	89
31- Strange concepts about the priesthood, the Eucharist and manna	91,101
32- Salvation is by faith only	27,80,94
33- Multiple errors in a few lines, from the book of the bridegroom	96

34- Satan establishes in us the conscience of sin	98
35- Joining Man's Nature / Yahuwah's Ancient Project	99
36- The omnipresence	102
37- Christ trembles in fear, lest the heart of the governor softens	105
38- The father is the redeemer, and the son is the ransom	107
39- The Son returns to the Father, in the greatness of his estrangement	108
40- The believer is now able to enter the Holy of Holies	111
41- Pentecost is a divine nature, united with a human nature	113
42- Confusion between the Incarnate Word and the readable Word of God	114
43- Today I gave birth to you: "Indicates his new birth through the Resurrection."	115

All that has been mentioned are the texts of the errors contained in the previous books.

* As for the short responses to them, they are found in the book (pg. 15-121), you can refer to them.

Fifthly - The opinion of His Grace Bishop Raphael - General Bishop of the Churches of Central Cairo, and former Secretary of the Holy Synod, on some of the writings of Father Matta the Poor:

By answering some questions, in a video at the link:

<https://youtu.be/jj4WJCU13eI>

at 12:49: on December 11, 2018

* A question has been sent to his eminence, he says: Some young people from among the lay people, priests, and monks are spreading the word that the dispute between Pope Shenouda and our father Matta the poor is personal, not an ideological one. Is that correct?

* His Eminence answers: If it hadn't been true, Pope Shenouda would not have written books, in which he would respond to errors, in the writings of father Matta, if there was a personal and not a creedal difference

* It was said by some people, about the writings of our father Matta, that they represent the correct and upright doctrine of the Church, all That he says is the teaching of my fathers, of our holy fathers, is it true?

* He responds, His Eminence, we do not worship people, because not everything that father Matta said was true, and it should not be attributed to the fathers, and it is also necessary to examine these teachings, did the fathers teach about them, or not?!

* He completes his eminence: Did the fathers teach that Saint Matthew when he wrote his gospel, erred in the prophecy of Zechariah, which said that Christ would enter Jerusalem riding on a donkey and a colt, the son of a donkey?! Because our father Matthew, in his teaching, about this prophecy, said that Zakaria the Prophet did not write the word "and". It is considered that Saint Matthew erred in what he wrote in transmitting the prophecy.

He was forced to put the pronouns in dual form. Is it correct for him to teach this?! Did the fathers taught this?! of course not !!

* Another example: Did any of the fathers teach that the end of the Gospel of Mark is illegal?! And not counted as belonging to the chapter and the Bible?!

Because father Matta taught about this teaching, and considered the end of the Gospel of Mark, illegal, and it was not counted as belonging to the chapter and the Gospel. In fact, none of the fathers ever taught of these false teachings!! Therefore, we must not walk behind these false teachings as blind, but rather that the error must be said to be wrong. And right is right.

* A note on the new Western theology, which is called Neo patristic, which is a new patristic theology, which originated in the Byzantine Church, the example of Greece and the Russians and their likes. The teaching began with this new misconception, approximately forty or fifty years ago, but the ancient Greeks reject this new false theology.

This happened as a result of communism's persecution of the Orthodox Church in Russia, and the flight of many people from Russia to Europe and America, and as a result of atheism and secularism in Europe and America, they learned a new theology which does not agree with the correct teaching of the Church that is given to it, nor with the teachings of its fathers, and they called it the thought and education of fathers with knowledge.

So, you know, this teaching is far from the thought and teachings of the fathers, and Many in the West embraced these strange ideas, taught it, wrote about it, and with it

*Unfortunately, our father Matta, and with him many fathers and servants, have become involved in these teachings. By embracing or writing and publishing, and

it has absolutely nothing to do with what they wrote or published about the fathers!!

* It is these teachings, these writings, that have created a big problem for our church

Sixth - His Grace Bishop Agathon - Bishop of Maghagha and Al-Adwa - and the head of the Seminary College Graduates Association, responded to the writings of Father Matta the poor:

* In fact, these false teachings of this father are completely different from the teachings of the fathers of the universal Church, the fathers of our Coptic Church, and the fathers of the Orthodox churches and Our sister Orthodox churches in the Orthodox faith.

* Therefore, I adhere to what the fathers of the universal Church, the fathers of our church, and the fathers of our sister churches in the Orthodox faith taught, because their teachings are completely consistent with the faith and beliefs of our handed-down church, for centuries for the church.

* Nevertheless, I adhere to what the contemporary fathers and teachers of our church taught, whether they were before me or in my days, that the writings of this father contain many errors and inaccuracies against the Holy Bible, the divine revelation, and the infallibility of the book, from false human claims, just as these writings Challenge the authentic handed-down traditions

On the other hand, these erroneous writings question and challenge the postulates of faith and belief, which affect the core of our Christian faith in general, and the orthodoxy of our faith in particular.

* Because of these false teachings of this father and his ilk, I must remind our Holy Synod, headed by His Holiness the Pope, of the recommendations that were issued in the past, against the writings of this father and his ilk, by warning against publishing and circulating them in exhibitions, patriarchal libraries, monasteries, archbishoprics, and churches affiliate

*** I also call upon the Education Committee, emanating from the Holy Synod, to review the writings of this father and his ilk, and to make recommendations about them to the Holy Synod, to take appropriate decisions towards them.**

*** Examples of what we have responded to, about some of the writings of Father Matta the poor:**

1 - A response to the heresy of consuming a menstruating woman or the mother, communion, which was mentioned in the Brief: “The Art of Successful Living” by this father, p. 10, on 27/11/2016 AD, and the response is available on the Diocese website

2- We also responded, to the denial of the title of Redeemer to the incarnate Son, who is the Lord Christ. This was taught by Father Matta the poor, in the book Theology of the Names of Christ - The Redeemer and the Redemand - under the title: Redemption and Atonement pg. 7, Father Matta the poor - Publication of the

Monastery of St. Anba Makar, on 9/11/2021 AD, and attached to this reply, on the Diocese's website

. 3- Thus we responded, to the sermon of Reverend Anthony, the son of deacon Ibrahim Ayyad, in which he teaches the deification of man, and the non-obligation of man to ask God: O God, have mercy on me, the sinner. Which he gleaned from the teachings of the Father the poor, as they are mentioned in the Bible according to Saint Luke: on the parable of the Pharisee and the publican in the Gospel of Luke 18, (p. 613). And that was dated 8/20/2022 AD, and this response is found on the archdiocese's website

4- In addition, we have responded to some of the erroneous teachings of this father, especially: that the Virgin Mary embraced the divinity, and that she washed with the blood of her birth, the iniquity of all who bore children to Christ and the Father, and transcended David's saying in the Psalm: "In sin my mother conceived me" (Psalm 51: 5). That is the knowledge that in Christ, the era of the male and female sex ended. As stated in the booklet: "The Art of Successful Living" (p. 9).

This was given in a lecture entitled: Documented, True and Honest Opinions, on the writings of Fr. Matta Al-Miskin, Vice Dean of the Monastery of Saint Makarius the great - Part One, on 10/10/2022 A.D., and you can refer to the Diocese's website, to benefit from that lecture

5- We also held in today's lecture, which took place on 10/18/2022 A.D., about the views of the church fathers and teachers, regarding the writings of Father Matta the

poor, and it is not limited to only a weak opinion, and my responses to some errors found in the writings, entitled: Documented Opinions True and truthful, about the writings of Father Matta the poor- Deputy of the monastery of st Makarius the great - Part Two on 10/22/18 AD.

Seventh – we enumerated some educational errors and other heresies in the writings of Father Matta the poor, which will need to be responded to them later:

#	The error	Page #	Title of the book
1	He omitted the last 12 verses from the Gospel of Mark, claiming that they were not inspired, and were not written by Saint Mark	622	Explanation of the Gospel of Mark
2	The father left the son, lest he be inflicted with the disgrace of the curse of the cross, as he did to the son, and thus Christ was crucified twice: “physically, and by forsaking him.”	607	
3	Judas ate the mysterious supper.	558	
4	We dwelt in the body of Christ on the cross, and now we appear before	102	

	God with the same body of Christ, because as it dwelt in the womb of the Virgin, we dwelt in it.		
5	. Christ is our son by prophecy: “For to us a child is born” (Is: 9).	103	
6	The Father and Heaven, did not accept the Son, only if we are in Him.	103	
7	The father restored the son, after the resurrection.	103	
8	John the Baptist, laying his hand on Christ, to deliver him the covenant and prophecy.	86	
9	Saint Matthew erred, when he quoted the prophecy of Zechariah (Zechariah 9:9), as it is about the entry of the Lord Christ 728 to Jerusalem, riding on a donkey and a colt, while Mark and Luke avoided this mistake, and wrote only the colt of a donkey.	728	

10	The miracle of the five loaves and the two fish, is a Eucharistic act, as happened on the night of the sacramental supper.	400	Explanation of the Gospel of John part One
11	Christ when he became incarnate, took the nature of every human being, and all humanity for himself.	62	
12	The message of Christ was with the aim of becoming one with the Father and the Son.	90	
13	The Church has inherited all the glory of God the Son, since it is the very body of Christ Himself.	104	
14	We are made like Christ, partakers with Him, in the glory of His divinity.	465	
15	All mankind entered into the body of Christ, and thus entered into the fullness of His divinity.	112	
16	God gave himself to man, to wear	645	

	the crown of divinity, without restrictions or conditions.		
17	We have become one in Christ, and possess all that belongs to His nature.	681	
18	Whoever believes in Christ, takes from his fullness, which is the fullness of God, even the full fullness that is in Christ (the fullness of the Godhead).	113	
19	The process of sacrifice and redemption touched the divine nature, and wounded the feelings of divine fatherhood, in the depth of God's essence	234	
20	Christ combined in his body the chosen humanity.... Christ and the believers are one body, one person, one hypostasis.	199-200	Introduction to the Gospel of John
21	The Church became the incarnation, the	451	

	revelation of Christ in the children of God.		
22	The Father and the Son are one entity in God: "It is correct to say that the Father and the Son are one entity that is God."	192	
23	The Son does the work of God, and He stands alone in God.	192	
24	Matthew, Mark, and Luke wrote their three gospels, according to the nature of their thinking, without caution and without a predetermined goal, and I left it to the reader to take from it what would benefit him.	356	
25	The crown of the divine sonship of Christ, expands to include all invited.	822	Explanation of the Gospel of John Part Two
26	With the incarnation of Christ, man obtained the total belonging to the divinity.	1052	
27	The Church, sharing Christ's glory.	1087	

28	The Holy Spirit unites the Father and the Son with love (comment: in this case it is the energy of love and not a hypostasis.”)	814	
29	There was a farewell protocol, between the three hypostases at the cross.	845	
30	Christ's prayer to the Father in (John 17), was a pause for him, to review his message.	1005	
31	And in this prayer, man is solemnly called, to enter into the communion, the sacrament between the Father and the Son.	1011	
32	When Christ breathed in the face of His disciples, He gave them the Holy Spirit Himself, (correction: He gave them the gift of the priesthood and the authority of the Holy Spirit, in binding and linking, as the verse 1292 came	1285-1292	

	in the Greek original without (the) "Receive the Holy Spirit"		
33	The Father, the Son, and eternal life are one, one subjective entity ((correct: life is an attribute, one of the attributes of the divine essence, and is not an entity or part of an entity. As for eternal life, it is a gift from God to the conquering believers, and it is not an entity))	54	The First apostil of St John
34	Having obtained eternal life, we are made to share with the Father and the Son, daring to reveal God	199	
35	St. John, was under the influence of Amer of the Holy Spirit, when writing his gospel, but when writing his epistle, the Holy Spirit only supported him	34	
36	The generation of the disobedient, who died in the	140	

	flood, will be saved.		First Epistle of John the Apostle
37	The body of Christ, extended to include all the bodies of mankind.	102	
38	Nothing is prepared for them but the reckoning of the body, and the bodily sins that they have committed, in order to complete their judgment and live eternal life. As for the portion of the human spirit after judgment, it is eternal life. Comment: This statement corresponds to the heresy of Purgatory, and the salvation of unbelievers among Catholics.	153	
39	We did not have any punishment, but we won innocence and correction: The verse says: Because on the day you eat of it, you will die.”	287	
40	Christ took the body of man as a	286-287	Explanation of the first epistol of Saint Peter

	<p>whole, the body of all sinners, Christ took the body of our own sin, Christ was not crucified alone, but we died with him</p>		
41	<p>God entered the world of man with all his righteousness, so death fell, along with sin, and it became God's concern, to appease the human heart, with his own righteousness, not imputing his sins to him.</p>	209	The Apostle Paul - his life - his theology
42	<p>By the death of Christ in his body, in which every person was standing and a partner, the sin of every person who believed in him was ended, all of them were forgiven, and the sin of man is no longer</p>	324	
43	<p>A Christian can no longer say I am a sinner, for I died with Christ for my sins.</p>	189	Explanation of the Epistle to the Romans

44	Christ went from earth to heaven, carrying humanity in him.	83	Explanation of the Epistle to the Galatians
45	Dear reader, who suffers from the body and its lusts, your past and future sins were all carried by Christ, so they do not exist.	324	
46	The sin of a human being cannot restrain God's love, because God has eliminated all sins and erased death.	215	
47	Any sin that man has committed, or will do, that Christ bore in his body, and paid for it.	319	
48	We will not deviate and we will not fall, because our human being has already moved, to be a partner in the riches of God's glory.	263	
49	We have the same function of the Son, with the Father, and in the eyes of the angels, we have become	54-55	

	sons of truth and power..... to make of humanity a true, complete image of His Son, Jesus Christ.		
50	His body became the filling of the divinity, and the body was lifted up, his body, which is the Church, with him to the heavens, so He made him sit at the right hand of the Father.	58	
51	Let us be enriched by the riches of the Father's own nature, and be filled with all the fullness of God	61	
52	Let us take the position of the Son with the Father as sons, that is, we take his form and specifications, in righteousness and holiness	94	
53	Our existence, against the background of Christ, the beloved Son, is able to make up for our lack of love	92	
54	What we have received from the	94-95	

	Lord Jesus is all the rights of adoption, and the perfection of the image of the Son.		
55	Our rising and ascension with Christ and in Him, and our sitting at the right hand of God, which is not a place or a position, but a metaphor for complete equality and unity of power and authority.	132-133	
56	He took our body by our names, our forms all together	212	
57	The meaning of Christ dwelling in your hearts is a personal, subjective solution, that is, the indwelling of the second hypostasis.	259	
58	God, who did not despise, to dwell in the fullness of the divinity in the body of Christ, how can it be too great for a person to be filled with all the fullness of God?!	567	

59	The first manifestation of being filled with the Holy Spirit is the intense joy and divine astonishment, and it turns into jubilation, with no slackness in movement and overflowing joy, on the heart and face.	175-176	Explanation of the epistle to the Ephesians
60	It was impossible for him to make his cross, which is the instrument of justification and salvation, the cause of 226 judgments and the destruction of his crusaders. Clarification: The Catholics were the first to announce the acquittal of the Jews, from the crucifixion of Christ, in the 1965 Vatican Document. Pope Kyrillos refused Sixth, to sign this agreement.	226	
61	Interpretation of the sixth Psalm verse: "There is no one in the sky who	57	

	remembers you, or one who praises you in the abyss.” ((This means that there is no gain, in the death and destruction of man, and Jehovah is the greatest loser, because man is created, to praise God, and if he goes to death Whoever glorifies God,		Explanation of the Book of Acts
62	To sanctify her by purifying her, by washing water with the Word, that is, by her public confession.... The entrance to the sanctuaries is through the Word... Baptism is an act of moral purification, but on the basis of the word acceptance and recognition.	100-101	Interpretation of the Psalms
63	An eschatological characteristic, associated with manna and the Eucharist	65	baptism
64	The Church is united in Christ, in his body and in his person.	149	

65	The word church means, the secret body of Christ, visible in the believers	119	Eucharist
66	He is one body in heaven and on earth. Consider the hypostasis of the Son in heaven as the head, and among us are members	120	
67	Just as the Holy Spirit descended on the body of the Virgin, to prepare it for the acceptance of the divine nature, which the Son of God had in her womb, so the Holy Spirit descended, in the early Church, to prepare it for the acceptance of the divine nature of Christ.	191	
68	The Church deserved to accept the union, in the nature of Christ as the Son of God. The Church now exists, as a living extension of the Divine Incarnation, and	192	

	the descent of the Holy Spirit. It is infallible and above the level of error.		
69	The Church, as a realization of the mystery of Christ, becomes an extension of the ineffable hypostatic unity established by Christ, between His divinity and His humanity.	41	The Book of the Eternal Church
70	You have taken salvation, grace, and eternal life, and all you have to do is believe in that and trust “Commentary: The Protestant concept, by salvation by faith only, without the need for the saving mysteries.”	7	divine incarnation
71	Thus, the origin of the marriage, which took place with his first union with our body in the Virgin, is revealed to us, who took from her his bride, who is the body, and was born united with	5	

	<p>her in his divinity, that is, the Church was born. united with Christ, on the day of his birth, and therefore each of us was born in Bethlehem.....</p> <p>The Church has been sanctified forever, to the account of God, as it is his body that He took from us, sanctified and redeemed it, and granted it to us with its full divine appropriations, as He dedicated it to the Church, after His elevation to the sky, to include his eternal allocations to its account.</p>		<p>Salvation and Faith</p>
<p>72</p>	<p>The person who received the Holy Spirit in baptism, and became a new person, will not be strengthened The faults and sins of the body are that they take it out from under the acceptance of God's justice and mercy, meaning that there is no</p>	<p>10-11</p>	

	<p>judgment on him and will not be, and the weaknesses of the body will not be counted against him, because a person does not inherit eternal life through the actions of the body.</p>		<p>the groom</p>
73	<p>The body is just a temporary outer shell... Could it be because of the body's disobedience And his rebellion, the new man loses eternal life? God forbid.</p>	7-9	
74	<p>The new man does not have judgment yet, and it will not be, and the weaknesses of the body will not be reckoned with him, because sin has come out of judgment for eternity, according to believers... We obtained eternal innocence in Christ.</p>	11	
75	<p>Many teachers know that the sins of the believer are</p>	13	

	<p>able to condemn and kill him, and that his defeat in front of the sins of the body is able to deprive him of the kingdom of God, and thus Satan succeeded in restoring sin its authority, and establishing in us the conscience of sin</p>		
76	<p>I am a sinner, but for the sake of the crucified. I am hilarious, because my sin will pass away with the body, we are justified sinners</p>	14	
77	<p>Man is not able to be fused with the metal of God, so he sent his son to be fused with the nature of man. The branches, that is, the people of God, became the vine, and the son at the same time.... Christ completed the old project of Jehovah, which stopped due to the unfitness of man's metal, to be fused. With the metal of</p>	9,12,13	I am the true vine

	<p>God, he himself begins the process of merging with human nature, to qualify her in a well-deserved manner, to bear the title of Son with distinction.</p>		
78	<p>The oneness of God expresses the omnipresence of God, for the Essence of God is the entire entity, which contains all existence (clarification: the heresy of the unity of the universe, and omnipresence, in Hindu, Buddhist and Sufi worship).</p>	4	beloved
79	<p>His unity in us, parallel to the unity of the Father in him.</p>	20	
80	<p>From here, the extent of the comprehensiveness, which Christ means from his title (Son of Man), as we believers are found in this title with all its provisions, and at the core of its</p>	17	Son of man

	relationship with God the Father.		
81	God asked us, the same nature and attributes.	8	The nature of Christ
82	He raised mankind to the degree of his sonship, and sons are equal in everything.	7	The birth of Christ and the birth of man
83	God's sonship has become common knowledge on the face of the whole earth, for all human beings	7	
84	Christ was trembling for fear that the cross would not be completed, the heart of Christ trembled, because if Pilate sought to lose the cross, he was praying in his heart that this governor would not soften.	21	Day of the Cross
85	He cried out on the cross, out of the greatness of the humiliation and the scandal, as shame entered his throat and broke his heart, and the father returned to the greatness of his despondency,	7	ransom and penance

	and the gall he had given him to drink.		
86	Christ replaced sin, and became a mediator between us and the Father, not only the mediation of atoning intercession, but he made us one in him, and united us in himself, in his body and in his spirit.	28	Where is your fork o death?
87	Any believer now is able to enter the Holy of Holies, that is, the throne of God, and the blood of Jesus is in him and with him... The ascent is not by human effort, but by divine attraction.	12-13	The resurrection
88	Humanity has obtained in itself communion with the Father, an eternal relationship, love and adoption, equal to what he obtained for us in the body of our humanity. The Holy Spirit has entered us into the	60-61	Messages and articles on the occasion of the Feast of Ascension and Pentecost

	sacrament of the communion of the Father with the Son, to bestow all the secrets of the communion between the Father and the Son.		
89	His body that appears in him now, before God is our body..... We participate in his ascension, and his entry as a right from the core of our rights, united to this body, which is in the fullness of the light of the Godhead.	38-39	
90	The Holy Spirit gives us, all that belongs to Christ and all that belongs to the Father.	9	fiftieth day
91	He becomes all the fullness of Christ, he is the fullness of the Church.	9	
92	We are in front of a bush burning with fire, according to the symbol, or a divine nature,	24	Pentecost

	united with a human nature according to the explanation of the symbol. Divine, human nature.		
93	Christ was united with the Church, and the Church acquired all that belongs to Christ.	25	
94	Because on the day the Son of Man was born in the resurrection from the dead, and ascended to the heavens, and sat at the right hand of his Father, humanity was in him in the body, co-existing and glorified by his glory.	10	Christ is the son of God
95	Redemption of all those sentenced to death unjustly.	6	I am the way and the truth and the life
96	So, our body put him on, he became with us, rather he became in us and us, and we entered into his being, so we became as if we were of his flesh and bones.... A desire that the Father desired from time	5	Emmanuel's book

	immemorial, to have sons who love him and praise his glory.		
--	--	--	--

Eighth - Other opinions on the writings of the priest Matta the poor:

1 - In the introduction to these, one of them said: “A careful examination of the books of the monk Matta, especially the volumes, will discover that most of them are quotes from Western books and Western references, which have nothing to do with the Fathers. And if any person wants to refer to any book and refer to references, he will see how many references there are, some of which are attributed to the writings of the fathers by mistake, and others are references from the West and Western writings and books?! »

2- There is also another opinion, which says about some writings, that they were filled with theological errors and teachings alien to the church’s faith, reaching more than forty books, not related to the teachings of the church fathers, for example:

A - Did any of the Church Fathers know that the Father left the Son, so the Son died on the cross?!

B - Did any of the church fathers question the Gospels, claiming that parts of them were lost, or that the scribes made a mistake?!

C - Did any of the fathers say that the church was born in Bethlehem?

D - Have you heard that any of the Fathers knew that we share theology and deify it, and so on, from Western teachings that have nothing to do with the teachings of the Church!!

3- Some have also described the teachings of Father Matta Al-Miskeen, Dr. George Habib Bebawy, and the Center for Fathers Studies, as one school with the wrong teachings, and the reference for all. It is the teachings and the Chalcedonian faith, which belong to the Western churches, whose teaching, faith, and beliefs are incompatible with teaching and faith. The Universal Church, our Coptic Orthodox Church, and the Churches of Our Sisters in the Orthodox Faith

4- Some described that the teachings of the priest Matta are from his thoughts, or from Western teachings, foreign references, and some of which are Protestant.

5- It is surprising that whoever follows the writings of the monk Matta Al-Miskin, finds them contradictory in theological expressions. He may say an opinion today, and replace it tomorrow, without knowing that this is not true in the theological field, which requires scrutiny in every word, and even in every letter. For example, in his writings, he confesses a serious sin in one place, and in another place, he denies it and objects to it.

6- It is noticeable that whoever reads the monk Matta the poor will find many delusions and heresies in his books, despite the huge number of his theological publications, but the quantity in theological publications is not considered a criterion for sound belief!!

7- Unfortunately, some people say that the followers of the hegumen monk, whenever, were able, and he was before them, spread some false allegations, and repeated them, until many people came to believe them without examination!!

8 - So the matter was not hiccups, or hiccups, as some say, but rather an embrace of thought and teaching, which he put in dozens of books, and many were influenced by this strange thought.

9 - Of course, after referring to the references to which the priest Matta refers in his writings, we discover the impurity of many of his teachings. Therefore, he was influenced by non-patriarchal Western ideas, and for this reason he published these teachings, and unfortunately, many people were affected by them.

10 - Accordingly, some say that most of what he knew, and wrote by Father Matta Al-Miskin, has nothing to do with the fathers, with the teachings of the Universal Church, or our Coptic Church.

11- Based on all of this, you find acceptance and praise for the writings of Father Matta Al-Miskin, leaders of the Chalcedonian churches and sects, and their presentation in their churches' libraries, because they agree with their teachings and beliefs, which contradict in name and subject matter, with the faith and beliefs of our Coptic Orthodox Church.

12- Beloved, I have presented to you, with a sincere conscience, the testimonies of the Church's fathers and teachers, and my weakness, with documented, correct and honest evidence. The church, its faith and beliefs, and the parish at the same time. He who has ears to hear, let him hear

In conclusion - history bears witness that the innovators have pushed many of their heresies into theological writings, which seem on the surface to be jealous of the faith, and the Church confronted their theological deviations, firmly and decisively. During his time, they confronted his heresy, such as Saint Athanasius, Saint Anthony, the Ecumenical Council of Nicaea, and other faithful fathers and people, so the world became an Arian. Because Satan inserts his heresy and destructiveness into philosophies and rhetoric, which looks like honey, but contains poison inside. That is why the Bible warns, saying: "See that no one takes you captive through philosophy and vanity, according to people's tradition, according to the pillars of the world, and not according to Christ" (Colossians 2:8).

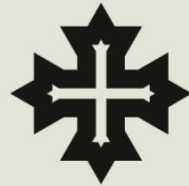
. He also said: "No wonder, because Satan himself changes his form to the likeness of an angel of light" (2 Corinthians 11:14).

**We pray to the Lord, to preserve the faith of our church, and to our God
eternal glory forever.**

Edited 10/18/2022

**Anba Agathon,
Bishop of Maghagha and El-Adwa, and President of the College of Seminary
Alumni Association**

Translated by:



True coptic orthodoxy

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

Jude 1:3

Reviewed by

Father Loukas William Ross,

**a member of the Faith & Creed Committee in the diocese of the Coptic
orthodox church in Maghagha and El-Edwa**