



براهين الكتاب المقدس

على خدمة

المسيح الاله في الارثوذكسية

للمتتبع القمص

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اعتم بالمطبخ نجله

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Introduction

This book is the result of the work of two Acrylic, religious men. One of them served his generation in peace and then he slept in God, and the second one passed away, but he was working with God and fought a continuing battle. The first one is the late in the Lord the archpriest Tewodros Abd-Mariam and the second is his blessed son Dr. Maurice who wanted to offer himself to God as a sacrifice.

He took the way of those who are dedicated to the holy service, he was a student in the Ecclesial college, he understood its knowledge as he worked very hard. He was distinguished student. He also studied the Theological studies, so he studied in The Coptic Institute. He also studied in the Faculty of Arts in the University of Cairo and he obtained a Bachelor of Philosophy. After that he obtained the Master of Philosophy. He went to Greece and he obtained PhD from the University of Thessalonica. After his return, he worked as a teacher and then as a Professor in the Ecclesial University for the study of the New Testament.

The wise people say: (Two never feel satisfied...the one who ask for the knowledge, and those who ask for money).

The book between our hands is a book which offers the dogmas of faith in biblical verses and he is sparingly comments on them. He satisfies the purpose of the questioners about written texts which support the Orthodox dogmas, and at the same time answer either directly or indirectly those who in a

time accuse the Coptic Orthodox Church that she is a traditional church and she isn't biblical. The obvious goal from narration of holy texts which are classified under an ordered list from Dogmatic Christian's subjects is to prove that all the Orthodox dogmas aren't just Apostolic Traditions, but they are written and biblical.

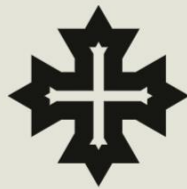
The book offers a double service to the written studies and the dogmatic studies.

Abba Gregory

The Bishop of higher studies and Coptic knowledge

And the Scientific Research

Translated by



True coptic orthodoxy

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

Jude 1:3

This book:

This book, its authorship returned to more than 40 years. The person who did it was the late archpriest Tewodros Abd Mariam. The name of the book firstly was: “The true proofs on the honesty of the Orthodox Teachings”. Since it shortens the proof on the evidences of the Holy Bible to answer the Protestants by their logic, so it was well advised to be issued with its new name: “Proofs of the Holy Bible on the truth of the Orthodox teachings.”

I added to it some explanations and subjects and I also put in it little changes. at the end it is extension to the same work...from my father inspiration and from his spirit.

In completion to this study...we will with God’s will issue other parts to offer the written base to the different dogmas of our beloved Orthodox Coptic Church, in facing the perverted dogmas and religious opinions, and especially in the present time.

Dr. Maurice Tawadros

CHAPTER ONE

The Holy Tradition

1. Part of the Holy Tradition is written (means was written in the Holy Bible), and another part is verbal which means that the believers passed it on from one generation to the next in all keenness and honesty. They kept it from generation to the next because of the holiness...honesty...and necessity to what was written.

“Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.” (Thessalonians 2:15). (1)

1. The Tradition is the translation of the Greek word Paradosis means the passing on, the apostle Paul points to his verbal doctrines in his first visit to the Thessalonians' people and it also points to his first epistle. This shows that the apostle didn't put all his doctrines in his written epistle but it also included what wasn't written. He asked them to hold on to both the verbal and the written doctrines as they are both important and the people of Thessalonians have to pay attention to both of them and to take them as a reference for the base of the sound faith. It isn't an invention that the church holds on...keeps her Tradition...and to sanctify them as the written doctrines. If the church holds only on to the Holy Bible (means the written doctrines and neglected the verbal doctrines, this means that she neglected a necessary source from the origins of faith and its source. The commandment of the apostle to us is to hold on to the Traditions whether verbal or written. He put both of them on the same level of importance. Those who hold on to the Holy Bible and neglect the oral teachings which were passed on to us and an honest hand passed it on to us, they contradict the Holy Bible itself whom they believed in it and they claim that they took of all what it came in it. As we have seen that the Holy Bible emphasise the importance of the Traditions and calls for the importance of holding on to them. Moreover the Holy Bible itself has poor proves on the truth of its stories to back the Traditions. It is well known that in the first centuries of the first church there were other falsified books apart from the holy books which arrived to us. The Traditions are the thing that warned us about the falsified books and gives us the faith in the Holy Bible which is in our hands now. As a result we rejected the falsified books like the bible of Bernabas...Thomas...the works of Paul...the revelation of Peter...and others. Without the Tradition, we wouldn't have been sure about the authenticity of the Holy Bible. The church stayed for a long period depended on the oral faith which was passed on to her and it wasn't written, as the first Gospel was written 5 or 6 years after the ascension of the Lord Christ to Heaven, more than that the Holy Bible needs the understanding of its meanings and to explain its difficult parts (look at 2 Peter 3:16). Not the heresies and invention which many have gone away and led to the division of the church as a result of the wrong interpretation of the verses of the Holy Bible. The Tradition keeps our understanding of the Holy Bible from the deviations and the corrupt sayings, as it passes on to us the first church's opinion and her teachings. But it was said that the Lord Christ warned from the holding of Tradition based on His saying: “And why do you break the command of God for the sake of your tradition?” (Matthew 15:3). It was obvious that the Lord Christ pointed to the human's tradition which carries the spirit of defiance of and its contrary to the orders of God and His commandments. This is alone enough to confirm that the Christ's words don't apply to the Church's Traditions which are by God's inspirations and the guidance of His Holy Spirit.

“The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.” (Philippians 4:9). (1)

“Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.” (1 Corinthians 11:2). (2)

“And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.” (2 Timothy 2:2). (3)

“Having many things to write to you, I did not wish to do so with paper and ink; but I hope to come to you and speak face to face, that our joy may be full.” (2 John 1:12). (4)

1. Here also the apostle Paul pointed to the verbal and the written teachings. “What you learned and received” means the teaching they **heard** verbally or **received** what they have received in writing, **saw** means what they noticed from his actions.

2. He points here to the verbal teaching, rites, arrangements which the apostle passed on to the people of Corinth.

3. Here he points to the verbal teachings, and urged Timothy to steadfast to the correctness of these teachings “with many witnesses”. He might meant by the witnesses here, those who listened to the apostle’s words, he might also meant the witness of the law and prophets, both of them testify for the correctness of the apostle’s teachings. These verbal teachings are valuable treasures. The apostle asked from his disciple to deposit them to honest people. He required honesty as an important matter for the confirmation of keeping the sound teachings. The church’s fathers are the honest hands who received these teachings and kept them without criticism. They passed it on to their children generation after generation. They passed it on to people who have competency besides honesty and are able to teach the others also.

4. John the beloved repeated this meaning in his third epistle verse 13, from this it is clear that the apostle had many things to write about them but didn’t want to pass it on his teachings in writing. But he wanted them to be passed on verbally. What John wrote in his epistle weren’t what he wanted to teach. It is as if the teachings of the apostle include besides the written epistle, verbal and applied teachings which he passed them on hand by hand.

“Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. 14 And they talked together of all these things which had happened. 15 So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. 16 But their eyes were restrained, so that they did not know Him.

17 And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?”

18 Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

19 And He said to them, “What things?”

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, 20 and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. 21 But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. 22 Yes, and certain women of our company, who arrived at the tomb early, astonished us. 23 When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. 24 And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see.”

25 Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 Ought not the Christ to have suffered these things and to enter into His glory?” 27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.” (Luke 24:13-27).

We notice here that the evangelist didn’t mention anything from the sayings of the Lord Christ with the disciples of Emmaus, and similarly he pointed in the Book of Acts while he was talking about the manifestation of the Lord after His resurrection and His talking with His disciples.

“to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.” (Acts 1:3).

St John made it clear that he didn't mean to write what the Lord Christ had made and taught with, as he didn't mean to date in detail to the Lord Christ, but to use some of His works and sayings to show His Divinity and His sonship to God, so he wrote saying:

“And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.” (John 21:25). (1)

The evangelists didn't aim to write complete history of the life of the Lord Christ and His doctrines, but they had passed on to us some of His works and miracles and also some of His doctrines. Every Evangelist chose from the life of the Lord Christ what agreed with the purpose that he wrote for. Many times the evangelists mentioned things briefly. They mentioned about Christ that He taught and evangelised without mentioning the material of this teaching and evangelism and they also mentioned that He healed many sick people without mentioning the details of the different cases of diseases and there are many examples for that (Look at Matthew 8:23-24, 9:35, 11:1, , 14:6, 15:30, 19:2).

2. The order and its authority and the need to obey it:

“And the rest I will set in order when I come.” (1 Corinthians 11:34). (1)

“We have therefore sent Judas and Silas, who will also report the same things by word of mouth. 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well.” (Acts 15:27-29).

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

“For inquire, please, of the former age, And consider the things discovered by their fathers.” (Job 8:8).

“For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children; 6 That the generation to come might know them, The children who would be born, That they may arise and declare them to their children, 7 That they may set their hope in God, And not forget the works of God, But keep His commandments.” (Psalm 78:5-7).

The apostle here talked about the Lord's Supper, but he didn't mention the order and preparation of this rite, therefore the apostle promised the Corinthians that when he comes to them he will organise the rest of the matters that the Corinthians need to know.

CHAPTER TWO

The necessity of the Holy Bible with its two Testaments

1. The Holy Bible is all inspired from God and the Holy Spirit:

“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).

“Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.” (Acts 1:16).

“Therefore, as the Holy Spirit says: “Today, if you will hear His voice.” (Hebrews 3:7).

“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).

2. Also the apostles taught and cited with the Old Testament:

“Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures.” (Acts 17:2).

“The place in the Scripture which he read was this: “He was led as a sheep to the slaughter; And as a lamb before its shearer is silent, So He opened not His mouth.” (Acts 8:32).

“So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. 24 And some were persuaded by the things which were spoken, and some disbelieved.” (Acts 28:23-24).

“Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, 20 and that He may send Jesus Christ, who was preached to you before, 21 whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. 22 For Moses truly said to the fathers, ‘The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.’” (Acts 3:19-22).

3. In the New Testament there were some quotations from the Old Testament, we mention some, as examples:

“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.” (Matthew 1:23).

““But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler, Who will shepherd My people Israel.’ ” (Matthew 2:6).

“For this is he who was spoken of by the prophet Isaiah, saying: “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; Make His paths straight.’ ” (Matthew 3:3).

“Jesus said to him, “It is written again, ‘You shall not tempt the Lord your God.’ ” (Matthew 4:7).

“that it might be fulfilled which was spoken by Isaiah the prophet, saying: “He Himself took our infirmities, And bore our sicknesses.” (Matthew 8:17).

4. The New Testament accomplishes the Old Testament and completes it:

“God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds.” (Hebrews 1:1-2).

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil.” (Matthew 5:17).

“And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.” (Luke 24:27).

“What advantage then has the Jew, or what is the profit of circumcision? 2 Much in every way! Chiefly because to them were committed the oracles of God.” (Romans 3:1-2).

“who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises.” (Romans 9:4).

“They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says: They divided My garments among them, And for My clothing they cast lots.” Therefore the soldiers did these things.” (John 19:24).

5. From these it shows the importance of the Old Testament, which is able to guide us to salvation:

“and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.” (2 Timothy 3:15).

“Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’ ” (Luke 16:29-31).

“Do not despise prophecies.” (1 Thessalonians 5:20).

CHAPTER THREE

THE SACRAMENTS

GENERAL INTRODUCTION

+ The Sacraments in their essence are holy works which grant the Divine grace to the believers. Then it isn't only signs for the Divine promises, but it is also instruments which necessarily works for those who advance to them through the Divine grace.

+ **St John Chrysostom said:** "Christ passed to us by sensual things all what He wanted to pass to us mentally. As in Baptism, the physical thing, i.e. the water symbolises the mental thing which is the birth and the renewal. As if we are without body, He would passed on to you the talents which lack physicality. But as the souls is united with the body, He passed on to you the mental thing in a physical way."

+ **The Seven Sacraments are :**

The Baptism, Chrism, the fellowship, repentance, Priesthood, marriage and the prayer of the oil. By Baptism, man is born the second mysterious birth to the spiritual life. By Chrism, he receives the grace which makes him to grow and steadfast in the spiritual life. By Repentance, he is healed from his psychological illnesses which are the sins. By Priesthood, he receives grace through it, he renews the spiritual birth of others by fulfilling the services and the teaching of God's words. By marriage, he receives the holy grace for the bodily birth and to raising up Christian's children. By the prayer of the oil, which heals the psychological and also bodily illnesses. In the church, we only have these seven Sacraments.

+ There are two effects for the Sacraments and they are the grace and the marking:

The first effect: is generalised and it includes all the Sacraments. The second effect: is special to three of them and they are: Baptism, Miron and the Priesthood. Therefore, they are given once only and they aren't permitted to be repeated, as it leaves inerasable mark in the soul. The righteous grace is given first by Baptism then by repentance and this grace is increased through the secret of thanksgiving. The righteous grace is what man is justified by and he becomes God's son and inherited the eternal life. Therefore, the holy Sacraments grant this grace. When man receives one of these Sacraments, he would have received the intended grace from this Sacrament.

The marking is a spiritual sign which is printed in the soul and won't be erased and by this mark, the believers are distinguished from others before God, angels and saints. This sign is inerasable, as this mark is printed in the soul. The permanency is its characteristics. This isn't just adornment in the soul but is a character or power which prepares the person to accept what is related to God's worship.

These sacraments grant grace from itself and by their power which God put in them. We say: from themselves and their power as the issuance of this grace is hanged directly on the rite of the outside Sacrament. Which means the appliance of the matter of the Sacrament and its image. Not on the faith of the minister of the Sacrament. We say: by the power which God put in it, as the Sacraments are gifts to the believers which carry the graces and blessings. But the origin of all the Sacraments is the Lord Jesus Christ who grants and establishes who gives the Sacrament its power and effectiveness on the giving of these graces. The Sacraments produce the grace by its power which God put in them. Therefore the Sacraments passes the grace directly by its power which God has put in it.

The human is purified through them...he is born again and abides...and his sins are forgiven...he receives the Holy Spirit...by them he abides in Christ...remain in Him...and lives forever.

But the number of the Sacraments were chosen according to the needs of the members of the church. As man is born...grows...and feeds physically, the church organises human to be born...grows...and fed spiritually through the three Sacraments: The Baptism...Chrism...and Communion. Since he gets ill physically and spiritually, the church organises to get rid of physical illnesses through the holy oil and from the spiritual illnesses through repentance and confession. The church organises the Sacrament of Matrimony, since it is necessary to preserve human's race and allowed it to grow. The

church organised the Sacrament of Priesthood, as we need a spiritual authority in order to practice these Sacraments.

+ The Sacraments are holy work, we mean by the holy work, God's grace which sanctifies and adorns us with all the Divine's virtues. By the effect of this grace, our souls are sanctified and are dedicated to God and abide to Him. Therefore, the sacrament is a material which is under the senses and has the power of intimacy and the work of holiness and righteousness. From here we conclude that the saints images and crosses cannot be called mysteries but they point to a holy thing. But the seven Sacraments are three powers which point to:

1. To what happened in the past such as the sufferings of the Lord Christ which are the means of our sanctification and holiness.
2. To the present as the sanctification and holiness.
3. To the future as the eternal life and happiness in Heaven.

The Seven Sacraments of the Church

1. The Sacrament of Baptism

1. The Baptism with water and Spirit: (2)

“Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.” (John 3:5).

1. The Coptic Church believes according to the Testimony of Tradition which equal the testimony of the Holy Bible. There are 7 Sacraments. The Protestant's denomination don't accept this number and they differed amongst them in having some of the Sacraments and the rejection of others.

The Sacrament is a holy work, we receive through it the supernatural blessings of grace and this is according to a seen matter means through a sensual natural sign.

There must be 3 conditions to fulfil each Sacrament and without them we won't receive the grace of the Sacrament:

1. The material of the Sacrament, as water in Baptism and Miron in anointing.
2. The image of this Sacrament: Means certain words that is specialised to the Sacrament, as the priest says in the Baptism: "I baptise you in the name of the Father, the Son, and the Holy Spirit."
3. The servant of the Sacrament: means the priest who will fulfil this Sacrament.

The Anglican church rejects this concept of the Sacrament and see that the Sacraments aren't a true power in themselves to make them effective to pass on the salvation benefit to those who accept them. The Anglican church believes that the Sacraments don't become effective mediator to salvation not by a power in themselves and not in their minister but by just Christ's blessings and the action of His Holy Spirit in those who accept them by faith (look at book: the story of the Anglican Dogma by Dr. the priest Labib Mshraki 1970 page 164).

+ There are Sacraments which are essential for every person like Baptism, Chrism, Communion, Confession, Unction of the sick while Priesthood and Marriage are sacraments which aren't essential for everyone. But they are important socially. The Sacraments are also divided into sealed and non-sealed. The Sacraments of the first type are Baptism, Chrism and Priesthood. The seal is a spiritual seal which cannot be removed and we cannot repeat the Sacrament another time. St Paul the apostle said: "**Now it is God who makes both us and you stand firm in Christ. He anointed us, 22 set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.**" (2 Corinthians 1:21-22). (Theology, the second volume to the late Igumanos Michael Mina, year 1936 – page 314). It is also for the reader to read the book of the Seven Sacraments to the late Habib Girgis, the previous director of the Ecclesiastical College. To know the hidden benefits in the Sacraments and others of the church's dogmas we need to look for the valuable research of the late Bishop Gregory, the bishop of the scientific research and the Coptic culture.

2. The water was chosen for the Sacrament of Baptism because the Lord Christ who established and put it was baptised in water (Matthew 3:16). The water is used for washing and purification and this is what is meant from practicing the Sacrament of Baptism (look Ephesians 5:26, 1 Corinthians 6:11, 1 Peter 3:21). John's baptism (and also the baptism of the disciples in the name of Christ before His death. Though it was practiced by water but it wasn't enough as it missed the work of the Holy Spirit which wasn't given yet, as Christ wasn't glorified yet. Therefore it wasn't able to give forgiveness from sins. Its work was limited to prepare hearts for repentance to introduce them for the acceptance of Christ's Baptism which through it the forgiveness and salvation happen.

It was necessary to repeat the baptism of those who received John's Baptism. Means to be baptised another time in the name of the Lord Jesus (Acts 19:1-7). However, those who believed and were martyred, they fulfil their baptism by their blood in what is known by the Baptism of Blood without being baptised. The faith in this method is based on the Lord Christ's words who called the martyrdom "dye". "**Can you drink the cup I am going to drink?**" (Matthew 20:22).

As St Cyril said: "As the saviour was saving the whole world by the cross, he was pierced in His side which brought blood and water for some to be baptised by water at the time of peace and to fulfil this through their blood at the time of persecution. "Theology to the late Igumanos Michael Mina – The second volume page 337.

2. God commended to accomplish the Sacrament of the Holy Baptism: (1)

"And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:18-19).

"Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea." (1 Corinthians 10:1-2).

"And he commanded them to be baptized in the name of the Lord." (Acts 10:48).

“Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, 2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. 3 And this we will do if God permits.” (Hebrews 6:1-3).

3. It should be accomplished by burial means immersion:

“Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 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).

1. The church taught that Baptism shouldn't be repeated another time for those who were previously baptised for the following reasons:

1. As Baptism is like the death of Christ and His burial. Christ – glory to Him – died once (Romans 6:9).
 2. As it is a spiritual birth and man isn't born except once (John 3:5).
 3. As it gives each one of us a seal which isn't deleted and isn't taken away but remains throughout his life (the previous reference, page 231, at the bottom of the page and also isn't allowed the repetition of the Sacraments of Christ and Priesthood).
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“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).

“When He had been baptized, Jesus came up immediately from the water.” (Matthew 3:16). (1)

“Now as they went down the road, they came to some water. And the eunuch said, “See, here is water. What hinders me from being baptized?”38 So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. 39 Now when they came up out of the water.....” (Acts 8:36-39). (2).

4. In the old, the circumcision was a sign for the Baptism now:

“In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, 12 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 2:11-13).

5. The apostles and their successor are the one who can administer it:

And Jesus came and spoke to them, saying, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.” (Matthew 28:18-20).

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1. The ascension means that Baptism is done by immersion in water.
 2. If the baptism isn't done by immersion, there would be no need for the eunuchs to be baptised in a well with water and Philip would have used the water which was in his chariot. The Holy Bible says: “when he ascended from water”, this is an evidence that Baptism is done through immersion. The Greek word which is translated to Baptism means the dye which happened through immersion only. This immersion explains to us the action of Baptism which is “the washing of the second birth” (Thessalonians 3:5).
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“I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. 16 Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.....” (1 Corinthians 1:14-17).

6. The Salvation fruits of the Baptism:

1. Baptism sanctifies and cleanses:

“that He might sanctify and cleanse her with the washing of water by the word.” (Ephesians 5:26).

“And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” (1 Corinthians 6:11).

2. The sins before the baptism are forgiven (The original and the actual sins):

“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.” (Acts 2:38).

3. Through it we receive the Holy Spirit after the laying of the hand (means the Sacrament of the Chrism):

“The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.” (Genesis 1:2).

“And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples 2 he said to them, “Did you receive the Holy Spirit when you believed?” So they said to him, “We have not so much as heard whether there is a Holy Spirit.” 3 And he said to them, “Into what then were you baptized?” So they said, “Into John’s baptism.” 4 Then Paul said, “John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.” 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.” (Acts 19:1-6).

4. Through it we are born the second birth (1) means the spiritual birth:

“not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.” (Titus 3:5).

“having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever.” (1 Peter 1:23).

5. We put on the Lord Christ through it:

“For as many of you as were baptized into Christ have put on Christ.” (Galatians 3:27).

1. The Anglican Church rejects this teaching. It came in the book “The Story of the Anglican’s dogma” which we pointed to it before. The author said: “we don’t say that Baptism is the second birth or it owns in itself the power to receive the second birth, as many of those who were baptised aren’t really believers.” We pray at Baptism that the Holy Spirit was previously baptised the baptised person with water, baptised him with the Holy Spirit or the baptism of water accompanied the baptism with spirit. It happened that the spirit previously baptised believers and then the baptism with water took place (page 166). To answer: look at the chapter of questions and their answers – the 7th question (the position of Baptism in the life of faith).

They said in the Sacrament of Baptism:

- + St Cyril of Jerusalem: **“The one who gets baptised and is immersed into the water from all directions, so they were baptised completely from the Spirit also. But the water covers the baptised from outside, but the Spirit baptises the soul from within uninterruptedly.”**

- + St Basil the Great: **“The purpose of Baptism is double, as it disrupts the body of sin in order not to bear deadly fruits. It also gives life by the Spirit in order to have sanctified fruits. The water is there to draw the picture of death, as it accepts the body as a tomb. But the Spirit put the life-giving power to renew our souls from death by sin to the first life.”**

- + St Ambrosius: **“No one enters the Heavenly Kingdom without water and Spirit.”**

- + St Cyril of Jerusalem: **“When you enter into the water, you won’t find yet simple water but you expect salvation through the Holy Spirit, as you can reach perfection without obstacle. These words are not my words, but the words of the Lord Jesus Himself.**

- + St Irenaeus: **“Jesus Christ came to save all mankind, and through Him they were born again to God whether they were children, youth or elders.”**

- + Origen: **“The disciples passed on to the church, the Tradition of baptising the children. The children are baptised for the forgiveness of sins, to be washed from the original sin by the Sacrament of Baptism.”**

- + St Gregory the Theologian: **“Do you have a child? The evil doesn’t have a chance in him, but to be sanctified while he was a baby and be dedicated to the Spirit since an early age.”**

- + St Augustine: **“The church was always held into the Baptism of the children which was passed on from the faith of the forefathers...and she still keeps it till now...and she will also keep it forever.”**

- + St Caprianos: **“No one ignore that the Catechumens after their martyrdom, they won’t be not baptised because they were sealed with the greatest and most honourable seal, means the seal of the blood, which the saviour talked about. The Lord also confirms that the baptised by their blood and those who were sanctified by their sufferings, they will be perfect and they will receive the grace of the Godly promise.”**

- + St Cyril of Jerusalem: **“Those who don’t accept Baptism, won’t have salvation except the martyrs alone they receive salvation without water. As the saviour when He redeemed the whole world with the cross, He was pierced in His side and from it came water and blood for others to be baptised by water in the time of peace and to fulfil this by their blood in times of persecution. The saviour Himself called the martyrdom baptism, saying: “Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?”**

2. The Sacrament of Chrism (The Holy Anointing)

1. Christ established this Sacrament: When He promised to give the Holy Spirit, which wasn't given at the time. The Holy Spirit will be given by the Holy Anointing to all the believers and not to some of them:

“On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” 39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” (John 7:37-39).

2. The apostles and their followers are designated to practice this Sacrament:

“For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. 21 Now He who establishes us with you in Christ and has anointed us is God, 22 who also has sealed us and given us the Spirit in our hearts as a guarantee.” (2 Corinthians 1:20-22).

1. The Sacrament of the Chrism or the Sacrament of the Holy Anointing is the second in the arrangement of the seven Church's Sacraments which we mentioned before. It is also called the Sacrament of laying of hands, as the apostles were practicing it by laying their hands on the believers after their baptism to receive the Holy Spirit. When the faith spread out and the number of those who accepted the Christian's religion increased and it became difficult for the apostles to lay their hands on all the believers everywhere. The apostles by the guidance of the Holy Spirit replaced the laying of the hands with the Holy Chrism. The Chrism was chosen to

be the material of the Sacrament and the sign of receiving the Holy Spirit, as the Holy Spirit was given in the Old Testament through the anointing of the Holy Anointing. The Sacrament of the Chrism is given straightaway after the Sacrament of Baptism. Through it the believer is granted the seal of talent of the Holy Spirit and becomes dedicated and anointed to God...steadfast in faith...is able to conquer his desires and protects his body against sin to offer it to God as a living, and acceptable sacrifice. If we return to the Old Testament, we notice that those who were anointed by the holy anointing were priests, kings and prophets, and in the New Testament through this Sacrament we receive these three jobs, in their spiritual meaning. So will have the job of the kings as we conquer our desires...the job of the priest as we offer ourselves as spiritual sacrifices and we will also have the work of the prophets, as the Holy Spirit grants us the knowing of the Sacraments, as St. John Chrysostom explained.

3. The material of the Chrism:

“Moreover the Lord spoke to Moses, saying: 23 “Also take for yourself quality spices—five hundred shekels of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty shekels), two hundred and fifty shekels of sweet-smelling cane, 24 five hundred shekels of cassia, according to the shekel of the sanctuary, and a hin of olive oil. 25 And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil.” (Exodus 30:22-25).

4. The practice of the anointing by the laying of the hand which was replaced by the Holy Miron as mentioned before:

“Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, 15 who, when they had come down, prayed for them that they might receive the Holy Spirit. 16 For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. 17 Then they laid hands on them, and they received the Holy Spirit.” (Acts 8:14-17).

5. The Sacrament of the Chrism is strictly given after the Sacrament of the Baptism:

“For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. 17 Then they laid hands on them, and they received the Holy Spirit.” (Acts 8:16-17).

“When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid hands on them, the Holy Spirit came upon them.” (Acts 19:5-6).

And also as the anointing was given in the past after the wash with water:

“And the Lord spoke to Moses, saying: 2 “Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread; 3 and gather all the congregation together at the door of the tabernacle of meeting.”

4 So Moses did as the Lord commanded him. And the congregation was gathered together at the door of the tabernacle of meeting. 5 And Moses said to the congregation, “This is what the Lord commanded to be done.” 6 Then Moses brought Aaron and his sons and washed them with water.10 Also Moses took the anointing oil, and anointed the tabernacle and all that was in it, and consecrated them. 11 He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them. 12 And he poured some of the anointing oil on Aaron’s head and anointed him, to consecrate him.” (Leviticus 8:1-12). Also look at: “Exodus 29:4-8).

6. The benefits of anointing:

To abide in faith and enlightenment of understanding:

“But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.” (1 John 2:27).

“but as the same anointing teaches you concerning all things.” (1 John 2:27).

(For clarification of the action of the Holy Spirit in teaching, look also at: John 14:26).

This meaning manifests by the clarification of the relationship between the Sacrament of Chrism and the Sacrament of Baptism:

It came in the Book of the Science of Theology (Second part) of Igomanos Michael Mina while he was talking about the relationship of the Sacrament of Chrism with Baptism:

“We knew from before that through Baptism, we receive new birth (means spiritual birth). Man on the impact of his physical birth and his entrance to this world, needs of course to what protect his life and strengthens his body and develops it like food, water and air. Thus he needs also after his spiritual birth (means Baptism) to what keeps, strengthens and develops his spiritual life to the Christian’s perfection, and nothing takes care of this important task except the Holy Chrism through it the baptised receives the grace of the Holy Spirit which keeps and protects and develops him in faith and virtue.” (p356).

St Cyril said (about the previous reference p358):

“After that you are anointed on your chests in order to wear the armour of justice and to be stable before the tricks of the devil. As Christ after the Baptism and the receiving of the Holy Spirit, He went out and fought the stubborn. Thus after the Holy Baptism and the secret anointing, you are stable against the opposite power, wearing the weapon of the perfect Holy Spirit, and you fight it saying: “I am able to do anything in Christ who strengthens me”.

They said about the Sacrament of Chrism (or the Holy Anointing):

+ As by the Sacrament of the Holy Baptism we are born to the spiritual life and we are cleansed from every sin, sanctified and became holy, and thus we enter into kingdom of grace of our Lord Jesus Christ, but as man in his usual life doesn’t live just after his birth and entrance to the world but since his entrance to life he needs air, light, food, and care for the keeping of his existence and regularity and his gradual growth. So, in the spiritual life, since his birth from above by the Holy Baptism and his entrance into the spiritual life, he must need the power of the grace of the Holy Spirit, which is his spiritual air and enlightenment. He needs it not for the keeping of the spiritual life only, but also for his steadfastness and his growth in the Christian’s perfection. As the Baptism gives to the newly born the Divine power, which grants him what for life and godliness, thus the anointing gives him the same power, to keep him in life...steadfast him...and grow him in faith. Thus the Orthodox Church fulfils this Holy Sacrament straight after Baptism, it is as if it is united with it.

+ The unseen original result which is from the Sacrament of anointing is the receiving of the Holy Spirit to the believers. By Baptism, we are purified from every sin and we are born again by the power of the Holy Spirit, but we still don’t deserve to have this Spirit in us and be temples of Him. By the anointing, we are granted all the graces of the Holy Spirit, which we must have for the spiritual life.

+ St Cyril of Jerusalem: **“This anointing keep it pure, as it teaches everything.”**

+ St Dionysius the Areopagite: **“There is another Complementary which is equal to the partnership, our teacher the apostles call it the Complementary of Chrism.”**

+ Tertullian: “After our exit from bath of Baptism, we were anointing with the Holy Oil, according to the Old Complementary. As in the old, they used to anoint with the horn oil to receive Priesthood. The anointing fulfils in us physically, but we invest spiritual fruits, as in Baptism when we are baptised physically but with water we invest from it spiritual fruits, which purify us from our sins, and after that the laying of the hand with blessings which call the Holy Spirit and brings Him.”

+ St Ephrem the Syrian: “The Ark of Noah evangelised the planned coming that Jesus’ church is in the water, and to guide its members to the freedom in the name of the Holy Trinity, but the dove symbolised the Holy Spirit who is planned to do anointing that is the Sacrament of Salvation.”

+ St Cyril of Jerusalem: “After that you anointed on your chest in order to wear the armour of justice and to steadfast for the devil’s tricks. As Christ after Baptism and the receiving of the Holy Spirit, He went out to fight with the stubborn. Thus you after the Holy Baptism and secret anointing, you steadfast against the adversary power, wearing the complete armour of the Holy Spirit and you fight it, saying: “I can do all things through Christ who strengthens me.”

3. The Sacrament of Eucharist

1. This Sacrament is passed on by God: (1)

“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; 24 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.” 25 In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.” (1 Corinthians 11:23-25).

1. St Paul the apostle mentioned here that the Sacrament of thanksgiving was passed on to him directly from our Lord. He clarified that what was passed on was from God, contrary to what the Corinthians did in God’s church as they met not for the good but for the worse. They changed God’s church to just an ordinary place that they gathered in it to eat and drink. Therefore, the apostle wrote to them saying: “In the following directives I have no praise for you, for your meetings do more harm than good. 18 In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. 19 No doubt there have to be differences among you to show which of you have God’s approval. 20 So then, when you come together, it is not the Lord’s Supper you eat, 21 for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk. 22 Don’t you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!” (1 Corinthians 11:17-22).

The four evangelists talked about the establishment of the Sacrament of the Lord’s supper and how the Lord Jesus fulfilled it with His 12 disciples (look at Matthew 26:17-28, Mark 14:12-24, Luke 22:17-21). St John didn’t talk about the Lord Supper with the same picture which other Evangelists talked about, he pointed to this and didn’t omit the importance and the necessity of the Lord’s Supper for the spiritual life. (John 6:48-59).

The Lord Jesus began the ceremony of Sacrament by thanking God, as there are many graces that we receive by our share in the Lord’s table. He linked disciples’ minds with the remembrance of His death and resurrection. But that the remembrance here doesn’t point only to an event which happened in the past but it points to the time itself to the repetition of this event. It is a seen remembrance of the same thing as it happened at the time of Moses the prophet. God commended them to remember His mercy with them and to keep some of the manna for the following generations to remember how God fed His people in the wilderness. The remembrance here

wasn't just a symbolic remembrance which we used in it a symbolic thing, but it is a seen remembrance and he used the manna to point to this historic event which belong to Him means the manna itself.

“So Moses said to Aaron, “Take a jar and put an omer of manna in it. Then place it before the Lord to be kept for the generations to come.” 34 As the Lord commanded Moses, Aaron put the manna with the tablets of the covenant law, so that it might be preserved. 35 The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan.” (Exodus 16:33-35).

2. The necessity of preparation to whoever advance to Communion:

“Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. 30 For this reason many are weak and sick among you, and many sleep. 31 For if we would judge ourselves, we would not be judged.” (1 Corinthians 11:27-31).

The apostle here (1) differentiates the bread and the wine in the Sacrament of Eucharist and between them in the field of the ordinary food, this is because the one who advances for Communion must be on certain degree of spirituality which allows him to share in the Lord's table. The blessings of this Sacrament regarding the one who shares in it depends on his spiritual level. So man must make accurate examination to himself. Man has to stand in the position of judge and examiner to himself, as the spirituality of this Sacrament calls to prepare ourselves in what suits this holiness, but those who share in this Sacrament while they aren't worthy of this, they face severe punishments and worse results. They will be affected by weakness and diseases, but they might be hit by death because of what they did.

This what also happened in the Lord's Supper. The Lord asked His disciples to do this supper for “His remembrance”. However, the remembrance here doesn't only point to an event that happened like the event of the crucifixion and Christ and His resurrection. But it is a seen remembrance means that we take the same Christ's body which was crucified and resurrected whenever we approach to share in the Lord's table.

The Lord Christ pointed beyond any doubt that the bread He offered is His body, as He said: “This is my body” and He also said about the chalice “This is my blood”. The remembrance here isn't only just pointing to what happened in the past. The bread doesn't point to Christ's body in the Sacrament of Eucharist but it is itself Christ's body and the wine doesn't point to His blood but it is itself Christ's blood. We will talk about this later on.

But for us the Lord Christ isn't just a historical personality who lived in a certain time, but He is a living and effective personality who worked in us in the past and works in us in present and will remain working forever. His life for us isn't just a collection of events and facts but it is an energy...act...and power. We don't mention Christ as we mention others of famous historic people. He isn't for us a subject out of Self. Our acceptance to the Lord Christ means to receive Christ Himself. We eat His body and drink His blood. We live in Him and He lives in us.

In addition to the seen remembrance in the Sacrament of Thanksgiving, the remembrance includes also the confession of the Lord's death and His resurrection as the Holy Bible says: “Remember Your Creator at the time of your youth” means the one who receives the Eucharist, confesses God's name and the one who doesn't share in the Eucharist, denies His death and resurrection.

This what the apostle explained, in his saying: “For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.” (1 Corinthians 11:26).

Regarding the Anglican Church, Dr. priest Labib Mishraki wrote, saying: “We the Protestants believe that the effectiveness of the Lord's Supper isn't in itself but through the Holy Spirit who accompanied it and connects

its benefits to the believer's heart. Yes, the elements of the fellowship remain as they are but Christ is present spiritually and the one who receives the Eucharist receives spiritual food. Look at his previous book.

In the Old Testament, we find many recommendations to the Jewish people which urges on paying attention to preparation while they are advanced to the Holy Sanctuaries and warned against resisting it, otherwise they will face severe punishment.

“Then the Lord spoke to Moses, saying: 18 “You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, 19 for Aaron and his sons shall wash their hands and their feet in water from it. 20 When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the Lord, they shall wash with water, lest they die. 21 So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations.” (Exodus 30:17-21).

“I will wash my hands in innocence; So I will go about Your altar, O Lord, 7 That I may proclaim with the voice of thanksgiving, And tell of all Your wondrous works. 8 Lord, I have loved the habitation of Your house, And the place where Your glory dwells.” (Psalm 26:6-8).

3. By this Sacrament we have partnership of Christ and as the Father in the Son, thus we be in Christ:

“I speak as to wise men; judge for yourselves what I say. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we, though many, are one bread and one body; for we all partake of that one bread.” (1 Corinthians 10:15-18).

“all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.” (1 Corinthians 10:3-4).

4. This Sacrament is given for the forgiveness of sins:

“And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My body.” 27 Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it, all of you. 28 For this is My blood of the new covenant, which is shed for many for the remission of sins.” (Matthew 26:26-28).

“Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. 7 And he touched my mouth with it, and said: “Behold, this has touched your lips; Your iniquity is taken away, And your sin purged.” (Isaiah 6:6-7).

5. This Sacrament has Eternal life to the one who eats it with entitlement:

“The Jews therefore quarrelled among themselves, saying, “How can this Man give us His flesh to eat?” 53 Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55 For My flesh is food indeed, and My blood is drink indeed. 56 He who eats My flesh and drinks My blood abides in Me, and I in him. 57 As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. 58 This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.” (John 6:52-58). (1)

6. The material of this Sacrament is the bread and wine:

This is apparent by two evidences:

A. The Christian's Priesthood is based on the rank of Melchizedek, the Most High God's priest and the offering of Melchizedek from the bread and wine:

"The Lord has sworn, And will not relent, "You are a priest forever, According to the order of Melchizedek." (Psalm 110:4).

"Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. 19 And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth." (Genesis 14:18-19).

(1)The Lord Christ showed that the participation in the Sacrament of Eucharist is necessary for our spiritual lives. In Communion, the satisfaction of the souls who want the lives of righteousness. "Blessed are those who hunger and thirst for righteousness, for they will be filled." (Matthew 5:6). As the bodily food is necessary for the life of the body, and without it we are facing death, thus Christ's Holy Body and Blood are necessary for the life of the Spirit and without them, our spiritual lives would have faced deterioration and dissolution. The life that Christ grants us is an eternal life (John 6:40). The eternal life here isn't only a symbolic meaning, but also by the psychological or spiritual meaning, means the permanent happiness which we were deprived of by the life of sin.

Our abiding with Christ's Body and Blood means our abiding with the church which is Christ's Body (1 Corinthians 12:27). This also means that the spiritual life is produced from Church. The church is the continuation of incarnation of Christ and His work in us and without the church and out of her, is impossible for us to receive the blessings of the salvation and grace. The church isn't just a place for teaching what is the spiritual life but she is the foundation of the spiritual life and its source. She is the house of the Spirit and we find rest, feeding and other things from the necessary means for the standing of her life and growth.

"Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? 12 For the priesthood being changed, of necessity there is also a change of the law. 13 For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. 14 For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. 15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17 For He testifies:

"You are a priest forever, According to the order of Melchizedek." 18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, 19 for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God. 20 And inasmuch as He was not made priest without an oath 21 (for they have become priests without an oath, but He with an oath by Him who said to Him:

"The Lord has sworn, And will not relent, 'You are a priest forever, According to the order of Melchizedek' "), 22 by so much more Jesus has become a surety of a better covenant. 23 Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood." (Hebrews 7:11-24).

B. The Lord Christ performed the Godly Supper in a preceding day to the Jewish Supper, meaning that He used the leavened bread and not the unleavened one:

It doesn't mean from the verses of the three first Gospels what is understandable the Godly Supper wasn't fulfilled before the Jewish Passover. The late Archdeacon Habib Girgis, the previous Head of

the Ecclesiastical College in his book “The seven Sacraments of the Church” (p121-122) in the explanation of the correct meaning of the saint’s sentences: Matthew, Mark and Luke, saying.

St Luke said: **“Then came the Day of Unleavened Bread.”** (Luke 22:7). It means “is near” as the matters that the decision was taken to occur in special timing, it was said: “came or reached”, as this time was very soon, in the day of Friday or the day of Saturday for us... We the Christians can say: the day of Passover came means the Passover happened to eat it, as the preparation happened before the feast and not after. This what St John Chrysostom said in his explanation to Luke’s words: **“Then came the Day of Unleavened Bread.”** In which the sacrifice must be slaughtered, means the Passover was near not that it came “The explanation of Matthew 26:17”.

But the words of the Evangelist Matthew was:

“Now on the first day of the Feast of the Unleavened Bread”, the pronunciation “prwty” its Arabic is the first. In the Greek language it sometimes comes meaning “before”. Alythos who was one of the famous Greek writers used it in the meaning of “before”. As well as St John the Evangelist himself mentioned it in the first chapter of his preaching in the meaning “before”, saying: “prwtos mou yn oti” and it means “He was before me” (John 1:15). In our Arabic Language: the word “first” sometimes came in the meaning of “before” “about” “the day before yesterday”. So the saying of Matthew and Mark **“on the first day of the Feast of the Unleavened Bread”**, meant “before the unleavened bread” as it shows from their sayings: **“Where do You want us to go and prepare, that You may eat the Passover?”**.

There are evidences of the four Gospels which show that the Jewish Passover happened after the crucifixion:

1. From the Gospel according to St John:

A. When Jesus said to Judas, **“What you do, do quickly. But no one at the table knew for what reason He said this to him. 29 For some thought, because Judas had the money box, that Jesus had said to him, “Buy those things we need for the feast.”** (John 13:27-29). According to it, the feast didn’t finish yet.....

B. It was also said about the Chief priests: **“Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.”** (John 18:28). According to this they didn’t finish the Passover yet.

C. St John said: **“Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.”** (John 19:31). This means that the crucifixion was on Friday and this is the day of preparation (14 Nissan).

2. From the first three Gospels:-

A. the carrying of guns in the feast’s day doesn’t agree with the Law’s Commandments, however, we read in St Matthew’s Gospel: **“And suddenly, one of those who were with Jesus stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear.”** (Matthew 26:51) also look (Mark 14:47, Luke 22:50).

B. It wasn’t possible for Joseph to buy cotton in that day as according to the Law, the trade was forbidden, and despite that it was mentioned that Joseph bought linen and shrouded with it Jesus’ body (Mark 15:46). More than that, it was said about Simon of Cyrene that he was coming from the

field (Look at Matthew 27:32 – Mark 15:21 – Luke 23:26). Is it possible that this happened, if the Jews slaughtered the Passover.

C. This is in addition that the Lord Christ used the unleavened bread, as the three Gospels clearly pointed to it. St Matthew said: **“And as they were eating, Jesus took bread, blessed and broke it....”** (Matthew 26:26).

St Mark said: **“And as they were eating, Jesus took bread, blessed and broke it.”** (Mark 14:22). St Luke said: **“And He took bread, gave thanks and broke it.”** (Luke 22:19). The Greek word which was translated here as the word “bread” is “artos” and it means the leavened bread and not the unleavened one. The apostle Paul also when he pointed to the Divine Supper, mentioned that the Lord Christ used bread. (1 Corinthians 11:23).

All these points that the yeast wasn't taken out from the houses. It is well known that the yeast was taken from houses from the beginning of the day 14th of Nissan. According to that the Divine Supper must have happened before the Jewish Passover and the day of crucifixion must be on the of 14th of Nissan when the Jewish Passover was eaten at its night.

7. To continue steadfastly on fellowship and to give information about it in the old and to fulfil it through the apostles in the New Testament:

“In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border. 20 And it will be for a sign and for a witness to the Lord of hosts in the land of Egypt; for they will cry to the Lord because of the oppressors, and He will send them a Savior and a Mighty One, and He will deliver them. 21 Then the Lord will be known to Egypt, and the Egyptians will know the Lord in that day, and will make sacrifice and offering; yes, they will make a vow to the Lord and perform it.” (Isaiah 19:19-21).

“He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, And purge them as gold and silver, That they may offer to the Lord, An offering in righteousness. 4 “Then the offering of Judah and Jerusalem, Will be pleasant to the Lord, As in the days of old, As in former years.” (Malachi 3:3-4).

“Also the sons of the foreigner, Who join themselves to the Lord, to serve Him, And to love the name of the Lord, to be His servants—Everyone who keeps from defiling the Sabbath, And holds fast My covenant—7 Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices, Will be accepted on My altar; For My house shall be called a house of prayer for all nations.” (Isaiah 56:6-7).

“And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.” (Acts 2:42).

They said in the Sacrament of Eucharist:

+ St Justinus: **“As we don't receive them as an ordinary bread and not as an ordinary drink, but as God's Word when Jesus Christ was incarnated, our saviour took flesh and blood for the sake of our salvation. Thus we have learned that the food which He blessed by the prayer of His words and through it our blood and body feed according to impossibility, is body and blood of the one who was incarnated.”**

+ St Cyril of Jerusalem: **“As He Himself talked and said about the flesh “This is My Body”, who dares after that to doubt? He Himself confirmed and said this is “My Blood”. So who fancy or say that isn't His blood?”**

+ St John of Chrysostom: **“How many say now: I wish to see God’s shape...His appearance...clothes...and shoes. Here you see Him, touch and eat Him and you wish to see clothes, though He gives you Himself not only see Him but to also touch...eat... and take Him within yourself. No one advance oblivious or impatient, but let us all to hasten with enthusiasm and renaissance. We must from every side to be vigilant, as the punishment which is prepared to those who partake without worthiness isn’t small. To realise how much you suffer from the traitor and those who crucified Him. Then be careful not to be also criminal to Christ’s body and blood.”**

+ St Cyril of Alexandria: **“Regarding St Cyril the Eucharist fulfil the possible union with Christ. It fulfils the fellowship in the life of the Incarnated Word. To partake and receive Eucharist means to be planted in the life of God who became man. St Cyril describes the Christian’s life as a war against the power of evil and desires of the body. But the table of Eucharist is the place to return man to his previous place...revive...renew...and reform him...to rest...receive forgiveness...and to prepare him to fight the desires of the body and its lusts. It is the place where the power of the “Logos” towards the desires of the body and to defeat them. It is the place where the Divine power rules against the devil and body’s power.”**

In Eucharist, Christ enters the believer’s life and dwells and quietness the law which is in body’s members and kindles (kindle) its godliness (body’s members) towards God, and destroy its desires. As a good shepherd, He looks after those who are exposed to perish and elevates the fallen. Let us leave Him to hold us or rather we hold on to Him through Eucharist in order to release us from the soul’s diseases and attacks of the devil and their violence.

Through the Eucharist, the believer not only receives Christ’s grace but Christ Himself, His body and blood. St Cyril mentioned this truth and emphasise it. The bread in the Eucharist isn’t only simple symbol to Christ’s body, but it is Christ’s body itself, and also wine is truly Christ blood itself. The bread and the wine don’t only give the living power but they truly change and become Christ’s body and blood. We receive the same Christ’s body and drink His blood. Christ’s body in Eucharist is the same as “The Word becomes body” and it itself the body which He offered in the night of the Lord’s Supper, which He offered as a sacrifice on the cross, which died and resurrected and sat on the right of the Divine Greatness.

(Look at our book: Eucharist at St Cyril of Alexandria which St Anthony established – The centre of father’s study – 1994).

3. The Sacrament of Confession

1. The confession on the hands of the stewards of God's Sacraments:

“Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.” (James 5:16).

“And many who had believed came confessing and telling their deeds.” (Acts 19:18).

2. The authority of binding and loosing is for the apostles and their successors and not to anyone else:

“So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” 22 And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:21-23).

“I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. 19 And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Matthew 16:18-10).

“In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.” (1 Corinthians 5:4-5).

“This punishment which was inflicted by the majority is sufficient for such a man, 7 so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. 8 Therefore I urge you to reaffirm your love to him.” (2 Corinthians 2:6-8).

3. As Christ reconciled us with God:

As He sent Him for that, this thus for His stewards. The Lord Christ gave the ministry of reconciliation in order to reconcile the world to Him. As the origin of the first enmity is the sin and Christ didn't remove this enmity except by lifting the sin, thus the stewards of God's mysteries. As a steward to reconciliation, he has to fulfil the reconciliation between the world and Christ by lifting the sin from the place and this by the authority which was given to him that says: “If you forgive the sins of any, they are forgiven them.” (John 20:23). (1):

“Let a man so consider us, as servants of Christ and stewards of the mysteries of God.” (1 Corinthians 4:1).

“Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” (2 Corinthians 5:18-21).

There is no way for us to get rid of our sins except by confessing them and not just confession but confession accompanied by humiliation. This is the reason in attributing the Sacrament of Confession to the priests, as they alone were given the authority of forgiveness. If the honesty of the confessor's repentance is honest and then he receives the Holy Spirit. Therefore the sentence of “confess to each other”, it doesn't mean to confess to every person as we aren't in need to Psychological treatment only but to treatment in which the souls are healed from their guilts and sins. In that, the value of the Sacrament of confession is shown. David the prophet

said: “Blessed is the one whose transgressions are forgiven, whose sins are covered. 2 Blessed is the one whose sin the Lord does not count against them and in whose spirit is no deceit. 3 When I kept silent, my bones wasted away through my groaning all day long. 4 For day and night your hand was heavy on me; my strength was sapped as in the heat of summer. 5 Then I acknowledged my sin to you and did not cover up my iniquity. I said, “I will confess my transgressions to the Lord.” And you forgave the guilt of my sin.” (Psalm 32:1-5). John the apostle said: “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” (1 John 1:9).

“For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.” (2 Corinthians 1:20).

4. The Church’s disciplines:

This is what the spiritual father imposes on the repentant from punishment to discipline and reform his state and to straighten his behaviour:

“So Moses cried out to the Lord, saying, “Please heal her, O God, I pray!” 14 Then the Lord said to Moses, “If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again.” 15 So Miriam was shut out of the camp seven days, and the people did not journey till Miriam was brought in again.” (Numbers 12:13-15).

“This punishment which was inflicted by the majority is sufficient for such a man, 7 so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. 8 Therefore I urge you to reaffirm your love to him.” (2 Corinthians:6-8).

It is obvious from this verse that the believers practised the Confession since the establishment of the first church, the only thing that pushed them to that was their feeling of their sins. The feeling of the sin was the first motive towards their confession in order to get rid of them. Isaiah the prophet said: “All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away. 7 No one calls on your name or strives to lay hold of you; for you have hidden your face from us and have given us over to our sins. 8 Yet you, Lord, are our Father. We are the clay, you are the potter; we are all the work of your hand.” (Isaiah 64:6-8).

Jeremiah the prophet said: “Let us lie down in our shame, and let our disgrace cover us. We have sinned against the Lord our God, both we and our ancestors; from our youth till this day, we have not obeyed the Lord our God.” (Jeremiah 3:25). David the prophet said: “Lord, do not rebuke me in your anger or discipline me in your wrath.... there is no health in my body. 8 I am feeble and utterly crushed; I groan in anguish of heart.... My heart pounds, my strength fails me.” (Psalm 38:1-10).

They said about the Sacrament of Confession:

St John Chrysostom said: “Like those creatures, the priests who live on earth and those who are in this world are called to fulfil the Heavenly Sacraments. They have received an authority which God didn’t grant neither to angels or Archangels, as He didn’t say to those: **“whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”**. The great people in this world have authority on others, but their authority doesn’t overcome the limit of the body. The authority which our master Jesus Christ talked about, He granted it to priests on the people’s spirits, this authority has its response even in Heaven. What the priest said here on earth, God seals it there in Heaven. The sentence which the slave utters here the master seals it there. Didn’t He give the priests all the authorities of Heaven? Didn’t He said to them: **“If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”** (John 20:23). Which authority surpasses this authority? **“The Father has committed all judgment to the Son.”** (John 5:22). I see that the Son put their places in Heaven and He raised them above human’s nature and He freed them from the earthly

slavery to cloth them with such authority in Priesthood. (Archimandrite Elias: The Worship 1965 page 89-90).

St Athanasius said: **“As the baptised is enlightened by the grace of the Holy Spirit, so, through the priest, the repentant receives forgiveness with Christ’s grace. (against Alnawatien).**

St Basil the great: **“The confession of sins to those who are entrusted on God’s Sacraments is essential as those who repent in the old, thus we see that they did towards saints.” (Laws of St Basil, question 288).**

St Ambrosios said: **“Mankind fulfils the mystery of repentance for forgiveness of sins without having the authority in that in their names but they fulfil it by the glorified name of the Father, the Son and the Holy Spirit. They ask and God gives and mankind has to obey here, and from God the great gift.” (in the Holy Spirit 3:8).**

St Cyril the pillar of religion, said: **“Those who are clothed with Spirit, leave sin or retain it, and this by retribution of church’s sons when they sin, or by forgive them when they repent.” “If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:23).**

St Augustine said: **“The sin if a catechumen did it, will be washed by baptism, and if a baptise did it, it will be cleansed by repentance.” (in adultery of wife 11:16) (Grasimos : Lights in the mysteries, page 196-200).**

4. The Sacrament of Unction of the Sick

1. The cure of the Lord Christ to our physical illnesses, as God created man from soul and body, so He cares to cure both of them together:

“Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John. 30 But Simon’s wife’s mother lay sick with a fever, and they told Him about her at once. 31 So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.” (Mark 1:29-31).

“When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!” 28 And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” 29 Then He touched their eyes, saying, “According to your faith let it be to you.” 30 And their eyes were opened.” (Matthew 9:27-30).

“Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. 13 And they lifted up their voices and said, “Jesus, Master, have mercy on us!” 14 So when He saw them, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed.” (Luke 17:12-14).

2. The request of apostles to receive both the spiritual and the physical health:

“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.” (3 John 1:2).

3. The Sacrament of Unction or oil is the only way from God for the fulfilment of the healing and it doesn’t happen except through His servants and representatives:

“Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. 15 And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.” (James 5:14-15) (1)

“And they cast out many demons, and anointed with oil many who were sick, and healed them.” (Mark 6:13).

4. The evil people don’t ask for God in their illnesses but only the physicians:

“And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not seek the Lord, but the physicians. 13 So Asa rested with his fathers; he died in the forty-first year of his reign.” (2 Chronicles 16:12-13).

1. The word priests is a translation of the Greek word “Presbuteros” and those are the ones who practices the Priesthood service in the church and they have a certain degree which make them able to do this, as the following verses state:

“appointed elders for them in each church and, with prayer and fasting...” (Acts 14:23),

“When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.” (Acts 15:4).

(also look to the same chapter, the verses number: 22, 23, 16:4, 21:18, 1 Timothy 5:17 and Titus 1:25).

The material of this Sacrament is the oil as it is clear from the verse which is pointed to, the effect of this Sacrament is fulfilled by prayer. It is required here as it is required always the factor of faith in prayer. If the faith in prayer is present then the prayer would be a certain way for healing. And the sick will acquire his physical and spiritual health, as God who created man of body and spirit is able to keep them sound and healthy and grant them the healing, as suffering by the body or weakness of the spirit. The bodily illness is related to the sin as a reason for it and the Holy Bible pointed to it in many places (look at Mark 2:5, John 5:14, 9:2, 1 Corinthians 11:30, Deuteronomy 28:20-23). This relation reveals the man’s religious nature. Human by their natures are Heavenly and religious being and his bodily health is as the spiritual one which depend on his sound relationship with God. This is the Heavenly wisdom in calling man “God’s image”. Man doesn’t derive himself from himself and doesn’t explain himself by himself, but as the image exactly which cannot be explained except if she went to the original which she was taken from. As much as you match the image with the original as

much it has value and importance. If man is deviated from God, he will confuse God's image in him. Therefore, he will be exposed to the bodily illness as a result of his spiritual weakness, for that reason the healing of sin will be a healing of both the spirit and the body together, and also for that the priest is a spiritual and bodily physician.

They said about the Sacrament of Unction of sick:

+ St John Chrysostom said: **“But those (means the physical parents) they give birth to us for this life, but the others of the other life. The physical parents cannot save us from the physical death or to relieve us from a disease which rules over us. But the others saved many diseased souls which was near to destruction and they lightened sufferings of some people. They didn't call many to fall in sufferings or to come near to it, not by teaching or guidance only but by helping them through prayers also. As their authority in forgiveness of sins isn't only limited to the moment that they give birth to us through baptism, but also extends to after it. As it is said: “Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord.” (James 5:14).**

5. The Sacrament of Marriage

1. The mysterious union which makes the married couple one body:

“And He answered and said to them, “Have you not read that He who made them at the beginning ‘made them male and female,’ 5 and 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’? 6 So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.” (Matthew 19:4-6). (1)

The matter between man and his wife isn't just connection which is based on contract between two people but it is a natural relationship which is established in the nature of creation itself. Adam was a created person who was completed by the existence of Eve. Eve was a created person who derive her origin from Adam. Meaning "For as woman came from man, so also man is born of woman." (1 Corinthians 11:12). Therefore the relationship between man and woman is stronger than the relationship between him and his father and mother. This doesn't based on preferred relationship but on the base of completion and this is the meaning of the two of them become one body. This natural base is supported by another base that is spiritual and moral base. Correct many of the dishonourable reasons that push man to choose the wife for the sake of gaining special benefits. Therefore the marriage changes to artificial relationship based on gaining and losing , the wife doesn't become an aim in herself but a means to fulfil other aims. This is the church's work which raised the marriage from just natural law to a holy Sacrament that made the relationship between married couple holy through what this Sacrament grants from grace that established the holy goal from this correlation and the marriage becomes higher than just based on desires. St Paul the apostle said: "For you know what instructions we gave you by the authority of the Lord Jesus. 3 It is God's will that you should be sanctified: that you should avoid sexual immorality; 4 that each of you should learn to control your own body in a way that is holy and honourable, 5 not in passionate lust like the pagans, who do not know God." (1 Thessalonians 4:2-5). He also said: "Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral." (Hebrews 13:4). 54

2. The marriage is a great mystery: (1)

"For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. 24 Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. 25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. 28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. 30 For we are members of His body, of His flesh and of His bones. 31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 This is a great mystery, but I speak concerning Christ and the church. 33 Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband." (Ephesians 5:22-33). (1)

(1) The prophet explains here the nature of the relationship which must be present between a man and a woman, he derives this relationship from a relationship between Christ and the church. Christ regards the church as is His body and also the woman is regarded by the man as his body. As Christ is the head of the church, thus the man is the head of the woman. The head regarding the body is the centre of thinking...feeling...and movement, it doesn't mean the submission of woman to man to humiliate her, as the apostle is liking this submission with the submission of the church to Christ, then he commanded man to love his wife...this love removes without doubt the spirit of bondage and humiliation and control.

3. The benefit of marriage:

"And the Lord God said, "It is not good that man should be alone; I will make him a helper comparable to him." 19 Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. 20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.21 And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. 23 And Adam said:

“This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.” 24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” (Genesis 2:18-24).

“Two are better than one, Because they have a good reward for their labour. 10 For if they fall, one will lift up his companion. But woe to him who is alone when he falls, For he has no one to help him up. 11 Again, if two lie down together, they will keep warm; But how can one be warm alone?” (Ecclesiastes 4:9-12).

4. Woman is the glory of the man, as man is the glory of God:

“For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. 8 For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man. 10 For this reason the woman ought to have a symbol of authority on her head, because of the angels. 11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. 12 For as woman came from man, even so man also comes through woman; but all things are from God.” (1 Corinthians 11:7-12).

5. The day of the marriage:

“Go forth, O daughters of Zion, And see King Solomon with the crown. With which his mother crowned him, On the day of his wedding, The day of the gladness of his heart.” (Song of Solomon 3:11).

6. The decent wife and her adornment:

“Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel— 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.” (1 Peter 3:3-6).

They said about the Sacrament of Marriage:

+ The Divine’s grace comes down to the Sacrament of marriage through the priest’s prayers and the blessings on the woman and the man who are going to get married. It reinforces and sanctifies their free bond in order to exchange the help and to give birth to children according to the law and to discipline them.

+ St Cyril the Great: **“Are you not yet associated to the body? Don’t fear from fulfilling this as you are pure and the responsibility is on me as I did it and I gave you the bride.”**

+ St Ambrosius: **“As it is the duty to do the marriage by priest and blessing. So how there will be a marriage where the faith is different.”**

+ St John Chrysostom: **“Tell me why did you allow from the beginning of the matter for your daughter’s ears to be filled by bad songs and this celebration which has no place?”**

Don’t you know that the lust is easy to fall into it? Why do you crash the great and honourable Sacrament of marriage. You should reject all that and teach your daughter the modesty from the beginning and you call the priests and to do the union of the married couple by prayers and blessings for the longing of the bridegroom to grow and the chastity of the bride increases and the act of virtue to enter their houses in every direction.”

What is this great Sacrament, what is this mystery? Did you say to us O the apostle? Isn't it from this wondrous Sacrament that the woman that is going to get married, is present in her family's house began in one day, to long for a man that she never saw before and she loves him as she loves her body? Or not also from this wonderful Sacrament that man relates in one day with the love of a woman that he never saw before and there were no relationship between him and her. However, he prefers her straightaway over all people...his friends...relatives...and even his parents? And not also from this Sacrament their parents, if anyone take away their monies, they would take him to the court. Not from this Sacrament, they give to man their precious daughter and they give him a good part of their monies. Isn't strange that they don't feel upset with their loss of some of their monies but they are happy to do so. It is good to meditate what St Paul said. The man and woman leave their parents to unite with each other by the greatest union. Their past is erased at the hour of marriage. God alone is able to implant in the human's hearts such attraction which enable them to accept wedding happily and to leave their parents and relatives and such a sacrifice. This what the apostle realised and what made him to say that this Sacrament is great...!

6. The Sacrament of Priesthood

1. You ask for the Law from the priest's mouth:

“My covenant was with him, one of life and peace, And I gave them to him that he might fear Me; So he feared Me, And was reverent before My name. 6 The law of truth was in his mouth, And injustice was not found on his lips. He walked with Me in peace and equity, And turned many away from iniquity. 7 “For the lips of a priest should keep knowledge, And people should seek the law from his mouth; For he is the messenger of the Lord of hosts.” (Malachi 2:5-7).

“And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father

and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.” (Matthew 28:18-20).

2. To employ special people for the Priesthood:

“He had called His twelve disciples to Him, He gave them power...” (Matthew 10:1).

“He called His disciples to Himself; and from them He chose twelve whom He also named apostles.” (Luke 6:12).

“After these things the Lord appointed seventy others also, and sent them.” (Luke 10:1).

“You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.” (John 15:16).

“As the Father has sent Me, I also send you.” (John 20:21).

3. This gift (to the Priesthood order) is fulfilled and taken its power by the laying of the hands:

“Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.” (1 Timothy 4:14).

“Do not lay hands on anyone hastily, nor share in other people’s sins.” (1 Timothy 5:22).

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

In the Old Testament, it was said about God’s gift which will be given by the laying of the hands:

“And the Lord said to Moses: “Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; 19 set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight. 20 And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient.” (Numbers 27:18-20).

“Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him, and did as the Lord had commanded Moses.” (Deuteronomy 34:9).

4. The Christian’s Priesthood and the prophecy about it in the old and its practice in the New Testament:

“The Lord has sworn, And will not relent, “You are a priest forever, According to the order of Melchizedek.” (Psalm 110:4).

“Behold, the days are coming,’ says the Lord, ‘that I will perform that good thing which I have promised to the house of Israel and to the house of Judah: 15 ‘In those days and at that time, I will cause to grow up to David, A Branch of righteousness; He shall execute judgment and righteousness in the earth. 16 In those days Judah will be saved, And Jerusalem will dwell safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS.’

17 “For thus says the Lord: ‘David shall never lack a man to sit on the throne of the house of Israel; 18 nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to [d]kindle grain offerings, and to sacrifice continually.’ ” (Jeremiah 33:14-18).

“Then they shall bring all your brethren for an offering to the Lord out of all nations, on horses and in chariots and in litters, on mules and on camels, to My holy mountain Jerusalem,” says the Lord, “as the children of Israel bring an offering in a clean vessel into the house of the Lord. 21 And I will also take some of them for priests and Levites,” says the Lord. 22 “For as the new heavens and the new earth, Which I will make shall remain before Me,” says the Lord, “So shall your descendants and your name remain.” (Isaiah 66:20-22).

“Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming,” Says the Lord of hosts.” (Malachi 3:1).

“where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.” (Hebrews 6:20). And also look at (Hebrews 7:11-24).

5. The Priesthood’s authority:

A. To minister God’s Holy Bible and His ministry:

“that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.” (Romans 15:16).

“But you shall be named the priests of the Lord, They shall call you the servants of our God. You shall eat the riches of the Gentiles, And in their glory you shall boast.” (Isaiah 61:6).

B. The edification of the spiritual life:

“Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me for edification and not for destruction.” (2 Corinthians 13:10).

C. For the keeping of the faith

“But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. 10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.” (Galatians 1:8-10).

D. To sort out matters of controversy:

“If a matter arises which is too hard for you to judge, between degrees of guilt for bloodshed, between one judgment or another, or between one punishment or another, matters of controversy within your gates, then you shall arise and go up to the place which the Lord your God chooses. 9 And you shall come to the priests, the Levites, and to the judge there in those days, and inquire of them; they shall pronounce upon you the sentence of judgment. 10 You shall do according to the sentence which they pronounce upon you in that place which the Lord chooses. And you shall be careful to do according to all that they order you. 11 According to the sentence of the law in which they instruct you, according to the judgment which they tell you, you shall do; you shall not turn aside to the right hand or to the left from the sentence which they pronounce upon you. 12 Now the man who acts presumptuously and will not heed the priest who stands to minister there before the Lord your God, or the judge, that man shall die. So you shall put away the evil from Israel. 13 And all the people shall hear and fear, and no longer act presumptuously.” (Deuteronomy 17:8-13).

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 But if he will not hear, take with you one or two more,

that 'by the mouth of two or three witnesses every word may be established.' 17 And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. 18 "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 18:15-18).

"For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. 4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ." (1 Corinthians 5:3-4).

E. To discipline the evil people:

"And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, 19 saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit." 20 But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money! 21 You have neither part nor portion in this matter, for your heart is not right in the sight of God. 22 Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. 23 For I see that you are poisoned by bitterness and bound by iniquity." 24 Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me." (Acts 8:18-24).

6. The three orders of the Priesthood:

A. The order of Bishops:

"For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict. 10 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain." (Titus 1:7-11).

B. The order of Priesthood: (The priest is a Syrian word which was translated into Arabic, and it means the priest or the elder):

"The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed." (1 Peter 5:1).

"Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble." (1 Peter 5:5).

"For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you." (Titus 1:5).

"So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed." (Acts 14:23).

"From Miletus he sent to Ephesus and called for the elders of the church." (Acts 20:17).

C. The order of Deaconate:

"Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience. 10 But let these also first be tested; then let them serve as deacons, being found blameless." (1 Timothy 3:8-10).

“For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.” (1 Timothy 3:13).

+ **Ordination of deacons by the laying of the hands as the priests:**

“Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 but we will give ourselves continually to prayer and to the ministry of the word.” 5 And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, 6 whom they set before the apostles; and when they had prayed, they laid hands on them.” (Acts 6:3-6).

7. To call the priest by the name of an angel as he is entrusted with the work of angels from the serving of the altar and the raising of the incense:

“Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.” (Revelation 8:3).

“To the angel of the church of Ephesus write, ‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands.’” (Revelation 2:1).

(Also look at Revelation 2:8, 12, 18 – 3:1, 7, 14).

They said about the Sacrament of the Priesthood:

+ St Gregory of Nyssa: “The power of the word itself makes the priest dignified, honoured with the new blessing, as he separates from the congregation, as yesterday and before, he was one from the many congregation. He became immediately advanced, leader and teacher of faith and keeper of the hidden secrets. He does all of that without any changing in anything, in his body or appearance. He is still the same in his outward appearance, but his invisible soul changes to what is better by invisible power and grace.”

+ St Ambrosius: “Who does grant the Episcopal grace? God or man? Without doubt you will answer me: God. But God grants the grace by human’s service. Man lay his hands and God gives the grace. The priest lays his humble hands and God blesses with His hands that is capable of everything.”

+ When the bishops, priests and deacons receive the Sacrament of Priesthood according to their ranks, it marks in everyone’s soul a mark of Divine’s graces which cannot be erased. Therefore, the Sacrament of Priesthood cannot be repeated.

+ The Priesthood’s grace is given only once, but on different ranks to those who were ordained with the mystery.

+ There are two types of Priesthood in both the Old and the New Testaments, they are a General Priesthood and a special Priesthood. The General Priesthood: Is the total dedication of man himself and his worship is honest. This dedication is called sacrifice in the Holy Book. David the prophet pointed to it in the Old Testament, by saying: “The sacrifices of God are a broken spirit, A broken and a contrite heart—These, O God, You will not despise.” (Psalm 51:17).

But in the New Testament, all are believers after they were washed and sanctified with Baptism and they became living members to Jesus Christ the High Priest. They offered to Him the spiritual

sacrifices on their heart's altar. (1 Peter 2:5), and in their souls' altars, as the saying of the apostle: **"For you are the temple of the living God. As God has said: 'I will dwell in them.'"** (2 Corinthians 6:16). Also look at: (1 Peter 2:9, Revelation 5:10, Revelation 12:1).

We must differentiate between the spiritual sacrifices which the congregation offer and the true sacrifices, which are specialised to certain category. When Korah mixed between the two matters and he claimed his right in Priesthood like Moses and Aaron the priest, God punished him with death for his bad behaviour that was against the teaching of the Book.

Therefore there is a special Priesthood which does include a group of believers that are chosen to special holy service, they are discern to God by the legal laying of hands. This special Priesthood was declared in the Old Testament in Moses' Priesthood which was specialised only to the tribe of Levi without other tribes. (Numbers 18:7), and in the New Testament, the Lord Christ chose certain category from the believers, He gave them the Priesthood and He called them apostles. (Luke 6:13, John 15:16 – look Matthew 28:18-20, 10:14, 15, Luke 10:16).

+ Regarding the distinction between the ranks of the Priesthood and the rejection of some people to the distinction between the priests and bishops, as St Paul said in (Acts 20:8, 17). He spoke to the priests considering them priests and bishops at the same time. We notice that the words which the church used, were words that was present in the language, but with time they took certain defined definition.

The word Ecclesia meant "congregation" and it is now means "church".

The word Presbyteros meant "an elder" and now it means "priest".

The word Episkopos meant "headmaster" and now it means "bishop".

The word Diakonos meant "minister" and it now means "deacon".

These words took special church's meanings (Look Bishop Athanasius: Acts - Editorial and Publishing Committee of Beni Suef – p36, 37).

The cause of this mixing up between the priest and the bishop is due to the Arabic translation, which translated the word "Abskopos" in (Acts 20:28) into the word "Bishop", here it could be translated as the word "supervisor". The Greek word "Abskopos" means "supervisor" and "observer" and "carer", so why it was translated into Arabic in this place as the word "bishop" and it wasn't the only meaning to the word? The same Greek word in (1 Peter 5:2) was translated as "overseers" where it said **"Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly"** (1 Peter 5:2). It is obvious that the word "bishops" which came in the Arabic translation for the verse (Acts 20:28) doesn't mean the Priesthood order according to the concept of the church, but it meant the linguistic meaning to the word (Look bishop Johannes: The Christians' church in the age of apostles 1977 – p168,169). But regarding the priests, they are mentioned sometimes in the New Testament (Acts 11:30, 15:4, 23, 16:4, 21:18, 1 Timothy 5:17, Titus 1:5, James 5:14, 1 Peter 5:1).

The multiplicity and the mixing of names happened because the priests were chosen from the elders. The word "elder" is the translation of the word Presetteros. In the New Testament, when they mention by the name priests, this shows their Priesthood order and when they were mentioned under the name elder or elders this shows their progress in their age. When the word points to Priesthood's order, it must be translated with the word "priests" and not the word "elder".

CHAPTER FOUR

1. The altar (1)

1. Its building:

“Then 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.” (Genesis 8:20).

“Then the Lord appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the Lord, who had appeared to him.” (Genesis 12:7).

“Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the Lord.” (Genesis 13:18).

“Then God said to Jacob, “Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother.” (Genesis 35:1).

2. Its building was God’s mercy to His people:

‘Therefore thus says the Lord: “I am returning to Jerusalem with mercy; My house shall be built in it,” says the Lord of hosts, “And a surveyor’s line shall be stretched out over Jerusalem.” ’ (Zechariah 1:16).

3. The altar of the Christian’s church:

“In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border.” (Isaiah 19:19).

“We have an altar from which those who serve the tabernacle have no right to eat.” (Hebrews 13:10).

“Therefore if you bring your gift to the altar, and there remember that your brother has something against you, 24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.” (Matthew 5:23-24).

“Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. 4 And the smoke of the incense, with the prayers of the saints, ascended before God from the angel’s hand. 5 Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake.” (Revelation 5:3-5).

1. The Protestant church rejects the using of the altar in worship and Dr. priest Labib Mishrki: “Regarding the addition of the altar in the service according to the Priesthood order, this we don’t approve, as it isn’t allowed to return to this order. There isn’t priesthood in the church except the spiritual Priesthood, and the ministers of the church aren’t priests, as there is no sacrifice or altar or temple. So we don’t call the ministers of the church priests. They are shepherds who look after God’s flock. The order of the priesthood finished by the coming of Christ and His fulfilment of the great sacrifice. The previous reference p144, p 145). The Protestant church doesn’t believe in the Priesthood order and therefore she doesn’t believe in the Apostolic succession. (p149).

4. The continuation of prayers on the altar:

“So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart.” (Acts 2:46).

“Now Peter and John went up together to the temple at the hour of prayer, the ninth hour.” (Acts 3:1).

“Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them.” (Acts 21:26).

5. Those who serve the altar, eat from it:

“Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?” (1 Corinthians 9:13). (Look also to 1 Corinthians 20:18-21).

6. The presence of God in the Altar:

“The Lord is in His holy temple, The Lord’s throne is in heaven.” (Psalm 11:4).

“But the Lord is in His holy temple. Let all the earth keep silence before Him.” (Habakkuk 2:20).

7. The sanctified altar sanctifies what is above it:

“Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’ 17 Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? 18 And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.’ 19 Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? 20 Therefore he who swears by the altar, swears by it and by all things on it. 21 He who swears by the temple, swears by it and by Him who dwells in it.” (Matthew 23:16-21).

8. The two veils of the temple in the old and the tearing of one of them, which is the middle one between the Holy and the Holy of Holies:

“the Lord said to Moses: “Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat. 3 “Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.” (Leviticus 16:2-3).

“Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split.” (Matthew 27:51). Also look (Mark 15:38, Luke 23:44-45).

“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. 17 And He came and preached peace to you who were afar off and to those who were near. 18 For through Him we both have access by one Spirit to the Father.” (Ephesians 2:14-18). (Also look Hebrews 9:1-9).

2. The sacrifices of the Old Testament and the sacrifice of the New Testament

1. In the old, It was offered without blemish:

“you shall offer of your own free will a male without blemish from the cattle, from the sheep, or from the goats.” (Leviticus 22:19).

“You shall not sacrifice to the Lord your God a bull or sheep which has any blemish or defect, for that is an abomination to the Lord your God.” (Deuteronomy 17:1).

“But cursed be the deceiver, Who has in his flock a male, And takes a vow, But sacrifices to the Lord what is blemished—For I am a great King,” Says the Lord of hosts, “And My name is to be feared among the nations.” (Malachi 1:14).

2. The sacrifice of the sin in the old was the symbolic sacrifice which was stopped by the slaughtered lamb Jesus Christ:

“one kid of the goats as a sin offering.” (Numbers 7:16).

“Also the Lord spoke to Moses, saying, 25 “Speak to Aaron and to his sons, saying, ‘This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the Lord. It is most holy.’” (Leviticus 6:24-25). Also look (Leviticus 5:6, 15:15, 9:2).

3. The sacrifice of the New Testament or its prophecy in the old and its doing in the Christian’s Church, New Testament:

“You prepare a table before me, in the presence of my enemies. You anoint my head with oil; my cup overflows.” (Psalm 23:5).

“wine that gladdens human hearts, oil to make their faces shine, and bread that sustains their hearts.” (Psalm 104:15).

“not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.” (Hebrews 7:16).

“these I will bring to my holy mountain, and give them joy in my house of prayer. Their burnt offerings and sacrifices, will be accepted on my altar; for my house will be called a house of prayer for all nations.” (Isaiah 56:7).

“The days are coming,” declares the Lord, “when I will make a new covenant with the people of Israel and with the people of Judah. 32 It will not be like the covenant, I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to[d] them,[e]” declares the Lord. 33 “This is the covenant I will make with the people of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. 34 No longer will they teach their neighbor, or say to one another, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,” declares the Lord. “For I will forgive their wickedness and will remember their sins no more.” (Jeremiah 31:31-34).

“This is my blood of the covenant, which is poured out for many for the forgiveness of sins.” (Matthew 26:28).

“This is what the Lord says: “then my covenant with David my servant—and my covenant with the Levites who are priests ministering before me—can be broken and David will no longer have a descendant to reign on his throne. 22 I will make the descendants of David my servant and the Levites who minister before me as countless as the stars in the sky and as measureless as the sand on the seashore.”” (Jeremiah 33:21-22).

“Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. 7 With it he touched my mouth and said, “See, this has touched your lips; your guilt is taken away and your sin atoned for.” (Isaiah 6:6-7).

3. The incense

1. The incense of the evening and the morning:

“Aaron must burn fragrant incense on the altar every morning when he tends the lamps. 8 He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the Lord for the generations to come.” (Exodus 30:7-8).

2. The material of the incense:

“Then the Lord said to Moses, “Take fragrant spices—gum resin, onycha and galbanum—and pure frankincense, all in equal amounts, 35 and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred.” (Exodus 30:34-35).

“They also made the sacred anointing oil and the pure, fragrant incense—the work of a perfumer.” (Exodus 37:29).

3. No one offers it except the priests:

“He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain.” (Leviticus 16:12).

“Then Moses said to Aaron, “Take your censer and put incense in it, along with burning coals from the altar, and hurry to the assembly to make atonement for them. Wrath has come out from the Lord; the plague has started.” 47 So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. 48 He stood between the living and the dead, and the plague stopped.” (Numbers 16:46-48).

4. The punishment of those who dared to raise incense who weren't priests:

“Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command. 2 So fire came out from the presence of the Lord and consumed them, and they died before the Lord.” (Leviticus 10:1-2).

“And fire came out from the Lord and consumed the 250 men who were offering the incense.” (Numbers 16:35).

5. For the sake of the Christian’s Church: (1)

“My name will be great among the nations, from where the sun rises to where it sets. In every place incense and pure offerings will be brought to me, because my name will be great among the nations,” says the Lord Almighty.” (Malachi 1:11).

“Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all God’s people, on the golden altar in front of the throne. 4 The smoke of the incense, together with the prayers of God’s people, went up before God from the angel’s hand. 5 Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake.” (Revelation 8:3-5).

The incense wasn’t stopped in the New Testament, as it wasn’t a symbol for anything, but it points to the raising of prayers to God (Romans 8:3-5).

4. The direction towards the East

1. The glory of God came from the East (the birth’s star appeared from the East)

“After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem 2 and asked, “Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him.” (Matthew 2:1-2).

“and I saw the glory of the God of Israel coming from the east. His voice was like the roar of rushing waters, and the land was radiant with his glory.” (Ezekiel 43:2).

“The man brought me back to the entrance to the temple, and I saw water coming out from under the threshold of the temple toward the east (for the temple faced east). The water was coming down from under the south side of the temple, south of the altar. 2 He then brought me out through the north gate and led me around the outside to the outer gate facing east, and the water was trickling from the south side. 3 As the man went eastward with a measuring line in his hand, he measured off a thousand cubits and then led me through water that was ankle-deep. 4 He measured off another thousand cubits and led me through water that was knee-deep. He measured off another thousand and led me through water that was up to the waist. 5 He measured off another thousand, but now it was a river that I could not cross, because the water had risen and was deep enough to swim in—a river that no one could cross. 6 He asked me, “Son of man, do you see this?” Then he led me back to the bank of the river. 7 When I arrived there, I saw a great number of trees on each side of the river. 8 He said to me, “This water flows toward the eastern region and goes down into the Arabah, where it enters the Dead Sea. When it empties into the sea, the salty water there becomes fresh.” (Ezekiel 47:1-8).

“Then the man brought me back to the outer gate of the sanctuary, the one facing east, and it was shut.” (Ezekiel 44:1).

2. It is directed where the Paradise was in the East:

“Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed.” (Genesis 2:8).

3. The waiting for the second coming from the East:

“For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.” (Matthew 24:27).

“Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: 3 “Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.” (Revelation 7:2-3).

4. The prophecy of prayers towards the East:

“They raise their voices, they shout for joy; from the west they acclaim the Lord’s majesty. 15 Therefore in the east give glory to the Lord; exalt the name of the Lord, the God of Israel, in the islands of the sea.” (Isaiah 24:14-15).

5. The using of the photos

1. God ordered it in the Old Testament:

God ordered the images on the Ark of Covenant, but God forbid the worship of the images. But God allowed their use for the remembrance as shown in the following:

“And make two cherubim out of hammered gold at the ends of the cover. 19 Make one cherub on one end and the second cherub on the other; make the cherubim of one piece with the cover, at the two ends. 20 The cherubim are to have their wings spread upward, overshadowing the cover with them. The cherubim are to face each other, looking toward the cover. 21 Place the cover on top of the ark and put in the ark the tablets of the covenant law that I will give you. 22 There, above the cover between the two cherubim that are over the ark of the covenant law, I will meet with you and give you all my commands for the Israelites.” (Exodus 25:18-22).

Also look (Exodus 7:6-7, 1 Kings 6:30-33).

2. Anoint it and sanctified it with God’s order and consecrate the one who touches it:

“Then the Lord said to Moses, 23 “Take the following fine spices: 500 shekels of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant calamus, 24 500 shekels of cassia—all according to the sanctuary shekel—and a hin of olive oil. 25 Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil. 26 Then use it to anoint the tent of meeting, the ark of the covenant law, 27 the table and all its articles, the lampstand and its accessories, the altar of incense, 28 the altar of burnt offering and all its utensils, and the basin with its stand. 29 You shall consecrate them so they will be most holy, and whatever touches them will be holy.” (Exodus 30:22-29).

“Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its furnishings, and it will be holy.” (Exodus 40:9).

“You blind men! Which is greater: the gift, or the altar that makes the gift sacred? 20 Therefore, anyone who swears by the altar swears by it and by everything on it.” (Matthew 23:19-20).

3. The images of the New Testament:

“You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.” (Galatians 3:1).

4. Honour them by bowing before them:

This different from the worship which is only for God. This isn't directed to the image itself but to its person. There are many examples in the Old Testament:

“Then Joshua tore his clothes and fell facedown to the ground before the ark of the Lord, remaining there till evening. The elders of Israel did the same, and sprinkled dust on their heads.” (Joshua 7:6).

“while he and all Israel were bringing up the ark of the Lord with shouts and the sound of trumpets. 16 As the ark of the Lord was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David leaping and dancing before the Lord, she despised him in her heart.” (2 Samuel 6:15-16).

“Now King David was told, “The Lord has blessed the household of Obed-Edom and everything he has, because of the ark of God.” So David went to bring up the ark of God from the house of Obed-Edom to the City of David with rejoicing. 13 When those who were carrying the ark of the Lord had taken six steps, he sacrificed a bull and a fattened calf. 14 Wearing a linen ephod, David was dancing before the Lord with all his might.” (2 Samuel 6:12-14).

“He appointed some of the Levites to minister before the ark of the Lord, to extol,[a] thank, and praise the Lord, the God of Israel.” (1 Chronicles 16:4).

5. The curse to those who despised them:

“But God struck down some of the inhabitants of Beth Shemesh, putting seventy[a] of them to death because they looked into the ark of the Lord. The people mourned because of the heavy blow the Lord had dealt them.” (1 Samuel 6:19).

“When they came to the threshing floor of Nakon, Uzzah reached out and took hold of the ark of God, because the oxen stumbled. 7 The Lord's anger burned against Uzzah because of his irreverent act; therefore God struck him down, and he died there beside the ark of God.” (2 Samuel 6:6-7).

6. The descending of the Lord Christ to Hell (1)

“because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.” (Psalm 16:10) – Look (Acts 2:27).

(What does “he ascended” mean except that he also descended to the lower, earthly regions[c]? 10 He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) (Ephesians 4:9-10).

“For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit. 19 After being made alive, he went and made proclamation to the imprisoned spirits.” (1 Peter 3:18-19).

The death regarding the Lord Christ means the separation of the soul from the body, but His Divinity never left His humanity for one moment or blink of an eye. He was united with the body in the tomb and united with the soul in Hell where He let out the locked souls there.

The Protestant church rejects this dogma. Dr. the priest Labib Mishraki wrote the following in his book the Anglican’s dogma: “We believe that the descendant of the Lord to Hell means the presence of the Lord in the tomb and the confirmation of His death by His resurrection in three days. His descendants to the tomb isn’t meant literally the descendants but means that the Lord stepped over the authority of death and He broke its thorn (P110).”

CHAPTER FIVE

1. Fast

The fast is agreeable in sadness...hardships...disturbances with its different types and for the humiliation of the soul and worship. If we reviewed man's life, it isn't free of one of these circumstances. Since the circumstances are appropriate with the fast, so we shouldn't reject it in any time that come to it, as follows:

1. For the humiliation of the soul:

“humbled myself with fasting. When my prayers returned to me.” (Psalm 35:13).

“When I weep and fast.” (Psalm 69:10).

“Even now,” declares the Lord, “return to me with all your heart, with fasting and weeping and mourning.” 13 Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.” (Joel 2:12-13).

2. At the time of God's judgement:

“Declare a holy fast; call a sacred assembly...and cry out to the Lord.” (Joel 1:14).

3. At the time of general hardships:

“Then they took their bones and buried them under a tamarisk tree at Jabesh, and they fasted seven days.” (1 Samuel 31:13).

4. In the hardships of the Church:

“The time will come when the bridegroom will be taken from them; then they will fast.” (Matthew 9:15).

5. In the hardships of others:

“Yet when they were ill, I put on sackcloth and humbled myself with fasting. When my prayers returned to me.” (Psalm 35:13).

6. In the special hardships:

“the Lord struck the child that Uriah's wife had borne to David, and he became ill. 16 David pleaded with God for the child. He fasted and spent the nights lying in sackcloth on the ground.” (2 Samuel 12:15-16).

7. The approaching of the danger of the spirit:

“This kind can come out only by prayer and fasting.” (Mark 9:29).

8. At the approaching of the danger of body:

“Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my attendants will fast as you do. When this is done, I will go to the king, even

though it is against the law. And if I perish, I perish.” 17 So Mordecai went away and carried out all of Esther’s instructions.” (Esther 4:16-17).

9. At the time of ordination of ministers of the word:

“While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” 3 So after they had fasted and prayed, they placed their hands on them and sent them off.” (Acts 13:2-3).

“Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.” (Acts 14:23).

10. The necessity of fast with prayer:

“So we fasted and petitioned our God about this, and he answered our prayer.” (Ezra 8:23).

“So after they had fasted and prayed, they placed their hands on them and sent them off.” (Acts 13:4).

11. The individual fast:

This is what a person does for himself for special circumstances or under the instruction his father of confession:

“After fasting forty days and forty nights, he was hungry.” (Matthew 4:2).

“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full.” (Matthew 6:16).

“So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.” (Daniel 9:3).

“I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. 28 Besides everything else, I face daily the pressure of my concern for all the churches.” (2 Corinthians 11:27-28).

“When Ahab heard these words, he tore his clothes, put on sackcloth and fasted. He lay in sackcloth and went around meekly. 28 Then the word of the Lord came to Elijah the Tishbite: 29 “Have you noticed how Ahab has humbled himself before me? Because he has humbled himself, I will not bring this disaster in his day, but I will bring it on his house in the days of his son.” (2 Kings 21:27-29).

12. The group fast:

One body and one spirit, as man can bring fast on himself, thus it is right for the church to ask congregation to fast, as she is one with Christ, and in order to share in Him by soul and mouth:

“The word of the Lord Almighty came to me. 19 This is what the Lord Almighty says: “The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace.” (Zechariah 8:18-19).

“May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, 6 so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.” (Romans 15:5-6).

“Alarmed, Jehoshaphat resolved to inquire of the Lord, and he proclaimed a fast for all Judah.” (2 Chronicles 20:3).

“In the ninth month of the fifth year of Jehoiakim son of Josiah king of Judah, a time of fasting before the Lord was proclaimed for all the people in Jerusalem and those who had come from the towns of Judah.” (Jeremiah 36:9).

“Even now,” declares the Lord, “return to me with all your heart, with fasting and weeping and mourning.” 13 Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.” (Joel 2:12-13).

“The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth. 6 When Jonah’s warning reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust.” (Jonah 3:5-6).

“There, by the Ahava Canal, I proclaimed a fast, so that we might humble ourselves before our God and ask him for a safe journey for us and our children, with all our possessions.” (Ezra 8:21).

“While they were worshipping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” 3 So after they had fasted and prayed, they placed their hands on them and sent them off.” (Acts 13:2-3).

The vowed fast:

“When a man makes a vow to the Lord or takes an oath to obligate himself by a pledge, he must not break his word but must do everything he said. 3 “When a young woman still living in her father’s household makes a vow to the Lord or obligates herself by a pledge 4 and her father hears about her vow or pledge but says nothing to her, then all her vows and every pledge by which she obligated herself will stand. 5 But if her father forbids her when he hears about it, none of her vows or the pledges by which she obligated herself will stand.” (Numbers 30:2-5).

The material of fast:

“My knees give way (shaken), from fasting; my body is thin (became weak from eating oil) and gaunt.” (Psalm 109:24).

“At that time I, Daniel, mourned for three weeks. 3 I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over.” (Daniel 10:2-3).

“Take wheat and barley, beans and lentils, millet and spelt; put them in a storage jar and use them to make bread for yourself. You are to eat it during the 390 days you lie on your side. 10 Weigh out twenty shekels of food to eat each day and eat it at set times. 11 Also measure out a sixth of a hin of water and drink it at set times. 12 Eat the food as you would a loaf of barley bread.” (Ezekiel 4:9-12).

Abstinence fast

It is to fast without food or drink for some hours or days, as it was in the first Christian Church, and as it happens now.

“About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray. 10 He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance.” (Acts 10:9-10).

“Cornelius answered: “Three days ago I was in my house praying at this hour, at three in the afternoon. Suddenly a man in shining clothes stood before me.” (Acts 10:30).

The obligation to fast after the ascendance of the Lord Christ

“But the time will come when the bridegroom will be taken from them, and on that day they will fast.” (Mark 2:20).

“This kind can come out only by prayer.” (Matthew 17:21).

The fast gives to the believers a chance to share together in One Spirit, the holy church identified yearly and daily fasts that the Christians share together, so they can have one faith, one action and one thought:

“This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work—whether native-born or a foreigner residing among you.” (Leviticus 16:29).

“On the twenty-fourth day of the same month, the Israelites gathered together, fasting and wearing sackcloth and putting dust on their heads.” (Nehemiah 9:1).

“Declare a holy fast; call a sacred assembly. Summon the elders and all who live in the land to the house of the Lord your God, and cry out to the Lord.” (Joel 1:14).

“Much time had been lost, and sailing had already become dangerous because by now it was after the Day of Atonement. So Paul warned them.” (Acts 27:9).

The extraordinary fasting

“After fasting forty days and forty nights, he was hungry.” (Matthew 4:2).

“Moses was there with the Lord forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant—the Ten Commandments.” (Exodus 34:28).

“So he got up and ate and drank. Strengthened by that food, he travelled forty days and forty nights until he reached Horeb, the mountain of God.” (1 Kings 19:8).

2. The intercession

1. The propitiatory intercession of Christ:

By His death on the cross and the shedding of His blood through it we are cleansed from our sins (there is no forgiveness without shedding of blood):

“Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.” (Isaiah 53:12).

“but because Jesus lives forever, he has a permanent priesthood. 25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.” (Hebrews 7:24-25).

“Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.” (Romans 8:34).

“My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. 2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.” (1 John 2:1-2).

“Jesus said, “Father, forgive them, for they do not know what they are doing.”[c] And they divided up his clothes by casting lots.” (Luke 23:34).

2. The intercession of the Holy Spirit:

This isn't like the intercession of Jesus the crucified, as the Father creates...the Son intercedes...and the Holy Spirit sanctifies. The propitiatory intercession isn't from the characteristics of the first Hypostasis and not the Third, but from the characteristics of the Second Hypostasis. So the intercession of the Holy Spirit means to move us to pray...request...hope...and it also means the guidance...inspiration, thus the Coptic Church has the right to call the prayers, intercession:

“In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans.” (Romans 8:26).

3. The intercession of the believers:

A. Abraham's intercession:

“Then Abraham approached him and said: “Will you sweep away the righteous with the wicked? 24 What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? 25 Far be it from you to do such a thing—to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?” 26 The Lord said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake.” 27 Then Abraham spoke up again: “Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, 28 what if the number of the righteous is five less than fifty? Will you destroy the whole city for lack of five people?” “If I find forty-five there,” he said, “I will not destroy it.” 29 Once again he spoke to him, “What if only forty are found there?” He said, “For the sake of forty, I will not do it.” 30 Then he said, “May the Lord not be angry, but let me speak. What if only thirty can be found there?” He answered, “I will not do it if I find thirty there.” 31 Abraham said, “Now that I have been so bold as to speak to the Lord, what if only twenty can be found there?” He said, “For the sake of twenty, I will not destroy it.” 32 Then he said, “May the Lord not be angry, but let me speak just once more. What if only ten can be found there?” He answered, “For the sake of ten, I will not destroy it.” (Genesis 18:23-32).

“Now return the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not return her, you may be sure that you and all who belong to you will die.” (Genesis 20:7).

B. The intercession of Lot:

“But Lot said to them, “No, my lords, please! 19 Your servant has found favor in your eyes, and you have shown great kindness to me in sparing my life. But I can’t flee to the mountains; this disaster will overtake me, and I’ll die. 20 Look, here is a town near enough to run to, and it is small. Let me flee to it—it is very small, isn’t it? Then my life will be spared.” 21 He said to him, “Very well, I will grant this request too; I will not overthrow the town you speak of.” (Genesis 19:18-21).

C. The intercession of Moses:

“I have seen these people,” the Lord said to Moses, “and they are a stiff-necked people. 10 Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation.” 11 But Moses sought the favor of the Lord his God. “Lord,” he said, “why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? 12 Why should the Egyptians say, ‘It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth’? Turn from your fierce anger; relent and do not bring disaster on your people. 13 Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: ‘I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.’” 14 Then the Lord relented and did not bring on his people the disaster he had threatened.” (Exodus 32:9-14).

“When the people cried out to Moses, he prayed to the Lord and the fire died down.” (Numbers 11:2).

“So Moses cried out to the Lord, “Please, God, heal her!” 14 The Lord replied to Moses, “If her father had spit in her face, would she not have been in disgrace for seven days? Confine her outside the camp for seven days; after that she can be brought back.” (Numbers 12:13).

“In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now.” 20 The Lord replied, “I have forgiven them, as you asked.” (Numbers 14:19-20).

“Then once again I fell prostrate before the Lord for forty days and forty nights; I ate no bread and drank no water, because of all the sin you had committed, doing what was evil in the Lord’s sight and so arousing his anger. 19 I feared the anger and wrath of the Lord, for he was angry enough with you to destroy you. But again the Lord listened to me.” (Deuteronomy 9:18-19).

D. The intercession of Job:

“So now take seven bulls and seven rams and go to my servant Job and sacrifice a burnt offering for yourselves. My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly. You have not spoken the truth about me, as my servant Job has.” (Job 42:8).

E. The intercession of Samuel:

“Then Samuel said, “Assemble all Israel at Mizpah, and I will intercede with the Lord for you.” (1 Samuel 7:5).

F. Isaiah the prophet spoke about the intercession saying:

“He saw that there was no one, he was appalled that there was no one to intervene.” (Isaiah 59:16).

4. The intercession in the New Testament:

A. From the Gospels:

“There a centurion’s servant, whom his master valued highly, was sick and about to die. 3 The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. 4 When they came to Jesus, they pleaded earnestly with him, “This man deserves to have you do this, 5 because he loves our nation and has built our synagogue.” (Luke 7:2-5).

B. From Acts:

“Then he fell on his knees and cried out, “Lord, do not hold this sin against them.” When he had said this, he fell asleep.” (Acts 7:60).

“So Peter was kept in prison, but the church was earnestly praying to God for him.” (Acts 12:5).

“Cornelius stared at him in fear. “What is it, Lord?” he asked. The angel answered, “Your prayers and gifts to the poor have come up as a memorial offering before God. 5 Now send men to Joppa to bring back a man named Simon who is called Peter. 6 He is staying with Simon the tanner, whose house is by the sea.” (Acts 10:4-6).

C. From the epistles of St Paul the apostle:

“Brothers and sisters, my heart’s desire and prayer to God for the Israelites is that they may be saved.” (Romans 10:1).

“I urge you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. 31 Pray that I may be kept safe from the unbelievers in Judea and that the contribution I take to Jerusalem may be favourably received by the Lord’s people there.” (Romans 15:30-31).

“as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.” (2 Corinthians 1:11).

“And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord’s people. 19 Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel.” (Ephesians 6:18-19).

“And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains.” (Colossians 4:3).

“Brothers and sisters, pray for us.” (1 Thessalonians 5:25).

“As for other matters, brothers and sisters, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you.” (2 Thessalonians 3:1).

“Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. 2 Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach.” (1 Timothy 3:1-2).

“May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.” (2 Timothy 1:18).

“Pray for us. We are sure that we have a clear conscience and desire to live honorably in every way.” (Hebrews 13:18).

5. The intercession of the dead, i.e. those who are living despite passing away like Abraham, Isaac and Jacob:

“I am the God of Abraham, the God of Isaac, and the God of Jacob”? He is not the God of the dead but of the living.” (Matthew 22:32).

“I will add fifteen years to your life. And I will deliver you and this city from the hand of the king of Assyria. I will defend this city for my sake and for the sake of my servant David.” (2 Kings 20:6).

“For the sake of your servant David, do not reject your anointed one.” (Psalm 132:10).

“Call if you will, but who will answer you? To which of the holy ones will you turn?” (Job 5:1).

“Once while some Israelites were burying a man, suddenly they saw a band of raiders; so they threw the man’s body into Elisha’s tomb. When the body touched Elisha’s bones, the man came to life and stood up on his feet.” (2 Kings 13:21).

“Elijah took his cloak, rolled it up and struck the water with it. The water divided to the right and to the left, and the two of them crossed over on dry ground. 9 When they had crossed, Elijah said to Elisha, “Tell me, what can I do for you before I am taken from you?” “Let me inherit a double portion of your spirit,” Elisha replied. 10 “You have asked a difficult thing,” Elijah said, “yet if you see me when I am taken from you, it will be yours—otherwise, it will not.” 11 As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind.” (2 Kings 2:8-11).

There are three notes on the previous text:

Firstly: Elijah asked Elisha to ask from him a thing, in order to give him before his departure.

Secondly: Elisha the prophet made the question very difficult on Elijah.

Thirdly: When Elijah saw that after the departure all will be available to him. He postponed the answering of Elisha’s request till after his ascension. If this wasn’t available to him after his departure, he wouldn’t have promised the answering of the request.

6. The knowledge of those who passed away to what is related to people living on earth:

This is the text that came in the book of Great in the explanation of the Gospel p241 and it is the most important Protestant explanation circulating among them all:

Firstly: The confirmation of teaching of the Holy Bible in the matter of resurrection, as it appeared in bodies of the spiritual Moses and Elijah the truth of what the book promised from the change which happened the bodies of those who are alive and those who are raised from death in the last day, like of the first section of Elijah as he didn’t die, and like the second section Moses because he died.

Secondly: The believers who were absent from this world they are still in the sentiment and vigilance and not in the state of lethargy. They are alive in the upper world and they have all the spiritual power.

+++**Thirdly:** They are distinguished from others as they were on earth. Thus it is accomplished that the dead in the Lord will know each other in Heaven.

Fourthly: the saints in Heaven still give attention by the offering of the redemption act on earth, and to you the examples which sign on the knowledge of the departed on what happened on earth:

“Then one of the elders asked me, “These in white robes—who are they, and where did they come from?” 14 I answered, “Sir, you know.” And he said, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.” (Revelation 7:13-14).

“Jehoram received a letter from Elijah the prophet, which said: “This is what the Lord, the God of your father David, says: ‘You have not followed the ways of your father Jehoshaphat or of Asa king of Judah. 13 But you have followed the ways of the kings of Israel, and you have led Judah and the people of Jerusalem to prostitute themselves, just as the house of Ahab did.’” (2 Chronicles 21:12-13).

This message was sent from Elijah after his departure to Jehoram, the king of Judah, as he was departed before the king Jehoram and his father Jehoshaphat. (2 Chronicles 21:1). The period between the ascension of Elijah and the sending of the message was seven years, as Elijah ascended year 896 B.C. and the book was sent in year 889 B.C.

Another example to sign on the relation of those who are departed with the earthly:

“for I have five brothers. Let him warn them, so that they will not also come to this place of torment.’ 29 “Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’ 30 ““No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’ 31 “He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’” (Luke 16:28-31).

7. The believer is debited to pray for the others:

“As for me, far be it from me that I should sin against the Lord by failing to pray for you. And I will teach you the way that is good and right.” (1 Samuel 12:23).

8. The reason of not answering to the intercession isn’t because it isn’t important but for the harshness of hearts of those who asked for their sake and the lack of their faith:

“Then the Lord said to me: “Even if Moses and Samuel were to stand before me, my heart would not go out to this people. Send them away from my presence! Let them go!” (Jeremiah 15:1).

“Then the Lord said to me, “Do not pray for the well-being of this people.” (Jeremiah 14:11).

3. Angels

1. The sending of the angels to mankind to strengthen them:

“When the angel of the Lord appeared to Gideon, he said, “The Lord is with you, mighty warrior.” 13 “Pardon me, my lord,” Gideon replied, “but if the Lord is with us, why has all this happened to us? Where are all his wonders that our ancestors told us about.” (Judges 6:12).

“Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. “Quick, get up!” he said, and the chains fell off Peter’s wrists.” (Acts 12:7).

“Last night an angel of the God to whom I belong and whom I serve stood beside me 24 and said, ‘Do not be afraid, Paul.’” (Acts 27:23-24).

“Are not all angels ministering spirits sent to serve those who will inherit salvation?” (Hebrews 1:14).

“And Elisha prayed, “Open his eyes, Lord, so that he may see.” Then the Lord opened the servant’s eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha.” (2 Kings 6:17).

“My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, Your Majesty.” (Daniel 6:22).

2. The intercession of the angels:

It is just a pleading intercession as the intercession of the Holy Spirit and saints as we clarified previously:

“Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all God’s people, on the golden altar in front of the throne. 4 The smoke of the incense, together with the prayers of God’s people, went up before God from the angel’s hand.” (Revelation 8:3-4).

“Then the angel of the Lord said, “Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?” (Zechariah 1:12).

“the Angel who has delivered me from all harm—may he bless these boys. May they be called by my name and the names of my fathers Abraham and Isaac, and may they increase greatly on the earth.” (Genesis 48:16).

“See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.” (Matthew 18:10).

3. The honouring of the angels:

“Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?” 14 “Neither,” he replied, “but as commander of the army of the Lord I have now come.” Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord have for his servant?” 15 The commander of the Lord’s army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so.” (Joshua 5:13-15).

“And I heard a man’s voice from the Ulai calling, “Gabriel, tell this man the meaning of the vision.” 17 As he came near the place where I was standing, I was terrified and fell prostrate. “Son of man,” he said to me, “understand that the vision concerns the time of the end.” 18 While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet. 19 He said: “I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end.” (Daniel 8:16-19).

“It is for this reason that a woman ought to have authority over her own head, because of the angels.” (1 Corinthians 11:10).

4. The help of angels to each other in order to help man:

“Then he continued, “Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. 13 But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. 14 Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come.” (Daniel 10:12-14).

“Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, 14 “Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.” 15 When the angels had left them and gone into heaven, the shepherds said to one another, “Let’s go to Bethlehem and see this thing that has happened, which the Lord has told us about.” (Luke 2:13-15).

“But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to thousands upon thousands of angels in joyful assembly.” (Hebrews 12:22).

5. The wrath of the angels:

“Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door.” (Genesis 19:11).

6. A special angel to every man:

“See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.” (Matthew 18:10).

“When she recognized Peter’s voice, she was so overjoyed she ran back without opening it and exclaimed, “Peter is at the door!” 15 “You’re out of your mind,” they told her. When she kept insisting that it was so, they said, “It must be his angel.” (Acts 12:14-15).

7. They carry the pure spirit to the bosom of the saints:

“The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried.” (Luke 16:22).

4. The days and the Christians' feasts

1. The Christians' days:

“Paul had decided to sail past Ephesus to avoid spending time in the province of Asia, for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.” (Acts 20:16).

“On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.” (Acts 20:7).

“When the day of Pentecost came, they were all together in one place.” (Acts 2:1).

2. The Christians' feasts:

“our Passover lamb, has been sacrificed. 8 Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.” (1 Corinthians 5:7-8).

3. The care about feasts is necessary and needed:

“When they asked him to spend more time with them, he declined. 21 But as he left, he promised, “I will come back if it is God's will.” Then he set sail from Ephesus.” (Acts 18:20-21).

No doubt that the feast which is referred to here is a Christian's feast, as it isn't reasonable that the intended feast was Jewish.

5. The fatherhood and the spiritual sonship

1. The spiritual fatherhood:

“When the king of Israel saw them, he asked Elisha, “Shall I kill them, my father? Shall I kill them?” (2 Kings 6:21).

“Now Elisha had been suffering from the illness from which he died. Jehoash king of Israel went down to see him and wept over him. “My father! My father!” he cried. “The chariots and horsemen of Israel!” (2 Kings 13:14).

“Even if you had ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel.” (1 Corinthians 4:15).

“She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark.” (1 Peter 5:13).

“Brothers and fathers, listen to me! The God of glory appeared to our father Abraham while he was still in Mesopotamia, before he lived in Harran.” (Acts 7:2).

2. The spiritual sonship:

“My dear children, for whom I am again in the pains of childbirth until Christ is formed in you.” (Galatians 4:19).

“I am writing this not to shame you but to warn you as my dear children.” (1 Corinthians 4:14).

“My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One.” (1 John 2:1).

“I am writing to you, dear children, because your sins have been forgiven on account of his name.” (1 John 2:12).

“Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.” (2 John 1:18).

6. The laying of the hand

1. The receiving of the Holy Spirit:

“Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses.” (Deuteronomy 34:9).

“Then Peter and John placed their hands on them, and they received the Holy Spirit.” (Acts 8:17).

“Then Ananias went to the house and entered it. Placing his hands on Saul, he said, “Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.” (Acts 9:17).

“For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.” (2 Timothy 1:6).

2. Isn't given except for those who deserve Him:

“So the Lord said to Moses, “Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him.” (Numbers 27:18).

“This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. 6 They presented these men to the apostles, who prayed and laid their hands on them.” (Acts 6:5-6).

3. It isn't done except by God's priests ---or the Christian's church angels

“They presented these men to the apostles, who prayed and laid their hands on them.” (Acts 6:6).

“So after they had fasted and prayed, they placed their hands on them and sent them off.” (Acts 13:3).

“Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.” (1 Timothy 4:14).

“Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.” (1 Timothy 5:22).

4. The laying of the hands for healing:

“While he was saying this, a synagogue leader came and knelt before him and said, “My daughter has just died. But come and put your hand on her, and she will live.” (Matthew 9:18).

5. The laying of the hands for the blessing:

“Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.” 15 When he had placed his hands on them, he went on from there.” (Matthew 19:14-15).

“And Joseph took both of them, Ephraim on his right toward Israel's left hand and Manasseh on his left toward Israel's right hand, and brought them close to him. 14 But Israel reached out his right hand and put it on Ephraim's head, though he was the younger, and crossing his arms, he put his left hand on Manasseh's head, even though Manasseh was the firstborn. 15 Then he blessed Joseph and said, “May the God before whom my fathers Abraham and Isaac walked faithfully, the God who has been my shepherd all my life to this day, 16 the Angel who has delivered me from all harm —may he bless

these boys. May they be called by my name and the names of my fathers Abraham and Isaac, and may they increase greatly on the earth.” (Genesis 48:13-16).

7. The virginity

1. Those who keep their virginity for the sake of Christ and His kingdom:

“Jesus replied, “Not everyone can accept this word, but only those to whom it has been given. 12 For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.” (Matthew 19:11-12).

“Let no foreigner who is bound to the Lord say, “The Lord will surely exclude me from his people.” And let no eunuch complain, “I am only a dry tree.” 4 For this is what the Lord says: “To the eunuchs who keep my Sabbaths, who choose what pleases me, and hold fast to my covenant—5 to them I will give within my temple and its walls a memorial and a name better than sons and daughters; I will give them an everlasting name that will endure forever.” (Isaiah 56:3-5).

“Then Peter spoke up, “We have left everything to follow you!” 29 “Truly I tell you,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel 30 will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life.” (Mark 10:28-30).

2. The preference of not marrying as it is a gift from God to certain people

“Now for the matters you wrote about: “It is good for a man not to have sexual relations with a woman.” 2 But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband. 3 The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. 4 The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. 5 Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. 6 I say this as a concession, not as a command. 7 I wish that all of you were as I am. But each of you has your own gift from God; one has this gift, another has that. 8 Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I do. 9 But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion. 10 To the married I give this command (not I, but the Lord): A wife must not separate from her husband. 11 But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.” (1 Corinthians 7:1-10).

3. The blessing to those who are not married and their good reward from God for their virginity:

“Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s name written on their foreheads. 2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps. 3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth. 4 These are those who did not defile themselves with women, for they remained virgins. They follow the Lamb wherever he goes. They were purchased from among mankind and offered as firstfruits to God and the Lamb. 5 No lie was found in their mouths; they are blameless.” (Revelation 14:1-5).

CHAPTER SIX

1. Christ’s Kingdom

1. Christ’s Kingdom has many meanings as follows:

Firstly: The life of piety in heart:

“But seek first his kingdom and his righteousness, and all these things will be given to you as well.” (Matthew 6:33).

Secondly: The order that Christ came with:

“From that time on Jesus began to preach, “Repent, for the kingdom of heaven has come near.” (Matthew 4:17).

“He replied, “Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.” (Matthew 13:11).

“After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.” (Acts 1:3).

Thirdly: Preference of His people on Israel according to God’s choice and His giving of the Kingdom: “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.” (Matthew 21:43).

Fourthly: Christ’s glory and His authoritarian which He promised His fulfilment during the life of those who heard it:

“Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.” (Matthew 16:28).

2. The reign of the believers with Christ:

“For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!” (Romans 5:17).

“I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.” (Revelation 1:9).

“and giving joyful thanks to the Father, who has qualified you to share in the inheritance of his holy people in the kingdom of light. 13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.” (Colossians 1:12-13).

“After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 15 “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!” (Mark 1:14-15).

“The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it.” (Luke 16:16).

“For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the greatness of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this.” (Isaiah 9:6-7).

“and saying, “Repent, for the kingdom of heaven has come near.” (Matthew 3:2).

“Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he.” (Matthew 11:11).

“Heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’” (Luke 10:9).

“praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.” (Acts 2:47).

“Then they gathered around him and asked him, “Lord, are you at this time going to restore the kingdom to Israel?” 7 He said to them: “It is not for you to know the times or dates the Father has set by his own authority. 8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:6-8).

3. The Kingdom of God doesn't come with observation:

“Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, “The coming of the kingdom of God is not something that can be observed, 21 nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.” (Luke 17:20-21).

4. The description of the Kingdom:

A. Righteousness, peace and joy:

“For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.” (Romans 14:17).

“And they sang a new song, saying: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation.” (Revelation 5:9).

“Of the greatness of his government and peace, there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this.” (Isaiah 9:7).

“Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword.” (Matthew 26:52).

B. Truth and justice:

“You are righteous, Lord, and your laws are right.” (Psalm 119:137).

“Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.” (Zechariah 9:9).

“I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war.” (Revelation 19:11).

“Stop judging by mere appearances, but instead judge correctly.” (John 7:24).

C. The habitation of the wolf with the sheep: It means people as the holy mount of God is for people and not the beasts.

“The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. 7 The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. 8 The infant will play near the cobra's den, and the young child will put its hand into the viper's nest.” (Isaiah 11:6-8).

“The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent’s food. They will neither harm nor destroy on all my holy mountain,” says the Lord.” (Isaiah 65:25).

“I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.” (Matthew 10:16).

5. The Kingdom of Christ:

“You will conceive and give birth to a son, and you are to call him Jesus. 32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, 33 and he will reign over Jacob’s descendants forever; his kingdom will never end.” (Luke 1:31-33).

“Blessed is the king who comes in the name of the Lord!” “Peace in heaven and glory in the highest!” (Luke 19:38).

“Those who went ahead and those who followed shouted, “Hosanna!” “Blessed is he who comes in the name of the Lord!” 10 “Blessed is the coming kingdom of our father David!” “Hosanna in the highest heaven!” 11 Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.” (Mark 11:9-11).

“The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: “The kingdom of the world has become, the kingdom of our Lord and of his Messiah, and he will reign for ever and ever.” (Revelation 11:15).

“Endow the king with your justice, O God, the royal son with your righteousness.” (Psalm 72:1).

“For he must reign until he has put all his enemies under his feet.” (1 Corinthians 15:25).

“Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.” (Zechariah 9:9).

“They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon and in Greek is Apollyon (that is, Destroyer). 12 The first woe is past; two other woes are yet to come.

13 The sixth angel sounded his trumpet, and I heard a voice coming from the four horns of the golden altar that is before God.” (Revelation 9:11-13).

“In the last days the mountain of the Lord’s temple will be established as the highest of the mountains; it will be exalted above the hills, and peoples will stream to it. 2 Many nations will come and say, “Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths.” The law will go out from Zion, the word of the Lord from Jerusalem. 3 He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.” (Micah 4:1-3).

“She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, “In the name of Jesus Christ I command you to come out of her!” At that moment the spirit left her.” (Acts 16:18).

“In the past God spoke to our ancestors through the prophets at many times and in various ways.” (Hebrews 1:1-3).

“but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come.” (Daniel 2:28).

“I know that my redeemer lives, and that in the end he will stand on the earth.” (Job 19:25).

“So the Pharisees said to one another, “See, this is getting us nowhere. Look how the whole world has gone after him!” (John 12:19).

“In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.” (Daniel 2:44).

“He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” (Daniel 7:14).

“A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.” (Isaiah 11:1).

“But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.” (1 Peter 2:9).

“Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the kingdom of our God, and the authority of his Messiah. For the accuser of our brothers and sisters, who accuses them before our God day and night, has been hurled down.” (Revelation 12:10).

“For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!” (Romans 5:17).

“But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let’s kill him and take his inheritance.’ 39 So they took him and threw him out of the vineyard and killed him. 40 “Therefore, when the owner of the vineyard comes, what will he do to those tenants?” 41 “He will bring those wretches to a wretched end,” they replied, “and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time.” 42 Jesus said to them, “Have you never read in the Scriptures: “‘The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes’? 43 “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. 44 Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.” 45 When the chief priests and the Pharisees heard Jesus’ parables, they knew he was talking about them.” (Matthew 21:38-45).

“Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.” 37 “You are a king, then!” said Pilate. Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.” 38 “What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him. 39 But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?” (John 18:36-39).

“After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 15 “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!” 16 As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen.” (Mark 1:14-16).

6. The first resurrection: This is the resurrection from the death of sin:

“Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. 25 Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. 26 For as the Father has life in himself, so he has granted the Son also to have life in himself.” (John 5:24-26).

“having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead. 13 When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, 14 having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.” (Colossians 2:12-14).

“We know that we have passed from death to life, because we love each other. Anyone who does not love remains in death.” (1 John 3:14).

“As for you, you were dead in your transgressions and sins, 2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. 3 All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath. 4 But because of his great love for us, God, who is rich in mercy, 5 made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. 6 And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, 7 in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. 8 For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God.” (Ephesians 2:1-8).

7. The first resurrection precedes the secondary resurrection:

“Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.” (Revelation 20:6).

* *The second resurrection, the resurrection of the bodies and after the judgement will come:*

“Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice 29 and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.” (John 5:28-29).

“Look, he is coming with the clouds,” and “every eye will see him, even those who pierced him” ;and all peoples on earth “will mourn because of him.” So shall it be! Amen.” (Revelation 1:7).

“In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom.” (2 Timothy 4:1).

“and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. 8 He will punish those who do not know God and do not obey the gospel of our Lord Jesus. 9 They will be punished with everlasting destruction and shut out from the presence of the Lord and from the glory of his might.” (2 Thessalonians 1:7-9).

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. 32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. 33 He will put the sheep on his right and the goats on his left.” (Matthew 25:31-33).

“But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.” (2 Peter 3:10).

“For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done.” (Matthew 16:27).

** In the second resurrection or (The Second Coming) the Heaven and earth won’t be there:*

“Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea.” (Revelation 21:1).

“The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance. 10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.” (2 Peter 3:9-10).

8. The restriction of the devil in the thousand year till the reign of Christ:

“And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. 2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. 3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.” (Revelation 20:1-3).

“Now is the time for judgment on this world; now the prince of this world will be driven out.” (John 12:31).

“Or again, how can anyone enter a strong man’s house and carry off his possessions.” (Matthew 12:29).

“The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.” 18 He replied, “I saw Satan fall like lightning from heaven. 19 I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. 20 However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.” (Luke 10:17-20).

“to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.” (Acts 26:18).

“The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.” (Romans 16:20).

“For if God did not spare angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgment.” (2 Peter 2:4).

“When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. 28 When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, “What do you want with me, Jesus,

Son of the Most High God? I beg you, don't torture me!" 29 For Jesus had commanded the impure spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places. 30 Jesus asked him, "What is your name?" "Legion," he replied, because many demons had gone into him. 31 And they begged Jesus repeatedly not to order them to go into the Abyss. 32 A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission. 33 When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned." (Luke 8:27-33).

9. The release of the devil after a thousand year and this is in the earth before the second coming means Judgement:

"When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—and to gather them for battle. In number they are like the sand on the seashore." (Revelation 20:7-8).

"The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God." (2 Corinthians 4:4).

"I will not say much more to you, for the prince of this world is coming. He has no hold over me." (John 14:30).

10. The thousand year is like one day:

"But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day." (2 Peter 3:8).

The prayer on the dead people

1. The washing:

“In Joppa there was a disciple named Tabitha (in Greek her name is Dorcas); she was always doing good and helping the poor. 37 About that time she became sick and died, and her body was washed and placed in an upstairs room.” (Acts 9:36-37).

2. Funeral or the celebration of the dead body and its sending off with honour:

“Precious in the sight of the Lord is the death of his faithful servants.” (Psalm 116:15).

“and brought back his head on a platter. He presented it to the girl, and she gave it to her mother. 29 On hearing of this, John’s disciples came and took his body and laid it in a tomb.” (Mark 6:28-29).

“Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. 41 At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. 42 Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.” (John 19:40-42).

“Godly men buried Stephen and mourned deeply for him.” (Acts 8:2).

“The king sang this lament for Abner: “Should Abner have died as the lawless die?” (2 Samuel 3:33).

3. Their death in the Lord:

“Blessed are those you choose, and bring near to live in your courts!” (Psalm 65:4).

“Surely the righteous will never be shaken; they will be remembered forever.” (Psalm 112:6).

“The name of the righteous is used in blessings, but the name of the wicked will rot.” (Proverbs 10:7).

“And I declared that the dead, who had already died, are happier than the living, who are still alive.” (Ecclesiastes 4:2).

“Then I heard a voice from heaven say, “Write this: Blessed are the dead who die in the Lord from now on.” “Yes,” says the Spirit, “they will rest from their labour, for their deeds will follow them.” (Revelation 14:13).

4. Fast for their sake:

“Then they took their bones and buried them under a tamarisk tree at Jabesh, and they fasted seven days.” (1 Samuel 31:13).

“They mourned and wept and fasted till evening for Saul and his son Jonathan, and for the army of the Lord and for the nation of Israel, because they had fallen by the sword.” (2 Samuel 1:12).

“Then they all came and urged David to eat something while it was still day; but David took an oath, saying, “May God deal with me, be it ever so severely, if I taste bread or anything else before the sun sets!” (2 Samuel 3:35).

“all their valiant men went and took the bodies of Saul and his sons and brought them to Jabesh. Then they buried their bones under the great tree in Jabesh, and they fasted seven days.” (1 Chronicles 10:12).

5. Not what is done from prayers for the sake of the dead is of no benefit:

But is of benefit and it abides in us the faith of the resurrection from death:

“Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?” (1 Corinthians 15:29).

6. The request of mercy for them:

“May the Lord grant that he will find mercy from the Lord on that day!” (2 Timothy 1:18).

7. The dead are alive:

“and they can no longer die; for they are like the angels. They are God’s children, since they are children of the resurrection. 37 But in the account of the burning bush, even Moses showed that the dead rise, for he calls the Lord ‘the God of Abraham, and the God of Isaac, and the God of Jacob.’38 He is not the God of the dead, but of the living, for to him all are alive.” (Luke 20:36-38).

8. The dead didn’t reign up till now but they are in a rest:

“When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. 10 They called out in a loud voice, “How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?” 11 Then each of them was given a white robe, and they were told to wait a little longer, until the full number of their fellow servants, their brothers and sisters, were killed just as they had been.” (Revelation 6:9-11).

9. Not to pray on those who are evil:

Who did a very bad sin and he died with it, as it won’t be forgiven in the age to come:

“Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.” (Matthew 12:32).

“If you see any brother or sister commit a sin that does not lead to death, you should pray and God will give them life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that you should pray about that.” (1 John 5:16).

10. The going to the tomb:

“When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.” (John 11:31).

“Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.” (John 11:31).

3. The Psalms

1. Its numbers (The number of prayers in which the Psalms are used)

“Seven times a day I praise you, for your righteous laws.” (Psalm 119:164).

2. Its Hours

* The first [the morning]:

“Awake, my soul! Awake, harp and lyre! I will awaken the dawn.” (Psalm 57:8).

“But I cry to you for help, Lord; in the morning my prayer comes before you.” (Psalm 88:13).

* The Third:

“As for me, I call to God, and the Lord saves me. 17 Evening, morning and noon, I cry out in distress, and he hears my voice.” (Psalm 55:16-17).

* The Sixth:

“About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray.” (Acts 10:9).

* The Ninth:

“One day Peter and John were going up to the temple at the time of prayer—at three in the afternoon.” (Acts 3:1).

* The Vespers:

“May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice.” (Psalm 141:2).

* The Compline:

“Lord, you are the God who saves me; day and night I cry out to you.” (Psalm 88:1).

“In the night, Lord, I remember your name, that I may keep your law.” (Psalm 119:55).

“When I was in distress, I sought the Lord; at night I stretched out untiring hands, and I would not be comforted.” (Psalm 77:2).

“All night long on my bed, I looked for the one my heart loves.” (Song of Solomon 3:1).

* Mid-Night:

“About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.” (Acts 16:25).

“At midnight I rise to give you thanks, for your righteous laws.” (Psalm 119:62).

3. Its distribution in the groups prayer:

“What then shall we say, brothers and sisters? When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. Everything must be done so that the church may be built up.” (1 Corinthians 14:26).

4. The faith and the acts

1. The obligation of acts:

“And let us consider how we may spur one another on toward love and good deeds.” (Hebrews 10:24).

“Our people must learn to devote themselves to doing what is good, in order to provide for urgent needs and not live unproductive lives.” (Titus 3:14).

“They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good.” (Titus 1:16).

“In everything set them an example by doing what is good. In your teaching show integrity, seriousness.” (Titus 2:7).

“so that the servant of God may be thoroughly equipped for every good work.” (2 Timothy 3:17).

“But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do. 26 Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their religion is worthless. 27 Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.” (James 1:25-27).

“For this is the message you heard from the beginning: We should love one another. 12 Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother’s were righteous.” (1 John 3:11-12).

“and receive from him anything we ask, because we keep his commands and do what pleases him.” (1 John 3:22).

“Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.” “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.” (Matthew 7:24-27).

“Thus, by their fruit you will recognize them. 21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven.” (Matthew 7:20-21).

“But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.” (Matthew 6:3-4).

“Just then a man came up to Jesus and asked, “Teacher, what good thing must I do to get eternal life?” 17 “Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, keep the commandments.” 18 “Which ones?” he inquired. Jesus replied, ““You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, 19 honor your father and mother,’ and ‘love your neighbour as yourself.” 20 “All these I have kept,” the young man said. “What do I still lack?” 21 Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.” 22 When the young man heard this, he went away sad, because he had great wealth.” (Matthew 19:16-22).

2. The reward according to the action:

“And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.” (Matthew 10:42).

“God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them.” (Hebrews 6:10).

“God “will repay each person according to what they have done.” 7 To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life.” (Romans 2:6-7).

“Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. 25 So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.’ 26 “His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? 27 Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest. 28 ““So take the bag of gold from him and give it to the one who has ten bags. 29 For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. 30 And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’ 31 “When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. 32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. 33 He will put the sheep on his right and the goats on his left.” (Matthew 25:24-33).

“For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done.” (Matthew 16:27).

“Truly I tell you, anyone who gives you a cup of water in my name because you belong to the Messiah will certainly not lose their reward.” (Mark 9:41).

“You have persevered and have endured hardships for my name, and have not grown weary.” (Revelation 2:3).

“For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad.” (2 Corinthians 5:10).

3. The faith without deed:

This is like the body without spirit. Meaning that the deed is the life of faith and its spirit:

“What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? 15 Suppose a brother or a sister is without clothes and daily food. 16 If one of you says to them, “Go in peace; keep warm and well fed,” but does nothing about their physical needs, what good is it? 17 In the same way, faith by itself, if it is not accompanied by action, is dead.

18 But someone will say, “You have faith; I have deeds.”

Show me your faith without deeds, and I will show you my faith by my deeds. 19 You believe that there is one God. Good! Even the demons believe that—and shudder.

20 You foolish person, do you want evidence that faith without deeds is useless? 21 Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar? 22 You see that his faith and his actions were working together, and his faith was made complete by what he did. 23 And the scripture was fulfilled that says, “Abraham believed God, and it was credited to him as righteousness,” and he was called God’s friend. 24 You see that a person is considered righteous by what they do and not by faith alone.

25 In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? 26 As the body without the spirit is dead, so faith without deeds is dead.” (James 2:14-27).

“For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love. 7 You were running a good race. Who cut in on you to keep you from obeying the truth?” (Galatians 5:6-8).

4. The faith is one act of the duty acts:

The faith is a duty on the Christian person, which he has to abide in it:

“Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar? 22 You see that his faith and his actions were working together, and **his faith was made complete by what he did**. 23 And the scripture was fulfilled that says, “Abraham believed God, and it was credited to him as righteousness,” and he was called God’s friend. 24 You see that a person is considered righteous by what they do and not by faith alone.” (James 2:21-24).

5. The man lives by the deeds which are associated with the faith:

On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

26 “What is written in the Law?” he replied. “How do you read it?”

27 He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’”

28 “You have answered correctly,” Jesus replied. “Do this and you will live.” (Luke 10:25-28).

“I am the Alpha and the Omega, the First and the Last, the Beginning and the End. 14 “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.” (Revelation 22:13-14).

6. The deeds confirm the call and the choice:

“Therefore, my brothers and sisters, make every effort to confirm (The good deeds) your calling and election. For if you do these things, you will never stumble.” (2 Peter 1:10).

7. The Christian’s deeds must exceed the deeds of the scribes and law:

“For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.” (Matthew 5:20).

5. The Tents

1. Its offering:

“Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, 19 and he blessed Abram, saying, “Blessed be Abram by God Most High, Creator of heaven and earth. 20 And praise be to God Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything.” (Genesis 14:18-21).

“and this stone that I have set up as a pillar will be God’s house, and of all that you give me I will give you a tenth.” (Genesis 28:22).

“Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! 5 Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, from their fellow Israelites—even though they also are descended from Abraham. 6 This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises. 7 And without doubt the lesser is blessed by the greater. 8 In the one case, the tenth is collected by people who die; but in the other case, by him who is declared to be living. 9 One might even say that Levi, who collects the tenth, paid the tenth through Abraham, 10 because when Melchizedek met Abraham, Levi was still in the body of his ancestor.” (Hebrews 7:4-10).

2. God asked for it:

“A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord; it is holy to the Lord. 31 Whoever would redeem any of their tithe must add a fifth of the value to it.” (Leviticus 27:30-31).

“Will a mere mortal rob God? Yet you rob me. “But you ask, ‘How are we robbing you?’ “In tithes and offerings. 9 You are under a curse—your whole nation—because you are robbing me. 10 Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says the Lord Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it. 11 I will prevent pests from devouring your crops, and the vines in your fields will not drop their fruit before it is ripe,” says the Lord Almighty. 12 “Then all the nations will call you blessed, for yours will be a delightful land,” says the Lord Almighty.” (Malachi 3:8-13).

3. Giving it to the Levi and the priests:

“I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the tent of meeting.” (Numbers 18:21).

“Moreover, we will bring to the storerooms of the house of our God, to the priests, the first of our ground meal, of our grain offerings, of the fruit of all our trees and of our new wine and olive oil. And we will bring a tithe of our crops to the Levites, for it is the Levites who collect the tithes in all the towns where we work.” (Nehemiah 10:37).

“He ordered the people living in Jerusalem to give the portion due the priests and Levites so they could devote themselves to the Law of the Lord. 5 As soon as the order went out, the Israelites generously gave the first fruits of their grain, new wine, olive oil and honey and all that the fields produced. They brought a great amount, a tithe of everything.” (2 Chronicle 31:4-5).

“Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, from their fellow Israelites—even though they also are descended from Abraham.” (Hebrews 7:5).

4. Its yearly offering in the Holy Place:

“Be sure to set aside a tenth of all that your fields produce each year. 23 Eat the tithe of your grain, new wine and olive oil, and the firstborn of your herds and flocks in the presence of the Lord your God at the place he will choose as a dwelling for his Name, so that you may learn to revere the Lord your God always.” (Deuteronomy 14:22-23).

“You must not eat in your own towns the tithe of your grain and new wine and olive oil, or the firstborn of your herds and flocks, or whatever you have vowed to give, or your freewill offerings or special gifts. 18 Instead, you are to eat them in the presence of the Lord your God at the place the Lord your God will choose—you, your sons and daughters, your male and female servants, and the Levites from your towns—and you are to rejoice before the Lord your God in everything you put your hand to.” (Deuteronomy 12:17-19).

5. The obligation of giving tenth of everything:

“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.” (Matthew 23:23).

CHAPTER SEVEN

1. The worship and its types

1. To worship God by heart and Spirit:

It meant the worship from the created to the Creator. Since God is a Spirit, so those who worship God, have to worship Him by the Spirit and truth:

“You can easily verify that no more than twelve days ago I went up to Jerusalem to worship.” (Acts 24:11).

“May the desert tribes bow before him and his enemies lick the dust. 10 May the kings of Tarshish and of distant shores bring tribute to him. May the kings of Sheba and Seba present him gifts. 11 May all kings bow down to him and all nations serve him.” (Psalm 72:9-11).

“So he started out, and on his way he met an Ethiopian[a] eunuch, an important official in charge of all the treasury of the Kandake (which means “queen of the Ethiopians”). This man had gone to Jerusalem to worship.” (Acts 8:27).

“Now there were some Greeks among those who went up to worship at the festival.” (John 12:20).

“Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”²¹ “Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. 24 God is spirit, and his worshipers must worship in the Spirit and in truth.” 25 The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”” (John 4:20-25).

“Then the man bowed down and worshiped the Lord.” (Genesis 24:26).

“and I bowed down and worshiped the Lord. I praised the Lord, the God of my master Abraham, who had led me on the right road to get the granddaughter of my master’s brother for his son.” (Genesis 24:48).

“While he was saying this, a synagogue leader came and knelt before him and said, “My daughter has just died. But come and put your hand on her, and she will live.” (Matthew 9:18).

2. The worship to the angels and saints means the honour:

This isn’t the worship which is offered to God alone:

“When he told his father as well as his brothers, his father rebuked him and said, “What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?” (Genesis 37:10).

“Then Esau looked up and saw the women and children. “Who are these with you?” he asked. Jacob answered, “They are the children God has graciously given your servant.” 6 Then the female servants and their children approached and bowed down. 7 Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down. 8 Esau asked, “What’s the meaning of all these flocks and herds I met?” “To find favor in your eyes, my lord,” he said.” (Genesis 33:5-8).

“Then King Solomon sent men, and they brought him down from the altar. And Adonijah came and bowed down to King Solomon, and Solomon said, “Go to your home.” (1 Kings 1:53).

“When Bathsheba went to King Solomon to speak to him for Adonijah, the king stood up to meet her, bowed down to her and sat down on his throne. He had a throne brought for the king’s mother, and she sat down at his right hand.” (1 Kings 2:19).

“Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him.” (Daniel 2:46).

3. God ordered the worship of honour:

“I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you.” (Revelation 3:9).

4. The bowing of honouring of kings and saints isn't incompatible:

With the worship of God:

“Then David said to the whole assembly, “Praise the Lord your God.” So they all praised the Lord, the God of their fathers; they bowed down, prostrating themselves before the Lord and the king.” (1 Chronicles 29:20).

2. The vows

1. To fulfil the vows to God on the hand of those who fear Him or His representatives:

“From you comes the theme of my praise in the great assembly; before those who fear you I will fulfil my vows.” (Psalm 22:25).

“What shall I return to the Lord, for all his goodness to me? 13 I will lift up the cup of salvation and call on the name of the Lord. 14 I will fulfil my vows to the Lord in the presence of all his people.” (Psalm 116:12).

2. The vows with all its types was and still a holy custom:

It happens in the church and the evidence of God’s pleasure to it is that St Paul did it:

“Paul stayed on in Corinth for some time. Then he left the brothers and sisters and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchreae because of a vow he had taken.” (Acts 18:18).

“After an absence of several years, I came to Jerusalem to bring my people gifts for the poor and to present offerings.” (Acts 24:17).

“so do what we tell you. There are four men with us who have made a vow. 24 Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everyone will know there is no truth in these reports about you, but that you yourself are living in obedience to the law.” (Acts 21:23-25).

3. The fulfilment of the vows in the Lord’s house:

“I will come to your temple with burnt offerings and fulfil my vows to you.” (Psalm 66:13).

4. The one who delays what he vowed is wrong:

It is better for him not to vow rather than make a vow and doesn’t fulfil it, as he will be punished severely, because he didn’t lie to people but to God:

“When you make a vow to God, do not delay to fulfil it. He has no pleasure in fools; fulfil your vow. 5 It is better not to make a vow than to make one and not fulfil it.” (Ecclesiastes 5:4-5).

“Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. 2 With his wife’s full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles’ feet. 3 Then Peter said, “Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? 4 Didn’t it belong to you before it was sold? And after it was sold, wasn’t the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God.” 5

When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened. 6 Then some young men came forward, wrapped up his body, and carried him out and buried him. 7 About three hours later his wife came in, not knowing what had happened. 8 Peter asked her, “Tell me, is this the price you and Ananias got for the land?” “Yes,” she said, “that is the price.” 9 Peter said to her, “How could you conspire to test the Spirit of the Lord? Listen! The feet of the men who buried your husband are at the door, and they will carry you out also.” 10 At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband. 11 Great fear seized the whole church and all who heard about these events.” (Acts 5:1-12).

3. The washing of the feet

1. In the old, they had the custom of washing feet for the purpose of cleanness and honouring the visitors:

“Let a little water be brought, and then you may all wash your feet and rest under this tree.” (Genesis 18:4).

“My lords,” he said, “please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.” (Genesis 19:2).

“So the man went to the house, and the camels were unloaded. Straw and fodder were brought for the camels, and water for him and his men to wash their feet.” (Genesis 24:32).

“The steward took the men into Joseph’s house, gave them water to wash their feet and provided fodder for their donkeys.” (Genesis 43:24).

“So he took him into his house and fed his donkeys. After they had washed their feet, they had something to eat and drink.” (Judges 19:21).

2. The Lord put (the washing of the feet) as a holy statutes:

He commended the necessity of doing it, and forbid those who don’t practice it from the Kingdom of Heaven. He put this statute and the Divine dinner at the same night:

“The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. 3 Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; 4 so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. 5 After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him. 6 He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?” 7 Jesus replied, “You do not realize now what I am doing, but later you will understand.” 8 “No,” said Peter, “you shall never wash my feet.” Jesus answered, “Unless I wash you, you have no part with 9 “Then, Lord,” Simon Peter replied, “not just my feet but my hands and my head as well!” 10 Jesus answered, “Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you.” 11 For he knew who was going to betray him, and that was why he said not every one was clean. 12 When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. 13 “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. 14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. 15 I have set you an example that you should do as I have done for you. 16 Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. 17 Now that you know these things, you will be blessed if you do them.” (John 13:2-17).

3. The reasons which make the washing of the feet a church statute:

Firstly: As the Lord Jesus is the first one to practice it.

Secondly: I gave you an example that as I did before you, you also do.

++++**Thirdly:** `From the mentioning of this event, it appears that the Lord Christ did for the first time, He didn't do that as a custom but as a statute to show it to the disciples.

Fourthly: He made in this statute a religious connection. If Peter insisted on his rejection and didn't allow the Lord Christ to wash his feet, he would have lost his relationship and share with Him, evidenced by His saying: you won't have share with Me, if I don't wash you.

Fifthly: As a statute that the disciples didn't understand, firstly by the evidence of what was said (when He washed their feet and took His clothes and also sat, He said to them: Did you understand what I have done to you) means did you understand my intention of what I have done? He understood that they didn't understand, He told them: (If I were the master and teacher washed your feet, you must wash each other's feet. As I gave you an example, so as I did with you, you also do....if you understand this, so bless you if you did it).

Sixthly: The result of obeying this matter is as the result of obeying the rest of His commandments, happiness and spiritual joy. (if you understand this, so bless you if you did it).

This statute is essential like the rest of the Christians' statutes, as Baptism and the Lord Supper.

The Choice

1. God's purpose in the Holy Bible is the call of all the sinners to be saved without exception:

As He isn't pleased by the death of the sinner in his evilness but by his return to live:

"Turn to me and be saved, all you ends of the earth; for I am God, and there is no other." (Isaiah 45:22).

"Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk." (Isaiah 55:1).

"Wisdom has built her house; she has set up its seven pillars. 2 She has prepared her meat and mixed her wine; she has also set her table. 3 She has sent out her servants, and she calls from the highest point of the city. 4 "Let all who are simple come to my house!" To those who have no sense she says, 5 "Come, eat my food and drink the wine I have mixed. 6 Leave your simple ways and you will live; walk in the way of insight." (Proverbs 9:1-6).

"The Spirit and the bride say, "Come!" And let the one who hears say, "Come!" Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life." (Revelation 22:17).

"This is good, and pleases God our Saviour, 4 who wants all people to be saved and to come to a knowledge of the truth." (1 Timothy 2:3-4).

"The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance." (2 Peter 3:9).

"Go into all the world and preach the gospel to all creation." (Mark 16:15).

2. Christ has enough salvation to all the world:

"Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them." (Hebrews 7:25).

"The Lord has made proclamation, to the ends of the earth: "Say to Daughter Zion, 'See, your Savior comes! See, his reward is with him, and his recompense accompanies him.'" (Isaiah 62:11).

"Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? "It is I, proclaiming victory, mighty to save." (Isaiah 63:1).

"Believe in the Lord Jesus, and you will be saved—you and your household." (Acts 16:31).

3. Christ came to save the sinners:

"For the Son of Man came to seek and to save the lost." (Matthew 18:11).

"Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst." (1 Timothy 1:15).

"The God of our ancestors raised Jesus from the dead—whom you killed by hanging him on a cross. 31 God exalted him to his own right hand as Prince and Saviour that he might bring Israel to repentance and forgive their sins. 32 We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him." (Acts 5:30-32).

“If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. 10 For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. 11 As Scripture says, “Anyone who believes in him will never be put to shame.” 12 For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, 13 for, “Everyone who calls on the name of the Lord will be saved.” (Romans 10:9-12).

4. The repentance is the intermediary of receiving the grace of salvation and its enjoyment:

“Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.” (Acts 3:19).

“Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. 39 The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.” (Acts 2:38-39).

“Come now, let us settle the matter,” says the Lord. “Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool. 19 If you are willing and obedient, you will eat the good things of the land; 20 but if you resist and rebel, you will be devoured by the sword.” For the mouth of the Lord has spoken.” (Isaiah 1:18-20).

“Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, people of Israel? 32 For I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!” (Ezekiel 18:31-32).

5. The lack of not receiving the salvation of some:

And their deprivation from the Godly graces and the permanent blessings isn't due to God who invited them but because of the refusal of those who were invited to accept the invitation. The examples of that the Israelites who perished though God called all of them to the promised land. Those who accepted the call and the choice were saved, and those who didn't accept perished.

David's brothers, their hearts weren't sound, therefore they didn't deserve God's choice. However, David deserved it for his sound heart. The Lord Christ came and preached the Jews as His own. Those who rejected His call didn't receive the sonship, and those who accepted, He gave them an authority to become God's children.

“The Lord's anger was aroused that day and he swore this oath: 11 ‘Because they have not followed me wholeheartedly, not one of those who were twenty years old or more when they came up out of Egypt will see the land I promised on oath to Abraham, Isaac and Jacob— 12 not one except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun, for they followed the Lord wholeheartedly.’” (Numbers 32:10-12).

“He came to that which was his own, but his own did not receive him. 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God.” (John 1:11-12).

“Jesus spoke to them again in parables, saying: 2 “The kingdom of heaven is like a king who prepared a wedding banquet for his son. 3 He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. 4 “Then he sent some more servants and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’” (Matthew 22:1-4).

CHAPTER EIGHT

1. The Legal Books which the Protestants deleted

The position of the churches from these books (1)

Firstly: The position of the Protestant church:

The Protestant church doesn't believe in the lawfulness of these books, Celphan and his followers rejected them completely. Luther said that they aren't considered in the one level with the holy books, but they are good for teaching. The Anglican church consider them valuable historically, but it didn't give them any dogmatic value and they built their argument on the following reasons:

1. The lack of their presence of the Hebrew Torah, as they were not written in the Hebrew language which was the language of the original Old Testament, but in Greek language which was not known to the Jews except after the end of the inspiration and long time after the end of the Old Testament. The Jews' opinion in general agreed that Malachi was the last prophet of the Old Testament and no one of them agreed on lawfulness of the books which were written after him.

There are many current evidences that these books were written a long time after Ezra and Malachi and may be that some of them were written after the beginning of the Christian's history.

1. Look out in this research:

1. the guidance of those who ask for the Holy Bible (Edition of Beirut 1869) p 270-275.
2. Abba Isidros: The problem of the students in the solution of the problems of the Book (P 162-174).
3. Eugomans Michael Mina: The science of Divinity – the first part – the fourth print 1948 (P62-66).
4. Dr. Mourad Kamal -The Lecturer Yassa Abd-Messiah: The Second Legal Book (The introduction to the edition of the Legal Books which the Protestant deleted and which the Sunday School issued of St Mark of Alexandria - year 1671).
5. The Holy Book – The Edition of Monasticism of Jesus – The second edition – The Orient House - Beirut 1991.
6. Dr. Maurice Tewodros: The Science of the Dogmatic Divinity – The first part (The sources of the dogma - Coptic Orthodox Patriarchate – The library of the Youth Episcopal 1994 P27-32).

2. The Jews didn't accept these books as law with the original holy books. Though the apostle considered them a great grace, as they were trusted on God's sayings. **“Much in every way! First of all, the Jews have been entrusted with the very words of God.”** (Romans 3:2).

Josephus, the famous historian who lived at the time of the apostles, said: we didn't have books that weren't counted against each other, but only 22 books, they include all the history of the old generations. In all truth, they were considered Godly. Josephus pointed to the books of Apocrypha, he said that they weren't lawful.

3. Christ and His apostles didn't quote anything from them.

4. There are evidences in these books that they weren't written by inspired people.

5. These books were rejected by the first Christian's churches and from the best church's fathers who are mentioned:

The first: Justinus the martyr who one of the most famous Christian's teachers in the second generation. He didn't mention one verse in all his books from any of the Apocrypha books.

The second: Milito, who lived at the end of the second generation and he is one of the eldest bishops in the church of Sardis, which was one of the seven churches which were mentioned in Revelation. He was a famous author and his words were effective in the first Christians. He gave us a table of the names of the holy books. This was the first table which reached to us from the Christian's authors after the days of the Apostles and he didn't mention any of the books of Apocrypha.

The third: Origen who was about 200 years after Christ and he was very famous in the knowledge of the Holy Bible and he said: we aren't justified to ignore that the Legal books are the same books which the Hebrews surrendered to us and their numbers agree with the number of Alphabets in the Hebrew Language. (this was said in the Lattakia Council - 372 A.C. – and Ironimus).

The fourth: St Athanasius who lived in the beginning of the fourth generation after Christ and he was counted as one of the famous fathers, he said that the books of the Old Testament are 22 books according to the number of the Alphabet of the Hebrew language. He also said: Yes, apart from these books, there are other books but they aren't considered Legal, and then from the latter he mentioned most of the names of the Apocrypha Books.

The fifth: Gregory of Nazianzus who was a bishop on Constantinople near the end of the fourth generation. He urged his people to study the Holy Books deeply and to avoid any illegal book. He mentioned the names of the Books of the Old Testament and he divided them into 22 books according to the Jewish order.

The sixth: Cyril of Jerusalem who was contemporary to Gregory of Nazianzus. He forbid his disciples from reading any illegal book and urged them to study the Holy Books. He mentioned the 22 books of the Old Testament.

The seventh: John Chrysostom who professed that all the books of the Old Testament which were inspired were written originally in Hebrew Language and no other book was accepted.

To answer the objection of the Protestant Churches, we say:

1. The calling for not including these books in their laws is that Ezra and the prophets who were with him when they organised the law of the Holy Books at year 534 B.C. they didn't organise in this law except what were written in the Hebrew Language only. But the books which weren't written in the Hebrew Language and the books which were written after this age weren't ordered in this law, for the lack of appearance of prophets amongst the Jews that they didn't succeed one another as was in the age of Ezra or before him. However, these books were considerate and certified by the Jews.

Josephus the historian said: "The books which were put after Artaxerxes the king were having a place for the Jews, but they weren't supported by the text as the support of the Legal Books. As the succession of the inspired scribes didn't have full investigation.

In addition, the Septuagint translation which were done in Alexandria at the era of the second Ptolemy testified that the Jews organised these books within their Legal Books. Then the mentioned translation included all the books which the Protestant rejected, as shown from the manuscript copy in London's library.

Aristos the historian and Aristo Paul the Jews said: After the 72 elders finished the translation, they followed according to the request of Demetrius Valeros, who was a director to the King's Library in Alexandria in a celebratory occasion of the Jewish priests, their elders and the lay people who were in Egypt. They all confirmed it and testified for the accuracy of its transfer and control. They cursed whoever falsifies or changes anything of it. However, the books which weren't written yet, they were

translated afterwards by the Jewish scholars who spoke the Greek Language in Egypt then they were added to the Septuagint translation.

2. The old translation of the Hebrew copy which were translated in the Apostolic time and were distributed amongst the Christian's denominations and from them: The translation of Simac...Aquila...Taudusion...the Old Latin...Coptic...and Ethiopian's translations. All of them included these books and some of them are still present in Paris...Rome... Londra...and Petersburg's Libraries.

3. Milito, consulted some of the Jews. Those whom he consulted were Jews from Palestine. The Torah in their hands didn't include the rest of the books, or they mislead him. Anyway, the testimony of a person – whatever his position is – doesn't cancel the testimony of many who aren't less than him in the position. Otherwise when Luther rejected some of the books from the New Testament, we didn't follow his opinion of his companions, and the heads of the reform, as he rejected 7 books and they are: The Epistle to the Hebrews...The second Epistle of Peter...The second and the third Epistle of John the apostle...James Epistle...Jude Epistle...and Revelation.

4. Origen, we don't deny that he followed Milito in his books according to the doctrine of some of the Jews. But this didn't prevent him from listing in his other books the Apocrypha as part of the Old Testament books considering that they are parts of the Holy Books. He cited them as he cited other books.

5. But Latakia Council was a local Council and its opinion doesn't reflect the opinion of the whole Christians. Despite that, three African Councils approved the holiness of these books, one of them was in the City of Ebone year 339 A.C. The second in Cartagena, year 397 and the third was also in Cartagena, year 419. The number of laws of these three Councils were 136. They included one book and the law that we are about was the 27 and they ended by their saying: This matter, let our brother, Univatus the Patriarch, who contributed in this service to know, and also the bishops of the other areas to confirm quickly the law which we received from the fathers in what they have ordered that these are the books which should be read in the church.

6. However, Ironimus, his words don't carry his special opinion, but the opinion of some of the Christians in his time. Those who were suspicious of the holiness of the books of Wisdom and Sirach. Otherwise, he would have been in contradictory to himself, as he cited for a while with a text from the book of Wisdom that is the saying of the wise: **“For wisdom will not enter into a malicious soul, nor dwell in a body subdued by sin.”** (Wisdom 1:4). When he mentioned this text, he said: As it came from the Holy Bible.

Another time, he cited a text from the book of Sirach, saying: **“An untimely explanation is like music in a time of mourning, but the sharp correction and doctrine of wisdom are ever timely.”** (Sirach 22:6). This demonstrates that he meant by his words another opinion and not his opinion. He mentioned the Jewish opinion in his introduction to the book of Daniel, as he said: The book of Daniel for the Jews didn't include the story of Susana or the poetry of the three men or the stories of Bal and the snake.

He put his words in his book which included the answer to the Reuven, saying: From my letter that I mentioned the words that the Hebrews are used to explain about their believes in the story of Susana

and the poetry of the three men and the stories of Bal and the snake. I didn't mean by that expressions about my doctrine but about what the Jews used to say: unlike to us in particular.

7. If some of the fathers of the church didn't consider these books in the same position as the rest of the Holy Books, following some of the Jews who made two levels of the books, as Josephus. This doesn't deny the consideration of the big numbers of them from the group of the fathers and the consensus of the general churches to consider them in the same level as the other parts of the book.

Here some of the famous fathers who proved the legality of these books:

A. The Book of Tobit:

It was counted from the first generation and Aclimendes of Rome cited from it in his second letter to the people of Corinth and Polycarp in his letter to the people of Philippi, which he wrote in the year 120.

From the fathers of the second and the third generations, Aclimendes of Alexandria in the Educator book and Origen (in the book of prayer chapter 11, 14, 32). Also Dionysius of Alexandria in his tenth letter and Cyprian. From the fathers of the fourth generation, Athanasius in his answer to the Arians – chapter 11 – Irimonos and Cyril and from the fathers of the fifth generation Augustine.

B. The Book of Judith:

Aclimendes of Rome cited from it in his first letter to Corinth – chapter 55 – and Aclimendes of Alexandria in the second Educator chapter 7, and Origen in the prayer chapter 13, 29. Athanasius in his second sermon against Arius 2:35 and Irimonos and Ambrosius from the fathers of the fourth generation.

The deleted Book of Esther, Aclimendes of Rome cited in his first letter to Corinth 55 and Origen in his letter to Julius of Africa and in his book about the prayer chapter 14. Also Basil and Irimonos and John Chrysostom and Epiphanius of the fourth generation.

C. The Book of Wisdom:

Aclimendes of Rome cited from it in his first letter to Corinth 67 and Aclimendes in the Educator 6: chapter 11, as he mentioned it six times. Irimonos from the fathers of the second generation. And also in the History of the Church of Lausabius 5 chapter 6 and Dionysius of Alexandria The Question 6, chapter 9, 10. Athanasius in his sermon against the gentiles, chapter 9, 14 and 17, as he said: The Holy Spirit said and he called the Book of Wisdom God's words. Epiphanius also cited from it. Basil brought in his Liturgy the verse 24 from the second chapter, as he said: But by the devil's envy, death entered into the world.

D. The Book of Sirach:

Aclimendes of Alexandria cited from it many times in his book "Pedagogy", as he said: The Holy Bible said. Origen depended on it in his book "The Principles" (2:98 and in his explanation to the Gospel according to St Matthew volume 7, chapter 2) and in his explanation to the Memer of Jeremiah 6:16 and in his explanation to Ezekiel's Memer 6). Athanasius count on his text in a sermon against Arius (2:79) and in the history of his heresy 52. Also in the defending himself against the accusations by Arius 66 and in his letter to the bishops of Egypt and in his explanation of Psalm 118. Epiphanius cited from it in the Book of the Heresies 24:6, 37:9.

The one who look carefully at the Memer of St Ephrem will find many of them were taken literally. Basil cited from it in the explanation of Psalm 14, 24...Gregory of Nazianzus in his sermon...Nisi in Moses' life and in his article on the Psalms...and Cyril of Jerusalem in the Christian's teaching.

E. The Book of Baruch:

Clemens of Alexandria relied on it in the Educator...Dionysius of Alexandria in the 10th question...Athanasius in his sermon against Arius...Tertullianus...Cyprian... Eusebius...Cyril of Jerusalem...John Chrysostom...and Basil.

F. The Book of the First and the Second Maccabees:

Clemens of Alexandria cited from it and considered it amongst the Holy Books...Tertullianus...Cyprian...Nazianzus...Ambrosius...Ironymus...Cyril...John Chrysostom...and Athanasius in his explanation of the prophecy of Daniel...St Ephrem testified that it was present in the Syrian's translation.

G. Parts of the Book of Daniel which are deleted:

Clemens of Rome considered it from the Holy Books in his 1st letter to Corinth and Irenaeus. Origen in his letter to Julianus of Africa... Irimonos in his letter to Inocencius...Cyril of Jerusalem in the Christian's teaching...Tertullianus...Cyprian in the 40th letter and the Lord's prayer...and Athanasius in his sermon against Arius.

H. But the Protestant's saying that the writers of the New Testament didn't cite from the books that we pointed to, as they cited from the rest of the books. This call on the imposition that it is present doesn't delete the holiness of these books, doesn't let us to reject them, otherwise this principle and this measure will lead us to reject other books. The citing of those writers, some of them were very weak and others were totally non-existing, they are: Ezra... Nehemiah...Esther...Solomon Song...Ecclesiastes... Nahum...and Obadiah. Nevertheless, this call isn't right, as the writers of the New Testament cited a lot from these books, as we are going to clarify later on.

Secondly: The Catholic Church's position:

The history mentioned what proved that the Catholic Church approved the legality of these books. When the Protestants called the Catholic Church in the 17th generation and they asked about the mentioned books.

The Catholic Church held a Council year 1672 and they issued the following:

They considered those books legal and we believe that they are the Holy Bible, as we received them about an old rule or rather from the Universal Church. These books are included in the copy of the Volgata. We can look the extended introduction which were written about these books in the copy of Jesuit 1991:

The Old Testament: Tobit p 875 – 879, Judith p899 – 904, Esther 927 – 928 – the Book of the first Maccabees p 947 – 952 – The Book of second Maccabees p1003 – the Book of Wisdom 1393 – 1397 – Sirach p1433 – 1438 – Baruch 1755 – 1760 – Daniel p1852 – 1857.

Thirdly: The position of the Greek Church

The Greek Church considers these books legal, as when the Protestant Church spoke to the Greek Church regarding these books. The Patriarch Dosaeus of Jerusalem held a Council year 1672 A.C. and issued this decision:

We consider these legal books and we think that they are the Holy Bible, as they were passed on from the Holy Church long time ago. The Antiochian Church also abided by the point of view the first church as regarding the legality of these books.

Fourthly: The position of the Coptic Church:

The elder Isaac son of Assal counted these books which the Protestant deleted amongst the legal books in the beginning of his book: The Assests of the religion and his brother the sheck Safi agreed with him in the book: The group of laws. The priest, the deacon of leadership, who is called son of Akbar followed them in his book: The Lantern of darkness. The late Archpriest Feltaaos cited from the Book of second Maccabees in his book Enlighten of the beginners. The Coptic Church made from these books readings in the Lent and the Passion Week.

The Lent:

The morning of Friday from the 3 rd week	a chapter from Sirach
The morning of Tuesday from the 4 th week	a chapter from Sirach
The morning of Wednesday 6 th week	a chapter from Sirach
The morning of Thursday of 6 th week	a chapter from Sirach
The morning of Friday of 6 th week	a chapter from Sirach
The morning of Tuesday of 7 th week	a chapter from Sirach

The Passion Week:

The morning of Monday	a chapter of Sirach
The 6 th hour of Monday	a chapter of the book of Wisdom
The 11 th hour of night of Tuesday	a chapter of Sirach
The 3 rd hour of Tuesday	a chapter of Sirach
The 11 th hour of the night of Wednesday	a chapter of Wisdom
The 3 rd hour of Wednesday	a chapter of Sirach
The 6 th hour of Wednesday	a chapter of Sirach
The 3 rd hour of Thursday	a chapter of Sirach
The morning of Friday	a chapter of Wisdom
The early hours of Saturday (Apoglamcis)	The praises of three men and story of Susana
The night of Easter night	a chapter of Wisdom

Quotations of the New Testament

There are many Quotations of the New Testament from these books, as Dr. Morad Kamal cited in his introduction about these books:

- The Sts. Luke and Paul cited from the book of Tobit, and the apostles Luke and Paul also cited from the book of Judith.
- Regarding the book of Wisdom, the apostles Matthew and Paul cited from it.
- Regarding the books of Sirach, the Sts. Mark...Matthew...Luke...John...Paul...Peter...and James cited from it.
- Regarding the book of Maccabees the second, St Paul cited from it.

Here are some of the examples on the quotations of the New Testament from these books:

The Book of Judith

Chapter 8:24-25, **“We should not test Christ, as some of them did—and were killed by snakes.”** (1 Corinthians 10:9).

Chapter 13:23, **“Blessed are you among women.”** (Luke 1:42).

The Book of Wisdom

Chapter 2:6, “If the dead are not raised, “Let us eat and drink, for tomorrow we die.” (1 Corinthians 15:32).

Chapter 2:13, “He trusts in God. Let God rescue him now if he wants him, for he said, ‘I am the Son of God.’” (Matthew 27:43).

Chapter 2:15, “The world cannot hate you, but it hates me because I testify that its works are evil.” (John 7:7).

Chapter 3:7, “Then the righteous will shine like the sun in the kingdom of their Father.” (Matthew 13:43).

Chapter 3:8, “Or do you not know that the Lord’s people will judge the world?” (1 Corinthians 6:2).

Chapter 4:4, “The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.” (Matthew 7:27).

Chapter 6:4, “for there is no authority except that which God has established. The authorities that exist have been established by God.” (Romans 13:1, 1 Peter 2:13-14).

Chapter 7:26, “The Son is the radiance of God’s glory and the exact representation of his being.” (Hebrews 1:3).

Chapter 13:1, “The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness, 19 since what may be known about God is plain to them, because God has made it plain to them.....21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.” (Romans 1:18-19, 21).

Chapter 15:7, “Does not the potter have the right to make out of the same lump of clay some pottery for special purposes and some for common use?” (Romans 9:21).

The Book of Sirach

Chapter 25:1, “In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted.” (2 Timothy 3:12).

Chapter 2:18, “Anyone who loves me will obey my teaching.” (John 14:23).

Chapter 3:20, “Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves.” (Philippians 2:3).

Chapter 11:10, “Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction.” (1 Timothy 6:9).

Chapter 19:20, “And I’ll say to myself, “You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.” 20 “But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’” (Luke 12:19-20).

Chapter 13:21, “Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? 15 What harmony is there between Christ and Belial? Or what does a believer have in common with an unbeliever? 16 What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: “I will live with them and walk among them, and I will be their God, and they will be my people.” (2 Corinthians 6:14-16).

Chapter 14:13, “I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.” (Luke 16:9).

Chapter 14:18, “But the rich should take pride in their humiliation—since they will pass away like a wild flower.” (James 1:10).

Chapter 14:16, “If you want to enter life, keep the commandments.” (Matthew 19:17).

Chapter 14:20, “Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.” (Hebrews 4:13).

Chapter 16:15, “he will reward each person according to what they have done.” (Matthew 16:27).

Chapter 17:14, “for there is no authority except that which God has established. The authorities that exist have been established by God.” (Romans 13:1).

Chapter 18:22, “pray continually.” (1 Thessalonians 5:17).

Chapter 18:30, “Therefore do not let sin reign in your mortal body so that you obey its evil desires.” (Romans 6:12).

Chapter 19:13, “If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over.” (Matthew 18:15).

Chapter 19:17, “but no human being can tame the tongue.” (James 3:8).

Chapter 25:11, “Anyone who is never at fault in what they say is perfect.” (James 3:2).

Chapter 28:1, “For if you forgive other people when they sin against you, your heavenly Father will also forgive you.” (Matthew 6:14).

Chapter 35:11, “Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.” (2 Corinthians 9:7).

Chapter 41:27, “anyone who looks at a woman lustfully has already committed adultery with her in his heart.” (Matthew 5:27).

The Book of second Maccabees

Chapter 6:9, 10, 19, “Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection. 36 Some faced jeers and flogging, and even chains and imprisonment. 37 They were put to death by stoning; they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated.” (Hebrews 11:35-37).

Chapter 8:5-6, “who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, 34 quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies.” (Hebrews 11:33-34).

Therefore, it isn't right to call these books the word “Apocrypha”. It is a Greek word, which means “afraid”, “hidden”, “secretive”, “unseen”.

This word was used in the beginning of the Christian's generation in a good meaning. The word “Apocrypha” meant denotation on the books which contained hidden doctrines, few know them. But in the Middle Ages, it was called on the suspicions and doubtful books. It is used now to point to the illegal books.

2. One nature to the incarnated Word

Some of the verses of the Holy Bible prove that the incarnated Word has one nature, as it doesn't distinguish between the two natures of the Divinity and Humanity:

1. The Lord Christ spoke the following verse:

“before Abraham was born, I am!” (John 8:58).

We notice here that the speaker was humanity, but the talk pointed to His eternity, though humanity has a beginning and eternity is from the Divine characteristics. In the mentioning of the word “I am” points to Himself, this is an evidence of the presence of the One Nature in the incarnated Word. (1).

2. The Book of Revelation mentioned about Christ, saying: “I am the First and the Last. 18 I am the Living One; I was dead, and now look, I am alive for ever and ever!” (Revelation 1:17-18).

We notice that the speaker is the forever, eternal Divine, but He also said: “I was dead”, though death didn't really happened on the Divinity but on Humanity. In the beginning of this saying and at its end, He said: “I am” about Himself, this is an evidence of the presence of One Nature in the incarnated Word.

3. Paul, the apostle said about the Lord: “Jesus Christ is the same yesterday and today and forever.” (Hebrews 13:8).

We notice that the name Jesus who is meant by the talking, wasn't called on the Son the Word except after having the flesh. This talk is attributed to it the continuous presence that is from the characteristics of the Divinity. In the mentioning repeatedly of the word “Him” about Jesus Himself, this confirms the evidence of the presence of the one nature in the incarnated Word.

4. John the apostle said about Christ: “No one has ever gone into heaven except the one who came from heaven—the Son of Man.” (John 3:13).

“He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.” (Ephesians 4:10).

We notice that the one meant by this talk is: “the Son of Man” and this is the title that the Word Son took, after incarnation. The talk is attributed to the descend and the ascend to Heaven, and these are the work of the Divinity. In the mention of the word “Who” about Himself points to the presence of one nature in the incarnated Word.

5. The evangelical John said: **“but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.”** (John 1:18).

Here St John talked about man who was seen before him and He is the Lord Christ. He said about Him that He is present in the bosom of the Father and His mission to the world and these characteristics are attributed to the Divinity. In the repeated mentioning of the word “Him” about the Self of the Son is a confirmation about the evidence of the presence of the one nature of the incarnated Word.

6. The Godly pronouncement was issued from Heaven directed to Jesus who were baptised from water before John the Baptist, with the following pronouncement:

“This is my Son, whom I love; with him I am well pleased.” (Matthew 3:17).

1. About the book “Summary of Christian’s history” by the father archpriest Anthony Barmousy the teacher in Clerical College (The late Bishop Dioscorus) extension book, the second research 1949.

It couldn’t say that the intended with the beloved Son is only Humanity, as Humanity on its own isn’t fit to be a beloved Son to the Father God. Also we couldn’t say that the intended is the Divinity of the Son, as the Divine pronouncement was issued when Christ was standing in the water. Therefore, the result is that the intended by this is the Son, the incarnated Word.

7. St John the evangelist said: **“For God so loved the world that he gave his one and only Son.”** (John 3:16). He showed God’s love to the world in sacrificing His Son. We cannot say that the sacrificed is the humanity only, as the intended in this text is: “God’s only Son”. We cannot say that the intended is the Divinity of the Son only, as the sacrificed was truly on Humanity. Therefore, the result that the intended by this is the Son, the incarnated Word.

8. It was mentioned in the words of Paul the apostle: **“Be shepherds of the church of God, which he bought with his own blood.”** (Acts 20:28). He manifested the importance of the work of redemption to the church. We cannot say that the intended was God’s blood as God is a Spirit and has no flesh or blood and we cannot say that the work of the redemption was fulfilled by Humanity’s blood only, as the text is attributed to God’s blood. So, the intended result is the attribution of one of the natures to the other, rather the redemption was fulfilled through the Son, the incarnated Word.

St Athanasius said in his message which he sent to Ubians the king: “Now we say that we must believe in one nature and one Hypostasis to the incarnated Word who perfectly took flesh. Whoever doesn’t say that quarrel with God and dispute the holy fathers. He put in his book regarding the incarnation of the Word:

“We confess that the Son of God who is God in the Spirit and the Son of human by incarnation, One Son and not of two natures and we don’t worship another but One Nature, One God, the incarnated Word whom we worship with His body one worship and not two sons, one is the truly worshiped Son of God and the other the not worshiped human who was taken from Mary and he became God’s Son by grace as the human’s sons.” NO.

He also said: **“The Son of God who was before the ages was born an eternal birth from the Father, He was born by flesh from Mary at the end of times for our salvation. As the Godly messenger**

taught us, by saying: “But when the set time had fully come, God sent his Son, born of a woman.”
(Galatians 4:4).

“Who is God, the Son of God by Spirit and the Son of man by the flesh and this isn’t the One Son has two natures.”

He also said: **“God’s Son or man’s Son, He made man’s sons, Adam, God’s Word children who was born of the Father before ages, a birth that cannot be pronounced and cannot be explained. Eternal is the Son of God and at the full of times, He was born from Virgin Mary.”**

St Cyril said in his letter to Suknius: **“After the union, we cannot differentiate between the two natures and we don’t say that they are two sons and we don’t separate the one who cannot be divided. But we say that the Son is one, as the fathers said and the being of God the incarnated Word is One.”**

He said in the 5th chapter of his 12th chapters a concluded every chapter of them by a warning: **“Who dare to say that Christ is human while God dwelt in Him and don’t say that He is true God and One Son by nature as the Word became flesh. (John 1:4) and He shared like us in the flesh and blood (Hebrews 2:14) will be excommunicated.”**

“from the book of theoretical demands in the Godly subjects by the bishop Isishoros (page 188-190).

3. The proceeding of the Holy Spirit from the Father

The Coptic Church believes that the Holy Spirit proceeded from the Father alone and not from the Father and the Son, as the Protestants and the Latins believe. The source of the Holy Spirit is the Father alone. (1)

It came in the book of the Science of the Divinity by Aligomans Michael Mina (The first volume 1948 A.C. Page 195) about the proceeding of the Holy Spirit, the following:

“But the third Hypostasis as His name Signifies the moving power, therefore it was described as proceeding as the breath of man proceeds from Himself. But what happened with the action of birth on Divine nature, as it happened by the action of proceeding. Naturally, as the Son comes from the Father...thus the Holy Spirit proceeded from the Father naturally and their proceeding together.

The only distinction of the Hypostasis means non birth distinguishes the Father and the birth distinguishes the Son and the proceeding distinguishes the Holy Spirit.

We can almost understand this great Mystery, like Adam, Eve, and Abel, as Eve and Abel came from Adam and both came from his essence and like his nature. Both of them are human, though Abel is called son to Adam, but Eve isn't called daughter to him. This is because Eve, though she was from Adam and has a similar nature, but she wasn't from him as human similar to Adam as the action that Abel came from. Then, if she was from him and similar to him, she isn't called a daughter to him. Thus the Son and the Holy Spirit, each one of them has the essence of the Father Himself and similar to Him but one of them is called a born Son and the other a proceeding Spirit.

Nevertheless, the proceeding doesn't indicate separation but He is permanent and uninterrupted, thus the Lord Christ didn't say that He proceeded in the past tense, but He said that He is proceeding in the continuous progressive tense to indicate that He is permanent...uninterrupted...or separated.

1. From the book of the Theoretical demands in the Divine subjects by the Bishop Isidorus the 12th chapter. The objection of the Latins and their answers.

The correction of the Orthodox Church belief of the proceeding of the Holy Spirit is proven by the following verses:

“When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me.” (John 15:26).

“By the word of the Lord the heavens were made, their starry host by the breath of his mouth.” (Psalm 33:6).

“he saw the spirit of God descending like a dove and alighting on him.” (John 3:16).

“What we have received is not the spirit of the world, but the Spirit who is from God.” (1 Corinthians 2:12).

The objections on the proceeding of the Holy Spirit from the Father only and the answer to them:

1. The first objection:

Their saying: “All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.” (John 16:15).

This means that the Father has the proceeding of the Spirit and the Son will also has the proceeding of the Spirit and the Spirit will be proceeding from the Son as He is proceeding from the Father.

The answer:

The Godly actions according to its release from the side of the Holy Divinity are two parts: one of them is the Hypostasis' actions and the second is the essence.

The first one is the one that is done by one Hypostasis as the Father without the Son and the Holy Spirit and vice versa. These actions are known by Fatherhood, giving birth and proceeding. The first is for the Father and the second for the Son and the third for the Holy Spirit. Not what for the Father is for the Son or the Holy Spirit from these Hypostasis distinction, otherwise the Son and the Holy Spirit would have been the Father and vice versa.

This is the heresy of Spelius with all its meaning that the essence of the Divinity and His Hypostasis are one and the difference is in the names only and not in the nomenclature.

The result is what for the Father is for the Son and His Holy Spirit.

Also from the second section acts which are the essence actions which are eternity, permanence...creation...and the ability...the lack of change. A text came to the meaning of what we are saying: “All I have is yours, and all you have is mine.” (John 17:10).

If we try to attribute all what for the Father to the Son and the Holy Spirit in the Hypostasis actions also then the Spirit will be Spirit and Father and Son, and the Father will be Father, Son and Spirit and the Son will be Son, Father and Spirit. This explanation lead to disruption and the mixing in God's Hypostases.

Also it isn't right to say that not all what is for the Father and the Son is for the Spirit. Otherwise, we would fall in the heresy of Macedonius who condescended the Spirit who is equal to the Father and the Son to a level less than the Father and the Son.

If the objector wanted to object “with all”, here the Son will have all what is for the Father, even His Hypostasis. He will fall in the fault of mixing the Hypostases in Divinity, as the Son then will have the special fatherhood and also the proceeding, we don't think that he will agree on that.

If he wants by “with all” the essence characteristics, we aren't disagreeing on that and we agree on it, as we believe that the Son is equal to the Father in all His essence characteristics:

He is a capable creator...unlimited...unchangeable...etc.

This doesn't benefit the objector, doesn't require that the Son proceeds the Spirit, as the proceeding is from the Hypostasis characteristics which is confined in a distinguished Hypostasis from the others. To confirm what we have said that the saviour Himself said in another place: "All I have is yours, and all you have is mine." (John 17:10).

Evidently, if He wanted by that the mentioning of Hypostasis characteristics, the Son won't be born like the Father and the Father would have been born like the Son. The two opposite sides didn't agree with this explanation of all Hypostases.

So, the right thing is the Son has all the essence characteristics and the Father also and like them the Holy Spirit, as the essence characteristics are shared by the three Hypostases and no distinction between them regarding this, but the proceeding is from the Hypostasis characteristics. We shouldn't use the verse a stand to prove the proceeding of the Spirit from the Son.

The second objection:

Their saying that the Holy Bible said about the Son: "Through him all things were made; without him nothing was made that has been made." (John 1:3). So the Spirit was by the Son means He proceeded from Him.

The answer:

This verse was explained with the saying of the apostle:

"The Son is the image of the invisible God, the firstborn over all creation. 16 For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. 17 He is before all things, and in him all things hold together." (Colossians 1:15-17).

The dependence on this verse has no meaning or importance, as it mentioned parts of creations that the Son of God created, the seen and the sensible. Therefore, the including of the Holy Spirit and making Him one of these present things and one of the creations is an atheism with His eternity.

The third objection:

Their saying that it was mentioned in many places in the New Testament that the Holy Spirit was called the Spirit of the Son...the Spirit of Jesus...the Spirit of the right Christ...and the Spirit of the Father and this is an evidence to the proceeding of the Spirit from both of them.

The answer:

The fathers whom we return to them, agreed that the Holy Bible called the Holy Bible by the Spirit of Christ gives the significance that the Holy Spirit is united with the Son, as He is united with the Father Himself and isn't strange from their essence and through the incarnation of the Son, He appeared to the world, and His talents poured on the people. In confirmation of that, he was called in many places the Spirit of holiness...the Spirit of life...the Spirit of glory...the Spirit of grace...the Spirit of Wisdom...the Spirit of power...the Spirit of guidance...etc. No one understood that the Spirit proceeded from one of these added characteristics to Him.

We also shouldn't understand from our saying the Spirit of man that the Spirit of man originated from man but abided to him. We shouldn't understand from the saying of the Holy Bible the Spirit of Christ that the Spirit originated from Christ or proceeded from Him but united with Him, as the addition of the thing to the other thing doesn't point to its presence from it.

St Gregory Theologos said in his Memner about the Holy Spirit: The Holy Spirit is called the Spirit of God... the Spirit of Christ...the Spirit of right...and God's finger and what is similar to show

equality in the essence. St Cyril the great said in his book the treasures: “The blessed Paul called the Spirit, the Spirit of Christ to show that it isn’t strange from the nature of the Word but is united with Him though He holds a special Hypostasis.”

The fourth objection:

Their saying: Christ after He resurrected from death, He appeared to His disciples: “with that He breathed on them and said, “Receive the Holy Spirit. If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.” And apparently this is a prove that the Holy Spirit is proceeding from the Son.

The answer:

1. This event happened in a time but the proceeding of the Holy Spirit wasn’t like that, as it was from eternity and there is no proof on His proceeding in this event.

2. Christ didn’t give the apostles the Hypostasis of the Holy Spirit but only His power and talents, as He told them on His ascension to Heaven: **“I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.”** (Luke 24:49). This is an evidence that the apostles received only from the first event a special talent of the talents of the Holy Spirit, otherwise there won’t be a place to His promise and His Father’s promise to their receiving of Him at the feast of Pentecost.

3. The Holy Bible makes up to call the trace of thing by its effect and specially in the matter of the talents of the Holy Spirit, which the prophet said:

“The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord.” (Isaiah 11:2).

This is the opinion of those who explain who called the talents which are given from God to mankind by the Holy Spirit. One of them was Ambrosius, who said:

“the grace of the Holy Spirit and His talents are called the Holy Spirit.”

Epiphanius, the bishop of Cyprus on his reply to the heresy of Montanus:

“One is the Holy Spirit who gives to each one what he wants. Who is called the Spirit of worship...the Spirit of Christ...and the proceeding Spirit from the Father.”

Athanasius the great said in the 29th question and answer: “His saying: receive the Holy Spirit, He gave them authority and talents by the breath to leave sin, and by the receiving of the Holy Spirit at the Pentecost, He granted them baptism and the doing of wonders. He called Him the Holy Spirit and not the Hypostasis of the Holy Spirit who was always and will be always but the grace of the Holy Spirit whom the disciples received 10 days after His ascension in the 50th from His resurrection.

St Basil said in the 16th chapter from the book of Amphyluthius, God meant the renewal of man and what he lost in the old from grace that is God’s breath, He granted this also as He breath in the disciples’ faces.

John Chrysostom said in his 72 article from His explanation of the Gospel according to St John: “The Holy Spirit proceeded from the Father and the Spirit that Christ gave to the apostles when He breathed in them and the One that they received in the Day of Pentecost wasn’t the essence of the Spirit and not His Hypostasis but His talents.”

We have two matters from these texts:

First: The apostles received in both times the talents of the Spirit and not His Hypostasis.

Second: These talents specified to the Spirit to reveal Him and the knowledge that He is a distinguished Hypostasis from the Father and the Son and is equal to them in the one essence otherwise all kinds of Godly talents are originating from this essence means in essence and not Hypostasis and are in all the Hypostases and they are appropriate to be attributed to each one of them.

We can revise St Paul the apostle's saying in the beginning and the end of each epistle specially the end of the second epistle to people of Corinth: **"May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."** (2 Corinthians 13:14).

The fifth objection:

The objection was about Christ's promise many times to His disciples to send the Holy Spirit in His talk to them at the night of His suffering, especially in His saying: **"When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me."** (John 15:26).

The answer:

We said that there is no evidence at all from this verse on the proceeding of the Spirit from the Son.

1. For the present difference between the meaning of sending and the going out and the proceeding. If the one word meant the other, the one who said it would have dispensed the other one, but His saying: **"the Spirit of truth who goes out from the Father."**

2. If both words meant the same, he wouldn't have put one of them in the future (I will send) and the other one in the present (proceeds) which the writers of the Greek language are used to use it for continuity.

3. The proceeding is from the eternal Hypostasis actions which include one Hypostasis, but the sending is from the timely essence actions which is common between the Hypostases. The difference is clear between these actions and the others. So, as it was mentioned in the Holy Bible that the Son sent the Holy Spirit, also the Holy Spirit sent the Son (Isaiah 48:16). No one dares to say that the Son was born or became or proceeded from the Spirit based on being sent.

Ambrosius said in his message to Maximianos: "If the Father wanted to appear visually in the creation, it was said that He was sent from the Son and the Holy Spirit."

The sixth objection:

The objector depended on the saying of the Lord to His apostles about the Holy Spirit: **"it is from me that he will receive what he will make known to you."** (John 16:14).

Answer:

The Lord Christ said these words in his talking the night before His sufferings after they were confident about His high Godly level and His Divinity that is equal to His Father and they knew for certain that He was about to leave them by the body but they didn't know yet the place of the Holy Spirit, the third comforter Hypostasis which they knew after that. Their teacher promised them to send Him and His staying with them forever...His comfort to them...and His place is like the meek teacher and kind father. For this great purpose, He repeated for them the promise that the Spirit whom He will send to them.

We will give them 5 advantages:

1. He will guide them to all the right and grants them power and remove every weakness and fear from their hearts. So they can speak to greatest people.

2. He told them about the future.

3. He glorifies their work.

4. He takes from what He has and what they heard about the holiest from doctrines and forgot or didn't hear, as their realisation then won't be able to tolerate and left it to their minds, as it falls short and tells them about it.

5. Like that He fulfilled their knowledge of the Holy Trinity and their believe that He is Father, Son and Holy Spirit in the unity of essence and the equality of Hypostases.

St Athanasius said: "The Spirit is the Spirit of Truth and proceeded from the Father, but He takes from the ruler Son all what for the Father, to show that the essence of the taking and the receiving and the proceeding from Him (The Spirit, the Son and the Father) one. The Father on His own is a Father as He is the starter, the Son on His own is Son as He was born and Paraclete on His own Spirit as He proceeded from the Father alone.

John the Chrysostom said: "When He said that Spirit will teach...remind...comfort them and it is better for them that He ascends for the Spirit to come. You won't be able to tolerate what I am saying now, He will guide you to the whole truth, lest they don't blaspheme and think that He is greater than Him, He told them that He will take from what He has. He wanted to say that the sayings He said are the same that the Spirit will say. So, they didn't think His sayings are the opposite but they include His opinions.

St Cyril of Alexandria said in Treasures, chapter 4: "The Spirit takes the wisdom which is for Him means using My sayings itself for His equality to Me in the work and words."

CHAPTER NINE

Questions and answers

1. The asking of mercy for the sake of those who are dead

St Paul said: “May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. 17 On the contrary, when he was in Rome, he searched hard for me until he found me. 18 May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.” (2 Timothy 1:16-18).

How can you prove that Onesiphorus was dead when the apostle asked for mercy for him?

Answer:

It was certain that Onesiphorus was dead, as Paul the apostle asked for mercy for his house, meaning to his alive family to be good. If Onesiphorus was alive, he would have asked for him firstly. At the end of the epistle, Paul wrote to Timothy, saying: “Greet Priscilla and Aquila and the household of Onesiphorus.” (2 Timothy 4:19).

If Onesiphorus was in Rome then, Paul must have sent his greetings as he greeted to others: “Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers and sisters.” (2 Timothy 4:21).

If it was said that he wasn't in Rome or in his house, Paul would have mentioned that, as he mentioned about Demas who left him and went to Thessalonica and Crescens to Galatia and Titus to Dalmatia. It was mentioned that Luke was with him. “for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.” (2 Timothy 4:10). The apostle respect to Onesiphorus wasn't less than all of those.

From this, it is clear that Onesiphorus was dead and Paul the apostle prayed for his sake and this supports the right Orthodox Church's dogma to the prayer for those who departed.

However, the Protestant church rejects this dogma. Dr. priest Labib Mashriki wrote: “the Protestant church values the prayers for those who are alive and not the dead, but they bring the dead body for effects that we hope to be useful for those who are alive.” (the previous book page 211).

“The prayer we do isn't related to the dead except from one side that is the lesson of death.” (The same reference page 210).

But what is said from one of those who are alive is prayed for the sake of the dead or offer gifts on his name and raise Liturgies for him, the Holy Bible revealed that this is inaccurate, as it is said that everyone carries himself.

Those who don't like the prayer in the funerals while the dead body is present, they are the first who knew that the Protestant church do the service of receiving comfort and accept the sermon and to be ready for death. The heresy of doing prayers for the sake of the dead spread and what the Protestant say in the dark ages” is present in the same reference page 204.

2. The deadly sin

Question: St John said: “If you see any brother or sister commit a sin that does not lead to death, you should pray and God will give them life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that you should pray about that.” (1 John 5:16).

What the apostle meant by his saying: Did Christ come for the forgiveness some sins and not others, and How this saying agrees with His blood sanctifying from every sin with the apostle objection to the request for the deadly sins?

Answer: Jesus Christ’s blood is enough for the forgiveness of sins of the whole world and He said: “Come to me, all you who are weary and burdened, and I will give you rest.” (Matthew 11:28).

He also said: “I have not come to call the righteous, but sinners to repentance.” (Luke 5:32).
Isaiah the prophet said: “Let the wicked forsake their ways and the unrighteous their thoughts. Let them turn to the Lord, and he will have mercy on them, and to our God, for he will freely pardon.” (Isaiah 55:7).

Thus all those saints who committed deadly sins, as David who committed adultery and murder and as Peter who denied his master and all those who sinned and repented, Christ accepted them, as God doesn’t remember our sins and transgressions.

If you see your brother sins, be careful not to keep away the forgiveness lest Christ blames you, as those who objected Him when He forgave the sinner woman and He warned them saying: “Let any one of you who is without sin be the first to throw a stone at her.” (John 8:7).

The prevention of the request here is related to those who departed and not those who are alive, means we ask for those who departed for the sake of the undeadly sins only.

It was mentioned in the Book of Science of Divinity to the late Aligomans Michael Mina – the third volume page 504 -505, the following:

“If someone objected that this saying was directed to the living sinners and not those who departed, we say yes. **If this saying included the living sinners who are insisting on their sins, stubbornness and their rejection of every medicine, except that what is meant by special type the departed sinners, as every sinner whatever the magnitude of his sin will have a method for its forgiveness by Christ’s grace freely as long as he is alive.**”

The using of the prayer only on the forgiveness of sins, those whom we prayed for the forgiveness of sins without guiding and giving them advice, this shows that they departed from this life and have no means for forgiveness of sins except by prayers. Otherwise, if they were alive, it would have said teach and guide them...pray and ask for their sake. As the mean which God gave for the advising of the alive sinners to the way of salvation and sanctification of their souls not only the prayers but with guidance and teaching also.

3. The dying for the sake of those who departed

Question: What Paul meant by his saying: “Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?” (1 Corinthians 15:29).

Answer: The dying for the sake of those who are dead means the suffering and tolerance of hardships for their sake. As the word dying carries the bearing of sufferings, as it was mentioned in (Luke 12:5), in the saying of the Lord Christ:

“Can you drink the cup I drink or be baptized with the baptism I am baptized with?” (Mark 10:38). He meant to suffer for the sake of those who departed means to pray for them with tears and fasting and to offer charity for God to have mercy on them by His kindness (1). This is a clear written verse which confirms the obligation of prayers, fasts and offering of charities for the sake of the dead.

4. The necessity of fast

Question: The Lord Christ said: “What goes into someone’s mouth does not defile them, but what comes out of their mouth, that is what defiles them.” (Matthew 15:11).

Do we understand from this verse that fast isn’t necessarily and nothing oblige man to abstain from one type of food in his mouth, as what enters the mouth doesn’t defiles him.

Answer: These words have no relationship with the fast. However, when the Pharisees objected on God’s disciples for not washing their hands before eating, He answered them this saying. The meaning is: If a man ate his food with washed hands and his conscious was unclean, he won’t be clean. What defiles man is what evils come out of his heart. This saying isn’t true to be applied on everything that enter the mouth, otherwise what we can say about the wine and those who have it night and day. Is the entrance of the suffocate and blood which Paul the apostle ordered their prohibition doesn’t make man unclean?

1. Look at our explanation to the epistle of first Corinthians (p15).

5. Zechariah’s prophecy about fast

Question: Thus the Lord of hosts said: “The fast of the 4th month...the 5th fast...the 6th fast...and the 10th fast will be for the house of Judas happiness and joyful and blessed feasts.” (Zechariah 8:9).

Isn’t meant that the saying of the prophet here that these fasts were preparation for the church of Jerusalem which was for the Old Testament means the talk of the prophet here is for the church of the Old Testament and not the church of the New Testament?

Answer: Without doubt, Zachariah the prophet pointed here to the preparation of the New Testament’s church. This is clarified to us by returning to the 7th chapter of Zechariah, there it was pointed that God rejected this monthly order which happened in the Old Testament and He didn’t accepted it, as God didn’t have a thing in it: “Then the word of the Lord Almighty came to me: 5 “Ask all the people of the land and the priests, ‘When you fasted and mourned in the fifth and seventh months for the past seventy years, was it really for me that you fasted?’” (Zechariah 7:4-5).

The Lord here rebuked Israel and rejected their fasts and worships, but He didn’t leave them till the end but thus He manifested to them that at their entrance into a new role, He renews the covenant with them:

“The word of the Lord Almighty came to me. 2 This is what the Lord Almighty says: “I am very jealous for Zion; I am burning with jealousy for her.” 3 This is what the Lord says: “I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the Faithful City, and the mountain of the Lord Almighty will be called the Holy Mountain.... The word of the Lord Almighty came to me. 19 This is what the Lord Almighty says: “The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace.” (Zechariah 8:1-3, 18-19).

Are these fasts the same as the first ones, No, but they are interceded with complete pleasure, as they are the result of the blessing and pleasure of the Lord on the believers from the Jews and the Christian Jerusalem Church. So, the objector has no saying on the lack of organisation of the times of the fasts or claiming that the hypotheses of the fasts are an old order. As the beginning of God’s pleasure on the Jewish nation and the renewal of Jerusalem through faith and the sharing in God’s free salvation gifts, they kept these holy dates which the Lord commended them on the tongues of His sons.

But the saying that this New Covenant with the house of Israel isn’t fulfilled till now, as the Jews didn’t return to Christ yet, this is also a wrong saying, as the Jews’ faith happened since the first evangelism of Christianity. These are the clear apostle Paul’s signs about the Jewish faith from whom he was one of them: (1 Thessalonians 2:14, Galatians 1:22-24, Acts 11:29, Romans 15:25-26).

It is wrong to believe that God rejected Jerusalem’s people till the end or the people of Israel didn’t enter in the promises of the New Covenant and this what the apostle confirmed in his saying:

“Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin.” (Romans 11:1).

Paul the apostle showed that God didn’t reject all the Jewish nation and the evidence is He was Jewish. Many of the Jews accepted the faith and became God’s children and it was formed from those who believe and from the gentiles who believed God’s holy church in which the Christian’s laws and pious rites are done such as the fasts. Therefore, the worship which are free from the fasts are done without arrangement and it treats the prophecies of the Holy Bible with contempt and in that way it differs the commandment of Paul the apostle: “Do not treat prophecies with contempt.” (1 Thessalonians 5:20).

6. Baptism of the Children

Question: How did the church baptise the children despite the fact that the Holy Bible said: “Whoever believed and baptised will be saved and those who don’t believe will be judged” and the children don’t understand yet the meaning of faith?

Answer: yes, this verse meant the baptism of the adult believers, but there isn’t one word which points that the Lord didn’t permit the children’s baptism. Here are clear signals which point to the correct belief of the church for the necessity of baptising the children.

It is obvious that the circumcision was the sign that discerned God’s people from the others in the Old Testament. We see Abraham took the circumcision after the faith: “What does Scripture say? “Abraham believed God, and it was credited to him as righteousness.... And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.” (Romans 4:3, 11).

This circumcision was a command from God that Abraham did when he was 99 years old and also Ismail did it while he was 13 years old, he also circumcised those who were bought by silver and those who were born in his house – Genesis 17.

When Isaac was born, he was circumcised while he was a child of eight days (Genesis 21:4).

From this time the circumcision was continued in children in the Jewish families till the coming of the Lord Christ and the establishment of the Christian's church.

On this foundation, we accomplish the baptism of children, as the circumcision in the past was a sign for Baptism recently (1 Corinthians 2:11-12). As it was must for the Israelites to circumcise their children in their childhood, thus it is must for the Christians to baptise the children since filigree.

But if it is said that the children don't realise the meaning of faith at their baptism, we say that also the children didn't realise the meaning of circumcision. Though Abraham was circumcised while he was old, he circumcised Isaac in order to share him in God's covenant while he was eight days. On this way, it is justified for the believers who took the sign of baptism as a seal to the righteousness of their faith to put the same sign and this seal on their children.

The master said to Nicodemus: **“Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.”** (John 3:5).

The talk of the master here without doubt includes the children also as they were born with iniquities (Psalm 51:5), and they need purification.

In the talk that the apostle Peter said in the fiftieth day, he clarified that God's promise is for the children also. (Acts 2:38).

When the apostle preached about the Holy Bible, they used to baptise the believer with his family, as Lydia, a seller of purple was baptised with her family (Acts 16:35)...as the jailer and those who were with him got baptised (Acts 16:23)... Crispus, the synagogue leader, and his entire household were baptised...and many people from Corinth (Acts 18:8).

Of course, the children were from those who were baptised, as we cannot suppose that these families were free of them, or at least it should have been referred that the adults were baptised without the children if these would have happened.

7. The position of Baptism in the life of faith

Question: St Peter said: **“Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have.”** 48 So he ordered that they be baptized in the name of Jesus Christ.” (Acts 10:47-48).

Don't we benefit from that: these people were baptised after they received the Holy Spirit, it is as if we don't receive the Holy Spirit by Baptism and it is just a simple sign?

Answer: The meaning of receiving the Holy Spirit here is the preparation and not the fullness. This is like what was said about Joshua the son of Nun: **“So the Lord said to Moses, “Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him.”** (Numbers 27:18).

Can we understand that Joshua received the Spirit before the laying of the hands on him that through it we receive the Holy Spirit (Acts 8:17, 9:17, 2 Timothy 1:6, Acts 6:5-6).

Of course not, and the evidence on that we read in another place: **“Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him.”** (Deuteronomy 34:9).

This means that Joshua the son of Nun didn't receive the Holy Spirit except by the laying hands of Moses. Thus the receiving of the Holy Spirit firstly happened by Baptism, this doesn't mean that the Holy Spirit descended without Baptism, the Holy Spirit descended on Christ after He ascended from the water. (Matthew 3:16).

The anticipation that Baptism is a simple sign. We answer that saying: Our covenant isn't a covenant of simple signs but covenant of useful spiritual truths. The objector asks: If Baptism isn't a simple sign, so how we see the baptised person sin after his baptism?

We answer this question by what the apostle uttered while he was talking about the fall of the believer.

The apostle said: "It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, 5 who have tasted the goodness of the word of God and the powers of the coming age 6 and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace. 7 Land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God. 8 But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned. Even though we speak like this, dear friends, we are convinced of better things in your case—the things that have to do with salvation." (Hebrews 6:4-9).

The apostle showed here that human may fall not only after baptism but also to be enlightened and taste the Heavenly talent and the powers of the coming age. If human faced fall after all that, his fall won't decrease from the importance of these Heavenly talents but respond to the wickedness of man who didn't protect it.

Let us make the matter clearer: if you object the power of Baptism, so you object the power of faith in which salvation happened through it and what about the saying of the Holy Bible about Simon who after he believed, returned and fell again that he deserved Peter the apostle to tell him: "You have no part or share in this ministry, because your heart is not right before God." (Acts 8:21).

If Simon wasn't right, does this return the blame on faith? God forbids! We also say that about the baptised if he sinned, the blame here doesn't fall on Baptism as a simple sign but fall on man who didn't keep the talents of grace.

8. The church's arrangements

Question: Paul the apostle said: "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day." (Colossians 2:16). So the role of Copts in fasts and feasts is contradictory to the Holy Bible, as the objector says.

Answer:

This objection isn't related to fast. It is a satanic misunderstanding and atheism and they deceive the minds of naive people and let them fall in the sin of worshiping the tomy. (Romans 16:18), and fame (1 Corinthians 10:6). It is understandable from the end of the verse (New Moon celebration or a Sabbath day.) this doesn't point to Christian's arrangement at all but to Jewish arrangements. This is obvious from the reading of the 2nd chapter of the epistle of Colossians which is in this verse. Some Christians from Jewish origin liked to enter their Jewish arrangements on Christianity and they incited to behave by them. The apostle forbad the believers from obeying them by his saying: If the New Moon or Sabbath day are related to the Jews, so the talk of the apostle about the eating, drinking and feast are also related to the Jews.

We can say more than that: The apostles in the Council of Jerusalem ruled that the believers should abstain from: "food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood." (Acts 15:20). This is a rule regarding the food. So the saying of St Paul is related to the

fast of the Christians according to the allegation of other denominations. May be that the apostles made a mistake as they ruled the gentiles should abstain from some foods and the believers also did a mistake as they obeyed them.

If the mentioned feast here is a Christian arrangement, so Paul the apostle overruled his words by himself, as he said: **“But as he left, he promised, “I will come back if it is God’s will.”** (Acts 18:21).

9. The soundness of the Church’s teachings

Question: St Paul the apostle said in: (1 Timothy 4:1-2).

“The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. 2 Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. 3 They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.” (1 Timothy 4:1-3).

Is this prophecy applied on the Coptic Orthodox as they prohibit marriage and food.

Answer: No doubt that this verse doesn’t point to the Coptic Church because the Orthodox didn’t return from the faith and didn’t follow the misleading spirits and the teaching of the devil and many of them were martyred to preserve the faith and abide to it. However, this prophecy is applied on the teaching of the false teachers like Simon... Marcian...and Mani who appeared in the first generations. They taught that the meat, wine and women are prohibited and unclean as they were created from the evil god. Some of them believed that whoever eats the meat of an animal will be changed in the afterlife to the form of the animal which he ate his meat. Whoever married a woman will be changed in the afterlife to the form of a woman. The church prohibited these teachings and those who follow them.

The church prohibits the eating of some of the food in the Christian’s fast not because they are prohibited and unclean as those false teachers say but it isn’t allowed to have them in the period of fast according to the arrangement of the Holy Bible, as Daniel the prophet did (Daniel 10:2-3).

Can anyone dares to say about Daniel that he followed misleading spirits and the teachings of the Devils, as he abstained from eating some of the foods in his fast as the Copts do?

The apostles as we have mentioned before abstained the believers from the eating of the slaughtered sacrifices of the idols and the strangled and blood. The apostle Paul warned from eating the food that stumble block the others or weakens their faith. (Romans14:21).

If the abstinence from the food is from the inspiration of the misleading spirits and their teachings, the apostles would have followed the devils as they knew about this.

If it was meant by the word of abstaining from the marriage “monasticism”. We answer that St Paul the apostle was virgin or wasn’t married, and he said: **“It is good for them to stay unmarried, as I do.”** (1 Corinthians 7:8).

St John was also a virgin. Did St Paul and St John followed misleading spirits and the devil’s teaching. Is this was an evidence on their love to God more than their love to the world?

The Lord Christ said: “there are those who choose to live like eunuchs for the sake of the kingdom of heaven.” (Matthew 19:12). So, those who control themselves and live in virginity better and pious, but the marriage is honoured at Copts and they consider it a holy sacrament from the Seven Sacraments of the Church.

So this prophecy doesn't applied to the fast of the Copts and their monasticism, but on the contrary those who abstain from the food and the marriage as he allege that they are banned and unclean and not because of asceticism, perseverance, and the gaining of virtue for God's glory.

10. The Lord's Supper

Question: St Paul the apostle said: “For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 24 and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” 25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” (1 Corinthians 11:23-25).

Does it seem from this verse that the Lord's Supper was a simple remembrance and isn't Christ's holy body and blood?

Answer: The remembrance is four types: Imaginative, News, authentic, clear.

The imaginative means to take a photo for something as it happened when we take a photo to a person and keep it or as God commended Moses to do the Cherubs and put it in the testimony (Exodus 27:17-22).

The News, as Moses did, when he wrote all what God commended him.

The authentic is like antique buildings.

The clear matter is the remembrance of the Lord's Supper isn't included in any of these 3 types. It is from the 4th type means it is a seen remembrance it is the same thing. As example of this remembrance is the manna that the Lord commended Moses to keep it in a plate of gold, as a remembrance to manna whom He gave them in the wilderness. (Exodus 16:22).

“Therefore those who eats from the Lord's Supper without deserving, the saying of the apostles is applied to him: “So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. 28 Everyone ought to examine themselves before they eat of the bread and drink from the cup. 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. 30 That is why many among you are weak and sick, and a number of you have fallen asleep.” (1 Corinthians 11:27-30).

We direct this following question to the objector:

If the Lord's Supper was a simple bread and wine, so why the Protestant's church believed that it is a great Sacrament and why she doesn't give permission to every person to receive it without enough checking and perfect deservedness. Why this severe harsh warning to have it?

If it was a simple bread and wine, so why the Protestants don't share in it except on the hands of a Protestant priest and he is the only one who could blesses people.

If it is a simple bread and wine, so why the Lord said about it: “Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. 55 For my flesh is real food and my blood is real drink.....” (John 6:54-59).

It is wrong to consider the Lord Christ's words about His body and blood metaphoric, as the metaphoric sayings point to pronouns that agreed with the subject of words and not for the words to have a body and isn't followed by a perceived action and it doesn't have a seen picture, as the Lord Christ did while he was talking about His holy body and blood. As after He talked about them a lot clearly in the beginning of the Holy Bible. He didn't stop at just talking and it was enough for convincing but at the night of His sufferings, He gave His words a seen image and commended them to do this for His remembrance, as He gave them bread and wine and said: this is My Body, and this is My Blood which is shed for many for the forgiveness of sins.

However, the metaphorical talk it is not correct for a body to appear and said about it do it throughout the ages. The example of that when He said: I am the vine, He didn't make for His words a seen image and said: Do like that, but He meant by His words that He is the Head of the church and the believers are the members of His body, they are attached to it as the branches are attached to the vine. He said: **"If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned."** (John 15:6).

As it was Him who prepared for us the way that leads to the Father, He said: "I am the way." However, He didn't show His words in a bodily way and continued by His saying: **"No one comes to the Father except through me."** (John 14:6).

As He is the entrance to the Father, He said: "I am the gate" but He didn't make for the words a sensual image with seen body and He said: **"whoever enters through me will be saved."** (John 10:9).

As He was planning to offer Himself as a sacrifice to the Father on the cross for the forgiveness of sins, John the Baptist said about Him: **"Look, the Lamb of God."** and he said: **"who takes away the sin of the world!"** (John 1:29).

When Peter said: **"You are the Messiah, the Son of the living God."** (Matthew 16:16). The Lord Christ planned to build His church on his faith, He told him: "you are Peter" and He said: **"on this rock I will build my church."** (Matthew 16:18).

On this measure we understand Christ's metaphoric words. However, His talk about His body and blood after He proved it with many sayings, as His saying: **"I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."** 52 Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?" 53 Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. 55 For my flesh is real food and my blood is real drink. 56 Whoever eats my flesh and drinks my blood remains in me, and I in them. 57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. 58 This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever." 59 He said this while teaching in the synagogue in Capernaum." (John 6:51-59).

Other sayings, He didn't stop just as these sayings, but the night of His sufferings, He showed them a sensual, evident matter in a seen body:

"Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body." 27 Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. 28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:26-28).

After Christ uttered: “**this is my body, This is my blood**”. We don’t need to bring different sayings and we say that this represents His body and blood or look alike with bread and wine.

For that the church believes in this great Sacrament that it contained a truth in a Self-state and essential on the body, blood and soul and Divinity of Our Lord Jesus Christ means that the bread and wine change with the sanctifications words to Christ ‘s body and blood not in a symbolic way or to point to it and not according to the receiving of the Divinity and His presence in the materials of bread and wine but the bread and wine become truly and according to their essence the Lord’s body and blood itself and nothing left from the bread and wine except only the external phenomena, as Christ said: “**This is My body.**”

If the essence of the bread remained with Christ’s body, this saying won’t be true...The sentence that the priest utters at the time of sanctification is: “**Take this and eat, this is My body**” not news of what it was before but making of what wasn’t before to be present buy illustrative “of what happened when he utters these words, as they do what it was said to them at the saying. The priest doesn’t utter the words of sanctification as a history or news only but in a practical way as the priest is Christ’s person as he takes His place in that.”

The science of theology written by the late Theegumans Michael Mina – the second volume page 282 :383.

11. The gift of the Cross

Question: Malachi the prophet said: “**My name will be great among the nations, from where the sun rises to where it sets. In every place incense and pure offerings will be brought to me, because my name will be great among the nations,**” says the Lord Almighty.” (Malachi 1:11).

He didn’t mean with this offering a type of Jewish offerings for 2 reasons:

Firstly: The Jews weren’t allowed to do the statutes of their worship outside the altar which Solomon the son of David built for them away from Jerusalem. (Deuteronomy 12:5-7).

Secondly: God warned them before this verse and others of not accepting their sacrifices (Malachi 1:10). Look also (Isaiah 1:11, 66:3).

It isn’t possible to be one of the types of the nations and people’s sacrifices as it is unclean before God.

The sacrifice that the prophet pointed to here without doubt the sacrifice of the body of Christ and His blood which is offered in every place as a pure offering.

However, the prove of the sacrifice of the New Testament and its offering on the altar appears obviously from what St Paul the apostle compared the Christian’s altar with the gentile’s altar.

“**Consider the people of Israel: Do not those who eat the sacrifices participate in the altar? 19 Do I mean then that food sacrificed to an idol is anything, or that an idol is anything? 20 No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. 21 You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord’s table and the table of demons.**” (1 Corinthians 10:18-21).

The comparison between the devil's table which is the gentile's altar and God's table confirms that the intention with the Lord's table is the Christian's altar and the sacrifice of the New Testament, otherwise there won't be a reason for this comparison.

In another place from his epistle the apostle Paul wrote, saying:

“Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by eating ceremonial foods, which is of no benefit to those who do so. 10 We have an altar from which those who minister at the tabernacle have no right to eat.” (Hebrews 13:9-10).

Isaiah the prophet said: **“In that day there will be an altar to the Lord in the heart of Egypt, and a monument to the Lord at its border.”** (Isaiah 19:19).

It is no doubt that the prophet here points to the Christian's altar and sacrifice. It is impossible that the intended are the Egyptians in this text the Jews and God gave them the allowance to perform the statutes of their worship and offer sacrifices...gifts...and vows away from their city Jerusalem and the Egyptians became Jews and they became Jews at one time and God accepted the worship of the Egyptians before the coming of the Lord Christ and before their sacrifices and gifts which they offered to their idols.

12. The Christian's Priesthood

Question: Is there is evidence of the presence of the service of Priesthood in the New Testament?

Answer: Isaiah the prophet said in his prophecy about the gentiles: **“And I will select some of them also to be priests and Levites,” says the Lord.**” (Isaiah 66:21).

He also said while pointing to the Gospel's servers: **“nor will the Levitical priests ever fail to have a man to stand before me continually to offer burnt offerings, to burn grain offerings and to present sacrifices.”** (Jeremiah 33:18).

The chanter said: **“This is my resting place for ever and ever; here I will sit enthroned, for I have desired it. 15 I will bless her with abundant provisions; her poor I will satisfy with food. 16 I will clothe her priests with salvation, and her faithful people will ever sing for joy.”** (Psalm 132:14-16).

The prophet Malachi said about the Lord Christ's work in His Church:

“I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the Lord Almighty. 2 But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. 3 He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness.” (Malachi 3:1-3).

These are some of the prophecies of the Old Testament which point without doubt to the Church of the New Testament and her priests.

However, the saying of some that the name priest wasn't given to any of men of the New Testament, is void. The apostle gave himself the name of the priest, by his saying: **“to be a minister of Christ Jesus to the Gentiles. He gave me the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.”** (Romans 15:16).

He talks about himself as a minister...entrusted...and an ambassador to Christ, an example of that, his saying:

“This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God has revealed.” (1 Corinthians 4:1).

“Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses.” (2 Corinthians 6:4).

“Since an overseer manages God’s household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.” (Titus 1:7).

“If I fought wild beasts in Ephesus with no more than human hopes, what have I gained? If the dead are not raised, “Let us eat and drink, for tomorrow we die.” (1 Corinthians 15:32).

“We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God.” (2 Corinthians 5:20).

No one denies that Paul was a servant to Christ. (Romans 15:16).

In his saying in the first and the second verses, as servants to Christ and servants to God, the as doesn’t nullify Paul the apostle’s service and doesn’t decrease in giving the service to him. It might be that the as is for the humbleness as his custom.

It also came about the bishop that he is an ambassador to God and no one denies that the apostle is considered a bishop and an official representative and we should consider him truly like that. What is applied here on the representation is also applied on the Priesthood which he uttered with it and assign him, as he said: “the priest”.

13. Should the temple be nullified

Question: The Holy Bible says: “At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split.” (Matthew 27:51).

Did the curtain of the temple was truly torn or this is a signal to another thing, and is the torn of the curtain of the temple was for the voidance of the altar.

Answer: Truly the curtain of the temple was torn at the 6th hour while the priests were standing before it offering the sacrifice. This incidence affected them and many believed as it appeared in (Acts 6:7).

The curtain of the temple separated between the Holy and the Holy of Holies. No one was allowed except the high priest to enter behind it once every year (and not without blood). The tearing of the curtain of the temple was not free from the spiritual meanings. It points to the death of Christ at the time of its tearing. Meaning that when Christ surrendered His Spirit to His Father, the curtain of the temple was torn instantly and this points to the void of the symbolic rites which pointed to the atonement, the sheep was slaughtered and the offering of the goats and calves and the spraying of its blood symbolised to Christ’s death on the cross to redeem all the human’s race.

Hence, the true God’s lamb and High Priest went Himself to the Heavenly Holy of Holies with His blood to intercede for us. There is no need to the rites which symbolised it by Christ’s death, the prophecies were fulfilled and the redemption’s work was completed.

It points to the lifting of the barrier which was between God and man, as by Christ’s death, the reconciliation was accomplished between man and His creator and the enmity finished which gripped

the human's race because of the lure of the devil to our first parents. Every believer can come near to God as the Heavenly Holy of Holies was opened.

Therefore, we see in the church of the New Testament one altar and there is no Holy and Holy of Holies and no separation between them, as the way to the Holy appeared on which the priests can offer on it the non-blood spiritual sacrifices: "Holy Body and blood of Jesus Christ".

14. The words of Paul the apostle about God's altar

Question: is it in the apostle's saying: "You are God's living altar", this points to the void of the presence of the Christian's altar?

Answer: To understand the apostle's saying, we need to understand the context of his talk.

The apostle said: "What harmony is there between Christ and Belial[b]? Or what does a believer have in common with an unbeliever? 16 What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said:

"I will live with them, and walk among them, and I will be their God, and they will be my people."

17 Therefore, "Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." 18 And, "I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty." (2 Corinthians 6:15-18).

It is obvious from this verse that the apostle wanted to point to the difference between God's altar and idol's altar.

Then the likening of the believers to the living God's altar didn't cancel the presence of this special altar and the apostle clarified for us that he made a comparison between God's altar and the idol's altar. This comparison cannot be right except by the presence of the two altars. However, the calling of the believers by the altar as the altar is the place of God's dwelling and also the Holy Spirit dwells within the believers. The metaphor cannot carry more than that, it doesn't mean that the believer became an altar instead of God's altar. The calling of the believers by the word altar isn't more than a metaphor. We have many examples of comparison in the Holy Bible:

David the prophet described God as a rock. He said:

"The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold." (Psalm 18:2).

It is obvious from this verse that the apostle wanted to point to the contrast between God's altar and the idol's altar.

David the prophet was living amongst the Jewish high-rise rocks and fortress mountain and he was capable by that to be saved from the Saul's evilness and slay. He is here like His God in the place which was used to hide and reassuring. Thus the believers are called God's altar for their purity and holiness in which they are like the altar.

St Paul was called the chosen vessel (Acts 9:15), doesn't mean that there is no need for the holy vessels in the New Testament, as Isaiah the prophet prophesied about it before: "Come out from it and be pure, you who carry the articles of the Lord's house." (Isaiah 52:11).

Let us mention another example. God spoke to Moses, saying: "He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him." (Exodus 4:16).

Did this mean that Moses became god in the literal meaning for the word means he took God's eternal characteristics from holiness...purity...power...and authority. Is Heaven his chair and the earth a

place for his feet. What is meant by that: God made Moses a command and made Aaron an executor prophet to his commands and in this Moses was like a god.

Then St Paul's saying: what agreement of God's altar with the idol's altar is a clear evidence that there was a seen and holy altar other than human's heart altar which no one can see by the outer eye.

15. The photos in the Church

Question: The Holy Bible said: Don't make a carved statue, or not to make for yourself an image in the form of anything in heaven above or on earth beneath or in the waters below. You shall not bow down to them or worship them.?

Do we not benefit from this verse that God prevented the making of the images and thus the Coptic Church doesn't obey God's commandment as she allows this?

Answer:

It is strange that those who object from the Protestants on the Orthodox Church's teachings, as they asked from us a verse to prove the correctness of the dogma or teaching and they requested that to be from the Books of the New Testament. However their protest on the Church's using of the images and honouring them, they build it on this verse which came in the Old Testament and they proclaim that the church disobey it. Perhaps the one who protest is obliged by the commandments of the Old Testament which it was obligatory to fulfil it like fast...tents...and others knowing that the transgression of these commandments bring God's wrath.

Then the claim that God absolutely prevents the use of the images in the church means that God contradicts Himself and the Holy Bible includes contradictory teachings, as God ordered His people in another place saying: **"Make this tabernacle and all its furnishings exactly like the pattern I will show you."** (Exodus 25:9).

If God ordered not to take a sculptured statue or any image, He didn't mean by that not the absolute use of the image and thus we see that Solomon the wise used images in the temple that he built and he filled it with examples of what is in Heaven from Seraphs and altars (1 Kings 6:23...).

On this base the church keeps the saints' images and angels...she honours them but not as the idol worshippers do, who worship the images. The church means to offer the honour to the owner of the image and not to the image itself. In the old, Joshua son of Nun fell on his face to the floor before God's Ark with the elders of Israel (Joshua 7:6). There isn't any difference between the Covenant Ark and the images as this and the other are hand's made.

16. The request of strength from the angels

Question: How can the Copts teach the request of strength from angels and they are one level less than mankind?

Answer: **"Are not all angels ministering spirits sent to serve those who will inherit salvation?"** (Hebrews 1:14), but they are now the power of God and His keeping of the whole world, thus David the prophet said:

"For he will command his angels concerning you to guard you in all your ways; 12 they will lift you up in their hands, so that you will not strike your foot against a stone." (Psalm 91:11-12).

If God empowered the angels for the keeping, so is it permissible to call with different teachings and denounce the request of strength from the angels?

The Holy Bible said about Christ: “Then the devil left him, and angels came and attended him.” (Matthew 4:11).

If we are asking the strength from the angels, we are actually ask it from God who give the angels the ability to conserve and give piety.

17. The prophecy of Daniel about Christ’s Kingdom

Question: Daniel the prophet said: “Your Majesty looked, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance. 32 The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, 33 its legs of iron, its feet partly of iron and partly of baked clay. 34 While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. 35 Then the iron, the clay, the bronze, the silver and the gold were all broken to pieces and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.” (Daniel 2:31-37).

How did the Copts know according to this dream that Christ’s kingdom which is coming begin by the coming of the Lord Christ?

Answer: Many Christians abused the understanding of the meaning of Christ’s Kingdom. Some imagined a golden glorious age which will come one day but in seeing that dream the meaning is shown that the meaning of Kingdom is our present age which began from the coming of the Lord Christ.

This is the explanation of Daniel’s dream:

“and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all—you are this head of gold. 39 But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth. 40 And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. 41 Whereas you saw the feet and toes, partly of potter’s clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. 42 And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly [m]fragile. 43 As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay. 44 And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45 Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.” (Daniel 2:38:45).

Nebuchadnezzar saw in his dream the raising of great kingdoms, Firstly: the Kingdom of Chaldeans which he was the head...Secondly: the Kingdom of Madi and Persia which came after the Kingdom of Chaldeans. It defeated and conquered Babel in year 538 B.C....Thirdly: The Greek Kingdom which conquered the second kingdom and defeated it under the leadership of the great Alexander...Fourthly: The Romans’ Kingdom which defeated many kingdoms and submitted the world to her then it was divided and began to be weak and recede a bit by bit till it faded away completely. Then Daniel the

prophet spoke about the rising of Christ's Kingdom. It is a kingdom which will never diminish and its kingdom will never leave to another people and it will crush and perish all these kingdoms and it will stay forever.

What evidenced that he was pointing with these texts to Christ's Kingdom, his saying about this kingdom that it was raised without human's hands "not in hands". Isaiah the prophet prophesied before about this Kingdom and he bestowed on it these characteristics, as it appears in his saying: **"For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this."** (Isaiah 9:6-7).

Some make mistake when they claim that Christ's kingdom will begin in a future age, as Christ's kingdom was established at His birth, because Christ was born a king on a Kingdom, as was clarified from Daniel's prophecy and from texts of Isaiah the prophet. It isn't right to say that the Lord Christ will come to reign for 1000 years, an earthly reign in the world as: **"The earth and the heavens fled from his presence."** (Revelation 20:11).

18. The distribution of gifts in the church

Question: Peter the apostle said: **"But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light."** (1 Peter 2:9).

How can we understand from this verse that the apostle was talking about the different gifts in the church and amongst them a special category for Priesthood?

Answer: The apostle points by his saying that the Christians will have different gifts one will be a priest...ruler...and one of the flock **"one has this gift, another has that."** (1 Corinthians 7:7).

There are a similar saying to this one in the Old Testament, what the Lord said on the tongue of Moses the prophet: **"you will be for me a kingdom of priests and a holy nation."** (Exodus 19:6).

Some call of the lack of presence of distinction between the one and the other and they attack the specialisation of a special group to the Priesthood service. If they are asked about how they evaluate their belief, they are all share in the same answer which Korah answered Moses with, saying: **"The whole community is holy."** (Numbers 16:3). Korah thought that he had the right in Priesthood like Aaron, so God punished him with death. The apostle Jude pointed that some of the Christians will repeat Korah's sin, by his saying: **"Woe to them!..... they have been destroyed in Korah's rebellion."** (Jude 1:11).

Some of the Christians today, tracked the trace of Korah and they said we are all priests and they perished in the evilness of this idea. In a recent article to the priest Fayz (One of the shepherd of the Protestant's church) by the title of : "the written and Divine base for the place of the seculars in the church", he wrote: the division of the Church to seculars and priests doesn't fit the nature of the church and her real meaning and he claimed that the meaning of the word secular is started to change from the original written meaning which points to all God's people as they are considered a majestic priesthood before God.

When the order of the rank of the clericals, certain group turn towards it and certain powers before the general people of the church whom are known by the name of the seculars. Thus people differentiate

and distinguish between the seculars, the theologians and the clericals. This article was read in the 6th Seminar which was held by the Education Department which follows the Middle East Council of Churches in Oman in the period between 26 and 29 of May, year 1977, that the written and theological foundation which the priest Fayz Fares built this understanding doesn't lead to this conclusion.

The New Testament pointed to the special Priesthood service which specialised to certain group without the rest of the believers. **“And no one takes this honour on himself, but he receives it when called by God, just as Aaron was.”** (Hebrews 5:4).

What came in St Peter first epistle or in Revelation, as he said: **“Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.”** (Revelation 20:6).

These verses don't mean more than the Priesthood of the Old Testament moved to the New Testament. As it was in the Old Testament everyone who dares to practice Priesthood without right is punished, as it is mentioned in the second Chronicles about Uzziah the king who robbed the right of the priesthood and kindled to the Lord, so he was affected by Leprosy as a result of that. Thus the same matter in the New Testament, the order and rights of Priesthood continues. However, the sentence of a royal Priesthood doesn't cancel the presence of priests who are specialised in the priesthood services alongside the general Priesthood which all the believers share in it due to the Sacraments of both the Baptism and the Miron. We also find St John said in his first epistle:

“As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him.” (1 John 2:27).

This teaching doesn't cancel the presence of specialised teachers in teaching.

The apostle likened the church by the body and he compared the difference in the gifts in the Church, to the differences in the function of bodies members. The apostle said:

“For just as each of us has one body with many members, and these members do not all have the same function, 5 so in Christ we, though many, form one body, and each member belongs to all the others. 6 We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; 7 if it is serving, then serve; if it is teaching, then teach; 8 if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.” (Romans 12:4-8).

He also said:

“I wish that all of you were as I am. But each of you has your own gift from God; one has this gift, another has that.” (1 Corinthians 7:7).

“To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by that one Spirit, 10 to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. 11 All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines. 12 Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. 13 For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. 14 Even so the body is not made up of one part but of many. 15 Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. 16 And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. 17 If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? 18 But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. 19 If they were all one part, where would the body

be? 20 As it is, there are many parts, but one body. 21 The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” 22 On the contrary, those parts of the body that seem to be weaker are indispensable, 23 and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, 24 while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, 25 so that there should be no division in the body, but that its parts should have equal concern for each other. 26 If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. 27 Now you are the body of Christ, and each one of you is a part of it. 28 And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all have gifts of healing? Do all speak in tongues? Do all interpret? 31 Now eagerly desire the greater gifts.” (1 Corinthians 12:8-31).

19. The continuing virginity of St. Mary

Question: Did Mary remained virgin after she give birth to the Lord Jesus?

Answer: The persistence of the virginity of Virgin Mary is fulfilled with her answer on the Good News of the angel of the birth of the saviour, she said: “**How will this be,**” Mary asked the angel, “**since I am a virgin?**” (Luke 1:34). This points that she didn’t prepare herself to be a wife. If she intended to get married one day, she would have accepted the Good News happily in the future, as if it is a usual matter.

To clarify we say that it isn’t fit to speak to the virgin and say you will be pregnant, as this is considered the worst offence, but if she was coupled with a man, it is possible to say to her: you will be pregnant and she would have accepted the saying without opposition.

Thus the matter regarding Virgin Mary, if she was intending to get married, she would have accepted the Good News of the pregnancy without asking: “**How will this be**”.

The lack of continuity of Virginity of virgin, is opposite the perfection of Christ, as He is the Only-Begotten to His Father, he had to be alone to His mother.

The objector says:

The Holy Bible said about St Mary that no one knew her (means Joseph) till she gave birth to her first-born Son. “**But he did not consummate their marriage until she gave birth to a son.**” (Matthew 1:24). Don’t we infer from this verse that after the birth of the Lord Jesus, Joseph knew her the knowledge of the married couple?

We answer in denying for two reasons:

The first: The word “knew” didn’t come usually in the Holy Bible in the meaning of sleeping but was mentioned more in the meaning of knowing something. According to it we say that the saying of the evangelic “didn’t know her”, means that Joseph didn’t know the deservedness of St Mary and her high place and standing till she gave birth not as the other women...saw the angels chanting and praising...the shepherd were worshipping.

However, if the objector objected and said that the meaning of “knowing her” was the marital consummation as Adam knew Eve, even if we have accepted the controversy, this doesn’t support the objector in his claim that Virgin Mary married after the birth of Christ, this is because of the word “till” in the sentence: “**But he did not consummate their marriage until she gave birth to a son.**” This

appoints the lack of knowledge before the birth and doesn't deny it after it and this understood from other similar sentences which were mentioned in the Holy Bible, from these his saying:

1. But Michal, Saul's daughter didn't give birth till the day she died.

Don't we infer from that Michal didn't give birth before death but she gave birth after death?

2. **"The Lord says to my lord: "Sit at my right hand until I make your enemies a footstool for your feet."** (Psalm 110:1).

So, do we infer from this verse that the presence of Christ on the right hand of the Father will continue for a certain period. Meaning at the time of the submission of the enemies and then His sitting at the right hand of His Father will cease?

3. **"and sent out a raven, and it kept flying back and forth until the water had dried up from the earth."** (Genesis 8:7).

Do we infer from that the raven returned after the ground became dry and the Ark settled?

The word "first-born" was given to everyone who was born first whether he has brothers after him or not. This what the children of Israel did, as they sanctify the firstborn since his birth without waiting for another brother.

The objector continues his objection, saying: St Matthew mentioned that the Lord Christ had brethren and this when people asked about Christ saying: **"Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas? 56 Aren't all his sisters with us? Where then did this man get all these things?"** (Matthew 13:55-56).

In fact these four brethren weren't Virgin Mary's children the mother of Christ but they were the children of Mary the wife of Clopas whom the Holy Bible called the Virgin's sister. Then according to the Eastern custom which we find it up till now spreading in some of the places, they called the Lord's brothers as Lot was called Abraham's brother and he was the son of his brother. This saying is proved when we return to the Gospel according to St Matthew the evangelist who told us that amongst the chaste women who were present at the death of the saviour was Mary the mother of James and Yossi (Matthew 27:56). St Mark showed the authenticity of that in his fifteenth chapter of His Gospel (15:4).

St John mentioned that Mary who stood by the cross was the Virgin's sister and was Clopas' wife (John 19:25).

James, Joseph, Simon, and Judas were Jesus Christ's cousins. We will take an example to such type of relationship in which the sister's children are attributed to their aunt:

"So when the time came for Merab, Saul's daughter, to be given to David, she was given in marriage to Adriel of Meholah." (1 Samuel 18:19).

The Holy Bible told us that Michal didn't have children till she died. (2 Samuel 6:23). Despite that the Holy Bible spoke about her children: **"the five sons of Saul's daughter Merab, whom she had borne to Adriel son of Barzillai the Meholathite."** (2 Samuel 21:8).

The truth of the matter is that Michal: **"Saul had given his daughter Michal, David's wife, to Paltiel son of Laish, who was from Gallim."** (1 Samuel 25:44).

The interpretation of that is: Merab her sister who married Barzillai gave birth to five and then she died and Michal raised up her sister's children and were attributed to her.

If the intention with the word brothers here, were the true brothers, would have been rather Christ's saying to John would have been interpreted: "This is Your mother, literal explanation and Virgin Mary would be John's mother and John would have been her son.

The Holy Bible didn't mention once about Christ's brothers that they were Joseph's children. Christ wasn't Joseph's son, it was said about him that he was the son of a carpenter. Was it not rather for Christ's brothers to be Joseph's children and Mary the mother of Christ!

20. the concept of grace and its importance and relationship to the human's will:

Question: What is the concept of grace and its importance and its relationship to the human's will?

Answer: the grace in general is what God manifests from love...mercy towards mankind (Romans 12:6), specially means God salvation's power. (1).

What is important to notice in the concept of grace that this salvation power isn't fulfilled by man's moral deeds or by the deeds of the Law, but it is a gift from God, and this what the apostle clarified while he made a comparison between the reward which man has for the grace and the reward which man has for debt, the apostle said:

"Now to the one who works, wages are not credited as a gift but as an obligation." (Romans 4:4).

The work here meant the work of the Law or the mankind's work which isn't related to the grace.

1. Look Androsto: the dogma (Greek). Athens 1956 page 219 – 228.

2. Tremblas: the dogma (Greek). Athens 1959 – the second volume page 260 and afterwards.

3. Dr. Maurice Tewodros: the foreappointing of God in the teaching of Paul the apostle – The Egyptian Centre for printing 1993 page 107 and afterwards.

This meaning also appears in the comparison which the apostle put between the grace and deeds. He showed that the grace isn't a production of work, he said:

"And if by grace, then it cannot be based on works; if it were, grace would no longer be grace." (Romans 11:6).

Thus the apostle called the grace, the word "gift", as it originates from Christ's salvation work.

The apostle said: **"But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!"** (Romans 5:15).

It is noticed that: if the grace is given as a result of Christ salvation's work but the fruits of this grace return to the effectiveness of the Holy Spirit in man.

The apostle said: **"You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ."** (Romans 8:9). (Also look to Galatians 4:6). Thus the Lord Christ promised the disciples to send the Holy Spirit through whom the church was established in the fifties day. Those apostles were strengthened by the effectiveness of the Holy Spirit, they preached the Holy Bible to the end of the earth. (Look at Acts 1:8).

The Holy Bible clarified that what we have from blessings in the church, we received them through the Holy Spirit (Look Acts 2:33, 10, 44, Ephesians 3:5, Romans 5:5).

But what is the need to the grace, and what its meaning?

The grace as it is the salvation power of Christ in man, its importance comes from the followings:

A. It is an absolute necessity to fulfil the spiritual life in man, means that man cannot by his self-power fulfil the life with God:

“No one can come to me unless the Father who sent me draws them.” (John 6:44).

“Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.” (John 3:5).

Specially that the apostle looks at the salvation as a Divine gift. We notice that: “for it is God who works in you to will and to act in order to fulfil his good purpose.” (Philippians 2:13).

The grace is needed, as it save us from the original sin and its effect which it had left. This clarifies the mistake of Pelagius who taught that man can be saved without the work of the Divine grace. If this was right, then the work of Christ lost its meaning and value. For this the church condemn Pelagius.

B. The grace is a Divine grant, meaning that the salvation is the grant of the Divine love, man doesn't receive the grace as a deserved reward from God:

We receive the Divine grace not as a result of what we do but as a result of God's mercy towards us. All what the normal person does (means the one who didn't receive the grace of salvation by the Holy Spirit) even if it isn't from the acts of the sin, he wouldn't be a good base to receive God's grace which He granted to humans, as a mercy from him, and these are the words of the apostle in this meaning:

“Not only that, but Rebekah's children were conceived at the same time by our father Isaac. 11 Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: 12 not by works but by him who calls—she was told, “The older will serve the younger.” 13 Just as it is written: “Jacob I loved, but Esau I hated.” 14 What then shall we say? Is God unjust? Not at all! 15 For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” 16 It does not, therefore, depend on human desire or effort, but on God's mercy. 17 For Scripture says to Pharaoh: “I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.” 18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.” (Romans 9:10-18).

“He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time.” (2 Timothy 1:9).

“But when the kindness and love of God our Saviour appeared, 5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, 6 whom he poured out on us generously through Jesus Christ our Saviour, 7 so that, having been justified by his grace, we might become heirs having the hope of eternal life.” (Titus 3:4-7).

So, it is wrong to imagine that the act of the grace originated from man's good deeds. In another meaning, it is wrong to imagine that man's good deeds was like the crossing on which man crossed to the circle of the Divine grace. There is a big gap between the human's nature and grace which we cannot cross through the good deeds but only by God's power and help. God isn't a merciful physician who treats the fallen nature but He gives us the grace as a grant or gift.

We don't deny that the fallen man was still enjoying some of the spiritual and moral powers. This spiritual and moral powers contribute without doubt in the salvation act but not regarding that it is the crossing that the normal person crosses to the graceful person. The value of this spiritual and moral in man makes him to accept more the salvation displayed from God. The good person who takes himself in spiritual and moral principles, accepts the salvation act more than the non-moral person and this seems in what was said about Cornelius in Acts, his goodness pushed him to accept the message of salvation, as the apostle Peter said: **“but accepts from every nation the one who fears him and does what is right.”** (Acts 10:35).

The word “grace” itself means the gift which God grants to mankind by the motive of His unconditional pure Divine love.

C. The grace is general but it isn't compelling. The importance of the mankind's freedom in fulfilling the salvation:

If God's grace is offered to all mankind without differentiation but it doesn't oblige people to accept it, as the matter is up to human. He is free to accept the work of the grace or reject it. God's choice isn't an arbitrary absolute choice but it depends on man's will, meaning the choice and setting return here to God's foreknowledge and doesn't cancel or void human's freedom. This is the teaching of the Holy Bible. There are verses which clarify the general call for salvation and there are verses which show that the matter of salvation is based on man in accepting or rejecting this call.

From the first type of verses:

“who wants all people to be saved and to come to a knowledge of the truth.” (1 Timothy 2:4).

“He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.” (2 Corinthians 5:15).

(Also look 1 Timothy 2:6, 1 John 2:2).

From the second type of verses:

“So the last will be first, and the first last. For many are called, but few chosen.” (Matthew 20:16).

“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.” (Revelation 3:20).

(Also look at Matthew 23:37, Acts 7:51-53, Proverbs 1:24-25, Isaiah 5:4, 65:2, Matthew 11:21-24).

We cannot deny to this certain truth, which every person feels: the absolute God's authority respects man's freedom as a base to the spiritual and moral lives.

The word “grace” was mentioned many times in Paul the apostle's epistles but not in this meaning in which we find at some of the Christian's denominations, as the power that enters man and submits him to God's will. The grace is God, who works...renews...blesses...and strengthens. Not this abiding absolute power which acts in an instrumental image.

God doesn't force man's salvation and doesn't impose on him a statute without taking into consideration his will or freedom.

Otherwise, the matter will end to faith as necessity to the general salvation. God is good and offers His grace to all people, otherwise the matter will end to believe the presence of two graces of God, one of them without fruits. Paul the apostle didn't feel that he lives in God despite him and without his will. It is as if his life in Christ was imposed on him by the factor of binding Divine power. The Christians also don't look at themselves as if they were led by a mechanical style by the grace's power towards reforming their moral lives and fulfil their spiritual perfection. The faith in grace which doesn't resist and works by force and obligation, contrast completely what our daily spiritual experiences offer to us. Besides that this meaning of the grace strips the life from her moral description,

as the meaning of the moral work isn't correct if man deprived from his freedom and choice and becomes subjected to necessity and the work of the grace which is accomplished in an atmosphere of violence. No doubt that the history of the Christian's religion points to surprise changes in the lives of some people by the interference of God, but these are exceptional cases which God allows with intention of accomplish a higher and general purpose.