



# ASK FOR THE OLD PATHS

**EXPOSING THE FALSE TEACHING IN  
THE BOOKS OF DR. ATEF AZIZ**

**St Mark Coptic Orthodox Church DC**

**11/11/17**





## **PART II : THE PRINCIPLES OF THE FORMATION OF CHRIST**

- 1) The assurance of salvation
- 2) Working out our salvation: the means of Grace
- 3) The seasons of salvation and the divine calendar
- 4) The city of the soul and the city of God
- 5) The spiritual fatherhood and the sanctifying of the holy spirit



# MEANS OF GRACE? AND ITS ROLE?

- We are all familiar with the means of Grace; which are: prayer, repentance, the word of God, fasting and ministry; we all know these are means which help us in the process of spiritual growth. However, despite the great importance of the means of grace, focusing on one principle only does not help.
- The means of grace help the person to establish a step which has already been taken!!!; but, it does not help the person to move from one level to the other. p61

# QUESTIONS

- ❖ Are the Sacraments considered as the main means of Grace? **Or not even included?**
- ❖ His list of the means of grace are able only to establish a step which is already taken but not to move from one level to another.. **What does it mean? How you can establish a step in general?**

# THE IMPORTANCE OF THE PRINCIPALS

We complain that we have ups and downs in our spiritual life and cannot breakthrough despite practicing all the means of Grace. This is actually because the means of Grace , if taken separately without the other principles , can not help the person to step up from one level to the other. There are other important principles which help in this. They are the steps that help in the formation of Christ; and as a result of this formation, the person can move from one level to the other. Each step a person takes needs to be established; and this requires the means of Grace. P 62

# GENERAL NOTES

- 1) It falsify mysticism
- 2) It excludes Sacraments, or at best it degrades the power of the sacraments
- 3) It adopts Pelagiansim or, at best Semi-Pelagiansim

# **THE CHURCH OF CHRIST LOST ALL HER RICHES!!!**

This highlights that, **over the centuries**, the devil has succeeded **to steal from the Church of Christ all her riches**, leaving her with only one point which he knows it will **not have a great effect**; and hence **people would remain under his dominion**....this because when the devil did this stealing when **the Church was negligent during certain centuries**, he formed a layer **or cover of darkness around the minds of people**. A veil has been formed (2 Cor 3:12-18). This cover or veil causes a hindrance in understanding the truth. p62



# QUESTIONS

- The devil succeeded to steal from the Church all her riches?
- ❖ And 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. Matt 16:18
- Are people saved while they lost all riches?
- Are people saved while they have a cover of darkness around their minds?

# QUESTIONS

- 1) Over centuries the Church was negligent**
- 2) The Church lost all her riches**
- 3) The church left with what was not of great effect (sacraments and all liturgies???)**
- 4) There was a veil**
- 5) Cover of darkness above the mind of the people and they were not able to understand the truth.**

# THE REALITY OF THE VEIL !!!

<sup>14</sup> But their **minds were blinded**. For until this day the same **veil remains unlifted in the reading of the Old Testament**, because the *veil* is **taken away in Christ**. <sup>15</sup> But even to this day, **when Moses is read, a veil lies on their heart.** <sup>16</sup> Nevertheless when one turns to the Lord, the veil is taken away. 2 Cor 3:14-16

# **THE DOCTRINE OF THE WESTERN** **PART OF THE CHURCH !!!**

This is a familiar term which is **frequently highlighted and discussed, especially in the Western part of the Church**. According to the current teaching, the assurance of salvation depends on clarifying the biblical truths related to salvation and presenting them to the believers. These biblical verses highlight that salvation is assured because it is an eternal salvation (Heb 5:9, 5:12).... **The assurance of salvation is in fact the foundation upon which all the truth of salvation and the working out of salvation are based.** p64

# ETERNAL SALVATION !!!

though He was a Son, *yet* He learned obedience by the things which He suffered. <sup>9</sup> **And having been perfected, He became the author of eternal salvation** to all who obey Him, (Heb 5:8,9)



## OBTAINED ETERNAL REDEMPTION

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. (Heb 9:12)

# QUESTIONS

- Is this eternal salvation presented to all or obtained by all? To all who obey Him = an ongoing synergetic act
- Where is the human part here? Where is time in eternity?

## THE COMMANDMENTS AS CRUTCHES !!

God gave us the commandments as ‘crutches’ to help our weak humanity to walk straight and upright. This is the real purpose of God’s commandments! They are not intended as a burden or as “dos and don’ts”. Yet, in his fallen nature, **Man turned the commandments into a burden; and he began to be afraid of God and walk at a distance from Him.** P 73

## THE SCRIPTURES AND THE COMMANDMENTS

- ❖ Jesus answered and said to him, “**If anyone loves Me, he will keep My word**; and My Father will love him, and **We will come to him and make Our home with him.** Jn 14:23
- ❖ And **I know that His command is everlasting life.** Therefore, whatever I speak, just as the Father has told Me, so I speak.”. Jn 12:50
- ❖ Therefore **the law was our tutor to bring us to Christ,** that we might **be justified by faith.** Gal 3:24

## THE EARLY FATHERS DID NOT LIKE THE ASSURANCE

The early fathers did not like the assurance which only comes from the verses that prove it because they knew that there can be times of spiritual warfare or spiritual weakness when the person can doubt this assurance. According to them this assurance is a realization based on what happened inside the soul by salvation.  
(where????)p66



## ST. IRENAEUS ON REJECTING THE ASSURANCE OF SALVATION

- But with respect to obedience and doctrine **we are not all the sons of God**: those only are so who believe in Him and do His will. **And those who do not believe, and do not obey His will, are sons and angels of the devil**, because they do the works of the devil. St. Irenaeus, Against Heresies, Book 4.41, 2.
- **Those who do not obey Him . . . have ceased to be His sons**. St. Irenaeus Against Heresies, Book 4.41.3.

# WHAT IS THE LIFE OF CHRIST? P68

It is his Redemptive work: His Crucifixion and Resurrection. When the Holy Spirit transfers to us the death and resurrection of Christ, **His death takes away the corruption; while His resurrection transfers life – a life which bears inner healing and wholesomeness.** As a result we will be justified and we will also be healed. We will be justified from the condemnation of sin and we will be healed from the poison of the old serpent, the wound of sin.

This is the assurance of faith and salvation.

The aim of every spiritual exercise, like prayer, repentance, etc. is to help us connect with the redemptive work of Christ where the Holy Spirit transfers to us the death and resurrection of Christ. P 68,69

## THEODORE STYLIANOPOULOS

(PROFESSOR OF NEW TESTAMENT AND EASTERN ORTHODOX SPIRITUALITY- HOLY CROSS)  
FROM THE PREFACE TO A YEAR OF THE LORD. LITURGICAL BIBLE STUDIES, V. 1., JULY 1981

Do not the most important feast days of the year celebrate **the good news of the life and work of Christ, the Annunciation, His Birth, Presentation in the Temple, Baptism, Transfiguration, Triumphal Entry, Passion Week, Easter, Ascension and His gift of the Spirit on Pentecost day, all of which are based on the New Testament? Do we not remember and re-live His death and resurrection on each Sunday (Kyriake, that is, the Lord's Day) and in each Liturgy?** Do we not continuously hear about Jesus' teachings, miracles and encounters with men and women from all walks of life? **Even the Feast days of the Prophets, the Apostles, the Theotokos and the Saints, properly understood, point to the centrality of Christ, the Saviour and Lord of all.**

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[HTTP://WWW.ORTHODOXCHRISTIAN.INFO/PAGES/LIT\\_YEAR.HTM](http://www.orthodoxchristian.info/pages/lit_year.htm)

Orthodox worship proclaims the centrality of Christ. **The liturgical year** celebrates the presence of the mystery of Christ in the life of the Church and seeks to make the living Christ a renewing life-source for every Orthodox Christian.

## OUR DAILY PARTAKING IN HIS DEATH!!! P 76

**We should die with Christ day after day to work out our salvation.** Therefore, Christ died for us; and so, we should learn to die daily with Christ. **His death brings forgiveness and justification.** Our daily partaking in His death breaks the power of sin, the old nature. This is sanctification. p76



# QUESTION

How come we can talk about death and daily death , with no single mention of Baptism and Eucharist in the Whole book?!!!

# LITURGY OF ST BASIL

**“For every time you eat of this bread and drink of this cup, you proclaim My Death, confess My Resurrection, and remember Me till I come.”**

# LITURGY OF ST BASIL

- Amen. Amen. Amen. **Your Death, O Lord, we proclaim; Your holy Resurrection and Ascension into the heavens, we confess.**
- We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

# SAVING GRACE AND THE SAVIOUR

- Salvation has been completed; and also salvation need to be worked out. It has been completed by Jesus and we received it as “the Saving Grace”, but we need to work it out our salvation to receive the Saviour, as a Person, living in us (Gal 2:20)

p76,77

- “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.”

# ST JOHN CHRYSOSTOM

## HOMILIES ON GAL 2:20

In these words, **I am crucified with Christ, he alludes to Baptism** and in the words nevertheless I live, yet not I, our subsequent manner of life whereby our members are mortified. **By saying Christ lives in me, he means nothing is done by me, which Christ disapproves**; for as by death he signifies not what is commonly understood, but **a death to sin**; so by **life, he signifies a delivery from sin.**



# ORIGEN

## COMM. ON MATT. BOOK 12:25.

The expression “I live, yet no longer I,” was the voice of one denying himself, as of one who had laid aside his own life and taken on himself the Christ, in order that He might live in him as Righteousness, and as Wisdom, and as Sanctification, and as our Peace (1 Cor. 1:30; Eph. 2:14) and as the power of God, **who works all things in him.**

# THE SEASONS, THE SIX MAIN ACTS OF SALVATION

The sinner has only **one gate to enter through and that is: The Cross**. However, a believer should know how much Jesus has done for us; He has done **six main acts of salvation; making our salvation complete and established**. These are: **Incarnation, Crucifixion, Resurrection, Ascension, the Pouring of the Spirit, and His Second Coming**; these acts of Salvation will be further explained below. [Inner man, p77](#)

# THE SIX ACTS OF SALVATION

We need to learn how to constantly and repeatedly draw from the six acts of salvation. Actually each of these acts has its own grace, the Bible tells us that grace is manifold: “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.” (1 Pet 4:10), “But may the God of all grace, who called us to His eternal glory by Christ Jesus, **after you have suffered a while, perfect, establish, strengthen, and settle *you***.” (1 Pet 5:10) p 77, 78

## COMMENTARY ON 1 PETER (4:10)

FR TADROS MALATY . P87,88

“As good steward of the manifold grace of God”, meaning that these gifts were given from God’s hand, not for vain glory but for the ministry of the church and all entire human race. St. John Chrysostom said: “There are different members in the church, some are more honourable than others, for example, some celibates, some widows, some married and all compliment one another. **One’s gift may be less than the other’s, but it may be indispensable, so if that member is delayed from his job, many other jobs will be delayed<sup>1</sup>.**”

<sup>1</sup> *Fr Tadros Malaty, Brotherly Love, p. 423 – 424.*

## (ST. CLEMENT OF ROME, CORINTHIANS, 30)

For it is said: "God resists the proud, but gives grace to the humble" (I Pet. 5:5). **So, let us unite ourselves to them to whom grace has been given by God. Let us put on oneness of mind, let us be humble, temperate, far from any cursing or evil speech, making ourselves righteous by deeds and not by words...** Let our praise be from God, and not from ourselves. God hates those who praise themselves. Let the witness of our good deeds be given by others.

# WHO THEN CAN SAY THAT THIS IS LEGALISTIC? 1/2

However, later on, due to the theological debates about grace, the work of the flesh, and the possibility of legalism, the Church lost such valuable teaching experience. Spiritual discipline include; among others: **regular prayers, fasting, vigil nights of prayers, prostration, being disciplined and taught by the Word of God, receiving spiritual counsel, repentance, searching oneself, obeying the commandments of love and forgiveness.** p81

## WHO THEN CAN SAY THAT THIS IS LEGALISTIC? 2/2

It was well-known that every spiritual discipline which one follows/observes has dual action; and that is : death and resurrection. This is because it actually connects us with the work of the Cross through the Holy Spirit; bringing to the inner man : the Power of Christ's death which puts the old nature to death; and also the power of Christ's resurrection to release the new nature.

**Who then can say that is legalistic! p81**

# QUESTIONS

- **The Church lost the experience of Spiritual discipline, when?**
- **Where is synergy in this context?**
- **No Trinitarian economy, the Father mentioned only twice in the whole book!!**
- **Accusing which Church? Eastern Orthodox, or Oriental Orthodox, or Protestant....**



## ST. CYPRIAN OF CARTHAGE (CIRCA 251 - 256)

### ON THE UNITY OF THE CATHOLIC CHURCH, CHAPTER 6

**The spouse of Christ cannot be defiled; she is uncorrupted and chaste.** She knows one home, with chaste modesty she guards the sanctity of one couch. **She keeps us for God; she assigns the children whom she has created to the kingdom.** **Whoever is separated from the Church and is joined with an adulteress is separated from the promises of the Church,** nor will he who has abandoned the Church arrive at the rewards of Christ. He is a stranger; he is profane; he is an enemy. **He cannot have God as a father who does not have the Church as a mother.**

# **PURPOSES OF SPIRITUAL** **DILIGENCE**

2 Pet (3-11)

- **To nourish our weak spirit so that the Spirit can grow, enlarge and regain her original shape and function.**
- **To release the ‘seed of Grace’ from the inner imprisonment.**
- **To help in the process of the formation of Christ within us. p89**

## 2 PET 1:3-6, 10-11

<sup>3</sup> **As His divine power has given to us all things that *pertain* to life and godliness,** through the knowledge of Him who called us by glory and virtue, <sup>4</sup> by which have been given to us exceedingly great and precious promises, **that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.**<sup>5</sup> **But also for this very reason, giving all diligence,** add to your faith virtue, to virtue knowledge, <sup>6</sup> to knowledge self-control, to self-control perseverance, to perseverance godliness,...<sup>10</sup> **Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;** <sup>11</sup> for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

# THE SYNERGY

- Verses 3, 4 show the initiated Grace
- Verses 5-8 show The active and positive response by our Free will towards the Initiated Grace.
- Verse 10,11 If you fail in your response and to co-operate with the Grace of God go back to verses 3 and 4 to re-charge

# QUESTIONS

- ❖ Restoring the original shape without baptism?
- ❖ Forming Christ without Eucharist?
- ❖ Pelagiansim in its fullness!!!!

# TOOLS TO WEAKEN THE “OLD MAN”

- Fasting : on regular basis – a day per week, for example
- Daily repentance : **reviewing the activity of everyday.**
- Reading the word of God: **reading large portions for the purpose of receiving the washing power of the Word**
- Submitting to God’s chastising times: doing so thankfully, truthfully, ..**the apparent departure of the Spirit of God..**
- Sacrificial living: **laying down rights** and avoiding materialistic living. p90

# **TOOLS TO HELP STRENGTHEN THE “NEW NATURE” P90,91**

- ❖ **Nourishing our spirit properly: through praying the psalms which are in the Manna of the Spirit**
- ❖ **Discerning the need to nourish on the suitable food whether milk or meat, depending on one's level of growth.?????**
- ❖ **Prostration.**
- ❖ **Prayer with unveiled face: free prayer with prophetic anointing (2 Cor 3:18) ??????**
- ❖ **Stillness: knowing God in stillness.**
- ❖ **Revelatory reading of the Bible: we read a lot to get familiar with the Word, then we study it, and afterwards the revelations come.**
- ❖ **Praying the twelve statements of the blood of Jesus and the prophesying statements. ?????**

# **GENERAL COMMENTS**

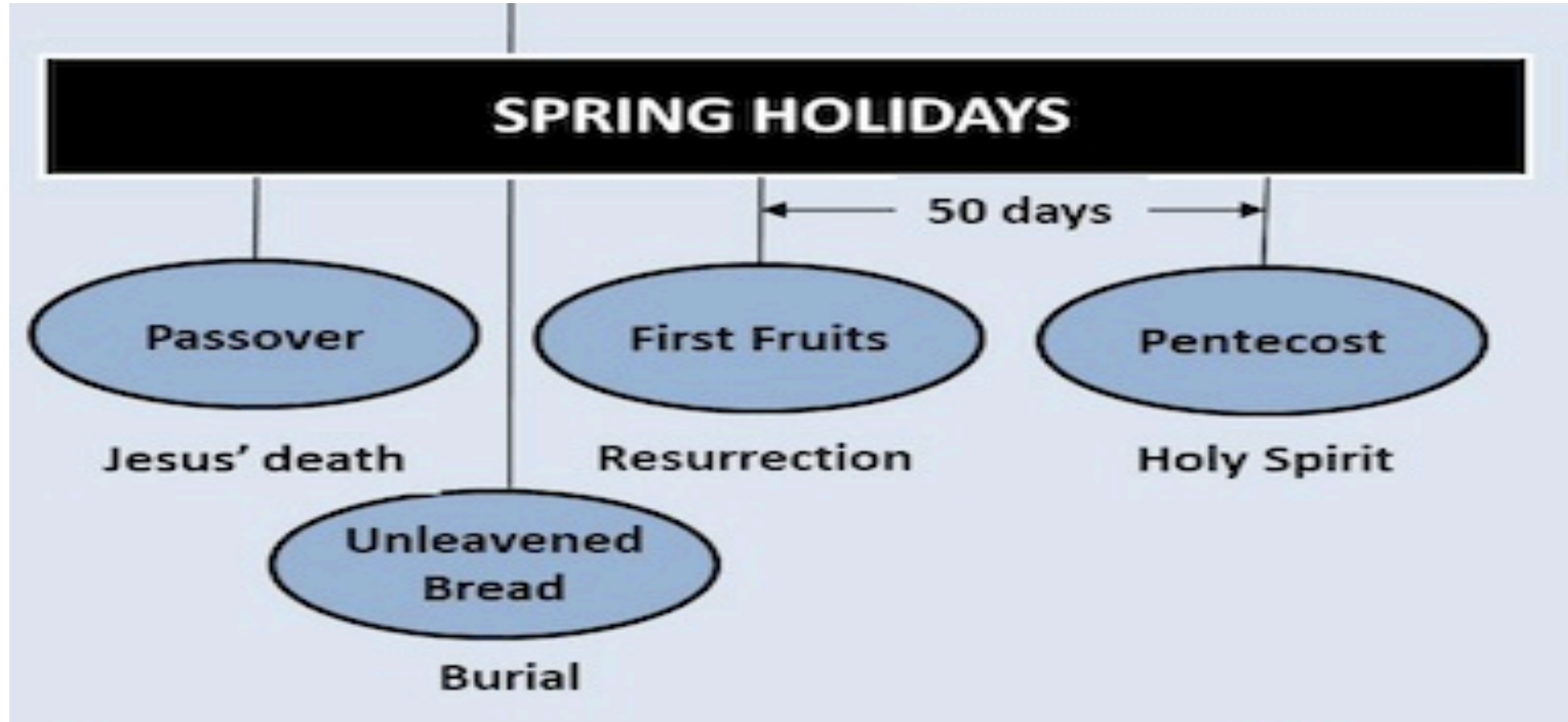
- **Non -Trinitarian**
- **Non -Sacramental**
- **Non- synergetic**
- **Non- Eucharistic**
- **Non -Ecclesial**



# THE FEAST OF THE UNLEAVENED BREAD

The Church fathers started to **see that there is a deep mystery in this matter.** So, they started from the point that Christ is our Passover. If the Passover represents the Cross and **the feast of the unleavened bread represents the resurrection**, this means that the mystery of Christ is in all these feasts. p95

# JEWISH SPRING HOLIDAYS



# ST. CYRIL OF ALEXANDRIA

## GLAPHYRA ON NUMBERS

*“And he shall wave the sheaf before the Lord, that you may find acceptance; on the morrow after the First Day the Priest shall wave it” (Lev 23:11 LXX).* Jesus Christ is one. But like a sheaf he is considered to contain many within himself. He is so because he possesses within himself all believers in a spiritual union. For this reason Blessed Paul writes that we have been raised up with him, and made to sit with him in the heavenly places (Eph 2:6).

Because when he became like us WE became with him *“members of the same body”* (Eph 3:6). We have become rich by union with him through his body. Thus we say that we are all in him. He says that the sheaf should be waved in the morrow of the first day [of unleavened bread], that is, on the third day [after the Passover]. For Christ arose from the dead on the third day, on which he also entered into heaven....

# THE SEASON, THE SIX MAIN ACTS OF SALVATION

The sinner has only **one gate to enter through and that is: The Cross**. However, a believer should know how much Jesus has done for us; He has done **six main acts of salvation; making our salvation complete and established**. These are: Incarnation, Crucifixion, Resurrection, Ascension, the Pouring of the Spirit, and His Second Coming; these acts of Salvation will be further explained below. [Inner man, p77](#)

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So, being the portion of the Holy God, **begin to do all that pertains to holiness, running away from evil words**, unclean and shameful relations, drunkenness, passions and innovations, base lusts, defiled adulteries and overweening pride. For it is said: "God resists the proud, but gives grace to the humble" (I Pet. 5:5). **So, let us unite ourselves to them to whom grace has been given by God. Let us put on oneness of mind, let us be humble, temperate, far from any cursing or evil speech, making ourselves righteous by deeds and not by words...** Let our praise be from God, and not from ourselves. God hates those who praise themselves. Let the witness of our good deeds be given by others.

# FORMATION OF CHRIST AND THE SEASONS

- The Formation of Christ requires the pouring of His life in us. We start to receive the Life of Christ through the saving grace which is the seed that has the life of Christ , yet this life needs to come out of the seed to form the person of Christ in us, we need more of His life so that He would be formed in us. P 102
- In each season, we receive the life of Christ in one of its form; bearing in it one of the acts of salvation.....Nowadays , it is often viewed as a celebration related to the season without seeing the link between theses seasons and the formation of Christ. P 103

## **THE BEGINNING AND THE PEAK OF THE SEASON**

**This grace starts at the beginning of the season; continues throughout the season; and reaches its peak and completion in the celebration.** This would be the grace of salvation of that particular season in the particular year. P 105

## IT IS NOT ONLY SEASONS, IT THE WHOLE CHURCH LIFE

- ❖ Our Fasts started between the 4<sup>th</sup> and the 11<sup>th</sup> Century (this theory of start- continue -peak is not authenticated)
- ❖ Our daily cycle is the base and is the first documented
- ❖ Our weekly cycle
- ❖ Our monthly cycle
- ❖ Our Yearly cycle

# THE TWELVE MAJOR FEASTS OF THE EASTERN ORTHODOX CHURCH

- September 21 / September 8, the Nativity of the Theotokos
- September 27 / September 14, the Elevation of the Holy Cross
- December 4 / November 21, the Presentation of the Theotokos
- January 7 / December 25, the Nativity of Christ (Christmas)
- January 19 / January 6, Theophany, the Baptism of Christ
- February 15 / February 2, the Presentation of Christ
- April 7 / March 25, the Annunciation
- The Sunday before Pascha, Palm Sunday
- Forty Days after Pascha, the Ascension of Christ
- Fifty Days after Pascha, Pentecost
- August 19 / August 6, the Transfiguration
- August 28 / August 15, the Dormition (Falling Asleep) of the Theotokos

# THE LORD'S FEAST IN THE COPTIC CHURCH

## **Major**

1. **Annunciation (Barmahat 29th)**
2. **Nativity (Christmas) (Koiak 29th)**
3. **Epiphany (Tubah 11th/January 19th)**
4. **Palm Sunday (Floats)**
5. **Resurrection (Easter (Floats)**
6. **Ascension (40 days after resurrection)**
7. **Pentecost (50 days after Resurrection)**

## **Minor**

1. **Circumcision (Tuba 6th/January 14th)**
2. **Entering the Temple (Amsheer 8th)**
3. **Visit to Egypt (Bashans 24th, )**
4. **The Wedding at Cana (Tuba 13th, )**
5. **Transfiguration (Missra 13th, )**
6. **Maundy Thursday (Floats)**
7. **New Sabbath (Sunday) (First Sunday after Easter Sunday)**

# ST. PAUL AND ST. JOHN'S USE OF THE PHRASE: 'IN HIM'

- Actually , this is a mystery. It is the mystery of the incarnation! Jesus took our flesh, through the Virgin Mary, and made it His own flesh. Therefore, His flesh does not belong to Him only; it belongs to all humanity: to me and you! **This means that I have something in Him which is my own flesh; and so I am in Him.** P 114
- John's use of the phrase: "the vine and the branches"
- Being in Christ, we are the branches of the vine. Again, this is the mystery of incarnation! **Being in the vine, the living stream flows to us, it flows from the vine to the branches, refreshing and making them live- lest they wither.** p114



# IN HIM ACCORDING TO ST PAUL

<sup>15</sup> I speak to sensible people; judge for yourselves what I say. <sup>16</sup> Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? <sup>17</sup> Because there is one loaf, we, who are many, are one body, for we all share the one loaf. 1 Cor 10:15-17

## IN HIM ACCORDING ST JOHN

<sup>53</sup> 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.** <sup>54</sup> Whoever eats My flesh and drinks My blood **has eternal life, and I will raise him up at the last day.** <sup>55</sup> For My flesh is food indeed, and My blood is drink indeed. <sup>56</sup> He who eats My flesh and drinks My blood **abides in Me, and I in him.** Jn 6:53-56

## THE MYSTERY OF THE HOLY SPIRIT

The pouring of the Holy Spirit is one of the acts of Salvation: Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. (Acts 2:33) p 127, 128

# ST CYRIL OF ALEXANDRIA

## ON LUKE 3:21-23

For He spoke unto Christ at the time of holy baptism, as though having by Him and in Him accepted man upon earth to the Sonship, “This is My beloved Son, in Whom I am well pleased.” **For He Who is the Son by nature and in truth, and the Only-begotten, when He became like unto us, is specially declared to be the Son of God, not as receiving this for Himself:—for He was and is, as I said, very Son:—but that He might ratify the glory unto us.** For He has been made our firstfruits, and firstborn, and second Adam: for which reason it is said, that “in Him all things have become new:” for having put oil the oldness that was in Adam, **we have gained the newness that is in Christ: by Whom and with Whom**, to God the Father, be glory and dominion with the Holy Ghost, for ever and ever, Amen.

## NOTE

Now we can see why he ignored the Feast of Epiphany which is the one of the main doors to Pentecost beside the Incarnation, Cross, Resurrection and Ascension.

# THE POWER OF THE BLOOD

- First practical thing we can do is to proclaim the acts of the blood of Jesus on our lives, daily if possible. It is better to specify it to oneself. For example. If the verse says that the blood of Jesus has the power of redemption, when I proclaim it on myself I say: “the blood of Jesus has redeemed me; making it personal and the same with all **the twelve acts of the blood of Jesus.** P140
- 1. The blood of Jesus has redeemed me from the hand of Satan.
- **In Him we have redemption through His blood,** the forgiveness of our trespasses, according to the **riches of His grace.** Eph 1:7

**4. THE BLOOD OF JESUS HAS RECONCILED ME TO AND GRANTED ME PEACE WITH: GOD, THE FATHER, ALL PEOPLE AND ALL CREATION.**

<sup>13</sup> **But now in Christ Jesus** you who once were far off have been **brought near by the blood of Christ.**<sup>14</sup> For **He Himself is our peace, who has made both one, and has broken down the middle wall of separation,**<sup>15</sup> **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,**<sup>16</sup> and that **He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.** Eph 2:13-16

# FRIDAY PSALI AND WEDNESDAY PSALI

- For truly I approached, a great Prince, **which is the name of salvation, of our Lord Jesus Christ.**  
**Our Lord Jesus Christ, gave a sign to His servants, who do fear him, to escape from the face of the bows**
- **When we continue to keep Him, in our inner being, He will make us rich, that we can give to others.**  
We do not ask for, the wealth of this world, **but for the salvation of our souls, by calling upon His holy name.**





# 1. KINGDOM PERSONALITY

Unfortunately, this can be apparent in believers as well. This is because the grace of salvation come in the spirit; but, the soul (the personality) would still have the features of the land.. However, when Christ is formed inside us, there will no longer be the features of the personality of the land but the features of the Kingdom of God, the features that were originally in God's mind when he created each person. p154

## 4. THE ROBE OF RIGHTEOUSNESS

The robe of righteousness (Isa 61:10) which we receive at the beginning of our life in Christ covers our inner man. This robe of righteousness is directly related to Christ. **If Christ is small in us, our robe of righteousness will be small and limited.** If Christ grows in us, our robe of righteousness will grow with Him. This means that the robe of righteousness covers Christ in us. **It covers the new man and it cannot cover anything of the Old man.** Therefore, the uncovered area inside us , **which is related to the Old man, would be exposed to the attacks of the evil powers.** p164

# **BAPTISM**

- 1) From day one I am heavenly citizen ( Phil 3:20)**
- 2) Christ is the Robe of Righteousness and the Garment of salvation as according to St Cyril of Alexandria (commentary on Isa 5.5.61.10-11(PG 70:1365-68)**
- 3) From day one I have the robe of righteousness.... So according to his words, how come that before forming Christ in the person he will have it? (he says from the beginning of the life with Christ?**

# CLOTHED YOURSELF WITH CHRIST

- I will greatly rejoice in the LORD,  
My soul shall be joyful in my God;  
For He has clothed me with the garments of salvation,  
He has covered me with the robe of righteousness,  
As a bridegroom decks *himself* with ornaments,  
And as a bride adorns *herself* with her jewels. Isa 61:10
- For all of you **who were baptized into Christ have clothed yourselves with Christ.** Gal 3:27

# CONCLUSIONS

- 1) The dilemma is a misunderstanding of the Scriptures and the Church fathers and using a man-made approach.
- 2) The solution is a man made collection based on a wrong understanding of the Church Tradition
- 3) The results are additional misconception to the Faith delivered once to all saints
- 4) **Then what? Our last talk....**