



THE BOOK OF MARGANITHA

(THE PEARL)

ON THE TRUTH OF CHRISTIANITY

TRANSLATED BY MAR ESHAI
SHIMUN XXIII, CATHOLICOS
PATRIARCH OF THE EAST

WRITTEN BY
MAR O'DISHOO METROPOLITAN
OF SUWA ('NISIDIN) AND ARMENIA

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(English)

Marganitha

By Mar Odisho, Metropolitan

Translated by:

His Holiness Mar Eshai Shimun XXIII

Catholicos Patriarch of the East

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DEDICATION

Dedicated to the Prophets, the Holy Apostles and their Successors, Fathers, Martyrs and Confessors of the Church of the East, with prayer that this holy book may inspire their spiritual children to follow their example until His coming again.

EDITORIAL NOTE

This work, originally written in the Aramaic language was translated in the spring of 1964 by His Holiness, Mar Eshai Shimun XXIII, Catholicos Patriarch of the Church of the East. Sadly, this work was little known by the members of the Church since the originally printed copies were mostly destroyed.

As this edition is being published posthumously, it is appropriate to include a brief biography of the translator, Mar Eshai Shimun XXIII, Catholicos Patriarch of the East. This reproduction represents no changes to the original translation with the exception of spelling corrects, standardizing the protocol from English to American diction and notating English names where possible next to the Syriac or Greek ones.

A Brief Biography of His Holiness, Mar Eshai Shimun, XXIII

His Holiness Mar Eshai Shimun XXIII, Catholicos Patriarch was the Supreme head of the Church of the East, its Universal Pastor and the 119th Patriarch based on the Apostolic succession. The official name of the Church is the Holy Apostolic and Catholic Church of the East. It was founded by the Apostles, St. Peter, St. Thomas, St. Thaddeus, St. Bartholomew and St. Mari of the Seventy.

His Holiness was born on February 26, 1908 in Qudchanis, the mountainous region located in southern Turkey. Mar Eshai Shimun was raised with great care having received the required theological and liturgical training by the late Archdeacon of the Patriarchate, the Very Reverend Thoma of Ashita and by the Patriarchs' uncle, the Bishop of Rustaqa, His Grace, Mar Yosip (Joseph) Khnanishoo. In 1920, upon the death of his uncle, Mar Poulus (Paul) Shimun, His Holiness was ordained Patriarch at the age of twelve. In recognition of his keen intelligence and capability, it was deemed critical to further his education and training so the Patriarch was sent to St. Augustine's College, Canterbury, England.

After completing that phase of his preparatory schooling, he was accepted at Westcott House, Cambridge University, where he specialized in History

and Statecraft. His formal schooling under the auspices of academia ended abruptly in 1927 when his nation and Church required his presence and leadership. However, his informal education continued to evolve over the following two decades in which the harder school of adversity had illuminated and deepened his wisdom whilst maturing his personality. Experience is always a great teacher, and what a life of rich and varied experience His Holiness spent. Simply isolating two mere decades of his tenure, from 1927 to 1947 in which he worked tirelessly fighting for his Assyrian people would for some be their failing, however from those difficulties, His Holiness Mar Eshai Shimun emerged as a profound and substantive leader.

His Holiness arrived in the United States in 1940. In addition to his work that dealt with the Assyrian cause, he provided oversight and direction that resulted in the establishment of parishes, built churches, as well as edited and translated literature from Aramaic into English for the use of the Church in the United States and other countries. By doing so, he further promulgated the mission of the founding Apostles and sought to be an inclusive educator for this flock, so that the faithful could learn the ancient liturgy in a consistent way. During this same period, the Patriarch had consecrated several bishops, ordained many priests and deacons and created the first English speaking Assyrian parish in Seattle, Washington. His dedication and diligence resulted in a considerable presence for the Church of the East throughout the United States. However, his work did not simply end here. Perhaps the most important of His Holiness activities had been the Apostolic pastoral visits to the Churches in India, and the Middle Eastern countries.

Always on the move in Iraq, Cyprus, England, Switzerland and the United States, often in danger of his life he met with foreign diplomats and heads of states. Through his persistence, he created a world presence for the Assyrians by his representations to the League of Nations and later his appeals to the United Nations. All the while he was contacting world leaders and discussing with them the situation of the Assyrians, with his indefatigable energy and unfailing commitment to this cause. His Holiness' dogged persistence, in fact his life, centered only on his duty to save his hapless Assyrians and his beloved Church of the East from utter destruction and disintegration.

Prior to Mar Eshai Shimun's intervention, Assyrians living among their Islamic neighbor's shared a tenuous relationship that was firmly rooted in mistrust on both sides of this religious chasm. Therefore, in 1948 His Holiness made a revolutionary announcement of a new policy for the Assyrian people and the Church of the East. Through direct contact to embassy representatives of Middle Eastern countries in Washington and at the United Nations

Headquarters, he broke down the walls of suspicion and misunderstanding. This new policy decreed Assyrians and members of the Church of the East all over the world to remain as loyal and faithful citizens of the countries in which they lived, something that had never been done before in our history. The result was electric. There were amiable responses from Syria, Lebanon, and Iran resulting in the establishment of cordial relations with these governments.

Most historic and significant were his trips to Iraq in 1970 and 1971 at the invitation of the Iraqi government. This unprecedented act sent waves of hope throughout the Assyrian community living in Iraq for it had been in 1933 that the Patriarch and his family were exiled and separated from the Assyrians by the British government. For thirty seven long years the Patriarch was forbidden ministering to his considerable flock in Iraq. These trips had resulted in the strengthening of the spirit of the clergy and those faithful Assyrians. Furthermore, the building of schools, churches and the establishment of a Seminary in Tehran, Iran, resulted only from his direction and guardianship.

His Holiness was a prolific scholar, an exemplary writer and a charismatic speaker. As early as 1926 at the age of 18, the Patriarch attended the Nicene Council Commemoration held at Westminster Abbey, London. The Church and State Conference held in Oxford and the Faith and Order Conference held in Edinburgh were both attended by His Holiness in 1937. The distinguished Athenaeum Club of London had bestowed upon His Holiness by conferring an honorary membership. He was also a member of the American Historical Society and other organizations as well as being a representative to the World Council of Churches and being a notable among those chronicled in the annals of *Who's Who* repeatedly. Numerous appeals and publications concerning the Assyrian Question, written by the Patriarch and presented to the various governments and international bodies, highlight him as a writer of distinction. Various Aramaic and Syriac books have been translated into English by the His Holiness, Mar Eshai Shimun, some of which are:

- Portions of the Aramaic Liturgy;
- The Book of Hymns and Praises;
- Synodical Rules of the Church of the East;
- The Book of Marganitha, a standard theological work of the Church of the East;
- The publication of the homilies of Mar Narsai, the great saint and scholar of the fifth century, in two volumes, numbering more than 1400

pages; along with seventy pages of introduction and critical apparatus in English by His Holiness as well as countless outstanding sermons on the historical doctrine of the Church of the East.

A subject matter expert in Ecclesiastical History and an authority on the History of Christianity in the Middle East and Far East, Mar Eshai Shimun was fluent and literate in both the Aramaic and modern Syriac languages. In 1940, Time Magazine wrote of his Holiness, "Cambridge educated, Mar Shimun also speaks perfect English." His scholarly discourses on Church History at international Ecclesiastical conferences at various Universities attracted world wide attention.

The succession of the patriarchs from the d'Mar Shimun family was a custom that became institutionalized for over 658 years, of which Mar Eshai Shimun XXIII, Catholicos Patriarch was the last. For Mar Eshai Shimun, his term as Patriarch was mired with tremendous hardship and the tenure of his indefatigable work on behalf of the Church of the East and the Assyrian nation finally took its toll on him. Continuing the tradition of Apostolic succession in the family was impossible, for there were no d'Mar Shimun nephews to succeed him. His Holiness, ever mindful of his flock took the opportunity to take the growth and evolution of the glorious Church of the East to the next level by developing and proposing a plan for succession that was an electoral selection process not an inherited one. His proposal had been accepted.

After 53 years of focused dedication, the Patriarch retired from active responsibilities. In 1973 His Holiness announced his resignation from the Patriarchal responsibilities and married. Today, aside from his sisters, brother and sister in law, nieces and nephews, wife, he is survived by two children. It might not have been known broadly at the time, but the Patriarch had agreed to return to the Church to organize its affairs, at the request of the Bishops, including the Metropolitan Mar Yosip Khnanishu in 1975.

Tragically, his return was not realized. A clandestine plot was concocted to assassinate His Holiness, Mar Eshai Shimun and carried out on November 6, 1975. An assassin gunned him down at the door of his home in San Jose, California. He was 67 years old.

Mar Eshai Shimun, XXIII, Catholicos Patriarch of the East was an innovative leader of the Church and the Assyrian people, well schooled in both the ecclesiastical aspects of his vocation as well as erudite and urbane in the complexities of geopolitical issues that affected the Middle East, the Church of the East and his Assyrian people. Always attuned to the needs of his flock and the nation, he mindfully navigated the ever changing geopolitical

landscape with uncompromising ethics, integrity and superior leadership, the very hallmarks of his character. His ingrained spirituality and political sophistication set him apart as a true leader of distinction. Never has an Assyrian leader demonstrated such deftness and agility in managing both the secular and temporal affairs which portray his truly magnificent stewardship of the Assyrian people and the Church of the East.

Proceeds of the sale of this book go to the Mar Shimun Memorial Foundation, which was founded in early 1976, in the shocking aftermath of the assassination of Mar Eshai Shimun XXIII, Catholicos Patriarch. This foundation is devoted to the memory of Mar Eshai Shimun, whose mission included educating non-Assyrians on the plight of the Assyrian nation, and implementing Church reforms so that the Church of the East could flourish in the 20th century. By publishing various books, other print media and posthumous donations, the foundation is able to direct its proceeds to needy members of the Church of the East around the world and other philanthropic organizations. For more information on His Holiness Mar Eshai Shimun, XXIII, the Patriarchal family and the Mar Shimun Memorial foundation, please visit <http://www.MarShimun.com>

TRANSLATOR'S INTRODUCTION

The introduction which the author, Metropolitan Mar Odisho, has written to this book, which he says he has called Marganitha (The Pearl) because of its brevity in size, and extensiveness in subject matter, not only explains his purpose in writing it, but also despite its brevity, or perhaps by reason of that very fact, speaks eloquently of the erudition and Christian humility of a man who is one of the foremost fathers of the Holy Apostolic and Catholic Church of the East.

Mar Odisho was a profound exegete, theologian, philosopher and historian. Speaking of these very qualities of the author was the Reverend G.P. Badger, in his work. *The Nestorians and Their Rituals*, quotes the following concluding sentence from the fourth chapter of this book: "Now when we say (of God) that He is invisible, incomprehensible, impassible, and immutable, we do not describe what He is but what He is not," and he adds: "and I cannot better analyze his whole train of argument on the being and the attributes of God, than by quoting an admirable passage from Isaac Newton which would have not suited better had been drawn up with this special design."

We, on our part, in translating this work together with the literature added as an appendix thereto, had in mind the dual purpose; firstly, of making the theology of the Church available to the rising generation of Assyrian Americans, and also for the members of the Church of the East in India, and, secondly, to introduce this sound Apostolic teaching of the Church of the East, to the Western Christians, most of whom still labor under the false legacy of Ephesus, that this first Christian nation and Aramaic speaking Church, holds doctrines contrary to the Holy Scriptures.

This erroneous conception has led them to brand this Apostolic Church, with the misnomer 'Nestorian,' a doctrine which Nestorius himself was falsely accused of holding. The fallacy of these accusations has been ably repudiated by the author himself, mindful of the words of the Redeemer: "Examine the Scriptures; in them you trust that you have eternal life, it is they that testify concerning me." (John 5.39). He has, therefore, marshaled unassailable evidence from these Scriptures in support of the doctrinal position of the Church of the East.

Statement Of Facts

The arguments in favor of this claim are many and irrefutable, for they are based on historical facts. It is needless to say that the Christian faith is of Semitic origin, and that it was revealed by God to Semitic prophets, and in the land of the Semites, namely, the Middle East.

All the prophets and the Apostles were Semites, so was Melechsidick, the Royal Priest, who was symbolic of Christ, a Babylonian or Assyrian, nay, so was Christ himself who in the flesh was the Son of Abraham and David; and all of these spoke and wrote in the Aramaic language.

The message of the Christian faith which was totally alien to the Western people, such as Greek, Latin and other races, to the Semitic people of the Middle East, who also spoke the Aramaic language, this faith was merely a completion and perfection of the faith of the Old Testament, and, therefore, they were able to understand, accept and embrace it without reservation. In the words of Christ: "Do not think that I have come to loosen (weaken) the law or the prophets; I have not come to weaken but to fulfill." (Matthew 5.17).

These facts are not only borne by numerous other testimonies from the Bible itself, such as the repentance of the Assyrian Ninevites by the preaching of Jonah, but also by the unfolding of these events which the excavations in Mesopotamia and elsewhere in the Middle East, have yielded during the process of the last hundred years or so. These facts which have been recognized by the Church of the East from the earliest centuries, now though belatedly, are being recognized by other Christian Churches which historically are adherents of Ephesus and Chalcedon.

In a statement of faith submitted by the Prelates of the Church of the East, to Khosro, Emperor of Persia, in the year 612 A.D. the following statement is made: "This is the Orthodox doctrine which was entrusted to the Catholic Church by the Holy Apostles. And in Persia from the time of the Apostles to this day, no heretics have risen in it and challenged this faith. But in the territories of the Roman Empire, from the time of the Apostles to this very day many heresies and changes have taken place and these have defiled many. And as they (these heretics) were persecuted there, they took refuge here (in the Persian Empire), and as a result disseminated their darkness (error) in these lands.

Some examples of these (heretics) are the Manichaens, the Marcions, and in like manner also these followers of Severus, Theopaschites" (Monophysites).

Dionasius Bar Sliwa (or Salibi),¹ the Jacobite Patriarch 1171 A.D. says thus: “We do not hate the Greeks, *but the schisms which they brought into the midst and the divisions which they introduced into the Church*”, these he deplors.

It is, however, interesting that this criticism should come from a monophysite, himself an adherent of the Council of Ephesus, and, therefore, of the School of Alexandria which was the centre of the Greek thought, and the cradle of the heresies that emanated from Byzantium.

The facts which were so long ago recognized and professed by Patriarch Bar Sliwa, today though belatedly, and perhaps, more tacitly stated, are acknowledged also by the Roman Catholic and Protestant scholars.

The late Pope Pius, in his 1943 Encyclical, warmly recommends a scientific study of the Bible, and gives a complete and positive direction, for such study. Says the report “The Church”:¹ “The original text and not a translation, however authoritative must be taken as the basis It is of great importance says the Pope, “*to study the literature of the ancient East*, because Biblical writers did not always use the forms as we use today.”

The same report says: “This relegates many former differences to a secondary status, especially those which were based on *Hellenic compromise, or on scholastic legalistic interpretation of the Scriptures*.

All these statements constitute a clear admission that the Christian Church within the Byzantine Empire subjected the Holy Scriptures to the influence of pagan philosophies and the political expediencies of the Empire, hence, the numerous Scriptural inconsistencies between the original Aramaic text of the Church of the East, known as the P’shitta and the Greek and Latin monophysite versions, and all the others derived there from.

There is no room in a preface such as this to go into detail on this subject, but the following statement by La Croze, in his book “Chretienisme des Indes,” Vol. 1, p. 437, should afford the reader a good example of the deliberate changes made in the Bible in order to accord it with Theopaschite theology.

The author referring to the oft quoted text in support of this theology, namely, “*Church of Christ which He purchased with his blood*,” rendered by

¹ *A Treatise of Bar Salibi against the Melchites*, By A. Mingana, published by W. Heffer & Sons, Cambridge, England.

¹ *Report “The Church” published in behalf of the Faith and Order Commission of the World Council of Churches*, printed by the SCM Press, England.

the Greek and other versions, as the "*Church of God*," (Acts 20.28), says: "But the Greek manuscripts are far from being unanimous. And the primitive style of the blood of Christ is preserved in the Syriac version, even in those copies which were used by the Christians of St. Thomas, on the coast of Malabar." These so called "Christians of St. Thomas" are of course no other than the adherents of the Church of the East, the latter title being a modern innovation coined by the latter day Christian missionaries to that country.

Furthermore, the political and social interests which motivated the Christian Church within the Roman Empire, to bring the divine teaching of Christ to accord itself with the Greco-Roman pagan philosophy and culture is a recognized fact and has been well stated by Toynbe in the following passage, in criticism to Gibbon's conclusion he says:

"More than that, he would have found that the triumphant Church and the barbarians were, after all, not external powers, *but were really children of the Hellenic household* who had morally alienated from the dominant minority in the course of the troubles which had intervened between the Periclean breakdown and the Augustan rally" . . . Among the former we need only mention the violent break-up of the Churches into a number of rival Churches each renouncing the other as a gang of Antichrist and setting in motion a whole cycle of wars and persecutions. Among the latter may be placed the usurpation of the 'divine right' supposedly inherent in the Papacy, a 'divine right' which is still working havoc in the Western World in the grim shape of a pagan worship of sovereign national states." (A Study of History, by Arnold J. Toynbe, pp. 261 and 299).

George Santanyana, the distinguished philosopher and a devout adherent of the Roman Catholic Church who spent the last years of his life in a convent in Rome, states the conclusion reached by Toynbe and other writers, even more clearly, and forcefully: "The Old Testament, says Santanyana, abounds with poetry and metaphor: the Jews who composed it did not take their figures literally; but when European people more literal and less imaginative, mistook these poems for science, our Occidental theology was born. Christianity was at first a combination of Greek theology and Jewish morality; it was an unstable combination, in which one or the other element would eventually yield; in Catholicism (Roman) the Greek and pagan triumphed".¹

The Church of the East, within the Persian Empire, on the other hand, having received the Scriptures from the hands of the Apostles, in a language

¹ *The Story of Philosophy, by Will Durant, p. 498.*

common to both, namely, to them and the Assyrians, and free from the pagan philosophies and political pressures which plagued the Church within the Roman Empire, never compromised its faith and kept it in its purity to this very day.

The Final Split

It is a well known fact that heresies within the Christian Church in the Roman Empire began from the days of the Apostles, and throughout the history of the early Church. But all these were finally stemmed and settled by the Council of Nicaea.

It was only with the Council of Ephesus that a major and permanent break set in within the Church, namely, between the Eastern and Western Christianity; or perhaps, more correct to say, between the Semitic, Hebraic, Aramaic speaking and the Greco-Roman Church. The focal point of this Christological controversy was the application of the title "Mother of God" to the Virgin Mary, and which as a natural corollary led to the Theopaschite theology of a God who was subject to natural phenomena of birth, suffering and death.

This theology which was definitely contrary to the Scriptures, had already been excommunicated by the whole Church in the Council of Constantinople under the title of "Apollenarian heresy". It was nothing short than the revival of the doctrine of Diana which was made world famous by the temple built in her honor in Ephesus itself where St. Paul endangered his life for attacking her (Acts 19: 26, 35).

The multi-political interests, hierarchical ambitions and jealousies, coupled with the famous intrigues of the Byzantine Court, are already a matter of history. That these realities were the motivating factors behind the Greco-Roman support of the Monophysite doctrine, now championed by Patriarch Cyril of Alexandria, can be judged from the fact that no sooner than Emperor Theodosius, the promulgator of this heresy, was dead, that the Greek and Latin Churches met at the Council of Chalcedon, repudiated the Monophysite doctrine, and reversed once again to the Apostolic faith of two natures in Christ, which they had previously condemned in the person of Patriarch Nestorius.

This led the Monophysite group to hurl against them the charge of heresy, and to label them with the misnomer 'Nestorian' which all the three of them had previously coined for the Church of the East. In like manner the adherents of Chalcedon continue to hurl the charge of heresy against the Monophysites.

This is the enigma of Ephesus and Chalcedon, and will always be, so long as a pagan philosophy is wedded to the Christian faith.

Summing up the Council of Chalcedon the Encyclopedia Britannica says: "It may be said that the ideas for which Nestorius and the Antiochene School strove, won the day as regards the doctrinal definitions of the Church. The manhood of Christ was safeguarded as distinct from his Godhead. *The union was left an ineffable mystery*".

But while this may be true in principle, yet the hesitancy of the Chalcedonians to revert to the Apostolic faith in its entirety has led to further heresies and endless dissensions among themselves. The doctrine of filioque, namely, descent of the Holy Spirit, from the Father and the Son, introduced by the Latin Church in the 11th century, has led the Greek Church to accuse it of heresy, for reason that the clause is unscriptural, and, therefore, heretical addition to the original creed.

Interestingly enough, as will be observed from the arguments presented by Mar Odisho himself, this is the prime reason why the Church of the East has accused the Theopaschites of heresy; maintaining that the term 'Mother of God' and that of a born and dead God is unscriptural, and also metaphysically impossible. *God is indivisible by nature and attributes, and therefore, if God died, He must have died by nature, and if He did die by nature, then how could He rise again?* Our hope, then, is indeed in vain! In the words of St. Paul the Apostle: "But though we, or an Angel from heaven preach any other gospel to you than that which we have preached to you, let him be khrim (accursed). (Galatians 1.8). If an angel is accursed, how much more man!

The fear thus expressed by the early fathers of the Church, Patriarch Nestorius, and the Church of the East, has long been substantiated. Christianity is alas! today, divided into many factions, Greek, Latin, Protestant, etc., and the ever growing doctrine of Mariolatory in the Latin Church has not only brought a chorus of protestations from all the other Christian Churches, but has also caused consternation and serious reflection in the Roman Catholic Church itself, as evidenced by utterances of several of its Prelates during the current meetings of the Ecumenical Council held in Rome.

Witness Of The Early Fathers Of The Church

The Church of the East in addition to appealing to the Scriptures in support of its doctrinal position it has also adduced the witness of the pre and post Nicean fathers of the Church. Several of these we have translated directly from the Aramaic, early Synods of the Church, usually referred to in

the West as “Synodicon Orientale”, or from other sources, and which have been published in this book in the form of an appendix as shown in the ‘Table of Contents’.

The passages which we have quoted from Synodicon Orientale are all taken from the Epistle of Mar Gewargis, Catholicos Patriarch of the East (661-680 A. D.), and which he wrote in answer to Meena Qashisha (priest) and Khorapiscopa, in Persia, and in support of his argument he adduced the witness of the various fathers of the Church, both Eastern and Western. We are herewith quoting some relevant passages from the said Epistle and which state clearly the theology of the Church of the East: . . . “And, while this also we truly profess and say, that from the moment of the tidings of the messenger angel who gave them the authority to be the children of God. Those who are not of the blood, nor of the will of the flesh, nor of the will of man, but were born of God. These things He did towards our nature by his grace, so that He may raise us to the name of the sonship of the Father.

And while we were corporeal He raised us to the degree of the sonship of God. And He, the Word, became flesh, because He took our flesh, and dwelt in us. And because of the flesh which He took from us, and united it with himself and dwelt in it, it is said that He became flesh, so that He may give us from the font of baptism the grace of the earnest of life, by the reason of which we are called and become children of God, and though in actual fact we are going to be enriched by the unchangeable and incorruptible glory of everlasting life, but our nature will remain in its bounds. In like manner, the Word did not change from its nature, by the fact that it is said that it became flesh. He assumed flesh from us for his unity, by the same token as He bestowed upon us the earnest of his Spirit, and united us with himself. This is what the evangelist means!

But if those who blaspheme against God, by the fact that He assumed flesh (and interpret¹ this) as affecting change in the Godhead, then you should know that *Christ Our Lord even became accursed for us*, says the divine evangelist, because He took upon himself our sins, for which we had been accursed, and He placed them upon the Cross. Then, does this mean, that because He became accursed for our sakes, that God the Word changed to the nature curse? Why! can any one venture to utter such blasphemy? Then let your brotherhood confirm its hope in the truth of the divine teaching. God the Word himself took the holy first born (the principal part) of our

¹ Here in the original text some words are missing.

nature, a rational soul and body, and He united it to his person, so that He may be a man in actual fact; fulfill our salvation, and the renewal of angels and men, and to lift us from the wretchedness of our humility to the height of greatness of his divine state. In addition to these things which the evangelists have said, Paul the divine, the great preacher of our Lord Jesus Christ, and architect of Christianity, writing for the edification of the faithful, says thus: "This you should reason, which Jesus Christ also reasoned, who, being in the form of God, took upon himself the form of a servant, and was in the likeness of men."

If then, *the form of God means nature and hypostasis*, it is evident that *the form of man also means nature and hypostasis*. Therefore, there are two hypostatical (substantive) natures in one Christ, one Son of God. And again he says: "That it is the word of faith which we are preaching; so if you confess with your mouth our Lord Jesus, and believe in your heart that God raised him from the dead, you shall live. For the heart that believes in him shall be justified, and the mouth that confesses him shall live. (Romans 10: 8-10).

The Synodicon Orientale abounds with doctrinal statements such as the above, made by the various Patriarchs of the Church or drawn up by Synods under their presidency.

These repudiate without a shadow of doubt, the false assertions emanating from the Council of Ephesus, and so often repeated by the adherents of that Council, namely, that Patriarch Nestorius, and hence the Church of the East which supported his theological position, professed in two persons in Christ, and, therefore, denied his divinity. As it will be seen from the facts presented in this book, no greater untruth was ever uttered. The allegation in fact belies itself, for it is philosophically impossible to have two persons in one being.

The fact is that the Church of the East had no connection whatsoever with Patriarch Nestorius, nor was it represented at the Council of Ephesus, but it supported his doctrinal position for the reasons so well stated by Mar Odisho himself: "But the Easterners", he says, "would not divert from the truth (true faith) but as they had received it from the Apostles, they guarded and maintained without change, and they were, therefore, unjustly nicknamed Nestorians" "And when they (The Easterners) refused the demand (of the adherents of Ephesus) to excommunicate him, saying; "to excommunicate Nestorius is equal to anathematizing the Holy Scriptures and the Apostles themselves. For from them we received that which (faith) we hold, and for which you are blaming us and Nestorius".

Patriarch Nestorius himself in his letter to Pope Celestine, laid stress to the point that the teaching he attacked was derogatory to the Godhead; and so he called its champions Arians.

If the Godhead of the Son, had its origin in the womb of the virgin, it was not the Godhead of the Father's, and He who was born could not be 'homouousios' (same essence) as God, and that is what the Arians themselves denied him to be", concludes Nestorius.

Ephesus On Trial

There is no panacea for man's ills, but time is a great healer, and we are glad to observe that the centuries which have since rolled by, have cooled passions and given rise to a sane and scholarly appraisal of these events, as can be seen from the following statements emanating from both Roman Catholic and Protestant scholars which we quote from Encyclopedia Britannica: "So far as Nestorius himself is concerned, however, it is certain that he never formulated such doctrine, nor does any *utterance of his however casual* come so near the heresy called after his name"

It must be remembered that Nestorius was an Orthodox, at all events, as Athanasius on the subject of incarnation, and sincerely, even fanatically, held every article of the Nicean creed. "In reality the question raised by Nestorius was not one of *communicatio idiomatum*, but simply of the properties of language" . . . "He did not refuse to speak of Mary as Mother of Christ, or even as being the Mother of Emmanuel, but he thought improper to speak of her as the Mother of God, and Leo, in the letter to Flavian, which was endorsed by Chalcedon, uses the term "Mother of the Lord", which was exactly what Nestorius wished.

Referring to St. Nestorius' own defense written during his exile, known in the Aramaic as the Tighurta (or Bazar) of Heracles, J. F. Bethune Baker, a priest of the Church of England, says: "The book reveals a strong personality, and helps us to know the man and his teaching, even though we have to gather his own views largely from the criticism of his antagonists. He is throughout more concerned for the wrong done to the faith at Ephesus, than to himself, saying that if he held the views attributed to him by Cyril, he would be the first to condemn himself without mercy. All the years of conflict he had but one end in view; that no one should call the Word of God a creature, or the manhood which He assumed incomplete". Quoting Pere J. Mahe, a distinguished Roman Catholic theologian, it says: "In spite of

notable differences in terminology and form, the chronology of Antioch and Alexandria were in essence the same. Perhaps *personal rather than doctrinal reasons* had by far a larger part in determining the fate of Nestorius *who was sacrificed* to the agreement between the two schools”.

This view is confirmed by evidence of Synodicon Orientale (The collection of the canons of Nestorian Councils and Synods) which shows that the great Syriac Church built by the adherents of Nestorius, ever memorable for its zeal in carrying the Gospel into Central Asia, China and India, cannot from its inception be rightfully described other than Orthodox”.

However, with all due respect to this sympathetic observation, it should be noted that the statement that the Church of the East was “built by the adherents of Nestorius”, is utterly unfounded, as has already been pointed out and confirmed by the very Synods and Councils referred to. Some of these Synods not only predate Nestorius, but if their doctrine as averted by the author of the Encyclopedia is ‘Orthodox’, *then how could this doctrine owe its origin to the “adherents of Nestorius”*, who is accused of heresy? *And if this doctrine is Orthodox, then how could Nestorius be accused of heresy, when this is identical with the faith professed by Nestorius himself?* This is typical of the contradiction of facts emanating from Ephesus and Chalcedon!

So much for Patriarch Nestorius himself, but alas! the Council of Ephesus was not satisfied with his excommunication alone, but also excommunicated along with him two of the greatest fathers of the Christian Church, namely, St. Theodoros, Bishop of Tarsus, and St. Theodore, Bishop of Mopsuestia, both long dead. These men, moreover, had been considered pillars of Orthodoxy, and their writings used throughout the Church, and they had enjoyed the love and personal friendship of the Emperors, the prelates of their day, and that of Cyril himself, the author of the Council of Ephesus. The verdict not only violated the very essence of the Christian faith, but also that of human code of justice in condemning dead men who could not be called to trial nor to answer their accusers! This was in fact a precursor to the witch-hunt, the Star Chamber, and the infamous inquisition heretic trial courts which sealed the doom of so many innocent souls in Europe, Asia and the Americas.

New Era And New Hope

Our object in giving all these harsh facts of history is not to apportion blame, but rather to point out clearly the position of the Church of the East in this tragic drama which has lasted for so many centuries.

The philosophical speculative phase of history which gave rise to these events is now something of the past, and instead is substituted by science and a materialistic Marxist philosophy.

Man in his quest for the unknown is endeavoring to reach and perhaps inhabit the planets. His social and political thinking has in like manner undergone a revolutionary change. The absolute monarchy ruling by divine right has been replaced by a democratic system of government. In this context, Christian thought has also been affected immeasurably as evidenced by numerous actions of the World Council of Churches, and other organizations striving for the same end; and finally, by the unique and historic deliberations within the Roman Catholic Church currently in process in its great Ecumenical Council meeting in Rome.

God's ways have always been incomprehensible to man, and it is through these ways that He has finally stirred up the conscience of the Christian Churches to reappraise the causes of their divisions on the basis of the Holy Scriptures which is the one and only means by which a true and lasting unity can be achieved.

With this object in view, we are making this our timely contribution with the hope and prayer that this book may not only correct this erroneous impression prevailing among the Western Christians as a whole concerning the history and dogma of this oldest of Christian Churches, but that it may also serve as a factor—no matter how small—in bringing about the unity for which our common Lord and Savior prayed to His Father; “that they may be one, even as we are one”, (St. John 17.23), and to this end we unite our prayer with those of the millions rising before the throne of the Most High.

In conclusion, we wish to mention our indebtedness to a translation made into English, of the book of Marganitha, by the Reverend George Percy Badger, in his Book titled, *The Nestorians and their Rituals*, published in London, England.

We have, however, compared this word for word with the Aramaic original and made numerous corrections, some of these of vital theological importance, and others less so, though subject to serious misinterpretation. We have also inserted the original scriptural quotations from the P'shetta text, in place of the quotations made from King James version which Badger had used, and have also added the footnotes which did not exist in the said translation.

As regards the rest of the material published in the form of appendix, this we have ourselves translated directly from the Aramaic originals and to the best of our knowledge has never before been translated into the English language.

We could not conclude with better words than those used by the author himself in his preface: "Let every one follow that which is reasonable and acceptable to him; and may God make every one of them and us worthy of blessedness, and enable us to attain the truth;" and may the Grace and mercy of our worshipful God be with all those who read and study this holy book, Amen.

Mar Eshai Shimun XXIII
Catholicos Patriarch Of The East.

Written in our Patriarchal Cell,
San Francisco, California, U. S. A.

This day of April 22, 1964.

PREFACE

Relying On The Help Of Our Lord Jesus Christ,
We hereby Begin To Write The Book Of
Marganitha (The Pearl) On The Verity
Of Christianity, Written By Mar Odisho
Metropolitan Of Suwa,
(Nisibin) And Armenia,
In The Year A.D. 1298

O! God the cause of all things, the Enlighter of all minds, the Giver of life and existence to all beings corporeal and incorporeal, the Vast Ocean of all blessings, the Unfathomable Depth of all knowledge, the Righteous one whose Nature is all merciful, the Lover of mankind, and the Eternal Spring of all goodness, Your Godhead is worthy of all praise and honor, and to Your Greatness it is fit that unceasing thanks be offered for Your wonderful dispensation towards the world above and the world beneath, and for the abundance of Your Mercies towards the work of Your hands the heavenly¹ and the earthly. With humility of a servant we implore Thy Eternity, and with earnest longing we beseech Your Unspeakable Love, to select us as unsullied chosen vessels for the Treasury of Your Mysteries, and to make us abodes of beauty and purity for inhabitation of Your Trinity that by Your Help we may be drawn up out of the drowning sea of this material world, and be lifted up to the holy of holies, the place of Your Divine Mysteries, and be transformed into That Likeness which is above all likeness; and that through the rays of Your Everlasting Light, we may always shine forth in youthfulness and that we may live beyond the reach of all error and contamination of mind and body, and become the companions of those who are near to You in spirit and in act, and that we may be victorious and blessed in all perfection both here and there, Amen.

The father¹ of our people and the head of our dogma, having been graciously pleased to approve my book entitled “The Paradise of Eden”

¹ *Angels and men.*

¹ *Catholicos Patriarch, Mar Yowalaha III, 1281-1317 A. D.*

written in varied versification, directed me to write another in proof of the truth and certainty of the Christian faith, for the perusal and study of his disciples, and for the benefit of all lovers of Christ under his sway. [To him it shall be a token of zeal and peace significant to all those who may come after]. As an obedient servant I obeyed his profitable injunction, and wrote this book, small in size and brief, but extensive in its subject matter. Hence, I have called it "The Pearl", the truth of Christianity; and herein I have briefly treated of the origin, roots, plants and branches of the teaching of the Church, and have divided it into five parts, each part subdivided into five chapters. And now appealing in the love of Christ, most humbly and earnestly beseech every lover of God into whose hands this book may fall or who may read it, copy it, or hear it that he may not censure me for that which I have written; but on the contrary to pray for me, inasmuch as I have spent much labor therein although as regards myself I am very weak and unworthy. Let every one follow herein that which is reasonable and acceptable to him; and may God make everyone of them and us worthy of blessedness, and enable us to attain the truth.

PART I

On God

CHAPTER I

Theory Concerning God

*That there is a God, and that the world is created, is made,
and is temporal.*

St. Paul the heavenly apostle, the treasury of the Holy Spirit, and the spiritual philosopher, has, through the Spirit, laid an awe-inspiring foundation for Theology, by his saying, that men “should seek God, and feel after Him, and find Him¹ out from His creation.” The artificer is known by his art, and the maker through the thing made.

That the world is made, and created, and that it had a beginning in time is evident from the fact, that it is compounded, framed and regulated as a whole, and in all its parts. Everything that is compounded, framed and regulated must have a compounder, framer and regulator. That it is compounded is proved from its whole being made up of many parts, and from all its bodies being made up of matter and species, and from the visible and invisible movers therein. But the most certain witness, of its being framed is man, who is a small world in himself, and in whose formation all creation is brought together, as one of the sages has said: “Man is an epitome of the whole world, and of the whole frame of creation.” That the world is regulated is clear from the wonderful order of the heavens, the planets, the elements, with all their productive powers, generating plants, trees, mines, and the members of beasts and of men, the astonishing order of which surpasses the wisdom and knowledge of all created beings. In the same way the ancient philosophers concluded that every motion must have a mover, until it arrived at Him Who is not moved, Who is the Cause of all, and of Whom they predicated that He must be good, wise, and almighty. God, inasmuch as He created the world without a cause (i. e., of His own motion); wise, because of the admirable order

¹ Acts 17.27

and frame displayed in the universe; almighty, because He overcame the things which are naturally destructive of each other, and brought them together in one agreement. Further, this world is made up of quality and quantity, as respects its bodies and spirits, and of different dimensions and extensions, of which the mind can inquire, why they were not less or more, higher or lower than they are. And when it would know a cause for the appropriate designs, resemblances and dimensions, of all and of each, and for their existence and continuance as they are, it can find no other than the will and intelligence of the Creator, who created and disposed them after His own will, and as He knew would be best and most fit.

The artificer must of necessity exist before the work, in order that it may be proved of him that he is really the maker of that which did not exist before, and that he made it. This truth, then, being confirmed, it follows that the world is made, and had a beginning in time, and is not eternal. It also follows that it has a Maker, Who is good, wise, eternal, strong, and possessed of a will.

CHAPTER II

That God is One and Not Many

That the Maker of this world is one and not many is proved by the fact that it is impossible that many can possess one, perfect, unchangeable, self-consentaneous will; because they must either be co-equal in essence, and in everything appertaining thereto, which would destroy plurality by the non-existence of distinction, or anything distinguishing, just as it is inconsistent to conceive of the existence of two blackness's, alike in every respect, and not distinguishable, and having but one and the same substance or they must be distinct from each other in essence and in all that appertains thereto; for they would be contrary and destructive of one another. But consubstantiality could not exist between two opposing makers, nor could a perfect work proceed from them. For they must be alike in essence, and distinct in what appertains thereto, each one having an appropriate quality by which he is distinguishable from his associates: when they would all be compounded of the things in which they are alike, and of those in which they are distinguishable. But every compound thing is made, and must have a maker and compounder; hence results the truth of that declaration: "The Lord our God is One God¹; and though there be gods many and lords many, to us there is but one God."²

¹ *Deuteronomy 6. 4*

² *I Corinthians 8. 5-6*

CHAPTER III

That God is Eternal

Everything that exists must be either eternal or temporal; and everything temporal has a cause and a maker, and time and maker must be preexistent to it. But that the cause of all things is without a cause, and that the Creator of all things has no maker, every right and unprejudiced mind is assured of, because it is natural to it so to judge. It follows, then, that the Self-existent is the Creator, and the Eternal, anterior to time, because He Himself created time. Time is a reckoning of the motions of bodies, and as we have already proved that He is the cause of these, therefore He is eternal, and without beginning. Now that which has no beginning, can have no end, and must possess of these two opposite extremes whatsoever is the most high and the most glorious, as truth, light, and life, and must be the Best, the Wisest, the Almighty.

That God is Incomprehensible

Every thing comprehensible is comprehended either by the senses, or by the mind; and that which is comprehended by the senses must be either a body or an accident. But the adorable God is not a body; for every body is compound, and every body occupies space, and every body has limits, all of which is opposed to the Self-existent. Nor is He an accident; for an accident cannot exist alone, but requires a substance wherein to exist.

All that is comprehended by the mind, the mind must either stretch to the ends of its length and breadth (which are parts of its limits distinguishing it from what it is not) in order that it may in reality comprehend it; but hereby the thing is at once limited, and limit and dimension are foreign to the nature of the Self-existent; or the mind does not stretch to its end, nor is it able to limit its boundaries, for these are incomprehensible. Hence the Divine Nature is incomprehensible, it being impossible for the mind to comprehend anything of the knowledge of the Self-existent, except that He does exist.

It is said of a certain great philosopher, that he always used this prayer: "O you cause of the motion of my soul, grant me to know that minute essence which moves me, what it is, and what it is like. But not even that minute essence with which I am endowed, and by which I am capable of knowing, can comprehend what you are, and how you are; but only that you do exist."

Now, when we say (of God) that he is invisible, uncompounded, impassible, and immutable, we do not describe what He is, but what He is not.

CHAPTER V

On the Trinity

Everything that exists must be either a material body whose existence is the subject of accidents and changes, and is acted upon by whatever is opposed to it; or not a body, and consequently not the subject of any of these things. Now, we have already proved, that God (glory be to His incomprehensibility) is not a body and therefore is not subject to anything pertaining to materiality, from which He is infinitely removed. Whatever is immaterial, and not subject to anything appertaining to matter, the traditions of the ancients call Mind. And whatever is exclusive of matter, and of what appertains thereto, must be knowing, and must know himself, because himself is ever present and known to him, and it is not dependent on anything but itself. And whatever knows its essence must be living. Therefore God is Wise and Living. Now, he who is wise discerns because of his wisdom; and he who is living is living because he has life. This is the mystery of the Trinity, which the Church confesses of that Adorable Nature, Mind, Wisdom and Life. Three co-essential properties in One, and One who is glorified in three properties. The Mind (the Church) has called Father and Begetter, because He is the Cause of all, and First. The Son (She) has called Wisdom and Begotten, because He is begotten of the Mind, and by Him everything was made and created. The Life (She) has called, the Holy Spirit and Proceeding, because there is no other Holy Spirit but He. He who is Holy is unchangeable, according to the interpretation of received expositors; and this is that which is declared by John the Divine, the son of Zebedee: “In the beginning was the Word;¹” and, “the Life is the light of men²”. Now in the manner of the soul which is possessed of three-fold energy; mind, word, and life, and is one and not three; even so should we conceive of the THREE IN ONE, ONE IN THREE. The sun also, which

¹ *John 1.1*

² *John 1.4*

is one in its disk, radiance, and heat, is another simile adduced by the second Theologus Paul, the chosen³ vessel: "He is the brightness of His glory, and the Express Image of His being;⁴" and, again: "Christ, the power of God, and the wisdom⁵ of God". Further, everything that exists is either an accident or a substance. But the Self-existent can in no way be susceptible of accident. Therefore these three properties are consubstantial and are on this account called (Qnume) hypostasis or substance and not accidental powers, nor do they cause change in the nature of the consubstantial nor plurality; for He is the Mind, the Same He is the Wisdom, the Same He is the Life, Who ever begat without cessation, and puts forth (makes to proceed) without removal from Himself. These things (cessation removal) are infinitely removed from Him for there is no real likeness between created natures and the Nature of the eternally existing and a simile does not in everything resemble that which is compared by it; for then the simile and that which is compared by it would be the thing itself, and we (who have just instituted several comparisons) would not be unlike the man who attempts to compare a thing by the self-same thing. The mystery of the Trinity is expressed in the words of the Old Testament: "Let us make man in our own image, after our likeness;" the occurrence of the letter noon¹ three times in this sentence is an indication of the Trinity. The "Holy" thrice repeated in the seraphic hymn, as mentioned by Isaiah, joined with one "Lord", and attests Three Qnume in One nature. The words of David, also, are of the same import: "By the Word of the Lord were the heavens made, and all the host of them by the breath of His mouth;" and many other like references. Let the heathen, then, and Jews who rail at the truth of the Catholic Church, on account of her faith in the Trinity, be confounded and put to shame. Here endeth the first part.

³ *Acts 9.15*

⁴ *Hebrews 1.3*

⁵ *I. Corinthians 1.24*

¹ *Neabed Nasha Bealman Akh D' Mutan (Gen. 1.26)*

PART II

On The Creation

CHAPTER I

On the Creation of the Universe

He to Whom time was before He wrought, and subsequently began to work, must have wrought either by compulsion, or through necessity, or from a motive of, goodness. But God did not create the world of compulsion, because there was no other God except Him, nor any other Essence to compel Him to act. Neither of necessity, because His Essence is perfect, and in nothing wanting, and He is the Giver of all perfection, and is Himself imperfect in nothing, either in His Essence, or in what appertains thereto. It justly results, then, that He created the world of His goodness and love, He being by nature the origin of all good and bounteous things.

First He created the Angels, the heavens, and the four elements, the light, and the planets. After that trees and plants; then the different classes of animals, with their various species. And when He had adorned the universe with every good thing, and made it like the chamber of a bridegroom, and a wonderful paradise, on the sixth day, after the heavens and the earth with all their hosts¹ were finished, He created the first Adam, the father of the human race, “in the Image of God created² He him”, according to the testimony of the blessed Moses, the first among the Prophets, and the first of the scribes. And he was called an image (of God) for three reasons: First, on account of the reasonable soul with which he was endowed, and which is a likeness of the Divine Image in a twofold respect, first, in its spirituality, minuteness and incorporeality (not belonging to the material world); and, again, because (soul) in its mind, word, and life, symbolizes the TRINITY. Secondly, on account of power³ over all and the sovereignty and free will.

Thirdly, because there from God intended to take a temple for His union⁴ (thereto), and to be worshipped of all with Him for ever and ever.

¹ *Genesis 2.1*

² *Genesis 1.27.*

³ *Genesis 1.26.*

⁴ *Hebrews 2.16-17. John 2.21.*

CHAPTER II

On First Man's Sin

After God had thus created Adam a reasonable image, a wonderful temple, and a bond of the universe, in short, a small world existing in the great world, He took from him a rib and made therewith woman, and placed them in the delectable paradise of Eden which He had prepared for them, and commanded them that they might eat of all the trees in paradise, but of the tree of the knowledge of good and evil they were not to eat. And He further decreed, that in the day they should eat thereof they should die the death¹. Now, hereby God declared the freedom of man's will; for, had they not been free to act, He would have wronged them in punishing their transgression of the command; whereas, if they acted of their own free will He justly condemned them, inasmuch as with propensity towards evil and in their own pride of spirit, they trampled upon and despised the Divine command, in order that they might become gods², and be released from submission to their Creator, after the advice of the devil who deceived them. Because of this, they became debtors to death, and fell under subjection to the devil, and were shorn¹ of their glory, and put on shame, and were removed from the companionship of angels, and were cast into a land of curses². Their children also, because they walked in the selfsame way of transgression, bound more tightly to the yoke of the devil, and of death, on their necks and these forgot their Creator, and walked after their own hearts' lust, and the desires of their own minds, and nourished iniquity, and strengthened rebellion,—“who, being past feeling, gave themselves over unto lasciviousness to work all uncleanness with greediness.” On this account justice woke up, and led Noah and those

¹ *Genesis 2.7-17.*

² *Genesis 3.5.*

¹ *Genesis 3.7-11.*

² *Genesis 3.17-19.*

that adhered to him into the ark, which the Long-suffering had ordered to be made in the hope of their repentance. And every mortal³ was destroyed by the flood, and the earth was cleansed from their wickedness. And thus after two thousand years, more or less, that barbarous dispensation was brought to an end.

³ *Genesis 7.23.*

On the Divine Laws and Ordinances, and On the Prophets

When Noah went forth from the ark, God gave him ordinances adapted to the infancy of human nature; but, gradually, as his race increased, they forgot these, and some of them deemed it right to worship the images of their illustrious men, namely, those whom they loved and they justified their worship, whilst others joined in a ruinous confederacy, and made a vain counsel that they would build a tower and a place wherein to rebel against God; so that in case of another flood being sent in His anger, it might serve them as a place of refuge; or in case of His commanding anything contrary to their will, they might thereby ascend and war against heaven. And for this reason God confounded their tongues, and scattered¹ them to the four winds of heaven, but they further by the worship confirmed error of images, and sacrificed their sons and their daughters to devils and they feared and served the creature rather than their Creator. God then chose our father Abraham, from whose seed He purposed to take to Himself an everlasting temple, gave him the covenant of circumcision, and entered into a compact¹ with him, and in him began the way of the fear of God called Hebrew. After this, through successive generations, God raised up of his family good and righteous persons, who labored in vain to make men return unto the Lord. Then Moses, the head of the Prophets, was chosen, and to him were given written laws² and ordinances, such as were not vouchsafed to the three dispensations which preceded him. And in him began the Jewish dispensation, which like a child who has not yet attained to perfect knowledge, he meditated the old law, which enjoined that good should be done towards those that do good and relations, and evil

¹ *Genesis 11.1-9.*

¹ *Genesis 17.10*

² *Exodus 20.1-17*

to evil doers and enemies³. It moreover represented God after the similitude of man, with bodily members, as dwelling at Jerusalem, as abiding on Mount Zion and among the congregation⁴ of Israel. It makes no mention of hell, or of the kingdom of heaven; but it threatens the transgressors of its laws with corporal punishments, such as submission¹ to enemies, they being scattered among the gentiles,² with drought,³ famine, poverty and barrenness;⁴ whilst, on the other hand, the good are rewarded with earthly and temporal rewards. All the Prophets who succeeded Moses followed and confirmed this way, and for it they submitted to every species of trial and persecution.

³ *Deuteronomy 23.7-6*

⁴ *Psalms 41.10-11*

¹ *I. Kings 8.27. II. Chronicle 2.6, 6.18, Acts. 17.24, Deuteronomy 28.25*

² *Deuteronomy 4.27*

³ *Deuteronomy 28.23-24*

⁴ *Deuteronomy 28.38*

Prophecies Concerning Christ

All the holy Prophets prophesied of CHRIST, Who was to bring salvation¹ to the world, to make new all created things. And, in order not to lengthen our discourse, we shall adduce the witness of six of the greatest among them. In the first place Israel, the father of the Prophets, declared Jacob “The scepter” that is a king, “shall not depart from Judah², nor a lawgiver” that is, a prophet “from between his feet, until He shall come Whose it is, and Him shall the nations wait for” together with the remaining portion of the chapter. Moses says: “the Lord thy God will raise up unto thee a great prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken³ . . . and any soul which will not hearken to that Prophet that soul shall be lost off from among its people⁴”. The deliverance of Israel, moreover, out of the hand of Pharaoh, was a type of the redemption of all from under the power of the chief of this world. The manna,¹ also, prefigured the mystery of our Lord’s Body; the water from the rock,² the drinking of His Blood; and the brazen serpent,³ His life-giving Cross.

David likewise fully prophesied of CHRIST in the Psalm, “Why do the Gentiles rage?”⁴ and in that beginning with “O Lord our God, how glorious is Thy Name in all the earth!” and in that, “My heart overflows with good

¹ *Eph. 1.7-10*

² *Gen. 49 10-12*

³ *Deut. 18.15*

⁴ *Deut. 18.19 Acts 3.23*

¹ *Exc. 16.4. John 6. 31-34-49-50.*

² *Exc. 17.6. Cor. 10.4.*

³ *Num. 21.8-9.*

⁴ *Ps. 2.9 Ps. 10-45.*

news” as also in the Psalm, “The Lord said unto my Lord, sit Thou on My right hand.”⁵

Isaiah prophesies: “Behold a Virgin shall conceive and bear a son, and they shall call His name Emmanuel, which being interpreted is Our God⁶ with us, and again that His name shall be called Wonderful and Counselor, the Almighty God, the Prince of Peace, the Everlasting FATHER, Angel of great Intelligence”. “He would be given for our sins, and will be humiliated for our iniquities; and the chastisement of our peace was upon Him;”⁷ to the end of the chapter. Zechariah says: “Fear not, O daughter of Zion, behold thy King cometh unto thee, humble, and riding upon an ass, and upon a colt the foal of an ass”.¹

Daniel, after having fixed seventy Sha’wu’een which were to precede His manifestation said: Messiah shall be killed, and it (the city) shall be deprived thereof; and the holy city shall be destroyed (together with the king that is to come) and He shall cause the sacrifice² and gift offering to cease. Then I beheld thrones were placed, and the Ancient of Days did sit;³ and I saw one like the Son of Man upon the clouds of heaven, and He came to the Ancient of Days; and to Him He gave judgment and authority over all peoples, nations and languages and that Him they may serve. His dominion is an everlasting dominion, and shall not pass away, and His kingdom shall not be destroyed.⁴ Here endeth the Second part.

⁵ Ps. 110.

⁶ Iss. 7.14.

⁷ Iss. 53.5 to the end.

¹ Zech. 9.9

² Dant. 9.26-27

³ Dan. 7.9

⁴ Dan. 7.13-14

And after sixty two sha'wu'een, Messiah shall be killed and the city shall be deprived thereof; and the holy city shall be destroyed together with the king that is to come, and the end thereof by mass exile, and at the end of the war, desolations are determined (Daniel 9.26).

Sha-wu-een. The word sha-wu-a is derived from the Aramaic word "shau-a" that is number seven. Elia* of Anbar gives the meaning of the word 'sha-wu-a' and its derivatives as follows: "Sha-wu-a, sha-wu-e (masc.) sha-wu-ta, sha-wu-ata, that is seven days. Again you say sha-wu yomatha, and sha-wu-a dyomatha, viz seven days. Again, sha-wua-ta, sha-wu-ata (fem) by the same meaning, Sha-wu-ta*, of the period of ten years". (Dictionary Thoma O'du, second part, page 543). The word or number Sha-wu-e, foretold by Daniel concerning the coming of the Messiah, does not necessarily mean weeks and is liable of interpretation in the term of years or specified period of years. Furthermore, it is well known fact that all the major prophets of the Old Testament prophesied and wrote in the Aramaic. In the words of Encyclopedia Britannica: "Even in the Hebrew text of the Bible of today Chaps. I.VI. and Chaps VII-XII, are written in the Aramaic" (Vol. 7, page 28), so that the true import of these visions can only be discerned in their Aramaic meaning and context.

* *A noted scholar and dictionarian of the Church of the East.*

PART III

On The Christian Dispensation

CHAPTER I

On the advent of Christ, and his union

Justice is a universal benefit, since whatsoever man would have others do to him, justice demands that he should do to them; and whatsoever he would not have men do to him, let him not do them either. This is the Law and the Prophets,¹ as saith the Savior. But as the prophets could not hereby reduce to perfect order the lives of men, and bring them to a perfect knowledge of the truth by causing them to forego idols and follow the divine commands, in order that they might be saved, there remained no other way for the renewal of our nature, and for the reformation of our lives but that GOD should appear in the world. Like a sovereign, who having sent many messengers to dispense the affairs of his kingdom, and to put in order those whom he would reconcile, if these should be overcome because of their weakness, and be unable to effect anything, he goes in person to put those of that country in order. For since GOD is invisible in His nature¹, and because were it possible for Him to appear to the created as He is, all Creation would be destroyed by the brilliancy of His brightness; therefore, He took to Himself a man for His Habitation², and made him His temple, and the place of His abiding, and thus united an offspring of mortal nature to His Godhead, in an everlasting, indissoluble³ union, and made it a co-partaker of His sovereignty, authority, and dominion⁴.—That is, the Divine Essence enlightened the human nature by its union therewith, as the pure and faultless pearl is enlightened by the

¹ *Math. 7.12 Luke 6.31*

¹ *Job 23. 2-9. John 1.18. 5.37. 1. Tim. 1.17, 6.16*

² *John 1.14. John 2.21-22. Acts 17.31. Phil. 2.6-10. Acts 2.22. Heb. 5.7. 10. 5-20. Col. 2-19*

³ *Heb. 13.8*

⁴ *Phil. 2. 9-12*

rays of the sun falling upon it causing the nature of that which is enlightened to be like the nature of that which enlightened it, and causing the sight to be affected by the rays and brightness pertaining to the nature of that which received, as it is by the nature of that which communicated the light, no change whatever taking place in the agent by his action on that which was acted upon. And, again, just as speech hidden in the soul is united to written discourse by the consent of the mind, and is transmitted from one place to another without itself moving, from its place,—so the Word of the Father united with the man of us, through the agency of the mind, and came into this our world, without departing from the Father in his Essence¹. “The word became flesh and dwelt among² us.” A devout and pious man labored for many years in prayer to God, that He would disclose to him the meaning of this declaration: A voice from heaven was at length vouchsafed to him, saying: “Ascribe to the flesh the word” “became” and to the “Word” ascribe “dwelt”; and the meaning was thus preserved.

¹ *John 10. 30-38. 12.45. 14. 7-10. 11.7. John 1.14. Heb. 5.7. 10.5*

² *Cor. 5.21 Gal. 3.13*

CHAPTER II

On the Dispensation of Christ

With the salutation of angel to the Blessed Virgin: “The Lord be with thee; blessed art thou among women;”¹ GOD the Word, beyond all doubt, united Himself at that moment with that which He formed simultaneously, and without human seed,² in the womb of the Holy Virgin, and to which He gave the name of the “Highest”³ and He wrought miracles at His birth⁴ and diffused joy over the whole world,⁵ and endued Him with boundless wisdom, grace and stature.⁶ And when He had attained the age of about thirty⁷ years, in the fifteenth year of Tiberius Caesar,⁸ and the three hundred and forty-first of Alexander He presented⁹ Himself to the baptism of John. Not that His purity needed¹ a baptism of water; but in order that He might become a pattern and example² to us in every thing. He was baptized, and He commanded that we should be baptized³. He fasted, and directed us to fast⁴. He prayed and taught us to pray. He humbled Himself, and instructed

¹ *Luke 1.28*

² *Matt. 1.20 Luke 1.34-35*

³ *Luke 1.32*

⁴ *Matt. 2.1-2*

⁵ *Luke 2.10, 11, 14, 31.32*

⁶ *Luke 2.40-52*

⁷ *Luke 3.23*

⁸ *Luke 3.1-9 Luke 3.1*

⁹ *Matt. 3.13*

¹ *Matt. 3.14-15*

² *Peter 1.15-16*

³ *Matt. 3.13 end. John 3.5*

⁴ *Matt. 4.2 6.16-18 9.15 Luke 5.35 Matt. 11.1-14 17.21 6.5-13*

us to be humble⁵. He was modest in the exercise of every virtue, and enjoined us to be modest. But any one who observes and teaches them, shall be called great in the kingdom of heaven⁶. And after he worked miracles and mighty wonders in the land of Judah, such as, the healing of the sick, the raising of the dead, the opening of the blind eyes, the making the lame to walk, casting out devils, and revealing hidden mysteries. He drew near to the time when He was to pay the debt of the first Adam's transgression, and to cancel the decree of condemnation against his race, and to reveal by fact the mystery of the general resurrection⁷. He suffered, and was crucified in the day of Pontius Pilate,¹ He died,² and was buried, and rose again on the third day, as it is written.³ After His resurrection,⁴ He appeared to His disciples through many miracles during the space of forty days, saying to them: "All power is given unto Me in heaven and on earth. Just as My FATHER has sent Me, I am also sending you. Go, therefore, convert and teach all nations, and baptize them in the name of the FATHER, and of the SON, and of the HOLY SPIRIT and teach them to observe all that I have commanded you; and I am with you always to the end of the world, Amen." "And He took them out as far as Bethany, and He lifted up His hands and blessed them; and as He blessed them, He parted from them and ascended up to heaven, and sat on the right hand of GOD. Then the disciples went forth and preached in every place and the LORD helped them, and confirmed their words by the miracles which they performed". This is the beginning of Christianity; its truth we shall establish in the following chapter.

⁵ *Matt. 12.19-20 5.39 end. 11.29-30 John 13.14-15 Phil. 2.5-8*

⁶ *Matt. 5.19-20*

⁷ *Col. 2.14 Eph. 2.13-19 15.1 Cor. 15.3-8 12-20*

¹ *I. Tim. 6.13 also 15.15.15*

² *Acts 1.3. Matt. 28.18 end.*

³ *Luke 24.50-51*

⁴ *Mark 16.19-20*

CHAPTER III

On the Truth of Christianity

Christianity is the belief in One Divine Nature, in three hypostasis,¹ and the confession of CHRIST² as has already been explained, and the belief in a resurrection of the dead,³ and a judgment to come,⁴ and in a new and eternal⁵ life, all which articles of faith are spiritual and unworldly. For the rational soul has a threefold power, lust, anger, and discriminating judgment, from the excess or the want of a due proportion of which, evil acts and follies proceed, and from the harmony of which proceed virtues. Our Gospel, moreover, discourses with regard to each of these in their relation to nature. Thus, with regard to lust: “Whoever looks at a woman⁶ to with lust has already committed adultery with her in his heart”. Again: “Be ye like the birds¹ of heaven, and like the wild flowers.” And, again: “Do not be anxious about to-morrow²”. Of anger, “Love³ your enemies, bless them that curse you, and do good to them that hate you.” Of discriminating judgment: that the kingdom⁴ of GOD is within you and it is evident that the kingdom of God is life Everlasting and life everlasting is knowledge of the truth. “These are life everlasting, that they might know thee, that thou art the only true God, and Him that thou sent Jesus Christ”. What doctrine is more exalted than this! Or what truth can be more accurate than this, or superior?

¹ *Math. 28.3*

² *John 17.3*

³ *Math. 22.29-32 Luke 14.14 John 5.28-29. Heb. 6.2*

⁴ *Heb. 6.2 Acts. 17.31 Romans 2.16*

⁵ *John 6.68. 17.3*

⁶ *Math. 5.28*

¹ *Math. 6 26-28*

² *Math. 6.34*

³ *Math. 5.44*

⁴ *Luke 17.21*

The truth of Christianity is indicated by this also, that like philosophy, it is divided into theory and practice. The end of its theory is truth, as we have already shown, and shall yet further show; and the end of its practice is virtue, as we proved by what we said of the powers of the soul, in regard of which it demands purity of thought, and the sanctification of the spirit, and enjoins good to be done to evil-doers, the love of our enemies, and that we should bless those who curse us. The truth of the Christian faith is still further established by the credibility of those who preached it,—who preached and wrote of CHRIST.—men, who without exercising any compulsions, and without holding out any lure, were received by people of various tongues, by kings, sages, and philosophers; for whoever abandons the religion of his forefathers, and follows him who calls him to embrace another, must do so either from fear, or because of the allurements held out to him; or he is led by the supernatural signs and wonders by which it is attested. But the blessed Apostles had neither weapons nor power to terrify any; neither had they possessions or riches wherewith to allure; it results, then, that the world bowed to listen to them on account of the supernatural signs and wonders which they wrought. But GOD does not work miracles by the hands of false men, so that they may not cause His servants to err, and corrupt the work of His hands. The Apostles, therefore, were true and not false men; and if they were true, those things which we confess of CHRIST, and which we have received from their preaching and writings, hence Christianity professes in verified truths, because those who delivered them were true.

CHAPTER IV

On the Different Sects

When the light of the manifestation of Christ shone forth it scattered the darkness of error from the face of the world by the intermediary of these true preachers; idols became naught, pictures and molten images passed away, and the earth was cleansed from the abomination of sacrifices and unclean rites, and the inhabitants of the world learned goodness, holiness, humility, and gentleness, and the earth was full of the knowledge of the LORD as the waters cover the sea. This filled Satan with envy and rage, and he forthwith proceeded to act towards us as he had acted towards Adam; so that after the beatified Apostles, and their disciples and their immediate successors, had slept he provoked Christians rose up against each other, and divisions and controversies sprung up among them, and heresies without number increased in the Church of CHRIST, until they went so far as to compass each other's destruction, and regarded each other as blasphemers deserving of death. How many false doctrines were rife, and how many impieties and abuses were perpetrated in those days, we learn from the histories of Mar Eusebius. On account of these things, the Ecumenical Council of the 318 was convened, by order of the good and CHRIST-loving and holy Emperor Constantine, in the year of Alexander 636, and by the power of the SPIRIT, and by proofs adduced from the Holy Scriptures, they decreed, interpreted, enlightened, disclosed, manifested, and confirmed, the orthodox faith; and by strong argument and with words of sound doctrine, they condemned all the heresiarchs, excommunicated and cut them off from the body of CHRIST, as being diseased members not susceptible of cure. And thus the Catholic Church was purified from every stain of vain worship and false doctrine, and all the world, from the rising of the sun to the going down of the same, was of one mind and of one Church. About one hundred years after this a dispute arose between Cyril Patriarch of Alexandria, and Mar Nestorius Patriarch of Byzantium, on the subject of incarnation. In the confession of the Trinity all Christians agree, for all accept the Nicene Creed, which creed

confesses that the Trinity is co-equal in essence, Lordship, power and will; and all confess of CHRIST that He is perfect GOD and perfect Man, being fully persuaded thereof by the declarations of the Gospels, of Saint Paul, and of the 318 Fathers. The dispute which now arose respected the manner of the Union, and the words used to express it. Cyril maintained that we ought to call the Virgin “Mother of God”, and wrote twelve treatises excommunicating all who should, in any way, draw a distinction between the divinity and the humanity of CHRIST after the union. Nestorius replied to these Sentences, and showed that they were erroneous, and with respect to the appellation “MOTHER OF GOD”, he argued that it did not exist either in the writings of the Prophets or the Apostles. The Prophets prophesied of CHRIST¹ to come, and the Apostles preached of that same CHRIST,² predicted by the Prophets as coming into the world, that this was He Who was born of Mary and they showed that He is both God and man. Now, were we to use the expression “Mother of Man” only, we should be like Paul of Samosata, and Phontinus of Galatia, who said of our Lord that He was but a mere man like one of the prophets and on this account they were excommunicated; so if we use the bare expression “Mother of God” we become like Simon and Menander, who say that God did not take a body from Mary; but that His dispensation (life and actions) were hallucinatory and not real, and on that account they also were excommunicated. But we call the Virgin “Mother of CHRIST”, the name used by Prophets and Apostles, and which denotes the union generally. Cyril, in the treatise which he drew up, and in which he excommunicated all who shall distinguish between the divinity and humanity of CHRIST, virtually excommunicated the Holy Scriptures, since the Apostles and Prophets do distinguish between the natures of the Person respecting Whom the dispute is, and from these the holy Fathers learnt to confess of CHRIST, that He is perfect GOD and perfect Man, the Likeness of GOD and the likeness of a servant,¹ the Son of David and the Son of the Highest,² flesh and Word.³

From this time commenced the division of the Church; some followed Nestorius, whilst others went astray after Cyril, both parties mutually anathematizing each other; thereby causing divisions, slaughter, exile,

¹ *Dam. 9-25*

² *Math. 16.16*

¹ *Phil. 2.6-7*

² *Luke 1.32-35*

³ *John 1.14*

imprisonment, and persecution of the Fathers, more than ever before, as is fully recorded in the histories of Irenaeus, Bishop of Tyre. After this, tumult and discord went on increasing until the zealous and CHRIST-loving Marcian undertook to convene the great Council of the six hundred and thirty two in the town of Chalcedon, and commanded that both parties should be examined and judged, and that whosoever did not follow the truth and faith as declared by Ecumenical Councils should be expelled from the Church, in order that the Church might be in one accord in all matters of faith. This Council confirmed the confession, that there are two natures in CHRIST each distinct in its attributes, and also two wills, and anathematized all who should speak of mixture, which destroys the two natures. But because in Greek there is no distinction between Qnuma (hypostasis) and person, they confessed but one Qnuma in CHRIST. And when the party of Cyril was not satisfied with the expression “two Natures”, and the party of Nestorius with the expression “one Qnuma” an imperial edict was issued declaring all who did not consent to this doctrine degraded from their orders. Some were made to submit through compulsion; but the remainder maintained their own opinions.

Christianity thus became divided into three confessions; the first confessing One Nature and One Qnuma in CHRIST, which is held by the Copts, Egyptians, and Abyssinians, after the tradition of Cyril their Patriarch; and this is called the Jacobite sect, from a certain Suryaya doctor called Jacob who labored zealously to spread the doctrines of Cyril among the Suryaye and the Armenians.

The Second sect are those who confess the doctrine of two Natures and one Qnuma in CHRIST, and these are called “Malkaye” (Royalists) because it was imposed forcibly by the king. This is the doctrine which is received by the Romans called Franks, and by the Constantinopolitans who are Greeks and by all the northern peoples such as the Russians, Alani, Circassians, Assai, Georgians and their neighbors. But the Franks differ from the rest of these in maintaining that the Holy Spirit proceeds from the Father and the Son, and in their use of unleavened bread for the Eucharist. These two sects also accepted the appellation “Mother of God”; but the Jacobites have added to the canon; “Holy God”, etc., “who was crucified for us.”

The Third confession which professes in Christ two Natures, two Qnume, one will one sonship, one authority; is called Nestorian. As to the Easterners, however, because they would not change their true faith, but kept it as they received it from the Apostles, they were unjustly styled “Nestorians”, since Nestorius was not their Patriarch, neither did they understand his language;

but when they heard that he taught the doctrine of the two Natures and two Qnume, one will, one Son of God, one CHRIST, and that he confessed the orthodox faith, they bore witness to him, because they themselves held the same faith. Nestorius, then, followed them, and not they him, and that more especially in the matter of the appellation "Mother of CHRIST". Therefore when called upon to excommunicate him, they refused, maintaining that their excommunication of Nestorius would be equivalent to their excommunication of the Sacred Scriptures and the holy Apostles, from which they received what they professed, and for which we are censured together with Nestorius, as shall appear in the following chapters.

Note: Qnuma in Greek is called hypostasis, namely, that which underlies the essence, by which the nature is known. And Persona: the Greeks call prosopon: We Easterners, therefore, profess that M'shikha (Messiah) Our Lord is in two Natures in one person. But the question of the Godhead and humanity is brought into discussion in order so as to distinguish the natural properties of each Nature, then of necessity we are led to the discussion of Qnuma (the essence or underlying substance) by which the Nature is distinguished. These facts, therefore, lead us to the indisputable evidence of the existence of two Qnume which are the underlying properties of these (two) Natures, in one person of the Son of God.

For a detailed definition of the "Qnuma", see the Chapter "On The Distinction Of Nature From Qnuma, Etc.", by Rabban Yokhanan Bar-Zubi.

CHAPTER V

Refutation of the Foregoing Creeds

After having carefully distinguished the above creeds, we shall now briefly refute two of them.

FIRST: If it is right to believe that there is but one Nature and one Qnuma in CHRIST after the union, either the human nature and Qnuma are destroyed through the union—here is destruction, not salvation. Or, the Divine Nature and Qnuma are destroyed—a monstrous profanity. Or, that they were mingled and confounded together—behold hence a corruption! neither divinity nor humanity any longer existing. Mar Yokhanan Bar Pinkhaye adduced the name of CHRIST, written with black and red ink, by way of illustrating this confused union which the Jacobites believe, and the union of adherence which we believe; thus, CHRIST, behold corruption! behold confusion! Is it red ink? It is not. Is it black ink? It is not. Now look at this CHRIST behold beauty! behold light! Is it black ink? It is. Is it red ink? It is.

Mingled Union—Union of adherence.

SECONDLY: The Divine Nature and Qnuma, before and after the union, is an eternal, uncompounded Spirit. But the human nature and Qnuma is a temporal and compound body. Now, if the union nullifies the attributes which distinguish the Natures and Qnume in CHRIST, either the one or the other of these becomes a nonentity, or they become a thing which is neither GOD nor man. But if the union does not destroy the attributes which distinguish the Natures and Qnume in CHRIST: then CHRIST must exist in two Natures and two Qnume, which united in the person of the Sonship.

THIRDLY: the Gospel¹ declares, that the child Jesus “grew in his stature, and in his wisdom, and in favor with GOD and man”. And the Apostle Peter,² the head of the Apostles, says: “JESUS, a Man of GOD, appeared among you by miracles, and wonders, and signs, which GOD did by Him among you”. And, again, St. Paul, the master-builder of the Church, testifies that “there is one Mediator between GOD and man, the Man CHRIST JESUS”. These three quotations most clearly affirm of CHRIST, after the union, that He existed in two Natures and two Qnume, and whosoever shall dispute these testimonies is lost from all truth.

¹ *Luke 2.52.*

² *Acts 2.22.*

CHAPTER VI

On the Title “Begetter of God”

FIRST: If the Virgin is the “Begetter of GOD” and the name “GOD, we know denotes FATHER, SON and Holy Spirit” then she brought forth the TRINITY, and not the one only SON.

SECONDLY: If the Virgin is the “Begetter of GOD”, and He whom she brought forth suffered, died, and was buried, as the four Evangelists testify, either you hold that He died in reality; (and he who really dies has no power whatever to revivify others or himself, but must remain in death for ever;) and thus you declare false the saying that He rose again: Or else you hold that He died by Hallucination, and in the same way rose again, (in which case He could not have arisen in reality, seeing that He did not die in reality); then the hope of the resurrection is vain, since hereby the saying that “He has raised us up with CHRIST”² is made void.

THIRDLY: If Mary is the “Begetter of God”, and Peter testifieth of Him whom she brought forth, saying: “Thou art the CHRIST, the SON of the Living GOD:”¹ then according to your statement she is not the Begetter of CHRIST, but the Begetter of His FATHER, and CHRIST is her grandson, not her son, and she is the Mother of His FATHER, Who then is the mother of CHRIST?

¹ *Gen. 1.1. John 1.1. Heb. 1.10. Acts 17.24. Col. 1.16-17. Heb. 11.3. Rev. 4.11. Heb. 3.7-11. Acts 5.3-4*

² *Eph. 2.4-6.*

¹ *Matt. 16.16*

CHAPTER VII

Of Four Qnume (Hypostasis)

FIRST: If by our confession of Two Qnume in CHRIST there result four hypostasis in the Trinity; then, by your confession of two Natures in CHRIST there must equally result two Natures in the Deity.

SECONDLY: If the TRINITY, as is admitted by all, is eternal and uncompounded, and the human Qnuma is temporal and compound, how can this, in any way, be considered as a fourth Qnuma to That?

THIRDLY: If we maintained two Sons in CHRIST, this charge might justly be brought against us; because the FATHER and the SPIRIT, with these two Sons, would make four persons. But seeing that we confess but one SON, one CHRIST, one Person, we have no fear of being guilty of blasphemy.

CHAPTER VIII

Of the Church

The term “Church” implies a congregation, and an assembly met together to unite in acts of festive celebration. It is symbolic of things above; for as the nine orders which minister to the Most High are divided in to three degrees, just so the Church. The Patriarchs, Metropolitans, and Bishops occupy the place of the Cherubim, Seraphim, and Thrones; the Archdeacons, periodeute,* and Priests, the place of the Dominions, Authorities, and Powers; the Deacons, Sub deacons, and Readers, the place of the Principalities Archangels, and Angels. The name “Church” as we have said, has this signification; for CHRIST does not call material foundations and stones¹ a “Church” but the total congregation of those who believe in Him. The nave and the sanctuary are called the Church metaphorically, and at times the name city is applicable to those who live in it, as when it is said: “all the city went out to meet JESUS”. And at times in its buildings as when it is said: “He entered into the city”. And in these foregone chapters is summed up the third treatise.

* Periodeute, a visiting priest acting Bishop’s representative in visiting parishes and monasteries.

¹ *Acts 2.47, 5.11, 8.1-3, 9.31*

PART IV

Of The Church Sacraments

CHAPTER I

On the Number of the Church Sacraments

The Sacraments of the Church, according to the Divine Scriptures, are seven in number: 1. The Priesthood, which is the ministry of all the other Sacraments. 2. Holy Baptism. 3. The Oil of Unction. 4. The Oblation of the Body and Blood of CHRIST. 5. Absolution. 6. The Holy Leaven, namely, the king.* 7. The sign of the life giving Cross. These are necessary because of the wants of man in this carnal world. In order for a man to be, and to exist in the world, he must be born of a carnal mother through a carnal father, though the figure and perfection of man come from the FATHER of Lights. In a like manner, in order to belong to a world of immortality, it is requisite to be born of the spiritual womb of baptism, through the agency of the spiritual father which is the priest, notwithstanding that form and perfection are imparted by the Holy spirit and by the power of the Most High. Further, it is requisite for every one belonging to this world to sustain his temporal life by temporal food, and earthly drink. So, in like manner, spiritual nourishment and divine drink are a means to him who is baptized for sustaining his eternal life in God.

Again, as every one who is in the body, through the changes of the times, and bad conditions, is subject to sickness and disease, and is in need of physicians who will restore him to his former health if he follows their injunctions; so the man of God, through the effects of sin, and immoral living, falls into the disorders of iniquity, and receives health from the priests of the Church, the spiritual physicians, if he orders himself after their directions.

The Oil of Unction is used in the birth which is by baptism, and the Holy Leaven is used in the spiritual food of the Body of CHRIST. The sign of the life-giving Cross is that by which Christians¹ are ever kept, and by it all the

* The holy leaven is usually referred to as Malka “the king”.

¹ *I. Cor. 1-18*

other Sacraments are sealed and perfected. But some Christians who possess not the Leaven reckon Marriage, which is according to CHRIST'S ordinance, (whereby in the place of a mortal deceased another is raised up), the seventh Sacrament. Should any from without inquire what constitutes the holiness and sacramental nature of each of these Seven Sacraments, we reply that these three things sanctify them; First, a true priest, who has attained the priesthood rightly, according to the requirements of the Church. Secondly, the word and command of the Lord of Sacraments,¹ whereby He ordained each of them. Thirdly, right intention and confirmed faith on the part of those who partake of them, believing that the effect of the Sacraments takes place by a heavenly power. We shall now treat briefly of each of the Sacraments separately.

¹ *I. Cor. 10.15-17*

CHAPTER II

Of the Priesthood

The Priesthood is the ministry of mediation¹ between GOD and man in those things which impart forgiveness of sins, convey blessings, and put away wrath.² It is divided into imperfect, as was that of the law; and perfect, as is that of the Church.

The foundation of the Priesthood in the Church is laid on that declaration of the LORD of the Priesthood to St. Peter, in the region of Caesarea Philippi: “To thee I shall give the keys³ of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven; And whatsoever thou shalt loose on earth, shall be loosed in heaven”. Its superstructure comes from that other injunction: “Feed My lambs.⁴ Feed My sheep. Feed My ewes”. Its completion and perfection from that He breathed⁵ on them saying: “Receive ye the Holy Spirit; if ye forgive a man his sins, they are forgiven to him; and you withhold forgiveness of a man’s sins, they shall be held”.

The old Priesthood was one of generation,¹ and not one that was based upon manner of life and will, but the new Priesthood by Apostolic succession, and imparted in the Church through the laying² on of hands, is given to those who are deemed worthy of it after examination of their manner of life and thought.—“Let these be first examined,³ and then let them minister being found blameless.” Therefore the perfection of this and the imperfection of

¹ *Numbers Ch. 16.17.26, v. 9.27.3. Jude, 11*

² *Numbers 16.46-end. Acts 5.1-16*

³ *Matt. 16-19 and 18.18. John 20.23*

⁴ *John 21.15-17*

⁵ *John 20.22-23*

¹ *Numbers 16.40*

² *I. Tim. 4.14, 5.22. Titus 1.5-end. Heb. 6.2. Acts 6.6*

³ *I. Tim. 3.1-13. Acts 6.3*

that Priesthood is evident, since we know that very many wicked children are begotten to righteous fathers, as Cain, Kham, and the children of Lot, of Moses, Eli, and others; and good children are begotten of wicked fathers, as Melchizedek, Abraham, and others. Moreover, the former Priesthood was conferred by material⁴ oil; but this latter by the immaterial unction of the SPIRIT,⁵ through the laying on of hands. As to the matter of the rules whereby he who desires the Priesthood is to be tried, whether he be worthy or not, let him who wishes to know this attend to the words of St. Paul, the tongue of the SPIRIT; this is a true saying: "If a man desire the priesthood he desireth a good work. He who becomes a priest must be blameless, the husband of one wife, alert mentally, modest, of good behavior, given to hospitality, apt at teaching; not given to wine, not hasty to strike, but patient, not quarrelsome, not greedy of lucre. One who rules well his own house, having his children under submission to bring them up with all purity. For if a man know not how to rule his own household, how can he take care of the Church of God? He should not be a recent convert, lest he become proud and fall into the condemnation of satan. Moreover, he must have a good report from outsiders; lest he fall into reproach, and snares of satan. Likewise the deacons must be pure, not double-tongued, not given to much wine, and they should not love impure profits; holding the mystery of the faith in a pure conscience. And let these, "that is all the degrees of the Priesthood, be first proved, and only then should they minister, being found blameless."¹

⁴ *Exodus 30.22-33, 29.7. Leviticus 8.12*

⁵ *Acts 2.4 6.6, 8.15-18*

¹ *I. Tim. 3.1-10.*

CHAPTER III

On Baptism

Baptism is the immersion in and the washing with water¹ and this is divided into five kinds: First, the washing off the filth of the body, as is commonly done by all men. Second, the washings according to usages of the law,² whereby it was believed that purity towards God from all carnal uncleanness was attained. Thirdly, those of the traditions of the elders, such as “the washing of cups, and pots, brazen vessels, beds”, and as “when they come from the market, except they bathe, they eat³ not.” Fourth, the baptism of John⁴, whereby he preached only repentance and the forgiveness of sins. Fifth, the baptism of our Saviour⁵, which is received, through the Holy Spirit, for the gift of adoption¹ of sons, for the resurrection from the dead,² and for everlasting life; which is “the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.”³ For as the circumcision of the flesh was given for a sign denoting those who were of the family of Israel of old according to the flesh; so the baptism of Christ is a sign of spiritual relationship to the new Israel, viz., those who are the called, and the children of God. “But those who received Him, to them He gave power to become the sons of God.”⁴

¹ *Matt. 3.6-16, Mark 1.5, John 3.22-23, Compare Acts 16.13 and 16.15, Romans 6.4-5, Col. 2.12, Titus 3.5, 1. Peter 3.21, Heb. 10.22*

² *Deut. 23.11, Lev. 15.5, 17.15-16*

³ *Matt. 15.2-3, Mark 7.3-5-8*

⁴ *Matt. 3.5-12, John 3.23, Acts 13.24, Acts 19.4*

⁵ *Matt. 3.11, John 3.5, John 1.33*

¹ *II Cor 6.18, Gal. 3.29, Gal. 4.4-7, Eph. 1-5,*

² *Rom. 6.3-5: 23, Col. 2.12*

³ *Col. 2.11*

⁴ *John 1.12*

The matter of Baptism is pure water. If a man is not born of water and the Spirit⁵, he cannot enter into the kingdom of God”. The form, of baptism is: “in the Name of the Father, Son, and Holy Spirit⁶,” according to the words of our Savior. There is also a Sixth Baptism, that of blood, as our Lord has indicated: “I have a baptism to be baptized⁷ with, and I am oppressed until it is fulfilled”. There is also a Seventh Baptism, that of tears, after the saying of the fathers. These two are allied to the fifth, which is an emblem of death and the resurrection.

⁵ *John 3.5, Acts 8.36, Acts 10.47*

⁶ *Matt. 28.29*

⁷ *Luke 12.50*

CHAPTER IV

On the Oil of Unction

The Oil of Unction is an apostolical¹ tradition, originating from the oil consecrated by the Apostles themselves, and which by succession has been handed down in the Church of God to this day. The purpose of its use we learn from its own physical properties, and from the sacred Scriptures. The Divine book (Bible) instructs us that, according to the Law, such as were set apart for the symbolical priesthood², or for earthly sovereignty³, were anointed with the oil of unction. And in like manner with us: such as are set apart for the kingdom of heaven and for the true priesthood, must be anointed with this same manifoldly symbolical unction; in order that they may be truly anointed ones and brethren⁴ of Christ, who by oneness and His union with God is truly and supernaturally anointed. “Therefore hath the Lord Thy God anointed¹ Thee with the oil of gladness above Thy fellows.” He is the Anointer and the Anointed: the Anointer by His Godhead, and the Anointed by his humanity.

As to the natural properties of oil, we know that the most eminent artists, after having completed a picture with all its rich coloring, anoint it with oil, in order that it may not easily be injured, or receive damage when brought into contact with other objects. In like manner, those who are drawn after the likeness of the Heavenly King are for the same reason anointed, lest they should receive damage from the chances of the world and from the opposition of the devil.

The matter of the Oil of Unction is pure olive oil. The form the apostolical benediction.

¹ *James 5.14, Mark 6.13*

² *Exodus 30.22-30 and 29.7. Leviticus 8.12*

³ *I. Sam. 10.1, 16.13, I. Kings 1.39, II. Kings 9.6, 11.12*

⁴ *Heb. 2.17*

¹ *Ps. 45.7, Heb. 1.9.*

CHAPTER V

On the Oblation

The oblation is a service offered up by those below to those above, through material elements, in hope of the forgiveness of sins and of an answer to prayer. The old oblations consisted of irrational animals¹ and of the blood of bodies, but with us the Only begotten² of God, Who took upon Him the form of a servant³, He offered His own body a sacrifice⁴ to His Father for the life of the world, and hence He is called by John, “The Lamb of God⁵ which taketh away the sins of the world.” And again it is said of Him, that “His blood⁶ is the new testament, shed for many for the remission of sin.” And again: “So God loved⁷ the world that He gave His Only-begotten Son,” Who was offered up to His Father a living,¹ rational sacrifice for all the created, thereby reconciling² the world with His Greatness, and bringing salvation to angels and to men. Now, seeing that it was impossible that His sacrifice upon the cross for the salvation of all could identically be enacted, in every place, throughout all ages, and to all men, just as it was, without any alteration, He beheld with an eye of mercy, and devised in compassion and with great wisdom; and in that night in which He was betrayed for the life of the world, He took bread into His holy, pure, and immaculate hands, blessed, broke, and gave it to His disciples and he said unto them, this is my body which is being broken for

¹ *Lev. 4.4, etc.*

² *John 3.16*

³ *Philippians 2.6-7*

⁴ *Heb. 9.14*

⁵ *John 1.29*

⁶ *Mark 14.24 etc.*

⁷ *John 3.16 and Heb. 12.24*

¹ *Heb. 12.24*

² *Rom. 5.10, Eph. 2.16, II Cor. 5.19*

the sake of the life of the world unto remission of sins, likewise he blessed the cup and gave it to them saying “This is My Blood of the new testament, which will be shed for many for the remission of sins. Take therefore eat all of you of this bread, and drink of this cup, and do this, whenever ye shall meet together, in remembrance of Me.” Through this divine command the bread is changed* into His Holy Body, and the wine into His Precious Blood, and they impart, to all who receive them in faith and without doubting, the forgiveness of sins, purification, enlightenment, pardon, the great hope of the resurrection from the dead, the inheritance of heaven, and the new life, Whenever we approach these Sacraments we meet with CHRIST Himself and Him we bear upon our hands and kiss and in partaking thereof, we are being united with Him, His Holy Body mixing with our bodies, and His innocent Blood mingling¹ with our blood, and by faith we know Him that is in heaven and Him that is in the Church, to be but one Body.

The matter of this Sacrament CHRIST ordained to be of wheat and wine, as being most fit to represent body and blood. The form He conveys through His life-giving word, and by the descent of the Holy Spirit.

* The change which the author refers to, however, is not physical, but rather to the power inherent in this Holy Sacrament for the remission of sins of them that partake it in true faith.

¹ *I Cor. 10.15-17*

CHAPTER VI

On the Holy Leaven

The holy and blessed Apostles, Thomas and Bartholomew of the Twelve, and Adai[†] and Mari of the Seventy, who were disciples the East, committed to all the Churches in the East the Holy Leaven, to be kept for the perfecting of the administration of the Sacrament of our Lord's Body until His coming again. And should any Christians dispute the fact of the above mentioned Apostles having committed to those of the East this sanctified Leaven, on the ground that Peter, the head of the Apostles, and his companions did not commit it to the Western,* and should object to us on this wise: "If what you say is true, then one of these two consequences must result: either the Apostles did not agree in their mode of discipling, which is unseemly to think, or this tradition of yours is false". Against these we reply: The Easterners from the day of their discipleship up to this day have kept their faith as a sacred trust, and have observed, without change, the Apostolical Canons; and notwithstanding all the persecutions which they have suffered from many kings, and their subjection to the severe yoke of a foreign power, they have never altered their creed nor changed their canons. Such as are well versed in such matters know full well the labor and care required on the part of Christians to observe these canons, and more especially to preserve this Leaven, in a difficult country, where there is no Christian sovereign to support them, nor any commander to back them, and where they are continually persecuted, vexed, and troubled. Had this Leaven not been of Apostolical transmission they would not, most assuredly, have endured all these afflictions and trials to keep it together with orthodox faith. Then, as to their argument drawn from Peter and the great

[†] Mar Addai, according to the general opinion is supposed to be the same as "Taddai" one of the twelve, but according to some others, he together with "Mar Mari" is said to be of the seventy.

* The term 'Western' here denotes Christianity within Roman Empire.

Apostles who discipled the West, we have this to oppose them,—that those Apostles did transmit the same to the Westerns but that with their alteration of the faith, the canons also were corrupted by their (Western) subjection to the will of heretical kings. And, in proof of this statement, we urge that if they all held the traditions of the Apostles, the Franks would not offer an unleavened, and the Romans (Greeks) a leavened oblation; since the Apostles did not transmit it in two different ways. Therefore, the Westerns have changed the faith and the canons, and not the Easterners.

On the Remission of Sins and Repentance

The human race is apt to err and easily inclined to sin, and it is hardly possible that all should not be tried with spiritual diseases; and on this account the healing priesthood was given to heal freely.—“If you forgive¹ a man his sins, they shall be forgiven”. “Those that are well need no physician;² but those who are seriously sick”. And, again: “I came not to call the righteous, but sinners unto repentance”. Three parables I quote to this effect, that of the Prodigal Son,³ of the Hundred Sheep,⁴ and of the Two Debtors,⁵ which were intended to increase the hope of sinners, and to open to them the gate of repentance which leads to heaven and imparts heavenly happiness. And in demonstration thereof, the case of Peter after his denial of CHRIST, and of Paul after his persecution, and the woman who was a sinner, the Publican, and the Thief upon the cross. Hence it is incumbent upon believers when, through the infirmity of their human nature, which all cannot keep upright, they are overcome of sin, to seek the Christian Dispensary, and to open their diseases to the spiritual Physicians, that by absolution and penance they may obtain the cure of their souls, and afterwards go and partake of the Lord’s Feast in purity, agreeably with the injunction of the eminent doctor, who writes thus: “Our Lord has committed the medicine of repentance to learned physicians, the priests of the Church. Whomsoever, therefore, Satan has cast

¹ *John 20.23*

² *Matt. 9.12-13*

³ *Luke 15.11-32*

⁴ *Luke 15.3-7*

⁵ *Luke 7.41*

into the disease of sin, let him come and show his wounds to the disciples of the Wise Physician who will heal him with spiritual medicine”*

These things will most assuredly result if they are done in faith¹, and not after a worldly manner, for “whatsoever is not of faith is sin” just as some, people, for lucre’s sake, have made of this sacred thing a merchandize, and a source of temporal profit.

* This is a quotation from Mar Narsai, renowned doctor of the Church of the East who lived in fifth century and wrote extensively. It is also quoted in the service appointed in the Khudra, to be read on the first day of the commemoration of the Fast of Ninevities.

¹ *Romans 14.23*

On Matrimony and On Virginity

Marriage after the ordinance of CHRIST, and entered into for the sake of the care and labor of a wife about the house, and for the bringing up of children in the fear of God, without indifference or grumbling, and in order that the eye may not wander towards that which belongs to others, the Scriptures call this a holy estate: “Marriage is honourable¹ in all and their bed is pure”. Paul makes it the mystery of things far above this world: “This is a great mystery,² but I speak concerning Christ and His Church”. Hence divorce is unlawful except for the cause of adultery, or that (reason) which pertains to the soul and which is divisible into three kinds: sorcery, denial of the faith,³ and murder. Or to that of the body: “Whosoever divorces⁴ his wife, except for fornication, causeth her to commit adultery; and whosoever shall marry her that is separated* committeth adultery”. With regard to Virginity, the steward of God’s house saith: “I have no commandment¹ of the Lord”. For the commandment of the Lord enjoins matrimony. But should any one desire to keep his virginity, and to follow, in this respect, the example of the Baptist, of the SAVIOUR, of Elijah, and of Paul, it is allowable for him so to do, agreeably with the permission, and not after the command of God. Not, moreover, because he counts marriage an unholy and contemptible thing, but on account of what it entails, such as being obliged to mix with the multitude,

¹ *Hebrews 13.4*

² *Eph. 5.32*

³ *I. Cor. 7.10-18*

⁴ *Matt. 5.32*

* In Aramaic the words d’share and shwiqta as used by Christ denote different meaning, the former is ‘to divorce’, the latter ‘separated’, separated but not divorced, likewise it applies to marrying the guilty party in a divorce.

¹ *I Cor. 9.25*

to have and to hold converse with them, and to reside in towns and villages, from which all offences arise, which makes the yoke of marriage heavy and increases one's cares, and thus hinders the soul's spiritual advancement by its manifold connection with the world. Notwithstanding this, however, he who makes a vow of virginity, and does not become like a spiritual angel in theory and in practice, is inferior to a lax layman; for "every man who battles in the contest frees his mind from everything else".

PART V

**On The Theory Of Those
Things Which Depict
The World To Come**

CHAPTER I

On Worshipping Towards the East

The rule of worshipping toward the East is an apostolical canon, and is founded upon that saying of our Blessed Lord: “For just as the lightning¹ flashes from the East, and is seen even in West, so will be the coming of the Son of Man”. And because “concerning² that day and that hour no man knows, not even the angels of heaven,” it is necessary, therefore, that we should ever be on the watch, with our faces turned towards the promise of His shining forth(coming). This rule is, therefore, profitable in two ways: first, because it stirs up the remembrance of the end, and of the judgment to come, and which checks us from doing evil things; and, secondly, so that we may remember our old home, from which we were driven out on account of our sins, namely, Paradise, which is situated in the East, and thereby we are led to take refuge in repentance.

And according to the tradition of Mar Aprim, he says in his commentaries, that the angel Gabriel appeared to the Virgin from the East, and that when he said unto her: “Peace be unto you, O! full of Grace¹”, she worshipped at his salutation towards the East. And when our Lord ascended up to heaven, His face was turned toward the West, significant of His coming at the Resurrection, and the disciples who were before Him, and looking at Him ascending, worshipped Him towards the East, and the angels said unto them: “This same JESUS which is taken up from you into heaven, shall so come, in like manner, as ye have seen Him ascend into heaven”. And the early commentators have added that on the first day the seven essences were created in silence, and afterwards the voice went forth, “Let there be light”. The angels, who knew not that they had a Creator, when they heard the voice,

¹ *Matt. 24-27*

² *Mark 13.32*

¹ *Luke 1.28*

concluded that if an effect followed it the Speaker must be their Creator, and the Creator of all. “And there was light,” instantaneously. Then all of them worshipped towards that part from whence the light shone forth, which was the East; and this is what Job the blessed says: “When I created the morning star, all my angels glorified¹ Me”.

¹ *Job. 38.7*

CHAPTER II

On the Worship of the Lord's Cross

We worship Christ's humanity because of the Godhead in Him: so, through the Cross, we worship God our Savior. The Cross is the name of Christ, being equivalent to our saying the killed, the worshipped, and does not designate wood, silver, or brass. Now the great foundation of Christianity is the confession that through the Cross¹ renewal and universal salvation were obtained for all, and that Cross which we use is the same sign² of our Lord as is to appear in the heavens before His advent, as He Himself has foretold. When, therefore, we look upon this emblem of our salvation, we conceive as though we were beholding our Savior outstretched upon it for the remission of our sins, and for the renewal of all creation. Hence we offer a fervent and grateful worship, not to the fashioned matter of the Cross; but to Him whom we figure as upon it, and above all to God, who gave His Son to be a Cross (i. e., crucified) for us, through whose crucifixion He wrought our renewal and salvation for us, and through Whom He gives us though being unworthy everlasting life in the kingdom of heaven. "For if when we were yet enemies¹, we were reconciled to God by the death of His Son, how much more being reconciled, we shall be saved by His life."

By this sign the holy Apostles wrought miracles, and the laying on of hands for the Priesthood, and all the other Sacraments of the Church were perfected thereby. And these things handed down from the Apostles to those who succeeded them were confirmed, and so they taught them to declare "for the preaching of the Cross is to those that have gone astray foolishness; but to us who are saved it is the power of God."

¹ *The Syriac sleewa, signifies literally the "crucified" and is in the same verbal passive form as kteela, zgheeda, "killed," "worshipped," adduced by the author in the text.*

² *Matthew 24.30*

¹ *Roman 5.10, 4.1, 1.18*

CHAPTER III

On the Holy First Day of the Week, and On the Festivals Commemorative of our Lord

The observance of the First Day of the Week is also an Apostolical¹ Canon, for it is the great day on which our Savior rose² from the dead, and by His resurrection made all created beings to rejoice by giving them, in His own Person, a most certain proof of the general resurrection and of everlasting life. For as the First-born of men arose on the first day of the week, so shall all the race of Adam arise on the first day—a day which marks the beginning of an endless world of that world which shall not begin with a beginning, but which shall be revealed. Surely the day on which such great events transpired, it is only right that we should honor appropriately and, seeing that at the resurrection all worldly labors shall cease, and all shall return to the worship of God, and be engaged in the contemplations of His unutterable mysteries; hence the Apostles ordained, that on the first day of the week Christians should suspend all worldly occupations, and engage in prayer to God, in reading the Holy Scriptures, and in meditating on God's dispensation. And they should first read the books of the prophets, which are, the foundation and the gateway to the truth of Christ's dispensation, Who came to fulfil³ these prophecies and not to destroy them. For whoever perfects that which lacked perfection, though in some things with that object in view (i. e., perfection), that which is lacking he substitutes with that which is perfect, then how can such a one be deemed a looser or destroyer? Or how can he invalidate those things which testify concerning Him? "Search the Scriptures for in them

¹ Compare Acts 3.1-2 and 2. 14,42,43

² Matt. 28.1, Mark 16.2, Luke 24.1, John 20.1

³ Matt. 5.17

you think you have Eternal life, and it is they which testify that the Father has sent me.” Hence the Apostles enjoined that the Prophets should be read first, and after these the Gospel which is their fulfillment and seal. And this ordinance we observe every Sunday so that it may always remind us of the resurrection to come, when we all shall be rewarded according to our works, that hereby we may be led to eschew evil and to do good.

In like manner, and with the same design, the Church celebrates year by year the feasts of the dispensations of our blessed Lord, lest, from not being commemorated, those benefits which are given to us through the advent of CHRIST should be withheld from us, and should finally be lost to us in the darkness of error.

CHAPTER IV

On Friday

This used to be called the sixth day until the sun set upon it at the crucifixion of our Savior, and the darkness prevailed over all creation¹ on account of the rashness of the Jews; and hence it is called a'rubta (the setting of the sun), when all the creation was filled with sorrow and put on the garment of mourning because of the enormity of the first sin, and because of the sins of all, for which He died² Who had committed no iniquity, neither was guile found in His lips. The sun³ was darkened in the heavens, the earth shook and quaked, the curtains⁴ at the door of the temple were torn in two, and the rocks split, and no carnivorous animals or birds of prey ate meat on that day, or went near to any carcasses, in reverence to the holy corpse of the Savior which was outstretched upon the wood, as is stated in the comments of Mar Aprim. Hence the Apostles made a Canon, that Christians should not eat meat on this day, neither on Wednesday, on which day the Jews took counsel together to kill the Savior, and agreed upon the price of the innocent blood with Judas Iscariot. On this account Wednesday is included in the same Canon. And, in truth, Friday ought to be a day of sorrow to all believers because as the result of the transgression of the first Adam, our nature became subject to death, and we were driven from Paradise into a land of curses. On this same day the flood took place in the time of Nukh and destroyed all mankind; and thereon also our adversary (Satan) warred with the First-Born of men, viz., on the last of the forty days, as he did on the day of the Passion.

¹ *Matt. 27.45*

² *I Peter 2.21-22*

³ *Matt. 27-45*

⁴ *Matt. 27.51-52*

On Fasting, Prayer, and Almsgiving

The foundation of the virtues of the true Fear of God with such as believe in the resurrection, and practice them in the hope of the world to come, consists of these three, Fasting, Prayer and Mercy, performed in accordance with the precepts of the Gospel, and not from any other motive. As one of our sages has said: “Fasting is superior to all solitary life, and Prayer superior to all other mental impulses; but Mercy is the being like God”. Now Fasting is of two kinds, outward, from food; and inward from evil. It tends to induce the rich to show mercy to others, for by tasting the bitterness of hunger and thirst themselves, they are made to feel what the poor experience. It moreover tends to sanctify the senses, purify the thoughts, and to make us resemble the angels. Prayer is not only the key of the LORD’S treasury, but a spiritual converse, as one of the fathers has said: “My son, when you are engaged in prayer, you speak with God; and when you read the Scriptures, God speaks with you.”

Mercy doth not only make us resemble God, Whom there is none like, but it is also a medium for the exercise of wisdom on the part of those who are of the household of Jesus, Who, through the needy, sends forward to heaven those things which we love and esteem, and thereby ascertaining that in them we shall have joy and exultation without end: “Do not lay up for yourselves treasures¹ buried in the ground, where rust and decay destroy, and where thieves break through and steal; but lay up for yourselves treasures in heaven, . . . for where your treasure is, there also is your heart.” There is a passage in the annals of Saint Thomas the Apostle, which beautifully illustrates this Scripture. Having undertaken to build an unequalled palace for the king of the Indians, and received vast sums for this purpose, which he distributed among the poor, when asked about it, he replied that he had built the palace

¹ *Matt. 6.19-20*

in heaven: and the fact was confirmed by the testimony of a deceased brother of the king, who was restored to life through the prayers of the Apostle. By the exercise of mercy some men were made worthy of receiving Angels unawares²; as it was said to Cornelius, "Your prayers and your alms³ have come up for a memorial before GOD." The Prophets and Apostles moreover testify that this is the only way by which the rich can attain unto GOD.

² *Heb. 13.2. Gen. 18.1-6, 19.1-3*

³ *Acts 10.4*

CHAPTER VI

On the Girdle

The girding at the time of prayer for Christians, though it indicates a preparedness for service, and a ready appearance before the Lord, after the manner of those who stand in the presence of the kings of the earth; yet it is nevertheless a Divine command given both in the Old and New Testaments. In the Old Testament the girdle was ordered to be worn by the Priests¹, the sons of Levi, with the other parts of their vestments, and in the New Testament we read: "Let your girdle² be fastened, and your lamps burning; and be like those servants waiting for their Lord's coming." The blessed John the Baptist also had his loins girt about with a leathern³ girdle; and it is said of Paul in the Acts, that the Prophet Aghabus took Paul's leather girdle⁴ and bound himself therewith. Thus our use of the girdle is of threefold meaning; First, in that it is indicative and symbolic of the office of the servants and ministers of the kingdom. Secondly, it is indicative of our Lord's injunction, and it betokens a wakeful mind, pure intention, and the being in wait for Him, Who is to return from the feast, and conduct all with Him there. Thirdly, it is also indicative of death: "Another will tie¹ up your girdle and take you where you do not wish to go." Those who set out on a journey fasten their girdles; and so it becometh us who are wayfarers and not permanent dwellers, whose days no matter how much we may dislike it, have been directed forward on the road which leadeth above. Let us, therefore, make ready a provision which shall be useful to us in the other world, namely, a right theory of the orthodox faith, and the practice of good works. The use of the girdle teaches us these things.

¹ *Ex. 28.39-40*

² *Luke 12.35.36*

³ *Matt. 3.4*

⁴ *Acts 21.11*

¹ *John 21.18*

On the Resurrection, the Judgment to Come, and Everlasting Life

He who commenceth a work must have a design therein, and when this is attained he ceases working, and maketh an end of his work, otherwise his labor is fortuitous and in vain. But God, who is all-wise, did not create His creation fortuitously and without a purposeful plan, but, as we have already shown, He created it in consummate wisdom, and exalted purpose, with a reasoning mind and perfect image. And when the time decreed in His wisdom shall arrive, He will bring this world to an end; for every beginning is the beginning of the end, and, contrarily, every end is the end of the beginning. On this subject a certain godly man has said: “When the tenth circle* shall be made up from among men, then shall the end be, and the cutting off (of life or time) shall come, and shall not fail.” On that day¹ the sun shall set and shall not rise again, and the stars shall fall from heaven, and all this world shall become a chaos of darkness, and all motions of the elements shall cease. Then shall the sign² of the Son of God, the Cross of Light, appear in the heavens with power and great glory, accompanied with the awful sounds of the trumpets³ of Angels. Thus shall Christ, the King of kings appear like the lightning which flashes from the east and is seen even in the west. His glorious appearance shall shake all the end of the heavens, and all the foundations of the earth, and He shall then cry

* There is a reference here to the nine orders of Angels, who minister in the Church above, and according to an early tradition of the Holy Church, the tenth order which was rendered vacant by the fallen angels will be restored to its completeness again by those men who are deemed worthy on the day of resurrection. See Part III, Chap. VIII.

¹ *Matt. 24-29, Mark 13.24-27*

² *Matt. 24.30*

³ *I Cor. 1.15-52*

out with His life-giving voice: Let the resurrection and the renewal be. This is the last trumpet,⁴ at the sound of which the air of revivification shall blow and enter into those who shall be alive, and shall divest them of their corporal denseness and suddenly, as in the twinkling⁵ of an eye, they shall be changed into the likeness of Angels. And it shall likewise enter into the dead, and these also shall rise up incorruptible⁶. Then shall the righteous ascend⁷ up into the kingdom of heaven, and shall enter with their Lord into the chamber of the Bridegroom above and there they shall exult in His light with unspeakable, ecstatic joy of spiritual contemplations and revelations which will be diffused upon them. This is true happiness. But as to the wicked¹, they shall remain upon the earth in darkness in which none can walk, and shall be consumed with the fire of Remorse for those things which they have committed, and because they bartered everlasting bliss for temporal and deceptive enjoyments, and a real possession for the dung of earth. This is the true hell, whose fire will not quench, and whose worm will not die. But as to those who are in error and who think that everlasting life consists of something corporeal, such as eating, and drinking, and marriage, things which appertain to mortals, our Savior reproves such when He says: "In the resurrection² they do not take wives, nor are women given in marriage to men, but are as the Angels of God in heaven." Eating and drinking are needed for the body, because by replacing the humors which go out thence they preserve the person from decay. And marriage, likewise, by replacing one who is dead by a new born, keeps up the species until the number decreed in the Everlasting Purpose is made up. Then as these two effects will cease, namely, deterioration and death, the causes also by which they existed must necessarily cease. Because all carnal pleasures serve as an escape from the aforesaid sufferings; for when man exceeds in the use of them they turn into evils. As, for example, meat and drink: one realizes the blessings of these after the pain experienced from hunger and thirst; but used inordinately and greedily, they bring pain and disease, if not death. In like manner with all the pleasure of this world, but not so with the spiritual pleasures, the more one desires and partakes of these, he desires still more, as is

⁴ *Matt. 24.27*

⁵ *I Cor. 15.51*

⁶ *Matt. 25.10-34*

⁷ *Matt. 25.30-41*

¹ *Matt. 25.30-41*

² *Matt. 28-30*

seen in the case of those who seek after knowledge, science, and wisdom. But, now, should a doubting mind inquire how bodies can rise again which have been destroyed, and which have mingled with the dust, which have been eaten by wild beasts, or consumed by fire, or drowned in water? we reply: Should a piece of iron be broken into impalpable powder, and be mixed with dust and sand, the hidden power of a magnet will at once separate the atoms from the dust and sand, and from whatever other heterogeneous bodies with which they may have been mixed; and if such virtue resides in the magnet, how much more possible is it for the power of the Creator, in His wisdom, to separate, bring together, and remodel the bodies of men at the resurrection! Or, again: if a skilful and ingenious mechanic should form a figure from many materials, and should conceal each of these separate materials in a particular part of his house, no one knowing the place where they are hidden but himself, or how they are to be put together; if asked to construct that figure, could he not at once, and without hesitation, bring forth every part from its separate hiding place, and put all the different parts together in their proper order without any mistake? How much more easy must a like work be to Him Who is the Only Wise and Almighty! Our bodies, through this normal process of corruption, will return at last to the four elements of which they were composed; the skill whereby these parts were put together in our likeness is hidden with God, and when it pleases Him, He can restore each part to its place, in its separate shape and quantity, so as to make it conformable to that figure, the lineaments of which are hidden with Him. Then shall every human body arise, just as it was, “in the likeness of the stature¹ of the fullness of Christ.” As to the final rewards and punishments, these shall be distributed according to the deserts of each, in perfect justice: “the wicked shall go away into everlasting punishment; but the righteous into life eternal.”²

“Now to Him who is able by power to do for us more than any one else, and to do for us more than we ask or think according to His mighty power that works in us, to Him be glory in His Church by Jesus Christ, throughout all ages, world without end, Amen.

Here endeth, by the help of our Lord and our God this book of Marganeetha, on the truth of Christianity, written by Mar Odisho Bishop and Metropolitan of Suwa (Nisibin) and Armenia, in the year one thousand six hundred and three to the blessed Greeks. And to our Lord praise and thanksgiving for ever and ever, Amen.

¹ *Eph. 4.13*

² *Matt. 25.46*

ON THE DISTINCTION OF NATURE FROM QNUMA,
AND THE PERSON FROM FACES, TAKEN FROM
THE BOOK WHICH IS CALLED THE HARMONIOUS
TEXTURE, BY RABBAN YOKHANAN BAR-ZUBI, AND
WHICH HE WROTE BY THE REQUEST OF MAR
O'DISHOO METROPOLITAN OF ASSYRIA

Nature is distinguishable from qnuma, by its essential qualities. Nature is universal but qnuma is specific. When nature is divided it constitutes its species and also its qnuma. But when qnuma is divided it is destroyed and rendered meaningless; because if you were to divide qnuma into parts, it will be destroyed and rendered meaningless, and it will not retain its natural qualities.

Nature is simple, but qnuma is compounded. Qnuma is visible to the eyes, but nature is visible to the mind. When you speak of nature, the mind encompasses all, but when you speak of qnuma, the mind embraces only one. This is the difference O, Father, between the nature and the qnuma.

Let us now speak of the difference that exists between person and qnuma. Person is unlike qnuma in the qualities which it possesses, namely, such as beautiful, hateful, hideous and black. But in qnuma there is only one (attribute), for it is one and the same. But in person there are many, because of the many attributes that it possesses. Of qualities I mean, son of so and so, beautiful or ugly. These characteristics appertain to person, that which signifies qnuma. Qnuma has been spoken of as a small part of nature. Person has been spoken of as a small part of qnuma. This is therefore the difference between qnuma and person.

Let us now speak on the difference between face and person. Person is different from face in that it does not possess the concrete image of the mind. Face is impressed (concrete), but person is not concrete. Person is a small part of qnuma in which it is set. Face is a small part of the person in which it is set. Person is outstanding in the qnuma of which it is a part. But face is not outstanding in the person of which it is a part. Face denotes person, but he (person) cannot denote the face. Person denotes qnuma, but qnuma does not do the same. And qnuma denotes nature, but nature does not do the same. Nature contains qnuma, for it belongs thereto in entirety. Qnuma likewise

contains person, for it belongs to it in entirety. And person contains the face which is impressed (situated) in the tower* of senses. This is, therefore, the difference of these four expressions.

Let us now demonstrate the facts concerning each one of them—nature in the manner of man, qnuma in the manner of Adam. Of person as beautiful, as of the age of thirty three years. And the face which is concrete impression of this image, is the manifestation of his person. Person in like manner is divided into its four divisible species, as it has been divided by the Holy Father Temateus. All the objects that exist in the world, possess person. Some of them possess both qnuma and person. Some of them have neither qnuma nor person. Some of them have person but do not have qnuma. For example, such as wood, brass and all the inanimate objects. And those which possess both qnuma and person is the animal kingdom. Especially the rational, corporeal and incorporeal. And those which possess neither qnuma nor person, are those which do not exist, either because their nature was dissolved or do not yet exist. And those which possess only person, are things such as death¹, corruption, curse, evil and sin, are taken personally.

Person again is spoken of contrariwise. Either indicative of qnuma, or the tower wherein senses reside, or the most significant indication of qnuma which is set in the face, or again affirmative of a natural relationship between all the four legged creatures. The first definition, however, appertains to incorporeal natures; but the other three to corporeal natures.

This is subdivided into five categories, neither more or less according to the definition of the ancients, viz., natural or assumed, and also received as an honor. The fifth category is defined as that of order and honor. Natural, for example, they spat on his impressed face¹. The borrowed, as they sometimes attribute person to inanimate objects. The person of heaven² and earth you are able to distinguish, but the sign of the present time you disregard hastily. Borrowed as when we assume a person other than our own, as for example, I was alive before³ I transgressed the command. Person assumed by honor is in the manner stated by Paul, namely, do you judge⁴ a person by outward

* *Organ of senses head.*

¹ *Cor. 15.55*

¹ *Matt. 27.30, Mark 14.65*

² *Matt. 16.3*

³ *Romans 7.9*

⁴ *2 Cor. 10.7*

appearance? This is hypocrisy. And that which is assumed by honor as stated by Our Lord: "Whoever receives you also receives me"⁵.

There is another type of person which appertains only to God and which signifies His manifestation when He shall be seen by His saints, as stated by our Savior concerning the little ones that they must not be despised, for their angels at all times see the person¹ of the Father. The person of unity, of manhood and of the Godhead is defined as assumed, and also one of order and honor.

But all that has been said from the beginning of this discourse to this point, are merely a gateway and an entrance to the divine learning. The name God signifies a common nature. The name Word signifies the qnuma of the Word. And the name Son signifies the person of the Word. The Word is not different from the rest either by nature or by qnuma. The Word is not different in nature for one and the same is the essence. Nor does He vary in qnuma from Him who is transcendent. Only by the designation of the person of Sonship is He different from the Father and the Spirit. And He united Himself to the man of our race in the person of His qnuma. Therefore, the unity of the Word with manhood which He assumed from our race, is one of person and will and not of nature and qnuma. And since it is by person and will which is supreme over all, qnuma drew nigh in His person to our manhood which was made God, and was likewise superabundantly enriched by His essence according to the authority of His Godhead.

For if by nature and qnuma the unity had been affected, then by nature and also by qnuma the Word is not separate from the rest, then the logical inference is that the Father and the Spirit were also united to our manhood, and this would be contrary to the orthodox doctrine of the equality of nature. For if the person of the Word which is the eternal Son, along with the will of the Father and the Spirit was united with our manhood, then it follows that the Son the person of the Word divided the unity of our human nature, and especially by virtue of the fact that by will which is the most exalted and supreme, it follows that also the Father and the Spirit¹ dwell in the sanctified temple of our manhood. In that case the unity which is attributed to the person of Sonship, in that He dwelt in the temple of our manhood, is just a story, and it follows that it was all the three qnume that dwelt according to the definition of will.

⁵ *Matt. 10.40*

¹ *Matt. 18.10*

¹ *Col. 1.19, 2.9*

In that case our human nature is united to the person of the Word, and is the exalted temple to the Holy Trinity. For in as much as the name Father does not indicate its essence, but it only indicates and imprints (on mind) the qnuma. Likewise the name Word does not indicate its essence, but it only indicates and imprints the name of qnuma. For this reason the gospel which was preached throughout the world², was ascribed to the Word when speaking of incarnation, and not in the name of God which indicates the essence. But in the name of the Word which indicates the qnuma. For if the Word became flesh, and the name Word¹ is indicative of qnuma, and the qnuma is indicative of the person which is symbol thereof; then it follows that the flesh was united to the person of the qnuma of the Word. In which case the Word the only begotten of the Father, expressed His image in the flesh, and He likewise imprinted the flesh which He took by the name of His Essence and Authority. It united with and also conjoined the living and rational flesh, and as in the name of person the unity of the flesh was effected; the person simultaneously brought with it the qnuma and the nature of the Word.

So, when I say person, I speak of the name of the Son, and its very pronunciation results in two natures and two qnume. And should the heretic reproach me by the distinction of two Sons, the attribution of person does not permit such a distinction nor in the Trinity can He have four qnume, and thus the Godhead is delivered from confinement in the womb and the tomb.

We believe, therefore, in one God Who is eternal self-existent, and He is in three qnume, Father², Son and Holy Spirit. Father everlastingly begetter, Son everlastingly begotten, and the Holy Spirit everlastingly proceeding forth, one nature equal in its essence. By nature and by qnume they are united and inseparable. It is only in name and attributes that qnume are separate one from the other. In nature there is no separation for one is the essence. Nor are they separate in qnume, on account of their transcendence. Where can you put the qnuma of the Father when you distinguish it, and bring immediately after it the qnuma of the Son, when you distinguish it; and as there is no limitation of the qnuma of the Father and the Son, where can you then place the qnuma of the Spirit, when you try to distinguish it? For if there were myriad universes such as our own, they would not suffice to contain, even of the qnume of the essence. For the Father in His qnuma is God and is also nature. The Son

² *John 1.1*

¹ *John 1.14*

² *Matt. 28.19*

likewise in His qnuma is God and is also nature. Likewise the Holy Spirit in qnuma is God and is also nature. In the Godhead and in nature each of them is Him complete, and they do not constitute three natures nor three Gods. Therefore, by nature and by qnuma there is no distinction, but they are only distinct in their attributes and in personal appellation.

The attributes of the Father are the begetter and not begotten, also the cause and Fatherhood which signifies the appellation of His qnuma. The attributes of the Son the begotten and not begetter, also the Sonship and causation which signifies the appellation of His qnuma. And the attributes of the Holy Spirit neither begetter nor begotten, also causal and proceeding which signifies the appellation of His qnuma. But Father is Father and He is not Son or Spirit, and He is distinct from the Son and the Spirit in the person of Fatherhood. And the Son is likewise the Son, and He is neither the Father nor the Spirit, and He is distinct from the Father and the Spirit in the person of Sonship. And the Holy Spirit is Spirit and He is neither the Son nor the Father, and He is distinct from the Son and from the Father in the person of His proceeding.

In the attributes of nature there is no distinction in His qnume, they are all equal in attributes natural and general. For the natural attributes are proper to all of them, namely, spirit, everlastingness, nature, divinity, lordship, judgeship, authority, boundlessness, creativeness, administrativeness and immortality, etc. These are the attributes of qnume and appertain thereto distinctively. But the attributes of nature appertain to qnume in general, therefore, in the attributes of nature there is complete equality. Neither the Father precedes the Son, nor the Son precedes the Holy Spirit, nor is the Father greater than the Son, nor the Son from the Holy Spirit.

Let, therefore, Sebalieus be ashamed and let Arius be confounded. For only in the attributes of person does precedence exist; for the Father is the cause and the Son and the Spirit caused. In like manner in the order of counting; the Son and the Spirit follow.

But let him who is already so convinced of what we have just said know, that his conclusion is incorrect as to the real meaning of this statement. For the Father is the cause of the attributes of His own persons, but He is not the cause of the qnume, for if this were so it would tear asunder the unity. It is not in the qnume that the precedence and separateness is affected but rather in the reckoning of the attributes of the persons. It is the Manichaens who reckon according to the order of precedence.

The Holy Trinity is not subject to numbers, for numbering appertains to conscious objects only, which by their very nature have a time limit, place,

and are bounded. But the Holy Trinity is without time or place. For the first number is automatically followed by the second, and the third is likewise followed by the fourth. But in the case of the worshipful Trinity, the second does not follow the first, nor is the second by the third in a series of succession. But one Father one Son one Holy Spirit incessantly, three qnume one nature, and one nature three qnume. I confess in one God who is in three qnume, He that created all from nothing and He governs and manages all.

TISHBOKHTA OF THE NIGHT (MORNING) SERVICE
BY MAR BAWAI THE GREAT TO BE SAID ON
SUNDAYS OF SUBARA TO BETH DINKHA
(FROM ADVENT TO EPIPHINAY)

Blessed Is The Compassionate One

Blessed is the Compassionate One, who in His loving kindness hath administered our life in prophecy. With the eye of the Spirit Isaiah saw the Wondrous Child of the virgin. For Mary without union bore, Emmanuel, the Son of God. From her the Holy Spirit fashioned, a body which was united, as it is written. That it might be an adorable habitation and temple. For the glittering light of the Father in one Sonship. And at the beginning of His marvelous conception, United with Himself in one honor. That He might fulfill in Him all His attributes. For the salvation of all (world) as was well pleasing to Him. On the day of His annunciation (or nativity) the watchful ones glorified Him, with their hallelujahs in the heights above. Likewise the earthly ones offered Him worship, with their offerings in one honor. One is Christ the Son of God, worshipped by all in two natures. In His Godhead begotten of the Father, without beginning before all time, in his humanity born of Mary, in the fullness of time, in a body united. Neither His Godhead was of the nature of mother, nor His humanity of the nature of the Father. The natures are retained in their qnume, in one person of One Sonship. And as the Godhead is: three qnume one essence, likewise the sonship of the Son, is in two natures one person. So the Holy Church has learned to confess the Son who is the Messiah. We worship, O Lord, Your Godhead, and your humanity without division (repeat three times).

One is the power, One the majesty. One the will, and one the Glory. Father, Son, and Holy Spirit, for ever and ever. Amen and Amen.

FOR THE FEAST OF NATIVITY AND THE EPIPHANY

It is presumed to have been composed by
Mar Yokhanan Bar Pinkhaye

The Son of God, declared a self evident truth unto His Church which he betrothed when He willed in His love and came into the world, and He proclaimed and taught His Godhead and also His humanity. By the fact that he was in the bosom of His Father, before anything was created and without beginning, He is truly God. And when He came unto us, in the fullness of Time, and wore our body, and with it He saved us, He is truly man. In that the prophets proclaimed Him in their prophecies, and righteous men predicted Him mystically, He is truly God; was conceived in the womb, nine months, and was born as man, He is truly man. The vigilant praised Him. He is truly God; He was laid in a manger, He is truly man, the star proclaimed Him, He is God, He was suckled, He is man, the Magi of Persia, brought precious gifts together with their offerings. He is truly God. He was circumcised, and made offerings, according to the law, in the Holy temple, He is truly man. And Simon called Him the light of the gentiles, and the Glory of the people of Israel, He is truly God. He fled to Egypt in order to escape Herod the tyrant and vicious king, He is truly man. The shepherds hastened to honor Him, knelt and worshipped Him on their staffs, He is truly God. He grew up and advanced, in stature, in wisdom, and in Divine Grace, He is truly man. He was baptized in the Jordan, He is man; the heavens opened, He is God, the Father declared Him, He is man, the Spirit descended upon Him, He is God, He fasted and was tempted, He is man, He put satan to shame. He is God, He was invited and went to the wedding feast together with His mother, His brothers and His disciples, He is truly man. He changed water into wine, and the guests drank and praised His name, He is truly God. He went to the house of Levi, to the house of Zakkai, and to the house of Simon, and He ate and He drank, at the dinner and the repast, He is truly man. He cured the sick, He made whole diseases, cleansed the lepers, opened the eyes of the blind; He is truly God. He went out to the mountain to pray, and passed the night in prayer, He is truly man. The lame He caused to walk, to

the paralyzed He gave limbs, He is truly God. He slept on the boat, He is truly man. He calmed the sea, He is God, He went up to the mountain, He is man, He decreed laws, He is God. He tired of labor, sat at the well, and asked for water from the Samaritan woman, He is truly man. He revealed her secrets together with her known and concealed acts, and all her doings, He is truly God. He tearfully wept for Lazarus, and asked where was his tomb, He is truly man. He called him and raised him from the tomb, by the power of His Godhead, He is truly God. He rode the colt; He is man, children glorified Him, He is God, the Pharisees were envious of Him, He is man. He worked miracles, He is God, the priests were jealous of Him, He is man, the multitudes praised Him, He is God. He went out to Bethany, outside the city, with His disciples, and passed the night there, He is truly man. He cursed the fig tree and it withered instantly, He showed His glory, and manifested His power, He is truly God. Mary anointed Him with aromatic ointment, and wiped His body clean with her hair, He is truly man. He forgave her offences, and pardoned her sins, wiped out her defects and her faults; He is truly God. He ate the passover, according to the law, in the upper chamber, with His disciples, He is truly man. And at the supper he foretold the awful treachery of Iscariot, He is truly God. He took the towel and wore it on his waist, and washed the feet of His twelve Apostles, He is truly man. He also foretold the denial of Simon Peter, head of the Apostles, He is truly God. He perspired while in prayer, and the angel was seen by Him and gave Him courage, He is truly man. He drew nigh to the ear of him that was smitten cured it and made it whole with His great power, He is truly God. He was subjected to sorrow, and was spat on, and on His head was laid the crown of thorns, He is truly man. He threw back His captors, and repulsed His maligners, and they fell upon their face on the ground, He is truly God. He was hung upon the wood, He is man, He vent the rocks, He is God, they pierced Him with nails, He is man, He opened the tombs, He is God, they gave Him vinegar to drink, He is man, He rent the temple, He is God, He cried out upon the cross, He is man, He caused the sun to darken, He is God, He died, His body was embalmed and laid in a tomb hewn in a rock, He is truly man. He rose from the tomb, He loosened death, broke the bolts and overcame the strongholds of Shiyul, He is truly God. He ate and He drank with His disciples, after His resurrection as is written, He is truly God. He entered doors while they were closed, and greeted the company of His twelve Apostles, He is truly God. He showed them the spot where nails had been driven in His hands and in His feet, and to Thomas he showed also His sides, He is truly man. He ascended in glory to Him that sent Him, and He will come again in the end to judge

all, He is truly God. The vigilant proclaimed that He will come again, in the very body in which He was seen ascending, He is truly man. He sent the spirit the Paraclete on His disciples, and which made them wise, He is truly God. Constantine made inquiries and found the wood upon which He was crucified, He is truly man. He chose His Church from among all the peoples, and sanctified Her with the glory of His Godhead, He is truly God. Blessed is He who fulfilled His dispensation for the salvation of all men, unto Him be glory and on us mercy at all time.

MADRASHA (EXPOSITION OR COMMENTARY)
OF FOURTH SUNDAY OF NATIVITY
COMPOSED BY MAR APREM

Response

Blessed Is Your Nativity Which Maketh All
Rejoice, O Christ Who Came For Our Salvation

Versicles

For what mortal indeed, can speak of the quickener of all, who left the height of His Greatness and humbled Himself immeasurably. O Thou who madest all great through Your birth, make my foolish mind great, so that I may speak on Your Birth, not with the object of inquiring into Your Greatness but rather to proclaim Your mercy; blessed art Thou who art hidden and yet revealed in Your actions. It is a great portent that the Son who dwells all in the body, He inhabited it all, and it sufficed Him. He dwelt in it but was unbounded, all His will was in it but His limitlessness was not contained in it, who can, therefore, adequately express it, for while He in His entirety dwelt in the body, yet at the same time in His entirety He dwelt in all; blessed is He who was never bounded. Your Greatness is hidden from us, but your mercy is revealed to us, therefore, O my Lord, I will be silent on the matter of Your Greatness, and will instead speak about your mercy; Your great mercy caused you to lean and descend to our manhood; Your mercy made you a Babe and Your Grace made you a man; in self-containment Your mercy poured; blessed is the power that while humiliating itself it became great.

ON THE HYPOSTASIS OF THE HOLY TRINITY

By Beatified Mar Aprem,
The Prophet Of The Suryaye (Assyrians)

I desire to draw nigh but am fearful of departing afar, for the presumptuous who wishes to come close and investigate, he is surely to be farthest removed, but he who may draw near in moderation, does not commit a rash act; therefore, let him not venture come too close for then he may be farther removed, and in like manner let him not be far removed for then he may be completely lost. Let him, therefore, approach in moderation to the boundless essence, and as a prolonged discourse is inappropriate in this case, we shall discuss it briefly. How can the despised earth speak of Him who has fashioned Him. Grace fashioned the earth, in the image of His Creator, even justice forbids him presumptuousness against His Creator. The Creator gave knowledge to the vessel that it may know itself. The fashioned meditated on the fashioner, and in his inquiry he did injustice to Grace. Let us, therefore, teach in measure to him that learns in moderation, and let us weigh it in the balance so as we may take and also give. Let us receive the measure from the masters, and let us by the same measure give to the pupils.

You have heard that God is God, know yourself as human, you have heard that God is the maker, how then you that have been fashioned can venture to investigate into His essence? You have heard that God is Father, then through His Fatherhood you should know His Son. For if the Father is begetter, His Son is begotten of Him, and, therefore, your investigation should not divide the One and only begotten Son. You have heard of the gloriousness of the Son, then do not tarnish it by inquiries. You have heard of the Spirit that He is Holy, then call Him by the name by which He is proclaimed. You have heard His name, then confess His name, but you are not permitted to investigate His nature. You have heard Father, Son and Holy Spirit, then distinguish the names by their Qnume (hypostasis). It is not the appellations that are blended, in reality the three are blended. For if you profess in their appellation, and do not profess in their Qnume, you are only a worshipper in name but in actuality a renouncer. For where there is no Qnuma, the appellation is null

and void, for that which has no Qnuma its name is also void. Qnume prove to us that He exists in reality. We know that it is a fact but as to how it is, we have not comprehended. For because of the fact that we know that He exists, it does not mean that we have comprehended what He is. Notwithstanding, you should not renounce His existence by the mere fact that you have not been able to limit Him. For both courses are equally blasphemous whether to ignore or to investigate. For God is a vast ocean, and if you investigate the ponderous mass of His waves will overthrow you. One wave can take and dash you to pieces. It is, therefore, more profitable to you, Oh, foolish man, that you should make your profit by tarrying in the ship. Faith is more profitable to you than the ship in the ocean; a ship is rowed by oars, and the waves sink it, but faith does not sink, if your will does not wish it.

Division does not exist between them (Qnume), for there is only one will, nor is there confusion in the mixture, for there exists a great order. You should not think because they are mixed there must be confusion, nor because they are separate you think that they constitute a division. They are mixed without being confused, they are separate without being divided; their mixture does not cause confusion, nor their separateness constitutes division. Who can mix their separation or who can separate their mixture; they alone know themselves, therefore, be silent, Oh, foolish man!

The following doctrinal passages have been taken from different sources and the great majority thereof translated directly from the Aramaic original into English.

St. Athanasius, the foremost of the Trinitarian champions at the Council of Nicea says: "For the Word, perceiving that not otherwise could the corruption of man be undone save by death as a necessary condition while it was impossible for the *Word to suffer death* being immortal; the Son of the Father, to this end He takes to himself a body capable of death, that is, by partaking of the Word which is above all, might be worthy to die in the stead of all, and might because of the Word which was come *to dwell* in it, and thence forth corruption may be stayed from all by the grace of the resurrection". (Rowan Grear, Theodore of Mopsuestia, exegete and theologian; p. 14, Faith Press, London).

Mar Aprim (St. Ephraem) Malpana Suryaya, namely, the great Syriac or Assyrian Father, also present at the Council of Nicea; defining the two natures in Christ, namely, divine and human, says: "For where there is no qnuma, namely, hypostasis, (or underlying substance of nature) its appellation is null and void, for that which has no qnuma, its name is also void".

St. Theodore, Bishop of Mopsuestia, says: "The one who was assumed is the divine nature that does everything for us, and the other is the human

nature which was assumed on behalf of all of us by the One who is the cause of everything, and is united to it in an ineffable union which will never be separated". (Theodore, On the Nicean Creed, by A. Mingana, W. Heffer and Sons, Cambridge, England).

St. Augustine of Hippo, one of the foremost of the Latin Fathers, and a contemporary of Theodore, says: Whatever is spoken of God as substance is spoken of each person (qnuma) severally, and together of the Trinity itself." (Book five, ch. 8) So that when it is said, God which is not the Father without the Son, it may be perfectly understood that the Begotten did not precede that which He begot". (Book six, ch. 2).

The following quotations we have translated from the Epistle of Mar Gewargis (George) Catholicos Patriarch of the East (661-680 A. D. which he wrote in answer to Meena Qashisha (priest) and Khorapiscopa, in Persia. As will be noted he quotes extensively from the scriptures and from the Eastern and Western Fathers alike (Synadicon Orientale, published in Paris, p. 240-243). Since the introductory part of the Epistle itself has been quoted in the preface, on p. XII, it is not being repeated here in its proper context.

Yustinos (Justinian), philosopher and martyr, in his chapter on faith says: "One is the Son of God in two natures, and it is not in the nature of *His Godhead in which He was born of the Father that He suffered*".

Gregory, Bishop of Neazianza, in his epistle on faith says: "There are two natures, divine and human, but the sons are not two" again he says: "*God was not God of the Word, but of him who was visible*. How can there be a God to Him who is God by nature?"

Gregory the theologian says: "It was the feast of dedication in Jerusalem, and the winter was nigh. The winter without faith. And Jesus was present; *God and the temple. God before all time, and the new temple which was observable* in His nature and was to be destroyed and raised up in three days" And again he says: "There are two natures; God and man, but there are not two sons, because He is also soul and body."

The holy Amphilicos (Amphiloque), Bishop of Ikanum (Iconium), says: "If we attribute the glories and excellence of the dispensation of Our Lord Jesus Christ to his Godhead, and those of humility, contempt and sorrow to his humanity; for Our Lord Jesus Christ is in two natures, Son of the Holy God".

Yokhannan Pumeh D'dahwa (Yukhanis Khrosotomos) says thus: "Indeed, did Shiyul vomit those who will not confess that Our Lord Jesus Christ is true God by nature, and after unity they assert only one nature, saying that the natures which were united were mixed into one nature. Hence, which of

the natures are they destroying? That which is from God? If so, they are lost from salvation! Or is it the human nature? Then they are cut from all hope of life!" And he concludes with the accusation: "That those who say so are strangers to Christ".

The holy Aghnati (Ignatius) who succeeded St. Peter on the See of Antioch, and in order to witness to the truth was sent to Rome, and there was cast to the beasts, says thus: "*Who ever does not confess in the duality of natures in Christ, and that He possesses two natures divine and human, is strange to the truth. And those who say that Godhead which manifested itself was without a body, may they themselves be without a body like the demons.*" He adds: "Even now, I know Christ in heaven as possessing a body".

Athanasius (Athenasius), the great, Bishop of Alexandria, says: "Therefore, confess in Christ in His Godhead consubstantial with His Father, and in His humanity the son of man. Thus professing two natures in Christ, as is right and due. *He is the Word, without beginning, like His Father, and in His humanity received beginning in the womb of the holy virgin. He performed miracles as God, and He suffered and died as man.* Therefore, then two natures in one Christ the Son of God are distinct, and we worship the Divinity of Christ in His humanity, and we dare not say unto Him, put away the garb of our humanity which you put on for our salvation so that we may worship you."

Ambrosius, Bishop of Mileduniya (Milan), while interpreting the words of Paul the Apostle to the Hebrews, says: "For both He that sanctifieth and those that are sanctified are all of one" (Heb. 2, 11), and he adds: "That even the book itself teaches you that the Godhead is not in need of sanctification but that the flesh is". And again, it says even more clearly, that "we profess with Peter in one Christ Son of the living God; without beginning like His Father. He who in the fullness of time took from the holy virgin a body and a rational soul. *He who was molded and fashioned by the Word and the Holy Spirit, and He dwelt in Him in unspeakable unity*". Mar Narsai, the Harp of the Spirit, the great fifth century father of the Church of the East, commenting on this ineffable divine dispensation says: "*The Word did not become flesh by nature, but the Word dwelt in the flesh*, the secret in the open. For he said that *it dwelt* and not that it changed from what it was The Word of God lowered Himself of His own will and caused His power to rest and abide in the pure body to which Mary gave birth. Mary did not give birth to the *Eternal Essence* but to the man who resembled in all qualities His fellow humans. He is man with perfect body and soul, and He is also God who became the dwelling place of the Almighty." In the words of Paul the Apostle: "He is the image of the invisible God, and the first born of all created" (Col. 1, 15).

TABLE OR TREE OF LIFE OF APOSTOLIC SUCCESSION
OF THE CATHOLICOS PATRIARCHS OF THE CHURCH
OF THE EAST, NAMELY, THOSE WHO SERVED
ON THE SEE OF THE CHURCH OF KHUKY, IN
SELEUCIA—CTESIPHON, BABYLON

Maran Eshu M'shikha
(Our Lord Jesus Christ)

Shimun Keepa, who wrote his Catholic Epistle from Babylon.

I. Peter, 1.1 and 5.13. (addendum p. 116).

	YEAR
Mar Thoma Shlikha, who after establishing Church in Mesopotamia, Persia and their environment, went to India	33-73
Mar Bar Tulmay	33-
Mar Addai (or Taddai) Shlikha	33-45
Mar Agai, disciple of Addai {both from the}	45-81
Mar Mari, disciple of Addai {seventy disciples}	48-81
Mar Abris, relative of the virgin Mary	90-107
Mar Oraham I, of Kashkar	130-152
Mar Yacob 1, relative of Yosip the Carpenter	172-190
Mar Ebid M'shikha	191-203
Mar Akhu d'Awu	205-220
Mar Shakhlupa of Kashkar	224-244
Mar Papa Bar Gaggai	247-326
Mar Shimun Bar Sabbai	328-341
Mar Shahdost	345-347
Mar Bar Bashmin	350-358
Mar Tumarsa	383-393
Mar Qaiyuma	393-399

	YEAR
Mar Eskhaq	399-411
Mar Akhkhi	411-415
Mar Yoalaha I	415-420
Mar Maana	420-
Mar Qarabukht	421-
Mar Dadishu	421-456
Mar Bawai or Babu	457-484
Mar Aqaq	484-496
Mar Bawai	496-502
Mar Sheela	505-523
Mar Narsai	524-535
Mar Elisha {dual Patriarchate}	524-538
Mar Polos	539-540
Mar Yosip	552-567
Mar Khazqiyil	570-581
Mar Eshuyow I, Arzunaya	581-595
Mar Sorishu I Garmaqaya	596-604
Mar Greghor, Partaya	605-608
Mar Eshuyow II (Gdalaya or Arab)	628-644
Mar Immeh	647-650
Mar Eshuyow III, Kdayawayaya	650-660
Mar Gewargis I	681-684
Mar Yokhannan I, Bar Marta	684-692
Mar Khnaishu I	686-693
Mar Yokhannan II, Garba	693-694
Mar Sliwazkha	714-728
Mar Pethyon	731-740
Mar Awa	741-751
Mar Surin	752-754
Mar Yacob II	754-773
Mar Khnanishu II {The monument in China was erected during his reign}	774-778
Mar Timotheus I	780-820
Mar Eshu-barnon	820-824
Mar Gewargis II	825-832
Mar Soreshu II	832-836
Mar Oraham II, Margaya	837-850
Mar Teadasis (or Theodoros)	850-852

	YEAR
Mar Sargis, Suwaya	860-872
Mar Annush d'beth Garmay	873-884
Mar Yokhannan III, Bar Narsai	884-892
Mar Yokhannan IV, (nephew of Theodoros)	892-898
Mar Yokhannan V, Bar Ogare	900-905
Mar Oraham III, Abraza	906-937
Mar Ammanoel I	937-949
Mar Esrail Karkhaya	961-962
Mar Odishu Garmaqaya	963-986
Mar Mari Aturaya	967-1000
Mar Yokhannan VI (Yoannis)	1001-1012
Mar Yokhannan VII (Bar Nazuk)	1013-1022
Mar Eshuyow IV	1023-1027
Mar Elia I (Terhan)	1028-1049
Mar Yokhannan VIII (Bar Tragala)	1049-1057
Mar Soreshu III (Bar Zanbur)	1057-1072
Mar Odishu II (Bar Ars) Aturaya	1072-1090
Mar Makkikha I (Bar Shlemon)	1092-1109
Mar Elia II (Bar Maqli)	1111-1132
Mar Bar Soma (Of Suwa)	1133-1135
Mar Bar Gabbara	1135-1136
Mar Odishu III (Nephew of Elia II)	1138-1147
Mar Eshuyow V (from Beth Zodai, Baladaya)	1148-1175
Mar Elia III (Abukhalim)	1176-1190
Mar Yoalaha II (Bar Qaiyuma)	1191-1222
Mar Sorishu IV	1222-1226
Mar Sorishu V (from Baghdad)	1226-1256
*Mar Makkikha II	1257-1265
Mar Dinkha I (Arbilaya, i.e., from Arbil)	1265-1281
Mar Yoalaha III (Bar Turkaye, i. e. Turkish by race)	1281-1318
*Mar Timotheus II (Arbilaya, i. e. from Arbil)	1318-1328
Mar Dinkha II	1329-1359
Mar Dinkha III	1359-1368
Mar Shimun III	1369-1392
Mar Shimun IV	1403-1407
Mar Elia III	1407-1420
Mar Shimun V	1420-1447
*Mar Shimun VI	1448-1490

	YEAR
Mar Elia V	1491-1504
Mar Shimun VII	1505-1538
Mar Eshuyow Shimun VIII	1538-1551
Mar Dinkha Shimun IX (Bar Mama)	1552-1558
Mar Yoalaha Shimun X	1558-1580
Mar Dinkha Shimun XI	1580-1600
Mar Elia Shimun XII	1600-1653
Mar Eshuyow Shimun XIII	1653-1690
Mar Yoalaha Shimun XIV	1690-1692
Mar Dinkha Shimun XV	1692-1700
Mar Shlemon (Sulaiman) Shimun XVI	1700-1740
Mar Mikhail (Mukhattis) Shimun XVII	1740-1780
Mar Yonan (Yuna) Shimun XVIII	1780-1820
Mar Oraham Shimun XIX	1820-1860
Mar Ruwil Shimun XX	1860-1903
Mar Binyamin Shimun XXI	1903-1918
Mar Polos Shimun XXII	1918-1920
Mar Eshai Shimun XXIII	1920-1975

The above list has been taken from several compilers of the Apostolic succession of the Church of the East, and which I have consulted and compared with great care. The following are among the main sources which I have thus consulted:

1. The table of succession of the Catholicos Patriarchs of the East, published in the book of Marganitha, by Qashisha Yosip of Kelaita, Mosul, Iraq, 1924.
2. A Historical Account of the Patriarchs of the East, by Qashisha Patros Narsai of Mosul, 1905.
3. A Historical Account of the Patriarchs of the East, by Amro Bar Mattay, published in Rome 1896.
4. A Historical Account of the Patriarchs of the East, by Qashisha Yosip Tupakchi.
5. The History of the Assyrian Church, by Dr. W. A. Wigram, published in London, England.
6. History of the Ancient Nation and the Church of the East, by Shamasha Gewargis David Malik of Supurghan, and published by Qashisha Nestoris Malik, U. S. A., 1910.

7. The Book of Governors, by Mar Thoma of Margy.
8. The Chronography of Bar Eoraya (Bar Hebraeus) translated from Aramaic (Syriac) original by E. A. Wallis Budge, published by Oxford University Press.
9. Chronology, published by the Archbishop of Canterbury's Press, Urmi, Iran, 1907.
10. On the succession of the Patriarchal House, by Mar Elia of Alkosh, Iraq.

In the present Table of Succession, I have listed the dates most acceptable to the majority of the various authors. For example, Mar Shimun Bar Sabbai; served on the Patriarchal See; according to the Book of Marganitha, from the year 320-330, according to Amro, from 326-344, according to Patros, from 328-339, according to Tupakchi, from 323-341, according to Wigram, 328-340, according to Shamasha Gewargis Malik, until 341, according to the Archbishop of Canterbury's Chronology, 332-339. The date, therefore, agreed upon by the majority of these sources in the case of Mar Shimun Bar Sabbai is 328-341, and this I have recorded in this list. In like manner, I have also acted in the case of all the Catholicos Patriarchs of the East.

Furthermore, I am also herewith noting the events in their historical context in relation to the various Patriarchs listed in this table in their numerical order:

1. During the reign of Khnanishu II, the Church of the East Monument in China was erected, and the Patriarchal See was moved from Seleucia-Ctesiphon to Baghdad.
2. The majority of authorities are in agreement that the Qudchanis, namely, Mar Shimun's House succession, begins with Mar Timotheus II, of Arbil (1318-1328).
3. There are others, however, who maintain that the succession of the Qudchanis Patriarchal House begins with Mar Dinkha (d'beth Saiyada) 1448-1490.
4. It was during the reign of Mar Dinkha Shimun (Bar Mama) that the renegade ambitious rabban (monk) Sulaka d'beth Ballo, Aqraya, took refuge with the Roman Pontiff, and thus introduced Catholicism into the Holy Church of the East.
5. Eshuyow Shimun, moved the Patriarchal See from Alkosh, near Mosul, to Azerbaijan, Iran, and finally to Qudchanis, in Hakkari, Kurdistan. As the result of the vicissitudes of the First World War, the Patriarchal

See of the Church of the East, has now been moved to San Francisco, California, United States of America. In humble obedience to the profitable injunction of His Holiness the Catholicos Patriarch of the East, I, Qashisha Iskhaq Rehana d'beth Gadda, prepared this Tree (table) of the succession of the Catholicos Patriarchs of the East.

Addendum. It is an indisputable fact that in view of the close, linguistic, cultural and religious ties existing between the Jews and other Semitic peoples of the various countries of the Middle East, coupled with the geographical proximity between Palestine and these countries, that practically all the Apostles and the Disciples, at one time or another of their career, preached in these countries. This is especially true of Assyria and Babylon. For it was here that the Jews were brought during the two historic captivities prior to the Christian era.

This is especially true of Babylon, namely, the twin cities of Seleucia-Ctesiphon, and the Persian Empire as a whole. The Jews in Babylon at this time constituted a great and opulent community, and as a religious and cultural centre no less important than Jerusalem itself. It was in Seleucia-Ctesiphon, that the major part of the Book of Talmud, which to the Jews is considered only second to the Bible, was written, and in the Aramaic language.

It was these Jewish communities that Christ had in mind when He said to His disciples: "But above all, go to the sheep that are lost from the house of Israel".

For this reason you frequently come across names of Apostles not mentioned in the official list, such as Mar Mattai, Shimun Qnanaya, and others who are mentioned by various historians and Church authors. For it must be remembered that even Mar Polos Shlikha (St. Paul the Apostle) who is usually considered the Apostle of the West (though not one of the twelve or seventy), preached the Gospel and established Churches in Palestine, Syria, Arabia, Asia Minor, nearly twenty years before he went to Greece and Italy. It has already been stated that Mar Shimun Keepa (St. Simon Peter) wrote his Epistle from Babylon, and which he concludes thus: "The chosen Church which is in Babylon, and Mark, my son, salute you". (Peter I. 5.13). Another unassailable evidence of this fact can be seen from the Gospel according to St. Mark itself. Mar Mattay (St. Matthew) in his Gospel which we know was written to the Hebrew Christians in Palestine, quoting the last words of Jesus on the cross says: ". . . Eeil. Eeil, l'mana Shwaqtan". (Matthew 27.46). Markus (Mark) on the other hand, repeating the same words, says: "Which means, Alah, Alah, l'mana shwaqtan", which is the eastern or Mesopotamian

dialect of Aramaic, meaning; My God, my God, why have you left me. (Mark 15.34).

True, for several centuries, the theory that Mar Patros speaks metaphorically of Babylon when he actually means Rome, has been held by Christians in the West, and has also permeated in various forms among most of the eastern Churches, yet the fact is that this theory is not supported by any historical evidence whatsoever. Surely, had Mar Patros gone to Rome, the event would have been mentioned in the Acts of the Apostles, or Mar Polos whose presence in Rome is an accepted fact, and who in his Epistles makes mention of the most trivial matters, would, surely, have mentioned the presence of his superior in Rome!

But the fact is that this tradition gained momentum following Emperor Constantine's acceptance of the Christian faith, though mainly for political reasons, rather than conviction; thus making Christianity the official religion of the Roman Empire, and at the same time strengthening the desire to claim as many of the Apostles as possible for the glory of what was now considered a Christian Rome, and hence the head of the Apostles was a natural choice.

Therefore, like so many heretical and erroneous doctrines promulgated and disseminated by the Byzantine Imperial edicts, this theory also struck permanent roots.

Furthermore, the contradictory statements which have emanated from the Roman Catholic Church, speak for themselves of the absurdity and the fallacy of this theory.

Only recently, world wide publicity was given to the excavations which were taking place in St. Peters, Rome, and hopes were raised high that the tombs containing the relics of the holy Apostles Peter and Paul, were soon to be found

On the other hand, in the Synod held in Florence, Italy, in 1438, the object of which was to bring unity between the Greeks and the Romans, and was attended by the Pope himself, the following statement is made: "And they (the Council) placed in the middle a small altar which was spread with a cover woven with gold and inlaid with emeralds. And they brought the heads (skulls) of the Apostles St. Peter and St. Paul, and placed them each on one side of the Gospel And the statement continues: The Pope sent with the Greek King a great army and provided them with all the necessities for the journey. And the Pope himself hastened to leave the city of Peraria, accompanied by his own hosts (army), led by twelve white horses of great value. And they laid on the back of the last horse which preceded the Pope, a case covered with gold, containing the honored heads of the holy Apostles St. Peter and St. Paul".

(Compendum Conciliorum Oecumenicorum Undecim, translated by Mar Yosip, Roman Catholic Bishop of Amid, from an Arabic translation which had been translated from the Latin original, and published by the Press of William Drugulin, Leipsic, Germany, (Synod XI, p. 227-229).

Therefore, the obvious question is, if the above statement were true, then why do they continue to search for the remains of the said holy Apostles? And if it is false, as the facts clearly indicate it to be, then it not only confirms the fictitious origin of the presence of St. Peter and his martyrdom in Rome, but it also nullifies all the other claims made by the Roman Church by virtue of that fact. Notwithstanding, this does not mean that these claims would have any justification whatsoever even if these facts were true!

INDEX OF BIBLICAL AND ECCLESIASTICAL WRITINGS

Drawn up by Mar Odisho,
Metropolitan of N'siwin and Armenia, A. D. 1298

In the strength of Thy help, O God, and aided by the prayers of all the eminently righteous, and of the Mother of Exalted name, I write an admirable treatise, in which I shall enumerate the Divine Scriptures, and all the ecclesiastical writings of ancient and modern times. I shall moreover record the names of the authors of the different books, and the subjects of which they treat; and, with the help of God, I begin with Moses.

(Part First)

1.	Britha	Moses wrote the Law in five books, viz., Genesis, Exodus, Leviticus, Numbers and Deuteronomy. After these follow the book of Joshua the son of Nun, Judges, Samuel, the book of Kings, the Chronicles, the Psalms of David, the Proverbs of Solomon, Ecclesiastes, the Song of Songs, the Great Wisdom, the Wisdom of the son of Sirach, Job, Isaiah, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbacuc, Zephaniah, Haggai, Zechariah, Malachi, Jeremiah, Ezekiel, Daniel, Judith, Esther Susanna, Ezra, Daniel the Less, the Epistle of Baruch,
2.	Mapqana	
3.	Kahne	
4.	Minyana	
5.	Tinyan Namusa	
6.	Eshu Barnun	
7.	Shote	
8.	Shmoel	
9.	Waspar Malke	
10.	Waspar Biryammin	
11.	Ruth	
12.	Mazmure D'Dawid Malka	
13.	Mathlow Dashlimon	
14.	Quhlat	
15.	Shirath Sheerin	
16.	Bar Seara	
17.	Eeyo	
18.	Eshaya	
19.	Hushah	
20.	Yuil	

21.	Ammos	the Traditions (or Expositions) of the Elders, Josephus the historian, the book of Proverbs, the Narrative of the sons of Solomona, the Maccabees, an account of Herod the king, the book of the destruction of the latter Jerusalem by Titus, the book of Asenath the wife of Joseph the son of Jacob the righteous, and the book of Tobias and Tobit the Israelites.*
22.	Ubadya	
23.	Yonan	
24.	Mikha	
25.	Nakhum	
26.	Khoquq	
27.	Spanya	
28.	Khaggi	
29.	Skharya	
30.	Malakhi	
31.	Eramya	
32.	Khazqeil	
33.	Daneil	
34.	Yehudith	
35.	Ister	
36.	Shushan	
37.	Azra	
38.	Daniel Z'Ura	
39.	Iggarta Dwarukh	
40.	Sipra	
41.	Mashlmanuta	
42.	Qash-Shi-She	
43.	Wadyusipos Makhtwana	
44.	Mathle Dtashet Bnay Shmuni	
45.	Wakhtawatoo Dmaqwaye	
46.	Tasheet Herudis Malka	
47.	Wakhtawa Dkhurba Khraya Durishlim Beday Tittos	
48.	Wakhtawa D'Asyat Attah	
49.	Yosip Keena Bar Yacob	
50.	Wakhtawa Dtobyat Tobit the Israelites	

* The "Narratives" and several of the other works enumerated in the latter part of this paragraph, are not considered part of the canonical books of the Bible but being of pre-Christian Hebraic origin the author enumerates them along with the other books of the Bible.

(Part Second)
(New Testament Scriptures)

1.	Mattai	Having enumerated the books of the Old Testament, we shall now record those of the New Testament, First, Matthew wrote in Palestine, in the Hebrew tongue. After him comes Mark, who wrote in Latin at Rome. Luke, in Alexandria, spoke and wrote in Greek. John also wrote his Gospel in Greek at Ephesus. The Acts of the Apostles were written by Luke to Theophilus; and the three Epistles of James, Peter, and John, were written in all languages, and called Catholic. Besides these there are fourteen Epistles of the great Apostle Paul, viz., the Epistle to the Romans, written from Corinth; the First Epistle to the Corinthians, written from Ephesus and sent by the hands of Timothy; the Second to the Corinthians, written from Philippi of Macedonia the great, and sent by the hands of Titus; the Epistle to the Galatians, written at Rome, and sent by the same person; the Epistle to the Ephesians also written at Rome and sent by Tychicus the Epistle to the Philippians, also written from Rome, and sent by the hands of Epaphroditus; the Epistle to the Colossians, written at Rome, and sent by Tychicus the true disciple; the first Epistle to the Thessalonians written at Athens, and sent by the hands of Timothy; the Second to the Thessalonians, written at Laodicea of Pisidia, and sent also by Timothy, also written from Laodicea of Pisidia, and sent by the hands of Luke, the Second to Timothy, written from Rome, and sent by the hands of Luke, the Physician and Evangelist; the Epistle to Titus, written at Nicopolis, and sent by the hands of Epaphronitus; the Epistle to Philemon, written at Rome, and sent by Onesimus, the servant of Philemon; the Epistle to the Hebrews, written in Italy, and sent by the hands of Timothy, the spiritual son, and the (Harmony of the) Gospels called the Diatesseron, collated by a man of Alexandria named Amonis, who is Tatian.*
2.	Marqos	
3.	Luqa	
4.	Yokhannan	
5.	Praksis Dashlikhe	
6.	Yacob, Patros Yokhannan	
7.	Rumaye	
8.	I. Qurantaye	
	II. Qurantaye	
9.	Galataye	
10.	Appissaye	
11.	Pellipissaye	
12.	Galataye	
13.	I. Tesaluniqaye	
14.	II. Tesaluniqaye	
15.	I Timatheus	
16.	II. Timatheus	
17.	Tittos	
18.	Peiimon	
19.	Eoraye	

* *Appendix A., p. 154*

(Part Third)
(Writings Of Greek Fathers)

The following were written by disciples of the Apostles: the book of Dionysius, the heavenly philosopher; the book of Glimis, one of the Seventy; the Narratives of Peter, Paul and John, and the other Apostles; and the Apostolic Constitutions.

Africanus the Blessed, Bishop of Emmaus, wrote a Commentary on the New Testament and a Chronicon.

Hippolytus, Bishop and Martyr, wrote a book on the dispensation of Christ, an Exposition of Daniel the Less and Susanna, also Sentences against Gaius, an Introduction on the manifestation of Christ, and an Exposition of the Gospel of St. John.

Damasus, Bishop of Rome, wrote an account of the Faith, and drew up several Canons as did also Ignatius.

Symmachus is mentioned by the Expositor (Theodorus of Mopsuestia) in the commentary on the Psalms, having written several works, one of which is entitled the Distinction of the Commandments.

Eusebius of Caesarea wrote a history in two columns, a treatise on the Divine Advent, an Ecclesiastical history, a Chronicle, a book solving the contradictions contained in the Gospels, another entitled a Picture of the World, a History of Constantine and of the Martyrs of the West, and an epic poem in their praise, a narrative of a drought of rain, and a defense of Origin which was condemned by Theodorus.

Athanasius the Great, Patriarch of Alexandria, wrote many epistles and treatises on the orthodox faith, an account of his flight, and a narrative of S. Anthony, which was sent by him to Epictetus.

Basil the Great wrote a work on the Six days of Creation, besides numerous other dissertations, narratives and lengthy epistles.

Gregory of Nyssa wrote many treatises, among which are an Exposition of the LORD'S Prayer and of the Beatitudes, a book of poems, a dissertation on the Resurrection which he sent to his sister, a dissertation on the Creation of Man, another on Natural Philosophy, one against the Gentiles, an exposition of the Song of Solomon in two columns, and a treatise on the soul.

Gregory Nazianzen the Great wrote five volumes, and a collection of Poems, several Essays on Caesar, a work called Tragoedia,* and a book against the Theopaschites.

* Poetry

John Chrysostom wrote an exposition of the Gospels of SS. Matthew and John, each consisting of two volumes, an Exposition of the Apostolic writings, a book on the Priesthood, another on Baptism, a treatise against the Jews, a book on the Monks of Egypt, a book of Consolations, a treatise on Repentance, a treatise written to Justinian, another to Mitridus the Bishop, another on Generations, besides many epistles on various subjects,

Diodorus of Tarsus wrote sixty books, most of which were burnt by the Arians; among those remaining are the book entitled the Book of Administration, one refutation of Chaldeanism, one against the Eunomians, one against heretics, one against the Jews, another against the Manicheans, another against Apollinaris, and an exposition of a portion of S. Matthew's Gospel.

Theodorus the Expositor wrote forty-one volumes containing one hundred and fifty prophecies, each prophecy divided into thirty chapters. He also wrote a theoretical and practical exposition of Genesis in three books, which he sent to Elipia the Great; an exposition of the Psalms in five books, sent by him to Cedron and his brother; an exposition of the Twelve Prophets in two volumes for Mar Turis; an exposition of Samuel in one book, which he sent to Mamryane, an exposition of Job, sent to Cyril of Egypt; an exposition of Ecclesiastes in one book written at the request of Porphyry; also an exposition of Isaiah, Ezekiel, Jeremiah, and Daniel, each in one book. These were his labors on the Old Testament.

On the New Testament, he wrote an exposition of S. Matthew to Julius in one book, and another of SS. Luke and John, in two books, to Eusebius; an exposition of the Acts in one book, to Basil; on the Epistle to the Romans, also to Eusebius; on the Epistles to the Corinthians, in two books, at the request of Theodora; and on the Epistles to the Galatians, Ephesians, Philippians, and Colossians, for Staurachius. The Epistles to the Thessalonians he expounded for Jacob, and the two Epistles to Timothy for Peter, and those to Titus and Philemon for Qeorine, and the Epistle to the Hebrews he expounded for the same person. All his expositions of the Apostle Paul he collected in five volumes, and he wrote, besides these, a work on the Sacraments, and another on Faith, and another on the Priesthood, also two books on the HOLY SPIRIT, and one on the human nature of our Lord in two volumes; and two other books against such as say that sin is part of nature, and two against the Magians, and one addressed to the Monks, one against evil discourse and one on Perfection, and another for Basil, and another on the Assumer and Assumed (union of the two natures) in Christ, and a book of Jewels in which he collected all his epistles, and a treatise on the enacting of Laws, with which he concluded his writings.

Nestorius the Patriarch wrote many renowned works, most of which were destroyed by the blasphemers. Of those remaining, one is entitled the Tragoedia, one dedicated to Heraclides, and an epistle to Cosmas, which was written in the time of Paul. He wrote, moreover, a large liturgy which was translated (into Syriac) by Thoma and Mar Awa. There is also of his a book of Epistles, an Antiphonary, and a collection of Epic poems.

Theodolus, the disciple of Theodoros the Expositor, wrote an exposition, of Isaiah in two volumes, and in another work he has explained the occasion of the writing of the different Psalms of David, and to what occasions their use is adapted.

Aquilinus wrote a commentary on S. Matthew and S. John the son of Zebedai, after the traditions of the ancients.

Basilius wrote several Antiphonaries and other treatises.

Quiri the Greek, wrote on the different kinds of worship, and several narratives.

Irenaeus of Tyre wrote five histories on the persecution of Mar Nestorius, and on all the events which transpired during that period.

Phileteus expounded Ezekiel in two volumes, and wrote a book named, from its subject, the Healer.

Theodoret of Qurus wrote a book entitled "Phileteus", one against Origen, another on Administration, an exposition of Daniel, excellent histories, Apologies for our righteous Fathers in two volumes, a solution of the Sentences of Cyril, a book against the Philosophers, and many epistles containing much learning and knowledge.

Socrates wrote two volumes of History, and an account of the Emperors Constantine and Jovian.

Titus wrote a work against Manes the heretic.

Arniastataeus also wrote a work against Manes.

Theophilus, the Persian, wrote against Dostaeus, and another work in which he solved the Sentences of Cyril.

Oteris wrote a book against the Theopaschites, several narratives, antiphone, and expositions of the Gospel.

Ephiphanes wrote a work on the Divine Advent, and another on the different heresies which had arisen up to his time.

Zenobius wrote against Marcion and Pamphilus, and epistles to Isidore, Lycullus, Abraham and Job.

Eusebius of Emesa wrote a book against the Jews, also an Inquiry (commentary) on the Old Testament, and a narrative of Stephen.

Father Maqarius wrote three books on the right mode of living.

Marcus wrote a book of chapters.

John wrote histories.

Evagrius wrote three books.

Father Isaiah wrote one book.

Ammonius wrote epistles.

Macarius, not the same just mentioned, wrote several narratives.

Xistus wrote a book of sacred poems, and a work on the Lovers of God.

Nilus the Monk wrote two wonderful volumes.

Palladius and Hierome wrote the book of Paradise, and the sayings and injunctions of the Elders and Kings in three volumes.

John of Apamea, wrote three books, and several Epistles on Spiritual Life, on the Effects of Sin, and on Perfection.

Jacob, the disciple, wrote a short exposition of S. Matthew, of the Epistles, and of the Prophet Jeremiah.

(Part Fourth)

(Writings Of Syrian (Assyrian) Fathers)

After having enumerated the writings of the Greek Fathers we now begin to record the writings of the Syrian¹ Fathers.

Shimun Barsabbai wrote Epistles to Mar Acac.

Meelis wrote Epistles and treatises on various subjects.

Mar Yo-Akhue wrote an Epistle to the Eastern Papa, in whose days a letter was written by the Westerns raising* this Eastern See into a Patriarchate. The letter was sent, with all honor, by the hands of Agheota of Elam.

Aprim the Great, called the Prophet of the Syrians, wrote a Commentary on Genesis, Exodus, Leviticus, Joshua. Judges, Samuel, the Kings, the Psalms, Isaiah, the Twelve Prophets, Jeremiah, Ezekiel, and Daniel; besides other books and Epistles on the faith of the Church, poems, anthems, and hymns, and the Anneedhe, (Services for the dead). He wrote also on the alphabet, a controversy with the Jews, and treatises against Manee, Bardaisan and Marqyon, Heopatos, and an answer to the blasphemy of Julian.

¹ *Assyrian, Church of the East Fathers are doubtless intended.*

* *Mar Odisho, here uses the term "raising" in the sense of recognizing the total authority and independence of the Patriarchal See of the East. The title "Patriarch" in fact was not yet even in use in the Church within the Roman Empire.*

Narsai, the Harp of the Spirit, wrote an exposition of Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ecclesiastes, Isaiah, the twelve minor Prophets, Jeremiah, Ezekiel, and Daniel. He wrote also twelve other books, three hundred and sixty poems, a Liturgy, an exposition of the Sacraments, and a treatise on Baptism. He wrote, moreover, Consolations, Antiphonae, hymns, litanies, homilies, and a treatise on an Evil life.

Barsoma wrote homilies, anthems, and other poems, also a Liturgy and many Epistles.

Auraham d'beth Rabban wrote an exposition of Joshua, Judges, Kings, the Wisdom of the son of Sirach, and Isaiah, in two volumes; also a Commentary on the twelve minor Prophets, on Daniel, and the Song of Solomon, and a book of Motwe¹, divided into chapters.

Yokhanan d'beth Rabban, wrote a Commentary on Genesis, Leviticus, Numbers, Job, Jeremiah, Ezekiel, Proverbs, a book against the Magi, one on the Customs of the Jews, and another against heretics. He wrote a poem on the repentance of the Ninevites, one on the death of Chosroes, and another on the plague which visited Nsiwin, together with consolations for all conditions of men, a Catechism on the Old and New Testaments, hymns, poems, and a treatise on Chanting.

Marootha, Bishop of Meperqat, the learned physician, wrote a book of Evidences, Antiphonae, and hymns in honor of the Martyrs. He also expounded the Canons of the 318 (of Nicea), and wrote a full account of that Holy Synod.

Mar Awa the Great translated the entire Old Testament¹ from the Greek into this Syriac tongue; he also wrote an exposition of Genesis, the Psalms, Proverbs, the Epistle to the Romans, the second to the Corinthians, the three following Epistles, and that also to the Hebrews. He wrote, moreover, several poems and anthems for the Canons² of the Psalter, a Synodal Epistle on the Discipline of the Church, and other Ecclesiastical Rules and Canons.

¹ Literally, "Thrones", as in Coloss. i. 16, of the Syriac Text. The term is here applied to certain prayers appointed to be used at the Nocturns, and the rogation of the Ninevites and which are recited alternately by priest and people, all being seated on the ground.

¹ This translation was in no way meant to substitute the P'shitta text of the Old Testament but rather as an apparatus for critical analysis in the hands of scholars.

By the same token the book of Quraan (Koran) was also translated into Aramaic soon after its appearance.

² Canons here signify the occasional collects introduced into the Psalms as used in the Church.

Khnana Khdayawaya wrote a Commentary on the Psalms, Genesis, Job, the Proverbs, Ecclesiastes, the Song of Solomon, the Twelve Prophets, on the Gospel of S. Mark, and the Epistles of S. Paul. Also an exposition of the Faith and Sacraments, a Catechism and a Treatise on the Origin of the Festival of Palms with poems thereon. Besides these he wrote on the origin of the festivals of Golden Friday,³ of that in commemoration of the Humiliation of the Ninevites, and on the Invention of the Cross, with many other works condemned by Theodorus of Mopsuestia.

Aprahat, the wise Persian, of blessed memory, wrote two books, and many poems alphabetically arranged.

Heewa, Khumi, and Wapruwa, translated the writings of Theodorus of Mopsuestia from Greek into Syriac, as they did also the works of Aristotle. This same Heewa wrote also a Commentary on the Proverbs, Antiphons, and other poems, and a polemical work against the heretics.

The Disciples of Mar Awa wrote many poems, and an exposition of the prophecy of Daniel.

Thoma of Edessa wrote on the origin of the Feasts of the Nativity and Epiphany, an Epistle to Kale, a work against astrology, a book of Consolations, and polemical treatise against heretics.

Sargis of Rish Aina wrote a treatise on Logic.

Polos of Nisiwin wrote a Commentary on the Bible, a treatise against Caesar, and various Epistles.

Baway the Great wrote eighty-three books, in one of which he gives an account of the origin of the Feast of Palms, a dissertation on the union of CHRIST'S humanity and divinity, and an exposition of the Book of Hundreds¹. He also expounded the book written by the Father Marqos, wrote history of Diodorus and his followers, of the Feast of the Cross, and of Saints for the cycle of the year and commemorations of S. S. Mary and John, and for feasts and commemorations. He, moreover, wrote a book for conventual Novices, an Epistle to Yosip the Contemplator, rules for Monks, and an exposition of the whole Bible. Also a work on Causation, in which he speaks of Mattai who was translated, of Auraham of Nisiwin, and of Goriel Qitraya.

³ *The first Friday after Whitsunday: so called from the answer of S. Peter to the impotent man: "Silver and gold have I none," & c. Acts ii. 6.*

¹ *Kthawa d'Mawatha, a learned but very difficult treatise, of which there are a few copies still extant. It is divided into a hundred sections, and is supposed to have been written by Gewargis.*

Dadishu expounded the "Paradise" of the Westerns, and the work of Abba Eshaya, and wrote other books on the right mode of living. He also wrote a hymn on the consecration of a Cell, a funeral Dirge, several Epistles, and a Catechism on the Spiritual Life and Quiet.

Joseph the Seer wrote 1900 chapters on various theological subjects which contain profitable treatise concerning theory and practice, and a book called the "Treasure", in which he solves many difficult questions. He also wrote a work on Calamities, and Exposition of the work entitled the "Merchant's Book", and another, in two volumes, on the Paradise of the Easterners, which contains many historical notices. Besides these, he composed a Commentary on the Prophet Ezekiel, a treatise on the Festivals, and an exposition of the Heads of Knowledge and of the works of Dionysius. He, moreover, expounded the Vision of Mar Gregorius, and wrote Epistles on the life of Anchorites.

Yokhannan of Dalyatha wrote two books, besides Epistles on the monastic life.

Iskhak of Niniveh wrote seven books on the spiritual and divine Sacraments and one on Administration.

Eshuyo of Gdalaya wrote a Commentary on the Psalms, together with Epistles, dissertations, and poems on various subjects.

Eshuyo Arzunaya wrote a work against Eunomius, and another against a heretical Bishop. Also twenty-three Queries on the Sacraments of the Church, a Synodal Preface, Epistles, and Canons.

Cyprian, of Nisiwin, expounded the Theology of Gregory the Great, and compiled an Ordination Office.

Eshuyo Khdayawaya, wrote on a Change of Mind, and an Advice to Monastic Novices. He also arranged the Baptismal Office, and wrote an Office for the Consecration of a New Church, as also an Ordination Office, and the Office of Khusaya. He wrote, moreover, many antiphons, epic poems, Epistles, anthems, and Consolations, in the most beautiful style, and a controversial treatise against certain persons.

Ainan—Eshu wrote a treatise on Chanting.

Mikhael composed a book of Inquiries into the Bible, in three volumes.

Theodore, Metropolitan of Marro, wrote an account of Mar Ogin (Augin), and of the Greek doctors, in poetry; also an Exposition of the Psalms, and other poems, in which he answers the ten theses of Sargis. He composed another excellent book, moreover, at the instance of Mar Awa, the Catholicos.

Goriel, brother of the above, and Bishop of Hormusdshir, wrote a work against the followers of Mani, and another against the Chaldeans, besides

Homilies and other treatises on various subjects, to the extent of about three hundred chapters.

Elia, Metropolitan of Marro, wrote antiphons, Consolations, and a Commentary on all the Gospel Lessons; also Epistles, and an account of the origin of the Motwe, and an Exposition of the Proverbs, Genesis, the Psalms, Ecclesiastes, the Song of Solomon, the Wisdom of the Son of Sirach, Isaiah, the Twelve Prophets, and the Epistles of the Apostle Paul. He also compiled an authentic History.

Gewargis, Catholicos, wrote hymns, anthems, a Litany for the Fast of the Ninevites, and a few other Canons and poems.

Goriel Arya, of the family of Iskhak of Nineveh, wrote an Exposition of many extracts taken from the whole Bible.

Khnanishu, surnamed Hgheera (the lame) wrote antiphons, Epistles, Consolates, homilies, poems, and several catechisms: also a book of Thanksgiving, an account of Sargis Doda, Two Reasons for Schools, and an Analogical exposition.

Awa, of Kashkar, wrote several homilies and Epistles, a book on the rules of Logic, and another in which he explains the Logic of Aristotle.

Abba Kashkraya wrote a collection of Epistles, a book on the rules of Logic, and another in which he explains the Logic of Aristotle.

Khnanishu, Catholicos, wrote a collection of Epistles, Consolations and anthems, in five books, besides other poems and ten dissertations.

Awa Bar Brikh Seoyane wrote a work on Strategy, several expositions, and antiphons full of wisdom.

Timotheus wrote a book on the Stars, another against the Mehdi, another on Church Matters, with many synodal Canons, two hundred Epistles collected into two volumes, a catechism, and a dissertation against heretics.

Aprim, of Elam, wrote a work on the Faith.

Tooris, the Anchorite, composed a book in two volumes.

Khunain, the physician, the son of Iskhak, wrote a book on the fear of GOD, a Grammar, and a Vocabulary.

Eshu bar Nun wrote a work called "Theologia", Inquiries into the Bible, in two volumes, a book of sentences, of the Causes of things, Consolations and Epistles. He wrote also on the different Church Services, antiphons, and anthems.

Elisha, the Expounder, wrote a Commentary on Job, and on the Second Epistle to the Corinthians, and on the three following Epistles. He also composed an account of the Motwe, and another of the Martyrs, a book of Thanksgivings. Shimun Garmqaya explained the Chronicon of Eusebius.

Soreen, the Expounder, wrote against the heretics, and a book of evidences, interwoven with Greek terms.

Bar Khad-bshabba, the Arab, wrote a work entitled "The Book of Treasures" in three volumes, and other controversial treatises, against all false religions repudiating them. He also wrote a history, and an account of Mar Diodorus and his followers, and an exposition of Mark the Evangelist, and the Psalter.

Mikha, the Doctor, wrote Five Causes of the Motwe, a poem on Qantropis and another on Mar Soreshu, of Lashum. Also an exposition of the books of the Kings of Israel.

Qiyure wrote various dissertations, commentaries and homilies.

Paulona wrote poems, a dissertation against inquirers, a treatise against Marcion, a book on Believers, and another on the Doctrine.

Sargis wrote an exposition of Jeremiah, Ezekiel, and of Daniel, after the style of the ancients.

Mari, the Persian, wrote a Commentary on Daniel, an explanation of the Epistle of Aqaq, and a work against the Magi of Nisiwin.

Oraham, of Makhoze, wrote Consolations, Epistles, an account of all the Festivals, and a book of Antiphons.

Polos, of Ambar, wrote a work against the Epistle of Omar, Consolations, and homilies, and a treatise against different persons.

Goriel, of Qitraya, wrote a poem on the union of CHRIST, and a treatise on the controversial questions of faith.

Yaqoob Qletaya wrote an exposition of the Proverbs, poems on Diodorus, and a book on the Faith of the Church.

Barsoma, of Karkha, wrote a work called "The Liver", and another containing thanksgivings. Consolations and Antiphons.

Odisho, Bar Bahrees, Metropolitan of Athur, wrote on the Division of Inheritances, and an Explanation of the different Church Services.

Daniel, of Toowaneetha, Bishop of Dathkhil wrote a work entitled "The Book on Flowers", Consolations, and Antiphons. Also a book solving the difficulties contained in Holy Scripture, Replies to different Queries, one of Thanksgiving, another of Poems, a Commentary on the writing of Mar Ishak of Nineveh, and an exposition of the Heads of Knowledge.

Oraham, Metropolitan of Basra, wrote several epistles, and a Commentary on the obscure passages in the writings of Theodore the Expositor.

Akhu Qitraya, wrote a Commentary on the Old and New Testaments with the exception of the Pentateuch.

Dinkha expounded the Psalms, and wrote Consolations, and other treatises on the law of the Church. He also explained the two books of Gregory, and the Logic of Aristotle.

Shalleeta, Bishop of Reish Aina, wrote Antiphons, Consolations, Prayers, Canons and treatise on heresies, and Rishe, (collects for the conclusion of Divine Service). He also expounded two Litanies.

Bawai, the Persian who became Bishop of Riu Ardsheer, wrote a work solving various difficult questions.

Shahdost, of Teheran, wrote several Synodal Epistles and Letters, besides many small poems and Antiphons.

Khabbeo, the Anchorite, wrote Meditations on the Life of CHRIST. Elements of Knowledge, and made several chants and tunes for Anthems.

Bawai of Nisiwin wrote poems, epistles, hymns, narratives and several homilies.

Shimun of Taibootha, wrote a work on Good Acts (Life) another on Medicine, and an Exposition of the Sacraments.

Yokhanan Azrak of Kheerta wrote a book of Homilies, a Guide, and two hundred and eighty epistles.

Yokhanan Delumaya wrote nine poems.

Mar Yoalaha wrote an epistle and an exposition of the same for L'apimaran.

Eshupana Qitraya, wrote exhibitant treatise and an exposition of the "Book of Hundreds", another on the Philosophy of the Soul, and many poems, anthems, epistles, Consolations, and hymns, arranged alphabetically.

Bawai, the Scribe, Damarre, wrote a work on the Distinction of Commandments.

The Turkish Expounder wrote a work on the Joys of Paradise.

Mar Shookha 'l Maran of Seleucia, wrote a work called the "Book of Portions", another on Elements of Knowledge, besides many beneficial epistles.

Yokhanan bar Pinkhaye, wrote seven books, one on the Education of Children, a controversial treatise, the Merchant, one against Idolatry, one on the Seven Eyes of the LORD, one on Corruption and Perfection, and a book on Propositions.

Oraham, Nathpraya, has works on many subjects.

Eshubukht wrote a book titled "On All This", one on the Law of the Church and one on Air Conditions.

Gregorius, Dayraya, wrote one book and several Epistles.

Aqeo-Shma wrote homilies, Consolations, anthems, on the Principles of Knowledge and Proverbs.

Akhoodemeh wrote against the Philosophers and Magi, and on the limits of all matters. He also wrote a book on Logic, another on the composition of Qnume (of Christ) and a third on the inquiry, "Has the will power over the nature of man?" in two parts. He also wrote on the Soul, showing that man is a small world in himself, besides many other instructive treatises in beautiful style and language.

Oraham bar Dashandar wrote a Book of Advice, an exposition of the writings of Abba Marcos, a treatise against the Jews, another entitled "the Way of the King", poems on Repentance, and many Epistles on various subjects.

Mar Eshudnakh of Basra, wrote three books of History, an Exposition of Logic, Consolations, Anthems, and Poems, and a treatise on Chastity, in which he collected an account of all the Saints and Founders.

Oraham bar Lipeh wrote a Rationale of the different Services.

Alekhsandros, wrote a work against the blasphemy of Julian.

Poplius, wrote two books, one on Holy things, and a Remembrances.

A'wed-Mshish, Khirthaya wrote a book rich in meaning.

Theodoras bar Cooni, wrote an Escholion, a History, and many other dissertations.

Odisho bar Aqarwe, wrote several anthems, and a work on the origin of Things.

Andrios, wrote antiphons, and a work on the diacritical and vowel points.

Goriel, of Basra, collected all the Synodal Canons, in two volumes, and added thereto several dissertations.

Yokhannan, of Garmagaya, wrote on the Principles of Knowledge, Rules for Novices, a short Chronicon, an account of Mar Kudahwi, and many poems and anthems.

Oraham, of Bith Khalle, wrote a treatise against the Tai (Arabs).

Mar Shlemon Bishop of Khdatta near Mosul, wrote several narratives, and a treatise on the Monastic Life.

Eshua-dad, also of Khdatta, wrote a Commentary on the New Testament, and a short exposition of the Pentateuch.

Aboo-Nuahh wrote a work against the Koran, a treatise against Heretics and on several other subjects.

Kindi wrote a great polemical work on Faith.

Dadishu wrote a wonderful exposition of Daniel, of the Kings, and of the book of Wisdom, in three volumes.

Yokhannan, of Nineveh, wrote a work on Controversy.

Quryaqos wrote an exposition of the Faith and Sacraments, another work on the Nativity and Epiphany, and a Commentary on the Epistles of S. Paul.

Shimun bar Tabbahhe wrote a History.

Meshikha Skha also wrote a History.

Mar Athqin, the Anchorite, wrote a Controversy with the Wise Brother, and many Epistles on the right way of living.

Gheorghees Nishraya wrote a book on Obedience.

Anosh of Piros-Shawoor, wrote poems, Consolations, and many other works.

Bood Piryadota wrote poems on the faith, a treatise against the Manichees, and another against the followers of Marcion. He also wrote a work in Greek entitled "Alep-Megheen", and it was he who translated "Daqliligh O'Damnigh*" from the Indian language.

Daniel, of Rish Aina, wrote poems against the Marcionites, Manichees, Heretics and Chaldeans.

Oraham bar Qardakhe wrote anthems, Consolations, poems, and homilies and an Epistle against Shisban.

Nathaniel wrote against the followers of Severus, against Manes, and against the and Mandri (Sabaeans) and an Exposition of the Psalms.

Elisha bar Sabine wrote an Exposition of the Psalter, on Different Opinions, and a chapter of Proverbs.

Oraham Katteena wrote Catechisms.

Shimun Qurdлакnaya wrote poems and anthems (Badger gives these in his index as 1,026).

Father Yazeedad wrote a vocabulary called "Lookate".

Bar-Shhaq wrote one book.

Damanis wrote poems.

Susai, Shushaya, wrote a book of Thanksgivings.

Oraham Sawa wrote a beautiful Catechism.

Greghorious of Shustra wrote a work against False Religions, On Natural Evidences, Consolations, Anthems, and Narratives of Oraham of Shustra, a History, and an account of the different Festivals. It is also he who originated the chant "Ittayow Baawadaikun".*

Bar Sahda of Karkuk wrote a History, and a work against the Magi, the disciples of the Zaradosht (Zarostar).

* *Appendix C. Page 166*

* *A hymn sung on Sunday evening services. In other Churches it was sung in honor of Kings and Emperors, but in the Church of the East it is directed to Christ as the King of the universe.*

Yacob Urhaya wrote a Book of the Times, and a Chronicon.

Shimun Barqaya wrote a History. Ara wrote a work against the Magi and another against Bardaisan, entitled "Beetles".

Paqor, wrote a Book. Bar Duqsing wrote two volumes against the Chaldeans, and another against Parparon the heretic.

Daniel Bar Maryam wrote a History in four volumes, and another expounding the Chronicon. Zakay Sapnaya, wrote on the Wonders of the World. Bar Daquana wrote poems for consolation of the sorrowing.

Yokhannan Bar Ogara wrote Canons and Homilies on Church matters, and on the Division of Inheritance.

Mar David d'Beth Rabban wrote on the Climes and the changes of nights and days.

Yokhannan Estunaya wrote a Grammar. Bar Bahloul collated a Lexicon from many books, assisted by Eshaya Bar Ali the Physician, and Marozaya Bar Goriel.

Elia of Anbar, wrote three books of poetry, consolations, epistles, prefaces and anthems. Khnanishoo, Bishop of Khurta, surnamed Bar Srushu, wrote Exposition on the Bible, and Anthems. Abzud the Scholar wrote dissertation on many subjects, arranged alphabetically, and which he sent to his friend Qurta. Elis Bar Kanosh wrote Benedictions, Narratives, and treatise on the use of the Psalms, and the Sacraments of the Church. Mar Elia the First, wrote Decrees, a treatise on Church matters, and a Grammar.

Yokhannan Bar Khaldon is the author of a great work called "Busnaya", another on the Virtuous Deeds, and a third on the Merchandise of the Monks. Elia Bar Shinnaya, Metropolitan of Suwa, wrote a History, a Grammar, poems, four books on Church rules, and Epistles on various subjects in Syriac and Arabic.

Bhishu Kumlaya wrote on Monastic life, Mushe Karkhaya wrote a book named after himself. Yokhannan Harmis wrote poems.

Emmanuel the Doctor wrote a work on the six days of creation, homilies, and expositions.

Goriel Bishop of Shabukhwast wrote a catechism, homilies, controversies, consolations and anthems. The Western Synods, of the Apostles and Nicea, that of Byzantine and Gangara, and the false of Ephesus. Also that of Chalcedon and Antioch, together with the law of the Greek Kings, namely, those of Constantine, Leon, and Theodosius the Great.

We also have the Eastern Synods, namely, that of Iskhaq, and Bar Soma, Mar Awa, and Khazkiel, Yosip and Eshuyow. The Synod of Timotheus, Eshu Barnon and Yokhannan. Also the Acts of Shimun and Eshubukht, Metropolitans of Persia, and of Odishoo and Gewargis, Metropolitan of Athur,

besides two volumes compiled by Goriel Metropolitan of Basra, and another by Catholicos Mar Elia the First, and four of Elia of N'siwin, surnamed Bar Shimaya. We possess, moreover, many other books whose authors' names are unknown; such as the book entitled "the Enlightenment" and the book of the Union. We also possess more than two hundred books on history, besides those which are mentioned in the two books (volumes) of Paradise. Mar Elia the Third, wrote homilies and epistles, he composed prayers "dapsaq motwe" and morning prayers. Mar Eshuyow Bar Malkun of Suwa wrote a catechism, a grammar, treatise, epistles, and hymns. Yokhannan Bar Zubi collated various grammars, he composed a texture, and several beautiful homilies. Shlimon Khlataya of Basra (Metropolitan) wrote a work entitled Debboritha (Lit. The Bee), another on the heavens and the earth and several poems and prayers. And 'I humble Odisho of Suwa wrote a Commentary on the Old and New Testament, and the book entitled Catholic, on the marvelous dispensation (of Christ), and that of poetry, entitled the Paradise of Eden. A brief summary of Synodical laws which I compiled and the book of Shamawarid which I wrote in Arabic. The book of Marganitha on the Truth of the Faith, a treatise on the Mysteries of the Grecian philosophers, and another called "Scholasticus", dealing with all heresies. I also collated a book on Church Laws and Discipline, and another consisting twelve treatises on knowledge in general, besides consolations, antephons, and anthems for various occasions. A Commentary on the Epistle which the Great and wonderful Aristotle wrote to Alexander on the great artifice (philosophy). Also a work dealing with diversified subjects, and one of proverbs, arguments and riddles.

We have, therefore, to the best of our ability, recorded these books which we have seen, and thereby opened the gate of perusal, to those who possess the love of learning. The authors spoke by spirit, according to the witness of Paul the Apostle; may their prayers protect and endue with glory us, and the flock of Christ, and may their memory endure for the fact that they have enlightened the Church by their learning, and enriched its children by their accomplishments. Glory be to the Spirit by which they themselves were enriched. Here endeth the index in which are enumerated all the books of the Church, written by Mar Odisho, Metropolitan of Suwa (N'siwin) and Armenia. To God be praise and thanksgiving.

A learned philosophical theological treatise also published in this book.

* *Eccl. service sung sitting, a division of Psalms; called psaq or beth motwe, prayer repeated between the Psalms.*

APPENDIX A

The Name Syrian Or Syriac

The name Syrian and Syriac has been frequently used in the literature of the Church of the East, to denote Assyrian or Aramian; in fact, the racial name commonly used by the Assyrians to this day is “Suraye”, spelt with the letter “Alap”, but which is silent. If pronounced it would be Assuraye or Ashuraye, namely, the descendents or followers of “Ashur”, which is undoubtedly the original of the name Assuri or Ashurein as used by the Armenians, Kurds and the Arabs to this day for our people, and the ancient Greeks Assuria, hence the European term “Assyrian”.

The present day Assyrians though using the name “Suraye” instead of the name “Aturaye”, which is the one of literary usage, yet have always recognized their language as pure “Aturaya” (Assyrian) in its origin.

The facts in support of this thesis are many and overwhelming, though this is no place to record these. Nevertheless, throughout the Christian literature of the Church of the East, the glory that was Assyria, and their repentance by the preaching of the prophet Jonah, is hailed in history, epic poems, songs and hymns; calling upon their descendents to emulate them in the latter qualities. Indeed, so real and implicit was their knowledge of their Assyrian origin that in the Synod of Mar Eshuyow Catholicos Patriarch of the East, held in 585 A.D., among the names of the prelates present appears the following name: Representing Mar Khnana Metropolitan of “Aturaye” (Assyrians), Mar Awa Qashisha and his Archdeacon, hereby places his signature”.

In other words, the pure Assyrian element concentrated in one area, perhaps embracing the Jezirah, Sapna of Amadia, the northern part of Azerbaijan, with their stronghold in the mountains of Kurdistan, were so compact and important as to have their own Metropolitan which means with several Bishops under his jurisdiction. This is in addition to the See of Niniveh which was always known as the “See of Assyria”.

These facts are also acknowledged by ethnological and linguistic experts.

The following we quote from the “Syriac English Dictionary of Payne Smith”, published in Oxford, England: “Aram, Aramaya, both were the same gentile name, Aramean, but some time after the epoch of the Selucidae the name Syria, shortened form of Assyria, came into use instead of Aramia, and Syrian for Aramean. The ancient name was restricted to the Arameans of the East, and when they did not receive Christianity the name became synonymous of pagan Sabian.

Therefore, when Mar Odisho speaks of Syrian Fathers, he uses the term in the sense of Assyrian, and consequently, all Syriac or Aramaic speaking Church Fathers preceding the Council of Ephesus, are considered doctrinally adherents of the Apostolic Catholic faith as maintained to this day by the Church of the East, just as are the Greek and Latin fathers of the same period as witnessed by their own confession.

The Holy Apostles And Their Writings

Mar Odisho, in his account of the holy Apostles and their writings like many other scholars has fallen victim to the powerful Greko-Byzantine propaganda, by moving the centre of the missionary activities of the Apostles, (indeed of the Christian revelation, thought and culture) from the Middle East to the West, and their writings from Aramaic into Greek. Mar Odisho, in fact, has even gone a step further in asserting that St. Mark wrote in Latin, in Rome; a statement that not even a Western scholar could make! Nor to the best of our knowledge has such a statement emanated from any other scholar of the Church of the East prior to the time of Mar Odisho.

Moreover, the very idea of any of the Gospels or the Epistles having been written in any other tongue than the Aramaic, is absolutely alien to the pre or early post Nicean Assyrian fathers. Whether Mar Odisho made these statements or they were later inserted or forged by some clever copyist will always remain conjectural. One thing is certain, namely, that in this early Apostolic era of history, Mar Odisho has in several instances fallen victim of the Greek propaganda. For example, he speaks of Tityan (Tatian) as being from Alexandria, while Tatian himself says that he was an Assyrian, as will be seen from the following quotation from Encyclopedia Britannica, Vol. 21, p. 834, Ed. 1958: "Tatian describes himself an "Assyrian", and though the term "Assyrian" and "Syrian" are used very loosely by ancient writers, it is probable that he was born E. of the Tigris, i.e., not in Syria as we understand it. Ephanius in another passage, calls him an "Assyrian".

As to Mar Odisho's assertions that three of the Gospels were written in languages other than Aramaic; this theory is not shared by the early fathers of the Church of the East, and facts to prove that they were all written in the Aramaic, have already been stated, and these are overwhelming.

George M. Lamsa, the translator of P'shetta text from Aramaic into English and author of several other pertinent works has contributed immeasurably

towards correcting this misapprehension. At the same time several noted Western Biblical authorities have also come to realize this fatal error which has taken such a firm hold in the Western Christianity, and have done much towards correcting this injustice done to the Christian faith and history.

Charles Cutler Torrey, professor of Semitic languages at Yale University and a distinguished Biblical Scholar, says thus: "A quotation from a British scholar, expert in Gospel criticism and also a Semitist, may be inserted here. It is from F. C. Burkitt's *Earliest Sources of the Life of Jesus*—" But it is the obvious fact that in the rest of the Gospels, so far as the thought and mental atmosphere of the subject matter are concerned, Greek influence is simply non-existent. Apart from question and purely literary criticism, the three Synoptic Gospels might be translations from the Aramaic. The main ideas all have their explanation and illustration from contemporary Judaism All these are Jewish ideas, utterly foreign to the native thought of Greko-Roman world".

The same truth has been reiterated, with equal emphasis very recently. Beside it should be placed the judgment expressed more than once by George F. Moore in his *Judaism*, that Aramaic can be taken for granted as the language of the primitive Gospel, and that this new output was claimed as inspired "prophecy",—the continuation of the canonical scriptures, by its Jewish Christian authors. It is easy to see, then, why the absurdity of supposing our Gospels to have been composed in Greek is becoming clearer, year by year. If our four evangelists thought and wrote only as Palestinian Semites, it follows that the theory of the Greek Gospels is merely a long-inherited delusion, and this is bound to be the verdict of scholars. It is sometimes said that the New Testament was written "in the common language of every day". So far as this refers to the Greek Gospels, it is only half true. They—all four alike—were written very ably and carefully, in an artificial language obtained by forcing the literary Greek of their time into the idiom of Jewish Aramaic. The style of the original Aramaic was indeed* very simple and direct, and any good translation must share this excellence; but the Greek before us is not a language that was ever spoken by any one, anywhere, nor was it ever written except as translation" Aside from the bare fact that the four documents have

* *The Church of the East text of "P'shetta" lit. means "simple and direct".*

* *This confirms our contention that deliberate changes were made in the Scriptures by the Greek translators and this led to the erroneous theology of Ephesus and Chalcedon.*

come down to us in Greek (of this peculiar variety), the theory of the Gospels *composed in Greek has not a leg to stand on*. How dependable a “leg” this, can be judged by any one who knows of the score of documents similarly “Greek” which are known to have been composed in either Aramaic or Hebrew, dating from about the beginning of the present era.

From every consideration other than the deluding Greek dress, the four documents appear to have been Semitic, and this they certainly were. Here should be mentioned the highly important information found in the Talmud in regard to the presence of Aramaic Gospels in Jerusalem not long after the middle of the first century. The main facts were first set forth by Professor J. F. Moore. There is a text of an official decision by Rabbai Johannon Ben Zakkai (no other authority can possibly be supposed), that the “Nazarene Gospels” and the Proverbs of Ben Sira are not inspired scripture; as well as other Talmudic passages bearing on the matter. The implications of the ruling were obnoxious to the Jewish scholars, and more than one attempt was made to disguise the fact. The disguises have also been seized upon and accepted by imperfectly informed Christian scholars; but the tolerably complete evidence published in my *documents* 91-111, has fully established the conclusion reached and stated by Professor Moore. The “Gospels”, presumably Mark and Matthew were officially recognized in their Aramaic form at this early date. The current theory of the origin of the Gospels, accepted in this country and abroad, fails at every important point. Its chronology is as false as its postulate of Greek Evangelists. Because of these two fundamental errors, the material of the four documents is thoroughly* misunderstood, as is also the genesis of each Gospel in its relation to its fellows.

The author of the fourth Gospel tells us why he wrote it; it was “in order that you may believe that Jesus is the “Messiah the Son of God” (Jn. 20: 31). He addressed Jews, for “the Messiah the Son of God” meant nothing to the Greko-Roman world. His Gospel bears this out, for his reasoning is plainly with his own people and with them alone. If he felt any interest in converting the gentiles, there is nothing to show it. *He wrote to persuade the Jews*. There is then strong presumption that he wrote at an early date. If his propaganda had been much delayed, he could have spared himself the trouble of writing. It was becoming more difficult, year by year, to convert the Jews; so Paul† found it”.

† *The Four Gospels, by Charles Cutlet Torrey, published by Harper Brothers, New York, Preface to the Second Edition.*

The following statement appeared in the January, 1964 issue of *Jubilee*, entitled *Meximos IV*, under the heading: "The usage of the Aramaic languages by Jesus Christ and His disciples corroborated by *Meximos IV*, Patriarch of Antioch at the Second Vatican Council". This is what the article says: "... In the discussion on the liturgy, at the first session of the Vatican Council, *Meximos* first of all reminded the Fathers—in French—that Latin is not "the language of the Church"; it is the language of a Church, the Roman Church, within the Catholic Church. As for the use of Latin in the liturgy, the Patriarch has said: "Christ, after all, spoke in the language of his contemporaries. He offered the first sacrifice of the Eucharist in Aramaic, a language understood by all the people who heard him. The Apostles and disciples did the same. It would have never occurred to them that, in a Christian assembly, the celebrant should hold scriptural readings or sing or preach in a language other than that of the gathered faithful".

Notwithstanding, this erroneous conception or perhaps more true to say, desire to give all the credit to the occidental world, has not been limited to the Christian religion but also in the area of philosophy and science.

Though in recent times several Western men of learning have to a great extent corrected this error through the medium of Encyclopedias, but in the text book itself which is the source from which the Western student acquires his knowledge, all credit for philosophy and science is still given to the Greeks, ignoring the fact that the Greeks acquired this knowledge in a highly advanced stage from the people of the Middle East who possessed it centuries, indeed perhaps thousands of years before the appearance of Greece on the scene.

"Thales" himself, the father of Greek philosophy and science is said to have been a Phoenician and frequent visitor to the Middle East even after his sojourn in Greece. Another account of Thales given by *Encyclopedia Britt.* Vol. 1-2, *Astronomy*, p. 809, is as follows: "A steady flow of knowledge from the East to West began in the 7th century B. C. A Babylonian sage named Barossus (which is undoubtedly a Greek adopted form of a common Assyrian or Aramian name "Bar Asa", i.e., the son of Asa) founded a school about 640 B. C. in the island of Cos, and perhaps counted Thales of Miletus (C 639-548) among his pupils". Whichever of the two accounts be true, the fact is that the Greeks acquired their knowledge and civilization from the Middle East.

To these unbiased witnesses has just been added another powerful voice from the Roman Catholic Church, namely, *Meximos IV*, Patriarch of Antioch. The witness of Patriarch *Meximos* is of special importance in that he is the Greko-Latin, Uniate Patriarch of Antioch, and therefore, steeped in that tradition.

Furthermore, more recent archeological findings have already yielded proof of this highly advanced scientific knowledge in Beth Nahrain (Mesopotamia) dating back to 1800 B. C.

“It is now clear”, says Saggs, “that the substance of what is known to us as the Pythagorean theorem . . . was known to the Babylonians”. (The Greatness that was Babylon, H. W. F. Saggs, published by Hawthorn Book Inc., New York, p. 451).

The Fables Of Klila Oidimna

This famous collection of Fables is recorded by all Arabian historians to have been translated from the original into Pehlavi by one Barzooyah, who was commissioned to execute the task by the then reigning king of Persia Nooshirwan, about the year A. D. 510. Baron de Sacy, who published in 1816 an excellent edition of the Arabic Version translated from the Pehlavi by Abdallah bin 'ool Mukatta, after expressing his doubt of this testimony to Bood's labor as recorded by Mar Abd-Yeshua (O'Dishoo), suggests the following adjustment of the apparent contradiction existing between him and the Arabian historians: "On the other hand, we may suppose that Barzooyah was a Christian monk, who had been employed in the Indian territory bordering on Persia, and that to a knowledge of his own native tongue, and the Syriac of his Church, he joined an acquaintance with the language of India, and hence was employed by Nooshirwan to translate the work called Keila oo Dimna. Abd-Yeshua does not state that the translation made by Bood was into Syriac; he moreover speaks of it as a fact generally known; hence it is not improbable that he understood Bood and Barzooyah to be the same person". De Sacy adduces several plausible reasons in support of this hypothesis, in his "Memoire Historique", appended to his Arabic edition of the work in question.

Assemanni, as quoted by the learned Baron, states that Bood lived during the Patriarchate of Ezekiel. This is a mistake, since the name of the Patriarch who filled the Eastern See during the reign of Chosroes Nooshirwan was "Sheela" "Piryadota", the title given to Book, signifies "Presbyter circulator, seu visitor"; and seems to be cognate with our "Dean". I have so translated it wherever it has occurred throughout this work.

It is needless to comment on the commentary of these learned gentlemen, suffice to say that the Church of the East was established in the whole of Asia,

centuries before the Western powers and Missionaries appeared on the scene. However, the Title Piryadota is not equivalent to that of a Dean as suggested by Badger. Piryadota is a priest acting as Bishop's representative in visiting parishes and monasteries.
