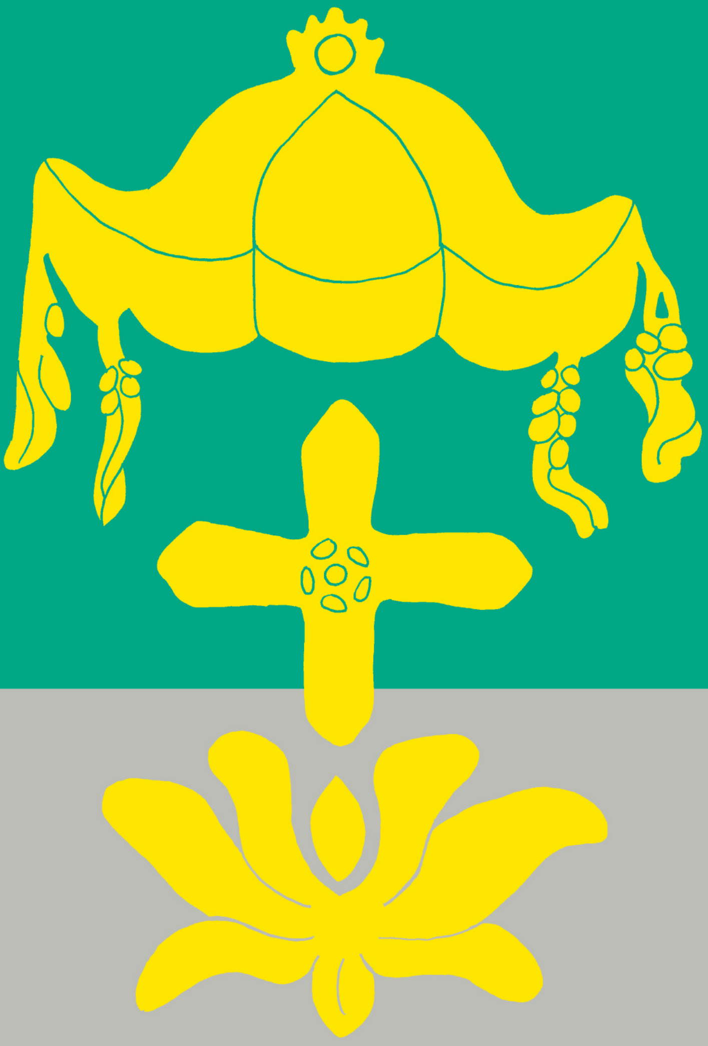
Edited by Mar Awa III Royel

Translation by Michael J. Birnie

The *Book of Union* of Babai the Great

English Translation with Edited Syriac Text



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The *Book of Union* of Babai the Great

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Foreword

Babai "the Great", whose life spans the second half of the sixth century and the early seventh century (he died in 628), is one of the most important writers of the Church of the East. Living shortly after the period when the three-way split in Eastern Christianity had effectively taken place, Babai's *Book of Union* (that is, the union of the two natures, divinity and humanity, in the incarnate Christ), provides a detailed discussion and presentation of the teaching of the Church of the East on Christology as it had developed during the course of the last half century of the Sasanian Empire, a little before the Arab invasions and the advent of Islam in the Middle East.

Babai was writing at a time of intense discussion concerning the problems of how best to describe the relationship between the divinity and the humanity in the incarnate Christ. Differences of opinion arose for a number of reasons, two in particular: firstly, different writers were reacting against different heretical positions, and this led to different emphases: some felt the need to lay more stress on the aspect of the oneness in the union of the two "natures", divinity and humanity, in the incarnate Christ, while for others (including the Church of the East) it was important to emphasize more the distinction between the two "natures". The second reason that gave rise to dispute lay in the ambiguity of some of the main technical terms employed in discussions of Christology in the Greek-speaking world, in particular the terms "nature" (Greek *physis*, Syriac *kyana*), and Greek *hypostasis* and Syriac *qnoma*. In the case of "nature" (*physis*/*kyana*), for some people its sense was closer to "essence/being" (thus for the Church of the East), while to others it was very close in sense to hypostasis (thus the Syrian Orthodox); as a result, these different understandings have led to different christological formulations which are often designated today by the descriptive terms "Dyophysite" (used of those who have a "two-nature" Christology), and "Miaphysite" (those with a "one-nature" Christology). The case of *hypostasis* and *qnoma* is more complicated: the "Definition of Faith" issued at the Council of Chalcedon, which is authoritative for the Catholic and Eastern Orthodox Churches, speaks of "one *hypostasis* and one *prosopon*" in the incarnate Christ. In Syriac translations of this formulation, *hypostasis* is rendered by *qnoma*, but *qnoma* in that context is completely different in sense from that of *qnoma* in the classic christological formulation of Babai and of the Church of the East, that Christ was incarnate "in two natures and their *qnome*", where *qnoma* has the sense of "set of individual characteristics" (the corresponding Greek for "characteristics" would be *idiotetes*, and definitely NOT *hypostaseis*). It was basically as a result of these two sources of misunderstanding

that three verbally conflicting christological formulations had emerged by the time of Babai:

> Church of the East: "in two natures and their *qnome*"
> Chalcedonian Churches: "in two natures and one *hypostasis*"
> Oriental Orthodox Churches: "one nature (out of two natures) and one *hypostasis*"

In the heat of the theological polemic of the sixth and seventh century each party looked at the issue solely from the perspective of their own understanding of the technical terms, and as a result regarded the other formulations as heretical. In the Middle Ages a few writers, such as Barhebraeus, recognised that beneath the verbal conflict, there existed a common understanding concerning the mystery of the incarnation, thus anticipating modern ecumenical dialogue. It has only been in the course of modern ecumenical dialogue, and in particular in that of the last few decades, that the theological issues have been looked at from a more objective perspective, and the effort has been made to understand each individual tradition in the light of its *own* understanding, and not in the way it has been misleadingly understood by the other two traditions. In this way it has been possible for theologians of each tradition to recognize as legitimate and orthodox the formulations of the other two traditions, while at the same time remaining loyal to their own particular tradition. In other words, it is recognized that the mystery of the incarnation can legitimately be expressed in several different ways, and that no single formulation is ever going to be adequate to express this mystery.

In the case of many writings by authors of the East Syriac tradition, these only reach us today in manuscripts copied in the late nineteenth and early twentieth century from much earlier manuscripts that are now destroyed or otherwise lost. Although five out of the six known manuscripts containing Babai's *Book of Union* likewise date from little more than a hundred years ago, fortunately one earlier copy, written in the fourteenth century, survives and is today in the British Library (manuscript Or. 5441); in the nineteenth century it had been in the church of Mar Yonan in Ayyel, a village in the Hakkari region, where a copy of it had been made for the Chaldean Monastery of "Our Lady of the Seeds" in Alqoš. In 1895, three years before it reached the (then) British Museum, this old manuscript had been copied again, in Urmia, and this copy is today in Berlin; its copyist usefully states that he had in fact made use of two further old manuscripts, neither of which survive today. The text of the *Book of Union* was published in 1915 by Arthur Adolphe Vaschalde, together with a Latin translation; the Syriac text had already been printed when the displacement in

the order of some folios came to light: this is explained in the Introduction of the text volume (which, however, had to retain the wrong ordering of a few pages in the manuscript), but has been taken into proper account in the Latin translation.

Babai's Christology in the *Book of Union* has been the subject of a number of modern studies, in particular by the great German scholar, Luise Abramowski, and by Fr. Geevarghese Chediath, an Indian priest of the Malankara Catholic Church. Fr. Chediath's study, entitled *The Christology of Mar Babai the Great* (Kottayam, 1982), is an excellent example of a modern study carried out in an ecumenical spirit by a scholar who is a priest of a Church of a different christological tradition.

The *Book of Union* was by no means Babai's only work: he was evidently a very prolific author, and what survives today of his writings is only a small portion of what he actually wrote. Among those writings that do survive, two in particular stand out; his long and detailed Life of the convert from Zoroastrianism Gewargis who was martyred in 615, and his learned Commentary on the "Gnostic Centuries" by the influential Greek monastic author, Evagrius of Pontus (d. 399). Babai is also the author of two well-known *teshbḥatha*, "Our Father who is in heaven, holy is His nature …", and "Blessed is the Compassionate One who in His grace …".

Sebastian Brock

Preface

I am pleased to offer these brief words of introduction in this preface to the present work of the renowned theologian of the Assyrian Church of the East, Mar Babai the Great; this work is his *magnum opus*, the *Book of Union*. It is undoubtedly one of the most important christological texts of the Assyrian Church ever penned by any theologian of this Church, and it is as relevant today as it was when it first was authored in the late sixth/early seventh century.

It would not at all be an overstatement to say that Babai the Great is indeed one of the greatest theologians of the Church of the East *par excellence*. He was born in the middle of the sixth century, around the year 550/551, in the village of Beth ʿAynāthā of Beth Zabdai, what is now the region of Çizre in modern Turkey. As an alumnus of the great institution of theology-philosophy-medicine of its time, the School of Nisibis, he was well-versed in philosophical as well as theological matters. His tutor, Mar Abraham of Beth Rabban, was a nephew of the great Church of the East poet-theologian Narsai of Nisibis (d. 502). He imparted to Babai the tradition of the masters and scholars of the School of Nisibis who forged the theology of the Church of the East for all time in the crucible of theology and piety. Having Theodore of Mopsuestia, "the Interpreter" (d. 428), as one of the main theological luminaries who was formative for the school's christological position, Babai was steeped in the tradition of the Syriac fathers and those of the exegetical school of Antioch. As such, Babai became an ardent defender of the dyophysite Christology of the Church of the East, whose primate resided in the Persian capital of Seleucia-Ctesiphon, modern-day Salman Pak near Baghdad. He died in 628, after having served as the head of the Great Monastery of Mar Abraham of Kaškar on Mt. Izla, succeeding the celebrated ascetic Mar Dādīšōʿ for a period of 24 years.

Writing in the period which spanned about a century or so after the great christological controversies and the ecumenical councils which dealt with these issues – namely Ephesus (431) and Chalcedon (451) – the contributions of Babai the Great became formative for the position of the Church of the East down to this very day. His work, the *Book of Union* (also known as *On the Union*) is the standard Church of the East textbook on Christology, and has come to enshrine the christological teaching of the Church up to the present. In this seven-Memre prose masterpiece, Mar Babai has effectively crystalized for all time the Assyrian Church's understanding and explanation of the mystery of the Incarnation. He does so through a profound understanding of the philo-

sophical discourse which often dominated the christological discussions in the theological milieu of Late-Antique Upper Mesopotamia.

The present text contains the full English translation of the *Book of Union* made by the late Very Reverend Cor-bishop Michael J. Birnie (1940–2013). This is the first time the text of Mar Babai is being presented in English in a scholarly manner. The late Fr. Birnie was the rector of the St. Thomas the Apostle parish of the Assyrian Church of the East, in Seattle, Washington. Having been ordained a priest of the Assyrian Church in 1968 by the late Catholicos-Patriarch Mar Eshai Shimun XXIII (patriarch 1920–1975), Fr. Birnie was self-taught in Syriac. He engaged in the translation of numerous patristic and liturgical texts of the Assyrian Church, a number of which remain unpublished. He had completed the present translation just a few years before his passing, and I had begun the general editing of this text during my tenure as Bishop of the Diocese of California. The Syriac text is based on the 1915 publication of Arthur Vaschalde, who also provided a Latin translation in the series CSCO. I have checked the Syriac text against the Ms. Or. Quart. 1168 of 1895 (ff. 1–207), which was written in Urmia by the late Qashisha (Reverend) Yosip Kelaita, while he was yet a deacon.[1] The English translation remains wholly that of the late Fr. Birnie, with very minor edits by myself. I am grateful to the widow of the late Fr. Birnie, Mrs. Patricia Birnie, for having provided the manuscript and electronic files of the same translation. I am also indebted to the Reverend Deacon Rony Israel for providing the copy of the Syriac text found in the Berlin manuscript.

I would like to offer special thanks to Dr. Sebastian P. Brock, Emeritus Reader in Syriac Studies and Emeritus Fellow of Wolfson College, Oxford, for his Foreword to this volume. In addition, the extended Introduction by Prof. em. Dr. Theresia Hainthaler, Honorary Professor Emeritus of Christology of the Early Church and Theology of the Christian East at the Sankt Georgen Philosophisch-Theologische Hochschule, is a highly appreciated overview of Babai's treatise and its theology. A word of thanks is also due to Dr. Ken Parry, Honorary Senior Research Fellow in the Department of History and Archaeology at Macquarie University, Sydney, for his guidance in the entire process of publication, in his capacity as Chief Editor of the series Texts and Studies in Eastern Christianity, published by Brill Publishers, Leiden.

It is my ultimate hope and desire that this English translation of the *Book of Union* will serve both theologians and scholars alike, and will prove fruitful in

1 See J. Assfalg, ed., *Verzeichnis der orientalischen Handschriften in Deutschland, Band 5: Syrische Handschriften*, (Franz Steiner Verlag: Wiesbaden, 1963) 36–38.

contributing to the continued dialogue between our Syriac-speaking Churches concerning Christology. May the prayers of the blessed saint and abbot Mar Babai the Great accompany the reader, as well as all those who labored for its publication.

† *Mar Awa III*
Catholicos-Patriarch of the Assyrian Church of the East

Introduction

Theresia Hainthaler

1 The Life of Babai

Babai[1] was born in Bet ʿAinata, Bet Zabdai (near Tur Abdin and Nisibis), and studied medicine and theology at the school of Nisibis. This was at the time when Abraham of Beth Rabban was the head of the school. Babai took care of the Xenodocheion or guest house. Then – in reaction against Ḥenana? (d. c. 610) – he entered the monastery at Mount Izla (founded in 571), under the first abbot Abraham of Kashkar.[2]

After some years, perhaps after 588, he founded a monastery in his homeland Bet Zabdai, also as the head, with a school for children. Finally, when Gregory (604–609) became Catholicos in 604, Babai became the third abbot of the Great Monastery at Mount Izla. He reformed the monastery and introduced a stricter discipline; it seems that at this time there were married monks. According to the report of Thomas of Marga, Babai's striving for reform led to a mass exodus of monks.[3] Sometime after, he was made the visitator of other monasteries by three metropolitans, in order to act against Messalians. Together with the archdeacon of Seleucia-Ctesiphon, he was the leading figure of the Persian Church, when king Khosrau II (590–528) would not allow a Catholicos to be elected. In 628, after the death of Khosrau, Babai did not accept to become Catholicos-Patriarch and soon after died.

Thus, Babai lived in the time of the Catholicoi Ezechiel (570–581), Ishoyahb I (582–595), Sabrisho (596–604) and Gregory (604–609), as Vaschalde noted, the editor of the *De unione* in 1915. His life can be dated, following Engelmann, to the time from 550/5 to c. 628.[4]

1 G. Chediath, *The Christology of Mar Babai the Great* (Kottayam 1982), esp. 1–16 (life). T. Engelmann, *Annahme Christi und Gottesschau* (Wiesbaden 2013) 19–33. T. Engelmann, art. Babai der Große, in: *Biographisch-Bibliographisches Kirchenlexikon* 28 (2007) 64–67.

2 Main sources for his life: ep. 1, II of Ishoʿyahb III (* c. 590, 649–659 Catholicos) to Babai, CSCO 11/12, pp. 3–5/8–9, as well as ep. 1, XI and 1, XVII to the monks of Izla (with reference to Babai), CSCO 11/12, pp. 13–15/15–17, and pp. 22–29/21–26. – Thomas of Marga, *Historia Monastica* I 6. 7. 10–13. 21. 27–29. 35; II 11. 33.

3 Thomas of Marga, *The Book of Governors: The Historia Monastica* I–II, ed. E.A. Wallis Budge (London 1893), esp. 32–57.

4 Engelmann, *Annahme*, 27–28.

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Babai is regarded as the most important theologian of the Church of the East, who established the strict dyophysite Christology of the Church of the East in a systematic way, even in a scholastic manner.

According to Abdisho, Babai had written 83 books, while Thomas of Marga counts 84 books. In Abdisho's catalogue of 12 specified works, four of them are preserved (*Book of Union, Commentary on the Centuries of Evagrius Ponticus, Commentary on the Spiritual law of Marcus Eremita, Canons for the Monks*); besides, the *Life of Martyr Giwargis* and the *Martyrdom of Christina*, and some useful counsels on the ascetical life are extant, not forgetting two christological works, the *Tractatus Vaticanus* and a short piece.[5]

2 Christological Works of Babai

In order to explore Babai's Christology the following extant works are important:

1. *Liber de unione* (Tractatus de divinitate et humanitate et de persona unionis), Syriac text with a Latin translation edited by A. Vaschalde in 1915, including the last unfinished Memra VII (independent addition);[6]
2. *Tractate* (against those who say: Just as the soul and body are one *qnoma*, thus God the Word and man are one *qnoma*),[7] sometimes called *Tractatus Vaticanus* because of its transmission in Vat. Syr. 178;
3. Short piece – whether it is complete, or a fragment is not certain –, edited by Luise Abramowski in 1972 (for the union of two natures in one *prosopon* in Christ two hypostases are necessary, otherwise the whole divinity and the whole humanity would be united to one *prosopon*).[8]

Besides these main texts, some christological passages are found in the *Life of Martyr Giwargis* and in the *Commentary on the Gnostic Chapters of Evagrius*.[9]

5 See J.S. Assemanus, *Bibliotheca orientalis III/1* (Rome 1725), cap. LXVI. Babaeus magnus, Archimandrita, 88–97, here 94. For a discussion of Babai's works see Chediath, *Christology*, 17–41; see Engelmann, *Annahme*, 215–216 for a concise list of Babai's works.

6 A.A. Vaschalde, *Babai Magni. Liber de unione*. CSCO 79, 80 (Syr. II 61) (Rom, Paris 1915). L. Abramowski, 'Die Christologie Babais des Grossen', OCA 197 (1974) 219–244, here: 219. Cf. Chediath, *Christology*, 24 (for tract. VII).

7 Ed. by Vaschalde, CSCO 79, 291–307; CSCO 80, 235–247, as appendix in the *Liber de unione*.

8 L. Abramowski and A. Goodman, *A Nestorian Collection of Christological Texts I–II* (Cambridge 1972) II 123–125 (syr. I 207–209).

9 Cf. J.B. Chabot, *Synodicon Orientale*, 625–634; P. Bedjan, *Histoire de Mar Jabalaha, de trois*

Babai is held as the author of the Symbol of the Persian bishops of 612 or, at least, one who contributed considerably.[10]

Babai made use of the *Liber Heraclidis* of Nestorius;[11] he fought against Philoxenus – his name is explicitly mentioned – and at the same time against Neo-Chalcedonian Christology.[12] The latter's concept of the *hypostasis synthetos* became more and more a challenge for the dyophysite concept of the Persian Church of two natures – one *parsopa* and the further development into two natures – two *hypostases* – one *parsopa*, and the problem became urgent when Ḥenana and his followers propagated the concept of a composite *hypostasis* even in their own Church.

A short retrospect: Theodore of Mopsuestia described the unity of the two natures in Christ by the term *prosopon* (and not by *hypostasis*); the human nature of Christ is not called *hypostasis* by Theodore. For *prosopon*, Theodore had two definitions: 1) in an anthropological sense, signifying the *hypostasis*, for "what each of us is" (that is an ontological definition), 2) referring to something determined by "honour, greatness and worship" (that is a liturgical or doxological context, and this is restricted only to Christ). Properly speaking, Theodore did not define or explain the unity in Christ, but he presupposed it and approached the question through liturgy. This was a new and original approach (but not an ontological description!).[13]

Nestorius was interested in the concept of *prosopon* and how (in his formula of two natures – two *hypostases* – two *prosopa* – one *prosopon*) the two *prosopa* effect the one *prosopon* of Christ. He came to the idea of a mutual "use" of the *prosopa* ("double use" or "compensation" of *prosopa*) in his *Liber Heraclidis*.[14]

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autres patriarches, d'un prêtre, et de deux laïques nestoriens (Paris 1895) 416–571; German: O. Braun, *Ausgewählte Akten persischer Märtyrer*. Bibliothek der Kirchenväter (Kempten, München 1915) 221–277. On Evagrius: W. Frankenberg, *Evagrius Ponticus* (Göttingen 1912). See the analysis of Babai's *Commentary on Evagrius* by L. Abramowski, *Die Kirche in Persien*. Jesus der Christus im Glauben der Kirche 2/5, ed. Th. Hainthaler (Freiburg im Breisgau 2022) 416–437.

10 L. Abramowski, OCA 197 (1974) 219.

11 L. Abramowski, OCA 197 (1974) 221.

12 L. Abramowski, OCA 197 (1974) 225. For Philoxenus, see esp. *De unione* VII (against the 'Theopaschites') and the detailed identification of citations from Philoxenus by L. Abramowski, OCA 197 (1974) 229–231. The name 'Xenaias' is explicitly mentioned in *De unione* III: CSCO 80, 62,2.

13 See L. Abramowski, 'The Theology of Theodore of Mopsuestia', *Zeitschrift für Kirchengeschichte* 72 (1961) 263–265, also in: ead, *Formula and Context* (Hampshire, Brookfield 1992) no. II.

14 For the analysis of the Liber Heraclidis, see L. Abramowski, *Untersuchungen zum Liber*

Babai now is interested in the two *hypostases*/*qnome* and how these *hypostases* constitute one *prosopon*/*parsopa*.

3 *De unione*

The Memre *De unione*[15] are addressed to the monks of the monastery of Mar Abraham at the Izla ("who dwell on Mount Izla in the congregation of Mar Abraham, the head of the solitaries, who is the 'first-born' in the blessed land of the Persians") and have been composed at the request of the priest Mar Habiba "from the land of Beit Nuhadra",[16] and the deacon Mar Narsai "from the land of Kashkar", a kinsman of Mar Abraham.[17] *De unione* is divided into seven Treatises or Books (Memre) and 21 chapters, that is, the chapters are numbered continuously; this numeration is "obviously authentic" and the headlines of the chapters, too, according to Abramowski.[18] The last Treatise, VII, has no subdivision and seems to have been a separate entity, added later; it is also not complete, some folios at the end are missing.[19] At the end an appendix against the usage of the body-soul-analogy is added. We give an overview on the structure.

Heraclidis des Nestorius. CSCO 242, Subs. 22 (Louvain 1963). On Nestorius, cf. A. Grillmeier, *Christ in Christian Tradition, vol. 1: From the Apostolic Age to Chalcedon* (*AD 451*) (London, Oxford 1975 2nd revised ed.) 462: "Whatever the relation of the active and passive elements in this 'use' may be, as a whole the idea shows quite an orthodox conception of the incarnation". Ibid. 463: "Thus we can see clearly that Nestorius is seeking a speculative analysis of the unity of Christ. He also attempts to root this unity in the ontic sphere. … But the fundamental weakness of his solution emerges when the unity itself is to be explained … He cannot succeed, as his metaphysical starting point is wrong. But we must acknowledge that his intention was sound".

15 Ground-breaking studies have been offered by L. Abramowski, *Die Christologie Babais des Grossen*, OCA 197 (1974) 219–244; ead., *Babai der Große: Christologische Probleme und ihre Lösungen*, OCP 41 (1975) 289–343. She has written a monograph on Babai's *De unione* in the series 'Christ in Christian Tradition': L. Abramowski, *Die Kirche in Persien*. Jesus der Christus im Glauben der Kirche, Band 2/5, herausgegeben, bearbeitet und mit weiteren Kapiteln ergänzt von Th. Hainthaler (Freiburg i. B. 2022) 438–538. For an analysis of *De unione* see also Engelmann, *Annahme*, 110–114, and 114–147.

16 "my beloved Mar Habiba, presbyter from the land of Beit Nuhadra".

17 "deacon from the land of Kashkar, kinsman of Mar Abraham, the spiritual father of us all".

18 See Abramowski, OCA 197 (1974), 228. The 21 chapters are carefully composed.

19 For the manuscript transmission of *De unione* as a whole see Chediath, *Christology*, 22–23.

3.1 *Structure of Mar Babai's Memre on the Divinity and the Humanity and the* **Parsopa** *of Unity*

I. Trinitarian theology (1–29/1–35)[20]
  1. On faith (Latin 1–5/Syriac 1–6)
  2. The eternal ousia of the divine nature (5–16/6–19)
  3. Indivisibility of the divine nature (16–21/20–25)
  4. Prefiguration of the Trinity in the OT (21–22/26)
  5. The *qnome* of the Father, the Son and the Holy Spirit in the NT (22–29/27–35)

II. Incarnation (29–58/36–71)
  6. The union of one of the *qnome* of the Trinity with the nature of our manhood (29–41/36–50)
  7. An example taken from created nature (41–46/50–57)
  8. On the union of God the Word with his manhood from us taken to his own *parsopa* and made one Son eternally (46–58/57–71)

III. On Union (58–106/72–132)
  9. How to understand the union according to the Scripture and the tradition of apostolic fathers (58–82/72–88)
  10. Demonstration with clear examples when the union of Christ's divinity and humanity to one *parsopa* happened (82–99/88–123)
  11. How to say that God dwelt distinctly and unitedly in his man? (99–106/123–132)

IV. Consequences for diverse questions (107–139/133–172)
  12. Twofold anointing (107–111/133–138)
  13. Name of filiation in a twofold manner (111–113/138–140)
  14. The right of the First-born (113–114/140–142)
  15. Baptism (114–123/142–152)
  16. No teaching of two sons and no addition to the Trinity (123–128/152–159)
  17. Difference between *qnoma* and *parsopa* (129–139/159–172)

V. Christ's Crucifixion and Resurrection (140–161/173–199)
  18. Christ's Crucifixion (140–146/173–180)
  19. Christ's Resurrection from the dead and Ascension (146–161/181–199)

VI. Names and their significance in Christology (161–204/199–252)
  20. Names of Christ, of His divinity, of His humanity and of the union and their significance (161–184/199–227)

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20 In this structure the page numbers are first given from Vaschalde's Latin translation in CSCO 80, then from the Syriac text in CSCO 79.

21. Significance of these and other names, like assumption, dwelling, temple, clothing, adhesion, union (184–204/227–252)

VII. Against Theopaschites (205–233/252–289)
Against those speaking of a natural and qnomic union and imputing suffering to God

Appendix (from Vat. Syr. 178) (235–247/291–307)
Against those who teach one *qnoma* with reference to body-soul-analogy (235–247/291–307)

Treatises I and II on Trinitarian doctrine and Incarnation of the Word have been called "one of the most beautiful pieces of Christian literature", they "can compete with any other Christian literature in its beauty, excellence and clarity of presentation"[21].

I 1–2 starts with a strong emphasis that the christological questions (on the divine and the human and the union in Christ) can only be investigated in faith and with purified heart, because of their transcendence; nothing can be built without strong basis of the faith in Jesus. The context of faith and prayer is underlined also by the fact that the Memre usually end with a doxology. Whether this approach is more due to Ephrem or to Evagrius (who, for sure, was of influence) is not yet resolved.[22] I 2 underlines that the eternal *ousia* of the divine nature is not perceptible and is indivisible. Then the chapter elaborates on the Biblical names of the divinity, like Life, Spirit, Light, Being.

In conclusion, because of his incomprehensibility God can be known by creatures only by a non-knowledge "which is beyond knowledge, which is true knowledge concerning him who is incomprehensible and infinite, and dwells in the light which no one is able to approach". Until "the revelation of our Lord Christ in the flesh … rational creatures received through revelations and various likenesses significant intimations of his Being, so that they might learn that God is one, who exists eternally in his Being, and [that] he is the Creator and Maker and Cause of all, and the Caretaker of creation, and he puts to death, quickens, and judges all". (19)

I 3 with the headline "How that, while the divine nature is infinite and all is filled by it, it is not divided into parts among those in whom it dwells" describes God's presence to all, while the nature of God remains in its Essence in all inseparably (23) (with examples: Eucharist, Baptism, sun). The "impiety of Khnana

21 Chediath, *Christology*, 191. See Engelmann, *Annahme*, 110–114 for a survey on the content of the *Liber de unione*, and the *Tractatus Vaticanus*, edited as appendix by Vaschalde, CSCO 79, 291–307; CSCO 80, 235–247, in the *Liber de unione*.

22 Cf. G. Chediath, *Christology*, 194 and index s.n. See Abramowski, OCP 41 (1975) 342, on the same religious attitude regarding faith and scrutiny of Philoxenus and Babai, which A. de Halleux, *Philoxène de Mabbog* (Louvain 1963) 428, n. 22, explained as familiarity of both with Ephrem.

of Khdayab", however, claims, according to Babai, that "the worshipful Being of eternal nature" is "susceptible of being divided into parts" (24).[23] This is already an indication that the opponent addressed is Ḥenana of Adiabene.

The very short chapter I 4 describes allusions and references to the Trinity of the three hypostases in one essence in the OT.

I 5 deals with "the revelation of Christ our Lord in the flesh" which made known the *qnome* of Father, Son, and Holy Spirit in one eternal essence. The chapter starts with an allusion to the topic of divine instruction (*paideia*) and teaching, dear to East Syrian tradition (see the literary genre of "causes").[24] After showing this at the Annunciation of the birth of Jesus by Gabriel, the mysteries of the life of Jesus, Resurrection, mission are re-visited making known "the *qnome* of the worshipful Trinity" and that their nature is one in one essence. The Trinity is explained by the example of the sun. Then follows a refutation of heresies, like Sabellius, Arius, and an explanation of the Trinity with Biblical passages from John.

Treatise II with three chapters, 6–8, deals with the relation between Christology and Trinitarian doctrine.

II 6 explains that the union is of one of the *qnome* of the Trinity with the nature of our manhood. Despite the consubstantiality of the three Trinitarian *qnome*, the christological union was only between one of the *qnome* of the Trinity, that is, the God Logos, and our humanity which was assumed as *parsopa*. Thus, there is no rejection of the term "*unus ex trinitate*" which, in former times, in the fifth and sixth century, was so controversial when put together with an attribute like "*passus* (*crucifixus*) *est*"[25]. The dispute between Philoxenus of Mabbug and the Theodorian monk Ḥabib (in ten Memre) is a telling example.[26] A similar approach, like Babai's, is found in the symbol of the Synod of 612.[27]

23 Reference to pages of the Syriac edition of Vaschalde is given here and in the following text in normal brackets instead of {} in the English translation of Birnie.

24 T. Hainthaler, 'The causes of the feast, a literary genre of the East Syriac Church, in the 6th century. A survey with some theological remarks', *The Harp* 23 (2008) 383–400.

25 Cf. A. Grillmeier, *Christ in Christian Tradition vol. 2/2* (1996) 317–343. Cf. the Common Christological Declaration of 11 November 1994 of Pope John Paul II and Catholicos-Patriarch Mar Dinkha IV, saying: "The Word of God, second Person of the Holy Trinity, became incarnate by the power of the Holy Spirit in assuming from the holy Virgin Mary a body animated by a rational soul, with which he was indissolubly united from the moment of his conception".

26 L. Abramowski, 'From the Controversy on 'Unus ex Trinitate passus est': The Protest of Ḥabib against Philoxenus' *Epistula dogmatica* to the Monks', in *Christ in Christian Tradition 2/3*, ed. T. Hainthaler (Oxford 2013) 545–620.

27 English translation of S. Brock, 'The Christology of the Church of the East in the Syn-

Worth noting is that the christological union is presupposed while there is no point in humans scrutinizing the manner of this union! "That there was a union we have accepted and confess; and that God the Word was united parsopically to our manhood and made it one Son with himself in one honor and authority we have believed and we hold without hesitation, without question. Again, concerning the manner [of this taking], it is not for us to investigate or search out, for we have learned from the blessed Paul that the riches of Christ are unsearchable [cf. Col 2,3], but that we should believe in the heart and confess with the mouth that we may be saved and justified" [Rom 10,10]. (36–37)[28]

Biblical passages (John, 1 Cor) follow. The knowledge was prepared in the OT by prophets and prophecies, the full revelation came in the NT. The relationship between *scrutatio* and belief is dealt with and a lot of biblical references are brought in.

In II 7 several examples taken from created nature are used in order to explain the Trinity (with the remark that it is only an imperfect demonstration, a simile), like the effect of the sun in the air; three lamps and the one light coming from them. The assumption of the human nature in Christ did not signify any addition to the infinite nature of the Trinity.

II 8 deals with "the union of God the Word with his manhood from us taken to his own *parsopa*", that is, the central section on the christological union. This chapter completes the second Treatise on the Incarnation. As a positive expression of Babai's Christology, this chapter is seen by Luise Abramowski as probably the most important one in *De unione*.

After a solemn start ("by the strength of Christ our Hope, the Head of our life and our God") Babai exposes the faith of the Church of Christ forever "according to the sense of the Holy Scriptures and the tradition of the trustworthy fathers". Based on the Trinitarian doctrine he explains Christ's incarnation which is for Babai the taking of a complete man fashioned by the Holy Spirit in the Virgin Mary ("he took from her a complete man who, through the Holy Spirit, was conceived and formed in the order of his human nature unitedly and without marriage") (58). God the Word took it from the very

ods of the fifth to early seventh centuries: Preliminary considerations and materials', in *Aksum-Thyateira. Archbishop Methodios of Thyateira and Great Britain* (Athens 1985) 125–142, here: "When we speak of Christ as perfect God, we are not referring to the Trinity, but to one of the *qnome* of the Trinity, God the Word. And when again we call Christ perfect Man, we are not referring to all mankind, but to that single *qnoma* who was specifically taken, for our salvation, into union with the Word".

28 Cf. L. Scipioni. 'Il Libro di Eraclide di Nestorio e il Libro de Unione di Babai il Grande', in id., *Ricerche sulla cristologia del Libro di Eraclide di Nestorio* (Fribourg 1956) 110–158.

beginning of its existence and this union remains forever and is never broken. Emphasis is made on the fact that the assumption was from the very moment of conception, God the Word dwelt in his temple from the beginning of its fashioning. The term "man of our Lord" is used at least 5 times in this chapter (II 8)—in the whole treatise I counted the term about 52 times! According to Abramowski's research, there is a link to the patristic expression *kyriakos anthropos*.[29]

Christ suffered in his human nature according to its nature, and Christ did not suffer in his divine nature according to its nature, for it is impassible.

But the "man of our Lord", apart from God in him, tasted death for everyone, and his temple was destroyed (the role of the Biblical passage John 2,19.21 on the "temple of his body" becomes obvious!). The natures remain preserved in their *qnome* and their properties. Salvation is effected through the one *parsopa* of Filiation.

The allegory of fire and iron is given as an illustration that the Godhead gives (but does not take). Christ's humanity was exalted from the womb. "Neither was this worshipful union loosed, nor did his Godhead depart from him, that is, God from his united and eternal temple, but the same Godhead in him perfected his own united manhood by degrees in all exalted things" (60). His united manhood repaid the debts of its race (63). The united names belong to the one *parsopa* of Filiation, to the one Son. Union is not in a separateness of natures (66).

Treatise III on the christological union is composed by three chapters, 9 to 11.

III 9 deals with heresies. Arius, Eunomius, Apolinarius, Eutyches are refuted in a clearly ordered way: a short characteristic, offensive, then a quotation of the respective personality followed by a refutation, at the end biblical testimonies. Babai does not simply offer a catalogue of heretics as can be found in many cases; he shows, however, some knowledge about their respective teachings. The words on Cyril[30] and Philoxenus of Mabbug are written with violence,

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29 See A. Grillmeier, 'Jesus Christ, the Kyriakos Anthrōpos', *Theological Studies* 38 (1977) 275–293; more detailed: 'Ο κυριακὸς ἄνθρωπος. Eine Studie zu einer christologischen Bezeichnung der Väterzeit', *Traditio* 33 (1977) 1–63; revised in A. Grillmeier, *Fragmente der Christologie*, ed. T. Hainthaler (Freiburg in Breisgau 1997) 152–214. L. Abramowski, '"Der Mensch unseres Herrn". Ein Beitrag zur Markell-Frage', in T. Khidesheli and N. Kavvadas (eds.), *Bau und Schrift. Studien zur Archäologie und Literatur des antiken Christentums*. FS Seeliger = JAC.E 12 (Münster 2015) 207–219.

30 Cyril: 75, 76, 77, 78, 79, 90, 96, 137. Henana: 24, 96, 109, 137. Eutyches: 76, 90.

very sharp and bitter. Philoxenus of Mabbug (76) is presented "as a foreigner, a stranger to the truth, a bone-breaker, and he also worked myriad corruptions." Babai refutes Julian of Halicarnass (77) and Severus of Antioch (78, 79, 90), and attacks Origen. A very elaborate refutation deals with the anathematizing of Justinian; here Babai mentions that he composed a whole book (of eight volumes?) against Justinian (or the Three Chapters) (82–83); this book did not survive.

In this context Theodore of Mopsuestia is not mentioned, although he probably is meant when Babai wrote that, "through Satanic cruelty", Justinian acted impiously against "the pillars of the Church who many years since had departed in blessedness and apostolic orthodoxy …, who … stood valiantly and manfully against each one of the heresies which blossomed in their time" (82). In the context with Justinian, however, Babai is concerned above all to fight and to refute the concept of the one composite hypostasis. Theodore's name is mentioned only once in the whole work, at the end of VI 21, where Babai calls him "the blessed interpreter, the perfect disciple of the blessed apostles, the vessel of the Holy Spirit, the dwelling of all good, the mirror of virtue, and the firm column who never was shaken and will not be shaken in eternity" (246).

It is interesting that Babai mentions Pope Leo with approval (76), as the one who destroyed the heresies of Eutyches and Dioscorus, and as the holder of the see of the great Peter.[31] The teaching of Eutyches is quoted precisely with the words cited in the Tome of Leo.

III 10 brings a detailed discussion on the exact time when the union of Christ's divinity and humanity to one *parsopa* happened, and concludes, "that at the annunciation of the angel was the taking, and with the taking was the union forever, though {95} in its order the flesh was completed first, then the soul". Babai here also rejects the teaching of Paul of Samosata—presented from the point of view of neo-Nicene Orthodoxy of the second half of fourth century[32]. Again, passages of Babai's lost book of refutation against Justinian are quoted.

III 11: Indeed, in all these astonishing things which he said and did in his united manhood, "we saw" mystically that in it the eternal glory was revealed which he possesses eternally, the things which make known concerning him that he is "the Only-begotten of the Father, full of grace and truth." God was

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31 Abramowski, OCP 41 (1975) 341, refers to Nestorius, *Liber Heraclidis*, versio Nau, 298,21–23; 302,10–12, as support for Babai's opinion.

32 Abramowski, OCA 197 (1974) 232.

everywhere in his infinitude, but the union took place in a singular way with one of the human *qnome*, which was his manhood, that is the man Jesus, whom he took for his own *parsopa* that he might be revealed in him.

All the things of his Godhead are made known in him through the union, thenceforth and forever, in one *parsopa*. The example of a mirror (a mirror made from iron) and the sun and other "demonstrations from nature concerning this worshipful and ineffable union" are used to show "how that, while God is in every place, in his manhood alone is revealed unitedly in one *parsopa* all that belongs to his Godhead, in the one union of this one *parsopa* of one Lord Jesus Christ, the Son of God" (132).

Treatise IV comprises six chapters with different aspects, consequences of the teaching so far.

IV 12: Christ is anointed by the Holy Spirit in a twofold manner: first at the beginning of his fashioning in the womb ("to be one Son and Lord with God the Word who exalted him and took him for his own *parsopa*, in one conjunction and union forever"). The second anointing was at his baptism in the Jordan by John the Baptist, "in which he received the first-fruits of immortality and immutability, [that] he might be the first among all, and the first-fruits of many brothers in the adoption of sons at the resurrection from the dead for the salvation of our bodies." By this second anointing he earnt immortality and therefore all believers are called by baptism "anointed ones". Therefore, he is the head of the church.

IV 13 The name "sonship" belongs to the manhood of Christ in two ways: "he is the Only-begotten Son with God the Word, who exalted him, taking him to be with himself, in one honor and worship and name, one Son of the Highest forever." Therefore, from the union on, there is only one name of the Only-begotten Son in one conjunction forever, properly of his Godhead and derivatively and in common of his manhood.

IV 14 explains that "First-born" can be understood in a threefold manner: the First-born of the virgin Mary, the First-born from the dead through Resurrection, the First-born in the renewal of creation.

IV 15 On Baptism: Christ was baptized with our baptism as a true and perfect man. He is able to receive spiritual gifts in his human nature. The Holy Spirit descended on him and remained with him.

Christ was baptized not by John's baptism (for his baptism was of repentance, for the forgiveness of sins while Jesus was without sin), but with "our" baptism. Baptism is not only the sacrament for forgiveness of sins but also even more; it confers the first-fruits of immortality and immutability.—Christ received *in his human nature* spiritual gifts and promises (cf. Lk 2,52). If Christ

would have been perfect in his humanity in the womb and in no need, how would he be crucified in weakness?

The "man of our Lord", the new Adam, is not perfect from the beginning of his formation (only after Resurrection), on the other hand, the Spirit, the Word and the Father have not been far from him, the Word was united to him. Paradoxical statement: The Spirit descended on him while he was in him.

IV 16: That although we say that the manhood of the Son was the Son in union with God the Word, we do not say "two Sons", nor was there an addition to the Trinity because of the union which God the Word had with the temple of his manhood.

The Theopaschites are "those who impiously say 'a natural and qnomic union', and who deny the taking of the head of our race to the exalted union".

Against the charge of confessing two sons made by the Theopaschites, Babai explains his teaching that the manhood of Christ was made one Son of the Most High "in the union with God the Word, who is the eternal Son of the Most High", for he (scl. the Son of the Most High) "exalted and took it to his own *parsopa*, and joined it to himself that it might be with him in one name, honor, and exaltation forever". There are not two sons in one nature and two distinct *parsope*, nor is the manhood of the Lord called "Son of grace", so that there would be two sons separately, one natural and the other a son of grace.

There is no addition in the Trinity, because God the Word is the one Son in nature and he took to his own *parsopa* the manhood "that he might be revealed in it". God the Word was not Son of Man in his nature but in the union. "The Son in nature is God the Word, but in the union also his manhood with him is one Son in one name and honor, and in the nature of his manhood he is Son of Man." "Through the taking of the *parsopa*, and also in his Godhead unitedly, he was called the Son of Man who descended from heaven." In this context Babai also refers to the Eucharist.

IV 17 offers Babai's understanding and teaching of his technical terminology[33] which has a lasting effect on the Christology of the Church of the East. Here the difference between *qnoma* and *parsopa* is explained and that *qnoma* cannot be taken, *parsopa* however can be taken and remains.

Babai starts with the statement that a single *ousia* is called *qnoma* (159)—obviously understood as a known definition[34]—, and one according to number,

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33 For the christological terminology, see also chap. X in Abramowski-Goodman.

34 L. Abramowski, 'Trinitarische und christologische Hypostasenformeln', *Theologie und Philosophie* 54 (1979) 38–49; also, ead., *Formula and Context* (1992), no. IX, here 38–41, postulated an original general definition of *hypostasis = naturae communis individua substantia* from a textbook as the original source.

distinct, fixed not united, under a species, a nature; thus, *qnoma* is a single exemplar of a common/universal nature. *Parsopa* is the characteristic which distinguishes a certain *qnoma* from another (e.g. Paul's *qnoma* is not that of Peter), even if Peter and Paul are equal in nature and *qnoma*, but they are different in their properties like stature, temperament, form, wisdom, authority etc.

In the christological union there is one single *parsopa*, the *parsopa* of the filiation, through which divinity and humanity give to and take from one another. This one common *parsopa* enables also that the names (of the two unmingled natures) are united.

The formula of "two natures in Christ" is not sufficient, in the eyes of Babai, without adding to it "two *qnoma* in one *parsopa*". The former does not make clear, for Babai, that it is only one *qnoma* of the Trinity, the Son, and only one human being (not the whole humanity) which are united in Christ.

In the christological union, God the Word gives his humanity a share of his lordship, authority etc., of everything he possesses, except his nature and *qnoma*. There is one single *parsopa* of filiation and of lordship and this common *parsopa* is one from two united *qnome*. For God the Word this one *parsopa* is his proper one, natural, dwelling, for his humanity it is its own derivatively, unitedly, through participation—but there is no separation (like the fire in the bush or the fire in iron).

The central confession is: there was one union/conjunction of two natures in their *qnome* in a single *parsopa* of filiation in one name and adoration (etc.) preserving the properties—and this confession is life-giving and necessary for salvation. The manner of this union is inexplorable (166).

There is an interesting parable, the mirror, for the divine *qnoma*, God the Word. A mirror[35] is able to reflect a human *qnoma* while not taking the human nature. In a similar manner the Godhead took the likeliness of the united manhood. The *parsopa* in both natures (of the mirror and the man) is the same.

Babai underlines the difference between the christological union and the union of body and soul. While the latter is natural, necessary, the christological union is voluntary and only according to the *parsopa*. Only in a limited way the body-soul-analogy can be helpful to explain certain aspects in Christology. God the Word was made known to creatures by the christological union, not according to his *qnoma*. The revelation of the Son of God is only in his united humanity since he became incarnate in the womb.

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35 For a study of this concept in Babai, cf. M. Metselaar, 'The Mirror, the Qnoma and the Soul. Another Perspective on the Christological Formula of Babai the Great', *Zeitschrift für Antikes Christentum* 19 (2015) 331–366.

There are not two sons, since God the Word has not two natural *parsopa*. There is only one *parsopa* of Christ the Son of God in his Godhead and his manhood, and this single *parsopa* is Son of the Highest, Lord, Jesus, son of man, Christ.

At the end of Treatise IV Babai gives a summary: There is no divinity without humanity; in this single *parsopa* they give and receive from one another parsopically while remaining in their resp. *qnome* in the union of the one *parsopa* of Christ the Son of God. This single *parsopa* can be called son or man, First-born, Only begotten, Lord of glory, son of David and Abraham, son of the Highest. But these are only names and the *parsopa* cannot be reduced to these names ontologically.

Treatise V deals with Christ's Crucifixion, Resurrection and Ascension.

V 18 states that it was only "the united man of our Lord" who was crucified, but not his Godhead. Babai underlines clearly that the union was never dissolved when Christ suffered, died and was buried. It "was his temple which was destroyed, and he raised it up unto immortal life", but "we do not say, that his united Indweller was separated from him, he who raised him up on the third day and loosed the pains of Sheol." The man of our Lord was without sin, but he paid the "debt, which was through disobedience, by way of the transgression of Adam". Therefore, "it was in his manhood that he was crucified, that he might overcome sin in his flesh, not in his Godhead". Babai indicates that the Scripture is "speaking in the person of the union" (174). To explain this, Babai makes use of the body-soul analogy: when a man is crucified, we do not say that a soul was crucified. Similarly, concerning Christ, we say that Christ was crucified and not that God was crucified. Thus, using the person of the natural union and the common name which is Christ.

Babai follows here the idea already expressed by Nestorius in his letter to Cyril in 430: "Paul … first posited Christ as a common term for both natures … and then went on to speak in a way that applies to both natures".[36]

This way of speaking avoids the heresies of the Paulinians (a nickname derived from Paul of Samosata) who simply say that the man was crucified (instead of saying "that Christ was crucified, knowing that in his manhood he was crucified and died, and not in his Godhead, and not while separated from it") (176), and also the error of the Manicheans that God was crucified. God the Word never "forsake his united temple from the beginning of its fashioning"

36 Nestorius of Constantinople, *Epistula ad Cyrillum Alexandrinum* (CPG 5669) (25 June 430): *ACO* I 1,1, p. 29,4–32,23, § 4.

in the womb onwards and while growing, in his whole life whether sleeping or being active, in suffering, on the cross and in the tomb. He will be with him always also when coming again at the end of time to judge all. Only his humanity was tested, but not his Godhead: "For God is not tempted by anything human, … for he has nothing to fear of death". (178)

If God the Word would have suffered all passions that Christ underwent, he would be only God by name or by honour. "For all these human characteristics which his manhood bore according to its nature are far from the divine nature: immutable, immortal, incorruptible, intangible, invisible, and infinite Spirit which is unchanging" (179). The Godhead "perfected its rational and united temple" in which it is dwelling unitedly forever. God "took for his revelation a man of our race, which is the bond of all creation, that through him he might renew all and become the father of a new world".

Babai explains: "We venerate the cross because of him who was crucified upon it, and we worship him who was crucified because of God the Word who dwelt in him unitedly and infinitely who gave him all things belonging to himself except for his nature, that is, the name of Sonship, authority, Lordship, honor, power, exaltation, in the one conjunction of the one *parsopa* of Christ, the Son of God, in one worship and honor".

When Babai uses the body-soul-analogy, he adds immediately that the christological union, on the contrary, is a voluntary and parsopic union (while the other is natural and qnomic) (176–177).

V 19 offers a rather long discussion, how to understand Christ's resurrection. From the beginning, Babai underlines against numerous errors "that the actual body of our Lord rose from the dead" and that it was not a spherical one (against those who say "he rose in the likeness of a sphere"). The "holy Church of Christ" confesses that "the same actual body which died in its nature and *qnoma* on the cross" and which was placed in the tomb while his soul departed from it, is the same which rose in the resurrection when its soul returned. In the course of Babai's explanations, it becomes obvious, that the main opponents attacked by him are the followers of Ḥenana of Adiabene (183, 187, 195). God does not give another body or a spherical one but a body which "is renewed in its own nature unto immortality" (183).

Justinian, very much hated by Babai, however, condemned the idea of a spherical form of the resurrected body in his anathemas against the Origenists of 543 and at the ecumenical council of Constantinople II in 553, too.[37]

37 See A. Grillmeier, *Christ in Christian Tradition 2/2* (1995) 397–398, 400, 405. It was anathema no. 5 of the edict 543 and can. X of 553.

Three miracles before Christ's passion and resurrection testify, for Babai, to the power of the divine nature in the mortal body. 1) The virginal birth (with Mary's virginity also after birth)—in parallel with Christ's coming through the closed doors to his disciples after the resurrection. 2) Walking upon the water (with explicit mention of Peter, therefore referring to Mt 14,22–33). 3) Transfiguration. After the resurrection he showed the disciples his hands and feet—and at that moment "he made the scars and spots in it" (190), in order to convince them "that the same body which died was the same also which rose". "Subsequently the places which had been pierced were made smooth and firm according to the nature of immortality and immutability in which he rose spotless, there being no scars or marks on him." (191)[38]

More and more it becomes obvious that the Ḥenanians are the attacked opponents with their teaching about the resurrection and the spherical body of resurrection. According to Babai, the opinion of the followers of Ḥenana is: "they deny not only the resurrection of the body of our Lord, but also the general resurrection of the bodies of all men: 'Salvation is only for souls, and this is their salvation: to be freed from the prison of the body in which they are confined.'" (195). With heavy impetus Babai states: "bodies do not rise up in a spherical state" (196). "Jesus did not become a sphere, and he did not ascend to heaven in a spherical condition, but in his same bodily form, the one which he showed them after his resurrection. And he will come in the same united body" (197). Babai emphasizes that this faith is necessary for salvation: "Anyone who does not thus confess rejects the truth and his life is lost." (198)

Treatise VI with chapters 20 and 21 is dealing with Christ's names and with the significance of terms like assumption, dwelling, temple, cloth, adhesion, union. VI 20 is a long chapter (the most voluminous after chapter 9 on the union, except Treatise VII, added later). This might indicate its importance for Babai. But he explains also that there was some error in this regard (he probably has in mind Philoxenus, the Theopaschites and the Chalcedonians): it is necessary to distinguish the names and to show: what are the names of His Godhead and how many there are. What are the names of His manhood and how many? What are the names of the ineffable union and which is the significance of each of them? Babai dealt with this topic already in the earlier books. There are names

38 For a discussion of Babai's idea of Christ's body after the resurrection, see Abramowski, OCP 41 (1975) 289–295. Christ's risen body was incorruptible; therefore, it had no scars. In order to demonstrate to the disciples that it is the same body as before his death, Christ "made" the scars, which, nevertheless, are real scars and no *phantasmata*.

of the Godhead prior to his union with his manhood, like "Son, Word, God, Lord, Only-begotten, Light, Effulgence, Image, Life, Likeness of God, King, Holy One" (200–201).

The list of names belonging to His (united) manhood or to the one *parsopa* of the Son forever follows shortly after: "Jesus, Christ, Babe, First-born of Mary, Emmanuel, Child, Man, Son of Man, Son of the Highest, First-born of all creatures, First-born from the dead, Priest, Son of David, King, Lord, Prophet, Adam, Image of the invisible God, Righteous One, Holy One, Rock, Bread, Vine, Way, Door, Lamb, Shepherd, Rod, etc.", thus, the list is not exhaustive. All these names can be found in the Holy Scripture, and Babai gives explanations for them.

VI 21 explains the different designations (and their different meaning) used with regard to the christological union, central in the Antiochene theology, namely "taking", "indwelling", "temple", "clothing", and "conjunction"[39]; this was also the original concluding chapter of *De unione*, corresponding to I 2, where Biblical names of the divinity are discussed. In opposition to "heretical" opinions, the precise meaning is demonstrated, which excludes mingling, confusion, and division. For (like a summary): "There, in the wondrous union, is complete God in complete man, the Infinite dwelling in the finite, and united, assumed, and joined, in the one *parsopa* and as together, while the two natures are preserved in the one Christ, the Son of God, and forever." (248)

Treatise VII "Against Theopaschites" was originally a separate Treatise and takes up many concepts and ideas of the other Treatises[40]. It is a polemical discussion of phrases, which are refuted by Babai one after the other[41]. These phrases as such do not form a continuous text but constitute the main statements ("Kernsätze") of such a text, according to Abramowski, which is marked by Philoxenian flavour.

3.2 *The* Tractatus Vaticanus

As appendix (291–307) in his edition of *De unione*, Vaschalde has added a piece from Vat. Syr. 178 belonging to Babai which is also given here in English translation: "a Memra against those who say that as the soul and the body are one *qnoma*, so God the Word and man are one *qnoma*", that is, a Memra against those teaching one *qnoma* with reference to the body-soul-analogy. In a series

39 For a detailed analysis cf. Abramowski, OCP 41 (1975), 328–341 ('Diskussion antiochenischer Grundbegriffe').

40 Cf. Abramowski, OCA 197 (1974) 228, also Chediath, *Christology*, 27 f.

41 These quotations are compiled by Abramowski, OCA 197 (1974) 229–230. They are found in CSCO 79; 252, 259, 263, 272, 274, 276, 278, 279, 280, 283.

of demonstrations, reductions *ad absurdum*, Babai shows "that in no way is it possible for the Godhead and manhood of Christ to be one *qnoma*, but one *parsopa*, in which both natures are made known unitedly in their own qnomic state, without separation, in one conjunction forever" (305). Babai is fighting "a qnomic and composite union" in Christ (306).

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Text and Translation

ܬܘܪܓܡܐ ܕܡܪܝ ܒܒܝ. ܥܠ ܐܠܗܘܬܐ ܘܥܠ ܐ̄ܢܫܘܬܐ ܘܥܠ ܦܪܨܘܦܐ ܕܡܫܝܚܘܬܐ

ܥܠ ܚܠܦ ܡܫܝܚܐ ܫܒܝܚܐ ܡܬܪܓܡܢ ܠܡܟܬܒ ܡܡܠܠܐ ܥܠ ܐܠܗܘܬܐ ܘܥܠ ܐ̄ܢܫܘܬܐ ܘܥܠ ܦܪܨܘܦܐ ܕܡܫܝܚܘܬܐ ܗܕܐ ܫܠܝܚܘܬܐ ܕܗܘܝܢ ܡܢܗ ܦܘܪܫܢ: ܕܟܬܒ ܒܪ̈ܝܬܐ ܡܦܪ̈ܫܐ ܠܒܪܢ ܡܪܝ ܒܒܝ ܪܫ ܥܘܡܪܐ ܪܒܐ ܕܥܘܡܪܐ ܕܐܝܙܠܐ ܒܛܘܪܐ ܕܐܝܙܠܐ ܕܢܫ̈ܐ. ܡܪܝ ܚܕܪܝܢ ܠܡܬܟܬܫܘ ܥܡܗܘܢ ܕܡܢܝܢ ܐܡܝܢ.

I ܬܘܪܓܡܐ ܩܕܡܝܐ

ܪܫܐ ܩܕܡܝܐ. ܥܠ ܦܘܫܩܐ ܕܠܗܘ ܦܬܝܢ ܕܟܬܒ ܡܢܗ. ܪܫܐ ܕܬܪܝܢ. ܥܠ ܐܝܟܢܐ ܡܬܬܚܙܝܐ ܕܟܝܢܐ ܐܠܗܝܐ. ܪܫܐ ܕܬܠܬܐ. ܕܐܝܟܢܐ ܟܕ ܠܐ ܡܫܬܢܐ ܐܝܬܘܗܝ ܟܝܢܐ ܐܠܗܝܐ ܘܥܠ ܡܢܗ ܡܠܐ. ܠܡܬܩܢܘ ܠܐ ܡܬܦܠܓ ܒܟܝܢܐ ܕܒܗܘܢ ܒܢܝ̈ܐ. ܪܫܐ ܕܐܪܒܥܐ. ܥܠܬܐ ܕܐܠܗܝܘܬܐ ܕܟܝܢܐ ܐܝܬܘܬܐ ܡܬܬܚܙܝܐ. ܕܐܝܟ ܕܒܪܝܬܐ ܒܐܝܬܘܬܐ ܠܐ ܡܬܬܚܙܝܐ ܥܠ ܚܘܪ ܒܕܡܘܬܐ ܕܟܝܢܗܘܢ ܕܒܪ̈ܝܬܐ. ܪܫܐ ܕܚܡܫܐ. ܕܐܠܗܘܬܐ ܕܡܫܝܚܐ ܡܢܐ ܕܒܟܬܒܐ. ܐܝܟܢܐ ܐܬܚܙܝܬ ܠܗ ܒܪܢܫܐ ܐܝܟ ܪܘܚܐ ܫܠܝܛܐ. ܕܐܟܢ ܘܕܒܪܐ ܘܕܪܘܚ ܕܩܘܕܫܐ ܕܟܝܢܐ ܐܝܬܘܬܐ.

1.I ܪܫܐ ܩܕܡܝܐ. ܥܠ ܦܘܫܩܐ ܕܠܗܘ ܦܬܝܢ ܕܟܬܒ ܡܢܗ

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The Treatises of Mar Babai on the Godhead [of Christ] and on [His] Manhood and on the Parsopa of the Union

By your strength, O Christ our Hope, we begin to the discourse on the Godhead, the manhood, and the parsopa of the worshipful union which took place for our salvation, which was composed in separate chapters by Rabban Mar Babai, head of the great monastery which is on Mount Izla, at the request of the brothers.

O our Lord, help me to bring [it] to completion through the grace which is {1} from you. Amen.

I First Treatise

First chapter: on faith, to those who petitioned us.
Second chapter: on the eternal Being of the Divine Nature.
Third chapter: how that, though the Divine Nature is infinite and all is filled by it, it is not divided into "parts" among those in whom it dwells.
Fourth chapter: concerning the Trinity in one eternal Being, that, as it were by prophetic symbol, the Old [Testament] pre-figured [its] qnome.
Fifth chapter: that the worshipful qnome of the Father, and of the Son, and of the Holy Spirit in one Being were clearly made known to us in the revelation of Christ our Lord in the flesh.

I.1 *First Chapter: On faith, to those who petitioned us*

[1] Christ Jesus is the Head of our life, our Hope, and our God. The hope of all {2} his true worshipers and faithful Christians is truly fixed and fastened on him. In him are hidden all the treasures of wisdom and knowledge. He gives wisdom to the wise and instructs the advanced in understanding. He moves and works in those who seek the common good. With outpourings of his grace, he supplies and makes known those things which are helpful toward the life to come through those who give answer to those who question. May he, in his many mercies and from his unfailing treasury, fill and pour into our heart his life-giving knowledge and fulfill his wonders in us through the Spirit, and when our mind is pure, splendid, and shining with his truth, we shall answer in writing these ineffable matters which are set before us by your petition and profitable questions, O my fathers and brothers, sojourners in our Lord and solitaries who are

ܐܦܝ̈ܫܬܐ ܕܡܫܪܝ. ܘܣܝ̈ܒܪܐ ܡܣܝ̈ܒܪܐ ܕܠܡܘܡܬܗܝܢ. ܕܚܡܫܝܢ ܒܝܘܡܬܐ ܕܐܝܬܘܗܝ ܒܝܕܥܬܗ ܕܡܪܝ ܐܒܘܗܝ. ܪܒܐ ܕܚܝ̈ܒܬܐ ܕܐܬܒܥܪ ܒܗܘܪܐ ܒܪܝܒܐ ܕܦܪܘܩܐ. ܘܡܬܬܪܐܝܢ ܐܘ ܣܟܝ̈ܒܬ؛ ܡܪܝ ܣܟܝܒܐ ܡܫܡܫܐ ܡܢ ܬܘܪܐ ܕܒܝܬ ܢܘܗܪܐ ܘܡܪܝ ܢܪܫܝ ܡܫܡܫܢܐ ܡܢ ܐܬܪܐ ܕܒܥܒܪ ܐ̱ܢܫܘܗ ܕܝܠܗ ܕܡܪܝ ܐܒܘܗܝ ܐܒܐ ܪܘܚܢܐ ܕܒܠܝ.

[2] ܡܢ ܢܘܗܪܐ ܓܝܪ ܗܟܢܐ ܐܬܬܘܣܦ ܠܘܬܢ ܦܫܝܛܘܬ ܚܝܝ̈ܢ ܘܡܘܬܪܢܐ ܥܠ ܗܠܝܢ ܕܫܡ̈ܝܐ ܡܕܡܝܢ. ܥܠ ܐ̱ܢܫܘܬܐ ܓܝܪ ܘܥܠ ܐܠܗܘܬܐ. ܘܥܠ ܣܝܘܡܬܐ ܐܝܟܢܝܘܬܗܝܢ ܒܘܐܠܝ̈ܬܗܘܢ ܬܗܘܪ̈ܐ ܘܡܥܒ̈ܕܢܐ ܘܠܐ ܡܬܡܠܠ̈ܢܐ. ܗܠܝܢ ܠܗ ܒܠܚܘܕ ܡܢ ܡܬܘܣܦܐ ܣܠܩܬܐ. ܘܡܢ ܒܘܪܟܐ ܡܕܟܐ ܕܡܫܐ ܐ̱ܢܫ ܠܒܪ̈ܝ ܐܢܫ. ܐܠܐ ܘܐܦ ܡܢ ܒܠܗܘܢ ܒܪ̈ܝܐ ܡܠܬ̈ܠܐ. ܐܝ ܡܬܚܘܝ̈ܢܐ ܘܐܝ ܠܐ ܡܬܚܘ̈ܝܢܐ. ܐܒܐ ܗ̇ܘ ܓܝܪ ܝܕܥ ܒܠܚܘܕ ܠܒܪܗ. ܘܒܪܐ ܠܐܒܐ. ܘܪܘܚܐ ܗ̇ܘ ܕܡܘܕܥܐ ܕܟܠ̈ܝܐ ܠܗܘܡܝ̈ܐ ܕܐܠܗܘܬܐ ܐܝܟ ܡܠܬܐ ܥܠܝܢܝܬܐ. ܘܐܦ ܗܠܝܢ ܗܕܝܢ ܐܢܫܝ̈ܢ ܢܬܚܙܘܢ. ܐܚܝܕܐ ܕܐܦ ܐܢܫܘܬܐ ܡܢܗ ܕܡܫܪܝܢ ܕܒܠܚܘܕ ܡܢ ܗܝܡܢܘܬܐ ܢܫܠܠ ܥܠ ܗܠܝܢ ܐ̱ܪܙܐ ܕܚܝ̈ܐ ܛܘܒܢ̈ܐ. ܘܚܝ̈ܐ ܠܟ ܐܝܬܝܗܘܢ ܢܘܗܪܐ ܕܒܥܝܢ̈ܐ. ܘܗܠܝܢ ܐܝܟܢ ܠܟ ܚܝ̈ܐ ܕܠܥܠܡ. ܐܡܪ ܗ̇ܘ ܕܐܝܬܘܗܝ ܢܘܗܪܐ ܘܡܪܢܐ ܘܚܝ̈ܐ. ܕܢܕܥܘܢܟ ܕܐܢܬ ܐܢܬ ܐܠܗܐ ܕܫܪܪܐ. ܘܠܡ ܕܫܕܪܬ ܝܫܘܥ ܡܫܝܚܐ.

[3] ܐܦ ܗܟܝܠ ܗܝܡܢܘܬܐ ܕܡܢ ܡܫܡܥܐ ܐܕܢܐ. ܘܡܫܡܥܐ ܐܕܢܐ ܕܡܢ ܡܠܬܐ ܕܐܠܗܐ ܠܐ ܗܘܬ ܐܘܬܐ ܘܪܚܡܬܐ ܒܝܕ ܢܛܘܪܐ ܦܘܩܕ̈ܢܐ ܠܐ ܢܬܝܕܥ ܘܢܘܕܥܐ ܡܢܗ ܕܢܫܪܝ ܠܡܫܒܚܘ ܢܦ̈ܫܬܗ ܠܟܠܗ ܡܢ ܒܘܡܩ̈ܐ ܕܠܐ ܡܬܕܪܟܢܘܬܐ ܠܡܒܪܝܐ ܘܠܡܫܡܫܘ. ܡܛܠ ܐܘ ܣܟܝ̈ܒܐ ܐܝܟ ܡܫܡܫ ܐܢܐ ܕܘܝܐ ܘܣܠܩܐ ܕܐܬܚܙܝ ܥܩܪܐ ܐܦ ܗܠܝܢ ܕܒܐܝ̈ܢ ܘܡܢܗܪ̈ܝܢ ܠܐܒܪ̈ܝܬܐ ܡܕܝܢ̈ܬܐ ܘܡܬܡܠܠ̈ܢ ܐܠܗܘܬܐ ܐܝܠܝܢ ܕܝܗܒ ܘܐܘܪܟܗܘܢ ܕܪܘܚܢܘܬܐ. ܗܠܝܢ ܗܪܝܟ ܕܒܐܠܗܘܢ ܡܢܗ ܐܘ ܣܟܝ̈ܒ ܗ̇ܘ ܡܢܗ̈ܪܝܢ ܐܝܟܢ ܠܗܘܢ ܠܒܝ̈ܬܐ ܡܕܝܢ̈ܬܐ ܐܝܠܝܢ ܕܗܦܟܘ ܠܡܦ̈ܩܬܐ ܡܪ̈ܒܝܢܐ ܒܥܒܕܐ ܐܝܠܝܢ ܕܒܝܬ ܕܝܘܬܗܘܢ ܥܡܝ ܘܐܬܬܟܠܘ ܥܠܬܗ ܘܢܗܪܘ. ܘܐܝܢܐ ܕܡܗܝܡܢ ܒܦܘ̈ܩܕܢܘܗܝ ܘܢܛܪ ܦܘܩܕ̈ܢܐ ܡܪܝܢܐ ܒܚܘܒܐ ܕܪܚܡ ܕܝܢ ܗ̇ܘ ܒܗ ܥܒܪܐ ܡܥܒܪ ܚܝ̈ܐ ܬܘܩܢܐ. ܗ̇ܘ ܕܠܝ ܕܐܝܬ ܠܗ ܦܘܩܕ̈ܢܝ ܘܢܛܪ ܠܗܘܢ. ܗ̇ܘ ܗ̇ܘ ܡܚܒ ܠܝ. ܘܐܢܐ ܘܐܒܝ ܠܘܬܗ ܐܬܝܢ. ܘܐܢܐ ܠܘܬܗ ܡܚܘܝܢ.. ܡܛܠ ܥܬܐܕܐ ܗܝܡܢܘܬܐ. ܘܕܘܡܝܐ ܢܛܘܪ ܦܘܩܕ̈ܢܐ. ܘܡܢ ܢܛܘܪ ܦܘܩܕ̈ܢܐ ܕܝܘܬܐ. ܘܒܝܕ ܝܘܬܐ ܚܠܡܝܢܐ ܕܐܪܙܐ. ܗܘ ܠܡ ܕܡܗܝܡܢ ܒܝ ܐܝܟܢܐ ܕܐܡܪܘ ܟܬܒ̈ܐ. ܢܗܪ̈ܘܬܐ ܕܡܝ̈ܐ ܚܝ̈ܐ ܢܪܕܘܢ ܡܢ ܟܪܣܗ. ܘܛܘܒܢܐ ܦܘܠܘܣ ܐܡܪ. ܠܢ ܓܝܪ ܓܠܝ ܐܠܗܐ ܒܪܘܚܗ.

1 Jn. 1:4.
2 Jn. 17:3.
3 Jn. 14:21.
4 Jn. 7:38.
5 1 Cor. 2:10.

truly united, who dwell on Mount Izla in the congregation of Mar Abraham, the head of the solitaries, who is the "first-born" in the blessed land of the Persians, and especially you, O my beloved Mar Habiba, presbyter from the land of Beit Nuhadra, and Mar Narsai, deacon from the of Kashkar, kinsman of Mar Abraham, the spiritual father of us all.

[2] For a very long time your fervent and profitable petitioning of me has increased concerning these matters which are set forth before us. Your questions concerning human things, divine things, and the union are marvelous, glorious, and ineffable. These not only go beyond the small measure and rudeness of mind which I possess, but also beyond all rational creatures, whether visible or invisible. For the Father alone knows the Son, and the Son the Father, [as does] the Holy Spirit, who searches the depths of the Godhead, according to | the apostolic word. If these things are so, as indeed they are, who, without {3}
faith, can venture to speak about these mysteries of the blessed life? "And the life is the light of men."[1] "And this is life eternal," said he who is the Light, the Truth, and the Life, "to know you, who are the true God, and him whom you have sent, Jesus Christ."[2]

[3] If, then, faith, which is by the hearing of the ear, and the hearing of the ear, which is by the word of God, does not exist, and the mind is not cleansed and purified by the keeping of the commandments, who can venture to cast himself down within the incomprehensible depths to investigate and make inquiry? Therefore, O my beloved, how can I, wretched and miserable, understand well, even if these things have been written down and explained by the holy fathers and theologians who were the instrument of the Holy Spirit? Now these things which you have asked of me, O my beloved, lo, have been explained by the holy fathers who were reliable pillars in the Church, who through their purity studied, considered closely, learned, and were enlightened. Whoever walks in their footsteps and keeps the commandments of the Lord in love, who is eager for the truth, the fount of blessed life, to spring forth in him, "who has my commandments and keeps them, is he who loves me, and I and my Father come to him," and make a dwelling-place with him.[3] Therefore the foundation is faith, and the framework is the keeping of the commandments. From the keeping of the commandments comes purity, and through purity comes the revelation of the mysteries. "He who believes in me, as the Scriptures have said, rivers of living water shall issue from his belly."[4] And the blessed Paul said, "For God is revealed to us through his Spirit."[5]

[4] ܡܕܝܢ ܐܦ ܚܢܢܝܐ. ܗܘܝܢ ܗܠܝܢ ܕܐܠܗ ܘܡܫܝܚܘܬܗ. ܗܘܝܢ ܟܕ ܗܘܝܢ ܐܝܬܝܗܘܢ ܐܠܝܢ ܕܡܗܝܡܢ̈ܝܢ ܠܐܒܗ̈ܬܐ ܡܝܬ̈ܐ. ܕܗ̇ܘ ܡܠܟ̈ܘܬܐ ܥܠܡܝ̈ܐ ܒܠܒܘܬܐ ܬ̈ܗܘܠܝܢ. ܘܠܝܗ ܥܡܠܝ̈ܐ ܘܡܘܬܢܐ. ܫ̈ܚܐ. ܠܐ ܗܟܝܠ ܗܝܡܢܘܬܐ ܐ̱ܚܪܬܐ ܕܒܪܘ ܒܠܚܘܕ ܗ̇ܝ ܕܡܪܢ. ܘܡܫܝܚܘܬܗ ܘܠܐ ܢܡܠܟ̈ܐ ܘܦܘܪ̈ܩܢܐ ܘܦܘܪܥܢܐ ܢܦܩܢ. ܐܠܐ ܗܘܝܘ ܟܕ ܗܘܝܘ. ܘܠܟܘܢ ܙܒܢܐ ܘܦܪ̈ܨܘܦܐ ܘܡܠܟ̈ܘܬܐ ܕܠܒܪ. ܘܐܦ ܐܚ̈ܘܬܐ ܣܓܝ̈ܐܐ ܢܦܫܢ ܗܡܢ̈ܬܐ ܕܥܣܩܢ. ܘܡܬܬܠܝܢ ܐܣܘܬܐ ܠܒܝܫܬܐ ܡܢ ܥܠܡܐ. ܘܡܫܟܚ ܡܢܗ ܕܐܢܫ ܠܐ ܕܒܪ̈ܐ ܡܕܡ ܣܓܝ ܠܡܫܠܡܘ. ܐܠܐ ܐܢ ܗܘܝܢ ܗܘܝܢ ܕܐܒ̈ܗܬܐ. ܒܥܬܐ ܕܝܢ ܟܕ ܡܬܚܙܝܐ ܐ̇ܢܐ ܡܢ ܣܘܥܪܢܘ. ܗܟܢܐ ܐܡܪ. ܐܒܥܐ ܐܢܫ ܠܟܠܗܘܢ ܕܐܢܫܘܢ ܕܡܥܒܕܝܢ ܦܥܠܝܢܐ. ܘܐܝܬܐ ܐܢܝܢ ܠܥܒܕ ܘܡܚܪܐ ܘܗܕܝܪܐ ܡܠܟܘܬܐ. ܟܕ ܠܡܘܕܝܬ ܡܗܝܡܢ ܠܥܡܘ̈ܕܐ ܒܢ̈ܝܐ. ܕܡܬܡܣܡܢܘܢ ܢܬܠܒܟܘܢ ܕܒܪ̈ܝܫܝܗܘܢ ܒܥܒܕܐ ܡܢܥܪܐ ܕܗܝܡܢܘܬܐ ܠܐ ܡܬܒܠܒܠܢܐ. ܐܡܪܢܐ ܕܐܝܬܝ ܢܬܩܝܡܘܢ ܠܡܫܡܠܘ ܥܡܠ̈ܐ ܠܐ ܡܫܬܪܝܢܐ. ܕܡܢ ܡܠܬܗܘܢ ܕܐܒ̈ܗܬܐ ܡܕܪܝܢ ܡܕܡܝܢ. ܟܕ ܕܟܠܗܘܢ ܒܗܝܡܢܘܬܐ ܗ̤ܘ ܡܬܕܒܪܝܢ. ܘܠܐ ܒܥܕ̈ܬܐ ܡܬܚܙܝܢ. ܗܟܢܐ ܓܝܪ ܘܐܦ ܓܝܪ ܘܐܦ ܗ̤ܘ ܥܘܡܪܐ ܕܟܠܢ ܒܪ̈ܘܫܝܢܐ ܕܡܬܡܨܝܢ ܡܬܚܙܝܢ. ܠܗܝ ܗܝܡܢܘܬܐ ܗ̤ܘ ܡܡܪܒ ܠܢ. ܒܗ̇ ܕܠܝܬ ܣܓܝ ܡܢ ܕܫܠܡܐ. ܕܒܗܝ ܗܝ ܕܡܬܗܝܡܢܐ ܚܝܠ ܠܒܬܗ.

[5] ܐܠܐ ܐܢ ܗܟܢܐ ܕܠܝܬ ܒܪ̈ܘܫܝܢܐ ܘܡܠܟܘܬܐ ܒܥܒܕܐ ܗܝ ܕܡܬܗܝܡܢܐ ܡܬܬܪܝܢ ܒܪ̈ܘܫܝܢܐ ܒܗ̇ ܕܒܟܠ ܗܝܡܢܘܬܐ ܡܣܬܡܟܐ ܡܠܟܘܬܐ ܫܡܝܐ ܡܬܬܪܐ ܒܬܪ̈ܨܬܐ ܕܒܢܝܢܗ̇ ܕܒܝܬܐ ܬ̈ܗܘܠܝܢ ܘܡܬܡܠܝܐ. ܘܥܠ ܥܡܠܐ ܕܒܪ̈ܐ ܐܕܡܘܗܝ. ܥܠ ܗܕܐ ܠܗ ܒܪ̈ܐ ܐܒܝܫܘ ܠܟܝܦܐ. ܘܡܠܟܐ ܕܢܦܠ ܥܠ ܒܪ̈ܐ ܗܕܐ ܢܬܪܥܥ. ܘܟܠ ܕܥܠ ܗܕܐ ܥܠܘܗܝ ܡܕܪܝܘܗܝ. ܘܬܪ̈ܥܐ ܕܫܝܘܠ ܠܐ ܢܫܟܚܘܢܗ̇. ܠܐ ܓܝܪ ܡܫܬܡܥ ܐܬܬܘܣܦܝ ܐܦ ܡܬܦܘܣܐ ܡܢ ܚܕ ܡܢ ܡܬܚ̈ܝܐ ܚܘܬܪܐ ܕܐܘܣܦ ܒܥܒ̈ܐ ܕܐܡܝܢ ܢܬܚ̈ܝ ܘܡܬܚ̈ܝܢ ܒܒ̈ܢܝܐ ܕܠܐ ܡܬܦܬܦܝܢܘܬܐ. ܘܠܐ ܡܫܡܥܡ ܐܬܠܒܟܝ ܡܢ ܚܕ ܡܢ ܡܡܟ̈ܠܐ ܕܦܬܓܡܐ. ܕܢܘܪ̈ܗܬܐ ܠܚܫܘ̈ܟܐ ܘܡܫܪ̈ܐ ܕܡܢ ܠܗܝܢ ܠܚܫܟܐ. ܒܠܠܒ ܠܗܝ ܗܟܢܐ ܒܬܪ̈ܨܬܐ ܡܬܬܪܬܐ ܕܗܝܡܢܘܬܐ ܢܬܡܠܝܐ ܘܡܠܟܬܐ ܕܒܠ ܦܬܓܡܐ ܠܐ ܡܬܒܠܠܐ ܕܒܘܒܟܐ ܕܒܓܘܫܡܐ ܡܬܡܪܬܐ ܡܬܩܢܐ. ܘܠܐ ܦܬܓܡܐ ܕܫܪ̈ܐ ܡܥܬܪܐ ܘܠܐ ܣܘܥܪ ܡܬܢܟܦܐ: ܘܠܐ ܣܓܝ ܡܢ ܡܬܬܪܐ ܡܬܡܨܝܢܐ.

[6] ܗܘܐ ܓܝܪ ܘܐܦ ܗ̤ܘ ܡܪܢ ܒܟܠܗܘܢ ܕܥܒܕܝܢ ܘܦܩܕ. ܡܕܡܢܝܐ ܥܠ ܗܝܡܢܘܬܐ ܡܟܝܠ ܣܓܝ ܡܬܦܠܐ ܘܡܬܘܪ ܡܬܕܪܟ ܡܥܕܪܐ ܠܕܝܢܝܢ ܕܥܡܘܡ̈ܐ. ܗܝܡܢܘ ܠܗ ܒܐܠܗܐ ܘܒܝ ܗܝܡܢܘ. ܘܟܠ ܡܕܡ ܡܫܟܚܐ ܕܢܗܘܐ ܠܐܝܢܐ ܕܡܗܝܡܢ. ܘܗܝܡܢܘ ܕܐܢܐ ܒܐܒܐ ܘܐܒܐ ܒܝ. ܘܗܟܢܐ ܘܐܦ ܟܕ ܗܠܝܢ ܗ̇ܘ ܐܬܪܥܝܬ

6 ܕܫܠܡ̈ܬܐ.
7 For ܘܥܠ ܥܡܠܐ ܕܒܪ̈ܐ ܐܕܡܘܗܝ.
8 Mt. 16:18.
9 Lk. 20:18.
10 Mt. 16:18.
11 Jn. 14:1.
12 Mk. 9:23.
13 Jn. 14:11.

[4] Now then, my beloved, the things which our Lord and his apostles taught are the same as those which are explained by the holy fathers, who were trustworthy teachers in the catholic church. There has been no | change or alteration {4} in them, God forbid! They did not, then, proclaim some other faith than that of our Lord and his apostles, or foreign teachings, commandments, or admonitions, but they were the same, according to times, persons, and circumstances which arose. As wise physicians they took the spiritual medicines and provided healing for the sick by means of the truth. From that time on what new thing has there been for us wretches to say, except for such things as came from the fathers? However, since I am constrained by your love, I will do this: I will gather all those things which belong to them, which are scattered separately, and bring them to a single place and an orderly arrangement, first petitioning those hearers who are just to prepare their minds to grasp the steadfast hope of a settled faith, so that they may be the more able to receive the incomprehensible reports which we have arranged before them from the sayings of the fathers, for none of them are grasped through inquiry, but are comprehensible through faith. For just so the name of us who are Christians, who are called "believers", applies to us in regard to "faith", because there is no one among the impious[6] to whom this name "believers" is ascribed, but this belongs to us who are Christians.

[5] Therefore we Christians are called by this name "believers", for the foundation of the structure of the catholic Church of Jesus is a reliable foundation, deeply laid beforehand upon faith—upon a formation of unyielding rock[7]: "Upon this rock I will build my Church,"[8] and, "Whoever falls upon this rock shall be broken to pieces, and whomever it falls upon it shall crush,"[9] and, "The gates of Sheol shall not prevail over it,"[10] for it is never moved or shaken by any of the powerful gusts of evil winds which ever | blow and are at work in {5} the children of disobedience, and it is never overwhelmed by any of the floods of error of the rivers of the Gihonites and Egyptians, which gush forth from below. For without this steadfast foundation of the faith of Jesus, the Cause of all our benefits, the bulwark of discipline is not constructed on the foundations of excellence, nor is the hope of life strengthened, nor is love perfected, and none of the virtues is perfected.

[6] For behold, our Lord too, in everything which he accomplished and did, first magnified, then repeatedly admonished concerning faith, the fount of life, strengthening the mind of the listeners: "Believe in God, and believe in me,"[11] and, "Anything is possible for one who believes,"[12] and, "Believe that I am in my Father, and my Father is in me."[13] So too, when he worked wonders, "Do you

ܡܗܝܡܢ ܐܢܬ ܠܡ ܒܗܕܐ ܘܐܝܟܢܐ ܕܗܝܡܢܬ ܢܗܘܐ ܠܟ. ܘܗܝܡܢܘܬܟ ܐܚܝܬܟ ܙܠܝ ܒܫܠܡܐ. ܘܟܠ ܡܕܡ ܕܬܫܐܠܘܢ ܒܗܝܡܢܘܬܐ ܢܗܘܐ ܠܟܘܢ. ܘܥܡ ܐܚܪ̈ܢܝܬܐ ܣܓܝ̈ܐܬܐ. ܘܐܘܦ ܡܢ ܒܬܪ ܩܝܡܬܗ ܗ̤ܝ ܒܗ ܗ̤ܝ ܗܕܐ ܘܡܠܟܢܗ ܒܗ ܫܠܝܚܢܗ ܦܩܕ ܠܬܠܡܝܕ̈ܘܗܝ. ܘܙܠܘ ܠܡ ܠܥܠܡܐ ܟܠܗ ܘܐܟܪܙܘ ܣܒܪܬܝ ܒܟܠܗ ܒܪܝܬܐ. ܘܐܡܪ ܕܡܗܝܡܢ ܘܥܡܕ ܚܝܐ. ܘܐܡܪ ܕܠܐ ܡܗܝܡܢ ܡܬܚܝܒ. ܘܒܗ ܒܗܢܐ ܘܐܦ ܫܠܝܚܐ ܛܘܒܢܐ ܦܘܠܘܣ ܗ̇ܘ ܕܐܡܪ ܕܒܗܝܡܢܘܬܐ ܚܝ ܐܢܐ ܡܢ ܦܪܘܩ ܐܠܗܐ ܒܗܘܕܘܬܐ ܕܡܢ ܒܪܗ ܗܘ ܕܝܢ ܐܡܪ. ܟܐܢܐ ܕܝܢ ܡܢ ܗܝܡܢܘܬܐ ܕܝܠܝ ܢܚܐ. ܘܐܢ ܢܬܡܓܢܐ ܠܗ ܠܐ ܨܒܝܐ ܒܗ ܢܦܫܝ. ܘܬܘܒ. ܚܢܢ ܕܝܢ ܠܐ ܗܘܝܢ ܕܗܘܦܟܐ ܕܡܘܒܠ ܠܐܒܕܢܐ. ܐܠܐ ܕܗܝܡܢܘܬܐ ܕܡܩܢܝܐ ܠܗ ܢܦܫܐ. ܐܝܬܝܗ ܕܝܢ ܗܝܡܢܘܬܐ ܦܣܐ ܥܠ ܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܒܣܒܪܐ ܘܫܪܪܐ ܘܒܗܝܡܢܘܬܐ ܠܡ ܡܣܬܟܠܝܢ ܕܐܬܬܩܢܘ ܥܠܡ̈ܐ ܒܡܠܬܗ ܕܐܠܗܐ. ܘܕܠܐ ܗܝܡܢܘܬܐ ܕܝܢ ܠܐ ܡܫܟܚ ܐ̄ܢܫ ܕܢܫܦܪ ܠܐܠܗܐ. ܘܚܝܒ ܗ̇ܘ ܗ̇ܘ ܕܡܬܩܪܒ ܠܐܠܗܐ ܕܢܗܝܡܢ ܕܐܝܬܘܗܝ. ܡܢ ܗܝܡܢܘܬܐ. ܠܗܝܡܢܘܬܐ ܕܪܗܛܐ ܘܐܓܘܢܐ. ܘܡܫܡܠܝܢܐ ܒܒܘܝܐܐ. ܐܚܝܕܐ ܠܡ ܢܚܒܐ ܒܗܝܡܢܘܬܐ ܕܝܠܟܘܢ ܘܕܝܠܝ. ܘܪܗܛܐ ܠܡ ܫܠܡܬ. ܘܗܝܡܢܘܬܐ ܢܛܪܬ ܘܫܩܠܬ. ܘܗܟܢܐ ܒܩ̈ܠܗ ܕܐܒܪܗܡ ܒܗܝܡܢܘܬܐ ܡܬܡܪܝܢ ܚܝܢ ܡܗܝܡܢ̈ܐ. ܗܝܡܢ ܠܡ ܐܒܪܗܡ ܒܐܠܗܐ. ܘܐܬܚܫܒܬ ܠܗ ܠܙܕܝܩܘ. ܘܗܘܐ ܐܒܐ ܠܟܠܗܘܢ ܐܝܠܝܢ ܕܡܗܝܡܢܝܢ ܡܢ ܥܘܪܠܘܬܐ. ܘܒܗܝܡܢܘܬܐ ܠܡ ܡܙܕܕܩ ܘܠܐ ܡܢ ܥܒ̈ܕܐ ܕܢܡܘܣܐ.

[7] ܘܗܟܢܐ ܫܪܟܐ ܕܫܠܝܚ̈ܐ ܘܟܠܗܘܢ ܡܠܦ̈ܢܐ ܫܪ̈ܝܪܐ ܕܪܕܘ ܒܥܩ̈ܒܬܗܘܢ ܪܫܡ ܫܘܬܐܣܬܐ ܕܝܘܠܦܢܗܘܢ. ܘܫܡܫܐ ܡܫܪܪܐ ܕܬܘܕܝܬܗܘܢ ܠܐ ܡܙܕܥܢܝܬܐ: ܠܐ ܡܕܡܝܢ ܗܢܟܢ. ܡܗܝܡܢܝܢ ܠܡ ܒܚܕ ܐܠܗܐ ܐܒܐ ܐܚܝܕ ܟܠ. ܘܒܗ ܡܫܝܚ ܗܠܝܢ ܕܝܠܝܬܐ ܕܐܠܗܘܬܐ ܘܗܠܝܢ ܕܡܕܒܪܢܘܬܐ ܡܫܒܚܬܐ. ܡܕܝܢ ܒܟܝܢܐ ܡܬܬܡܗܝܢ ܚܝܢ ܒܩ̈ܢܘܡܝܢ ܒܗܝ ܫܘܡܗܐ ܕܡܗܝܡܢ̈ܐ. ܕܦܪܫ ܠܢ ܡܢ ܕܬܠܬܐ ܩܢܘܡܐ ܕܐܚܝܕܝܢ ܒܛܘܟܣܝܢ ܕܫܘܝܘܬܐ ܐܠܗ̈ܐ. ܘܡܘܕܐ ܠܢ ܠܗ ܢܒܝܐ ܫܪܝܪܐ ܕܚܝ ܐܠܗܐ ܫܪܝܪܐ: ܒܪܐ ܝܚܝܕܝܐ ܘܠܣܘܕܐ: ܘܒܪܘܚܐ ܘܡܠܠܐ ܕܟܠ ܚ̈ܝܢ: ܒܡܠܝܘܬܗ ܡܘܬܐ ܕܐܬܟܠܠ ܠܒܢ̈ܝܢ: ܒܪ ܐ̄ܟܘܬ ܡܫܝܚܐ ܐܠܗܝ. ܕܝܠܗ ܒܦܪܨܘܦܗ ܘܒܟܝܢܘܗܝ ܫܘܬܦܐ. ܢܘܠܕ ܒܗ ܢܗܘܪܐ ܡܢܗܘܪܐ ܠܡܦܪܩ ܙܪܥܗ ܘܠܡܫܒܪ ܡܕܡ ܕܥܒܕܗܘܢ. ܠܡܐܪܢ ܕܡܫܘܕܥܐ ܡܗܝܡܢ̈ܐ. ܘܠܬܫܡܫܬܐ ܕܦܠܚܘܬܗ ܡܫܒܚܬܐ ܕܒܗ ܐܕܡ ܘܦܪܘܩ ܕܡܘܕܥܐ ܐܝܢ ܘܐܡܝܢ.

14 Jn. 11:26.
15 Mt. 8:13.
16 Lk. 7:50.
17 This appears to be Mt. 21:22 modified: "Anything you ask in prayer, should you believe, you will receive."
18 Mk. 16:16.
19 Gal. 2:20: "I am crucified with Christ, and I no longer live, but Christ lives in me, and this [life] which I now live in the flesh I live through the faith of the Son of God."
20 Heb. 10:38.
21 Heb. 10:39–11:1.
22 Heb. 11:3.
23 Heb. 11:6.
24 Rom. 1:12.
25 2 Tim. 4:7.

believe this?"[14] and, "Let it be to you as you have believed,"[15] and, "Your faith has saved you: go in peace,"[16] and, "Anything which you ask in faith you shall have,"[17] along with many other things. Again, after his resurrection he did the same and gave commands to his disciples concerning the same: "Go to all the world and proclaim my gospel in all creation. Whoever believes and is baptized is saved, and whoever does not believe is condemned."[18] In the same way the blessed apostle Paul, who said, "I live by faith,"[19] in the name of God, on the testimony of Scripture, speaks thus: "The just shall live by my faith, but if anyone shrinks back, my soul does not delight in him."[20] And he continues, "We are not of the hesitancy which leads to destruction, but of the faith which gains for us our souls. Faith is the assurance of those things which exist in hope,"[21] etc., and, "By faith we understand that the worlds were set in order by the word of God,"[22] and, "Without faith no one is able to please God, and one who approaches | God {6}
is obliged to believe that he is."[23] The race and the contest is from faith to faith, and the ending is in consolation: "And together we may take comfort in your faith and mine,"[24] and, "I have finished my race and I have kept my faith,"[25] etc. In the same way we believers are called the children of Abraham by faith: "Abraham believed God and it was reckoned to him for righteousness,"[26] and, "He shall be the father of all the uncircumcised who believe,"[27] and, "We shall be justified by faith and not by the works of the Law."[28]

[7] Thus, the rest of the apostles and all the trustworthy teachers who followed in their footsteps, did they not first establish [as] the cornerstone of their teaching and the trustworthy statement of their invincible confession, "We believe in one God, the omnipotent Father," and then add certain characteristics, some of the Godhead and some of the worshipful dispensation? Therefore, we Christians are justly called by this name, "believers", for it distinguishes us from the vain worshipers who are held in the error of many gods, and brings us to the trustworthy knowledge of one true God, the singular and solitary nature, Creator and Cause of all good things, revealed in a Trinity of qnome for our salvation through Jesus Christ our God. May his bright light shine in me through his grace and abundant mercies, to perfect his will and to do what you have asked, to the profit of his faithful worshipers and to the praise of his worshipful greatness, with his Father and the Holy Spirit, yea and amen.

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26 Gen. 15:6; Gal. 3:6.

27 Rom. 4:11.

28 Gal. 2:16: "We shall be justified by the faith of Christ and not by the law."

2.I ܐܝܟ ܕܐܡܪܢ. ܥܠ ܐܝܬܘܬܐ ܡܬܘܡܝܬܐ ܕܟܝܢܐ ܐܠܗܝܐ

[8] ܟܠ ܐܝܢܐ ܕܬܫܡܫܬܗ ܡܥܕܪܐ ܒܪܚܡܬܐ ܕܠܡܦܪܫ ܠܗܐ ܥܠ ܐܠܗܐ ܘܥܠ ܐܠܗܘܬܐ ܢܡܠܠ: ܘܡܫܬܘܕܥ ܡܣܬܟܠܬܐ. ܘܒܝܢܬܐ ܕܟܣܝܐ ܚܙܝܢܐ: ܘܕܡܬܒܪܐ ܢܕܥܬܗ ܘܠܐ ܡܬܕܪܟܢܘܬܗ ܕܟܠܗܝܢ ܡܠܠܬܐ. ܒܪܡ ܕܝܢ ܒܚܝܠܐ ܘܒܦܣܩܐ ܕܡܢ ܐܣܪܐ ܚܕ ܡܬܕܒܪ ܡܬܝܕܥܢܐ ܘܠܦܘܬ ܡܫܘܚܬܗ. ܒܐܪܥ ܠܚܘܒܗܘܢ ܪܘܚܢܐ. ܚܕ ܓܝܪ ܕܒܪܝܐ ܡܠܠܘܗܝ: ܚܠܦ ܕܡܣܬܟܠܬܗ ܘܕܡܬܕܪܟܢܘܬܗ ܘܒܝܢܬܐ ܢܕܥܬܗ: ܢܐܡܪ: ܡܕܡ ܕܒܗܘܢ ܕܡܫܟܚ ܠܗ. ܘܕܚܕ ܠܐ ܕܒܗ ܡܢ ܙܒ̈ܢܐ ܒܣܘܦܐ ܒܠܝܠܝܐ ܕܠܐ ܢܕܥܬܗ: ܥܠ ܐܠܗܐ ܘܐܠܗܘܬܐ ܠܡܡܠܠܘ. ܠܐ ܙܕܩ ܠܗ ܕܢܡܪܚ. ܐܠܗܐ ܓܝܪ ܒܫܡ̈ܐ ܘܒܕܡܘ̈ܬܐ ܘܒܕܡ̈ܝܢܐ ܡܬܒ ܠܡܬܒܥ ܒܠܚܘܕܘܗܝ. ܘܚܘܫܒܐ ܢܗܝܪܐ ܕܒܟܝܢܗܘܢ ܡܫܟܚܝܢ ܕܟܠܗܝܢ ܐܪܙܐ ܠܐ ܡܬܡܠܠܢܐ ܢܛܪܘܢ. ܛܘܒܝܗܘܢ ܠܗ ܠܐܝܠܝܢ ܕܕܟܝܢ ܒܠܒܗܘܢ ܕܗܢܘܢ ܢܚܙܘܢ ܠܐܠܗܐ. ܘܗܢܘ ܕܐ ܚܕ ܚܒܝܫ ܘܗܕܐ ܘܡܠܠܐ ܣܘܥܪܢܗ ܒܘܗܝܢܬܐ ܘܕܠܐ ܦܘܫ: ܘܗܢܘ ܝܠܕܬܐ ܒܚܫܐ ܒܡܕܝܢܬܐ ܘܝܕܥܬܗ ܕܠܒܐ. ܡܬܕܐ ܡܫܟܚ ܥܠ ܣܘܟܠܗ ܕܡܢܢ ܫܪܝܐ ܡܥܒܕ ܡܫܟܚ: ܕܒܗܘܢ ܚܝܝܢ. ܕܒܬܫܒܘܚܬܗ ܕܠܐ ܦܣܩ. ܘܕܠܐ ܘܙܕܩ ܥܠ ܗܝܡܢܘܬܐ ܦܪܨܘܦܝܬܐ. ܐܝܟܢܐ ܕܐܡܪܐ ܡܕܒܪܢܐ ܘܡܕܒܪܐ ܢܚܡܠ ܘܡܕܒܪܐ ܥܕܡܐ ܢܚܠܡ.

[9] ܐܠܐ ܓܝܪ ܥܠ ܡܕܡ ܕܡܬܚܙܐ ܘܡܬܕܪܟܐ ܘܡܬܡܫܚ ܘܢܦܠ ܚܙܝܐ ܒܥܝܢܐ ܘܐܬܚܙܝܬ ܒܪܚܡܬܐ: ܗܢ ܗܘܐ ܡܬܒܪ̈ܝܢ ܒܬܪܥܝܬܐ ܟܪܝܗܬܐ: ܠܐ ܡܬܚܙܐ ܡܬܚܙܝܢܐ ܗܘܐ ܒܥܝܢܐ ܗܘ ܕܡܬܚܙܝܢܐ. ܘܐܦܠܐ ܒܒܪܝܬܗ ܗܕܐ ܕܡܢ ܒܪܝܬܗ ܥܠ ܝܕܥܬܗ ܢܬܚܙܐ ܗܘܐ. ܐܠܐ ܡܢ ܗܕܐ. ܚܙܘܢ ܠܡ ܒܥܝܢ ܠܐܠܗܐ ܘܡܫܟܚܝܢ: ܘܡܢ ܒܪ̈ܝܬܗ ܡܬܚܙܝܢ ܠܗ. ܐܠܗܐ ܓܝܪ ܒܪܘܝܐ ܘܡܠܟܐ ܕܟܠ ܚܝ̈ܠܝܢ. ܨܘܪܬ ܒܠܚܘܕܘܗܝ ܐܝܬܝܐ ܡܬܘܡܝܐ. ܗܘ ܕܡܢ ܡܬܘܡ ܐܝܬܘܗܝ. ܘܡܠܟܐ ܥܠ ܐܝܬܘܗܝ. ܘܠܥܠ ܡܢ ܥܠ ܐܝܬܘܗܝ. ܘܐܝܬܘܬܗ ܐܝܟ ܕܐܝܬܘܗܝ: ܘܠܐ ܡܬܬܣܝܟ. ܘܡܛܠ ܕܐܝܬܘܬܗ ܠܥܠ ܡܢ ܟܠܗܘܢ ܒܪ̈ܝܬܐ ܡܬܚܙܝܢܐ ܘܠܐ ܡܬܚܙܝܢܐ. ܘܒܪܝܬܐ ܕܐܝܬܝܗ ܐܝܬܝ ܠܟܠ ܠܗܘܢ ܡܢ ܠܐ ܡܕܡ. ܘܡܛܠ ܕܗܘ ܒܪܐ ܠܟܠ: ܠܐ ܡܬܕܪܟ ܡܢ ܒܪܝܬܗ. ܐܠܐ ܒܗܝܡܢܘܬܐ ܠܡܗܝܡܢܐ ܒܪܘܚ. ܠܐܝܠܝܢ ܕܒܠܐ ܒܝܬܐ ܡܬܚܙܝܢ ܠܗ ܪܘܚܢܝܐ ܒܪܘܚ. ܪܘܚܐ ܓܝܪ ܗܘ ܠܡ ܐܡܪ ܐܠܗܐ ܠܐ ܡܬܚܙܐ. ܠܐ ܡܬܓܫܢܐ. ܠܐ ܡܬܕܪܟܢܐ. ܘܐܝܠܝܢ ܕܣܓܕܝܢ ܠܗ ܒܪܘܚܐ ܘܒܫܪܪܐ ܘܐܝܟ ܕܢܣܓܕܘܢ ܠܗ. ܘܒܠܗܘܢ ܚܙܝܢܘܗܝ ܒܗܝܡܢܘܬܐ ܘܡܬܠܒܟܝܢ ܒܣܒܪܐ. ܘܟܠܗܝܢ ܕܗܠܝܢ ܡܠܝܢ ܘܡܬܚܙܝܢ. ܒܗܝܡܢܘܬܐ ܘܒܣܟܝܐ ܕܣܒܪܐ. ܣܒܪܐ ܠܡ ܕܡܬܚܙܐ ܠܐ ܗܘܐ ܣܒܪܐ. ܐܢ ܕܝܢ ܚܙܝܢܢ ܠܗ ܠܡܢܐ ܡܣܟܝܢܢ ܠܗ. ܐܢ ܕܝܢ ܠܡܕܡ ܕܠܐ ܡܬܚܙܐ ܡܣܟܝܢܢ. ܒܡܣܝܒܪܢܘܬܐ ܓܝܪ ܡܩܘܝܢܢ.

29 Mt. 5:8.
30 Acts 17:27.
31 Jn. 4:24.
32 Rom. 8:24–25.

1.2 *Second Chapter: On the eternal Being of the divine nature*

[8] Anyone who by grace has in mercies been deemed worthy to speak for the common profit about God and divine things recognizes the weakness and deficiency of his own earthly nature, and the simplicity of his own understanding, and his lack of skill in these exalted matters. However, | when he is carried away {7}
forcefully by the constraint and petition of others, and in proportion to his measure, he is then obligated to their spiritual love to acknowledge at the beginning of his remarks, in the presence of those who are petitioning him, his weakness, earthiness, and paucity of knowledge, and that, when one is not cleansed of the ways of disorderly, ignorant wickedness, one ought not venture to speak concerning God and divine things. For God is accustomed to making his revelation through the tranquil, pure, and holy, and they are deemed worthy to gaze upon these ineffable mysteries because of the clear vision of their minds. "Blessed are those who are pure in their heart, for they shall see God."[29] In this way, being dignified, distinguished, and exalted in his thought, with prudence and stability, and with secret prayer, through supplication and the crying out of the heart, one may begin then, by the strength of our Lord Jesus Christ, to correctly lay his foundations immovably, without distortion, upon the Petrine faith, so that he may advance well, ascend well, continue well, and end well.

[9] Now if the hope of true Christians had been placed upon something visible, comprehensible, perceptible, and falling under the search and grasp of the mind, they would never have been called by this name, "believers," nor in this search for him would they have proceeded from his creation to the teaching of his hidden knowledge. But what now? "They shall seek and inquire after God, and from his creation they shall find him."[30] For God, the Creator and Cause of all good things, is alone eternal Being, who exists for ever, is the Cause of all, is above all, and remains as he is without change. He is exalted in his Essence above all beings, visible and invisible, and at the indication of his will he brought forth all into being out of nothing. Since he created all, he is not comprehended by his creatures—|except in faith to believers in the Spirit, who {8}
without searching worship him spiritually in the Spirit. "For God is Spirit," infinite, invisible, incomprehensible, "and those who worship him must worship him in spirit and in truth."[31] All his works are by faith, and his promises by hope, and all things promised and prepared by him are by faith and by the conviction of hope. "Hope which is seen is not hope, for if we see it why do we await it? But if we hope for something unseen we continue in patience."[32]

[10] ܐܦ ܠܒܪ ܡܢܗ ܬ̈ܒܥܐ ܕܡܬܒܥܝܢܘܬܐ ܢܦܩ ܗܘܐ ܐܠܗܐ ܒܪܘܝܐ ܕܟܠ: ܘܡܬܚܙܐ ܗܘܐ ܒܣܘ̈ܥܪܢܐ ܕܒܪ̈ܝܬܐ ܘܐܝܬܐ ܗܘܐ ܠܒܢܝ̈ܗ ܕܐܢܫܐ. ܠܐ ܐܝܟܘܬܗ ܗܘܐ ܐܠܗܐ ܒܪܘܝܐ. ܘܒܪܘܝܐ ܠܐ ܡܫܟܚ: ܕܒܟܠ ܟܠ: ܘܠܟܠ ܡܢ ܟܠ ܠܒܪ ܕܡܬܦܪܫ ܐܘ ܡܬܦܕܪ: ܐܘ ܒܡܫܚܬܐ ܡܬܦܪܫ. ܐܘ ܡܬܦܕܪ: ܐܘ ܒܟܝܠܐ: ܘܐܦ ܒܣܓܝܐܐ ܡܢ ܡܢܘ̈ܬܗ ܡܬܦܪ̈ܫܢ ܐܘ ܡܬܦܕ̈ܪܢ. ܐܦ ܟܠܗ ܡܫܡܫܐ ܗ̇ܝ ܕܡܬܦܕܪܐ ܘܡܬܦܪܫܐ. ܐܦ ܡܢ ܚܕ ܘܐܦ ܡܢ ܡܢܬ̈ܐ. ܐܠܗܐ ܠܒܪ ܘܠܐ ܒܡܫܚܬܐ ܡܬܦܪܫ ܘܡܬܦܕܪ ܘܠܐ ܒܟܝܠܐ ܘܠܐ ܡܢ ܡܢܝܢܐ ܘܠܐ ܡܢ ܡܢܬ̈ܐ. ܘܠܐ ܡܢ ܩܢܘ̈ܡܐ ܟܠܗ: ܘܠܐ ܟܠܗ ܠܡܢܘ̈ܬܐ ܡܫܟܚ ܕܢܬܦܠܓ. ܟܠ ܠܒܪ ܒܟܠ ܡܫܬܟܚ ܗ̣ܘ ܒܟܠܗ. ܟܠܗ ܒܟܠܗ ܠܐ ܡܬܦܠܓܢܐܝܬ ܠܐ ܡܫܬܟܚܢܐܝܬ. ܘܐܝܟ ܕܗܘ ܢܦܫ. ܠܐ ܠܒܪ ܡܬܬܚܡ: ܒܪܡ ܕܠܝܬ ܕܠܡܘܒܠܐ ܕܡܫܟܚܗ. ܘܠܐ ܠܗ̇ܝ ܡܕܡ ܗܫܐ ܐܝܟ ܡܢܝܢܐ ܠܡܢܝܢܐ: ܘܠܟܠ ܘܠܟܠܢܫ:. ܘܡܕܡܐ ܘܡܬܚܙܝܢܐ ܕܒܝܘܒܢܐ ܢܦ̈ܩܢ: ܠܗ ܡܢܐ ܗܡܘܬܠܝܘܬܐ ܕܢܬܒܝܐ ܠܗ. ܕܠܟܠ ܡܢ ܟܠ ܘܠܟܠܗ ܡܢ ܟܠ ܘܒܟܠ ܟܠ ܠܐ ܢܗܘܐ: ܒܐܝܬܘܬܗ ܠܐ ܡܫܟܚܐ ܘܠܐ ܡܬܚܘܝܢܘܬܐ ܘܦܪܫ ܡܢ ܟܠ. ܝܬܝܪ ܠܒܪ ܫܠܝܛܐ ܒܠܫܘܕܘܗܝ. ܘܡܛܠ ܕܠܡܢܘ̈ܬܐ ܡܫܟܚ ܕܢܦܠܓܝܘܗܝ. ܘܡܛܠ ܕܡܫܟܚ ܠܗ ܕܠܐ ܡܫܟܚ ܠܐ ܢܗܘܐ ܒܟܠܗ. ܘܡܛܠ ܕܦܠܓܐ ܠܗ ܕܒܟܠ ܠܐ ܢܗܘܐ ܟܠܗ. ܘܠܐܘ ܡܢ ܟܠ ܠܐ ܢܗܘܐ ܟܠܗ. ܘܟܡܝܢ ܟܠ ܠܐ ܢܗܘܐ. ܝܬܝܪ ܠܒܪ ܒܟܠ ܡܫܬܟܚܢܘܬܐ ܕܐܝܬܘܬܗ: ܟܕ ܫܠܝܡܐ ܠܐ ܐܝܬܘܗܝ ܗܘܐ ܒܟܠܗ. ܘܐܝܟܢܐ ܡܫܬܟܚ ܠܗ ܒܟܠܗ ܕܡܢ ܠܐ ܡܕܡ ܒܪܝܗ. ܘܡܢ ܒܬܪ ܗܘܐ ܕܒܪܝܗ. ܝܬܝܪ ܟܕ ܝܬܝܪ ܒܪܝܐ ܠܐ ܡܫܬܟܚ. ܒܪܡ ܕܗܠܝܢ ܕܡܢܗ ܐܬܒܪܝ ܟܕ ܠܐ ܐܝܬܝܗܝܢ ܗܘܝ ܕܢܬܒܪ̈ܝܢ ܠܒܪܝܘܬܗܝܢ ܠܐ ܡܬ̈ܒܥܝܢ. ܥܡܗܝܢ ܠܒܪ ܘܒܪܝܐ ܡܢܗ ܡܠܝܢ. ܘܠܐ ܡܫܬܒܩ ܠܗ ܐܡܬܝ ܡܟܠܠܐ ܐܠܗܘܬܐ. ܘܟܠ ܠܗ̇ ܒܗ ܘܟܠ ܡܢܗ ܘܟܠ ܒܐܝܕܗ. ܘܠܝܬ ܗܟܝܠ ܠܒܪܝܘܬܗ. ܘܐܝܟܢܐ ܡܫܬܟ̈ܚܢ ܗܠܝܢ ܕܒܐܝܕܗ ܠܗ. ܘܟܠܗܝܢ ܠܗ ܡܢ ܠܐ ܡܫܬܟܚܐ ܕܐܝܬܘܬܗ ܐܝܬܝܗ̇: ܕܗܘܐ ܘܐܦ ܦܪܝܫ ܗܘ̣ ܐܝܬܘܬܗ ܡܢ ܟܠ ܫܡܐ: ܘܐܦ ܠܥܠ ܡܢ ܟܠ ܫܡ ܡܬܬܡܗ. ܐܦ ܠܒܪ ܐܝܬܘܗܝ ܡܬܚܘܝܢܐ ܘܡܫܟܚܐ ܘܡܬܐܡܪܢܐ ܘܡܬܝܕܥܢܐ ܘܕܡܬܦܠܓ ܠܡܢܘ̈ܬܐ: ܐܠܗܐ ܠܐ ܐܝܬܘܗܝ ܗܘܐ: ܒܪܡ ܕܗ̇ܠܝܢ ܕܒܪ̈ܝܢ ܐܝܢ.

[11] ܐܦ ܠܒܪ ܐܝܬܘܬܗ ܡܛܠ ܡܟܠܠܘܬܐ ܕܟܝܢܗ: ܐܝܬܘܬܐ ܘܫܡܗ̈ܐ: ܘܒܪܘܝܐ ܘܡܘܕܥܢܐ ܘܡܕܒܪܢܐ ܕܒܪ̈ܝܬܐ. ܐܠܐ ܠܘ ܡܛܠܬܐ ܘܫܡܗ̈ܐ ܕܟܠܗܘܢ ܗܢܘܢ: ܐܝܟ ܗ̇ܠܝܢ ܕܠܗܘܢ ܘܡܛܠ ܒܪ̈ܝܬܐ ܗܢܝܢ: ܕܢܬܒܥܝܢ ܠܗ ܠܒܪ̈ܝܢ ܒܡܘܟܠܘܗܝ ܡܬܒܥܝܢ. ܠܘ ܠܒܪ ܗܘܝܘ ܐܝܬܘܗܝ ܐܠܗܐ ܐܝܟ ܫܡܗ̈ܐ ܕܟܠܗܘܢ. ܠܘ ܠܒܪ ܒܫܘܡܐ ܗܢܐ ܘܒܝܕܥܐ. ܘܒܡܕܡ ܕܗܘܐ ܘܡܫܬܟܚ ܣܒ̈ܪܐ ܘܠܒ̈ܒܐ. ܐܝܟ ܕܐܡܪܝܢ ܡ̈ܠܟܐ ܕܝܗܘܕܝܐ ܕܦܘܣܝ̈ܣ ܘܕܐܘܣܝ̈ܣ. ܕܟܠ ܒܗ ܚܢܢ ܐܝܟ ܕܢܒܥܐ ܒܗܘܢܐ. ܗ̇ܢܘ ܠܒܪ ܠܡܝܬܐ ܚܕܐ ܘܐܦܢܘ. ܕܢܠܝܢ

33 ? For ܐܝܟ ܕܗܘ ܢܦܫ.
34 ܕܢܦܠܓܝܘܗܝ for ܕܢܠܦܓܝܘܗܝ.
35 Rom. 11:36.
36 Cf. Eph. 1:21.
37 ? for ܕܦܘܣܝ̈ܣ ܐܘܣܝ̈ܣ, transliterations of the Greek “physis” and “ousia,” with characteristic Syriac endings.

[10] Now if God, the Creator of all, had become subject to the perceptible senses, and had been grasped by the thoughts of creatures, and had been apparent to the inquiry of the mind, he would not have been God the Creator and infinite Spirit, who is in absolutely all and above absolutely all. For anything perceptible or comprehensible, whether it is in part or in whole perceptible and comprehensible, or whether in any of its parts it is perceptible and comprehensible, is also fully capable of being comprehended and perceived, whether from one [part] or from many. However, God is neither partly nor fully comprehended or perceived—not from a part, nor from many [parts], for nothing of him is "parts", and nothing of him is capable of being divided into parts, for he is all in all complete in himself—utterly all of him, indivisibly and infinitely, as he knows[33]. He is infinite, for there is nothing [standing] opposite to limit him. He is not situated relative to anything as the right to the left, nor may he be limited positionally above, below, before, or behind. He has nothing opposite [him] to restrict him, for he would not be above all, beneath all, and in absolutely all, in his Essence infinite and invisible and higher than all. For he alone is the Mighty One, and who is able to divide[34] him into parts? Or what can confine him, that he | may not be in himself infinite? What can restrain him, that he may not be— {9} all of him—in all, or may not be—all of him—utterly beyond all, or may not be in [any] part of all? For he, in the infinitude of his Being, created the world when it did not exist, and how can his creation limit him who created it out of nothing? Again, after he created it, the same infinite Spirit, since the things which were created by him when they were not—which were unable to confine their Creator, for heaven and earth are filled by him—were not able to limit him, [so] the divine words say: "All is in him, all is from him, and all is through him,"[35] and there is no end to his greatness. How can such as are through him limit him, or inhibit him from the infinitude of his self-existent Being? For lo, his Being is both higher than all that exists, and also above every name which is named.[36] If he were visible, finite, tangible, mortal, and divisible into parts, he would not be God, for such things are creaturely.

[11] However, even though, because of the exalted state of his nature, he is named Being, Life, Spirit, Light, and other names, yet these are not designations and names which elevate him above us, since these are attributed to us and to creatures, for they impress the mind with their perceptible meaning. God is not the same as the names which refer to him, for he is not in the likeness of a material thing, or what resembles [it], or anything which is constructed and receives passions and accidents, as the teachers of the error of the Naturalists and Essentialists[37] say, that everything subsists in him as form in matter, for they have been reduced to silence and have perished. But this is ours: "O God,

ܕܝܢ ܗܘܐ. ܐܠܗܐ ܡܢܘ ܕܕܡܐ ܠܟ. ܘܠܝܬ ܕܫܘܐ ܠܡܪܝܐ ܒܥܢ̈ܢܐ ܫܡܝܐ. ܘܕܕܡܐ ܠܡܪܝܐ ܒܒܢ̈ܝ ܡܠܐܟ̈ܐ.
ܡܪܝܐ ܐܠܗܐ ܚܝܠܬܢܐ: ܡܢܘ ܐܟܘܬܟ ܚܣܝܢܐ: ܘܡܥܕܪܢܐ.

[12] ܫܡܥܬܐ ܕܝܢ ܡܪܢܝܬܐ ܕܝܠܗܘܢ ܕܐܬܡܠܘ ܒܚܝ̈ܠܐ ܕܐܠܗ̈ܐ. ܡܢ ܡܡܠܠܬ ܒܪܘܚܐ ܠܟܘܬ ܟܠܗ̈ܝܢ ܕܒܗܘܢ ܐܬܓܠܝ ܘܐܬܝܕܥ ܠܐ ܡܬܕܪܟܢܘܬܗ. ܘܐܝܟ ܕܡܬܚܙܝܢ ܗܘܘ ܠܡܬܒܝܢܘ ܘܠܡܫܬܟܠܘ ܟܠ ܪܘܚܐ ܒܝܢܝ ܡܠܠܐ ܡܢ ܟܠ ܘܡܕܡ ܠܟܠ. ܘܡܠܠ ܫܘܘܕܝܐ ܕܕܝܢܐ ܘܕܬܠܡܝܕܘܬܗ. ܒܟܠ ܡܢܝܢ ܘܒܟܠ ܕܩܘܡܝܢ ܡܠܟ ܐܠܗܐ ܠܗ ܕܒܝܬ ܒܒܢ̈ܐ ܡܢ ܡܕܡ. ܡܕܝܢ ܗܘ ܒܐܝܬܘܬܗ: ܠܟܠ ܡܢ ܡܬܘܬܐ ܘܕܡܘܬܐ ܕܬܒܝܢ ܠܡܕܝܢܐ ܐܝܬܘܗܝ: ܐܝܬܝܗ ܡܬܘܡܝܐ ܠܐ ܡܫܬܡܠܝܢܝܬܐ. ܐܦ ܝܬܝܪ ܕܐܝܬܝܐ ܕܐܝܬܘܗܝ ܕܡܕܡ ܕܡܬܡܐ: ܕܡܫܬܟܚܐ ܒܪܝܐ ܕܠܝܬ ܕܡܕܡ ܠܐܝܬܘܬܗ ܡܬܘܡܝܬܐ: ܘܟܠܗ ܒܪܝܬܐ ܚܕ ܠܐ ܐܝܬܝܗ ܗܘܐ ܐܝܬܘܬܗ ܠܗܘܢ ܒܘܟܪܐ ܕܒܪܐ ܠܗ. ܘܕܐܝܬܝܐ ܗܘܝܐ ܘܠܡܪܝܐ ܘܡܬܠ ܡܢܐ ܘܡܠܠ ܐܦ̈ܝ ܐܝܕܐ. ܘܟܠܗܝܢ ܕܡܘ̈ܬܐ ܒܪܡܙܐ ܕܒܪܝܘ ܐܬܒܪܝ ܘܐܬܦܪܣ ܡܢ ܒܬܠܡܝܕ ܬܒܘܬܗ ܫܡܫܬܐ. ܘܐܦ ܕܐܫܬܡܥ ܚܝ̈ܠܐ: ܕܗܘ ܒܪܐ ܘܐܦ ܠܗܘܢ ܕܢܦܝܢ ܘܡܬܬܘܚܝܢ. ܘܒܟܠ ܐܝܬܘܗܝ. ܘܥܘܡܩ ܕܡܫܐ ܟܠ ܘܠܐ ܡܬܚܘܐ ܡܢ ܒܪ̈ܝܬܐ. ܐܝܟܢܐ ܕܐܦܠܐ ܗܢܘܢ ܚܝ̈ܠܐ ܒܪ̈ܝܐ ܡܬܚܙܝܢ ܘܚܙܝܢ ܠܐܝܬܘܗܝ: ܘܐ ܡܬܕܪܟܐ ܐܝܟܢܘܬܗܘܢ ܠܒܪܝܬܗܘܢ. ܘܐܝܬܝܗܘܢ ܝܠܦܝܢ ܕܠܐ ܡܬܚܙܝܢܘܬܐ. ܘܐܦܠܐ ܝܬܝܪ ܡܫܒܚܝܢ ܕܚ̈ܝܠܐ ܢܫܡܬܐ. ܒܗܝ ܕܐܠܗܝܢ ܕܐܝܬ ܠܗܘܢ ܚܝ̈ܠܐ ܒܟܢܝܢܗܘܢ: ܚܝ̈ܠܝܗܘܢ ܡܢܝܢ ܠܗܘܢ. ܘܐܢ ܡܫܒܚܝܢ ܡܢܗܘܢ ܡܢܗܝܢ. ܘܡܬܩܘܡܝܢ ܕܠܐ ܘܡܠܐ ܘܫܝܢܝܗܘܢ ܡܬܘܡ̈ܝܐ ܠܐ ܡܝܬܝܢ. ܘܐܝܟܢܐ ܕܡܢܐ ܕܡܢܟ ܦܓܪܐ ܡܢ ܕܡܫܒܚܐ ܡܢܗ ܢܦܫܐ: ܗܝ ܠܐ ܡܬܡܬܐ ܐܝܟ ܡܠܬܐ ܡܪܝܐ: ܗܟܢܐ ܘܐܦܠܐ ܐܠܗܐ ܡܫܒܚܐ ܕܒܪܐ ܡܢ ܙܒܢ ܢܫܡܬ: ܣܗ. ܘܐܝܟܢܐ ܕܒܪ ܚܝܐ ܗܝ ܢܦܫܐ: ܠܐ ܡܬܕܪܟܢܝܐ ܐܝܬܝܗ̇ ܒܦܓܪܐ: ܘܡܫܢܐ ܘܡܙܝܢܐ ܠܗ ܘܡܦܪܢܐ ܒܗ ܒܠܗܝܢ ܕܡܠܐܟܘܬܗ. ܐܦ ܗܟܢܐ ܡܫܒܚܬܐ ܘܚܝܠܬܐ ܐܦ ܒܢܝܢܐ. ܘܗܕܡ̈ܐ ܐܝܟ ܕܐܢ̈ܕܐ ܠܚܕ ܪܘܒܐ ܡܬܘܡܝܐ ܕܒܪܝܬܐ. ܘܡܫܒܚܝܢ ܠܚ̈ܝܠܐ ܘܐܒܕܐ ܚܐܪܝܢ ܘܡܦܪܢܝܢ. ܐܫܬܡܥ ܐܦ ܟܕ ܠܦܫܐ ܕܢܒܪܘܬܐ: ܗܒܝܐ ܘܐܦ ܐܠܗܐ ܠܐ ܡܫܒܚܝܢܐ ܥܒܪ ܒܟܠܗ̇ ܒܪܝܬܗ: ܠܐ ܡܬܡܬܚܝܢܝܬܐ: ܠܐ ܡܬܚܡܝܢܝܬܐ: ܠܐ ܡܬܦܠܓܢܝܬܐ: ܘܫܪܐ ܘܡܫܪܪ ܟܠ ܒܟܠ: ܟܕ ܗܘ ܠܐ ܐܝܬܘܗܝ ܡܢ ܟܠ.

[13] ܗܒܢܐ ܘܐܦ ܝܬܝܪ ܕܐܫܬܡܥ ܪܘܚܐ: ܟܠ ܠܐ ܡܫܒܚܬܐ ܡܫܬܟܠܐ ܠܝ ܡܪܝܐ. ܘܠܒܘܫܐ ܡܠܠܐ ܕܒܢܗ. ܘܕܡܪܝܒ ܠܟܠ ܘܠܟܠ ܡܢ ܟܠ ܐܝܬܘܗܝ ܒܐܝܬܘܬܗ. ܘܡܢܗ ܘܒܗ ܢܫܡܬܐ ܘܡܘܡܬܐ ܕܟܠ. ܘܠܐ ܡܬܚܫܚ ܚܝܠܗ. ܘܠܐ ܡܬܕܪܟܐ ܠܐ ܡܫܒܚܬܐ ܕܒܢܝܗ: ܗܒܢܐ ܘܐܦ ܝܬܝܪ ܕܢܘܗܪܐ: ܐܫܬܡܗ ܐܝܟ ܢܘܗܪܐ ܡܬܠ ܡܠܠܘܬܐ ܕܒܢܝܗ. ܒܗܝ ܕܠܝܬ ܒܡܫܬܚܠܦܢܐ ܕܡܠܠܐ ܗܘ ܡܢ ܢܘܗܪܐ. ܘܡܦܪܝܫ

38 Ps. 71:19.
39 Ps. 89:6,8.
40 Mt. 10:28.

who is like you?"[38] and, "There is nothing like the Lord in the heaven of heavens, or resembling the Lord among the companies of angels. O Lord God of Hosts, who is mighty like you?"[39] etc.

[12] Now the proper names by which he is called in the divine Scriptures by the inspired speakers corresponded to the appearances in which | he was observed {10} and was incomprehensibly made known. God spoke with the fathers through the prophets of old in manifold and sundry ways as they were able to consider and understand the greatness of his nature, higher than all and before all, and the significance of his judgments and of his providence. Therefore, he is, in his Being, essentially, eternally, and unchangeably beyond "parts" and "likenesses" which impress the mind. For the Self-existent, who existed before he was "named", in order that creatures might understand that there was nothing prior to his eternal Being, and the whole creation, while it was not in existence, came into being at a time pleasing to him—how it should be, and for what end, and why, and for the sake of what—and that all that came to be were created and provided for in the care of his abundant grace through the indication of his will, [the same] was named "Life", who also created such things as live and are moved, and is in all. It is he who quickens all, but is not seen by fashioned things, as, indeed, created "life" [itself] is not visible and does not see itself, nor is its condition comprehensible to its own understanding, but is an invisible form. It is impossible as well for "life" to die, in that their life quickens such things as possess life in their nature, and if it departs from them, they die, and they remain without impulse, but their qnomic life does not die. Just as when a body dies the soul departing from it is immortal according to the word of the Lord,[40] so also God cannot die in any way, God forbid! And as the soul, being one, is incomprehensibly in the body, quickening and moving it, and providing in it all of its rationality—although here the circumscription and union is natural, and they are members of one another in the one qnomic composition of a man, and are limited to one another and together suffer or act (for the example is | for the persuasion of simplicity)—so also God dwells in all his creation {11} infinitely, intangibly, unrestrictedly, undividedly, and provides and works all in all, while he [himself] is not "from" anything.

[13] So too, he is named "Spirit", a designation [which] indicates to us—to the exalted likeness of his nature—his infinitude, and that he is present to all but is above all in his Being, and from him and in him is the breath and subsistence of all, and his power is indomitable, and the infinitude of his nature is incomprehensible. So too "Light", for he is named "Light" because of the sublimity of his nature, for there is nothing in the visible realm which is more exalted,

ܘܡܒܝܢ. ܘܠܟܠ ܡܕܡ. ܕܗܘܝܢ ܘܐܦ ܐܠܗܐ ܡܕܡ ܠܟܠ ܒܝܕܥܬܗ: ܘܐܝܬܘܗܝ ܡܦܪ̈ܫܢ ܒܐܝܬܘܬܗ:
ܘܡܒܝܢܝ ܘܡܫܠܠܝ ܟܠܗܘܢ ܕܝܠܗ. ܘܐܝܬܘܗܝ ܠܟܠ ܡܢ ܟܠ. ܘܠܐ ܡܬܦܠܓ ܠܡܝܘܬܐ ܘܠܐ ܡܬܦܫܛ
ܡܢ ܠܐ ܡܫܡܥܬܗ. ܒܐܝܠܝܢ ܕܒܗܘܢ ܥܒܪ ܘܡܕܝܢ ܠܐ ܡܬܚܫܚܢܝܐ. ܘܒܝܕܥܬܗ ܢܘܗܪܢܝܬܐ ܕܒܢܝܐ
ܒܕܝܠܗܘܢ ܕܡܕܝܢ̈ܐ: ܢܗܪ ܡܕܝܢܐ ܕܡܕܝܢ̈ܐ ܠܒܘܫܐ ܕܚܣܝ̈ܘܗܝ. ܢܗܘܐ ܠܢ ܕܡܫܝܚ ܠܡܕܝܢ̈ܬܐ
ܒܢܘܗܪܐ. ܒܗ ܠܐ ܡܬܦܪܫ ܠܡܥܒܪ ܐܝܬܝܗܘܬܐ ܕܐܠܗܘܬܗ: ܕܠܐ ܢܥܒܕܘܢ ܒܡܫܝܚܘܬܐ: ܐܝܟ ܗܠܝܢ
ܕܡܦܪܫܝܢ ܟܝܢ̈ܘܗܝ ܒܥܠܡܐ ܠܫܡܝܫܘܬܗܘܢ ܘܠܐ ܠܡܫܡܫܘܬܗܘܢ.

[14] ܐܝܕܝܢ ܠܗ ܐܝܟ ܚܠܦ ܘܡܘܬܒ ܕܟܠܗܘܢ ܡܫܠܡܢܘܬܐ ܐܝܬܘܗܝ ܐܠܗܐ: ܐܠܐ ܐܝܟ ܥܡܢܘܬܐ
ܕܒܗܘܢ ܡܬܚܙܐ. ܗܘܝܐ ܫܘܠܛܢܐ ܕܟܠܗܘܢ ܦܪܨܘܦܝܢ ܠܡܕܝܢܐ ܐܝܟ ܕܟܠ ܥܒܕܐ ܕܒܪ̈ܝܬܐ: ܘܕܝܠܗ ܐܝܬܘܗܝ
ܒܡܕܒܪܢܘܬܐ ܕܗܠܝܢ: ܡܬܬܕܒܪܐ ܗܘܝܐ ܠܟܠܗܝܢ. ܕܡܢ ܡܝܬܘ̈ܬܐ ܡܕܒܪ ܐܠܗܐ ܐܝܟ ܡܬܚܙܝܢܐ ܕܦܘܫ̈ܩܐ
ܘܚܘܫ̈ܒܐ ܕܒܢ̈ܝܐ ܕܥܠܝܗ. ܕܐܠܗܐ ܗܘܝܘ ܚܠܡܐ ܕܡܢ ܡܝܬܘ̈ܬܐ ܠܚܕ ܦܪܨܘܦܐ ܡܕܒܪ ܡܢ ܐܝܬܘܬܐ ܘܚܝ̈ܐ
ܘܢܘܗܪ̈ܐ. ܘܡܕܒܪ ܕܕܐܝܟ ܗܠܝܢ: ܘܕܠܝܬ ܠܗ ܡܕܡ ܐܚܪܝܢ ܐܠܐ ܐܢ ܚܠܡܐ. ܘܗܘܝܘ ܗܦܟ ܟܠ ܣܝܡܗ
ܘܡܠܟ ܘܡܬܡܠܟ. ܘܡܕܒܪ ܕܒܥܒܕܐ ܣܓܝܐ̈ܐ ܕܚܝܘܗܝ. ܐܠܐ ܣܗ ܠܢ ܕܝܕܥܐ ܗܠܝܢ ܟܠ ܐܠܗܐ ܒܪܘܚܐ
ܘܚܠܡܐ ܕܟܠ. ܡܕܒܪ ܗܘ ܓܒܪ ܒܐܝܬܘܬܗ ܡܬܒܝܢܐ ܡܢ ܒܪ̈ܝܬܐ ܟܠܗܝܢ. ܘܡܢ ܥܡܢܘܬܐ ܕܟܠܗܝܢ:
ܘܠܐ ܡܬܩܪܒ ܘܠܐ ܡܬܦܠܓ ܠܡܝܘܬܐ. ܘܠܐ ܐܝܬܘܗܝ ܒܥܕܢ. ܘܠܐ ܐܬܪ ܠܬܘܚܡܐ. ܥܒܝܕܐ ܗܘ ܓܒܪ
ܦܫܝܛܐ. ܘܠܐ ܐܣܬܪܝܡ ܐܝܬܘܬܗ ܘܐܣܬܪܝܡ ܣܓܝܐܐ. ܘܐܣܬܪܝܡ ܢܘܗܪܐ. ܐܦ ܐܡܪ̈ܢ ܟܠܗܘܢ ܐܝܟ ܚܡܪܐ
ܐܥܡܪܐ ܗ ܕܡܥܕ ܘܕܐܝܬ ܠܗ ܒܡܫܘܚܬܗ: ܐܝܟ ܗܘ ܕܗܘ ܐܣܬܪܝܡ ܗܘ ܠܗܠܝܢ ܕܡܥܕ. ܐܠܐ ܐܝܢ ܗܘ. ܐܝܬܝܐ
ܓܒܪ ܐܝܬܘܗܝ ܘܚܝ̈ܐ ܐܝܬܝܗܘܢ ܘܠܐ ܕܐܝܬ ܠܗ ܚܝ̈ܐ: ܘܢܘܗܪܐ ܐܝܬܘܬܗ ܘܠܐ ܕܐܝܬ ܠܗ ܢܘܗܪܐ. ܘܪܘܚܐ ܗܘ
ܐܠܗܐ ܘܠܐ ܕܐܝܬ ܠܗ ܪܘܚܐ. ܗܘܝܘ ܓܒܪ ܐܝܬܘܬܐ ܦܫܝܛܬܐ: ܘܗܘܝܘ ܚܝ̈ܐ ܦܫܝܛܐ. ܘܗܘܝܘ ܢܘܗܪܐ ܡܢܗܪ
ܠܟܠ. ܘܗܘܝܘ ܢܘܗܪܐ ܠܐ ܡܬܚܙܐ. ܘܡܫܘܚ ܠܟܠ ܘܡܕܒܪ ܠܟܠ. ܘܐܝܬܘܗܝ ܠܟܠ ܡܢ ܟܠ. ܘܠܐ ܗܘ
ܟܠܗܘܢ ܐܝܟ ܟܠܐ ܒܡܝܘܬܐ. ܘܠܐ ܗܘܐ ܟܠܗ ܐܝܟ ܡܝܘܬܐ ܒܟܠܐ. ܐܠܐ ܐܝܬܘܗܝ ܚܕ ܒܟܠܝܘܡܬܐ ܘܟܠ
ܕܠܐ ܡܬܡܫܚܠ ܘܠܐ ܡܬܚܡܕ ܘܠܐ ܡܬܦܪܫ. ܘܗܘܝܘ ܕܒܪܐ ܠܗܠܝܢ ܕܒܐܝܬܘܬܗܘܢ ܡܫܒܚܝܢ ܫܡܝܢ.
ܘܗܘܝܘ ܡܬܩܪܐ ܣܓܝܐ̈ܐ ܠܐܝܠܝܢ ܕܚܙܝܢ ܘܗܘܝܘ ܡܬܩܪܐ ܡܒܥܐ ܠܚܝ̈ܘܬܐ. ܘܗܘ ܐܒܐ ܘܡܪܐ ܒܢܘܗܪܐ
ܕܝܕܥܬܗ ܠܡܫܠܡܢܘܬܐ. ܘܡܩܪܒ ܠܗܘܢ ܕܠܗ ܢܬܩܪܒܘܢ. ܐܝܟ ܚܝ̈ܐ ܕܦܪܨܘܦܐ ܕܒܥܡܢܘܬܐ ܚܘܒܐ ܠܥܡܢܘܬܐ

41 Col. 1:12.

42 ܥܒܝܕܐ.

43 Add ܘܠܐ ܕܐܝܬ ܠܗ ܐܝܬܝܐ. This is an addition in a footnote of the text.

44 Jn. 4:24.

45 ܪܘܚܐ for ܘܚܝܐ. This seems necessary in order to maintain the form of thought proposed and followed by Babai.

46 ܪܘܚܐ for ܢܘܗܪܐ. Again, see above footnote. A footnote to the text also suggests “Spirit” in this place.

47 Ps. 36:9.

resplendent, and glorious than light, and it "lightens" all. So too God enlightens all with his knowledge and is resplendent in his Being, and all things belonging to him are glorious and exalted. He is above all and not divided into parts, and he is not cut off from his infinitude by those in whom he dwells and makes his habitation impalpably. By his enlightening knowledge, which shines forth in the purity of the saints, he enlightens the understanding of the saints for the delight of their lives—"The inheritance which came to the saints in light"[41]—while they do not venture to inquire into the state of his Godhead that they might not perish in blindness, like those who fix their eyes on the sun to their blinding and not to their delight.

[14] But if God were not as the Cause and Giver of all excellent things, but as the "titles" by which he is called, the concepts of him would impress the mind in the same way as [those] concerning the rest of the created things, and that he exists as a composite of such things. It would seem to everyone that God is composed of parts, as in the thinking of the Naturalists and heathen wise men who foolishly [claimed] that God is the | cosmos, compounded of parts into {12} one body from being, life, and light, and other things such as these, and that there is nothing else except the cosmos, and that it returns to itself and gives birth and is born, and the rest of the pagan impieties. But God forbid that we should think such things concerning God the Creator and Cause of all, for he is higher in his worshipful Being than all creatures and the names which refer to them. He is invisible and not divisible into parts, and he has no end and is not composite. A rod[42] is simple, and its essence is not something else, or its life something else, or its light something else, although [such things] are said about it according to the human fashion—that it "possesses" and "has" [them] in its qnoma as though it were "something other" that "possessed" them. But how is it? He is called "Being", but not that he "has" being[43], and he is called "Life", but not that he "has" life, and he is called "Light", but not that he "has" light, and "God is Spirit"[44], but not that he "has" spirit[45]. For he is true Being, and he is true Life, and he is the Light lighting all, and he is infinite Spirit[46], and moves all, and is present to all, and is above all. He is not the whole of them as though a whole in parts, and they are not the whole of him as though parts in a whole, but he is one in a singular way—ineffable, unsearchable, and indivisible. He it is who created such things as in their being are fore-ordained. The same gives life to those who live, and the same gives knowledge to the knowing. He gives light and enlightens rational beings with the light of his knowledge, allowing them to know him, as the eyes in the body, which by the sun see the sun, as well as such things as [through the light of the sun] are visible. As it is written, "In your light we see light."[47] He gives movement to such things as are

ܘܐܦ ܠܗܠܝܢ ܡܬܚܙܝܢܘܬܐ ܐܝܟܢܐ ܕܐܡܪ ܕܒܢܘܗܪܟ ܗܘ ܚܙܝܢܢ ܢܘܗܪܐ. ܘܗܘ ܚܘܒ ܘܡܛܠ ܠܗܠܝܢ ܕܡܬܬܘܣܦܝܢ ܟܕ ܒܐܝܬܘܬܗ ܡܫܠܛ ܗܘ ܘܒܪܐ ܡܢ ܟܠ. ܘܐܚܝܕ ܠܟܠ ܘܡܕܒܪ ܠܟܠ. ܘܡܛܘ ܟܠ ܣܓܝܐܐ ܘܟܠ ܗܘܟܠ ܕܒܘܣ. ܘܡܬܒܪ ܘܡܫܪܐ ܟܠ ܒܟܠ. ܘܠܐ ܐܝܬܘܗܝ ܡܢܗ ܡܢ ܟܠ ܘܠܐ ܟܠܐ ܡܢ ܡܢܘܬܐ. ܘܠܐ ܡܬܦܪܫ ܘܠܐ ܡܬܦܣܩ. ܘܐܝܟܢܐ ܕܐܡܪ. ܕܦܘܠܓܐ ܠܗ ܕܡܘܗܒܬܐ ܐܝܬܝܗܘܢ. ܐܠܐ ܚܕܐ ܗܝ ܪܘܚܐ. ܘܦܘܠܓܐ ܕܬܫܡܫܬܐ ܐܝܬܝܗܘܢ. ܐܠܐ ܚܕ ܗܘ ܡܪܝܐ. ܘܦܘܠܓܐ ܕܚܝܠܘܬܐ ܐܝܬ. ܐܠܐ ܚܕܘ ܐܠܗܐ ܕܡܥܒܕ ܟܠ ܒܟܠ. ܗܘܒ ܐܡܪ ܠܢ ܕܝܢ ܕܝܠܢ. ܚܕ ܗܘ ܐܠܗܐ ܐܒܐ. ܕܟܠ ܡܢܗ ܘܚܢܢ ܒܗ. ܘܚܕ ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ. ܕܟܠ ܒܐܝܕܗ ܘܐܦ ܚܢܢ ܒܐܝܕܗ.

[15] ܘܡܢܐ ܗܟܝܠ ܠܦܘܫ ܕܢܬܒܥܘܬܐ܇ ܡܢ ܗܠܝܢ ܕܡܠܬܗ ܕܢܒܝܐ ܘܕܘܝܕ ܐܡܪܝܢ. ܐܝܟܢܐ ܡܛܪܐ ܕܢܚܘܬ ܥܠ ܓܙܬܐ ܒܫܠܝܘܬܐ ܕܫܝܢܐ. ܘܠܗ ܡܢ ܡܢܘܬܐ ܦܪܝܫܬܐ ܘܡܬܚܫܒܢܘܬܐ ܐܝܟܢܗ ܐܝܟ ܦܠܓܘܬܐ. ܘܐܝܟ ܠܗ ܒܗ ܟܠܗܝܢ ܐܘܡܢܘܬܐ ܡܬܚܠܦܬܐ ܕܢܦܩ ܒܪܘܚܐ ܒܝܕܥܬܐ ܕܡܠܠܘܬܗ. ܐܝܠܝܢ ܕܒܐܘܪܚܬܗܘܢ ܡܬܬܠܝܢ ܡܠܝܐ ܘܐܝܬܝܗܝܢ ܒܟܘܢܢܗ. ܘܟܠ ܐܡܪ ܕܢܒܝܐ ܡܛܠ ܠܓܠܝܐ. ܗܘܝܢ ܒܫܡܝܢܬܐ: ܗܘܝܢ ܒܝܩܪܘܬܐ ܘܒܐܘܡܢܘܬܐ ܐܣܝܪܬܐ. ܘܠܐ ܐܡܪܝܢ ܕܫܝܢܘܬܐ ܘܝܩܪܘܬܐ ܡܢܘܬܐ ܐܝܟ ܕܢܒܝܐ. ܐܠܐ ܒܟܢܐ ܗܘ ܕܢܒܝܐ: ܘܐܝܟ ܠܗ ܕܪܗ ܘܕܪ ܠܝ ܗܘܝܬ ܕܐܬܚܙܝ ܐܢ ܘܗܕܐ. ܘܐܬܟܢܥ ܕܘܟܝܐ ܘܕܡܘܬܐ ܡܬܬܠܝܢܘܬܐ܇ ܕܡܢ ܡܕܡ ܠܐ ܐܬܚܙܝܢ ܗܘܘ. ܘܐܦ ܗܕܐ ܣܠܩܐ ܘܫܟܝܚܬܗ ܡܢ ܐܠܗܐ ܐܬܝܗܒ ܠܗ. ܘܟܕ ܡܠܘܐܐ ܠܒܝܐ ܘܗܢܕܐ ܐܝܟ ܓܕܫܐ ܕܫܠܡܘܬܗ ܐܡܪ ܕܐܬܓܒܝ ܘܐܡܪ ܕܢܒܝܐ.

[16] ܗܟܢܐ ܘܒܗܕܐ ܗܟܝܠ ܒܝܕܥܬܐ ܢܦܩ ܕܘܡܝܐ ܥܠ ܐܠܗܐ ܒܪܘܚܐ ܕܟܠ. ܕܐܝܬܘܗܝ ܡܬܝܕܥܢܝܬܐ. ܘܐܝܬܝܗ ܡܫܡܠܝ ܒܟܠܗܝܢ ܕܡܠܬܗ: ܘܡܢܐ ܒܬܝܗ ܚܙܘܬܐ ܡܫܠܡܬܐ ܐܝܟ ܕܢܒܝܐ ܘܐܡܪ: ܘܒܝܕܥܬܗ ܡܬܝܕܥܢܝܬܐ ܣܓܝܐܬܗ ܡܬܝܕܥܢܝܬܐ: ܘܕܢܝܒܪܐ ܠܟܠ ܡܢ ܠܐ ܡܕܡ ܟܠ ܐܡܪ ܕܢܒܝܐ ܘܕܝܢܬܐ ܣܓܝܐܐ ܘܣܓܝܐܬܐ ܠܡܠܬܐ ܠܟܠܢܫ ܐܝܟ ܕܢܒܝܐ ܠܗ. ܘܗܦܟ ܠܡܫܟܠܗ ܘܡܢ ܒܘܕܝܗ. ܘܐܡܪ ܕܢܒܝܐ ܘܡܒܪܐ ܠܗ. ܐܢܐ ܠܟܠ ܠܗܘܢ. ܝܕܥܬ ܠܟ ܘܒܠܡܕܡ ܒܝܬ ܡܕܡܝ. ܥܡܢ ܘܐܪܙܐ ܘܡܪܚܡ ܕܒܢܝܐ: ܡܬܚܫܒܢܐ ܘܠܐ ܡܬܚܫܒܢܐ: ܣܓܝܐ ܘܠܐ ܣܓܝܐ: ܡܠܬܢܐ ܘܠܐ ܡܠܬܢܐ. ܣܓܝܐܐ ܒܥܝܢܝܗܘܢ ܘܡܠܟܐ ܒܝܕܥܬܗܘܢ. ܘܗܘܝܘ ܕܐܣܝܪ ܘܡܕܒܪ ܘܡܚܝܠܦ ܘܡܫܪܐ ܟܠ ܒܪܝܘܬܐ ܕܝܕܥܬܗ. ܘܗܕܐ ܕܐܡܪܝܢ ܕܒܪܝܘܬܐ ܕܝܕܥܬܗ ܠܗ ܓܒܪ ܡܪܝܘ ܪܫܘ. ܐܠܐ ܡܢ ܗܠܝܢ ܕܡܢ ܡܠܬܐܝܬ ܡܬܚܫܒܢܐ ܘܐܦ ܗܠܝܢ ܡܬܐܡܪܢ ܒܠܘܗܝ. ܒܗ ܕܐܡܪ ܕܢܒܝܐ: ܒܪܐ ܟܠ ܘܐܦ ܡܕܒܪ ܟܠ. ܘܠܗ ܫܘܒܚܐ ܐܝܟ ܒܡܫܝܚܘܬܐ. ܕܗܘ ܐܦ ܒܗܕܐ ܡܕܒܪܢܘܬܐ ܗܝ ܟܕ ܗܝ ܫܒܪ ܡܪܐ. ܝܗܒ ܠܢ ܐܠܗܐ. ܘܒܗ ܒܟܠܗܝܢ ܐܝܟ ܒܪܥܘܬܐ. ܘܡܪܝܐ ܕܒܐܝܕ ܗܠܝܢ.

48 1 Cor. 12:4–6.

49 1 Cor. 8:6.

50 ܘܟܕ ܠܒܝܐ suggested by a footnote to the text.

51 Mt. 8:3.

moved, while in his Being he is exalted and higher than all, | and holds all and governs all. From him are all sciences and all spiritual understanding. He does and performs all in all, and he is not part of the whole or the whole of parts, or separable, or divisible. As it is written, "There are varieties of gifts, but there is one Spirit, and there are varieties of ministries, but there is one Lord, and there are varieties of powers, but God is one who works all in all."[48] Again it says to us, "God the Father is one, by whom is all and in whom are we, and Jesus Christ is one Lord, through whom is all, and through whom are we as well."[49] {13}

[15] Let us bring forward a demonstration in another fashion from such things as belong to the soul for the instruction of simplicity: as the soul is one in the simplicity of its nature, and is not, like the body, from various and fleshly parts, it possesses in itself all the various capabilities which the Creator places in its rational understanding, and it learns those various things which are in the organism and they remain in its memory. Whenever it desires it brings [these] out openly, as in metal-working, or in carpentry or other crafts; and we do not say that metal-working or carpentry are parts of the soul, but the operation of the soul. There are thousands of ways, if it desires, for it to do one thing or another—to make various structures or forms which did not previously exist. And although this, its power and wisdom, was given to it by God, yet with material things it works and acts according to its free will whenever it pleases and as it pleases.

[16] In the same way, in this imperfect demonstration it assumes a likeness to God, the Creator of all, who is eternally and essentially complete in all that is his, and possesses in himself absolute freedom, as and however he, and his eternal knowledge [and] eternal wisdom, desires, to create all from nothing whenever he chooses, | and to give life and wisdom to rational creatures, to {14} each one as it is useful for him and as often as he is capable of receiving it. As he desired and it pleased him, he brought all into being—"You willed [it], and everything rose up before you"—heaven and earth and the rest of the natures, the visible and invisible, the living and non-living, rational and non-rational, those cunning by their nature and those learned by their choice. It is he who holds, governs, alters, makes, and does all by the indication of his will, and this "by the indication of his will" which we talk about is not, however, literally "willing" and then doing[50], but these things which are done by him are described [in the likeness] of such things as are done quickly by us. For at the [very] moment he willed, he created all and governed all, and there was no interval in between. And lo, our Lord also acted in this same manner: "'I [so] choose: be cleansed.' And immediately his leprosy was cleansed,"[51] and other things such as these.

[17] ܘܐܝܟ ܕܒܡܫܝܚܘ ܠܐ ܐܫܬܪܝܪ ܕܗܠܝܢ ܒܢ̈ܝܐ ܕܒܪܐ ܐܠܗܐ ܕܥܡܝܢ ܐܢܫܘܬܐ ܘܫܪ̈ܝܐ ܘܫܒܝܚܘܬܐ ܬܘܒ ܐܠܗܐ. ܣܗ. ܕܡܫܝܚܐ ܗ̄ܘ ܓܒܪ ܗܘܐ. ܐܠܐ ܐܠܗܐ ܐܝܬܘܗܝ ܥܠܬܐ ܘܒܪܘܝܐ ܕܟܠ. ܘܡܢ ܠܐ ܡܕܡ ܒܪܐ ܘܐܩܝܡ ܠܟܠ ܒܥܩ̈ܣܠܦܐ ܘܫܪܪ ܘܡܚܒ ܘܐܣܝܪ ܘܡܕܒܪ ܐܝܟ ܨܒܝܢܗ. ܘܠܗ ܐܝܬܘܬܗ ܐܝܟ ܥܠܬܐ ܕܒܪ̈ܝܬܐ. ܘܠܐ ܚܝܠܗ ܐܝܟ ܕܠܗܘܢ. ܘܠܐ ܢܗܘܪܗ ܘܠܐ ܫܘܒܚܗ. ܘܠܐ ܟܠܗܘܢ ܕܟܠܗܘܢ ܡܬܐܡܪܢ. ܘܠܗ ܡܢ ܒܗ ܗܘܝܢ ܒܪ̈ܝܬܐ. ܘܠܗ ܨܒܝܢ ܕܥ̈ܒܝܢ ܒܪ̈ܝܬܐ ܕܒܚܝܠܗ ܐܝܬ. ܣܗ: ܐܠܐ ܐܝܟ ܕܗ̄ܘ ܗ̄ܘ ܘܡܫܠܠ ܡܢ ܟܠܗܝܢ ܒܪ̈ܝܬܗ. ܠܐ ܐܝܬܘܬܗ ܐܝܟ ܐܝܬܘܬܢ. ܘܠܐ ܐܣܬܘܘܬܗ ܘܒܪܝܬܘܬܗ ܘܡܫܬܘܬܗ ܐܝܟ ܕܝܠܢ. ܘܠܐ ܚܟܡܬܗ ܐܝܟ ܕܝܠܢ. ܐܠܐ ܕܡܝܢ ܐܝܟ ܘܡܫܠܠܝܢ ܘܠܐ ܡܬܕܪܟ ܗ̄ܝ ܕܝܠܗ.

[18] ܚܘܪ ܐܣܟܝܡܐ. ܘܐܝܟܢܐ ܕܗܘܐ ܒܗܢܐ ܦܪܨܘܦܐ ܕܐܠܗܐ ܕܢܦܫܐ: ܘܠܗ ܡܢ ܗܕܡ̈ܐ ܘܪ̈ܓܫܐ ܡܪܟܒܐ. ܐܠܐ ܡܟܝܠܘܬܗ̇ ܘܡܫܘܕܥܘܬܗ̇ ܒܦܓܪܐ ܘܪ̈ܓܫܘܗܝ ܡܬܚܙܝܐ. ܒܝܕ ܕܡ̈ܝܐ. ܒܥܝܢܐ ܕܒܪܝܬܐ. ܒܒܪܝ ܗܠܝܢ ܡܬܚܙܝܐ ܕܦܘܡܐ. ܘܒܥܝܢܐ ܕܪ̈ܓܫܐ. ܘܡܢܝܢ ܚܘܪ ܘܫܘܝܐ ܘܡܢܝܢܐ ܒܟܠܗ ܘܒܩܢܘܡܗ. ܘܠܐܒܪ ܠܗ ܐܦ ܘܫܡܐ ܘܪ̈ܓܫܐ ܒܪܘܚܐ ܡܫܬܠܛܐ: ܒܗ ܠܐ ܐܫܬܪܝܪ ܕܠܗܘܠܝܢ ܡܫܘ̈ܕܥܐ ܡܬܦܠܓܐ ܢܦܫܐ. ܐܘ ܗܠܝܢ ܐܝܬܝܗ̇: ܐܠܐ ܡܟܝܠܘܬܗ̇ ܘܡܫܘܕܥܢܘܬܗ̇ ܡܫܬܠܛܐ ܕܡܢܐ ܒܟܠܗ̇ ܕܡܫܬܘܪ ܒܡܫܝܚܘܬܐ ܕܗܕܡ̈ܘܗܝ ܕܦܓܪܐ ܘܕܪ̈ܓܫܘܗܝ ܘܥܠܝܗ ܪ̈ܓܫܘܗܝ. ܒܣܠܩܐ ܕܢܦܫܐ ܡܢ ܦܓܪܐ: ܘܗܝܕܝܢ ܘܐܦ ܐܠܗܐ ܒܪܘܝܐ ܕܟܠ ܦܪܨܘܦܐ ܗ̄ܘ ܒܐܝܬܘܬܗ. ܦܠܓ ܘܣܕܪ ܠܥܒܕܐ ܕܡܠܝܠܐ ܘܠܐ ܡܠܝܠܐ ܕܢܦܫܐ ܘܦܓܪܐ ܗܘܝܐ ܐܘ ܗ̇. ܐܝ ܒܢܝܢܐ ܐܢܝ ܡܠܝܠܘܬܐ: ܘܠܐ ܐܫܬܪܝܪ ܕܐܝܬܘܬܗܘܢ ܐܝܬ ܐܝܬ ܕܐܠܗܐ. ܘܡܠܝܠܘܬܗܘܢ ܐܝܬ ܐܝܬܝܗ̇ ܕܐܠܗܐ. ܘܚܝܘܬܗܘܢ ܐܝܬ ܐܝܬܝܗ̇ ܕܐܠܗܐ. ܣܗ. ܐܠܐ ܡܢ ܐܠܗܐ ܢܦܩܬ ܗܘܠܝܢ. ܘܗܘ ܒܪܐ ܘܐܣܝܪ ܠܗܘܢ ܟܠ ܡܢ ܠܐ ܡܕܡ. ܘܝܗܒ ܠܚܝܘܬܐ ܚܝ̈ܐ. ܘܠܡܠܝܠܘܬܐ ܚܝ̈ܐ ܘܡܠܝܠܘܬܐ. ܘܠܐܢܫܘ̈ܬܐ ܫܒܝܚܘܬܐ. ܘܠܚܝܠܘܬܐ ܣܠܩܐ. ܒܗ ܐܝܟ ܕܗܘܠܝܢ ܕܢܦܫܐ ܕܗ̄ܘ ܡܢ ܟܠܗܘܢ ܒܪ̈ܝܬܐ. ܕܒܪܐ ܘܐܝܬܘܗܝ ܥܠܬܐ ܘܡܕܒܪܢܐ ܕܟܠܗܘܢ. ܘܡܢ ܥܒܕ̈ܐ ܡܬܚܙܝܐ ܟܠܗܘܢ ܚܝܠܐ ܡܢܗ.

[19] ܚܘܪ ܐܣܟܝܡܐ. ܘܐܝܟܢܐ ܕܗܘܐ ܥܠܡܐ ܡܬܪ̈ܓܫܢܐ: ܕܒܝܕ ܚܕ ܐܝܬܘܗܝ ܒܗܕܐ ܐܣܟܝܡܐ ܡܬܚܘܝܢܐ: ܡܢܘܪ ܡܫܚ. ܡܡܠܐ ܡܪܒܐ. ܡܙܠܓ ܡܫܡܫ. ܡܫܬܠܡ ܦܪܨܘܦܐ ܒܐܪܒܥ: ܡܫܟܚ ܡܪ̈ܓܫܐ: ܥܒܪ ܡܥܒܪ. ܡܚܕܐ ܡܫܡܫ. ܡܢܐ ܡܢܝ: ܡܢܚܬ ܡܫܬܐ: ܡܦܫܛ ܠܥܒܕ̈ܐ ܘܡܬܪ̈ܓܫܢ ܚܝܠܗ ܠܪ̈ܓܫܐ. ܘܐܝܟ ܕܒܡܫܘܪܗ ܒܟܠܗ ܫ̈ܠܝܛܘܬܐ ܢܚܬܝܢ. ܘܒܪܝܬܐ ܢܗܪܐ ܘܡܫܬܘܪ ܟܠܗܘܢ ܕܝܠܗ

[17] We do not say that God, in aggregate, is the same as these natures which God created, which possess being, life, and wisdom—God forbid!—for this is an impiety! But God is the Cause and Creator of all, and he created and fashioned all from nothing in various kinds, and he arranged, ordered, held, and governed according to his will. His Essence is not as the rest of creatures, and his power is not as theirs, nor his light, nor his wisdom, nor any of the things which are said about him. These creatures are not from his nature, nor are those things which creatures possess of his nature—God forbid!—but he is higher and more exalted than all of his creatures. His Being is not as our being, and his Fatherhood, Sonship, and Procession are not as ours. His works are not as ours, but such as belong to him are high, exalted, and incomprehensible.

[18] Again, in another way: as the simple nature of the soul is one, and is not compounded of limbs and organs of sense, | but its operations and activities {15} are evident in the body and its sensory organs—in the sight of the eyes, in the hearing of the ears, in the orderly speech of the mouth, and in the rest of the senses—and again it lives and moves and operates in [the body's] whole and in its parts, also giving it movement and perception in various ways, though we do not say that the soul is divided into these various parts or that it "is" these things, but that it "possesses" its various operations and actions in its nature that it may act in the weakness of the members and sensory organs of the body, and through its senses, by the power which it has received from the Creator; in the same way too, God the Creator of all is simple in his Being, distributing and granting to the rest of rational and irrational creatures [the ability] to possess or to do this or that, whether by nature or by reason. We do not say that their being is the same as that of God, or their rationality is that of God, or their life is that of God—God forbid!—but they have received these things from God, and he created and brought into being all from nothing, giving life to living creatures, and life and reason to rational beings, and wisdom to the wise, and power to the powerful, while in such things as belong to him he is higher than all creatures, for he created and is the Cause and Maker of all of them, and they possess all good things through the abundance of his grace.

[19] Again, in another way, and as an example, this perceptible sun, while it is one in this visible sphere, gives light and heat, produces growth, nurtures, forms, fattens, alters the taste in fruit, dries out, moistens, loosens, hardens, gladdens, distresses, consoles, saddens, gives pain, heals, is visible to the eyes, and its power is palpable to the senses. It allows healthy eyes to see by its light and man to journey and do all that belongs to him by the great variety of [opera-

ܒܥܘ̈ܬܠܬܐ ܗܓ̈ܬܐ ܕܐܬܩܝܡܘ ܠܗ ܡܢ ܒܪܘܢܐ: ܟܕ ܗܘ ܠܗ ܐܠܗܐ: ܘܐܠܗܐ ܠܗ ܗܘ ܒܥܠܬܐ: ܐܠܐ ܒܝܕ ܚܝܠܗ ܕܐܠܗܐ ܘܡܥܕܪܢܘܬܐ ܕܡܪܢ ܒܥܘܕܪܢܗ ܡܢ ܫܘܪܐ ܕܒܪܘܝܗ.

[20] ܗܟܝܠ ܗܢܐ ܐܠܗܐ ܕܐܠܗܘܬܐ ܒܪܘܝܐ ܕܟܠ. ܗܘ ܒܪܐ ܠܟܠ. ܘܐܚܝܕ ܘܡܕܒܪ ܘܡܫܪܪ ܟܠ ܒܟܠ ܐܝܟ ܕܝܕܥ ܘܐܝܟ ܕܙܕܩ. ܟܕ ܒܟܠܗ ܪܡ ܗܘ ܘܡܬܥܠܐ ܡܢ ܟܠܗܝܢ ܒܪ̈ܝܬܐ. ܐܦ ܓܒܪ ܥܡܝܩ ܡܠܬܐ ܕܐܠܗܘܬܐ ܕܝܕܥܝܢ ܠܕܝܠܗ: ܐܢ ܠܐ ܡܬܚܡܝܢܘܬܐ ܘܡܬܠܒܠܘܬܐ ܘܣܓܝ̈ܐ ܕܟܠ ܡܫܬܘܕܥܢܘܬܐ. ܐܘ ܕܡܬܒܥܝܢܘܬܐ ܐܘ ܚܙܝܘܬܐ. ܐܘ ܣܓܝܐܬܐ ܘܡܪܒܝܬܐ ܕܕܝܢ ܐܠܗܐ. ܐܠܐ ܠܗ ܐܝܟ ܗܘ ܕܐܠܗܐ ܕܝܠܗ ܠܐܠܗܐ ܕܒܪܝܬܗ ܦܬ̈ܓܡ: ܐܘ ܕܐܠܗܐ ܕܝܠܗ ܕܒܪܝܬܗ ܐܬܝܗܘܢ. ܐܠܐ ܡܫܬܒܚܐ. ܘܐܝܟ ܡܠܟܐ ܘܐܝܟ ܕܡܘܬܐ ܐܝܟ ܕܐܝܬܘܬܐ ܠܗܘ ܗܦܝܟܐ ܣܓܝܐܬܐ ܕܡܢܐ ܒܟܠܗܝܢ ܕܒܪܝܬܗ: ܠܝܬ ܠܗ ܕܦܪܘܩ ܠܡܪܢܐ ܒܥܒ̈ܕܐ ܥܒ̈ܕܐ: ܘܕܡܘܬܐ ܠܡܪܢܐ ܒܓܢ̈ܝ ܡܠܟ̈ܐ. ܐܡܪ̈ܝ ܬܠܬ ܐܠܗܘ̈ܬܐ. ܘܐܦ ܐܝܢܐ ܗܘܝܐ. ܗܘܝܘ ܐܝܢܐ ܒܒܪ̈ܝܬܐ ܕܐܝܬܘܗܝ ܐܝܟ ܕܐܝܬܘܗܝ ܡܬܩܝܡ. ܘܟܠܗܘܢ ܐܝܩܘ̈ܬܐ ܡܢܗ ܐܢܘܢ ܠܗܘܢ. ܘܐܦ ܕܝܢ ܗܘܝܢ ܠܐ ܡܬܩܡ. ܐܝܟ ܕܝܢ ܠܐ ܡܬܩܡ ܒܪܐ ܐܢܫ. ܘܐܦ ܣܓܝ̈ܐ ܗܐܡܪ. ܗܘܝܘ ܣܓܝ̈ܐ ܥܒ̈ܕܐ ܘܣܓܝܐܬܐ ܥܒ̈ܕܬܐ. ܘܐܠܗܐ ܕܝܠܗ ܡܫܪܢܐ ܐܝܟ ܒܪܗ. ܘܐܠܗܐ ܕܝܢܐ ܡܬܬܡܪܢܐ ܡܫܩܠ ܠܗܘܢ ܠܐ ܡܬܡܫܠܡܢܘܬܐ.

[21] ܗܘ ܓܝܪ ܒܪܐ ܠܟܠ ܡܢ ܠܐ ܡܕܡ. ܘܡܩܝܡ ܣܓܝ̈ܐ ܘܡܠܬ̈ܠܐ ܘܡܬܦܪ̈ܢܣܢܐ. ܚܕ ܕܝܢ ܡܢ ܡܕܡ ܕܒܪܐ ܗܘ ܘܥܒܕ ܡܠܘ̈ܐ. ܡܕܡܝܢ ܠܕܝܠܗ ܒܐܝܩܪܐ ܒܪܐ. ܟܕ ܠܐ ܣܓܝ̈ܐ ܡܬܒܥܝܢ ܚܕ ܕܐܝܬ ܠܐ ܡܠܟܘܬܐ. ܘܠܐ ܕܢܫܬܠܛ ܠܚܕ ܡܢ ܣܓܝ̈ܐ ܡܢ ܕܝܠܗ: ܠܐ ܕܝܢ ܡܫܟ̈ܚܘܢ ܕܒܪܝܬܐ ܡܬܒܥܝܢ ܕܢܬܕܡܘܢ ܠܚܕܗ ܕܒܪܝܬܐ. ܘܠܐ ܒܣܓܝ̈ܐ ܘܡܪܒܝܬܐ ܕܡܫ̈ܟܚܢ ܡܬܒܥܝܢ ܕܢܗܘܘܢ ܐܝܟ ܚܕܗ ܕܐܠܗܐ ܡܫܬܕܠܝܢ. ܘܡܛܠ ܐܠܗܐ ܕܝܠܗ ܠܐ ܡܬܚܫܚܐ ܘܡܬܦܠܓܘܬܐ. ܠܐ ܒܪܝܬܐ ܡܫܟܚ ܚܕܗ ܕܒܪܝܬܐ ܐܢܫܐ ܕܡܢܐ ܟܠܗܝܢ ܕܝܠܗ. ܘܠܐ ܐܠܗܐ ܡܫܟܚ ܣܓܝ̈ܐ ܕܐܠܗܐ ܕܡܢܐ ܟܠܗܝܢ ܕܝܠܗ. ܡܛܠ ܕܝܢ ܒܥܠܡܐ ܠܒܪܝܬܐ. ܡܬܘܬܐ ܘܡܬܠܘܬܐ ܐܠܗܐ ܕܥܒܕܐ ܕܡܫܬܟܚܢ ܕܐܝܬܘܗܝ. ܟܠܗ ܓܝܪ ܠܐ ܡܫܟܚܐ ܕܐܝܬ ܐܠܗܐ ܘܐܦܠܐ ܟܠܗ ܐ̱ܢܫܐ ܡܫܟܚܐ ܕܢܗܘܐ ܐܠܗܐ. ܘܐܦܠܐ ܟܘܠܗܘܢ ܡܠܐܟܐ ܕܟܠܗ ܡܫܟܚܐ ܕܟܠܗܝܢ ܢܐܬ.

tions] which are given to it by the Creator—though it is not [itself] these things, and these things are not according to nature, but through its peculiar power | {16} and the operations which it possesses in its nature through the will of its Creator.

[20] So too are these things of God, the Creator of all: he creates all and holds, governs, makes, and does all in all as he wills and however he wills, while his nature is higher and more exalted than all creatures. For although rational creatures possess properties which are like his own, whether invisibility, rationality, and immortal life, or whether sentience, or freedom, or wisdom and other such things, yet it is not as if these things which belong to him are comparable to those which belong to his creatures, or that such things as belong to us are of his nature, except derivatively, and as a shadow, and as the likeness of an image to an true prototype which possesses all of them of its own nature, "For there is nothing like the Lord in the heaven of heavens, or that is like the Lord among the companies of angels,"[52] say the divine words. If you should say "self-existent", he is in truth the Self-existent, for he is as he is for ever, and all beings came into existence through him, and if he should desire they would become nothing, as he created them from nothing. If you should say "life", he is true Life and true Wisdom, and these are properly his according to his nature, and these things which he possesses eternally remain with him immutably.

[21] He created all from nothing, and made living, rational, and sentient creatures. But we, among whatever [things] he made, and among material things, resemble what belongs to him in outward form, though we are unable to give either life or rationality, or to change any nature from that which belongs to it. The products of man are unable to resemble the nature of man; neither are men, nor the rest of fashioned things, able to become like the nature of God their Maker, nor to possess such things as are his—infinitude or everlastingness. A man does not make the nature of a man like himself, which possesses all the things that belong to him, and God does not make the nature of a god which possesses everything that belongs to him—though he graciously gives | {17} mastery and dominion to creatures, and such other things as are susceptible of being "given"—for God cannot "give" his own nature, nor is another nature capable of being God, nor can he naturally "give" the exalted name of his own nature.

52 Ps. 89:6.

[22] ܗ̇ܘܝܘ ܗܟܝܠ ܥܘܡܩܐ ܡܪܝܡܐ ܕܐܝܬܘܬܗ ܡܬܘܡܝܬܐ ܡܥܠܝ ܡܢ ܟܠ ܘܩܕܡ ܡܢ ܟܠ ܘܥܠܬܗ̣ ܟܠ. ܘܐܚܝܕ ܠܟܠ ܒܚܝܠܘܬܗ ܡܕܝܢܬܐ ܘܥܘܡܩܐ ܫܒܝܚܐ ܕܟܝܢܗ ܫܒܝܚܐ. ܗܘ ܕܝܢ ܐܠܗܐ. ܘܠܐ ܡܬܡܚܠܦ ܘܠܐ ܡܬܥܒܕ ܘܐܝܬܘܗܝ ܠܡ ܒܠܚܘܕܘܗܝ ܐܝܬܝܐ ܒܟܝܢܗ. ܗܢܐ ܕܡܢ ܕܐܬܥܡܠܘܗܝ ܡܕܢܚܗ: ܐܫܬܘܕܥ ܘܐܬܚܒܒ ܠܗ ܪܚܡܐ ܕܟܠܗܘܢ ܡܠܟܐ. ܠܟܠ ܡܢ ܟܠܗܘܢ ܡܬܪ̈ܚܡܢܘܬܐ ܘܡܬܝܕܥܢܘܬܐ: ܘܐܦ ܗܿܘ ܕܒܗ ܒܟܝܢܗܘܢ ܕܒܢ̈ܝܢܫܐ ܫܡܫܐ ܐܝܟ ܕܢܚܐ ܕܡܕܢܚܗ. ܘܐܦ ܕܐܡܪ ܘܐܦ ܥܠ ܡܪܘܕܐ. ܕܐܦ ܫܐܕܐ ܡܗܝܡܢܝܢ ܘܪܥܠܝܢ. ܘܒܗ̇ ܒܦܪܘܫܘܬܗܘܢ ܕܒܢ̈ܝܢܫܐ ܫܡܫܐ ܐܝܟ ܡܕܥܐ. ܠܗ ܐܚܘܝܬܐ ܕܐܝܬܘܬܗ: ܐܠܐ ܕܐܝܬܘܗܝ. ܘܥܒܕ ܫܪܝܪ̈ܐ ܘܡܘܕܥܢܐ ܡܫܟܠܢ̈ܐ: ܕܡܢ ܒܪ̈ܝܬܐ ܡܬܝܕܥ ܠܐܝܠܝܢ ܕܠܐ ܢܫܬܡܥܝ ܦܪܘܫܘܬܗܘܢ. ܟܡܐ ܠܡ ܥܠ ܠܥܠܡܐ ܘܕܥܒܕ: ܘܒܫܘܠܗ ܠܡ ܕܐܠܗܐ ܠܒܪ̈ܝܬܗ: ܒܝܕ ܥܒ̈ܕܐ ܒܣܘܟܠܐ ܡܬܚܙܝܢ.

[23] ܐܢ ܗܟܝܠ ܐܢܫ ܐܝܠܝܢ ܕܒܫܡ ܐܠܗܐ ܐܬܩܪܝܘ: ܗܠܝܢ ܐܘ ܒܫܘܡܗܐ ܘܒܟܝܢܘܬܐ. ܐܘ ܒܬܪܒܝܬܐ ܘܒܪܒܘܬܐ. ܒܬܪܒܝܬܐ ܕܝܢ ܘܒܪܒܘܬܐ: ܐܝܟ ܗܿ ܡܕܡܝܬܐ ܕܡܕܡ ܒܚܕ ܒܗ̇ ܫܒܝܚܐ ܠܗܘܢ ܐܒܪ. ܒܫܘܡܗܐ ܕܝܢ ܘܒܟܝܢܘܬܐ: ܐܝܟ ܗܿ ܕܐܡܪ ܐܠܗܐ ܠܡܘܫܐ. ܕܚܙܝ ܝܗܒܬܟ ܐܠܗܐ ܠܦܪܥܘܢ. ܐܡܪ ܠܗ ܕܐܢܐ. ܘܡܢܘ ܦܪܥܘܢ ܘܡܢܘ ܐܝܟܘܢ ܘܐܬܬܥܝܪ ܚܘܫܒܢܐ ܕܡܫܐ. ܘܐܦ ܠܡ ܐܡܪܬ ܕܐܠܗ̈ܐ ܐܢܬܘܢ. ܐܡܪܬ ܐܡܪ ܒܕܡܘܬܐ ܘܠܗ ܕܐܝܬܝܗܘܢ ܒܪܒܘܬܐ. ܘܡܪܐ ܠܪܒܘܬܐ. ܡܟܝܠ ܐܝܟ ܒܢ̈ܝܢܫܐ ܡܝܬܝܬܘܢ. ܗܘܝܘ ܕܝܢ ܐܝܟ ܒܪܢܫܐ ܡܝܬܐ. ܡܕܡ ܥܘܡܩܐ ܦܪܝܫܐ ܘܡܣܝܒܪܐ ܠܡܘܕܥܐ. ܒܦܪܝܫܘܬ ܘܢܗ ܡܠܠܐ ܡܕܢܚܐ. ܕܠܐ ܥܡܘܠܟ ܘܕܠܐ ܥܘܡܩܐ ܕܐܠܗܐ: ܕܝܠܗ ܐܝܬܘܗܝ ܒܟܝܢܐ. ܘܐܝܟܢܐ ܕܐܝܬܘܬܗ ܡܬܘܡܝܬܐ ܠܐ ܡܬܡܚܠܦܐ. ܗܟܢܐ ܘܐܦܠܐ ܥܘܡܩܗ ܒܟܝܢܐ ܕܐܠܗܐ ܡܬܡܚܠܦ. ܘܠܝܬܘܗܝ ܡܕܢܝܐ ܒܟܝܢܐ ܕܐܢܫܝܢ. ܐܠܐ ܕܝܠܗ. ܘܐܦ ܕܐܡܪ ܠܗܘܢ ܡܘܫܐ. ܗܘܝܘ ܥܡܘ ܠܟܠܗܘܢ. ܘܗܘܝܘ ܕܘܒܪܢܐ ܠܒܪ̈ܝܬܐ. ܘܐܦ ܕܐܠܗܐ ܡܟܠܠܗܐ ܐܫܬܘܕܥ ܠܗ ܠܡܠܘܗܝ ܘܠܥܡܡ ܫܒܝܚܘܬܐ ܕܪܒܘܬܗ ܓܢܝܙܐ. ܘܒܗ ܐܬܚܙܝ ܡܢ ܥܘܒܕܘܗܝ ܕܒܪܝܬܐ. ܘܡܢ ܥܘܒܕܘܗܝ: ܐܬܚܙܝ ܚܝܠܗ ܥܘܡܩܗ ܫܒܝܚܐ. ܒܪܫܝܬ ܠܡ ܒܪܐ ܐܠܗܐ. ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ ܢܘܗܪܐ. ܘܢܗܘܐ ܐܠܗܐ ܕܒܪܐ. ܘܒܟܠܗܘܢ ܕܥܒܕ ܘܥܒܕ. ܥܘܡܩܐ ܢܗܘܐ ܠܒܪܝܬܐ: ܘܐܬܚܙܝܬ ܕܫܦܝܪܬܐ. ܘܚܙܐ ܠܡ ܐܠܗܐ ܟܠ ܕܥܒܕ ܘܗܐ ܛܒ ܫܦܝܪ. ܘܫܠܡ ܐܠܗܐ ܟܠܗܘܢ ܥܒܕܘܗܝ ܕܥܒܕ. ܘܗܢܐ ܘܐܦ ܥܠ ܫܪܒܐ ܕܫܡܝܐ ܐܬܪ̈ܘܬܐ. ܡܫܡܗܘܢ ܐܝܟ ܡܫܠܛ ܥܘܒܕܘܗ ܘܡܕܒܪܢܘܬܗ ܘܚܘܠܛܢܗ ܘܕܝܢܘܬܗ. ܘܡܫܡܗܘܢ ܥܠ ܐܢܫܝܢ ܕܐܝܬ ܠܗ. ܠܥܘܒܕܐ ܕܪܒܗ ܕܐܝܬܘܬܗ ܘܐܟܝܢܐ ܗܿܘ ܡܢ ܟܠ. ܘܐܝܬ ܠܗ ܗܘܠܝܢ ܕܒܪܝܐ. ܐܘ ܐܝܟ ܕܐܝܬܝܐ ܕܐܝܬܘܗܝ. ܐܗ̈ܝܗ ܘܐܫܪ̈ܐܗܝܗ: ܠܥܘܒܕܐ ܕܡܬܘܡܝܬܐ ܐܝܬܘܗܝ ܐܝܬܝܬܐ ܘܕܠܐ

53 Jas. 2:19.
54 Rom. 2:15.
55 Cf. Rom. 1:20.
56 Cf. Gen. 3:5, where Satan tempts Eve with the promise, “You shall be as gods.”
57 Ex. 7:1.
58 Ps. 82:6.
59 Ps. 82:7.
60 Ex. 3:15.
61 Gen. 1:1.
62 Gen. 1:3,6.
63 Gen. 1:12,18.
64 Gen. 1:31.
65 Gen. 2:2.

[22] This is, then, the proper name of his eternal Being, more exalted than all, higher than all, the Cause of all, and holding all, according to the characteristic designation and worshipful name of his own worshipful nature—that is, "God". He alone is unchanging and immutable essentially and naturally, the same to whom, when his name is invoked, the mind of every rational creature is exalted and lifted up above all perceptible and conceivable things, and as one [at] whose invocation fear is implanted in the nature of men, and, as it is written also concerning the rebellious, "Even the demons believe and tremble."[53] His knowledge is placed in the discernment of men—not the "makeup" of his Being, but that he "is"—and through the instructive works and realities from the creation, he is recognized by those whose discernment has not been disabled. "It is written upon their heart,"[54] etc., and, "The hidden things of God are made visible to his creatures intellectually through [his] works."[55]

[23] If, then, there are those who have been called by the name "god", these are [so] either by honor and affinity, or through rebellion and pride—on the one hand, through rebellion and pride, as [at] the beginning, when Satan first tempted Adam[56] by it, or, on the other hand, by honor and affinity, as when God said to Moses, "I have given you [as] a god to Pharaoh."[57] He said "I have given you", not "you are". But Pharaoh died, Aaron passed away, and the authority of Moses came to an end. "I have said you are gods."[58] He said "I have said" in honor, and not "you are" in truth. But what finally? "Hence you shall die like men,"[59] that is, according to your | mortal nature. Therefore the distinct {18} and unique name "God", properly exalted in a distinct way, without change and without alteration, is his alone by nature, and as his eternal Being is unchanging, so too the name of God, according to nature, is unchanging and does not properly and naturally belong to another, but to him. As he said to Moses, "This is my name for ever, and this is my memorial for ever and ever."[60] And as it was committed to him for an exalted sign and for the name of the worship of his hidden greatness, and he was called by it from the beginnings of creation, and with its beginnings his worshipful name was given at the same time—"In the beginning God created,"[61] and, "God said, let there be"[62] such and such, and "God saw that it was good"[63]—and in all the things which he made and completed the name was invoked for the hearing and for the teaching of rational beings—"And God saw all that he made, and lo, it was very good,"[64] and, "God completed all the works which he made"[65]—so too with all the rest of the other titles. Some of them concern his authority, Lordship, providence, and judgments, and others concern things which he does not possess for an indication that he is exalted in his Being and hidden from all, and does not possess such things as belong to creatures. On the one hand there is the

ܒܥܘܠܡܟ. ܘܐܦ ܗܘ ܕܐܡܪ ܐܢܐ ܐܢܐ ܐܠܗܐ ܘܠܝܬ ܬܘܒ. ܘܡܫܪܪ ܕܕܐܝܬ ܗܘܝܬ. ܗܘܝܬ ܕܝܢ ܐܫܬܡܥ. ܐܝܟ ܗܘ ܕܠܐ ܡܬܣܟܠܢܐ ܘܠܐ ܡܬܚܙܐ ܘܠܐ ܡܬܡܫܚܢܐ. ܘܕܠܐ ܠܒܪ ܘܠܐ ܕܡܘܬ. ܘܠܐ ܡܬܬܣܟܠ. ܘܠܐ ܡܬܓܫܫ ܘܠܐ ܡܬܡܕܪܟ. ܗܠܝܢ ܡܫܘܐ ܕܝܠܝܘܬܐ ܐܢܘܢ. ܘܕܠܐ ܠܚܒܪܗ ܗܠܝܢ. ܟܕ ܗܘ ܕܒܥܠܡܝܢ ܩܐܡ ܗܘ ܘܡܟܠܠ ܡܢ ܗܠܝܢ. ܗܘ ܗܟܢܐ ܕܡܪܝܐ ܘܡܠܐܟܐ ܘܕܝܢܐ ܘܫܠܝܛܐ ܘܚܝܠܬܢܐ ܘܡܪܝܐ ܕܐܝܟ ܗܠܝܢ: ܥܠ ܟܠܗܝܢ ܘܕܝܢܐ ܘܡܪܝܐ. ܒܥܘܠܡܐ ܕܟܘܢ ܡܕܒܪܢܘܬܗ ܡܬܡܕܪܟܝܢ. [24] ܕܐܝܟܢܐ ܕܝܢ ܐܝܬܘܗܝ ܒܐܝܬܘܬܗ ܡܟܠܠܝܢ ܡܢ ܟܠ. ܒܚܟܡܬܐ ܡܫܬܟܚܐ ܒܓܘܗ ܡܠܐܟ̈ܐ ܘܒܢܝ̈ܢܫܐ ܟܠܗܘܢ ܡܫܠܠܝܢ ܐܠܗܝܬܐ. ܡܕܡܢܝܐ ܠܗܕܐ ܟܝܢ ܐܡܪ ܥܠ ܠܐ ܡܬܬܚܙܝܢܘܬܐ ܕܐܝܬܘܬܗ: ܟܕ ܐܬܬܒܥܝ ܗܘܐ ܡܘܫܐ ܠܚܙܘܗ. ܠܐ ܠܡ ܚܙܐ ܠܟ ܐܢܫ ܘܚܝܐ. ܠܐܠܗܐ ܠܐ ܚܙܐ ܐܢܫ ܡܡܬܘܡ ܐܡܪ ܡܠܐܟܝܢ. ܘܡܛܠ ܐܡܪ. ܠܐ ܗܘܐ ܕܚܙܐ ܐܢܫ ܠܐܒܐ ܐܠܐ ܗܘ ܕܡܢ ܐܠܗܐ ܐܝܬ ܐܝܬܘܗܝ. ܗܘ ܚܙܐ ܠܐܒܐ. ܘܐܝܟ ܝܕܥ ܐܢܐ ܠܐܒܐ ܘܡܬܝܕܥ ܐܢܐ ܡܢ ܐܒܐ. ܘܠܐ ܠܡ ܝܕܥ ܕܒܒܪܢܫܐ ܐܢܫ ܥܠܝܗ: ܐܠܐ ܐܢ ܪܘܚܐ ܕܒܪܢܫܐ ܕܒܗ. ܗܟܢܐ ܐܦ ܕܒܐܠܗܐ ܐܢܫ ܠܐ ܝܕܥ. ܐܠܐ ܐܢ ܪܘܚܗ ܕܐܠܗܐ. ܡܕܝܢ ܡܢ ܟܠܗܝܢ ܗܠܝܢ ܐܬܝܕܥܬ ܕܒܗܝܢ ܠܐ ܡܬܕܪܟܢܘܬܗ ܡܬܝܕܥ ܐܠܗܐ ܕܩܝܡ ܐܠܗܐ ܒܟܝܢܐ. ܒܟܠ ܝܕܥܬܗ ܕܠܐܠܐ ܡܢ ܝܕܥܬܐ. ܗܘ ܕܐܝܬܘܗܝ ܝܕܥܬܗ ܒܟܝܢܐ ܕܝܠܗ. ܕܠܐ ܡܬܕܪܟ ܘܠܐ ܡܬܡܫܚ. ܘܡܛܠ ܒܥܘܗܕܢܐ ܕܐܢܫ ܠܐ ܡܫܟܚ ܕܢܬܡܪ ܠܗ. ܗܘ ܠܗܕܐ ܕܠܝܬܗ ܠܐ ܡܬܡܕܪ. ܐܝܟܢܐ ܐܝܟ ܡܫܟܚ ܕܬܬܝܕܥ ܠܟܝܢܐ. ܗܠܝܢ ܕܐܦܠܐ ܐܝܟܢܘܬܐ ܕܝܠܗܘܢ ܡܫܟܚܝܢ ܕܢܕܥܘܢ. ܐܝܟܢܐ ܠܗܕܐ ܠܟܠܝܠܗ ܕܡܢܐ ܡܫܟܚ ܕܒܟܘܢ. ܘܗܘ ܕܟܠܠܡܢ ܒܒܪܝܬܐ ܕܝܕܥܬܐ ܡܬܡܪܐ ܗܘܐ. ܥܠ ܟܢܐ ܠܡܘܕܝܐ ܕܐܠܗܘܬܗ ܥܛܝܦܬܐ ܡܟܝܠ ܡܠܬܐ ܒܟܠܬܐ ܘܒܢܝ ܕܡܘܬܐ. ܗܘܟܠܐ ܡܬܘܕܝܢ ܕܐܝܬܘܬܗ. ܐܝܟܢܐ ܕܐܠܗܘܬܗ ܕܝܠܗ ܗܘ ܐܠܗܐ. ܕܡܬܘܡܝܐ ܐܝܬܘܗܝ ܒܐܝܬܘܬܗ. ܘܩܝܘܡ ܐܝܬܘܗܝ ܒܟܝܢܐ ܡܟܬܘܒܐ ܘܡܠܝܐ ܟܠ ܘܡܦܪܢܣܢܘܬܐ ܕܒܪܝܬܐ. ܘܩܝܘܡ ܕܡܫܝܚ ܘܡܫܚܐ: ܘܕܢܐ ܠܟܠ. ܚܘܐ ܠܡ ܗܟܢܐ ܕܐܢܐ ܐܢܐ. ܘܠܝܬ ܐܠܗܐ ܠܒܪ ܡܢܝ. ܐܢܐ ܡܡܝܬ ܐܢܐ ܘܡܚܐ ܐܢܐ. ܘܐܢܐ ܐܢܐ ܡܪܝܐ ܐܠܗܐ ܙܕܝܩܐ ܘܦܪܘܩܐ. ܘܠܝܬ ܐܚܪܝܢ ܥܠ ܒܪܝܬܐ: ܘܒܝ ܝܡܝܬ ܟܠ ܠܫܢ ܕܠܗ ܡܫܬܘܕܝܐ ܡܢ ܦܘܡ ܟܠܗܘܢ ܒܪܝܬܐ ܕܒܪܐ ܠܟܠܗ ܥܠܡܝܢ ܐܡܝܢ.

66 Ex. 3:14.
67 Is. 46:9.
68 Ex. 33:20.
69 Jn. 1:18.
70 Cf. Jn. 6:46. The Peshitta reads: "There is no one who has seen the Father except the One who is from God. He has seen the Father."
71 ? Perhaps a paraphrase of Jn. 10:15.
72 Cf. 1 Cor. 2:11. However, the first part of the quotation in the text is posed as a question: "Who knows …"
73 This is a conflation of Deut. 32:39 and Isaiah 45:21,23.

Self-existent One who is, and “ahiyah” and “asherahiyah,”[66] for an indication that he exists eternally, essentially, and without change, and as in “I am God and there is no other,”[67] and other things such as these; and on the other hand [there are] certain other [designations], such as incorruptible, immortal, invisible, unwearying, unsleeping, unchanging, and without necessity and incomprehensible. These, for their part, are negation, and [indicate] that his nature does not possess such things, for in all of them he is high and exalted above such things. Then there is Lord, Ruler, Judge, Almighty, Wise, and other such things, concerning providence, and judgment, etc., which indicate the varieties of the ways of his providence.

[24] But how in his Being he is exalted above all, | all the theologians—the {19}
angels as well as men—have remained in glorious silence, for first he taught concerning the invisibility of his Being when Moses longed for his sight: “No one can see me and live.”[68] “No one has ever seen God,”[69] said the Baptist, and our Lord said, “There is no one who has seen the Father except the one who is from God the Father; he has seen the Father,”[70] and, “I know my Father and I am known by my Father.”[71] “No one knows what is in a man,” said the apostle, “except the spirit of a man which is in him. So too, no one knows what is in God except the Spirit of God.”[72] Therefore, from all these things it is clear that through his incomprehensibility God is shown to be true God, by an ignorance which is beyond knowledge, which is true knowledge concerning him who is incomprehensible and infinite, and dwells in the light which no one is able to approach. For how is it possible for the character of one who cannot be approached to be known by creatures—the same who are not able to know their own make-up? For until the revelation of our Lord Christ in the flesh, In that the world had been nurtured with a childlike knowledge concerning the solitary nature of the worshipful Godhead, rational creatures received through revelations and various likenesses significant intimations of his Being, so that they might learn that God is one, who exists eternally in his Being, and [that] he is the Creator and Maker and Cause of all, and the Caretaker of creation, and he puts to death, quickens, and judges all. “See, then, that I am he, and there is no God beside me. I put to death and I quicken, and I am the Lord, the righteous God and Savior. To me every knee shall bend, and by me every tongue shall swear,”[73] to whom be glory from the mouth of every creature which he created, for ever and ever. Amen.

3.1 ܬܘܒ ܕܡܠܬܐ. ܕܐܝܟܢܐ ܟܕ ܠܐ ܡܬܚܙܐ ܐܝܬܘܗܝ ܟܝܢܐ ܐܠܗܝܐ. ܘܥܠ ܡܢܘ ܡܠܐ. ܠܡܦܩܬܐ ܠܐ ܡܬܦܠܓ ܒܐܝܠܝܢ ܕܗܘܘ ܥܒܕܐ.

[25] ܡܕܡ ܓܝܪ ܘܐܦܢܝܢ ܒܟܠܗ̈ܝܢ ܕܒܠܥܘܕܝܗܝ ܕܟܠ ܐܠܗܐ: ܒܐܝܬܘܬܐ ܗ̇ܝ ܒܠܚܘܕ ܩܢܘܡܝܐ. ܘܡܢܗ ܒܝܬ ܠܐ ܢܦܠܝܢ. ܐܝܟܢܐ ܓܝܪ ܡܥܒܕܢܐ ܕܡܬܚܙܝܐ ܗ̇ܘ ܕܟܠ ܡܕܡ. ܘܡܬܕܒܪ ܗ̇ܘ ܕܒܥܐ ܠܐ ܡܥܒܕܢܐ ܕܡܬܕܒܪ ܠܗ. ܘܥܠ ܡܢܘ ܡܠܝܢ: ܘܥܠ ܒܗ ܩܐܡ ܘܡܬܬܪܨ. ܘܥܠ ܒܐܝܕܗ ܡܬܕܒܪܢܘܬܐ ܗܢܐ ܥܠܡܐ. ܘܐܚܕ ܠܟܠ ܒܚܝܠܐ ܕܡܠܬܗ. ܘܐܝܟܢܐ ܡܥܒܕܢܐ ܐܡܪ ܠܢ: ܕܡܬܚܙܐ ܘܡܬܕܒܪ ܗܘܐ ܡܢ ܗܠܝܢ ܕܠܒܪ ܡܢ ܐܝܕܗ ܗܟܢܐ ܚܝܠܢܐ ܘܡܫܟܚܢܐ. ܘܗܘ ܠܐ ܡܬܚܙܐ ܠܗܘܢ. ܘܒܟܠ ܘܠܘܬ ܡܢ ܟܠ ܐܝܬܘܗܝ ܒܟܠ ܡܬܕܪܟܢܘܬܗ ܡܬܚܡܢܐ. ܠܐ ܓܝܪ ܡܥܒܕ ܡܕܒܪ ܐܢܫ ܘܡܢܐ ܥܒܪܐ ܠܥܠܡܐ ܒܚܕ ܡܢ ܙܒܢ. ܘܠܐ ܡܬܕܪܟܢ ܚܝܠܘܬܐ ܠܡܬܕܒܪܢܘܬܗܘܢ: ܕܒܕܡܘܬ ܢܦܫܬܐ ܕܡܟܬܐ. ܘܐܝܟ ܦܓܪܐ ܕܚܝܠܐ ܠܒܪܗ ܡܢ ܐܝܕܗ ܡܬܕܒܪܢܘܬܐ ܗܟܢܐ. ܘܐܡܪ ܠܢ ܐܝܟܢܐ ܡܥܒܕ ܒܪܐ ܠܝ ܡܕܡ ܕܠܒܪ ܡܢ ܘܡܪܝܐ ܗܢܐ ܥܠܡܐ. ܐܝ ܡܥܒܕ ܡܕܡ ܕܒܐܝܕܝܗ ܗܢܐ ܕܒܕܠܝ: ܗܕܐ ܒܠܚܘܕ ܚܕܐ ܕܒܐܝܕܝܗ ܗܢܐ. ܘܠܗ ܕܒܝܕܗ ܕܐܝܟܢܐ ܐܢܫܝ. ܘܗܕܐ ܘܐܦ ܐܬܝܗܒ ܒܟܠܗ ܠܒܪܢܫܐ ܕܒܝܬܗܘܢ ܠܒܪܢܫܗܘܢ ܕܐܝܬܘܗܝ ܡܬܚܡܢܐ ܒܠܚܘܕ ܐܝܟܢ. ܘܒܐܝܕܗ ܗܟܢܐ. ܘܗܘ ܐܚܕ ܘܡܕܒܪ ܠܗܘܢ. ܐܝܬܘܬܐ ܕܝܢ ܕܐܝܬܘܬܗ: ܡܬܕܒܪܐ ܐܦ ܡܢ ܐܝܬܗ. ܕܗܘ ܐܦܠܐ ܢܦܫܐ ܕܝܠܗ ܐܝܬܘܗܝ: ܘܡܥܒܕܐ ܘܡܫܪܐ ܒܦܓܪܐ ܒܡܬܬܠܕܐ ܙܒ̈ܢܐ ܡܥܒܕܢܐ ܕܒܝܕ ܐܝܬܘܬܗ. ܘܕܐܝܟܢܐ ܐܝܬܘܗܝ ܒܗ. ܘܡܬܕܒܪܐ ܡܠܝܠܘܬܐ ܒܟܠ ܫܘܪ ܪܦܝܦܘܬܐ ܘܠܟܠ ܚܘܫ̈ܒܝܢ ܡܬܘܡܝ. ܘܠܐ ܐܝ ܒܕܡܘܬ ܐܢܐ ܪܓܫܐ ܗܟܢܐ ܒܗ. ܘܠܐ ܐܝ ܒܕܡܘܬ ܢܦܪܐ ܠܦܓܪܐ ܠܟܠܗܘܢ ܡܢܗ̈ܘܢ ܕܦܓܪܐ. ܘܠܐ ܐܢܫܘ ܕܒܢܝܗ ܒܟܠܗ ܐܝܬܘܗܝ: ܘܠܐ ܐܝ ܒܚܕ ܡܢ ܗܕ̈ܡܐ ܡܫܬܪܐ: ܘܡܪܐ ܚܝܠܗ̇ ܒܟܠܗܘܢ ܗܕ̈ܡܐ. [26] ܘܐܡܪ ܠܢ ܐܝܟ ܡܕܒܪ ܚܝܠܐ ܕܐܝܬܘܗܝ ܕܟܠ ܩܢܘܡ ܒܡܬܕܒܪܢܘܬܐ. ܘܐܝܟܢܐ ܒܚܕ ܨܘܪܬܐ ܘܥܡܗܐ ܘܥܒܕܐ ܕܒܪܝܬܐ: ܡܫܬܟܠܐ ܝܕܥܬܐ ܘܐܘܕܐ ܝܕܥܬܐ ܒܚܕ ܡܬܚܙ̈ܝܢ: ܐܦܐ ܘܡܘܕܐ ܕܟܠ ܒܪܝܬܐ: ܘܐܝܟܢܐ ܫܡܥܐ ܒܗ̇. ܐܝܟ ܕܒܐܘܪܚܐ ܒܪܗ ܘܩܝܡ ܝܕ̈ܥܬܐ ܘܗܘܦܟܐ. ܘܐܝܟ ܕܒܟܢܝܐ ܡܦܩܐ ܐܢܫܘܗܝ ܗ̇ܟܢ. ܠܐ ܒܟܠܗܝܢ ܘܠܐ ܚܠܝܨܐܝܬ. ܘܒܘܝܐ ܕܗܢܝܢ ܗܘܢܝܐ ܢܟܦܐ ܐܝܟܢ ܒܡܕܒܪ ܗܕܒܪ ܡܠܟܐ ܡܬܠܟܐ ܕܗܘܝܐܬܐ: ܘܗܦܟܝܢ ܒܐܠܝܢ ܠܓܘ ܡܬܒܟܐ ܡܬܝ̈ܒܐ ܒܚܕ ܨܘܪܬܐ ܘܥܡܗܐ. ܘܐܟܢ ܡܬܬܠܡܝܢ ܘܡܛܝܒ ܠܐ ܥܡܗ. ܘܐܝܟ ܗܘܝܘܗܝ. ܘܡܢܗ ܠܡܘܕܝܐ ܕܢܛܪ ܠܗܘܢ. ܘܡܢ ܐܝܟܗ ܝܕܥܐ ܕܫܘܒܚ̈ܐ: ܕܡܢܗܘܢ ܡܣܓܝܢ ܘܡܢܗܘܢ ܡܟܣܝܢ. ܘܐܝܟܢܐ ܬܪܝܨ ܐܢܬ ܠܗܘܢ ܘܠܐ ܐܘܟܝܢ ܡܛܠ. ܘܐܝܟܢܐ ܫܡܥܐ ܒܝ ܡܕܡ ܕܟܠ ܬܒܐ ܐܢܬ ܒܗ. ܘܐܝܕܐ ܗ̇ܝ ܫܠܡܐ ܕܟܠܝܢ ܗ̇ܘܐ ܒܝ ܒܠܗ ܗ̇ܘ ܙܒܢܐ. ܘܗܟܢ ܓܝܪܗ ܠܗܘܢ ܫܠܝܡ. ܘܐܝܟܢܐ ܚܕ ܥܡܗܐ ܡܚܕܐ ܘܡܟܢܫ ܘܡܬܒܪ ܠܗ ܠܦܓܪܐ ܕܡܬܒܢܝܐ ܘܡܬܪܡܣ ܘܡܢܝܢ ܓܘܢܐ ܢܘܗܪܐ. ܘܐܝܟ ܕܚܕܢܐ

74 I.e., the body.

1.3 *Third Chapter: How that, while the divine nature is infinite and all is filled by it, it is not divided into parts among those in whom it dwells.* {20}

[25] We previously spoke on the higher things of all those matters that concern God, which are known by faith alone and do not fall under investigation, for how can that which is invisible be investigated, or that which no one is able to approach be comprehended? All are filled by him, and the whole exists and is kept by him, and the whole is set forth [and] held in his immaterial hand, and he holds all by the power of his Word. How is it possible, tell me, that such may be seen or comprehended by such as are placed, held, and confined within his hand? He does not appear to them, but is in all and beyond all in his eternal incomprehensibility, for a creature is not able to apprehend, grasp, or investigate his Creator in any way, nor can fashioned things comprehend their Maker, for they are placed in his immaterial hand in the likeness of a drop of water or as a grain of wheat. Tell me, how is it possible for something placed and held within your palm to investigate you? If something placed within your hand can know you, it only knows this, that it is placed within your hand, and it will not comprehend in what way you exist. So too it is granted by grace to creatures to know their Creator, who know only [that] he exists eternally and that they are placed in his hand, and that he holds and governs them. But the character of his Being surpasses knowledge, for lo, not even are we able to know the character of the soul, which is in us and works and acts in our body in various and sundry ways, or how it is in us, or [how] its thinking rapidly passes through the whole momentarily, and goes all round about us, nor [are we able to know] whether it is placed in us in the likeness of confined air, nor whether it spreads over all the parts of the body in the likeness of fire, nor whether its nature exists in all of it[74], nor whether | it is confined in one of the members and its power flows {21}
into all the members.

[26] Tell me, how is a power which is insubstantial sensible of perceptible things—air and impalpable light [for example]—and how through the sight and hearing and the rest of the senses does it receive knowledge, or give knowledge through intermediaries? How does it gather in itself, as in warehouses, ten thousand kinds of information and thoughts, and they remain there as in a storehouse, not confusedly or without order, and when necessity requires they issue forth, coming in orderly ranks, the shaped offspring of miraculous things, and they re-enter within many inner parts through the sight and hearing, and there they are kept and do not depart from you? What is their inner chamber? What is the memory which retains them? Whence is the source of thoughts, some of which gladden and some of which distress? How do you banish them, but they do not depart from you? How does something dwell within you with

ܒܗ ܡܦܩܢܐ ܘܐܦ ܦܬܓܡܐ ܚܝ̈ܠ ܘܡܫܠܡ ܒܫܘܠܡܗ. ܘܐܝܟܢܐ ܠܗܘܢܐ ܘܣܘܥܪܐ ܡܫܘܚܠܦ ܠܒܢ̈ܝܐ ܒܝ̈ܬܝܐ ܒܥܘܡܩܐ ܕܠܐ ܡܢ ܨܒܝܢܐ. ܘܐܝܟܢܐ ܒܗܝ ܕܫܠܝܛܐ ܒܟܠܟܝܢ ܒܟܠܗܘܢ ܚ̈ܝܐ ܡܬܚܘ̈ܝܐ ܘܡܬܕܒ̈ܪܝܢ ܕܒܪ̈ܝܬܐ. ܡܢ ܐܝܟܐ ܗܠܝܢ ܘܕܐܝܟ ܗܠܝܢ. ܘܐܝܟܢܐ ܥܡܝܩܐ ܒܪ̈ܝܬܐ ܘܣܘܟܐ ܠܐ ܡܬܬܕܥܐ ܘܡܦܣ ܠܐ ܥܒܕܐ ܘܡܬܚܡܐ ܠܐ ܡܬܚܡܐ.

[27] ܐܝ ܕܝܢ ܐܡܪ ܠܝ ܠܐ ܡܥܒܕ ܐܢܐ ܐܝܟܢܐ ܐܝܟܢܘܬܗ. ܘܐܦܠܐ ܒܝܕ̈ܥܬܐ ܕܒܢܝ ܡܬܕܪ̈ܫܢ: ܠܐܠܗܐ ܒܪܘܚܝ. ܐܝܟܢܐ ܡܥܒܕ ܐܢܐ ܕܐܫܬܐ ܒܗܢܐ ܘܐܝܟܢܘܬܐ ܕܐܝܬܘܬܗ ܕܠܐ ܡܬܕܪܟܐ: ܘܡܛܠ ܗܕܐ ܒܗ ܡܫܬܐܠ ܗܘܐ ܛܘܒܢܐ ܕܘܝܕ ܗܘ ܕܐܬܕܪܟ ܠܒܪ ܕܐܠܗܐ ܥܠ ܗܠܝܢ ܕܝܕܥܬܗ ܡܬܥܛܝܐ ܐܡܪ. ܡܝܩܪܐ ܠܟ ܗܘܬ ܝܕܥܬܐ ܘܡܬܥܫܢܐ. ܝܕܥܬܐ ܠܟ ܕܒܟܠ ܝܕܥܬܐ. ܕܐܝܟܢܘܬܗ ܠܐ ܡܬܥܫܢܐ. ܘܕܠܐ ܡܬܕܪܟܐ ܠܐ ܐܝܟܢܘܬܐ ܘܒܪܝܬܗ ܕܝܠܗ ܐܫܬܝܩܐ ܒܫܘܥܒܕܐ ܚܝܘܒܐ. ܘܠܐ ܡܨܐ ܐܢܐ ܫܟܠܐ ܕܐܕܥ ܐܢܐ ܠܗ. ܘܡܛܠ ܡܫܟ ܚܠ ܠܐ ܡܬܕܪܥܢܘܬܐ ܕܝܕܥܬܗ. ܘܕܐܝܟܢܐ ܒܟܠ ܐܬܪܘܗ ܠܐ ܡܫܬܟܚܐ ܠܐ ܡܬܦܠܓܐ: ܠܐ ܡܬܚܝܢܐ: ܠܐ ܡܬܚܬܟܐ. ܠܐ ܡܬܟܠܐ: ܐܠܐ ܒܟܠ ܒܟܠ ܟܠܗ ܘܟܫܘܐ ܟܠ. ܘܠܟܠ ܡܢ ܟܠ ܟܠܗ. ܘܡܫܘ ܡܠܐ ܟܠ. ܠܐܝܟܐ ܠܟ ܐܙܠ ܡܢ ܪܘܚܟ. ܠܐܢ ܠܟ ܐܥܪܩ ܕܠܘ ܒܗ ܐܢܬ. ܘܡܫܝܚ ܡܠܝܢ ܟܠܐ ܡܫܬܟܚܐ ܕܒܫܡܝܐ: ܐܢ ܐܣܩ ܠܫܡܝܐ. ܬܡܢ ܕܝܢ ܠܪܘܡܐ ܡܠܬܐ: ܗܟܢ ܐܡܪ ܟܠܗ ܒܟܠܗ. ܠܐ ܡܫܬܟܚ. ܘܐܢ ܐܣܩ ܠܫܝܘܠ ܬܡܢ ܕܝܢ ܠܬܚܬܝܐ ܕܬܘܬܝܐ. ܐܦ ܗܟܢ ܐܢܬ ܟܠܗ ܒܟܠܗ ܠܐ ܡܬܦܠܓܐ. ܘܐܢ ܐܣܒ ܓܦ̈ܝ ܐܝܟ ܢܫܪܐ ܡܠܟܝܐ ܒܟܠܗ ܡܠܝܟܘܬܐ ܘܐܥܡܪ ܒܣܘܦ̈ܝܗ: ܘܐܥܪܐ ܒܬܪܗ ܕܐܡܪ ܕܐܝܬܘܗܝ ܡܢܗ ܡܢ ܟܠܐ. ܐܦ ܗܟܢ ܐܝܟܢ ܗܪܟܐ ܘܡܬܕܒܪܐ ܝܡܝܢܟ. ܬܡܢ ܕܝܢ ܐܦ ܗܟܢ ܟܠܗ ܒܟܠܗ ܐܝܬܝ ܠܐ ܡܬܚܝܢܐ. ܘܡܪܕܐ ܐܡܪ ܠܟܠ ܟܠܗ ܒܟܠ. ܘܐܦ ܠܚܕ ܡܢ ܡܢܗܘܢ ܘܐܚܕ ܐܡܪ ܠܗܘܢ ܒܐܝܕܐ ܘܡܬܒܪܐ ܠܗܘܢ ܠܡܕܒܪܘ. ܘܠܗ ܡܢ ܕܝܠܗܘܢ ܡܢ ܡܬܚܙܝܐ ܕܠܗܘܢ. ܟܠܗ ܐܝܟ ܒܟܠܗ ܐܝܬܝ. ܠܐ ܡܬܚܝܢܐ: ܠܐ ܡܬܦܠܓܐ. ܠܐ ܡܬܚܬܟܐ: ܡܢ ܦܪܘܫ ܕܝܢ ܕܐܝܟܢܘܬܗ ܥܠ ܟܠܗܘܢ ܐܝܟܢܐ ܕܒܝܫ̈ܐ ܕܦܪܝܫܝܢ ܒܢܛܘܪܬܐ. ܘܡܬܟܢܫܝܢ ܚܕ ܡܢ ܚܕ ܐܡܪ.

75 I.e., in the report.
76 The fear of God?
77 Ps. 139:6.
78 Ps. 139:7.
79 Ps. 139:8–10.
80 I.e., David.

which you do not agree? What is the reason they were quiescent in you the whole time, but now they pour themselves out over you? How does a certain report gladden or distress, or cause the body to grieve and draw back and acquire a greenish color; or it may be that the soul rejoices in it[75], and the body also exults and reddens in its gladness? How do the memory and sight stir up natural passions through involuntary impulse? How through fear[76] do all shameful passions and vain memories come to an end? Whence [come] these things and such as these? How is it that the hearing in the ears or the sight do not smell, or the nostrils do not hear, or the touch does not taste?

[27] If you cannot discover your own make-up for yourself, nor the lesser things which in you are comprehensible, how are you able to investigate the nature of God your Creator and the condition of his incomprehensible Being? Therefore the blessed David, who was called the 'heart of God', first said concerning such things of his own, while greatly marveling, "The knowledge and wonder is greater than I,"[77] | namely, the knowledge which is in ignorance, which is a {22}
wonder to me, and my own condition, which is incomprehensible to me, and my own creation, which is too powerful for feeble thought, and I am incapable of knowing myself. Then he adds, concerning the incomprehensibility of his Maker, and how that he is in all, infinitely, indivisibly, not in part, without confusion or confounding, but utterly all in all and in every part, and is wholly above all, and all is filled by him: "Where can I go from your Spirit?"[78] There is no place in which you do not exist, and they are filled by you in the infinitude of your nature. "If I go up to Heaven," that is, to the exalted heights, "you are there," utterly all of you infinitely, "and if I descend to Sheol," that is, to the depths of the depths, "you are also there," utterly all of you, undividedly, "and if I spread my wings like an eagle," regal in all swiftness and eagerness of mind, "or dwell at the extremity of the sea," which is a part of the whole, "your hand shall also hold me there, and your right hand shall guide me,"[79] that is, you are there, utterly all of you, not partially. You are present to all, absolutely all of you, as well as to each individual nature, and you hold them in your hand, and your assistance guides them. Utterly all of you is present to all, as well as to each individual nature, and you hold all in your hand, and your help guides all. There is no existence which is deprived of your presence with it, for you exist, utterly all of you, infinitely, undividedly, and not partially. In his own person he[80] speaks on behalf of all the individual natures of men who are separated in places and distant from one another.

[28] ܘܡܢܬܐ ܗܫܘܝܬܐ ܐܡܪܬܐ ܐܝܟ ܕܡܢ ܡܚܘܝܬܐ ܠܗܘܢ ܦܪܨܘܦܐ ܡܫܡܫܐ ܠܥܘܪܪܗ ܕܪܥܝܢܐ ܥܒܪܐ. ܐܝܟܢܐ ܓܝܪ ܕܡܬܬܚܙܝܢ ܠܫܡܝܐ ܘܫܡܝܪܐ ܠܐܪ̈ܥܐ ܕܦܘܪܫܢ ܥܠ ܟܠܗܘܢ ܡܕܒܪ̈ܢܐ ܕܐܢܫܐ ܥܡܝܐ. ܘܚܝܕ ܪܦܦܐ ܡܠܝܠܘ ܒܡܪܝܬܐ ܕܡ̈ܠܐ ܒܩ̈ܝܡܬܐ ܡܩ̈ܝܡܬܐ. ܢܣܒܬܐ ܪܘܚܐ ܕܡܘܕܥܐ ܠܐ ܡܬܕܪ̈ܟܢܝܬܐ ܘܡܫܪܐ ܠܗܘܢ ܠܐܪ̈ܥܐ ܕܟܠ ܡܕܒܪ̈ܢܐ ܕܒܟܠ ܦܢ̈ܝܢ. ܘܡܟܒܪܐ ܠܗܘܢ ܚܕ ܦܓܪܗ ܕܡܥܡܪܐ. ܘܠܐ ܐܪ̈ܥܢܝܢ ܕܦܓܪܐ ܗܠܝܢ̈ܐ ܐܝܟ ܕܡܥܡܪܐ. ܐܠܐ ܚܕ ܗ̄ܘ ܦܓܪܗ ܕܡܥܡܪܐ ܥܠ ܟܠ ܡܕܒܪܐ ܒܓܠܐ. ܘܡܥܡܪܬܐ ܘܠܗܘܪܬܐ ܕܐܘܟܪܣܛܝܐ ܟܠܗ ܦܓܪܐ. ܘܐܦ ܟܠܗ̇ ܠܝܒܘܬܐ ܕܪܘܚܐ ܕܡܘܕܥܐ ܒܟܠ ܚܕܐ ܚܕܐ ܡܢ ܠܝܒܘܬܐ ܟܠܗ̇ ܒܟܠܗ̇ ܒܟܠܗܘܢ. ܘܡܥܡܪܬܐ ܟܠܗ̇. ܘܐܝܟܢܐ ܗܘܒ ܕܚܕܐ ܡܬܡܘܕܝܬܐ ܕܒܟܠ ܦܢܝܢ. ܟܚܕ ܘܓܒܪܐ ܘܚܕ ܒܥܕܢܐ. ܘܠܐ ܐܪ̈ܥܢܝܢ ܡܬܦܘܕܝܬܐ ܗܠܝܢ̈ܬܐ. ܘܠܗ ܡܬܡܘܕܝܬܐ ܡܢ ܦܠܓܘܬ ܠܦܓܪܘܬܐ. ܐܠܐ ܚܕܐ ܗ̄ܝ ܡܬܡܘܕܝܬܐ ܒܡܥܡܪܘܬܐ ܒܟܠ ܚܕ ܚܕ ܡܢ ܒܢܘܢ̈ܐ ܒܡܘܠܕܐ ܕܪܘܚܐ ܠܐܪܗܒܘܢܐ ܕܠܐ ܡܬܦܘܬܐ. ܗܟܢܐ ܘܒܕܘܪܐ ܗܫܘܝܬܐ ܛܠܡܝܬܐ ܠܗܘܢ ܐܦܢܐ ܠܐ ܡܬܦܠܠ̈ܢܐ ܢܬܦܠܓ ܥܠ ܗܠܝܢ ܕܐܠܗܐ ܒܪܘܚܐ ܕܟܠ. ܐܝܬܘܗܝ ܓܝܪ ܒܢܝܗ ܕܐܠܗܐ ܕܡܢܗ ܠܝܒܘܬܐ ܘܪܘܚܐ ܒܟ̈ܢܝܐ. ܘܒܪ̈ܘܒܐ ܡܥܡ̈ܠܝܐ. ܒܐܝܬܘܬܗ ܠܐ ܡܫܬܢܝܢܐ ܒܟܠ ܟܠܗ ܠܐ ܡܬܦܠܓܢܐܝܬ. ܠܐ ܡܬܚܡܢܐܝܬ. ܠܐ ܡܬܚܘܠܛܢܐܝܬ: ܠܐ ܒܠܠܢܐܝܬ܆ ܠܐ ܡܬܬܥܝܢܐܝܬ. ܘܡܠܝܐ ܠܟܠ ܟܠܗ. ܘܠܥܠ ܡܢ ܟܠ ܟܠܗ. ܘܒܟܠ ܟܠܗ. ܠܐ ܡܬܦܪܫܢܐܝܬ. ܠܐ ܡܬܡܠܠܢܐܝܬ. ܘܐܝܟ ܕܦ̈ܘ ܚܝܕ.

[29] ܗܘܒ ܐܡܪܝܢܢ. ܡܢ ܒܬܪ ܥܠ ܒܪܘܝܗ ܕܒܬܪܐ. ܕܐܦ ܗܢܘܢ ܥܒ̈ܕܘܗܝ ܒܗܝܡܢܘܬܐ ܠܡܗܝܡ̈ܢܐ. ܐܝܟܢܐ ܓܝܪ ܕܗܘܐ ܥܡܡܐ ܡܬܚܙܝܢܐ: ܟܕ ܗ̄ܘ ܒܢܝ ܕܒܪܫܐ ܡܢܢ ܘܐܦ ܐܝܟܢܘܬܐ ܕܗܠܟܬܐ ܕܐܣܦܪܗ: ܘܕܐܦ ܗܪܝܬܐ ܘܦܥܝܠܢܝܬܐ ܪܕܐ. ܘܐܦ ܐܝܟ ܓܝܓܠܐ ܡܬܓܠܓܠ ܘܪܗܛ ܥܒܪ ܐܝܟ ܕܐܡܪܝܢ ܐܡܪ̈ܝܢ. ܒܪܡ ܕܝܢ ܥܩܝܒ ܗ̄ܘ ܢܘܗܪܗ ܟܕ ܣܘܦܐ ܕܐܣܦܪܗ. ܥܠ ܟܠܗܘܢ ܒܪ̈ܝܬܐ ܘܡܛܠ ܒܪܝܬܗ ܒܩܪܐ ܦܬܝܚܬܐ. ܘܡܬܚܙܐ ܡܢ ܟܠ ܚܕܐ ܡܢܗܘܢ ܟܠܗ ܒܟܠܗ ܠܐ ܡܬܦܠܓܢܝܬ. ܟܕ ܣܘܡܗ ܘܙܡܝܢܗ: ܘܠܟܠ ܘܠܥܠ ܘܒܟܠ ܦܢܝܢ ܟܠܗ: ܘܒܟܠ ܐܝܟܐ ܕܡܬܚܙܐ ܠܐ ܡܬܦܠܓܢܝܬ ܟܠܗ ܒܟܠ ܡܬܚܙܐ. ܘܠܐ ܐܪ̈ܥܢܝܢ ܕܒܡܥܡܪܐ ܡܬܚܙܐ ܒܟܠܐ: ܘܠܐ ܒܪܘܒܐ ܡܬܚܙܐ ܒܥܡܝܐ. ܐܠܐ ܒܟܠ ܟܠܗ ܘܒܡܥܡܪܐ ܟܠܗ ܐܪ̈ܥܢܝܢ ܕܡܬܚܙܐ. ܠܐ ܡܬܦܠܓܢܝܬ: ܠܐ ܗܪܝܡܢܝܬ. ܗܟܢܐ ܘܐܦ ܕܒܪܘܡܐ ܘܠܗܘܪܐ ܠܟܝܢܐ ܕܒܥܒܪܘܬܐ ܢܗܪܐ ܥܠ ܗ̄ܘ ܐܝܬܘܬܐ ܗܠܝܢܬܐ ܕܒܢܝܐ ܡܬܚܙܝܢ. ܕܒܟܠ ܟܠ ܐܝܬܘܗ ܠܐ ܡܬܦܠܓܢܝܬ: ܒܗ ܠܗ ܡܢ ܡܢܘܬܐ ܡܪܒܝܐ ܐܝܬܘܗ̇ ܠܐ ܡܬܒܪܝܐ: ܘܐܦܠܐ ܕܡܬܦܠܓ ܠܦܢܝܢ ܡܬܒܪܝܐ. ܐܝܟ ܪܘܒܥܗ ܕܡܫܝܚܐ ܣܓܝܐܐ.

81 ܛܠܡܐ for ܛܠܡܝܘܬܐ.

82 ? for ܐܝܟ ܕܦ̈ܘ ܚܝܕ. Again, as before, this phrase remains puzzling to me.

[28] Let us bring forward another demonstration, as it were from a reflection to a subsisting parsopa, for the satisfaction of a simple mind: as bread and wine are set forth for the Mysteries of our salvation upon all the altars beneath the heavens, and in one brief moment, at the recitation of priestly [and] holy words, the Holy Spirit descends incomprehensibly and perfects the Mysteries which are upon altars in all regions, | making them one body of Christ, and we {23}
do not say there are many bodies of Christ, but one is the body of Christ upon each and every altar, and in a small portion of the Eucharist is his whole body, as well as all of the grace of the Holy Spirit in each and every one of the particles, utterly all of him in all of them, and in the whole portion; and again, as there is one Baptism in all regions at one time and by one endowment, and we do not say "many Baptisms", and Baptism is not divided into parts, but there is one Baptism in fullness in each and every one of the individual natures through the birth of the Spirit for an earnest of immortality, so in this demonstration from the type[81] to the ineffable Antitype we may understand concerning the things of God the Creator of all, for the nature of God, from which [come] grace and abundant mercies and perfect gifts, remains in its Essence infinitely, in utterly all undividedly, inseparably, without mixture or confusion, without parts, and utterly all of it is present to all, and utterly all of it [is present] to [each] part, and utterly all of it is above all, and in utterly all, incomprehensibly and ineffably, as is clear[82].

[29] Again, in another way, from nature to the Creator of nature, and also his works in faithfulness to believers: now as the visible sun, at the moment, that is, when the manner of the progress of its sphere is hidden from us—whether it travels in a straight line and directly, or like a wheel it whirls about and quickly passes by as others say—yet with the appearance of its sphere its light is spread over all creatures, and enters in ten thousand open windows, and it is seen by each one of them, utterly all of it undividedly, along with its heat and its brilliance—all of it, within and without and in all regions—and wherever it appears, all of it | appears in all undividedly, and we do not say that it is partly {24}
visible in all, or that it is partly seen in some place, but we say that all of it appears in the whole, and all of it in a part, undividedly and inseparably, in the same way—and, as it were, in a feeble likeness for the persuasion of the simple—we should think about the worshipful Being of eternal nature, who is in utterly all indivisibly, while his infinite being is not compounded of parts, nor is he susceptible of being divided into parts as in the impiety of Ḥenana of Adiabene.

[30] ܬܘܒ ܐܦܢܝܬܐ. ܘܐܡܪܬ ܕܐܬܡܪܐ ܘܐܬܥܡܪ ܒܒܪܬܗ ܡܠܟ ܚܕ ܒܥܘܡܪܐ ܒܚܕܐ ܡܕܝܢܬܐ ܚܕ ܐܠܗܐ.
ܘܡܬܬܡܚܠ ܗܕܐ ܒܒܪܬ ܡܠܟܐ ܕܚܕ ܐܠܗܐ. ܒܠܚܘܕܝܘܬܐ ܕܐܠܗܘܬܐ ܕܡܢ ܥܡܡܐ ܕܟܠܗܘܢ ܗ̇ܢܘܢ ܚܢܦ̈ܐ.
ܘܚܕ ܐܠܗܐ ܒܚܕܐ ܒܪܬ ܡܠܟܐ ܠܐ ܡܬܦܠܓܝܢܐ ܒܪܬܗ ܥܩܪܐ ܘܡܬܥܒܕܢܐ: ܟܠܗ̇ ܒܟܠܗ̇ ܡܢ ܕܐܝܬܘܬܗ̇:
ܘܒܝܢܬܗܘܢ ܕܝܬܝܪܘܬܗ̇: ܘܠܐ ܐܝܬ ܬܚܘܡܐ ܡܢܗ: ܘܟܠܗ ܠܘܬܗ: ܠܗ̇ܘ ܗ̇ܢܘܢ ܕܒܢܡܘܣܗ ܘܠܐ
ܒܥܡܡܐ: ܘܐܦܠܐ ܐܠܗ̈ܐ ܣܓܝ̈ܐܐ ܐܠܐ ܚܕ ܐܠܗܐ ܡܫܡܠܝܐ. ܒܟܠ ܕ̈ܝܢܝܢ ܘܡܫܡܠܝܢ ܠܐ ܡܬܦܠܓܢܐ.
ܐܦ ܗܕܐ ܚܠܦ ܗ̇ܘ ܕܡܬܡܠܠܐ ܕܫܡ̈ܝܐ ܗܠܝܢ. ܘܠܐ ܒܝܬܐ ܡܣܝܟܐ: ܐܣܟܡܐ ܐܝܟ ܕܐܡܪ: ܗܕܒܪ ܐܬܡܪ
ܐܝܬܘܗܝ ܡܬܡܚܡܢܐ ܕܒܥܝܢ ܐܠܗܝܢ. ܕܟܠܗ ܒܟܠ ܟܠܗ: ܘܟܠܟܠ ܡܢ ܟܠ ܟܠܗ: ܘܐܚܝܕ ܠܟܠ ܟܠܗ.
ܠܐ ܡܬܚܘܝܢܝܐ: ܠܐ ܡܬܕܪܟܢܝܐ: ܠܐ ܡܫܟܚܢܝܐ: ܠܐ ܡܬܡܠܠܢܝܐ: ܘܐܝܟ ܕܝܘ ܗܢܐ.

[31] ܬܘܒ ܐܦܢܝܬܐ. ܘܐܡܪܬ ܐܝܟ ܕܚܕܐ ܐܝܬܘܬܐ ܒܬܠܬ ܦܪ̈ܨܘܦܝܢ ܕܒܢܝ̈ܢܫܐ ܡܬܚܘܝܐ
ܒܡܬܒܪܝܢܘܬܗ̇. ܗܕܐ ܒܠܚܘܕ ܝܬܝܪܐ ܘܡܦܪܫܐ ܒܬܠܬܐ ܩܢܘ̈ܡܝܢ: ܒܚܕܐ ܐܝܬܘܬܐ ܐܝܟ ܐ́ܡܪ ܐܡܪܢ: ܘܠܐ
ܐܦܢܝܢ ܕܐܘܩܝܘܬܐ ܫܘܝܘܬܐ ܕܚܕܐ ܐܝܬܘܬܐ ܕܒܢܝ̈ܢܫܐ ܟܠܗܘܢ ܦܪ̈ܨܘܦܐ ܡܬܚܘܝܢ: ܐܠܐ ܚܕܐ ܐܝܟ
ܐܝܬܘܬܐ ܕܒܟܠܗܘܢ ܡܫܬܟܚܐ. ܘܐܦܠܐ ܕܒܦܪ̈ܨܘܦܐ ܕܐܝܬܘܬܐ ܐܡܪ̇: ܗ̇ܘ ܕܗܘܐ: ܘܐܦ ܡܕܡ
ܡܬܚܠܦ ܚܕ ܡܢ ܚܒܪܗ. ܒܪܡ ܕܝܢ ܒܠܚܘܕ ܚܕ ܡܢܗܘܢ ܫܩܠ ܗ̇ܘ ܚܕܐ ܡܠܬܐ: ܐܘ ܚܕܐ ܡܢ ܩܢܘ̈ܡܐ:
ܘܢܠܒܫ ܠܗ̇ ܢܦܫܗ̇ ܠܟܠܗ̇ ܐܝܬܘܬܐ: ܘܡܫܡܠܝܐ ܠܗ̇ ܡܠܦܢܐ ܟܠܗ̇ ܐܝܬܘܬܐ ܘܠܐ ܡܢܗ. ܗܟܢܐ
ܡܫܬܒܚ ܐܠܗܐ ܒܪܘܚܐ ܕܒܟܠ ܡܢ ܒܪܝܬܗ ܘܒܝܕ ܒܪܝܬܗ ܘܡܬܝܕܥܐ ܠܟܠܗܘܢ: ܕܒܗ ܡܬܚܘܝܐ ܒܪܘܚ
ܕܝܠܗ ܘܫܪܝܪܘܬܗ ܠܐ ܡܬܒܪܝܢܝܬܐ: ܘܒܨܒܝܢܗ ܗ̇ܘ ܕܐܝܬܘܗܝ ܘܠܐ ܡܬܡܠܠܢܝܬܐ. ܘܒܪ ܚܕ ܐܝܬܘܗܝ
ܒܫܡܝܐ ܠܐ ܡܫܬܪܐ: ܘܡܫܡܠܐ ܘܡܠܐ ܒܟܠ ܘܡܫܡܠܝܐ ܒܟܠ. ܦܪܝܫ ܕܝܢ ܡܢ ܐܝܬܘܬܐ ܕܒܪ̈ܝܬܐ ܒܗܕܐ
ܕܐܝܬܘܬܐ ܕܟܠܐ ܡܣܬܡܟܐ ܐܝܟ ܒܪܝܬܐ ܕܡܬܝܠܕ ܠܗ̇. ܐܠܗܐ ܐܝܟ ܒܟܠܐ ܡܫܬܟܚܐ ܕܡܢܗ ܠܟܠ ܡܕܡ
ܘܒܟܠ ܥܒܕܐ. ܘܟܠܟܠ ܡܢ ܟܠ ܐܝܬܘܗܝ ܠܐ ܡܬܚܙܝܢܐ. ܥܡܝܕ ܐܝܟ ܘܐܡܪܐ ܠܐ ܡܬܚܙܝܢ ܠܝ. ܒܪܡܘܙ
ܗܢܐ ܐܢܐ ܕܡܫܪܐ ܡܕܒܪ ܠܟܠ. ܘܐܝܬܘܗܝ ܕܡܡܝܬ ܘܡܚܐ. ܘܠܟܠ ܗ̇ܘ ܝܗܒ ܘܢܣܒ. ܒܪܡܘܙ ܢܫܡܬܐ
ܠܚܝܘܬܐ. ܘܐܢ ܡܬܚܠܦܝܢ ܒܪ̈ܝܬܐ ܡܢ ܒܛܝܠܘܬܗ: ܡܛܠ ܐܡܪ ܕܒܪܘܚ: ܡܣܦ ܐܢܬ ܪܘܚ̈ܗܘܢ ܘܡܬܕܠܚܝܢ.
ܘܡܫܕܪ ܐܢܬ ܪܘܚܟ ܘܡܬܒܪܝܢ. ܘܗܕܪ ܐܦ ܡܢ ܚܘܒܪܐ ܦܠܚܐ ܠܗܘܢ ܐܦ̈ܝ ܐܪܥܐ. ܚܕ ܐܠܗܐ ܐܢܘܢ
ܠܡܬܝܢܝ ܢܫܘܬܐ. ܡܢܗ ܕܚܝܝܢ ܥܠ ܒܪܝܬܗ ܕܚܝܐ. ܡܢ ܚܕ ܕܡ ܥܒܕ ܥܠܡܐ ܟܠܗ ܕܒܢܝ̈ܢܫܐ. ܕܢܗܘܘܢ
ܥܡܪܝܢ ܥܠ ܐܦ̈ܝ ܐܪܥܐ. ܦܪܫ ܙܒ̈ܢܐ ܒܦܘܩܕܢܗ. ܘܣܡ ܬܚܘ̈ܡܐ ܠܥܡܪܗܘܢ ܕܢܗܘܘܢ ܒܥܝܢ
ܠܐܠܗܐ ܘܡܥܩܒܝܢ: ܘܡܢ ܒܪܝܬܗ ܡܫܟܚܝܢ ܠܗ. ܡܛܠ ܕܐܦܠܐ ܪܚܝܩ ܡܢ ܟܠ ܚܕ. ܒܗ ܓܝܪ
ܚܝܝܢ ܘܡܬܬܙܝܥܝܢ ܘܐܝܬܝܢ. ܘܠܗ ܦܐܐ ܠܒܪ̈ܝܬܐ ܠܡܫܡܫܘ ܫܘܒܚܐ: ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

83 ? See previous comment on ܐܝܟ ܕܝܘ ܗܢܐ.

84 Cf. 1 Kgs. 8:27; 2 Chr. 6:18.

85 Ps. 104:29.

86 Cf. Acts 17:26–28.

[30] Again, in another way: as you may pronounce and declare verbally a certain name by a certain designation, "one God", and this expression "one God" is admitted into the memory's retention by the hearing sense of all men, and by this one expression, "one God," it comes indivisibly into countless hearings and memories, utterly all of it in you who proclaimed it and in those who heard it, and the memory of it does not depart from you, and all of it is with you, and all of it, and not in part, is with those who heard, and not many gods but one complete God is in all our minds and hearings infinitely, although here it is the faculty of speech that does these things and not a subsisting nature—for this is a demonstration—so is the eternal Being of divine nature, who is all of him in absolutely all, and above utterly all, and holds utterly all, invisibly, incomprehensibly, infinitely, and ineffably, as is clear[83].

[31] Again, in another way: as a certain craftsmanship appears in its operation in a myriad parsope of men, the same [craftsmanship] operating and functioning daily in a myriad varieties—in a certain metal-craft, as one might say—and we do not say "many crafts" of the one metal-craft that is evident in all the parsope, but in all of them the metal-craft is completely "one", nor [do we say] that it is in a division | of parts—in this one and in that—and even if one is more {25} skillful and capable than his colleague, yet each and every one of them forges a sickle, or some such thing, and the student learns the whole of the craft, but all of the craft remains with the teacher, not part; so God the Creator of all is known by his creations and through his creations and all his works, in which the greatness of his knowledge and impassible wisdom are visible, and his marvelous and ineffable working, being one in infinite nature, and working and acting in the whole and in each part. Yet he is different from the craftsmanship which is in craftsmen in this way: the craftsmanship in those who possess it is without qnoma. However, God, in the infinitude of his nature, is present to all and dwells in all, and he is above all infinitely, for "Heaven and earth cannot contain you."[84] In the likeness of diffused air, present to all, he is breath and life, and gives to [all] and preserves all in the likeness of breath to a living creature. If creatures are deprived of his care their destruction is near: "You turn your face and they are disquieted: you take away their breath and they die."[85] And this was said by the blessed Paul to the Athenians, when he taught the closed-of-soul from nature concerning the Creator of nature: "From one he made the whole world of men to dwell upon the face of the earth. He appointed its time by his commandment, and established boundaries for the habitations of men, that they may search and seek after God and find him through his creatures, for indeed, he is not far from any of us, since in him we live, and are moved, and exist,"[86] to whom it is proper for creatures to lift up glory for ever and ever. Amen.

4.I ܪܫܐ ܕܐܪܒܥܐ. ܥܠܝܗ̇ ܕܐܠܗܘܬܐ ܣܓܝܕܬܐ ܕܒܚܕܐ ܐܝܬܘܬܐ ܡܫܬܘܕܥܐ. ܕܐܝܟ ܕܒܪܢܫܐ
ܒܕܡܘܬܐ ܬܠܝܬܝܘܬܐ ܡܬܝܕܥ ܒܨܠܡ ܗܘ̇ܐ. ܒܕܡܘܬܐ ܕܝܠܗܘܢ ܕܩܢܘ̈ܡܐ

[32] ܐܝܟ ܕܒܪܢܫܐ ܠܗܢ ܡܫܬܘܕܥ ܐ̱ܢܐ ܘܐܝܟ ܕܒܨܠܡܐ ܥܒܝܕ. ܕܥܒܝܕ ܒܨܠܡ ܗܘ̇ܐ ܒܕܡܘܬܐ ܕܝܠܗܘܢ ܕܩܢܘ̈ܡܐ ܣܓܝܕ̈ܐ: ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ. ܒܚܕ ܟܝܢܐ ܡܫܬܘܕܥܐ. ܘܡܠܬܐ ܘܪܘܚܐ ܕܟܠ ܒܕܡܘܬܐ ܬܠܝܬܝܘܬܐ. ܐܝܟ ܗ̇ܝ ܕܐܡܪ ܐܠܗܐ: ܕܢܥܒܕ ܒܪܢܫܐ ܒܨܠܡܢ ܐܝܟ ܕܡܘܬܢ. ܘܠܐ ܐܡܪ ܒܨܠܡܝ. ܘܐܦ ܕܐܠܗ ܘܚܢܢ ܐܗܝܗ ܐܫܪܐܗܝܗ: ܐܗܝܗ ܡܫܕܪ ܠܡܘܫܐ. ܘܐܦ ܕܐܠܗܗ ܕܐܒܪܗܡ ܐܠܗܗ ܕܐܝܣܚܩ ܐܠܗܗ ܕܝܥܩܘܒ. ܐܠܗܗ ܐܠܗܗ ܐܠܗܗ: ܗܠܝܢ ܬܠܬ. ܒܫܡܐ ܕܐܠܗܐ ܡܢܝܢܐ ܩܢܘ̈ܡܐ ܥܠܝܢ ܒܟܠ ܒܚܕ ܟܝܢܐ ܡܫܬܘܕܥܐ. ܡܥܠܝܐ ܗܘܐ ܠܗܢ ܕܐܡܪ ܐܠܗܗ ܕܐܒܪܗܡ ܘܕܐܝܣܚܩ ܘܕܝܥܩܘܒ. ܐܠܐ ܦܪܫ ܩܢܘ̈ܡܐ ܡܫܬܘܕܥܐ ܒܚܕ ܟܝܢܐ ܕܐܠܗܘܬܐ. ܘܐܝܟܢܐ ܕܐܒܪܗܡ ܘܐܝܣܚܩ ܘܝܥܩܘܒ. ܗܟܢܐ ܩܢܘ̈ܡܐ ܒܚܕ ܟܝܢܐ ܐ̱ܢܘܢ. ܥܒܝܕܐ ܘܡܫܟܢܐ. ܗܟܢܐ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ: ܗܟܢܐ ܩܢܘ̈ܡܐ ܡܫܬܘܕܥ̈ܝܢ ܒܚܕ ܟܝܢܐ ܐܠܗܝܐ ܠܐ ܡܫܬܚܠܦ. ܘܐܦ ܕܗܘ ܢܚܘܬ ܘܢܒܠܒܠ ܬܡܢ ܠܫܢܗܘܢ. ܘܐܦ ܕܡܢ ܡܠܐܟ̈ܐ ܐܫܬܡܥܬ ܠܥܒܕܐ ܕܐܡܪܝܢ ܒܬܫܒܘܚܬܐ ܕܐܠܗܐ ܩܕ̈ܝܫܝܢ. ܘܐܦ ܕܚܙܐ ܕܢܝܐܝܠ. ܕܟܘܪ̈ܣܘܬܐ ܠܡ ܐܬܬܣܝܡܘ. ܘܥܬܝܩ ܝܘ̈ܡܬܐ ܝܬܒ. ܢܦܩܘ ܠܗܢ ܚܕ ܗ̱ܘ ܘܐܦ ܒܕܡܘܬܐ ܕܝܠܗܘܢ ܕܩܢܘ̈ܡܐ ܕܒܚܕܐ ܐܝܬܘܬܐ. ܘܐܦ ܕܡܪܝܐ ܐܠܗܟ ܡܪܝܐ ܚܕ ܗ̱ܘ. ܘܠܐ ܘܐܡܪ ܘܐܦ ܗܠܝܢ ܒܬܠܬ ܡܠ̈ܝܢ ܡܫܬܡܠܝܐ: ܚܕ ܗ̇ܘ ܟܝܢܐ ܕܟܠ ܚܕ ܟܝܢܐ ܐܠܗܝܐ ܕܡܫܬܡܠܐ ܐܝܬܘܗܝ ܡܬܩܕܫ̈ܝܢ ܐܘ̈ܪܝܬܐ: ܐܠܐ ܐܝܟ ܗ̇ܘ ܒܫܡ ܕܡܘܬܐ ܘܟܕܡܘܬܐ ܕܝܠܗܘܢ ܕܩܢܘ̈ܡܐ ܣܓܝܕ̈ܐ: ܕܒܚܕ ܟܝܢܐ ܡܫܬܘܕܥܐ ܒܚܕܐ ܐܝܬܘܬܐ ܘܡܫܬܠܛܢܐ ܘܥܠܬܐ ܕܟܠ ܒܪ̈ܝܢ. ܕܠܗ ܝܐܐ ܬܫܒܘܚܬܐ ܡܢ ܟܠܗ̇ ܒܪܝܬܐ: ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

5.I ܪܫܐ ܕܚܡܫܐ. ܕܒܨܠܝܒܘܬܗ ܕܡܫܝܚܐ ܡܪܢ. ܕܒܗܕܐ ܡܬܚܘܝܐ ܐܠܗܘܬܐ ܠܡ ܗܠܝܢ ܩܢܘ̈ܡܐ
ܣܓܝܕ̈ܐ. ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ ܕܒܚܕܐ ܐܝܬܘܬܐ ܡܫܬܘܕܥܐ

[33] ܡܢ ܗܕܐ ܕܐܡܪܐ ܠܗ ܘܐܦ ܠܡܫܝܚܐ: ܘܫܪܐ ܒܚܝ̈ܐ ܠܡܫܡܥܗ ܠܡܘܡܬܐ ܕܒܥܒܪܘܬܐ ܒܣܘܥܪܢܐ ܡܪܢܐ. ܘܐܬܬܪܝܡ ܠܗܘܢ ܒܫܘ̈ܚܐ ܒܝܕ ܝܚܝܕܝܐ ܥܒܕܢܐ ܠܡܐܬܐ ܠܘܬ ܐܠܗܐ ܒܪܘܚܐ ܘܡܠܠܗ ܒܗ ܘܠܡܫܬܘܕܥܘ ܡܢ ܦܘܫܩ ܕܠܐ ܡܬܚܙܝܐ ܒܪܘܚ ܩܘܕܫܐ ܡܫܬܠܛܐ: ܘܠܡܬܚܙܝܘ ܡܢ ܐܠܗ̈ܐ ܣܓ̈ܝܐܐ ܘܢܟܦܐ ܕܠܐ ܡܢܝܢ: ܘܐܦ ܠܗ ܒܪܐ ܠܡܬܦܠܓܘ ܡܬܚܙܝܐ ܡܬܚܙܝܢܘܬܐ ܕܟܠ ܚܕ ܒܪܐ ܐܠܗܐ. ܕܒܫܠܝܚܐ ܩܢܘ̈ܡܐ ܡܫܪܪܘ: ܡܪܐ ܗܕܐ: ܚܘ ܐܠܗܐ ܠܐ ܐܬܚܠܛܘ: ܘܒܪܐ ܠܒܪܗ ܠܘܩܒܠ. ܘܒܫܠܝܚܘܬܐ ܕܒܫܡܐ: ܐܠܦܝ ܘܣܚܝܦ ܘܣܦܝܩ. ܥܠ ܩܢܘ̈ܡܐ ܕܐܠܗܘܬܐ.

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87 Gen. 1:26.
88 The text reads ܐܗܝܗ ܐܫܪܐܗܝܗ, whereas the Peshitta reads ܐܗܝܗ ܐܫܪ ܐܗܝܗ.
89 Cf. Ex. 3:14.
90 Ex. 3:15.
91 Gen. 11:7.
92 Is. 6:4.
93 Dan. 7:9.
94 Deut. 6:4; Mk. 12:29.

1.4 *Fourth Chapter: On the worshipful Trinity in one eternal Being, that, as by suggestion, | the manifestation of their qnome was pre-figured in the Old Testament.* {26}

[32] As by suggestion, and somewhat allegorically, I mean, the manifestation of the worshipful qnome of the Father, Son, and Holy Spirit in one eternal nature, the Cause and Creator of all, was pre-figured in the Old Testament, as when God said, "Let us make man in our image according to our likeness,"[87] and did not say "in my image"; and when [it was said] three times, "ʾahiyah ʾasher ʾahiyah[88] sent me to you,"[89] and, "The God of Abraham, the God of Isaac, the God of Jacob"[90]—the God of, the God of, and the God of, three times—a demonstration of three qnome, equal in all, in one eternal nature; for it was possible to say "the God of Abraham, Isaac, and Jacob", but he distinguished the qnome united in the one nature of the Godhead; and as Abraham, Isaac, and Jacob are three qnome in one human nature, fashioned and finite, so the Father, Son, and Holy Spirit are three eternal qnome in one eternally existing, infinite nature. And there is "Come, let us go down and divide the tongues there,"[91] and that which was declared by angels to the prophet Isaiah through the chanting of three hallowings,[92] and that which is in the prophet Daniel, "Thrones were established and the Ancient of Days sat"[93]—for the same was also a declaration of the qnome in one Being—and "The Lord your God, the Lord is one."[94] These, then, and holy sayings such as these, while they do indeed show clearly concerning the one divine nature which is eternal, yet there is in them an intimation and manifestation of the worshipful qnome in one eternal nature, in one honor and authority, the Cause of all creatures, to whom glory is proper from all his creation for ever and ever. Amen.

1.5 *Fifth Chapter: That in the revelation of Christ our Lord | in the flesh the worshipful qnome of Father, Son, and Holy Spirit in one eternal Being were clearly made known to us.* {27}

[33] Therefore, when the time was propitious, and nature began to arrive at a state of maturity through prolonged instructions, and men had been disciplined through the Law, [which was] suitable for children, to know one God, the Creator and Cause of all, and to be delivered from ignorant error of a myriad different varieties, and to reject many gods and numberless goddesses, and nature was able to receive full knowledge concerning the one divine nature, who is proclaimed in three qnome—what then? God had pity on his fashioning and sent his Son to it, and by his revelation in the flesh he taught us, enlightened us, and made known to us concerning the qnome of the Godhead.

[34] ܘܡܫܡܫܢ ܡܕܡܪ̈ܝܢ ܘܐܡܪܝܢ ܡܢܗ ܕܒܬܘܠܬܐ ܕܗܕܐ ܚܕܘܬܐ ܘܣܒܪܬܐ ܕܫܡܥܬ ܘܡܣܬܒܪܢܘܬܐ ܗܕܐ ܐܠܗܝܬܐ ܕܐܬܠܡܕܬ̈ܝ ܥܡ ܡܪܝ̱ ܝܫܘܥ ܡܫܝܚܐ ܪܒ ܫܡܝܐ ܘܐܠܗܐ̱: ܐܬܚܠܠܘ ܘܐܬܥܒܕܘ ܦܘܡܝ̱ ܡܥܘܩ̈ܐ ܣܓܝ̈ܐܐ ܕܐܢܫ ܘܕܒܪܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ. ܐܦ ܡܢ ܒܬܪ ܡܫܚܬܐ ܕܪܘܚܐ ܕܩܘܕܫܐ. ܐܬܝܠܕ ܠܟ ܒܗܘܪܐܝܬ. ܗܘ ܗܟܢܐ ܒܒܬܘܠܬܐ ܕܗܕܐ ܡܣܬܒܪܢܘܬܐ ܕܒܥܒܕܐ ܕܡܬܒܪܝܢܘܬܗ ܕܐܠܗܐ ܡܠܬܐ. ܘܡܪܝ ܫܡܥܘܢ ܡܠܐ̈ܟܗ ܕܡܠܐܟܐ ܠܓܒܪܝܐܝܠ ܕܠܘܬܗ ܠܡܒܣܪܘܬܐ ܡܪܝܡ. ܢܦܩܘ ܘܗܠܟܘ̈ܢ. ܐܬܥܒܕܘ ܠܗܘܢ ܐܦ ܦܘܡܝ̱ ܡܥܘܩ̈ܐ ܣܓܝ̈ܐܐ. ܥܡ ܓܒܪܐ ܐܬܥܒܕܘ ܠܗܘܢ ܐܦ ܡܪܝܡ ܠܡܠܐܟܐ: ܡܢ ܒܬܪ ܕܫܡܪܬܗ ܟܠ ܦܘܢ ܕܓܒܪܝܐܝܠ. ܘܕܐܡܪܝܢ ܠܗ ܗܘܘܐ ܗܕܐ ܕܓܒܪܝܐ ܠܐ ܣܓܝܐ ܠܟ. ܡܠܬܐ ܠܗ ܠܒܪܬܐ ܘܐܡܪܬ. ܪܘܚܐ ܠܗ ܕܩܘܕܫܐ ܬܐܬܐ. ܘܚܝܠܗ ܕܥܠܝܐ ܬܛܠܠ ܥܠܝܟܝ. ܡܛܠ ܗܢܐ ܗܘ ܕܡܬܝܠܕ ܡܢܟܝ ܩܕܝܫܐ ܗܘ. ܘܒܪܗ ܕܥܠܝܐ ܢܬܩܪܐ. ܗܐ ܗܟܢܐ ܒܡܠ̈ܐ ܪܡ̈ܬܐ ܕܡܥܘܩ̈ܐ ܣܓܝ̈ܐܐ ܕܡܪܝܡ ܒܬܪ ܡܬܘܡܐ: ܕܝܠܗ ܒܬܘܠܬܐ ܕܗܕܐ ܡܣܬܒܪܢܘܬܐ ܐܬܥܒܕܘ ܠܟ ܐܠܗܐ ܗܘ: ܕܪܘܚܐ ܠܗ ܕܩܘܕܫܐ ܬܐܬܐ. ܗܘ ܡܥܘܩܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܕܡܢ ܐܒܐ ܢܦܩ ܐܬܝܠܝܬ: ܘܚܝܠܗ ܕܥܠܝܐ ܬܛܠܠ ܥܠܝܟܝ. ܗܘ ܡܥܘܩܐ ܕܒܪܐ ܕܡܢܗ ܒܪܐ ܐܬܝܠܕ ܐܬܝܠܝܬ. ܘܡܢܗ ܪܘܚܐ ܕܩܘܕܫܐ ܢܦܩ ܡܬܘܡܐܝܬ. ܗܘ ܠܗ ܕܡܬܝܠܕ ܡܢܟܝ. ܩܕܝܫܐ ܗܘ ܘܒܪܗ ܕܥܠܝܐ ܢܬܩܪܐ. ܘܗܕܐ ܠܡܘܕܥܘ ܕܡܥܘܩܗ ܕܐܒܐ. ܒܪܗ ܡܬܘܡܐ ܕܥܠܝܐ. ܕܡܬܚܕܝܬ ܗܘ ܡܠܬܐ ܒܪܗ ܕܒܪܘܚܐ ܕܩܘܕܫܐ ܐܬܓܒܠ ܘܡܓܒܪܗ ܠܡܗܘܐ ܚܕ ܒܪܐ ܒܚܕܐ ܢܨܝܒܘܬܐ ܕܠܐ ܡܬܦܪܫܢܐ. ܐܦ ܓܝܪ ܐܡܪ ܕܪܘܚܐ ܓܒܠ. ܘܚܝܠܗ ܕܥܠܝܐ ܐܛܠ. ܘܒܪܐ ܠܡܪܐ ܡܬܚܕܢܝܬ: ܐܠܐ ܚܕܘ ܥܡܗ ܒܗܠܝܢ ܡܥܘܩ̈ܐ. ܘܚܕܘ ܢܛܪܗ ܘܚܝܠܐ ܘܡܬܠܒܫܢܐ ܘܡܪܬܘܬܐ ܕܒܪܐ ܠܐ ܡܬܚܕܐ: ܘܕܒܪܐ ܕܡܬܚܕ. ܘܕܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܬܚܕܐ. ܗܟܢܐ ܘܐܦ ܒܡܬܠܕܗ ܪܘܚܫܐ ܕܒܪܢܫܗ ܡܬܚܕܐ ܕܡܪܝ̱: ܕܐܪܝܘܬܗ ܥܡ ܐܠܗܐ ܡܬܚܕܐ. ܐܠܐ ܡܬܘܡܐܝܬ ܐܬܝܠܕ ܕܗܘܐ ܡܢܗ ܠܒܠܚܘܕ. ܗܝ ܥܡ ܗܝ ܦܠܓܘܬܐ ܐܬܒܪܝܬ. ܐܢܐ ܕܡܠܬܐ ܗܘܐ ܒܣܪܐ. ܘܪܘܚܐ ܕܥܠܝܐ ܒܡܢܗ ܠܦܓܪܐ ܕܡܢܗ. ܘܒܬܪ ܕܚܟܡܬ ܒܗܘ ܕܚܟܡܬ. ܘܡܫܝܚ ܗܘܐ ܠܗ ܠܒܪܘܬܗ.

[35] ܘܒܗ ܒܥܕܢ ܡܢ ܒܬܪ ܕܥܡܕ ܡܪܝ̱. ܘܣܠܩ ܒܫܦܪܗ ܡܫܝܚܐ: ܥܡ ܫܡ̈ܝܐ ܘܐܬܩܠܬ ܕܐܡܪܝܢ ܦܠܓܐ ܗܘܐ ܒܫܡܝܐ ܕܪܘܚܐ ܐܝܟ ܕܝܘܢܐ ܐܡܪ. ܡܥܢܐ ܗܘܐ ܒܡܠܟܐ ܡܠܟܐ ܘܐܝܟ ܕܒܦܠܓܘܬܐ: ܡܬܘܕܥ ܥܠ ܡܥܘܡܕ ܕܐܠܗܘܬܐ ܗܓܝܓܬܐ: ܘܕܚܕܘ ܒܚܕܗܘܢ ܒܫܡܐ ܐܬܚܘܬܐ. ܐܢܐ ܘܐܒܐ ܠܗ ܚܕ ܚܢܢ. ܘܡܢ ܕܠܗ ܚܙܐ ܚܙܐ ܠܐܒܐ. ܘܐܢܐ ܒܐܒܐ ܘܐܒܐ ܒܝ. ܘܠܐ ܐܢܫ ܝܕܥ ܠܐܒܐ ܐܠܐ ܐܢ ܒܪܐ. ܘܐܡܪܝܢ ܕܐܒܐ ܡܫܡܫ ܡܬܝܐ ܘܡܫܢ

95 Lk. 1:34.
96 Cf. Lk. 1:35.
97 ܒܢܝܩܘܬܐ.
98 I.e., “not united” to the humanity of the incarnate Son.
99 Mt. 3:17.
100 Jn. 10:30.
101 Jn. 14:9.
102 Jn. 14:10.
103 Lk. 10:22. “No one knows who the Son is except for the Father, or who the Father is except for the Son.”

[34] Let us first hear how, from the beginning of this proclamation and Gospel of our salvation, and by this divine dispensation which was perfected by our Lord Jesus Christ, the head of our life and our God, the worshipful qnome of the Father, Son, and Holy Spirit were revealed and made manifest, and [how], after the descent of the Holy Spirit, they were clearly made known to us. Therefore, at the beginning of this dispensation in the body of the Incarnation of God the Word, and at the beginning of the announcement of the words of the angel Gabriel to the blessed Mary—the matters were simultaneous—the worshipful qnome were made known as well, for when the blessed Mary asked the angel, after he had told her of the manner of her conception, "How will this be, for a man has not known me?"[95], he made clear the mystery and said, "The Holy Spirit shall come, and the power of the Most High shall rest upon you. Because of this, he who is born from you will be holy, and he shall be called the Son of the Most High."[96] Behold, then, the true manifestations of the worshipful qnome in one eternal nature, for at the beginning of this | dispensation the mystery {28}
was manifested to us. "The Holy Spirit shall come." Lo, the qnoma of the Holy Spirit who proceeds eternally from the Father. "And the power of the Most High shall rest upon you." Lo, the qnoma of the Father from whom the Son is begotten eternally, and from whom the Holy Spirit proceeds eternally. "He who is begotten of you is holy and shall be called the Son of the Most High"—this for a manifestation of the qnoma of the Word, the eternal Son of the Most High, who, behold, unitedly dwells in him who is fashioned by the Holy Spirit, making him one Son with himself in one inseparable conjunction[97]. For although it is said that the Spirit fashions, and the power of the Most High rests upon, and the Son indwells unitedly, yet one is the nature in three qnome, and one is the will, power, authority, and Lordship of the Father, [who is] not united[98], and the united Son, and the Spirit, [who is] not united. So also in the spiritual birth of the united man of our Lord, who mystically, through holy Baptism, was born to immortality that he might be the first of all, the same Trinity was manifested: the Father who cried out, "This is my Son,"[99] and the Spirit, who descended in the bodily form of a dove, and the Son who dwelt in him who was baptized and bound together with his own Sonship.

[35] In the same way, after our Lord was baptized and began his life-giving Gospel, with miracles and signs which he continually worked through the power of the Spirit, as he spoke, he began little by little and, as by parable, to make known concerning the qnome of the worshipful Trinity, and that their nature is one in one Being. "I and my Father are one,"[100] and, "Whoever sees me sees the Father,"[101] and, "I am in my Father and my Father is in me,"[102] and, "No one knows the Father except the Son,"[103] and, "As the Father raises up the dead

ܠܗܘܢ: ܗܟܢܐ ܐܦ ܒܪܐ ܠܐܝܠܝܢ ܕܨܒܐ ܡܚܐ. ܘܐܟܢ ܕܐܡܪ ܠܗܘܕܝܐ ܐܒܝ ܦܠܚ ܘܐܦ ܐܢܐ ܦܠܚ ܐܢܐ. ܘܪܘܚܐ
ܠܗ ܕܩܘܕܫܐ ܕܡܢ ܐܒܐ ܢܦܩ. ܘܡܐ ܕܐܬܐ ܪܘܚܐ ܕܩܘܕܫܐ: ܗܘ ܢܕܒܪܟܘܢ ܒܟܠܗ ܫܪܪܐ.

[36] ܘܐܝܟܢܐ ܐܦ ܒܡܫܝܚܐ ܕܐܢܫܐ ܕܡܢ ܒܝܬ ܡܝܬܐ: ܒܗܕܐ ܕܐܠܗܘܬܐ ܡܠܦܝ ܒܕܡܘܬܐ ܡܕܝܢܬܐ. ܐܠܗܐ ܠܗ ܐܒܐ ܗܘ ܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡܝܬܐ. ܘܡܢ ܦܘܠܘܣ ܐܠܗܘܬܗ ܕܒܪܐ ܕܡܫܝܚܐ ܠܐܒܘܬܗ ܐܡܪ. ܒܪܐ ܗܘܝܠܐ ܗܘܐ: ܘܐܠܗܐ ܢܬܬܝܗܒ ܐܢܐ ܡܩܝܡ ܐܢܐ ܠܗ. ܘܬܘܒ ܡܩܝܡ ܪܘܚܐ ܕܩܘܕܫܐ ܐܡܪ. ܕܐܢ ܪܘܚܗ ܕܗܘ ܡܢ ܕܐܩܝܡ ܠܡܫܝܚܐ ܢܨܒܬ ܡܢ ܒܝܬ ܡܝܬܐ ܢܚܝܐ ܦܓܪܝܟܘܢ. ܗܘ ܕܐܩܝܡܗ ܠܡܫܝܚܐ ܢܨܒܬ ܡܢ ܒܝܬ ܡܝܬܐ: ܐܦ ܠܦܓܪܝܟܘܢ ܡܝܬܐ ܢܚܐ. ܡܛܠ ܪܘܚܗ ܕܥܡܪܐ ܒܟܘܢ.

[37] ܘܐܝܟܢܐ ܐܦ ܡܢ ܒܬܪ ܩܝܡܬܗ: ܟܕ ܐܙܠ ܗܘܐ ܠܫܡܝܐ. ܕܢܦܩܘܢ ܒܟܠܗ ܥܠܡܐ: ܘܢܟܪܙܘܢ ܠܥܡܡܐ ܡܢ ܡܛܠܬ ܐܠܗܐ: ܠܗܘܢ ܕܝܗܒܗ ܫܪܪܬܐ ܕܚܕ ܐܠܗܐ. ܕܒܫܠܝܚܘܬܐ ܩܘܕܡ ܡܫܝܚܐ: ܕܐܡܪ ܕܒܪܐ ܠܟܠ ܡܢ ܠܐ ܡܕܡ. ܘܐܡܪ ܠܗܘܢ. ܙܠܘ ܕܬܠܡܕܘ ܠܟܠ ܥܡܡܐ ܕܐܠܗܘܬܐ ܡܫܬܘܕܥܬܐ. ܗܟܢܐ ܐܡܪ ܠܗܘܢ: ܦܘܩܘ ܠܗ ܬܠܡܝܕܘ ܠܟܠܗܘܢ ܥܡܡܐ ܘܐܠܡܕܘ ܐܢܘܢ ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ. ܗܢܘ ܕܝܢ ܚܕܐ ܐܘܣܝܐ. ܘܐܢ ܒܫܡ ܐܠܗܐ. ܘܐܬܝܗܒ ܠܐ ܡܬܦܠܓ ܘܡܬܠܝܩ ܟܠ: ܕܒܐܠܗܘܬܐ ܩܢܘܡܐ ܠܐ ܡܬܦܠܓ ܦܪܝܫ ܒܕܝܠܝܘܬܐ ܕܦܪܨܘܦܝܗܘܢ: ܐܦ ܒܫܡܐ ܓܝܪ ܐܢܬܐ ܐܢܬܬܐ ܒܪܐ ܒܚܝܘܬܐ ܕܫܡ ܒܪܐ ܡܬܘܡܝܐ ܚܕ ܒܪܐ: ܐܠܐ ܬܠܬܐ ܩܢܘܡܝܢ ܡܫܘܕܥܝܢ: ܚܕ ܒܫܡܐ ܠܐ ܡܬܦܠܓ. ܕܒܗ ܦܪܨܘܦܐ ܡܬܝܕܥܝܢ ܒܬܠܝܬܝܘܬܐ. ܘܒܗ ܡܬܝܕܥܝܢ ܠܐ ܡܬܦܠܓܝܢ ܦܪܨܘܦܐ ܒܬܪܬܘܡܝܬܗܘܢ ܐܬܝܬܝ. ܠܐ ܒܠܒܠܬܐ ܠܐ ܡܬܦܠܓܝܢ. ܠܐ ܡܬܚܠܛܝܢ. ܘܐܠܗܐ ܒܗܘܢ ܕܡܕܝܢ ܒܩܢܘܡܗ ܚܕ ܠܚܕ: ܐܝܟܢܐ ܕܐܦܠܐ ܕܐܚܪܝܢ ܒܦܪܨܘܦܐ. ܐܒܐ ܐܒܐ ܠܝܚܝܕܐ. ܒܪܐ ܕܒܪܗ ܒܪܐ ܝܚܝܕܐ. ܒܦܪܨܘܦܐ ܘܐܢ ܕܠܐ ܡܬܚܠܦ. ܦܫܝܛܐ ܡܢ ܦܫܝܛܐ. ܘܒܝܠܝܘܬܗ ܠܝܚܝܕܘܬܐ ܘܐܠܗܐ ܗܘܝ. ܘܡܬܘܡܝܐ ܐܒܐ ܘܐܠܗܐ ܘܡܠܬܐ. ܘܐܠܗ ܒܡܘܠܕܐ ܐܝܟ ܕܠܗܘܢ. ܘܐܦܠܐ ܕܒܫܡ ܐܚܪܝܢ ܒܪܐ. ܐܠܐ ܐܬܝܬܝ ܐܒܐ. ܒܠܝܚܝܕܘܬܗ ܐܒܐ ܒܪܐ. ܒܪܐ ܚܝܝܢ ܒܠܗ ܕܒܠ ܐܒܐ ܚܝܝܢ. ܒܦܪܨܘܦܐ ܘܐܢ ܠܐ ܡܬܦܠܓܝܢ ܘܒܝܠܝܘܬܐ ܝܚܝܕܝܬܐ. ܘܐܠܗ ܗܘܝ ܒܪܐ ܐܚܪܝܢ ܒܪ ܚܝܘܗ ܕܐܒܐ. ܐܬܝܬܝ ܒܪܐ. ܘܐܬܝܬܝܗ ܐܒܐ. ܠܐ ܥܒܕ ܒܪܐ ܒܒܪܘܬܐ: ܐܝܟܢܐ ܕܦܠܐ ܥܒܕ ܐܒܐ ܒܐܒܘܬܐ. ܠܐ ܐܒܐ ܡܬܚܫ ܕܗܘܐ ܒܪܐ. ܘܐܦܠܐ ܒܪܐ ܡܬܚܫ ܕܗܘܐ ܐܒܐ. ܘܠܐ ܡܫܬܘܬܦ ܒܦܪ̈ܨܘܦܐ ܕܠܝܚܝܕܘܬܗ ܥܠ ܚܕܕܐ. ܐܠܐ ܐܬܝܬܝܗ ܐܒܐ ܘܠܝܚܝܕܘܬܗ. ܘܐܬܝܬܝܗ ܒܪܐ ܘܠܝܚܝܕܘܬܗ. ܘܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܐܒܐ ܘܠܐ ܒܪܐ. ܐܠܐ ܕܐܬܝܬܝܗ ܡܫܬܘܕܥܐ ܕܡܢ ܐܒܐ ܢܦܩ. ܘܠܐ ܥܒܕ ܒܒܪܘܬܗ: ܐܝܟܢܐ ܕܐܦܠܐ ܐܒܐ ܒܒܪܘܬܗ: ܘܒܪܐ ܒܐܒܘܬܗ. ܐܬܝܬܝ ܢܦܩܬܐ ܘܠܝܚܝܕܘܬܐ. ܘܐܠܗ ܪܘܚܐ ܕܩܘܕܫܐ ܢܦܩܬܐ ܐܚܪܝܢ. ܡܢ ܐܒܐ

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104 Jn. 5:21.
105 Jn. 5:17.
106 Jn. 15:26.
107 Cf. Jn. 16:13.
108 ܡܠܦܝ.
109 Cf. Gal. 1:1.
110 Jn. 2:19.
111 Cf. Rom. 8:11.
112 Mt. 28:19.

and quickens them, so also the Son gives life to those whom he chooses,"[104] and, "My Father has worked until now, and I work as well,"[105] and, "The Holy Spirit, who proceeds from the Father,"[106] and, "When the Holy Spirit comes he will make known to you all | truth."[107] {29}

[36] So also, in the resurrection of our First-fruits from the dead the holy church received[108] a manifestation of the Trinity: "God the Father who raised him from the dead"[109]; and, in the parsopa of the Godhead of the Son who was united to his manhood, he said, "Destroy this temple and after three days I will raise it up"[110]; and concerning the qnoma of the Holy Spirit it is written, "If the Spirit of him who raised up our Lord Jesus Christ from the dead dwells in you, he who raised up our Lord Jesus Christ from the dead will also quicken your mortal bodies because of his Spirit who dwells in you."[111]

[37] So also, after his resurrection, while he was teaching his disciples to preach in all the world and to turn the nations from a multitude of gods to the true knowledge of the one God who is known in a Trinity of qnome—that as he created and brought all into being from nothing, the same renews all by the power of his eternal Trinity—he said this to them: "Go forth and disciple all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit,"[112] that is, the one Essence. And if you say "nature", and it is infinite and the Cause of all, which in three infinite qnome is differentiated by way of their parsopic properties, in this way too is manhood the Son, in union with the eternal Son, one Son. But the eternal qnome are one infinite nature, for while they are distinguished, they are united in Essence, and while they are infinitely united, they are distinguished in their qnome eternally, without confusion, infinitely, invisibly. Among them one does not precede another in its qnoma, as also one does not follow in its parsopa, the Father being the Father alone, the Son being utterly singular in a different way which is unsearchable—the Simple from the Simple—and in his property being singular, and there is no other. The Father exists eternally | and for ever and not by stages as with {30} us, nor with another Son, but remains eternally the Father—the Father alone of the Son alone, a whole natural Son of a whole natural Father in a distinct, incomprehensible way and with a singular property. Again there is no other Son consubstantial with the Father, eternally Son and eternally Father. The Son did not begin in [his] Sonship, as the Father did not begin in [his] Fatherhood. The Father is not able to be the Son, nor is the Son able to be the Father, and never do these properties change into one another, but the Father remains eternally and for ever, and the Son remains eternally and for ever. And the Holy Spirit is not the Father or the Son, but eternally, perpetually proceeds from

ܟܝܢܐ ܕܐܝܬܘܬܐ: ܐܝܟܢܐ ܕܐܠܗܐ ܡܠܝܕܐ ܐ̱ܚܪܢܐ ܟܝܢܐ ܕܝܠܝܕܘܬܐ ܡܢ ܐܒܐ. ܠܐ ܕܝܢ ܐܚܪܢܐ ܩܢܘܡܐ ܕܡܘܠܕܐ. ܕܡܢ ܐܒܐ ܠܡܘܠܕܐ ܢܦܩ: ܐܝܟܢܐ ܕܐܠܐ ܡܕܡ ܐܒܐ ܠܒܪܐ. ܕܡܬܩܢܘܡܝܐ ܡܢܗ ܡܠܝܕ.. ܗܟܢܐ ܘܐܦ ܐܚܪܢܐ ܩܢܘܡܐ ܕܡܘܠܕܐ ܠܒܪܐ: ܐܝܟܢܐ ܕܐܠܐ ܐܚܪܢܐ ܠܐܒܐ. ܠܐ ܓܝܪ ܐܒܐ ܥܒܝܕ ܗ̇ܘ ܕܐܒܗܘܬܗ ܡܬܩܢܡܐ: ܘܐܦ ܒܪܐ ܠܗ̇ ܕܒܪܘܬܗ ܡܬܩܢܡܐ. ܘܐܦ ܩܢܘܡܐ ܕܡܘܠܕܐ ܠܗ̇ ܕܐܝܬܘܬܗ ܡܬܩܢܡܐ. ܠܐ ܥܠܡܘܗ ܐܦܠܐ ܥܕܡܐ. ܐܝܬܝܗܝ ܐܒܐ. ܐܝܬܝܗܝ ܒܪܐ. ܐܝܬܝܗܝ ܩܢܘܡܐ ܕܡܘܠܕܐ ܢܦܩܬ. ܟܕ ܟܝܢܐ ܚܕܝܐ ܘܠܡܘܠܕܐ ܕܐܝܬܘܬܐ ܡܬܩܢܡܐ.

[38] ܠܐ ܐܫܬܪܝܗ ܕܒܡܢܝܢܐ ܡܕܡ ܠܡܢܝܢܗ ܢܗܘܪܐ ܘܐܠܐ ܟܘܠܗܘܢ ܐܚܪܢܐ ܠܡܢܝܢܐ ܘܠܐܫܬܪܝܗ. ܐܦ ܗܪܟܐ ܚܝܠܐ ܐܢܘܢ ܘܠܗ ܩܢܘܡܐ ܡܫܡܠܝܐ. ܗܘܝܘܬܐ ܗ̇ܝ ܓܝܪ ܥܠܝܬܐ ܠܟܘܢ ܕܠܐ ܡܬܦܪܫܢܘܬܐ ܕܐܠܗܘܬܐ. ܘܡܛܠ ܗܢܐ ܐܡܪ ܥܠܝܢܐ ܓܡܝܪܐ: ܘܐܦ ܓܠܝܐ ܕܢܘܡܘܣܗ: ܕܐܢ ܕܗܪܟܐ ܚܝܠܐ: ܗ̇ܢܘܢ ܩܢܘܡܐ ܡܫܡܠܝܐ. ܩܢܘܡܐ ܡܫܡܠ̈ܝܐ ܡܢ ܩܢܘܡ ܡܫܡܠܝܐ. ܐܒܐ ܩܢܘܡܐ ܡܫܡܠܝܐ. ܘܒܪܐ ܩܢܘܡܐ ܡܫܡܠܝܐ. ܘܩܢܘܡܐ ܕܡܘܠܕܐ ܩܢܘܡܐ ܡܫܡܠܝܐ. ܘܐܢܝܢ ܬܠܬܐ ܘܬܠܬܝܗܝܢ ܒܚܕܐ ܡܬܩܢܡܢܘܬܐ ܕܚܕ ܟܝܢܐ. ܠܗܘ ܓܝܪ ܥܡܡܐ ܕܐܠܐ ܚܘܡܐ ܘܡܘܡܪܐ. ܫܘܝܐ ܐܫܬܪܝܗ ܕܒܡܢܝܢܐ ܘܡܢܝܢܗ ܢܗܘܪܐ ܘܥܘܠܗܒܗ. ܘܚܕ ܥܡܡܐ ܐܠܗܝܘܬܐ. ܘܐܠܗܘܬܗܘܢ ܚܕ ܥܡܡܐ. ܟܝܢܐ ܡܠܝܕܗ ܕܥܡܡܐ. ܘܩܢܘܡܐ ܕܡܢܗ ܢܦܩ.

[39] ܗܟܢܐ ܘܐܦ ܐ̱ܚܪܬܐ ܕܡܢ ܒܪ ܐ̱ܢܫܐ ܐܬܡܪܝ. ܒܪܫܝܬ ܠܡ ܐܝܬܘܗܝ ܗ̇ܘܐ ܡܠܬܐ. ܠܗ ܓܝܪ ܕܡܕܡ ܠܒܪܫܝܬ ܒܪܝܬܐ. ܒܥܡܗܘܢ ܓܝܪ ܕܩܢܘܡܗ ܕܡܠܬܐ: ܐܘܕܥ ܗܦܟ ܠܢ ܐܦ ܥܠ ܩܢܘܡܐ ܕܐܒܐ ܘܕܪܘܚܐ. ܠܗ ܓܝܪ ܡܠܬܐ ܕܐܠܐ ܢܦܫܐ ܘܕܐܠܐ ܚܘܬܐ. ܐܢ ܗܟܢܐ ܗܘܐ ܢܦܫܐ. ܐܫܬܟܚܬ ܚܡܫܐ ܚܘܬܐ ܘܡܠܝܠܘܬܐ. ܘܗܠܝܢ ܕܐܠܐ ܕܪܢܐ ܘܕܐܠܐ ܦܘܡܐ. ܘܠܗ ܕܡܕܡ ܠܒܪܬܗ. ܡܠܬܐ ܕܢܦܫܐ. ܘܢܦܫܐ ܕܡܢܐ ܚܘܬܐ ܘܡܠܝܠܘܬܐ. ܒܪܡ ܐܦ ܗܪܟܐ: ܕܩܢܐ ܘܐܚܘܝܘܬܐ. ܒܗ̇ ܕܗܠܝܢ ܚܝܠܐ ܐܢܘܢ ܘܡܫܒܚܬܐ. ܐܦܢ ܕܝܢ ܠܗ ܐܝܟ ܚܝܠܐ ܕܐܠܐ ܩܢܘܡ. ܐܠܐ ܩܢܘܡܐ ܡܫܡܠܝܐ. ܘܡܛܠ ܗܕܐ ܡܢ ܒܗܪ ܕܐܡܪ ܗ̇ܘ ܕܒܪܫܝܬ ܐܝܬܘܗܝ ܗ̇ܘܐ ܡܠܬܐ: ܐܦ ܘܗܘܐ ܥܠ ܩܢܘܡܗ. ܘܗܘ ܡܠܬܐ ܐܝܬܘܗܝ ܗ̇ܘܐ ܠܘܬ ܐܠܗܐ. ܘܐܠܗܐ ܐܝܬܘܗܝ ܗ̇ܘܐ ܗܘ ܡܠܬܐ. ܩܢܘܡܐ ܠܘܬ ܩܢܘܡܐ ܘܡܢ ܩܢܘܡܐ. ܐܠܗܐ ܘܡܠܬܐ̈. ܐܒܐ ܐܠܗܐ ܕܒܪܐ ܕܡܢܗ ܡܠܝܕ: ܘܩܢܘܡܐ ܕܡܘܠܕܐ ܕܡܢܗ ܢܦܩ. ܘܚܕ ܗ̇ܘ ܟܝܢܐ ܕܐܠܗܘܬܐ ܩܢܘܡܐ ܥܡܡܐ ܒܟܠ

113 Heb. 1:3, substituting ܩܢܘܡܐ for the Peshitta text's ܐܝܬܘܬܗ.

114 ܩܢܘܡܐ for ܩܐܢܘܡܐ.

115 Jn. 1:1.

the Father. He did not "begin" in his procession, as neither did the Father in his Fatherhood nor the Son in his Sonship. The proceeding remains eternally and for ever, and there is no other Holy Spirit going forth from the Father in the manner of a procession, as there is no other begotten in the manner of "the begetting of the Father". The Holy Spirit, who proceeds from the Father alone, is not "later", just as the Father does not precede the Son who is eternally begotten from him. In the same way the Holy Spirit is not after the Son, as he is not after the Father, for the Father does not leave his eternal Fatherhood, nor the Son his eternal Sonship, nor the Holy Spirit his eternal procession. They did not end or begin: eternally the Father, eternally the Son, and eternally the proceeding Holy Spirit remain in one united and sole nature of eternal Being.

[38] The sphere of the sun does not precede its shining radiance, nor does the heat follow the radiance and sphere, although here they are powers and not subsisting qnome, for this is an apostolic demonstration for an explanation of the incomprehensibility of the Trinity. Therefore the apostle says "the effulgence", and adds "the image of his qnoma"[113], for as | here there are {31}
"powers", there we may understand "qnome"—complete qnoma from complete qnoma[114], the Father being a complete qnoma, and the Son a complete qnoma, and the Holy Spirit a complete qnoma. And like the Cause and the Caused in the one everlastingness of one nature, the sun is not without heat and light. You perceive the sphere of the sun, and along with it is its light and its heat, and the three of them are one sun, and one sun is the three of them. The radiance is the "begotten" of the sun, and the heat [that] which proceeds from it.

[39] In the same way too was another thing spoken by the Son of Thunder, "In the beginning was the Word."[115] Now there was nothing "existing" prior to "in the beginning". But by the name of the qnoma of "the Word", he makes known [and] causes us to understand also concerning the qnome of the Father and of the Spirit, for there is no "word" without a soul and without life. Therefore, if you name a soul, its life and its rationality are understood along with it, and these are without succession and without division, and one is not prior to its companion—the word "the soul," the soul which possesses rationality and life. However, here too is a likeness and a demonstration, for these are powers and operations. But there it is not as powers without qnoma, but complete qnome, and because of this, after it says "In the beginning was the Word," it continues and illuminates concerning its qnoma, "And the Word was with God, and the Word was God"—qnoma with qnoma and from qnoma, Cause and Caused, the Father the Cause of the Son who is begotten of him, and the Holy Spirit who

ܗܟܢ ܡܢ ܐܒܗܘܬܐ ܘܒܪܘܬܐ ܘܡܦܩܘܬܐ. ܐܠܗܐ ܐܒܐ. ܐܠܗܐ ܒܪܐ. ܐܠܗܐ ܪܘܚܐ ܕܩܘܕܫܐ ܚܕ ܐܠܗܐ. ܢܘܗܪܐ ܢܘܗܪܐ ܢܘܗܪܐ ܚܕ ܢܘܗܪܐ. [40] ܘܡܢܗ ܫܘܝܘܬܐ ܠܩܢܘܡܐ ܡܫܬܘܕܥܐ ܕܡܢܗ ܕܢܬܚܙܐ ܠܗܘܢ ܩܢܘܡ̈ܐ. ܘܕܐܝܬܝܗ ܒܚܕ ܟܝܢܐ ܗܠܝܢ ܬܠܬܐ ܡܢܝܢ ܩܢܘܡ̈ܐ ܘܠܐ ܡܬܦܠܓܝܢ ܘܠܐ ܗܦܟܝܢ ܚܠܦ ܚܕܕ̈ܐ. ܐܝܟ ܓܒܪܐ ܠܐ ܡܕܡ ܐܬܝܠܕ ܘܠܐ ܗܘܐ ܒܪܐ ܘܠܥܠܡ. ܘܐܦܠܐ ܠܡܦܪܫ ܟܝܢܐ ܕܐܒܗܘܬܐ. ܘܡܦܪܫ ܐܬܝܠܕ ܘܠܐ ܗܘܐ ܒܪܐ ܘܠܥܠܡ. ܘܫܘܐ ܟܝܢܐ ܕܡܦܩܘܬܐ. ܘܠܐ ܟܝܢܐ ܕܐܬܝܠܕܘܬܐ ܘܠܐ ܗܘܐ ܒܪܬܐ ܘܠܐ ܐܬܡܗܝ ܫܘܐ ܘܠܥܠܡ. ܘܐܦ ܗܟܢ ܒܒܪܘܬܐ ܗܕܐ ܡܫܘܚܠܦܘܬܐ ܘܡܫܬܚܠܦܢܐ ܗܘܐ ܕܟܝܢܐ ܐܝܟ. ܓܒܪܐ ܡܢܝܢ̈ܐ ܕܐܬܝܠܕܘܗܝ ܒܚܕ ܟܝܢܐ ܘܠܐ ܐܬܦܠܓܬܘ: ܐܝܟܢܐ ܕܐܬܦܠܓ ܚܠܦ ܗܠܝܢ ܕܐܬܝܠܕܘܬܐ ܡܬܩܝܡܢܘܬܐ: ܕܐܝܬܝܗ ܐܝܟ ܕܐܝܬܝܗ ܕܠܐ ܥܘܠܐ ܘܕܠܐ ܫܘܚܠܦ: ܒܩܢܘܡ̈ܐ ܠܐ ܡܫܬܚܠܦ ܕܐܝܬܝܗܘܬܐ ܘܒܪܘܬܐ ܘܡܦܩܘܬܐ ܚܕܐ ܐܝܬܘܬܐ ܡܬܩܝܡܢܘܬܐ ܐܝܬܝܗ: ܘܚܕܐ ܐܠܗܘܬܐ ܕܒܬܠܝܬܝܘܬܐ ܘܬܠܝܬܝܘܬܐ ܕܒܚܕܐ ܐܠܗܘܬܐ. ܠܐ ܐܠܗܘܬܐ ܕܠܐ ܬܠܝܬܝܘܬܐ ܘܚܕܐ: ܘܠܐ ܬܠܝܬܝܘܬܐ ܒܠܚܘܕ ܐܠܗܘܬܐ ܘܚܕܐ. ܡܢܗ ܐܒܐ. ܟܕ ܡܢܗ ܕܐܒܐ ܐܫܬܩܠܗ ܒܪܐ ܕܠܐ ܦܘܪܫ. ܗܟܢܐ ܐܦ ܪܘܚܐ ܕܩܘܕܫܐ ܕܡܢ ܐܒܐ ܢܦܩ. ܠܐ ܡܬܦܪܫ ܕܐܒܐ ܘܒܪܐ ܕܠܐ ܪܘܚܐ ܢܦܩܘܢ ܘܕܠܐ ܡܬܝܠܕܘܬܐ. ܘܐܦܠܐ ܪܘܚܐ ܕܠܗ ܒܒܪܐ ܘܒܒܪܐ ܢܘܗܪܐ ܥܕܪܐ ܠܐ ܡܫܬܟܚܐ. ܗ̇ܝ ܕܟܠܗ ܚܝܐ ܕܐܠܗܘܬܐ ܪܘܚܐ ܐܬܚܙܝ. ܪܘܚܐ ܗܘ ܓܝܪ ܐܠܗܐ. ܘܪܘܚܐ ܕܩܘܕܫܐ ܕܒܥ̈ܐ ܡܬܩܝܡܢ ܕܐܠܗܘܬܐ. ܡܠܦܢܐ ܘܡܠܝܐ ܘܡܩܘܡ: ܗܠܝܢ ܩܢܘ̈ܡܐ ܚܕ ܟܝܢܐ. ܠܟܠ ܡܢ ܐܝܟ ܕܠܐ ܘܚܢܐ ܘܠܟܠ ܡܢ ܟܠ ܦܘܪܫܢ ܘܦܘܠܓܢ. ܚܕ ܐܠܗܐ ܗܠܝܢ ܩܢܘ̈ܡܐ. ܘܗܠܝܢ ܩܢܘ̈ܡܐ ܚܕ ܐܠܗܐ. ܚܕ ܚܝܠܐ. ܚܕ ܫܘܠܛܢܐ. ܚܕܐ ܡܪܘܬܐ. ܚܕ ܨܒܝܢܐ. ܚܕܐ ܐܝܬܘܬܐ ܠܐ ܡܬܬܚܠܦܢܘܬܐ. ܚܕܐ ܠܐ ܡܫܬܘܚܠܦܘܬܐ ܕܠܐ ܥܘܢܝ. ܚܕܐ ܡܬܩܝܡܢܘܬܐ ܕܠܐ ܫܘܚ. [41] ܐܝܟܢܘܬܐ ܕܝܢ ܠܗܘܢ ܒܠܚܘܕ ܝܕܝܥܐ. ܗܢܘܢ ܕܝܢ ܠܗܘܢ ܒܠܚܘܕ ܝܕܝܥܢ. ܒܟܠܗܘܢ ܕܝܠܗܘܢ: ܘܠܐ ܡܫܬܘܚܠܦܘܬܐ ܕܟܝܢܘܬܗܘܢ ܕܒܫܝܢܐ ܕܠܐ ܒܠܒܠܐ. ܐܢ ܟܝܢܐ ܕܡܟܝܢܐ ܠܐ ܡܬܟܝܢ. ܐܝܟܢܐ ܚܕܐ ܕܐܠܗܘܬܗ. ܐܦ ܗܘ ܓܝܪ ܒܠܚܘܕ ܝܕܥ ܠܓܒܪܐ ܘܠܒܪܐ ܕܐܠܗܘܬܗ. ܘܒܪܐ ܒܠܚܘܕ ܝܕܥ ܐܝܟܢܘܬܗ ܕܐܒܐ. ܘܪܘܚܐ ܗܘ ܕܩܘܕܫܐ ܕܒܥܐ ܠܥܘܡܩ̈ܐ ܕܐܠܗܘܬܐ. ܗܝܟܢ ܐܢܐ ܒܪܝܬܐ ܘܠܐ ܡܟܝܠ. ܗܘܐ ܟܡܝܢܐ ܠܡܬܚܙܝܘ ܘܠܐ ܠܡܬܡܠܠܘ. ܐܬܐܡܪ ܠܗܘܢ ܢܘܪܐ ܠܐܝܟܢܘܬܗ. ܘܠܐ ܠܡܬܚܙܝܘ. ܐܝܟ ܡܢ ܡܪܝ ܘܫܡܥܢ ܘܐܬܪܐ. ܐܢܐ ܠܟ ܒܐܒܝ ܘܐܒܝ ܒܝ. ܘܡܢ ܒܝܬܐ ܗܘ ܟܘܪܣܝܐ. ܘܡܢ ܐܝܟܢܘܬܐ ܐܝܬܘܗ. ܠܐ ܓܝܪ ܐܢܬ ܗܘܐ ܠܡܬܒܪܟܢܘܬܐ ܕܡܠܟܘܬܐ. ܗܟܢܐ ܘܐܦ ܠܟܠܝܬܘܗ ܟܕ ܦܬܝ ܕܡܪܝܡ ܘܡܠܟܘܬܐ ܟܬܝܒܐ ܕܐܠܗܘܬܐ. ܐܝܟܢܘܬܐ ܠܗܘܢ ܠܐ ܐܡܪ ܠܗܘܢ. ܐܝܟܢܘܬܐ. ܐܠܐ ܡܢܐ. ܐܢܐ ܟܕ

116 ܐܝܟܢܘܬܐ.

117 Jn. 14:10.

proceeds from him. One is the nature in three qnome, equal in all other than Fatherhood, Sonship, and Procession—God the Father, God the Son, and God the Holy Spirit, one God—Light, Light, Light, one Light.

[40] Let us present a demonstration of a similar example, which is from a type to an antitype, how that in "one nature" these terms are true and not false and do not | contradict one another: Adam was not at first "begotten", and he was {32}
never a son. He begot Abel in the way of sonship, and Abel was begotten and never was a "father". Eve came to be by way of "procession" and not by way of "begetting", and she was never a daughter and was never called a sister. If, therefore, in this visible creation and in this picture of the house of Adam the qnome preserved their properties in one nature and were not confused, how can one be in doubt concerning the same of the eternal Trinity, which remains as it is without beginning and without change in the infinite qnome of Fatherhood, Sonship, and Procession, one eternal Being essentially, and one Godhead in Trinity and Trinity in one Godhead—not Godhead without Trinity and "one", and not Trinity without Godhead and "one". Have you named the "Father"? With the designation "Father" is understood "Son" without separation. So too with the Holy Spirit who proceeds from the Father—there cannot be Father and Son without Spirit and without Holiness, nor a Spirit who does not dwell infinitely in the Father and in the Son, for the whole nature of the Trinity is called "Spirit". For God is Spirit and "Holy" Spirit, which searches the depths of the Godhead. Begetter, Begotten, and Proceeding—three qnome, one nature, beyond all time, beyond all measuring and balancing; one God, three qnome; three qnome, one God, one power, one authority, one Lordship, one will, one unchanging Essence, one infinitude without beginning, one impassible everlasting [state].

[41] You must leave their "state of existence"[116] to them alone. They alone know themselves in all that belongs to them, and the infinitude of their | mutual {33}
indwelling without confusion. If the riches of Christ are unsearchable, how is the nature of his Godhead? For only the Father knows the Son and the manner of his begetting, and only the Son is acquainted with the condition of the Father, and the Holy Spirit who searches the depths of the Godhead. Believe, O man, and do not investigate. Consider the sun to your profit and not to your injury. Draw near to the fire for your heat and not for your burning. Attend to our Lord, and believe and be convinced: "I am in my Father and my Father is in me."[117] He keeps you from investigation and is silent about the "manner of [his] being", for this does not result in the comprehension of rational beings. So also, when he commanded his apostles to preach and to baptize in the name of the

ܕܡܗܝܡܢ ܘܡܫܒܚ ܚܢܢ. ܘܐܝܟ ܕܠܐ ܡܗܝܡܢ ܡܬܚܫܒ. ܘܡܣܗܕܢܐ ܐܡܪ. ܐܝܟ ܕܡܗܝܡܢ ܒܒܪܐ ܐܝܬ ܠܗ ܚܝ̈ܐ ܕܠܥܠܡ. ܘܡܢ ܕܠܐ ܡܬܛܦܝܣ ܠܒܪܐ ܠܐ ܚܙܐ ܚܝ̈ܐ. ܐܠܐ ܪܘܓܙܗ ܕܐܠܗܐ ܩܘܐ ܥܠܘܗܝ. ܠܗܠܝܢ ܡܕܝܢ ܕܗܝܡܢ ܘܡܬܛܦܝܣ ܕܠܐ ܒܨܬܐ. ܕܠܐ ܢܐܬܐ ܪܘܓܙܐ ܥܠܝܢ. ܘܐܝܟ ܕܡܠܠܬ ܡܢ ܐܠܗܘܬܗ̇ ܕܗܝܡܢܘܬܐ ܥܒܕܐ ܢܦܩܗ ܠܫܡܐ ܕܠܐ ܡܬܕܪܟܢܘܬܐ: ܡܬܦܠܓܐ ܘܐܬܦܢܝ ܣܓܝ̈ܐܐ. ܪܘܫܐ ܗܘ ܓܝܪ ܐܠܗܐ ܘܪܘܫܐ ܐܬܪ ܕܝܢ̈ܐ ܢܚܒ. ܘܗܘܝܐ ܢܘܚܡ ܣܒܝܒܐ ܐܘܪܚܐ ܕܠܐ ܡܬܚܟܡܢ ܘܠܐ ܡܬܒܨܝܢ ܗܠܝܢ ܕܐܠܗܘܬܐ. ܒܪܝܫܝܬ ܠܡ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ. ܘܗܘ ܡܠܬܐ ܐܝܬܘܗܝ ܗܘܐ ܠܘܬ ܐܠܗܐ. ܘܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ ܗܘ ܡܠܬܐ. ܗܢܐ ܐܝܬܘܗܝ ܒܪܫܝܬ ܠܘܬ ܐܠܗܐ: ܘܐܦܪܬ ܘܚܝ̈ܢ ܕܐܝܬܘܗܝ ܗܘܐ ܐܠܗܐ ܒܪܫܝܬ ܠܘܬ ܐܠܗܐ ܐܡܪ. ܘܡܢ ܐܝܬܘܗܝ ܥܡܗ. ܘܡܬܚܙܝܢ ܦܘܠܓܗ ܐܢܬ ܠܝ. ܕܒܗ ܒܪܐ ܐܢܘܢ ܠܥܠܡ̈ܐ. ܘܗܘܝܘ ܨܡܚܐ ܕܫܘܒܚܗ. ܘܨܠܡܐ ܕܩܢܘܡܗ. ܘܡܩܝܡ ܗܘ ܡܫܡܠܝܐ ܐܝܟ ܕܒܗ ܐܢܬ ܠܝ. ܘܟܠ ܐܝܬܘܬܐ ܒܗܘ. ܘܗܠܝܢ ܡܘܕܥܝܢ ܠܡܘܕܥܢܘܬܐ ܕܩܢܘܡ̈ܐ ܗܠܝܢ ܕܒܪܢܫܐ ܐܝܬܘܬܐ ܡܠܐܟ̈ܐ ܙܘܓܘ. ܘܐܝܟܢܘܬܐ ܠܐ ܫܠܝܛܐ ܘܠܐ ܐܢܘܢ. ܗܟܢܐ ܐܦ ܠܒܪܐ ܡܘܕܥܢ. ܚܕ ܐܒܐ ܡܘܕܥܢ. ܚܕ ܒܪܐ ܡܘܕܥܢ. ܚܕ ܪܘܚܐ ܡܘܕܥܢ. ܒܚܕܐ ܐܠܗܘܬܐ: ܡܘܕܥܢ ܐܠܗܐ: ܡܘܕܥܢ ܚܠܝܦܝܢ: ܡܘܕܥܢ ܠܐ ܫܘܝܐ ܐܦܪܘܫ ܚܠܦ. ܐܬܚܙܝ ܡܢ ܡܠܐܟ̈ܐ ܘܐܚܪ̈ܢܐ ܚܝܠܐ ܘܡܫܒܚܝܢ ܕܠܐ ܫܠܝܐ. ܚܕ ܡܘܕܥܝܢܢ ܒܬܠܬܐ ܩܕ̈ܝܫܐ ܠܚܕ ܚܝܐ ܡܘܕܥܢ. ܕܒܬܠܬܐ ܩܢܘܡ̈ܐ ܡܘܕܥ̈ܢܐ.

[42] ܠܗܿ ܓܝܪ ܡܪܝܡܘܬܐ ܒܡܫܝܚܘܬܐ: ܐܝܟ ܕܐܦܠܐ ܕܡܢܝܢܘܬܐ ܘܡܣܬܟܠܢܘܬܐ. ܠܘ ܓܝܪ ܡܠܝܘܬܐ ܕܩܢ̈ܝܢܐ. ܚܕ ܓܝܪ ܘܚܕ ܘܚܕ: ܚܕ ܐܠܗܐ. ܘܚܕ ܐܠܗܐ ܚܕ ܘܚܕ ܘܚܕ ܕܠܐ ܦܘܫܩ ܘܠܐ ܡܫܬܘܬܐ. ܕܠܐ ܒܠܝܠܘܬܐ. ܡܛܠ ܐܢܐ ܗܘܝܢ ܒܗ ܘܒܒܪܗ. ܗܘܝܐ ܒܪܒܗ: ܐܘܪܐ ܐܦ ܒܪܘܚܐ ܕܩܘܕܫܐ. ܘܐܝܟܢ ܕܒܘܬܗ ܕܝܠܝܢ ܦܪܨܘܦܐ ܦܪܝܫܐ ܘܡܬܘܡܝܢ ܕܐܒܘܬܐ: ܗܘܝܐ ܒܢܘܬܐ ܕܝܠܝܢ: ܦܪܨܘܦܐ ܦܪܝܫܐ ܘܡܬܘܡܝܢ ܕܒܪܘܬܐ: ܡܥܘܬܗ ܕܝܠܝܢ ܦܪܨܘܦܐ ܦܪܝܫܐ ܘܡܬܘܡܝܢ ܕܢܦܘܩܘܬܐ. ܒܪܘܚܐ ܡܢ ܒܪܘܚܐ. ܐܚܝܕ ܟܠ ܡܢ ܐܚܝܕ ܟܠ. ܠܐ ܡܬܦܠܓ ܡܢ ܠܐ ܡܬܦܠܓ. ܐܠܗܘܬܐ ܡܬܘܡܝܬܐ ܒܐܝܬܘܬܐ ܐܝܬܝܬܐ. ܐܝܬܘܬܐ ܡܬܘܡܝܬܐ ܒܐܠܗܘܬܐ ܐܝܬܝܬܐ. ܠܘ ܓܝܪ ܚܕ ܩܢܘܡܐ ܒܬܠܬ ܒܢܝ̈ܢ ܕܒܐܠܗܐ ܥܡܗ̈ܐ ܗܟܢ̈ܐ ܐܝܟ ܪܥܝܢܗ ܕܣܒܠܝܘܣ. ܐܠܐ ܩܢܘܡ̈ܐ ܓܡܝܪ̈ܐ ܘܡܫܠܡ̈ܢܐ ܒܚܕ ܟܝܢܐ. ܘܐܦܠܐ ܗܘܦ ܩܢܘܡ̈ܐ ܦܪ̈ܝܫܐ ܒܐܝܬܘܬܗܘܢ. ܐܝܟ ܥܡܘܬܗ ܕܐܪܝܘܣ. ܐܠܐ ܗܠܝܢ ܩܢܘܡ̈ܐ. ܠܐܒܐ. ܘܠܒܪܐ. ܘܠܪܘܚܐ. ܒܚܕ ܟܝܢܐ. ܐܝܟ ܐܕܡ ܘܚܘܐ ܘܫܝܬ ܚܕ ܟܝܢܐ. ܐܢܐ ܐܦ ܒܬܠܬܐ. ܘܬܠܬܐ ܬܠܬܐ ܒܬܠܬܐ. ܘܬܠܬܐ ܩܢܘܡ̈ܐ ܕܝܠܢܐ: ܚܕ ܬܠܬܐ ܕܠܐ ܡܬܦܠܓܐ. ܚܕ ܢܘܗܪܐ ܕܠܐ ܡܬܦܪܫ. ܚܕ ܟܝܢܐ ܕܠܐ ܡܬܚܠܦ. ܚܕܐ ܐܝܬܘܬܐ ܕܠܐ ܫܘܚܠܦ. ܚܕܐ ܡܬܘܡܝܘܬܐ ܕܠܐ ܡܬܒܨܝܐ. ܕܐܝܬܝܗ̇ ܐܝܟ ܕܐܝܬܝܗ̇ ܘܠܐ ܡܬܦܫܩܐ. ܐܦ ܓܝܪ ܦܘܫܩ ܦܫܩ ܐܢܐ ܠܒܪܐ ܡܢ ܐܒܐ: ܘܠܪܘܚܐ ܕܩܘܕܫܐ ܡܢ ܡܪܝܡܘܬܐ: ܐܚܪܬ ܠܗ ܬܠܬܐ ܘܐܬܬ ܠܗ̇ ܕܫܠܡܘܬܐ. ܘܐܦ ܡܫܪܝ ܐܦ ܟܘܠܗ. ܘܐܬܬܢܝܚ ܠܩܢܘܡܗ ܕܒܪܐ ܡܢ ܐܒܐ: ܘܡܦܩܢܐ ܚܕ ܡܘܕܥܢ ܐܝܟ ܕܒܪܝܫܝܬܐ. ܥܒܕܗ ܠܡܫܝܚ: ܩܢܘܡܗ

118 Heb. 1:3, substituting ܩܢܘܡܐ for the Peshitta text's ܐܝܬܘܬܗ.
119 ܩܢܘܡܐ for ܩܐܢܘܡܐ.
120 Jn. 1:1.

Trinity, he did not tell them [its] "mode of being", but what? "Whoever believes and is baptized will be saved, and whoever does not believe is condemned."[118] And the Baptist said, "Whoever believes in the Son has eternal life, and whoever does not obey the Son shall not see life, but the wrath of God shall remain upon him."[119] Let us then believe and obey these things without investigating, that wrath may not come upon us. Whoever casts himself into the sea of incomprehensibility without the ship of faith is swallowed up and his life is lost. For God is Spirit, and the Spirit blows where he wishes. So the beloved John informs us that these things of the Godhead are unsearchable and inscrutable: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."[120] Four times he says that God was in the beginning with God, and is silent about the "mode of being". And the blessed Paul teaches us that "By him he made the worlds," and, "He is the effulgence of his glory, and the image of his Being,"[121] and teaches us that he is a complete qnoma like his Father, but is silent concerning the "mode of being". | {34}
The angels called out three "hallowings" for an indication of the three qnome in one Being, but they did not learn nor did they teach the "mode of being". So too the Church hallows one holy Father, one holy Son, one Holy Spirit in one doxology, "Holy God, holy Mighty, holy Immortal, have mercy upon us." This was related by the angels and the Church [so] holds and sings without doubting: one holiness in three hallowings of the one holy nature in three holy qnome.

[42] There is no duality in the Trinity, as there is also no quaternity or quinity. However, there is not a trinity of numbers, for one and one and one is one God, and one God is one and one and one without separation, and infinitude without confusion. Do you invoke the Father? Believe in him and in his Son. Do you believe in his Son? Acknowledge also his Holy Spirit. As a particular name is the distinct and eternal parsopa of Fatherhood, so a particular name is the distinct and eternal parsopa of Sonship, and a particular name is the distinct and eternal parsopa of Procession—Creator from Creator, Omnipotent from Omnipotent, Infinite from Infinite, eternal Trinity in self-existent Being, eternal Being in self-existent Trinity. For there is not one qnoma in one nature in three empty names, as in the impiety of Sabellius, but perfect and complete qnome in one nature. Again, the qnome are also not separate in their essential Being as in the madness of Arius, but three qnome—Begetter, Begotten, and Proceeding—in one nature, as Adam and Eve and Abel are one nature. The Father is Father in truth, and the Son is Son in truth, and the Holy Spirit is the Spirit in truth—one Truth without falsehood, one incorruptible Light, one unchanging Nature, one impassible Being, one unalterable Everlastingness, which remains as | it is {35}
without interruption. If you perform an amputation of the Son from the Father,

ܕܒܪܐ. ܐܢܐ ܠܡ ܒܪܝܟ. ܘܪܚܡ ܒܢ ܒܪ ܪܚܡܐ ܘܐܘܒܕܢ. ܒܪܟܘ ܐܢܬܘܢ ܗܘܐ ܡܠܟܐ. ܘܐܦ ܗܡܪܚ ܗܘܐ ܕܬܪܥܝܬܗ ܗܡܢܐ ܠܒܪܐ ܒܬܪ ܐܒܐ. ܘܫܡܥ ܐܒܐ ܠܪܘܚܢܐ ܡܢ ܣܝܪܘܬܐ ܕܡܫܝܚܐ. ܐܒܐ ܠܡ ܒܗ. ܘܐܒܐ ܕܒܗ ܝܡܪ. ܘܐܦ ܬܬܡܠܠ ܗܘܐ ܬܣܝܡܪ ܡܫܝܚ: ܘܬܦܪܘܫ ܘܬܬܚܡ ܒܬܪܐ ܠܪܘܚܐ ܕܩܘܕܫܐ ܡܢ ܐܒܐ ܠܐ ܡܫܬܒܩ ܘܡܢ ܒܪܐ ܠܐ ܡܫܬܒܩ. ܢܦܫ ܒܢ ܪܘܚܐ ܠܐ ܡܫܬܒܩ ܒܐܠܗܘܬܗ. ܘܐܘܟܝ ܚܬܝܢ. ܪܘܚܐ ܠܡ ܕܩܘܕܫܐ ܕܡܢ ܐܒܐ ܢܦܩ. ܠܗ ܕܢܦܩ ܘܐܬܝܚܡ: ܐܠܐ ܕܡܬܝܩܡ ܢܦܫ ܕܠܐ ܫܘܪܝ ܘܕܠܐ ܫܘܠܡ ܒܗ ܘܟܡܗ. ܡܬܩܘܡ ܘܠܟܠܡ. ܐܒܐ ܒܒܪܐ ܘܒܪܐ ܒܐܒܐ. ܘܪܘܚܐ ܕܩܘܕܫܐ ܒܐܒܐ ܘܒܒܪܐ. ܒܝܕܥܬܐ ܠܐ ܡܬܕܪܟܢܝܬ: ܠܐ ܒܠܒܠܐܝܬ: ܠܐ ܦܪܝܫܐܝܬ: ܠܐ ܚܠܝܛܐܝܬ: ܠܐ ܡܬܚܙܝܢܐܝܬ. ܠܐ ܪܚܝܩܐܝܬ. ܐܠܐ ܟܕ ܦܪܝܫܝܢ ܡܚܝܕܝܢ. ܘܟܕ ܡܚܝܕܝܢ ܦܪܝܫܝܢ. ܘܠܐ ܦܘܪܫܢܐ ܟܕ ܠܐ ܡܚܝܕ: ܘܠܐ ܚܕܝܘܬܐ ܟܕ ܠܐ ܦܪܝܫܐ ܒܩܢܘܡܐ ܡܫܬܡܠܝܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ: ܕܚܝܕ ܒܚܕܐ ܐܝܬܘܬܐ ܘܠܐ ܡܬܚܙܐ. ܚܕ ܚܝܠܐ: ܚܕܐ ܡܕܒܪܢܘܬܐ. ܚܕ ܨܒܝܢܐ. ܚܕܐ ܡܪܘܬܐ. ܚܕ ܫܘܠܛܢܐ. ܚܕܐ ܐܠܗܘܬܐ. ܚܕܐ ܬܫܒܘܚܬܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܕܩܘܕܫܐ: ܡܢ ܦܘܡ ܟܠܗܘܢ ܥܠܝܐ ܘܬܚܬܝܐ. ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܫܠܡ ܡܐܡܪܐ ܩܕܡܝܐ؛ ܩܪܐ ܚܡܫ.

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or the Holy Spirit from both of them, truth comes to an end and falsehood has resulted. And if you venture, O inquirer, to mark out the qnoma of the Son from the Father, and you number one as "prior", as it were, in the beginning, the qnoma of the Son throws your numbering into confusion—"I am in my Father"[122]—and the Son of Thunder rumbles at you and brings you to naught—"In the beginning was the Word."[123] Again, if you venture to number the Son second after the Father, the Father casts you far away from a sequencing of numbers—"My Father is in me," and, "My Father, who dwells in me."[124] Again, if you find an excuse to set in order your numbering, and you distinguish and limit to a space the Holy Spirit in relation to the infinite Father and in relation to the infinite Son, the infinite Spirit breathes upon you in his Godhead and brings your life to an end—"The Holy Spirit who proceeds from the Father."[125] It is not that he proceeds and is restricted, but he proceeds for ever, without beginning and without end, in him and with him for ever and ever, the Father in the Son, the Son in the Father, and the Holy Spirit in the Father and in the Son, dwelling in each other infinitely, orderly, inseparably, unconfoundedly, without mixture or confusion. But while they are distinguished they are united, and while united, they are distinguished. There is no distinction in a disunited way, and no union without distinction, in the worshipful qnome of Father, Son, and Holy Spirit, in one eternal and infinite nature, one power, one operation, one will, one Lordship, one authority, one Godhead, one worship of the Father, Son, and Holy Spirit, from the mouth of all above and below, for ever and ever. Amen.

The First Treatise, five chapters, is ended.

122 Jn. 14:10.
123 Jn. 1:1.
124 Jn. 14:10.
125 Jn. 15:26.

II ܡܐܡܪܐ ܕܬܪܝܢ

ܐܡܪ ܕܝܢܐ. ܥܠ ܗܿܝ ܕܡܫܬܐܠ ܡܢܐ ܠܗ ܗܝܡܢܘܬܐ ܕܐܝܬܝܗ ܗܘ ܕܐܘܣܝܐ ܕܩܢܘܡܐ ܗܘ ܕܡܠܬܗ̇ ܐܠܗܘܬܐ ܗܿܘܬ ܥܡ ܦܓܪܐ ܕܐܢܫܘܬܢ. ܕܐܬܝܚܕ ܠܦܪܨܘܦܐ ܕܡܬܒܪܢܫܘܬܐ ܗܘܐ ܫܠܝܚܐ: ܐܠܐ ܠܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܝܠܗ̇ ܕܬܠܝܬܝܘܬܐ: ܗܢܘ ܕܝܢ ܠܐܠܗܐ ܡܠܬܐ: ܟܕ ܚܝܢܐ ܕܐܠܗܘܬܐ ܚܕ ܗܿܘ ܘܥܡܗ ܒܝܬܝܘܬܗ. ܐܡܪ ܕܥܒܕܐ. ܗܘܝܬܐ ܡܢ ܚܝܠܐ ܥܠܘܗܝ ܕܟܬܒܐ. ܐܡܪ ܕܡܫܡܫܐ. ܥܠ ܗܝܡܢܘܬܐ ܕܗܘܝܐ ܠܐܠܗܐ ܡܠܬܐ: ܗܢܘ ܕܝܢ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܕܐܝܬܘܗܝ ܒܪܐ ܡܬܩܪܐ ܥܡ ܒܪܢܫܐ ܕܢܣܒ ܕܥܠܡ ܢܣܒܗ ܠܦܪܨܘܦܗ: ܘܥܒܕܗ ܥܡܗ ܚܕ ܒܪܐ ܒܚܕܐ ܚܝܘܬܐ ܘܠܥܠܡ.

6.II ܐܡܪ ܕܝܢܐ. ܥܠ ܗܿܝ ܕܡܫܬܐܠ ܡܢܐ ܠܗ ܗܝܡܢܘܬܐ ܕܐܝܬܝܗ ܗܘ ܕܐܘܣܝܐ ܕܩܢܘܡܐ ܗܘ ܕܡܠܬܗ̇ ܐܠܗܘܬܐ ܗܘܝ ܥܡ ܚܝܠ̈ܐ ܕܐܢܫܘܬܢ. ܕܐܬܝܚܕ ܠܦܪܨܘܦܐ ܕܡܬܒܪܢܫܘܬܐ ܗܘܐ ܫܠܝܚܐ: ܐܠܐ ܠܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܝܠܗ̇ ܕܬܠܝܬܝܘܬܐ: ܗܢܘ ܕܝܢ ܠܐܠܗܐ ܡܠܬܐ ܟܕ ܚܝܢܐ ܕܐܠܗܘܬܐ. ܚܕ ܗܿܘ ܘܥܡܗ ܒܝܬܝܘܬܗ

[1] ܕܠܡܢܐ ܕܝܢ ܠܗ ܗܝܡܢܘܬܐ ܕܐܝܟ ܗܘ ܕܐܘܣܝܐ ܕܩܢܘܡܐ ܗܘ ܕܡܠܬܗ̇ ܐܠܗܘܬܐ ܗܿܘܬ ܥܡ ܦܓܪܐ ܕܐܢܫܘܬܢ. ܕܐܬܝܚܕܬ ܠܦܪܨܘܦܐ ܕܡܬܒܪܢܫܘܬܐ ܗܘܐ ܫܠܝܚܐ ܕܗܘܝ ܒܝܕ ܡܪܢ. ܢܩܘܡ ܡܢܗܘܢ ܠܗܘܕܝܐ ܘܠܦܘܪܩܢܐ ܕܟܠ. ܐܠܐ ܠܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܝܠܗ̇ ܕܬܠܝܬܝܘܬܐ ܡܕܝܢܐ: ܗܢܘ ܕܝܢ ܠܐܠܗܐ ܡܠܬܐ: ܡܕܡܝܐ ܠܗܘܢ ܢܦܫܐ. ܕܗܘܝ ܕܝܢ ܗܝܡܢܘܬܐ ܡܚܠܦܢ ܘܐܘܕܝܢ. ܘܕܐܠܗܐ ܡܠܬܐ ܐܬܚܙܝ ܦܪܨܘܦܗ ܠܐܢܫܘܬܢ. ܘܥܒܕܗ ܥܡܗ ܚܕ ܒܪܐ ܒܚܕ ܐܢܫܐ ܘܡܬܠܒܫܐ ܗܢܘܢ ܘܐܚܝܢܢ ܕܠܐ ܦܠܓܘܬ: ܕܠܐ ܫܘܚܠܦ: ܘܗܟܢ ܐܬܚܝܕܘܬܐ ܗܘܬ ܠܗ ܠܝ ܠܡܐܡܪ ܘܠܡܬܚܙܝܘ. ܗܿܝ ܕܝܠܗܝܢ ܡܢ ܦܘܠܘܣ ܦܠܓܗ. ܕܬܘܕܝܬܗ ܕܡܚܝܢܐ ܠܐ ܡܬܬܚܡܐ. ܐܠܐ ܕܡܫܝܚܢ ܒܠܒܐ ܘܡܘܕܝܢ ܒܦܘܡܐ: ܕܚܝܐ ܘܡܙܕܕܩ. ܒܒܢ̈ܝ ܚܕ ܟܢܫܐ ܕܐܬܒܪܝ ܡܫܝܚܐ ܒܗܝܡܢܘܬܐ. ܗܘ ܕܐܬܐܡܪ ܥܠܘܗܝ ܕܗܝܡܢ ܐܒܪܗܡ ܠܐܠܗܐ. ܘܐܬܚܫܒܬ ܠܗ ܠܟܐܢܘ.

[2] ܘܕܠܐ ܒܥܬܐ ܐܬܚܠܡܢܝ ܠܝ ܡܢ ܒܪܗ ܕܐܠܗܐ. ܕܐܬܓܠܝܬ ܠܗܘܢ ܠܥܡܡ̈ܐ ܘܠܐܪ̈ܥܝܢܐ. ܘܡܫܟܚܘ ܕܠܐ ܦܠܓܘ. ܒܪܫܝܬ ܐܝܬܘܗܝ ܗܿܘܐ ܡܠܬܐ. ܘܗܘ ܡܠܬܐ ܐܝܬܘܗܝ ܗܿܘܐ ܠܘܬ ܐܠܗܐ. ܘܐܠܗܐ ܐܝܬܘܗܝ ܗܿܘܐ ܗܘ ܡܠܬܐ. ܘܗܘ ܡܠܬܐ ܒܣܪܐ ܗܘܐ ܘܐܓܢ ܒܢ. ܘܐܝܟܢܐ ܡܟܝܠ ܐܡܝܢܐ ܠܡܐܡܪ ܘܠܡܬܚܙܝܘ. ܡܠܬܐ ܗܘ ܐܡܪ ܠܗ. ܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘܐ: ܗܘ

1 ܐܝܬܝܘܬܐ.
2 Cf. Rom. 11:33.
3 Rom. 10:10.
4 Gen. 15:6; Rom. 4:3.
5 Jn. 1:1.
6 Jn. 1:14.

II Second Treatise {36}

Sixth Chapter: Concerning why there was not a union of the Father, or of the Holy Spirit, or of the whole Trinity with the nature of our manhood, which was assumed to the parsopa of this worshipful dispensation, but to one of the qnome of the Trinity, that is, to God the Word, though the nature of the Godhead is one and co-essential with him.
Seventh Chapter: A demonstration from nature concerning the matter.
Eighth Chapter: Concerning the union which God the Word—that is one of the qnome of the Trinity who is the eternal Son—had with his manhood, who was from us, exalting [and] taking him to his own parsopa, and making him one Son with him in one eternal union.

II.6 *Sixth Chapter: On why there was not a union of the Father, or of the Holy Spirit, or of the whole Trinity with the nature of our manhood, which was assumed by the parsopa of this worshipful dispensation, but by one of the qnome of the Trinity, that is, by God the Word, while the nature of the Godhead is one and co-essential with him.*

[1] First, let us ask them: Why was there not a union of the Father, or of the Holy Spirit, or of the whole Trinity with the nature of our manhood, which was exalted and assumed for the parsopa of this worshipful dispensation, which was through our Lord Jesus Christ for the renewal and salvation of all, but by one of the qnome of the Holy Trinity, that is, by God the Word? That there was a union we have accepted and confess; and that God the Word was united parsopically to our manhood and made it one Son with himself in one honor and authority we have believed and we hold without hesitation, without question. Again, concerning the manner[1] [of this taking], it is not for us to investigate or search out, | for we have learned from the blessed Paul that the riches of Christ {37} are unsearchable,[2] but that we should believe in the heart and confess with the mouth that we may be saved and justified.[3] For we are children of believing Abraham through faith, concerning whom it was said, "Abraham believed God and it was reckoned to him for righteousness."[4]

[2] Without question this was committed to us by the Son of Thunder, who proclaimed this to the heavenly and to the earthly, and they accepted [it] without doubting: "In the beginning was the Word, and the Word was with God, and the Word was God."[5] And after other things he said, "And the Word was made flesh and dwelt among us."[6] How is the mind able to judge, or to investigate, or to grasp, or to interpret here, tell me? In the beginning God was with God—the Effulgence of the Father, the Image of his qnoma, Infinite from Infinite; but

ܝܚܝܕܐ ܕܡܢ ܐܒܐ. ܘܐܝܟܢܐ ܕܩܢܘܡܗ: ܠܐ ܡܬܚܙܐ ܡܢ ܠܐ ܡܬܚܙܐ. ܐܠܐ ܘܢܘܗܪܐ ܕܡܢ ܢܘܗܪܐ. ܘܐܠܗܐ ܕܡܢ ܐܠܗܐ. ܘܚܝܐ ܡܢ ܚܝܐ. ܘܡܫܬܘܕܥܐ ܕܡܢ ܡܫܬܘܕܥܐ. ܐܒܐ ܟܠܗ ܒܟܠܗ ܠܐ ܡܬܚܙܝܢܐ ܘܒܪܐ ܠܐ ܡܬܚܙܐ. ܘܒܪܐ ܟܠܗ ܒܟܠܗ ܒܚܝܘܗ ܐܠܗܝܐ. ܡܠܝܗ ܕܐܒܐ ܡܫܘܡܠܝܐ: ܘܠܐ ܡܕܡ ܠܗ ܚܣܝܪܗ: ܘܡܢ ܐܒܐ ܠܐ ܡܬܚܙܐ. ܘܡܠܝܐ ܡܢܗ ܘܒܗ ܐܝܬܘܗܝ: ܘܐܘܠܕ ܐܒܐ ܘܒܪܐ ܐܝܬܘܗܝ. ܐܝܟ ܠܡ ܗܢ ܘܐܢܐ ܒܐܒܐ. ܘܐܝܟܢܐ ܡܠܝܗ ܒܗ. ܘܐܝܟܢܐ ܐܒܐ ܕܡܠܝܗ ܒܒܪܐ. ܘܐܝܟܢܐ ܠܗܘܢ ܘܡܫܡܫܝܢ ܘܡܒܪܟܝܢ. ܘܐܝܟܢܐ ܠܐ ܐܣܪܐ ܒܒܪܐ ܠܟܠܠܗ ܒܩܢܘܡܗ: ܘܠܐ ܡܕܡ ܐܒܐ ܕܐܝܬܘܗܝ ܒܪܐ ܠܡܠܟܐ ܕܡܢܗ ܒܩܢܘܡܗ. [3] ܘܒܗ ܒܗܘܢܐ ܘܐܦ ܗܘ ܕܪܘܚܐ ܕܡܘܕܥܐ ܟܠܐ ܡܬܕܪܟܢܘܬܐ ܪܘܚܐ ܡܕܡ ܟܠܗܘܢ ܪ̈ܚܡܐ ܡܠܟܬܐ. ܡܢ ܐܒܐ ܠܡ ܢܦܩ. ܠܐ ܡܬܚܙܐ ܡܢ ܠܐ ܡܬܚܙܐ. ܒܐܒܐ ܟܠܗ. ܒܒܪܐ ܟܠܗ ܒܟܠܗ ܠܐ ܡܬܚܙܐ. ܘܠܡܬܚܙܝܘ ܠܐ ܡܕܡܝܢ. ܐܡܪܐ ܕܐܦܠܐ ܐܣ̈ܝܪܝܢ. ܘܐܡܪܐ ܕܐܬܠܠܐ ܘܢܛܪܗ ܣܥܪܗ ܕܗ̇ܘ ܕܡܫܡܫ ܠܡܫܝܚܐ: ܕܝܕܥ ܠܐܒܐ ܘܕܐܡܬܝ ܐܒܐ: ܕܐܝܬܘܗܝ ܒܪܫܝܬ ܡܫܡܫ ܠܗ ܒܩܢܘܡܗ ܡܫܬܘܡܥܐ: ܘܒܐܠܗܘܬܗ ܕܒܗ̇ ܠܐ ܥܪܝ. ܘܗܟܢܐ ܠܒܪܐ ܕܒܪܫܝܬ ܐܝܬܘܗܝ ܠܗܘܢ ܐܒܐ ܡܫܬܘܡܥܢܝܬ: ܐܝܟ ܬܫܘܒܚܬܐ ܗܘ ܕܝܡܝܢ ܠܐܬܪܐ ܘܡܠܟܐ ܠܡܕܢܚܐ. ܗܘ ܠܐ ܥܪܝ ܘܠܐ ܡܬܚܙܐ. ܘܪܘܚܐ ܕܡܘܕܥܐ ܕܡܬܘܡܢܝܢ ܡܢ ܐܒܐ ܢܦܩ. ܘܠܐ ܡܬܚܙܐ ܒܩܢܘܡܗ. ܐܝܟܢܐ ܕܐܦܠܐ ܡܬܚܙܐ. ܘܝܘܡܢ ܕܒܢ̈ܝܐ ܒܡܫ̈ܚܐ ܕܐܠܗܘܬܐ. ܘܠܗܝܢ ܐܬܪܐ ܕܦܪܥ. ܘܠܐ ܨܘܪܬܐ ܕܡܘܣܪ ܐܘ ܡܕܡ. ܘܠܐ ܐܣܬܟܠ ܠܡܬܚܙܝܢܘ. ܪܘܚܐ ܗ̇ܘ ܨܒܪ ܐܠܗܐ. ܘܐܝܟܢܐ ܠܟܠܐ ܨܘܪܬܐ ܘܟܠܠܐ ܡܬܚܙܐ: ܠܐܦܪܐ ܘܡܠܝܐ ܘܢܦܘܫܐ. ܘܠܐܦܪܐ ܠܗ ܡܠܝܐ ܘܠܗ ܢܦܘܫܐ: ܘܡܠܝܐ ܠܗ ܠܐܦܪܐ ܘܠܗ ܢܦܘܫܐ: ܘܢܦܘܫܐ ܠܗ ܠܐܦܪܐ ܘܠܐ ܡܠܝܐ: ܘܠܐ ܗܦܟܝܢ ܗܠܝܢ ܕܠܝܬܝܗ ܠܗܘܢ ܚ̈ܕܕܐ. ܐܠܐ ܘܟܕ ܡܬܚܙܝܢ ܦ̈ܪܝܫܝܢ. ܘܟܕ ܦ̈ܪܝܫܝܢ ܡܬܚܙܝܢ ܒܗ̇ ܟܠܐ ܡܫܬܡܫܬܐ: ܠܐ ܡܬܚܙܝܢ ܠܚ̈ܕܕܐ ܘܠܐ ܐܫܬܢܝ ܠܚܕܕܐ. ܐܦ ܗܟܢܐ ܗܠܝܢ ܡܬܪ̈ܝܢ ܐܝܟ ܠܚܝܬܐ ܐܡܪܝܢܘܬܗܘܢ: ܐܡܪܝܢ ܗܟܝܠ ܘܐܦ ܟܠ ܗܠܝܢ ܕܗܘܐ ܡܬܒܪܝܢܘܬܐ ܟܠܟܠ ܡܢ ܗܝܡܢܘܬܐ. ܕܗܘ ܐܦ ܟܠܗܘܢ ܥܒ̈ܕܘܗܝ ܒܗܝܡܢܘܬܐ. ܒܗ̇ܘ ܕܐܦܠܐ ܥܒ̈ܕܘܗܝ ܡܬܚܙܝܢ. ܘܕܐܡܪܝܢ ܡܢ ܠܐ ܡܕܡ ܒܟܠܗܘܢ ܗܠܝܢ ܙܒ̈ܢܐ ܥܡܫܠܡܢܘܬܐ ܕܥܒܕܝܢ ܠܡܫܝܚܐ: ܥܡ ܥܒܪܐ ܕܡܪ̈ܝܬ ܘܕܡܬܚܙܝܢ. ܘܕܠܝܬ ܠܗ ܡܢ ܡܕܡ ܥܬܐ ܐܠܐ ܕܒܢ̈ܝܐ ܐܬܒܪܝ ܒܠܡܫܐ: ܘܕܠܝܬ ܡܫܘܐ ܒܠܗ ܗܘܐ ܘܕܒܪ ܘܗܘܝܢ ܡܬܚܙܝܢ. ܗܠܝܢ ܟܠܗܘܢ ܢܬܒܘܢ ܠܗܘܢ ܠܥܒܘܕܗܘܢ. ܘܚܝܢ ܢܗܘܝܢ ܘܥܒܪ ܐܝܟ ܕܐܬܦܠܓ ܘܢܬܦܪܫ ܦܘܠܓ̈ܐ. ܐܡܪܝܢ ܕܐܬܟܠܐ ܒܫܘܪܝܐ ܒܗ̇ܘܝܐ ܕܟܠܐ ܡܬܒܪܝܢܘܬܐ ܒܦܘܫܐ ܕܫܒܪܐ: ܠܟܠ ܡܢ ܟܠܗܝܢ ܡܬܒܪܝܢܘܬܐ.

7 Jn. 14:10.
8 Jn. 15:27.
9 I.e., his works.

[also] Light from Light, God from God, Living from Living, Eternal from Eternal; the Father, utterly all of him, infinitely, and the infinite Son; and the Son, utterly all of him, in his divine nature, begotten of the Father eternally, and his Begetter not prior to him, and from the infinite Father and begotten of him and existing in him. The Father begets but is in his Son: "My Father is in me and I am in my Father."[7] How is his Begotten in him? How is the Father of his own Begotten in the Son? How is he with him, and eternal, and in the beginning? How is it the Son is not after his Cause qnomically, or the Father, who is the head, not qnomically before the Begotten who is from him?

[3] In the same way too what concerns the Holy Spirit moves quickly, incomprehensibly before all small minds: "He proceeds from the Father,"[8] Infinite from Infinite, all of him in the Father, utterly all of him in the infinite Son, but they do not precede, | as also they do not follow one another. And whenever the think- {38}
ing of him who ventures to investigate is lifted up and hastens to understand the Father, at the same moment that he finds the Father, who was in the beginning in his eternal qnoma and in his Godhead in which there is no beginning, [he] likewise [finds] the Son, who was in the beginning with the Father eternally, like the example of radiance to a sphere, or a word to a soul, though not beginning and not ending, and the Holy Spirit, who proceeds from the Father eternally, but does not begin in his procession, as also he does not end, the same who searches the depths of the Godhead. There is no space which separates; there is no interval which follows or precedes, and no bodily form, for God is Spirit. How is the bodiless and infinite the Begetter, Begotten, and Proceeding, but the Begetter is not the Begotten or the Proceeding, and the Begotten is not the Begetter or the Proceeding, and the Proceeding is not the Begetter or the Begotten, and these properties are not exchanged with one another, but while they are united they are distinct, and while they are distinct they are united in infinitude, not preceding one another and not following one another? If, then, these things lead to an investigation [of] their manner [of existence], how indeed can we search out the things of this dispensation without faith? For lo, all his works are indeed by faith, because not even his works are searchable, since they[9] are from nothing, in all these different varieties which surpass numbering, along with others which have been or are to come. Why was the world not created prior to six thousand years, and why has it continued all this time and then is to be renewed? All these things we should leave to their Maker, and we should believe and stand firm as we have been commanded, and keep the commandments, so that we might be exalted in tranquil thought, without comprehension, in assurance of the hope higher than all comprehensible things.

[4] ܕܗܳܕܶܐ ܘܐܦ ܗܠܝܢ ܕܡܕܒܪܢܘܬܐ ܗܕܐ ܡܫܰܕܪܬܐ ܘܠܐ ܡܬܡܠܠܢܝܬܐ: ܘܣܘܟܠܬܐ ܠܐ ܡܬܕܪܟܢܝܬܐ. ܥܠ ܐܠܗܐ ܓܒܪ ܡܠܬܐ ܐܡܪܐ ܕܗܘܐ ܒܣܪܐ. ܘܕܐܬܓܠܠ ܒܒܣܪܐ. ܘܦܝܣܘ ܕܡܘܬܐ ܕܐܠܗܐ ܒܪ ܐܢܫܘܬܗ ܕܐܒܕ. ܕܢܣܒ ܕܡܘܬܐ ܕܥܒܕܐ ܠܦܪܨܘܦܗ. ܕܐܢܫܘܬܗ ܒܪܢܫܐ ܢܣܒ ܡܢܟܣܐ ܕܡܢ ܡܪܝܡ. ܘܠܐ ܐܒܕ ܘܠܐ ܦܘܫ ܕܡܘܕܐ. ܘܟܠܗܘܢ ܐܡܪܐ ܡܛܠ ܥܡܘܗ ܐܚܝܐ. ܕܥܒܕ ܐܠܗܐ ܠܒܪܗ ܒܕܡܘܬܐ ܕܒܣܪܐ. ܘܡܫܠܡܗ ܕܒܪܐ ܒܠܚܘܕܝܘܬ ܦܪܨܘܦܐ ܐܢܫܘܬܗ ܒܪܢܫܐ ܘܠܐ ܕܐܒܕ ܘܠܐ ܕܦܘܫ ܕܡܘܕܐ: ܐܠܐ ܡܛܠ ܠܐ ܡܫܟܚܘܬܐ ܕܚܘܒܐ ܚܕ ܐܢܫ. ܚܠ ܒܟܠ ܒܠܐ ܡܬܚܫܚܘܬܐ. ܠܗ ܓܒܪ ܥܠ ܐܒܕ ܐܡܪ ܕܗܘܐ ܒܣܪܐ. ܐܠܐ ܥܠ ܐܠܗܐ ܡܠܬܐ ܕܒܪܢܫܐ ܐܢܫܘܬܗ ܗܘܐ ܠܗ ܐܒܕ. ܘܠܐ ܦܘܫ ܕܡܘܕܐ ܐܬܥܒܪ ܘܗܘܐ ܡܢ ܐܢܫܘܬܐ. ܐܠܐ ܥܠ ܦܪܨܘܦܗ ܕܒܪܐ ܗܠܝܢ ܚܠܗܘܢ ܕܗܘܐ ܡܕܒܪܢܘܬܐ. ܠܐ ܓܒܪ ܐܒܕ ܥܡ ܒܪܢܫܐ ܕܡܢ ܚܕ ܐܒܕ: ܘܐܦܠܐ ܒܪܢܫܐ ܕܡܢ ܥܡ ܦܘܫ ܕܡܘܕܐ ܚܕ ܦܘܫ ܕܡܘܕܐ. ܥܡ ܐܠܗܐ ܕܝܢ ܡܠܬܐ ܡܬܬܡܪ ܚܕ ܒܪܗ ܕܟܠܢܐ: ܐܝܟ ܡܠܬܗ ܕܡܠܐܟܐ ܕܠܗܘܢ ܠܒܪܗ. ܦܘܫ ܠܗ ܕܡܘܕܐ ܝܬܐ ܘܚܝܠܗ ܕܟܠܢܐ ܝܠܝܢ ܥܠܝܢܐ. ܡܛܠ ܗܢܐ ܗܘ ܕܡܬܝܠܕ ܡܢܗ ܡܕܝܢܐ ܗܘ ܘܒܪܗ ܕܟܠܢܐ ܢܬܩܪܐ. ܘܐܢܫܐ ܕܒܪܢܫܐ ܗܢܝܢ ܕܐܠܗܘܬܐ: ܘܠܐ ܗܦܟܝ ܗܠܝܢ ܕܐܠܗܝܐ ܕܒܪܐ ܘܒܪܢܫܐ ܘܡܕܒܪܢܐ ܕܡܘܕܐ ܥܠ ܣܕܪܐ. ܗܕܐ ܐܦ ܗܕܐ ܕܡܠܬܐ ܒܣܪܐ ܗܘܐ. ܘܕܥܒܕ ܐܠܗܐ ܠܒܪܗ: ܠܐ ܗܦܟܗ ܥܠ ܐܒܕ ܘܥܠ ܦܘܫ ܕܡܘܕܐ.

[5] ܘܐܡܪ ܡܟܝܠ ܥܠ ܗܠܝܢ ܕܒܬܪ ܡܕܝܢܬܐ. ܘܢܗܘܐ ܐܝܟ ܐܝܟ ܕܡܠܦܝܢ ܡܢ ܐܒ̈ܗܬܐ ܥܒܝܕܬܐ ܕܗܘܐ ܠܝ ܡܬܥܠܝܢ̈ ܒܡܘܪܢܐ ܗܕܐ ܘܠܐܝܟܐ ܒܕܡܐ. ܘܟܕ ܐܬܥܠܝܢ ܥܠܘܗܝ ܕܐܠܗ ܕܡܬܚܝܢܐ ܗܒܪܝ ܕܠܗܐ ܠܡܣܝܒܘܬܗ: ܡܫܝܚ ܝܕܥ ܓܒܪ ܚܠ ܕܐܢܫܘܬܗ ܐܠܗܐ ܡܬܗܡܢܝܐ. ܘܠܝܬ ܡܫܝܚ ܕܡܝܬܐܝܬ ܥܒܕ ܠܗ ܐܘ ܒܗܘ ܒܗ. ܡܢܗ ܠܡ ܡܫܝܚ ܐܬܝܠܕ ܘܟܕ ܢܦܩ ܡܢܗ. ܡܛܠ ܕܟܠ ܒܗ ܘܒܠ ܒܐܝܕܗ. ܕܠܗ ܬܫ̈ܒܚܢ ܘܣܘܓܕܢ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

[6] ܘܠܗܘܢ ܐܡܪܝܢ ܠܐܬܡܪܐ. ܕܢܟܕ ܠܐ ܐܬܘܪܐ ܒܟܪܣܐ ܝܕܥܬܟ. ܘܡܢ ܡܢ ܦܪܨܘܦ ܐܠܗܘܬܗ ܠܗܘܢ ܥܠܝܬܐ ܐܡܪ. ܕܝܕܥܝܢ ܗܘܝܬܟ ܠܟ ܡܢ ܡܕܡ ܗܪܡܢܝܬܗ ܕܟܠܡܐ. ܥܡ ܐܣܟܝܡܐ ܕܐܝܟ ܗܠܝܢ. ܘܐܢܫܐ ܕܠܐ ܥܪܝܐ ܐܢܫܘܬܗ ܡܬܘܡܝܐ. ܗܕܐ ܐܦܠܐ ܥܘܪܝܐ ܠܝܕܥܬܗ. ܚܠ ܗܕܐ ܕܥܪܝܐ ܒܐܢܫܘܬܗ ܘܒܝܬܝܐ. ܐܦ ܒܝܕܥܬܗ ܘܒܝܬܝܐ ܥܪܝ. ܐܠܗܐ ܕܝܢ ܒܪܢܫܐ ܕܚܠ. ܕܒܬܠܒܘܫܬܗ ܡܬܘܡܝ ܐܬܓܠܠ ܠܚܝܢ. ܡܬܘܡܝܐܝܬ ܐܝܟ ܠܗ ܥܠ ܐܢܫܘܬܗ ܝܕܥܬܐ ܘܚܟܡܬܐ: ܘܚܝܠܐ ܘܡܬܠܒܫܢܐ: ܘܠܐ ܡܬܦܪܫ

10 Lk. 1:32.
11 Cf. Lk. 1:35.
12 Jn. 1:14.
13 Gal. 4:4.
14 Rom. 11:35–36.
15 Jer. 1:5.

[4] Just so are the things of this worshipful and ineffable dispensation, and the | incomprehensible union, for concerning God the Word it is written that {39} he became flesh, and was revealed in the flesh, and [that] he is the likeness of God, co-essential with the Father; that he took the likeness of a servant to his own parsopa, which is Jesus Christ, the man from Mary; and [that] he is not the Father and not the Holy Spirit. Concerning him it is written that, by agreement of will, God sent his Son in the likeness of flesh, and the temple of the Son—not of the Father and not of the Holy Spirit—in oneness of parsopa, is his own man. But because of the infinitude of nature they are utterly one, boundlessly. However, it is not said of the Father that he became flesh, but of God the Word who was in the beginning with the Father. And the Holy Spirit was not sent, nor was he made from a woman, but all things of this dispensation are attributed to the parsopa of the Son, for the Father was not one Father with the man who was from us, nor was the man from us one Holy Spirit with the Holy Spirit, but with God the Word he was called one "Son of the Highest"[10], according to the word of the angel to his mother: "The Holy Spirit shall come, and the power of the Highest shall rest upon you. Therefore he who is born from you is holy and shall be called the Son of the Highest."[11] As those things concerning the Godhead are trustworthy, and the properties of the Father, and of the Son, and of the Holy Spirit are not exchanged with one another, so also this, that "the Word was made flesh,"[12] and that "God sent his Son"[13], is not exchanged with the Father and with the Holy Spirit.

[5] Therefore let us speak concerning these matters of the Holy Scriptures, and let us shed light on them according as we have learned from the trustworthy fathers who were our guides in this way washed in blood, while trusting in him who belongs to Christ our Hope, who accompanies our wretchedness, for he knew all beforehand, who is God eternally, whom nothing newly enters, or in whom [nothing newly] arises: "Who can first give to him and then take | from {40} him? For all is from him, and all is in him, and all is through him, to whom be our praises and blessings for ever and ever. Amen."[14]

[6] It was said to Jeremiah, "While I had not yet fashioned you in the womb, I knew you."[15] Our Lord, in the parsopa of his Godhead, said to the apostles, "You were chosen by me before the foundations of the world," as well as other things such as these, and as his eternal Being did not begin, so too there was no beginning to his knowledge. Now all that begins in its being temporally, begins in its knowledge temporally. But God, the Creator of all, who in a Trinity of qnome was revealed for our salvation, eternally possesses in his Being knowledge, wisdom, power, and authority, and this does not fail in any way. For it is

ܒܚܕ ܡܢ ܪ̈ܘܚܐ. ܠܘ ܓܝܪ ܡܫܠܡ ܕܢܗܘܐ ܕܢܬܒܪܐ ܒܪܢܫܐ: ܗܟܢܐ ܐܦ ܒܝܕܥܬܗ. ܐܠܐ ܡܬܩܘܡܢܝܢ ܐܝܟ ܠܗ
ܗܘܐ ܝܕܝܥܐ: ܘܕܐܡܪܬ ܕܢܦܠ ܠܗ ܕܢܬܒܪܐ ܘܐܝܟܢ ܘܕܐܝܟܢ ܐܝܟ ܒܟܠܗ̇ ܡܬܚܫܒܢܘܬܐ: ܒܬܘܕܝܬܐ ܘܒܫܘܒܠܠܐ.
ܘܒܗܠܝܢ ܕܒܡܫܝܚܘܬܐ. ܐܦ ܓܝܪ ܒܪܢܫܐ ܡܛܠ ܬܘܕܝܬܐ ܘܫܘܒܚܐ ܒܟܠܗ ܚܝ̈ܘܗܝ ܒܒܪܝܬܗܘܢ: ܐܠܐ ܐܠܗܐ
ܠܐ ܫܪܐ ܒܝܕܥܬܗ. ܐܝܟܢܐ ܕܐܦܠܐ ܒܐܝܩܘܢܗ̇. ܘܐܝܟ ܐܘܡܢܘܬܐ ܕܒܐܘܡܢ̈ܐ. ܒܪܡ ܕܝܢ ܗܘ ܡܢ ܠܐ ܡܕܡ.
ܘܠܟܠ ܡܢ ܟܠ ܗܘ̈ܝܢ. ܗܘܝܢ ܘܐܦ ܗܠܝܢ ܗܘܝ̈ ܒܐܘܡܢܘܬܐ ܘܫܠܡܘܬܐ. ܡܬܩܢܢ ܐܝܟ ܕܡܬܩܢܢܘܬܗ ܚܙܐ
ܗܘ̣ܐ ܐܠܗܐ ܕܒܬܠܡܝܕܘܬܐ ܡܬܩܢܢܘܬܐ ܐܚܪܬܐ ܠܒ̈ܢܝܢܫܐ. ܘܕܐܡܪܬ ܘܕܐܝܟܢܐ ܗܘܐ ܠܫܠܝܚܐ ܦܘܠܘܣ.
ܘܕܡܟܝܢ ܐܠܗܐ ܡܠܟܐ ܗܕ ܒܥܘ ܕܢܚܐ ܘܕܪܘܫ ܕܡܘܕܟܐ. ܕܠܡ ܨܒܝܢܗ ܡܬܩܘܡܢ ܕܒܝܬܐ ܒܟܠܗ:
ܘܠܟܠܢ ܒܗܝܢ ܐܬܝܬܐ ܡܫܝܚܝܐ ܠܦܪܨܘܦ ܕܡܬܒܪܝܢܘܬܐ: ܘܡܬܒܪܝܢ ܗܘܐ ܚܕ ܗܢܐ ܒܝܕ ܐܡܪܐ
ܘܠܟܠܟܡ. ܘܐܡܠܐ ܒܗ ܒܟܠܗ̇ ܡܬܒܪܝܢܘܬܐ ܕܝܬܝܪ ܘܕܦܘܪܫܢ: ܘܕܢܬܠܐ ܒܗ ܝܕܥܬܗ: ܘܒܗ ܢܬܝܕܥ ܒܠܡܐ
ܕܒܬܡܢܐ ܘܡܢ ܕܒܐܪܥܐ.

[7] ܘܐܝܟܢܐ ܕܐܬܐܡܪܬ ܡܢ ܛܘܒܢܐ ܦܘܠܘܣ ܒܐܓܪܬܐ ܕܠܘܬ ܩܘܪ̈ܢܬܝܐ ܩܕܡܝܬܐ. ܚܟܡܬܐ ܠܡ
ܡܡܠܠܝܢ ܒܓܡܝܪ̈ܐ. ܚܟܡܬܐ ܠܐ ܕܗܢܐ ܥܠܡܐ. ܘܐܦܠܐ ܕܫܠܝܛܢܘ̈ܗܝ ܕܥܠܡܐ ܗܢܐ ܕܡܬܒܛܠܝܢ.
ܐܠܐ ܡܡܠܠܝܢ ܚܟܡܬܐ ܕܐܠܗܐ ܒܐܪܙܐ. ܗ̇ܝ ܕܡܟܣܝܐ ܗܘܬ. ܘܡܩܕܡ ܗ̣ܘ ܦܪܫܗ̇ ܐܠܗܐ ܡܢ ܩܕܡ
ܥܠܡ̈ܐ ܠܫܘܒܚܢ ܕܝܠܢ. ܗ̇ܝ ܕܠܐ ܐܢܫ ܡܢ ܫܠܝܛܢ̈ܐ ܕܥܠܡܐ ܗܢܐ ܠܐ ܝܕܥܗ̇. ܐܠܘ ܓܝܪ ܝܕܥܘܗ̇. ܠܐ
ܠܡܪܗ̇ ܕܫܘܒܚܐ ܙܩܦܘܗܝ ܗܘܘ. ܐܠܐ ܐܝܟ ܕܟܬܝܒ. ܕܡܕܡ ܕܥܝܢܐ ܠܐ ܚܙܬ. ܘܐܕܢܐ ܠܐ ܫܡܥܬ. ܘܥܠ ܠܒܐ
ܕܒܪܢܫܐ ܠܐ ܣܠܩ. ܡܕܡ ܕܛܝܒ ܐܠܗܐ ܠܐܝܠܝܢ ܕܪܚܡܝܢ ܠܗ. ܘܐܢܬ̇ ܗܕܐ ܡܢ ܐܝܟܐ ܝܕܥܬ̇ ܘܝܠܦܬ̇
ܥܠ ܗܠܝܢ ܐܡ̈ܪ ܕܗܘܝܢ ܐܝܬܝܢ. ܐܦ ܗܘ ܡܬܘܡܐ ܘܡܫܘܕܥ ܒܟܠ ܕܘܟ ܦܘܠܘܣ. ܠܢ ܠܗ ܓܝܪ ܓܠܐ
ܐܠܗܐ ܒܪܘܚܗ. ܪܘܚܐ ܕܝܢ ܒܟܠܡܕܡ ܒܨܝܐ ܐܦ ܒܥܘܡܩܘܗܝ ܕܐܠܗܐ. ܘܗܟܢܐ ܐܦ ܗ̇ܝ ܕܠܘܬ ܐܦܣܝ̈ܐ.
ܡܢ ܦܪܨܘܦ ܬܘܕܝܬܐ ܐܡܪ. ܡܒܪܟ ܗ̄ܘ ܐܠܗܐ ܐܒܘܗܝ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ: ܗ̇ܘ ܕܒܪܟܢ ܒܟܠ
ܒܘܪܟܢ ܕܪܘܚ ܒܫܡܝܐ ܒܡܫܝܚܐ. ܐܝܟܢܐ ܕܓܒܢ ܒܗ ܡܢ ܩܕܡ ܬܪܡܝܬܗ ܕܥܠܡܐ. ܕܢܗܘܐ ܩܕܝ̈ܫܐ ܘܕܠܐ
ܡܘܡ ܩܕܡܘܗܝ. ܘܬܘܒ ܐܡܪ. ܘܐܘܕܥܢ ܐܪܙܐ ܕܨܒܝܢܗ ܗ̇ܘ ܕܩܕܡ ܗܘܐ ܣܡ ܕܢܥܒܕ ܒܗ ܠܡܕܒܪܢܘܬܐ
ܕܫܘܠܡܗܘܢ ܕܙܒܢܐ. ܕܢܬܚܕܬ ܟܠ ܡܕܡ ܒܡܫܝܚܐ ܕܒܫܡܝܐ ܘܕܒܐܪܥܐ. ܘܬܘܒ ܐܡܪ. ܠܐ ܕܢܬܘܪ
ܐܢ̈ܘܢ ܕܒܠܒܘܢ ܡܝ̈ܬܐ: ܢܬܝܠܕܘܢ ܫܘܒܚܐ ܗܕܐ. ܕܢܬܦܬܚܢ ܒܡܫܝܚܐ ܠܘܬܗ ܕܡܫܝܚܐ. ܗ̇ܘ ܕܠܐ ܡܬܬܚܡܢ
ܘܐܬܘܪ ܠܟܠܢܫ. ܐܝܟܢܐ ܐܡ̈ܪ ܡܕܒܪܢܘܬܐ ܕܐܬܝܗ̇. ܗ̇ܘ ܕܒܪܗ ܗ̇ܘܐ ܡܢ ܥܠܡ̈ܐ ܒܐܠܗܐ ܕܒܟܠ ܒܪܐ. ܕܒܪܬ

16 The connections are difficult to make here. Whether this conditional clause refers back to the creation or forward to the Incarnation is unclear to me. The idea is that God contemplates his creative (or re-creative) acts from eternity as an artist, in a similar sense, does with his creations, having them first in his mind creatively, and then in concrete fulfillment.

17 I.e., the incarnational economy.

18 1 Cor. 2:6–9.

19 1 Cor. 2:10.

20 Lit., "from the parsopa of thanksgiving".

21 Eph. 1:3–4.

22 Eph. 1:9–10.

not that since he began to fashion the creation, he began also in his knowledge, but he possessed this knowledge eternally: when it would be right for him to begin, and how, and in what manner, throughout the entire order, in the beginning and in the end, and in such things as are in between. However, although creatures acquired a beginning and a completion in six days at their creation, yet God did not begin in his knowledge, as neither, indeed, [did he begin] in his Being. And like the skill which is in craftsmen, though from nothing and beyond all marvels[16], so too was this marvelous and worshipful thing[17], for from eternity God, who was revealed in an eternal Trinity for our salvation, pondered its perfection, and when and how he might suitably appear openly. And God the Word, consubstantial with the Father and with the Holy Spirit, was prepared, with his eternal will, to be revealed in the flesh, and to clothe himself with our human nature unitedly for the parsopa of his dispensation, and to make it with himself one Son in one honor for ever, and to fulfill in it the whole dispensation of our salvation and our deliverance, and to reveal in it his knowledge, and to renew in it all that is in heaven and that is on earth.

[7] As it was said by the blessed Paul in the | first letter to the Corinthians, "We {41} speak wisdom among the perfect—a wisdom not of this world, nor of the rulers of this world who come to an end, but we speak the wisdom of God in a mystery, which was hidden, and which God fore-ordained before the ages for our glory, which none of the rulers of this world knows, for if they had known it, they would not have crucified the Lord of glory. But as it is written, 'The eye has not seen, and the ear has not heard, and it has not entered into the heart of man, what God has prepared for those who love him.'"[18] You, then, whence did you know and learn concerning these mysteries, that they are thus, O marvelous and blessed in every splendor, Paul? Well then, is it not [that] "God has revealed [them] to us through his Spirit, for the Spirit searches everything, even the depths of God"[19]? So too, to the Ephesians he says by way of thanksgiving[20], "Blessed is God, the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heaven in Christ, as he chose us beforehand in him from the foundations of the world to be holy and without spot before him."[21] Again he says: "He has made known to us the mystery of his will, which he fore-ordained to bring to pass in him for the dispensation of the fullness of times, that everything in heaven and on earth might be made new again in Christ."[22] Again he says: "To me, who am the least of all the saints, this grace was given, that I might proclaim among the nations the riches of Christ, which are unsearchable, and might show clearly to everyone what is the dispensation of the mystery which had been hidden from the ages in God who created all, that

ܥܕܡܐ ܬܬܝܕܥ ܚܟ݂ܡܬܗ ܕܐܠܗܐ ܡܠܝܐ ܦܘܪ̈ܫܢܐ. ܠܪ̈ܫܢܘܬܐ ܘܠܫܘܠܛܢ̈ܐ ܕܒܫܡܝܐ: ܗܿܝ ܕܛܫܝܐ ܗܘܬ
ܡܢ ܥܠܡ̈ܐ: ܘܐܬܓܠܝܬ ܒܝܫܘܥ ܡܫܝܚܐ ܡܪܢ.

[8] ܡܛܠ ܕܝܢ ܗܠܝܢ ܟܠܗܝܢ ܗܘܕܥ̈ܬܐ ܣܘܟ̈ܠܐ ܘܪ̈ܐܙܐ ܟܕ ܡܬܝܕܥܝܢ. ܕܫܘܬܦܘܬܐ ܐܝܬܝܗ̇ ܗܘܬ
ܗܝ ܥܕܬܐ ܕܗܘܬ ܡܬܦܪܫܢܘܬܐ ܕܐܠܗܐ. ܫܘܕܥܬܐ ܕܐܝܟܢ ܒܟܘܟܒܗ̇. ܘܡܛܠ ܗܢܐ ܡܫܡܠܝܢ̈ܐ ܕܠܘܬܗ
ܕܒܢܝܐ. ܘܡܛܠ ܗܢܐ ܦܪܫܘܬܐ ܘܠܐ ܫܠܝܚܘܬܐ ܕܥܡܐ ܥܡ ܥܡܡ̈ܐ. ܘܡܛܠ ܗܢܐ ܢܡܘܣܐ. ܢܡܘܣܐ
ܠܡ ܗܕܐ ܗܘܐ ܠܝ ܠܗܘܢ ܡܫܝܚܐ. ܘܡܛܠ ܗܢܐ ܢܒܝ̈ܐ ܘܡܬܢܒ̈ܝܢ ܘܦܠܐܬ̈ܐ. ܗܢܐ ܠܡ ܢܒܝܐ ܪܒ ܗܘ. ܐܢܐ
ܕܝܢ ܐܡܪ ܐܢܐ ܥܠ ܡܫܝܚܐ ܘܥܠ ܥܕܬܗ. ܘܗܠܝܢ ܠܡ ܟܠܗܝܢ ܦܠܐܬ̈ܐ ܠܝ ܗܘ ܗܘܬ. ܘܡܛܠ ܗܢܐ
ܪ̈ܡܙܐ ܘܦܠܐܬ̈ܐ ܠܗܘܢ ܠܥܡܐ ܠܡܪܐ ܟܠܗܝܢ ܕܝܗܒ ܡܫܝܚܐ. ܘܡܛܠ ܗܢܐ ܐܘܪܝܬܐ ܘܢܒܝ̈ܐ.
ܐܘܪܝܬܐ ܠܡ ܘܢܒܝ̈ܐ ܥܕܡܐ ܠܝܘܚܢܢ. ܘܡܢ ܗܝܕܝܢ ܡܠܟܘܬܐ ܕܐܠܗܐ ܡܬܟܪܙܐ. ܥܡܡܐ ܓܝܪ ܕܐܬܐ
ܘܕܒܪܐ ܘܪܘܚܐ ܕܢܘܟܪܝܐ. ܡܛܠ ܡܕܡ ܗܘܐ ܐܪ̈ܘܢܐ ܒܢܝܢܐ ܠܥܡܡܐ. ܒܪܡ ܕܝܢ ܠܗ ܒܫܘܬܦܘܬܐ
ܢܟܝܢ ܕܗܘܐ ܐܬܓܠܝܘ ܠܒܢܝ̈ܢ ܥܕܬܐ ܡܫܘܚܬܐ: ܗܘ ܕܝܢ ܕܐܬܐ ܕܡܢ ܡܫܝܚ ܐܝܟ ܠܗ ܒܪܐ ܢܟܝܢܐ
ܒܪ ܐܝܬܘܗܝ ܥܡ ܒܥܡܘܬܐ ܐܒܘܗܝ. ܐܠܐ ܒܗܕܐ ܡܬܚܡܬܗ ܗܘܐ ܒܢܐ ܐܠܗܐ ܐܒܐ. ܡܛܠ ܒܡܫܠܡܢܘܬܗ
ܘܡܫܬܡܠܝܘܬܗ ܘܦܘܪ̈ܫܢܘܗܝ ܕܐܠܗܐ ܕܠܗܬܘܗܝ ܢܣܝܒܐ. ܘܕܦܪܩܝܢ ܗܘܘ ܡܢ ܥܡܡ̈ܐ ܐܚܪ̈ܢܐ. ܐܝܟ ܗܿ
ܕܒܢܝ̈ ܐܠܗܘܬܐ. ܘܒܪܐ ܒܘܟܪܐ ܚܫܝܒ: ܘܡܒܪܟ ܠܒܪܐ ܘܡܫܡܠܝܢ: ܘܗܘ ܠܐ ܝܕܥ ܐܢܐ ܠܡܪܝܪܘ ܠܒܪܐ.
ܘܠܐ ܗܘܐ ܐܒܘܗܝ ܕܡܢܝ. ܘܐܢܐ ܠܡ ܡܪܐ ܐܒܘܗܝ ܐܢܐ. ܘܐܝܟ ܗܿ ܕܒܡܫܠܡܢܐ ܐܪ̈ܘܢܝܐ ܡܫܡܠܝܬܗ ܕܗܘܕܐ
ܡܕܒܪܢܘܬܐ: ܕܐܝܟ ܕܒܡܫܝܚܘܬܐ ܘܡܫܬܕܪܢܐ ܐܦ ܒܡܪܝܐ. ܕܗܘܐ ܗܿܘ ܡܢ ܐܒܘܗ ܕܕܘܝܕ. ܗܢܘ ܠܡ
ܡܕܝܢܐ ܐܒܐ ܐܢܬܿ. ܘܐܦ ܐܢܐ ܒܪܐ ܐܠܗܝܡ ܘܗܢܘ ܠܡ ܗܘܐ ܠܝ ܠܒܪܐ. ܘܐܢܐ ܐܗܘܐ ܠܗ ܠܐܒܐ.

[9] ܗܟܢܐ ܘܐܦ ܥܠ ܪܘܚܐ ܕܩܘܕܫܐ ܡܠܝܢ ܣܦܪ̈ܐ. ܠܐ ܐܝܟܢܐ ܕܩܢܝܢ ܝܕܥܝܢ ܘܗܝܡܢܝܢ ܠܟܝ̈ܢܐ. ܗܟܢܐ
ܘܐܦ ܗܕܝܢ ܡܫܡܫܝܢ ܗܘܘ ܕܩܘܕܫܐ ܐܬܩܪܝ: ܐܝܟ ܐܢܐ ܒܟܠܗܝܢ ܕܝܠܗ: ܘܕܡܢ ܐܢܐ ܢܦܩ ܡܬܩܕܫܝܢ.
ܘܕܡܪܝܐ ܐܠܗܐ ܐܝܬܘܗܝ ܒܝܕ ܟܗܢܐ ܕܐܠܗܘܬܐ: ܠܡ ܐܢܐ ܘܠܡ ܒܪܐ. ܐܠܐ ܡܛܠ ܐܘܟܝܗ ܘܡܥܩܒܘܬܗ
ܕܠܗܘܢ: ܐܘ ܡܛܠ ܒܫܡܫܘܬܗ ܘܡܩܒܠܘܬܗ: ܐܝܟ ܗܿ ܕܪܘܚܐ ܡܫܡܫܢܐ ܡܕܒܪܢܐ ܒܪܘܚܐ ܕܩܕ̈ܫܐ.

23 Eph. 3:8–11.
24 Gal. 2:24.
25 Or "mysteries".
26 Eph. 5:32.
27 Cf. 1 Cor. 10:11.
28 Lk. 16:16.
29 The Old Testament?
30 I.e., toward the children of Israel.
31 Ex. 4:22.
32 Ex. 4:23.
33 Ex. 4:23 (Peshitta).
34 Deut. 32:6 (Peshitta)
35 Is. 64:8.
36 ܟܣܝܐܬܐ for ܟܣܝܐܝܬ. A footnote gives a ms. variant reading: ܟܣܝܐ ܗܘܐ. The hiddenness refers to the manner in which the Old Testament text speaks of Christ, i.e., mystically.
37 Cf. Ps. 89:26–27.
38 Cf. 2 Sam. 7:14.
39 In the Old Testament.

through the Church the extraordinary wisdom of God might be made known to the rulers and authorities in heaven, which he prepared of old and effected in Jesus Christ our Lord."[23]

[8] By all these mighty and trustworthy testimonies, then, it was made known in each | that from everlasting this knowledge existed of this dispensation of God, {42} a testimony which came in its time, and because of this there were promises to the fathers, and because of this there was the separation and non-intercourse of the nation with the nations, and because of this was the Law—"The Law led us to Christ"[24]. Because of this were symbols[25], types, and allegories—"This is a great mystery, but I myself refer [it] to Christ and to his Church,"[26] and, "All of these things were a type for us"[27]. Because of this, in all of them there were tokens and shadows with regard to the perfect whole, which is Christ. Because of this there was the Torah and the prophets—"The Torah and the prophets were until John, but from that time the kingdom of God was proclaimed."[28] For the name[s] of the Father, and of the Son, and of the Holy Spirit were signified beforehand mystically in the Old Testament, but not with exactitude as now the eternal qnome have been revealed for our salvation—that is, that the Father from everlasting has an Only-begotten Son, co-essential with him, equal [to him], in a qnoma as he is—but in this[29] the divine nature was named "Father" because of the providence, care, and sustenance of God toward them[30] uniquely, and because they were separated from the other nations, as in "children of Elohim," and "My son, my first-born, is Israel,"[31] and, "Let my son go and he shall serve me,"[32] and, "If you do not wish to let my son go,"[33] and, "Is he not your Father who purchased you?"[34] and, "You, O Lord, are our Father"[35]—and as in that which is given by promise, mystically, concerning this dispensation, how that in affinity and unitedly, although in a hidden manner[36], one would come from the family of David, and "He shall cry out to me, 'You are my Father' ", and also, "I will make him the first-born,"[37] and, "He shall be a son to me, and I will be to him a Father."[38]

[9] Now also concerning | the Holy Spirit, the Fountain of life: it is not as we {43} have known and believed for our salvation [that] they[39] were also persuaded thus—that he is a qnoma like the Father in all that is his, or that he proceeds from the Father eternally, or that he is the Lord God in the one nature of the Godhead with the Father and with the Son—but it was because of his[40] care and attention toward them, or because of his kindness and goodness, as in, "Let

40 I.e., God their Father's care and goodness.

ܘܪܘܚ ܡܩܕܫܐ ܠܐ ܬܫܩܘܠ ܡܢܝ ܘܕܥܒܪܗ. ܘܐܝܟ ܕܡܬܐܡܪ ܒܒܪܝܬܐ ܗܪܟܝܬܐ ܦܬܓܡܐ: ܘܩܒܪܐ ܒܫܡܗܬܐ. ܘܪܘܚܐ ܚܝܬܐ ܘܕܥܒܪܗ: ܟܕ ܠܗ ܡܫܘܬܦܐ ܡܬܚܫܒ ܠܒܪ ܡܢܗ ܕܒܪܝܬܐ. ܘܠܐ ܗܘ ܗܟܝܠ ܕܒܪܢܫ ܠܗ ܡܢ ܟܕܘ ܢܘܗܪܐ ܕܥܒܪܐ ܣܓܝ ܒܚܠܬܗ ܒܪܝܬܐ: ܐܠܐ ܡܬܩܕܡܐ ܣܥܪܐ ܘܒܥܡܠܐ. ܐܝܟ ܕܐܡܪ ܡܕܡܥܘܗܝ ܘܐܡܪ ܐܠܗܐ ܐܒܐ: ܕܫܬܘܬܦܘܬܗ ܠܗ ܒܪܐ ܒܫܘܡܠܐ. ܘܐܝܟ ܪܘܚܐ ܕܫܘܒܚܐ ܒܫܘܡܠܐ ܒܚܒܪܐ ܐܝܬܘܬܐ ܡܬܬܘܡܝܬܐ ܘܐܠܗܝܬܐ: ܠܗ ܒܠܚܘܕ ܐܝܟ ܥܘܡܝܬܐ ܣܥܝܪܐ ܠܗܘܢ: ܐܠܐ ܘܐܦ ܚܘܒܦܐ: ܘܚܡܪܐ ܗܪܫܘܛܐ ܒܒܪܝܬܐ ܘܬܘܒܐ ܒܠܝܘ ܒܗ ܒܟܝܢܐ. ܘܒܘܝܬܐ ܡܥܬܠܦܐ ܘܐܟܘܬܗܘܢ ܟܒܪܘ. ܟܠ ܐܒܐ ܘܡܟܠ ܒܪܐ ܘܪܘܚܐ ܒܫܘܝܐ. ܘܒܗܝܢ ܘܢܐ ܐܦ ܩܢܘܡܐ ܡܬܩܕܡܐ ܒܚܘܒܪܐ ܠܗܘܢ ܡܪܝ ܕܠܡ ܠܡ ܣܓܝ ܐܒܐ ܐܝܟ ܠܝ ܐܠܗܐ. ܒܪܡ ܕܝܢ ܗܠܝܢ ܥܡܗܘܢ ܕܒܒܐ ܘܪܘܚܐ ܕܫܘܝܐ ܡܢ ܠܟܠ ܥܪܝܗ ܘܒܗܘܢ ܡܗܘ. ܐܝܟ ܗܘ ܕܡܪܝܐ ܐܠܗܐ ܥܒܪܢ ܘܪܘܚܗ: ܘܠܐܝܬ ܐܘܠ ܡܢ ܪܘܚܝ: ܘܐܝܟܐ ܐܙܠܐ ܡܢ ܡܩܕܡܝ. ܐܦ ܫܡܝܗܬܐ ܕܗܢܘܢ ܕܒܢܝܢܘܬܐ ܕܝܠܗܘܢ ܕܥܘܡܪܐ. ܕܒܫܘܝܘܬ ܟܠ ܦܪܨܘܦܐ ܕܫܘܡܗܐ ܠܐ ܐܬܝܕܥܝ ܟܕܡܐ ܠܐܠܗܘܬܐ ܕܡܢܐ ܡܥܡܪܐ ܕܒܗܝܪܐ. ܘܡܢ ܒܬܪ ܡܘܬܐ ܕܪܘܚܐ.

[10] ܥܘܡܪܐ ܗܟܝܠ ܕܒܪܐ ܠܟܘܢ ܐܪܘܐ ܘܡܣܦܩܬܐ ܘܩܠܝܬܐ ܘܡܘܕܝܬܐ ܕܝܠܗܘܢ ܘܡܬܠܬܗ ܪܥܝܢܐ ܗܘܘ ܡܢ ܠܗܘܢ ܕܝܢ ܠܚܝܐ. ܘܗܒܐ ܐܝܟ ܕܒܪܐ ܠܘܗ ܣܓܝܬܐ ܕܠܐ ܡܬܬܥܒܪܐ. ܐܡܪܐ ܕܬܬܚܒ ܥܒܪܘܬܐ ܒܥܘܪܢܐ ܠܠܝܗ ܕܡܥܝܢܐ. ܘܬܬܪܓܪܓ ܘܬܬܐܬܐ ܠܟܘܢ ܠܡܪܢܘܬܐ. ܘܡܛܠ ܗܒܐ ܘܡܛܠ ܐܦ ܗܒܐ ܡܬܒܪܡ ܗܘܐ ܠܗ ܠܡܬܒܪܢܘܬܐ ܡܛܝܒܘܬܐ. ܕܒܠ ܐܢܐ ܕܡܢܐ ܗܘܐ ܐܠܗܐ ܠܟܘܢ ܒܡܠܟܘܬܐ ܦܪܝܫܬܐ ܘܐܢܫܝܬܐ. ܥܘܡܪܐ ܕܒܪܐ ܕܐܠܗܐ ܢܦܩ ܗܘܐ ܒܡܠܟܘ ܠܒܢܝܢܘܬܐ ܘܐܢܫܝܬܐ ܦܪܝܫ ܡܢ ܟܘܠ. ܐܝܟ ܗܘ ܕܝܠܗ ܢܬܪܝܠ ܕܒܪܢܐ ܒܘܟܪܐ. ܘܠܗܘ ܥܠܝܡܘܢ ܡܥܪܒ ܕܐܣܪܐ. ܘܡܬܢܪܐܝܬ ܕܝܘ ܥܘܡܪܐ ܕܒܪܘܬܐ. ܐܝܟ ܕܡܬܘܠܕܐ ܐܬܝܗܒ ܠܛܘܒܐ ܕܘܝܕ. ܡܛܠܠܗ ܕܝܠܗ ܪܥܝ ܣܓܝ ܕܡܢ ܟܪܣܗ ܕܝܢ. ܘܐܝܟ ܕܡܬܘܪ ܛܘܒܐ ܦܠܘܣ. ܐܦ ܟܠ ܡܬܠܝܬܐ ܕܣܝܡܬܐ ܡܪܡܪܡܬܐ ܒܘܒܐ ܗܘ ܕܒܥܘܪܢ ܗܒܪܗ ܠܐ ܡܬܬܩܦ ܗܘܘ. ܘܗܒܐ ܘܐܦ ܗܒܐ ܕܡܥܝܢܐ ܠܗܘ ܕܡܬܬܥܝܢ ܗܘܐ ܠܡܠܟܘܬܐ ܘܠܡܬܒܪܢܘܬܐ ܐܝܟܐ ܕܐܝܟ: ܡܥܝܢܗ ܕܐܠܗܐ ܡܬܡܪܐ ܗܘܐ. ܗܒܢܐ ܘܐܦ ܐܝܟ ܗܘܐ ܠܗܘܢ ܫܘܒܚܐ ܐܝܟ ܕܡܢ ܒܟܬܒܐ ܡܕܝܢܬܐ ܕܡܥܝܢܐ ܐܬܐ. ܐܦ ܟܠ ܗܠܝܢ ܡܠܠܬܐ ܕܝܠܗ ܠܐ ܡܬܚܫܒܠ ܡܬܩܦ ܗܘܘ. ܘܡܬܒܪܢ ܗܘܘ ܕܐܝܟ ܚܕ ܡܢ ܡܥܝܢܐ ܥܣܩܐ ܐܢܫܘܬܐ. ܐܦ ܡܢܐ ܡܢܗܘܢ. ܟܕ ܒܐܠܗܘܬܗ ܠܐ ܡܬܩܦ ܗܘܘ. ܕܡܛܠ ܗܟܝܠ ܕܐܬܝܠܕ ܠܗ ܥܒܕܐ ܒܥܘܪܢܐ ܗܒܪܬܐ: ܠܐ ܢܗܘܐ ܥܘܡܪܐ ܘܬܘܡܚܬܐ ܢܘܓܪܐ ܠܡܥܡܪܬܗ: ܟܕ ܗܘ ܐܝܬ ܒܡܠܟܠ ܡܠܟܠ

41 Ps. 51:11.
42 Jn. 8:41.
43 I.e., with the Jews.
44 Is. 48:16.
45 Ps. 139:7.
46 I.e., the name "son".
47 Ex. 4:22.
48 Cf. Ps. 2:7.
49 Cf. Acts 13:33; Heb. 1:5; 5:5.
50 I.e., the Jews.
51 ܡܥܝܢܐ.

your sweet Spirit lead me in the path of life," and, "Do not take your Holy Spirit from me,"[41] etc., or as it is said that a man [has] a good mind, a kind soul, or a tranquil spirit, etc., though these are not considered "qnome" apart from the man. When the Light which strengthens life in every creature had made itself known, yet if you should say in the presence of the ignorant and impious Jews, "God is a Father, who eternally has a Son in a qnoma, and there is a Holy Spirit in a qnoma, in one eternal and divine Being," not only would it be considered a fable by them, but also a blasphemy. And how many heretics have blossomed in the Church like tares, and in various ways have blasphemed like them concerning the Father and concerning the Son and concerning the Holy Spirit? And in the same way also were the ungrateful Jews toward our Lord: "For us there is one Father, God."[42] However, these names, Father and Holy Spirit, originated from above, and they have continued with them[43], as in "The Lord God has sent me and his Spirit,"[44] and, "Where can I go from your Spirit, and, where can I hide from your presence?"[45], although accuracy of belief concerning the names—that they indicate the parsope of the qnome—was not understood until the revelation of our Lord Christ in the flesh and subsequent to the descent of the Spirit.

[10] Now the name "Son", according to the symbols, types, allegories, and signs which were set down concerning it and for its sake, rose up from below for our salvation, and this, as befits the wisdom | which does not pass away, so that {44} infancy might be gladdened at the beginning of the revelation of Christ, and might long for and come to maturity. Because of this, and for the sake of this, it[46] preceded the worshipful dispensation, for everyone toward whom God had special care and honor, assumed the name "son of God" by grace for an affinity and honor which was distinct from the ordinary, as with Israel, "My son, my first-born,"[47] and with Solomon, and with all the rest—especially the title of "sonship", as in the promise given to the blessed David,[48] because of which the Head of our life sprang forth from his family, as the blessed Paul shows clearly,[49] although they[50] were not acquainted with the loftiness of the exalted union at the time of the beginning of his Gospel. In the same way also was this "Anointed One"[51]—he who was anointed to kingship or to administration, whatever it might be, was called the "Anointed of God". So too they had an expectation, as from the Holy Scriptures, that the Anointed One [would] come—although they were not yet acquainted with these exalted things belonging to him, and thought that he would be like one of the ordinary anointed ones, even if more excellent than they, but they were unacquainted with his Godhead—that therefore, when the truth was revealed by him at the beginning of the Gospel, this would not be a name or a thing foreign to the hearing, while little by

ܡܬܓܠܝܢܐ ܘܡܫܬܡܠܝܢܐ ܢܒܝܘܬܐ ܒܡܫܝܚܘܬܗ̇: ܟܕ ܫܡܗ̈ܐ ܘܫܘܡܗ̈ܐ ܘܫܪ̈ܟܐ ܕܒܗܘܢ̈ܬܐ ܕܟܢܫ ܥܡܐ ܕܝܗܘ̈ܕܝܐ: [11] ܘܡܛܠ ܗܢܐ ܘܟܠ ܐܝܟ̈ܝ ܗܢܐ: ܘܟܕ ܗܘܐ ܘܐܦ ܐܠܐ ܘܩܪܐ ܠܫܡ ܕܝܠܗ ܒܪܐ ܒܫܘܡܗܐ: ܗܘ ܕܝܢ ܐܠܗܐ ܡܠܬܐ ܢܦܠܐ ܦܪ̈ܨܘܦܐ ܠܗܕܐ ܡܕܒܪܢܘܬܐ: ܥܡ ܨܒܝܢܗ ܕܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܟܕ ܓܠܝܢܗ ܕܒܦܓܪ. ܘܠܐ ܐܒܐ ܘܠܐ ܪܘܚܐ ܕܩܘܕܫܐ. ܐܦ ܚܕܐ ܗܿܝ ܐܝܬܘܬܐ ܘܚܝܠܐ ܘܫܘܠܛܢܐ ܘܡܪܘܬܐ ܘܨܒܝܢܐ. ܠܐ ܓܝܪ ܡܬܚܫܚ ܗܘܐ ܕܢܬܩܪܐ ܐܒܐ ܒܗܕܐ ܡܕܒܪܢܘܬܐ ܘܫܡܗܐ ܡܢ ܡܠܐܟܐ ܒܣܒܪܬܐ ܐܝܟ ܕܐܡܪܢ. ܘܠܐ ܢܬܓܠܐ ܗܘܐ ܫܘܠܛܢܐ ܠܥܡܡܐ: ܘܢܒܝܐ ܘܐܦܠܐ ܥܠ ܐܒܐ ܡܬܚܫܚ ܗܘܐ ܕܢܬܬܫܡܠ: ܡܢ ܐ̱ܢܫܐ ܐܝܠܝܢ ܕܐܦܠܐ ܠܗ ܐܝܟ ܐܒܐ ܕܩܘܕܫܐ ܒܫܘܡܗܐ ܕܝܢ ܐܒܐ ܢܩܦ ܡܬܚܫܚܝܢ ܗܘܘ. ܘܐܝܟܢܐ ܐܡܪ ܗܘܐ ܐܒܐ ܕܩܘܕܫܐ ܥܠ ܫܘܡܗܗ ܟܕ ܡܫܝܚ ܗܘܐ ܠܐܢܫܘܬܐ ܒܚܕ ܦܪ̈ܨܘܦܐ ܕܝܢ ܐܒܐ ܢܩܦܗ. ܘܐܝܟܐ ܗܘ ܕܒܪܐ ܐܡܪ ܠܫܡܗ̈ܐ ܕܐܠܗܘܬܐ: ܡܛܠ ܕܒܟܠ ܟܠܗ ܠܐ ܐܡܪ ܗܘܐ ܒܫܡܗ̈ܐ ܥܠ ܢܦܫܗ ܗܘ ܫܘܡܗܗ ܕܝܢ ܐܒܐ. ܘܐܝܟܢܐ ܡܬܚܫܚ ܗܘܐ ܕܢܫܟܚ ܐܒܐ ܕܢܚܘܐ ܐܒܐ ܕܩܘܕܫܐ ܒܗܘ ܐܬܓܠܝܬ. ܐܘ ܗܕܐ ܢܗܘܐ ܡܢ ܠܟܠ ܕܗܘ ܐܒܐ ܕܩܘܕܫܐ ܕܝܢ ܐܒܐ ܢܩܦ. ܥܠ ܗܕܐ ܡܬܬܟܠܝܢ ܗܘܘ ܒܡܫܝܚܘܢ ܠܚܣܝܐ ܒܗܘܢܐ ܠܥܒܕܘܬܐ ܘܒܡܫܝܚܘܬܐ ܢܒܝܘܬܐ ܡܢ ܒܪܢܫܐ. ܒܗ̇ ܕܐܘܪܚܐ ܕܪ̈ܘܚܐ ܗܘܬ. ܘܐܡܪܬ ܦܪܘܩܐ ܡܬܩܪܐ ܗܘܐ. ܘܐܡܪܬ ܠܝܡܐ ܗܘܘ ܘܢܛܪܝܢ. ܘܒܬܪܗ ܡܫܝܚܐ ܗܘܘ. ܕܐܬܐ ܡܫܝܚܐ ܡܠܟܐ: ܒܐܘܪܚܐ ܕܪ̈ܘܚܬܐ ܘܢܦܫܬܐ. ܘܡܛܠ ܗܕܐ ܢܬܩܪܐ: ܢܪܘܒ ܢܦܫܗ ܗܕܐ ܢܬܩܪܐ. ܒܥܠܐ ܚܙܘܗ ܠܗܘܢ. ܐܬܚܙܝܢܗ ܠܡ ܠܡܫܝܚܐ. ܘܐܝܟܢܐ ܡܬܒܢܐ ܒܡܕܒܪܢܘܬܐ. ܡܛܠ ܗܘܐ ܒܟܢܫ̈ܐ ܥܡܡ̈ܐ ܘܗܘܝܘ ܕܢܗܘ: ܐܦ ܕܥܡܡܐ ܥܠ ܐܠܗܘܬܗ ܕܡܫܝܚܐ ܘܐܠܗܝܘܬܗ ܡܬܦܫܩܐ ܠܐ ܡܬܒܥܝܢ ܗܘܘ ܕܡܫܬܘܕܥܐ ܐܢܫܘܬܗ ܒܐܢܫܘܬܗ: ܘܐܝܟ ܕܐܡܪ ܠܗܘܢ ܚܙܘ: ܕܐܢܬܘܢ ܦܓܪܢܐܝܬ ܕܢܝܢܘܢ. ܘܡܢ ܠܡ ܕܐܬܚܙܝܬܘܢ ܠܒܪܗ ܕܐܢܫܐ: ܒܗ̇ ܗܘ ܢܘܡܐ ܬܕܥܘܢ ܕܐܢܐ ܐܢܐ: ܕܟܠ ܐܝܟ̈ܝ ܗܢܐ ܚܕܝܘܬܐ ܬܚܝܬܐ ܘܠܐ ܡܬܡܠܠܢܘܬܐ. ܘܐܦ ܫܘܡܗܐ ܕܡܫܝܚܐ ܥܡ ܗܘ ܕܒܪܢܫܐ ܡܬܝܕܥ ܡܬܝܕܥ ܗܘܐ. ܘܐܦܠܐ ܢܬܓܠܐ ܗܘܐ ܠܥܡܡܐ.

[12] ܐܠܐ ܘܡܢܐ ܡܚܫܒ: ܕܗܘܐ ܡܢ ܒܬܪ ܥܢܝ ܠܗ ܡܠܟܐ ܠܡܬܠܠܘ. ܐܪܗܛ ܠܗܘܢ ܡܫܒܚܢܐ ܒܪܘܚܐ ܡܠܟܐ. ܥܢܘ ܘܠܝܢ ܕܡܫܟܚܝܢ ܠܡܬܐܠܘ ܠܐܘܠܕܐ ܕܡܢ ܡܢܗܘܢ: ܕܝܘܐ ܥܒܝܕܘܗܝ ܐܦ ܕܝܠܗ ܕܡܬܠܠܝܢ ܡܢ ܡܢܗܘܢ. ܕܐܢܬ ܠܡ ܡܢܐ ܐܢܬ. ܕܗܘܐ ܚܠܘ ܩܕܡ ܕܝܠܝ. ܘܟܕ ܚܙܝ̈ܐ ܫܘܒܚܐ ܣܓܝ̈ܐ ܡܟܪܙ ܐܢܬ ܒܡܫܝܚܘܬܐ. ܘܡܦܩܘ ܠܗܘܢ ܒܟܠܗ ܡܘܒܕܐ ܡܪܝܐ: ܕܠܘ ܐܢܐ ܐܢܐ ܡܫܝܚܐ. ܐܠܐ ܐܘܠܕܐ ܐܢܐ

52 Jn. 1:41.
53 Jn. 1:27.
54 Jn. 8:15.
55 Jn. 8:28.
56 I.e., to the Jews.
57 I.e., John's.
58 Jn. 1:19.

little knowledge was revealed and brought to fullness in its perfection by way of gracious gifts, subtle devices, and wondrous miracles through the Holy Spirit.

[11] Because of this, and for the sake of this, it was right, proper, and very suitable that the Son in his qnoma, that is God the Word, should fulfill parsopically this dispensation, with the will of the Father and the Holy Spirit, through his revelation in the flesh, and not the Father or the Holy Spirit, even though one is the Being, power, authority, Lordship, and will. For it was impossible for the | {45} Father to dwell in this dispensation, and to be called by the angel with respect to the union, as I stated, and was not strange to the hearing of the deed. So too it was not possible for the Spirit to be accepted by men who did not even believe that there was a Holy Spirit in a qnoma who proceeded from the Father. How could the Holy Spirit say concerning his own qnoma, when united to manhood in one parsopa, "I proceeded from the Father and I am he who searches the depths of the Godhead"? Utterly nothing at all had been indicated in the Scriptures concerning his qnomic procession from the Father. How could the Father have cried out, "This is the Holy Spirit in whom I am well-pleased"? or the Son witness from above, "This is the Holy Spirit who proceeds from the Father"? Concerning the Son these were suitably acceptable in their time—in the beginning for infancy, and in the perfection [of] understanding afterwards—for the way was trodden out and the door was wide open, and the gates were watched and kept, and creatures were waiting for Christ the King to come in the trodden and smoothed way, and the door-keeper, the Law, to quickly open the legal door in all gladness of heart—"We have found the Christ!"[52] And the messenger and prophet nearby called out in the ears of the hearers and made known, "This is he"[53], although at that time they were not aware of the Godhead of Christ and his eternal begetting, that he was unitedly in his manhood. As he said to the people, "You judge according to the body,"[54] and, "When you have lifted up the Son of Man, on that day you will know that I am he,"[55]—which was for the sake of this worshipful and ineffable union. Also, the name "Christ", as well as that of "Sonship", had been predicted and also was not strange | to the {46} hearing.

[12] But what then? Lo, at the very time the King had begun to be revealed, messengers hastened to them[56] in rapid succession. Those who were waiting began to question the envoy who preceded him, for they had also seen his[57] glorious deeds, which were more exalted than any preceding, "Who are you?[58] for [you do] so many exalted things, and in deeds you proclaim the forgiveness of sins through repentance?" And he instructed them with all abased humility, "I am not the Christ, but I am the messenger who precedes him. I am the

ܕܡܕܡܘܬܗ: ܘܡܛܠ ܐܝܟ ܕܡܪܐ ܒܣܘܪܒܐ. ܕܐܝܬܘܗܝ ܦܠܓܘܬܐ ܕܐܝܠܝܢ ܕܡܢܗ ܐܝܟ ܠܗܘܦܟܐ: ܕܡܫܠܡܘܢ ܐܢܘܢ ܚܕ ܥܡܡܐ. ܘܣܓܝܐܝܢ ܡܢ ܚܕܬܐ ܥܬܝܩܬܐ: ܘܡܢ ܦܘܠܚܢ ܡܬܝܪܘܬܐ ܠܚܝܐܬܐ.

[13] ܘܐܝܟ ܕܡܫܒܚܝܢ ܒܪܝܟܐ ܕܡܬܝܗܒ ܕܐܒܘܗܝ ܕܐܠܗܐ ܢܬܡܪܐ. ܘܒܟܢܐ ܥܒܕܝܢ: ܘܒܗܝ ܐܒܐ ܕܐܬܝܠܕ ܒܗ. ܗܕܐ ܓܝܪ ܗܦܟܘܬ ܚܘܫܒܐ ܡܬܚܙܝܐ ܗܘܐ: ܕܐܠܗܐ ܠܐܠܗܐ ܝܠܕ: ܘܡܢ ܒܪܐ ܢܬܝܠܕ. ܒܪܐ ܕܝܠܗ ܗܕܐ ܠܐ ܘܠܝܠܕܐ: ܐܠܐ ܘܐܦ ܐܝܟ ܕܐܡܪܬ: ܒܐܒܗ̈ܬܐ ܘܐܡܗ̈ܬܐ ܘܦܠܓܘ̈ܬܐ: ܡܬܕܡܝܢ ܕܡܫܬܡܥܝܢ ܗܘܘ ܥܠ ܚܠܝܨܘ ܕܒܪܐ ܕܒܓܫܐ. ܘܠܐ ܢܬܓܠܐ ܗܘܬ ܗܕܐ ܘܡܬܡܠܠ ܗܘܐ ܠܗ̇ ܥܡܗܘܢ. ܒܪܐ ܕܐܝܠܝܢ ܕܒܚܕܝܘܬܗ ܡܬܡܪܐ ܗܘܐ ܒܢ̈ܝܐ ܘܡܫܬܡܥܝܢ ܘܦܩܘܕܝܢ: ܗܢܘܢ ܕܡܬܡܪܝܢ ܗܘܘ ܡܢ ܐܠܗܐ ܠܡܫܪܝܘ ܕܒܢܝܐ ܘܒܝܬ ܒܢ̈ܝܗ. ܐܝܟ ܡܐܡܪܐ ܘܡܕܪܫ ܕܐܢܫ̈ܐ. ܘܡܬܝܩܢ ܡܬܡܠܠܐ ܗܘܬ ܗܕܐ ܡܠܬܐ ܡܠܐܟܝܬܐ ܕܠܗܘܢ ܕܥܠܡܐ. ܕܐܬܝܠܕ ܠܟܘܢ ܝܘܡܢܐ ܦܪܘܩܐ: ܕܐܝܬܘܗܝ ܡܪܝܐ ܡܫܝܚܐ ܒܡܕܝܢܬܗ ܕܕܘܝܕ. ܘܐܝܟ ܡܬܠܒܟܢ ܕܡܕܡܘ ܗܘܘ. ܘܡܘܕܝܢ ܕܒܚܕܐ ܕܝܢ. ܘܕܝܢܘܢ ܐܒܐ ܥܠ ܐܒܗܘܬܐ ܡܫܝܚܝܬܐ ܠܘܬ ܦܪ̈ܘܩܐ ܕܐܒܐ: ܢܗܘܐ ܠܗ ܒܪܐ ܠܐ ܡܫܝܚܐ ܕܒܚܕ ܡܕܡ ܐܝܬܘܗܝ ܒܪ ܐܢܫܘܬܗ. ܘܕܝܕܥܐ ܐܦ ܗܘ ܒܡܫܝܚܘܬܗ: ܘܡܬܝܠܕ ܡܢ ܐܒܐ ܡܫܝܚܐ ܠܐ ܦܪܘܩܐ ܗܘܐ. ܘܐܦܠܐ ܡܬܝܠܕ ܗܘܐ ܠܗ ܥܡܗܘܢ: ܕܐܒܐ ܡܫܝܚܐ ܐܝܟ ܠܗ ܒܪܐ ܒܪ ܚܝܘܗ ܠܐ ܡܫܝܚܐ ܘܦܪܘܩܐ. ܕܒܚܕ ܡܕܡ ܕܡܪܐ ܠܗ. ܘܡܬܒܠܠܐ ܗܘܬ ܐܦ ܕܝܠܝܕܐ ܘܝܠܘܕܐ ܕܝܘܡܢܐ. ܒܪܐ ܕܝܢ ܡܫܝܚܐ ܡܢ ܐܒܐ ܠܐ ܡܫܝܚܐ. ܡܬܝܚܕܐ ܗܘܬ ܕܬܗܘܐ ܐܦ ܕܡܬܡܠܠ ܡܢ ܥܒܘܕܐ. ܚܕܐ ܐܝܟ ܒܪܗ ܡܬܘܡܝܐ ܕܒܗ ܐܬܚܙܝܬ ܢܝܫܐ ܘܡܠܬܐ ܕܡܬܡܠܠܐ ܒܗ ܠܗܘܢ ܐܒܐ ܕܡܢܗ ܡܬܩܪܝܢܐ ܫܠܝܛ. ܘܒܠܐ ܫܪܝܐ ܘܠܐ ܡܢ ܐܡܪ. ܘܐܣܪܬܐ ܐܝܟ ܒܟܬܒܐ ܕܐܒܗܘܬܗ ܡܫܝܚܬܐ ܕܒܥܝܢܐ ܢܘܟܪܝܬܐ ܐܝܟܢܐ ܥܡܗ ܚܕ ܦܪܘܩܐ ܕܒܢܘܬܐ.

[14] ܘܡܬܡܠܠ ܗܘܐ ܠܗ ܥܡܗܘܢ ܘܐܦ ܗܢܘ ܕܒܕܝܢܐ: ܟܕ ܢܬܠܡܕܘܢ ܥܒܕܐ ܒܚܕܝܬܐ. ܒܪܐ ܕܐܝܟ ܕܐܡܪܬ ܒܐܒܗ̈ܬܐ ܘܐܡܗ̈ܬܐ ܘܦܠܓܘ̈ܬܐ ܡܬܕܡܝܢ ܡܬܒܕܩܝܢ ܗܘܘ ܠܗܘܢ ܥܡܗ ܒܡܬܐܘܬܗ ܕܝܠܝܕܘܬܐ ܘܚܝܕ ܝܕܝܥܘܬܐ ܕܒܢ̈ܝܐ: ܐܝܟ ܗܘ ܕܐܡܪ ܡܪܝܐ ܠܡܪܝ ܕܬܒ ܠܝ ܡܢ ܝܡܝܢܝ. ܘܗܘ ܢܗܘܐ ܠܝ ܠܒܪܐ: ܘܡܕܡܘܬܐ ܠܡ ܕܢܐܬܐ ܦܠ ܕܝܠܗ ܗܝ ܡܠܟܘܬܐ: ܘܠܗ ܢܬܟܢܫܘܢ ܥܡܡܐ ܘܕܝܢܐ. ܐܝܟܢܐ ܓܝܪ ܡܫܝܚܐ ܗܘܐ ܠܡܬܠܠ ܒܥܡܐ ܗܘ ܒܪܗ ܡܠܐ ܕܡܢ ܠܥܠ ܡܢ ܥܡܐ ܕܗܘܐ ܒܪܗ ܒܪܝ: ܕܒܗ ܦܨܚܬ ܗܘܐ ܕܗܘ ܐܝܟ ܕܐܬܝܠܕ ܒܗ. ܡܕܡ ܕܝܕ ܥܡܐ ܥܠ ܥܠܡܐ ܠܐ ܝܕܥ ܗܘܐ: ܕܐܝܬ ܒܪܐ ܡܬܘܡܝܐ ܒܫܘܡܠܝܐ ܐܝܟ ܐܒܐ. ܘܐܝܟ ܕܐܡܪ

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59 Cf. Jn. 1:20, 23.

60 There is a transposition of pages of the text at this point which requires the reader to flip back and forth between pages. Vaschalde has recourse to another manuscript, in comparison with which he directs the reader. The English text here is corrected to read according to the Syriac ms. Berlin Oriental Quarto 1168 (dated 1895), independent of Vaschalde's reading.

61 Lk. 2:11.

62 I have attempted to render this difficult passage intelligible to the best of my abilities. The argument proffered here points to the confusion created by the theoretical "birth" of the Begetter, who in his birth would create confusion, and who already has been established prophetically as the "Son".

63 ܬܐܪܘܬܐ for ܬܪܐܘܬܐ.

64 Ps. 110:1.

65 Cf. 2 Sam. 7:14.

66 Gen. 49:10.

67 Mt. 3:17.

voice which cries in the wilderness"[59]—which is an allegory of those to whom "I" call, for they had been deprived up to that time, and were destitute of true knowledge and of the service of earnest virtue |.[60] {46, line 12}

[13] For the man who was assumed to be designated, "He shall be called the Father of God," or, "The Son has sent me," or, "This is my Father in whom I am well-pleased," for it is evident that this runs counter to order—that the Caused should send the Cause, and [that] he should be confirmed by the Son—in that, as well as this being improper, yet also, as I have said, the signs, symbols, and allegories pre-figured the revelation of the Son in the flesh, and this was not strange, but was acceptable to the hearing because of those who by grace had been called "sons" and "anointed ones" and "deliverers", who were sent by God for the salvation of the people now and again, like Moses and all the rest. This angelic word to the shepherds was very acceptable, "A Savior is born to you today, who is the Lord, the Anointed One, in the city of David,"[61] according to the promises which had gone before and the expectations in all generations. That the Father should become with manhood one parsopa of the Father unitedly—he would [then] have had a non-united Son who is in everything co-essential with him, and whom he resembled in his union as well, and he would be begotten from the united Father—would not have been seemly or acceptable to the hearing, for the united Father would have a non-united Son | consubstantial with him and simple, who in everything is like him, and {47} the effulgence and image of his own qnoma would have been falsified[62]. But the united Son from the non-united Father was possible, both to be as well as to be received by the hearers: one according to his eternal nature, in which he is named "Effulgence" and "Word", in which he would be exalted with the Father, from whom he is begotten qnomically, without succession and beyond time; and another according to the affinity of his united manhood which was, in one conjunction with him, one parsopa of Sonship.

[14] And this was acceptable to the hearing also, from the beginning until the hearers should be perfected with understanding, for, as I have said, signs, symbols, and allegories manifested [this] beforehand to the people, through the discipline[63] of the Law and through the prophecy of the prophets, as in "The Lord said to my Lord, 'Sit at my right hand,'"[64] and, "He will be for me a son,"[65] and, "Until he comes to whom the kingdom belongs, and the nations shall wait for him,"[66] etc. For how would it have been possible to accept in the hearing the sound from above, from heaven, "This is my Son,"[67] [if] it were the opposite, "This is my Father in whom I am well pleased," something which, up to that moment, was utterly unknown—that there was an eternal Son in a qnoma like

ܡܢܗ̇ ܕܐܠܐ ܠܝ ܝܕܥܝܬܘܢ ܘܠܐ ܠܐܒܝ. ܥܠ ܒܪܐ ܕܝܢ ܚܙܐ ܠܡܫܝܚܐ ܗܘܐ ܒܪܗ ܡܠܐ ܗܕܐ ܘܐܦ ܡܬܡܟܟܐ ܗܘܐ. ܒܗ̇ ܕܡܫܝܚ ܗܘܐ ܒܘܪܡܘܢ ܡܢ ܒܬܪ ܡܠܟܐ ܘܟܗܢܐ. ܐܬܘ̈ܬܐ ܘܚܝܠܐ ܘܥܒܕܐ ܕܗܝܡܢܘܬܐ ܡܢ ܡܢܗ̇ ܘܒܗ̇ ܥܒܕܝܢ ܫܠܝ̈ܚܘܗܝ ܡܫܬܡܠܝܢ ܗܘܘ. ܘܡܘܕܝܢ ܗܘܐ ܘܐܡܪ ܒܟܠܗ ܗܘ ܐܬܪܐ ܗܢܐ. ܘܫܘܝܢ ܗܘܘ ܠܗ ܘܠܡܫܬܥܘܬܗ ܘܡܫܬܡܪܝܢ ܗܘܘ ܥܠ ܫܡܗ. ܘܐܬܩܝܡܘ ܠܗܘܢ ܕܢܐܬܐ ܩܘܫܬܐ ܘܡܗܝܡܢܘܬܐ ܘܡܫܒܪܢ. ܘܡܘܢ ܠܗܘܢ ܒܟܠܗܘܢ ܐܝܠܝܢ ܕܐܬܟܠܝ ܠܗܘܢ ܒܫܡܠܝܐ ܕܒܪܘܙܘܬܗ: ܘܐܝܟ ܕܡܫܝܚ ܐܡܪ ܠܗܘܢ. ܐܢܐ ܫܘܝܢ ܗܘܘ ܠܗ ܟܕ ܡܫܬܠܡ ܠܫܡܝܐ. ܘܐܝܟ ܫܘܘܕܝܗ ܢܝܚܐ ܩܘܫܐ ܘܡܗܝܡܢ ܘܦܫܝܛ ܘܙܕܝܩ ܐܝܟܢ ܒܟܠܗܘܢ ܗܝܡܢܘܬܐ.

[15] ܡܟܝܠ ܡܬܗܝܡܢܝܢ ܗܘܘ: ܘܐܦ ܗܘ ܕܡܫܝܚ ܪܫܝ ܗܘܐ ܠܗܘܢ ܒܫܠ̈ܝܚܘܬܐ ܕܡܠܟ ܗܘܐ. ܕܐܠܗܐ ܐܝܬܘܗܝ ܕܡܬܩܘܡܢܝܗ ܡܠܝܐ ܡܢ ܐܒܐ: ܘܒܟܠܗ ܗܘܐ ܡܬܒܥܝܐ ܠܒܝܬ ܐ̈ܢܫܘܬܐ. ܘܡܫܝܕܐܝܗ ܠܚܛ̈ܐ ܒܐܝܟܠܐ ܗܘܐ ܕܐ̈ܢܫܘܬܐ: ܘܐܝܟ ܕܠܡܬܘܠܐ ܕܗܘܕܐ ܡܬܒܪܢܘܬܐ ܫܪܝܪܬܐ: ܘܠܚܘܕܬܐ ܘܠܬܘܪܢܝܐ ܕܟܠ: ܘܕܡܬܝܕ ܕܝܢܬܐ ܒܟܘܫܦܗ ܪܒܐ ܒܗ̇ ܒܚܝܘܬܐ: ܘܡܟܝܕ ܢܡܘܣܐ ܘܕܝܢܐ ܠܡܫܒܩ ܒܫܪܒܘܬܐ. ܗܟܢܐ ܗܦܟ ܕܐܬܓܪܝ ܗܘܘ ܗܢܘܢ ܕܒܗ ܩܠܝܬܘܣ ܘܡܘܫܝ ܠܗܘܢ ܚܠܝܪܐ ܕܡܢ ܒܪܫ ܐܡܗ: ܕܒܫܡܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܢܨܪܝܐ ܩܘܡ ܗܠܟ ܬܘܒ ܥܠ ܪ̈ܓܠܝܟ: ܘܡܬܦܪܬܐ ܠܗܘܢ ܡܠܐ ܘܡܫܠܡܐ ܫܪܟ ܗܘܐ. ܡܬܗܝܡܢܝܢ ܗܘܘ ܐܦ ܡܠܐܟܘܬܗ ܕܫܡܝܐ ܢܘܚܡ ܘܡܫܬܠܛܢܐ: ܗܘ ܕܐܬܕܢܚ ܒܟܠܗ ܗܘܝܐ ܥܡܡܐ: ܕܒܪܥܢܝܗ ܐܝܬܘܗܝ ܗܘܐ ܡܠܟܐ: ܘܝܘܡ ܡܠܟܐ ܐܝܬܘܗܝ ܠܗܘܢ ܐܠܗܐ: ܘܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ ܝܘܡ ܡܠܟܐ: ܘܥܠ ܒܝܕܗ ܗܘܐ. ܘܡܠܟܐ ܒܡܪܐ ܗܘܐ ܘܐܢܟܝ ܒܗ. ܘܗܘ ܗܘܒ ܕܥܠ ܐ̈ܢܫܘܬܗ ܕܡܢ ܫܘܒܚܐ ܩܠܝܬܘܣ ܠܐܬܡܪܢܝ: ܕܒܫܡܝܗ ܕܐܠܗܐ ܠܐܬܪܝܡ. ܘܕܝܘܡ ܕܡܬܒܪܢ ܗܘܐ ܘܡܬܠܐ: ܡܛܠ ܕܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ ܥܡܗ. ܘܗܢܐ ܗܘܒ ܕܐܡܪ ܗܘܐ ܫܘܒܚܐ ܩܠܝܬܘܣ ܠܗܘܢ ܚܠܝܪܐ ܐ̈ܫܪܝܐ ܕܡܢ ܒܪܫ ܐܡܗ ܕܒܟܠܗܘܢ ܡܕܝܢܬܐ ܒܒܪܢ ܡܠܐ ܥܡܡܝܬܐ ܒܚܝܠܐ ܕܪܘܚܩܘܕܫܐ: ܕܒܫܡܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܩܘܡ ܥܠ ܪ̈ܓܠܝܟ: ܘܡܬܦܪܬܐ ܫܪܟ ܗܘܐ ܠܒܪܗ ܡܠܐ: ܡܬܗܝܡܢ ܗܘܐ ܐ̈ܪܙܐ ܕܫܒܪܬܐ ܕܡܫܒܪܘ ܒܟܠܗ ܗܘܝܐ ܥܡܡܐ: ܕܐܠܗܐ ܒܒܣܪ: ܘܕܫܘܬܐ ܕܐܠܗܐ ܕܫܘܬܐ ܕܒܚܒܪܐ ܢܚܬ. ܘܝܘܡܢ ܙܕܩܐ ܕܒܥܘܒܕܗ ܘܐܬܟܠܐ ܕܐܬܚܫܚܘܗ: ܘܐܝܟ ܟܠ ܒܝܠܐ ܕܫܠܡܗ.

68 Jn. 8:19.
69 Cf. Acts 3:6.
70 Jn. 1:1.
71 Jn. 1:3.
72 Jn. 1:14.
73 Acts 2:33.
74 Cf. Acts 10:38.
75 Acts 14:10.
76 1 Tim. 3:16.

the Father? And as our Lord said, "You have not known me or my Father"[68]—this saying being very appropriate for the Son and acceptable, since it had been predicted after the birth and baptism, signs and miracles and other wonders were performed by our Lord and through his apostles, and he had been crucified and had risen, in all a marvelous wonder; and his disciples had seen him and were assured regarding his resurrection, and it was promised to them that the Spirit would come and would enlighten, strengthen, and equip them with all those things that are necessary for the completion of his proclamation, then, as he had previously told them, behold, they saw him taken up into | {48}
the heavens, and according to his promise, the Spirit descended, gave wisdom, instructed, and equipped them with all wondrous things.

[15] From then on that was also found trustworthy which he had previously indicated to them in the many things which he taught: that he is God, who is eternally begotten of the Father, and in so very great humility he had clothed himself with our manhood, and had dwelt unitedly in this temple of our manhood, in order for the completion of this worshipful dispensation and for the renewal and salvation of all, and that he was prepared to come in his great glory in the same union to effect the resurrection and to judge the earth in justice. What then did those of the company of Peter and John say to the [man] crippled from the womb of his mother? "In the name of our Lord Jesus Christ of Nazareth, rise up upon your feet,"[69] and the deed followed the voice and the word. The teaching of the blessed John the Evangelist was also found trustworthy, that which thundered in all beneath heaven: "In the beginning was the Word, and the Word was with God, and the Word was God,"[70] and, "All was made through him,"[71] and, "The Word became flesh and dwelt among us."[72] And again, that which was said by the blessed Peter concerning his manhood, "He was exalted at the right hand of God,"[73] and that "He it is who went round about and healed, for God was with him."[74] Again, when the blessed Paul spoke to another [man] crippled from the womb of his mother, in the city of Lystra, in an audible voice, through the power of the Holy Spirit, "In the name of our Lord Jesus Christ, rise up upon your feet,"[75] the deed followed the word. The mystery of the Gospel which was proclaimed in all beneath heaven was found trustworthy, that "he was revealed in the flesh,"[76] and, "the likeness of God took the likeness of a servant,"[77] and, "He is the effulgence of his glory and the image of his Being, and he holds all by the power of his Word."[78]

77 Cf. Phil. 2:6–7.
78 Heb. 1:3.

[16] ܥܠ ܐܦ̈ܝ ܗܠܝܢ ܗܟܝܠ ܘܡܛܠ ܗܠܝܢ ܘܡܬܢܒ̈ܝܘܬܐ ܐܡܝܪ ܥܠܠ ܒܢܒܝܘܬܐ: ܕܐܬܩܢ ܐܘܪܚܗ
ܕܡܪܝܐ ܘܐܬܪ̈ܘܨ ܒܦܫܛܐ ܫܒ̈ܝܠܘܗܝ ܕܐܠܗܢ. ܘܗܘܝܐ ܘܐܦ ܐܘܪ̈ܚܐ ܡܠܟܘ̈ܬܐ ܘܫܪ̈ܒܬܐ ܡܫܬܘܝܢ ܡܬܛܝܒܝܢ.
ܕܗܘܘ ܥܬܝܕ ܡܠܟܐ ܠܡܫܝܚܐ. ܠܐ ܠܡ ܢܥܒܪ ܫܒܛܐ ܡܢ ܝܗܘܕܐ: ܘܡܒܩܪܢܐ ܡܢ ܒܝܬ ܪ̈ܓܠܘܗܝ. ܥܕܡܐ
ܕܢܐܬܐ ܗܘ ܕܕܝܠܗ ܗܝ ܡܠܟܘܬܐ: ܘܠܗ ܢܣܟܘܢ ܥܡ̈ܡܐ ܘܫܪ̈ܒܬܐ. ܘܗܐ ܠܡ ܒܬܘܠܬܐ ܬܒܛܢ ܘܬܐܠܕ
ܒܪܐ. ܘܬܬܩܪܐ ܫܡܗ ܥܡܢܘܐܝܠ.

[17] ܘܐܡܪܝܢ ܡܟܝܠ ܐܡܪܝܢ. ܐܦ ܐܢܬܝ ܒܝܬܠܚܡ ܐܦܪܬܐ: ܠܐ ܗܘܝܬ ܒܨܝܪܐ ܒܡܠܟ̈ܐ ܕܝܗܘܕܐ. ܡܢܟܝ
ܓܝܪ ܢܦܘܩ ܡܠܟܐ: ܗܘ ܕܢܪܥܝܘܗܝ ܠܥܡܝ ܐܝܣܪܝܠ. ܘܐܡܪܝܢ ܡܟܝܠ ܘܡܢܘ ܕܗܘ ܐܬܐ ܠܗ. ܘܡܫܝܚ
ܘܐܚܝܕ ܥܠ ܫܡܝܐ ܘܥܠ ܐܪܥܐ ܒܪ ܐܢܫ. ܘܐܡܪܝܢ ܐܡܪ ܥܠ ܐܝܡܪܐ ܕܡܠܟܘܬܗ: ܕܡܠܟ̈ܐ ܘܫܠܝܛ̈ܐ
ܡܫܬܥܒܕܝܢ ܠܗ: ܘܐܡܪܝܢ ܐܡܪ ܕܫܘܠܛܢܗ ܥܠ ܟܬܦܗ. ܕܐܬܩܪܝ ܫܡܗ ܦܠܐ ܘܚܕܐ: ܘܐܡܪܝܢ ܐܡܪ
ܕܡܬܡܛܠ. ܐܦ ܡܕܝܢ̈ܬܐ ܡܬܚܪ̈ܒܐ. ܘܗܘ ܐܡܪܝܢ ܡܬܝܬܐ ܡܢ ܦܓܪܗ ܕܡܢܗ ܕܠܐ ܚܒܠܐ ܡܢ ܩܒܪܐ.
ܘܒܫܝܘܠ ܠܐ ܡܫܬܒܩ. ܠܐ ܠܡ ܬܫܒܘܩ ܢܦܫܝ ܒܫܝܘܠ. ܘܠܐ ܬܬܠ ܠܚܣܝܕܟ ܕܢܚܙܐ ܚܒܠܐ. ܘܕܠܐ
ܡܬܚܙܝܢܘܬܐ ܘܕܠܐ ܡܬܡܫܠܡܢܘܬܐ ܐܬܝܚܕ. ܕܗܘܐ ܒܪܐ ܕܐܢܫܐ ܡܠܐ̈ܟܐ ܠܡܫܡܫ ܒܢ̈ܝܐ ܠܐܘܪܫܠܡ
ܕܦܠܓ̈ܝܢ: ܐܡܪ ܥܠܘܗܝ. ܐܝܟ ܗܘ ܕܒܪܝ ܐܢܬ ܐܢܐ ܝܘܡܢܐ ܝܠܕܬܟ. ܘܡܟܝܠ ܝܗܒܢܐ ܦܠܘܣ. ܘܗܟܢܐ
ܐܡܪܗ ܐܠܗܐ ܡܢ ܦܘܡ ܡܫܝܚܐ. ܕܐܬܠ ܠܐ ܢܦܘܩ ܚܣܘܐ ܚܒܠܐ.

[18] ܘܗܘ ܒܪ ܗܘ ܛܠܝܐ ܕܡܛܠ ܕܐܬܚܡ ܥܠ ܐܟܣܢܝܘܬܗ. ܕܡܢ ܒܪ ܐܢܫܐ. ܘܕܒܐܬܪܐ ܦܫ ܡܫܬܠܡܢܘܬܐ
ܐܬܡܠܝ ܡܢ ܐܠܗܐ ܒܪܗ. ܘܡܫܬܥܒܕ ܠܗ ܟܠ: ܡܢܘ ܗܘ ܠܡ ܒܪܢܫܐ ܕܬܥܗܕܝܘܗܝ. ܘܒܪܗ ܕܐܢܫܐ
ܕܬܣܥܪܝܘܗܝ. ܒܨܪܬܗ ܩܠܝܠ ܡܢ ܡܠܐ̈ܟܐ. ܘܒܐܝܩܪܐ ܘܒܫܘܒܚܐ ܥܛܪܬܝܗܝ. ܘܕܫܠܛ ܘܕܐܬܐܡܪ
ܒܐܝܕܐ ܕܗ ܒܫܪܝܘܬܐ: ܘܗܘܐ ܒܦܓܪܐ ܕܐܠܗܘܬܐ ܒܗܝ ܡܪܘܬܐ ܘܠܥܠܡ. ܗܘ ܒܗ ܗܘ ܡܫܝܚܐ ܐܬܝܚܕ.
ܐܡܪ ܠܡ ܡܪܝܐ ܠܡܪܝ ܕܬܒ ܠܟ ܡܢ ܝܡܝܢܝ. ܥܕܡܐ ܕܐܣܝܡ ܒܥܠܕܒ̈ܒܝܟ ܟܘܒܫܐ ܬܚܝܬ ܪ̈ܓܠܝܟ.

[19] ܡܢܐ ܗܟܝܠ ܕܗܠܝܢ ܡܢ ܟܠܗ ܡܬܝܕܥܢ ܦܘܪ̈ܫܐ ܒܟܬܒܘܬܐ. ܘܡܬܦܪܫܢ ܘܡܬܚܫܒܢ ܘܡܬܒܝܢܢ ܡܢ̈ܐ
ܟܘܠܗܘܢ ܘܡܫܬܡܠܝܢ ܕܐܬ̈ܘܬܐ ܟܬܒܘܢ. ܢܦܩ ܐܠܗܐ ܡܠܟܐ ܠܐܢܫܘܬܐ ܠܦܪܘܩܗ ܡܫܝܚܐ: ܘܒܟܝܢܗ
ܚܕ ܗܘ ܒܪܐ ܡܫܝܚܐ: ܕܐܬܘܗܝ ܝܫܘܥ ܡܫܝܚܐ. ܐܬܡܠܝ ܘܝܘܡܢܐ ܘܗܘܝܘ ܘܠܥܠܡ. ܟܕ ܝܠܝܕܐ

79 Cf. Is. 40:3; Jn. 1:23.
80 Gen. 49:10.
81 Is. 7:14.
82 Cf. Mic. 5:2.
83 Cf. Zech. 9:9.
84 Cf. Ps. 8:2.
85 Is. 9:6.
86 Ps. 16:10.
87 Ps. 2:7.
88 Acts 13:34.
89 Ps. 8:4–5.
90 Ps. 110:1.
91 Heb. 13:8.

{49}

[16] Because of these things and on account of these | testimonies, | it was | {50, line 6}
predicted concerning me in prophecy, "I will prepare the path of the Lord and make straight the pathways of our God in the plain."[79] In the same way also {49, line 1}
appropriate and distinct dwelling-places were prepared beforehand into which the King was prepared to enter: "The scepter shall not depart from Judah, or the law-giver from between his feet, until he comes to whom the kingdom belongs, and the nations await him,"[80] etc. And, "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel."[81]

[17] And another in another way, "Also you, Bethlehem Ephrathah, you are not the least among the kings of Judah, for from you a king shall issue, and he shall lead my people Israel."[82] And another exults and cries out, "Behold, he comes, lowly and mounted upon an ass, and upon a colt, the foal of a she-ass."[83] And another says concerning the honor of his entrance, "Children and youths shall glorify him."[84] Another speaks of his authority on his shoulder[85], which is the victorious cross. Another says that he is killed, and also the city is laid waste, and another is prophesied in his parsopa, that he rises uncorrupted from the tomb and is not left in Sheol—"You did not leave my soul in Sheol, and you have not allowed your Holy One to see corruption"[86]—and that he is raised immortal and immutable. It is said concerning him that he shall be the First-born of many brothers unto the adoption of sons for the salvation of our bodies, as in "You are my Son; I have begotten you today,"[87] and the blessed Paul interprets this, "Thus God raised him from the dead, that he might never again return to corruption."[88]

[18] The same blessed David cried out concerning his glory after the resurrection, through which the exaltation was effected by God in him, and all was made subject to him: "What is man that you have remembered him? and the son of man that you have visited him? You have made him a little less than the angels and have crowned him with honor and glory"[89]—and that he ascends
and is exalted in honor | in the same union, and remains in the order of God- {50}
head through eternal Lordship. The same, his ancestor, prophesied, "The Lord said to my Lord, 'Sit at my right hand until I place your enemies as a foot-stool beneath your feet.' "[90]

[19] Therefore, when these things had already gone before in prophecy, and in proper sequence, and in their order and season, and they had gained fulfill-
ment, and consequently, | came about in their time, God the Word assumed {47, line 24}
our manhood to his own parsopa unitedly, and made it one Son, the Lord, with himself, who is Jesus Christ, "the same, yesterday, today, and for ever,"[91] in one

ܘܚܝܠܐ ܘܡܫܠܛܢܐ ܘܡܪܘܬܐ. ܘܠܘ ܒܪܐ ܘܠܘ ܪܘܚܐ ܕܩܘܕܫܐ ܒܥܕܢܐ ܡܬܕܒܪܢܘܬܐ: ܐܦ ܚܕ ܗܘ ܚܝܠܐ ܘܚܝܠܐ ܘܡܫܠܛܢܐ ܘܢܝܚܐ. ܕܐܒܐ ܠܐ ܡܫܬܪܐ: ܘܕܒܪܐ ܡܫܬܪܐ. ܘܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܫܬܪܐ. ܒܚܕܐ ܡܫܬܒܚܐ ܘܡܬܝܩܪܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

7.II ܬܢܐ ܕܥܣܪܐ. ܡܫܘܚܬܐ ܡܢ ܒܬܪ ܠܦܘܬ ܕܥܒܕܘܬܐ ܥܠܘܗܝ ܕܥܠܡܐ

[20] ܐܠܐ ܐܝܟܢܐ ܒܡܫܘܚܬܐ ܒܪܘܚܢܐ ܡܢ ܒܬܪ ܠܦܘܬ ܕܥܒܕܘܬܐ ܘܕܦܠܚܝܢ ܢܦܫܐ. ܘܕܐܝܟܢܐ ܣܓܝܐܐ ܕܟܠܗ ܐܢܫܘܬܐ. ܠܐܠܗܐ ܡܠܟܐ ܒܠܚܘܕ ܗܘܝ: ܒܕ ܚܕ ܗܘ ܒܪܐ ܠܐ ܡܫܬܪܐ. ܘܚܕܐ ܒܫܘܬܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ. ܒܗܠܝܢ ܓܝܪ ܥܠܝܬܐ ܘܐܝܟ ܥܒܕܐ ܕܡܢ ܒܗܢܐ ܝܗܒܝܢ: ܕܐܦ ܚܕ ܗܘ ܒܪܐ ܘܢܝܚܐ ܕܐܠܗܘܬܐ. ܐܠܐ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܥܡܝܠܐ ܒܠܗ ܡܬܕܒܪܢܘܬܐ ܕܗܘܝ ܡܢܗܠ ܦܘܪܩܢ. ܘܐܠܐ ܘܐܦ ܡܢ ܗܠܝܢ ܕܒܢܝܐ ܢܫܐ ܡܫܘܚܬܐ ܡܠܝܠܐ: ܠܪܘܚܢܐ ܕܐܠܐ ܡܬܕܪܟܢܘܬܐ. ܒܪܡ ܕܝܢ ܙܪܥ ܠܗܘܢ ܠܡܕܝܢ ܕܝܢܐ ܗܘܝܬܐ. ܕܡܫܘܚܬܐ ܐܝܕܐ ܕܝܢ ܒܕ ܡܬܢܨܒ ܠܗܘܢ ܦܢܝܐ ܕܐܠܐ ܡܬܚܘܝܢܬܐ. ܠܐ ܒܒܠ ܡܕܡ ܕܡܢܐ. ܘܐܢܕܝܢ ܐܠܐ: ܠܐ ܡܫܘܚܬܐ ܐܝܬܝܗ. ܐܠܐ ܗܘ ܗܘܝܢܐ ܕܗܕܡ ܐܦܐ ܡܬܝܚܕ ܘܡܬܦܪܫܐ: ܕܐܠܐ ܡܫܘܚܬܐ ܕܪܘܚܢܐ ܕܡܢ ܒܪܐ ܐܝܬܘܗܝ. ܐܬܪܐ ܕܐܢ ܐܝܟܢܐ ܒܪܝܬܐ ܕܡܕܡ ܒܪܗ ܘܗܘܝܢܗ ܕܡܢܗ ܕܐܝܢܗ: ܗܘ ܐܝܟܢܐ ܒܪܚܡܐ ܚܕ ܡܢ ܗܘܝܢܐ ܕܒܪܝܬܐ. ܘܠܐ ܡܫܘܚܬܐ ܗܝ ܗܘܝܐ. ܐܠܐ ܗܘ ܥܒܕܗ ܕܡܫܠܡܐ. ܕܡܢܐ ܕܝܢ ܠܐ ܡܬܚܫܒܐ ܕܢܦܫܐ ܒܒܪܐ ܘܗܘܝܢܐ ܕܐܠܗ ܕܗܘ ܡܕܡ ܕܡܫܘܚ ܥܠ ܡܫܘܚܬܐ. ܕܗܟܢܐ ܘܐܦ ܒܡܕܡ ܚܕ ܙܥܘܪ ܕܢܦܫܐ ܒܡܫܘܚܬܐ. ܕܐܝܟܢܐ ܠܐ ܡܬܝܕܥܝܢ ܠܚܕܕܐ ܗܘܝܢܐ ܡܬܚܠܦܝܢ: ܐܦ ܐܝܟ ܥܠܝܬܐ ܘܥܠܝܬܐ: ܐܒܐ ܘܡܠܟܐ: ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܢܦܫܝܢ: ܘܐܝܟܢܗܘܢ ܡܢ ܐܒܐ ܕܐܠܐ ܪܒܝܐ ܘܕܐܠܐ ܦܫܝܛ ܘܕܐܠܐ ܡܬܕܪܐ. ܐܝܠܐ ܗܘ ܕܝܫܘܥ ܘܡܫܝܚܐ. ܒܪ ܡܪܝ ܝܫܘܥ ܘܡܫܝܚܐ ܠܐ ܗܘܝܢܐ ܡܬܦܫܐ ܐܢܘܢ. ܐܠܐ ܚܝܠܐ ܘܡܬܝܕܥܢܘܬܐ. ܒܪܡ ܕܝܢ ܐܝܟ ܡܫܘܚܬܐ ܘܐܬܡܬܚܝܢ ܠܒܪܝܬܐ: ܘܐܬܝܕܥ ܕܠܘ ܚܝܠܐ ܗܘ ܘܡܬܝܕܥܢܘܬܐ. ܒܗܝ ܕܐܝܬ ܙܥܘܪܐ ܕܗܘܝܢܗ. ܘܕܐܠܗܐ ܐܝܬܘܗܝ ܡܠܟܐ ܘܕܥܒܕܐ.

[21] ܡܕܝܢ ܐܝܟܢ ܕܡܫܘܚܬܐ. ܘܐܦ ܗܕܐ. ܠܘ ܓܝܪ ܒܡܠܟܘܢ ܕܡܫܘܚܬܐ. ܒܗܝ ܕܠܘ ܐܝܟ ܕܦܪܨܘܦܐ ܡܫܘܚܬܐ ܡܬܚܫܒ ܒܡܫܘܚܬܐ ܡܢ ܚܕܕܐ: ܗܟܢܐ ܕܝܢ ܕܢܦܫܐ ܐܝܟ ܚܕܐ ܠܗܘܢ ܒܢܝܐ ܦܪܨܘܦܐ: ܐܝܟ ܡܫܘܚܬܐ ܐܪܒܥܬܐ. ܐܠܐ ܒܢܦܫܐ ܡܫܘܚܬܢܝܐ ܡܬܚܫܒܝܢ: ܗܝ ܕܐܦ ܐܢܫܘܬܐ ܕܡܢ ܡܕܡܝܢ ܐܬܚܫܒܘ ܒܗ ܠܗܘܢ ܦܢܝܐ ܕܚܕܝܢܐ. ܘܕܐܝܟܢܐ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܒܕ ܐܢܘܢ ܚܕ ܒܪܐ ܠܐ ܡܫܬܪܐ. ܘܐܠܗܐ ܡܫܘܚܬܐ ܠܐ ܡܫܬܪܐ.

will, power, authority, and Lordship. It is not the Father and not the Holy Spirit in this dispensation, although one is the nature, power, authority, and will of the non-united Father, the united Son, and the non-united Holy Spirit in one glory and worship for ever and ever. Amen.

II.7 *Seventh Chapter: An example from nature concerning the matter for the persuasion of simplicity.*

[20] But let us speak by way of example through a likeness from nature for the persuasion of simplicity and the divided in mind, on how God the Word alone had union with our manhood, although one is the infinite nature and one is the equality of Father, Son, and Holy Spirit, for by these lofty things, and according to the truth which is from the Scriptures, we have clearly shown that although one is the nature and will of the Trinity, yet the parsopa of Sonship bears the whole dispensation which was for our salvation. But let us again take a small demonstration from the things of nature for a likeness of incomprehensibility. However, the judges of truth ought to know that a demonstration, whatever it might be, when it is taken as | an explanation of invisible things, is not sim- {51}
ilar in everything, and if not, is not a [fully adequate] demonstration. But a qnoma which is seen and perceived outwardly, which is not a demonstration of a likeness which is from a different nature—as, for example, if a man desires to know what the nature and qnoma of Adam is, lo, he recognizes it in each one of the qnome of men—this is not a demonstration [of a likeness] but the truth of the matter. However, a "likeness" is not able to show the nature and qnoma of anything which has need of an explanation. So too a writing, when it desires to show by example how it is that the worshipful qnome do not precede one another, although there are the Cause and the Caused—the Father Begetter, the Begotten Son, and the Proceeding Holy Spirit, and they are from the Father without succession, without separation, and without interval—it sets forth "Effulgence" and "Word", although "effulgence" and "word" are not subsisting qnome but powers and operations. Yet the example has been set forth, and is accepted for a likeness, and it is made clear, in that it approximates an image of his qnoma, that he is not a power or operation, but that the "Word" is God, etc.

[21] Let us, then, propose a likeness here too, though it is not in all things a likeness. Since we do not propose examples according to how they differ in nature from one another, in the same way, the contentious man, such as the Arian mind, ought to accept them according to [their] distinctive natures. But we take in a demonstrative way what the fathers of old employed for the persuasion of the contentious, how that the Father, Son, and Holy Spirit, while they are one

ܠܥܠܡ ܒܣܘܦ̈ܐ ܠܐ ܡܫܬܡܠܝܢܝܬ. ܘܫܡܝܐ ܕܬܠܬܐ ܕܚܕ ܚܕ ܡܢ ܦܪ̈ܨܘܦܘܗܝ ܕܠܐ ܡܬܚܙܝܢ: ܘܚܕ ܚܕ ܗ̱ܘ ܒܟܠܐ ܘܡܫܬܠܛܢܐ ܘܡܕܒܪܢܐ ܘܠܐ ܡܬܚܙܝܢܐ: ܐܝܟܢܐ ܡܠܬܐ ܒܠܫܢܐ ܗܘܝܐ ܚܝܘܬܐ ܥܡ ܕܡܘܬܐ ܕܨܒܘܬܐ ܕܐܬܢܣܒܬ.

[22] ܢܬܬ̇ܚ̇ܡ ܗܟܝܠ ܒܝܘܡܐ ܠܟܠ ܡܫܟܚܬܐ ܘܡܠܠ ܐܬܪܐ ܡܬܚܡܐ. ܗܘ ܐܬܪܐ ܡܬܚܡܐ ܕܡܢ ܩܕܡܝܐ ܘܠܬܚܬ. ܘܒܪܝܢ ܐܢܘܢ ܒܗ ܒܐܬܪܐ ܗܘ ܐܝܟ ܒܫܠܝܐ. ܒܪ ܠܒܪ ܡܢ ܕܘܟܬܐ ܕܐܬܚܡܬ ܡܢܗ. ܘܗܝܕܝܢ ܐܝܟ ܒܪܝܫܝܬ: ܕܒܝܫ ܒܚܠܬܗ ܗܘܐ ܐܬܪܐ ܕܡܢ ܩܕܡܝܐ ܘܠܬܚܬ: ܕܡܠܐ ܐܝܟ ܒܫܠܝܐ. ܫܡܝܐ ܒܘܠܒܗ ܢܘܗܪܐ ܘܚܫܘܟܐ. ܒܪ ܠܐ ܐܝܟ ܫܡܝܐ ܡܢ ܬܚܘܬܗ: ܘܐܦܠܐ ܒܚܘܫܬܐ ܐܬܬܘܣܦܬ. ܐܠܐ ܘܠܗ ܒܪ ܗ̱ܘ ܡܢܗ ܕܫܡܝܐ ܡܠܐ ܒܠܗ ܐܬܪܐ ܕܡܢ ܫܡܝܐ ܘܠܬܚܬ. ܘܒܗ ܒܘܝܐ ܚܕ ܐܝܟ ܐܬܬܝܗܘܢ ܠܐ ܒܡܬܡܠܝܢ. ܘܠܐ ܡܫܬܟܚܝܢ ܡܢ ܣܦܪ̈ܐ. ܫܡܝܐ ܥܡ ܚܘܡܗ. ܠܐ ܒܡܠܡܠ ܐܦܠܐ ܡܬܘܥܝܢ. ܒܪ ܕܩܕܡ ܗ̱ܘ ܩܕܝܡ ܡܬܬܟ̇ܠܝܢ: ܕܚܫܝܫܘܬܐ ܠܗ ܢܘܗܪܐ: ܘܢܘܗܪܐ ܠܗ ܚܫܝܫܘܬܐ: ܒܪ ܕܟܕ ܡܫܟܚܝܢ ܗܘ̣ܘ ܒܪܝܢ ܐܪܒܥܐ ܐܣܛܘܟ̈ܣܐ. ܕܚܕ ܡܢܗܘܢ ܢܘܪܐ ܒܚܫܝܫܘܬܗ̇: ܒܫܪܒܐ ܕܠܡܫܚܠܦܘܬܗ̇ ܚܠܝܨܢܝܢ. ܢܘܗܪܐ ܠܐ ܒܪܐ ܗܘ̣ܐ. ܕܗܘ ܗ̱ܘ ܢܘܪܐ ܒܚܪ̈ܦܐ ܘܐܦ ܒܫܪܒܐ ܕܠܡܫܚܠܦܘܬܐ ܚܠܝܨܢܝܢ ܗܘ̣ܐ. ܐܝܟܢܐ ܕܗܘ ܚܘܝܢܝܢ ܕܝܢܩ ܡܢ ܚܪ̈ܦܐ ܘܡܢ ܚܫܘܟܐ ܕܠܟܠܟܬ ܗܘܐ. ܘܐܬܬܘܗܝ ܘܐܦ ܒܫܪܒܐ ܕܠܡܫܚܠܦܘܬܐ ܐܣܛܘܟܣܐ ܘܡܬܡܝܕ ܘܡܬܚܙܐ ܗܬܥܢܬܗ ܟܕ ܠܐ ܡܬܦܪܫ ܒܢܘܗܪܐ. ܐܝܟܢܐ ܕܡܬܚܙܐ ܚܫܘܟܐ ܘܫܘܡܐ ܘܚܫܝܐ ܘܐܦܪܝܘܗܝ ܘܚܠܝܨܐ: ܡܥܪܒܐ ܕܐܝܟ ܗܘ̣ܠܝܢ ܟܕ ܠܐ ܡܬܚܙܝܢ. ܘܐܦ ܢܘܗܪܐ ܡܬܚܙܐ ܒܬܪܝܨܘܬܐ ܐܝܟܢܐ ܟܕ ܠܐ ܡܬܦܪܫ ܠܚܘܕ ܚܫܝܫܘܬܐ. ܐܝܟܢܐ ܕܡܬܚܙܐ ܒܚܪ̈ܦܐ ܕܗܘ̈ܝܢ ܒܠܒܠܬܐ ܘܡܬܚܙܝܢ ܠܗܘܢ ܠܒܪܝܬܐ. ܘܡܛܠ ܕܗܘܝܢ ܒܕܒܪܐ. ܘܦܪܫܬܐ ܘܚܘܪܬܐ ܕܡܬܚܙܐ ܒܟܘܫܥܐ ܕܘܠܒܬܗ̇ ܕܥܒܪܐ. ܒܪ ܠܗ ܕܢܘܪܐ ܢܘܗܪܐ ܘܥܒܪܐ ܕܐܣܛܘܟܣܐ. ܘܗܘܐ ܐܝܟ ܕܐܫܬܪܝ ܕܡܠܟܐ ܕܚܕܐ ܚܕܐ ܡܢ ܚܫܘܟ ܥܒܕܐ ܢܘܗܪ̈ܐ ܐܝܟ ܒܬܡܠܡ̈ܠܬܐ ܒܝܘܡܐ ܥܒܕܐ. ܗܟܝܠ ܐܬܒܪܝ ܕܡܫܡܫܢܐ ܗܘ ܕܢܬܦܪܫ ܒܪܒܝܢܐ: ܫܘܡܗ ܕܥܡܡܐ ܡܢ ܢܘܗܪܐ.

[23] ܘܗܟܝܠ ܣܘܓܝܢ ܐܦ ܗܕܐ ܕܐܬܐ. ܕܗܘ ܣܘܓܝܢ ܕܫܡܝܐ ܥܡܡܐ ܒܢܘܗܪܗ ܘܫܘܡܗ. ܘܡܬܚܫܒܐ ܘܡܬܟ̇ܠܠ ܡܢ ܒܘܝܢܗ ܕܠܠܝܐ. ܘܐܬܐ ܐܝܟ ܕܐܬܚܙܝ ܡܢܗܪ. ܒܪ ܡܠܐ ܡܢܗ ܡܢ ܩܕܡܝܐ ܘܠܬܚܬ. ܒܪ ܠܐ ܫܦܪ ܒܡܬܚܡ ܒܡܫܘܠܛܘܬܗ ܕܢܘܗܪܐ. ܘܐܦܠܐ ܐܬܚܝܕ ܠܗ ܐܬܡܢܫ ܡܢ ܥܒܕܘܗܝ ܗܘ ܒܪ ܕܒܝܫ ܒܗ ܢܘܗܪܐ ܘܫܘܡܐ ܥܡܡܝܐ. ܘܐܬܚܙܝܘܗܝ ܒܫܒ ܐܬܪܐ: ܫܡܝܐ ܢܘܗܪܝܐ ܘܫܘܡܗ ܘܐܬܐ. ܠܐ ܒܡܬܡܠܝܢ ܠܐ ܡܬܘܥܝܢ: ܠܐ ܡܬܚܙܝܢܐ. ܠܐ ܡܬܚܫܚܢܐ. ܒܪ ܕܡܬܘܥܝܢ ܫܘܠܛܐ ܠܟܠ. ܘܠܐ ܡܬܚܙܝܢ ܕܢܬܦܪܫ ܡܢܘ̈ܗܝ ܡܢ ܒܬܪ ܕܐܬܡܘܥ. ܘܐܦ ܒܫܡܝܐ ܡܬܦܩܕ ܠܟܠ ܣܘܦ̈ܐ. ܗܝܕܝܢ ܡܢܦܩܬܐ ܕܐܬܡܘܥ ܗܟܝܠ ܘܐܦ ܗ̇ܝ ܕܚܫܘܟܐ. ܗ̱ܘ ܕܝܢ ܚܫܘܟܐ ܡܬܚܙܐ: ܠܐ ܡܬܚܙܝܢ ܕܢܬܦܪܫ ܡܢܗܘܢ ܡܢ ܒܬܪ ܚܫܘܟܐ. ܐܝܟܢܐ

92 I.e., the air.

93 I have added ܘܥܡܡܐ in order to give sense to the sentence.

94 Perhaps "gemstones".

infinite nature and three infinite qnome, dwell in one another unconfused, and the properties of each one of their parsope are retained without mixing; and while one is the nature, authority, will, and infinitude, God the Word alone had the union with the likeness of a servant | which was assumed. {52}

[22] Then let this space, bounded by the firmament downward, be set forth as a likeness to infinitude or to unbounded space. In your mind diffuse the air within this space throughout its fullness, there being no place in it which is lacking in it[92]. Then add into your thinking that there appears in all this space, from the firmament downward, which is filled with air throughout its fullness, the sun with its light-giving brightness and its heat, though the air has not departed from before it, nor has the quantity increased, but the same space is filled, all of it, by the sun from the heavens downward. In the same way that the air [and the sun][93] are one without confusion and without limiting one another, the sun and its heat are unconfused and unmixed, for the discriminating mind discerns that heat is not light and light is not heat. For when the four elements were first created, one of them [being] fire with its heat, light had not been created. For behold, fire was in stones[94], as well as in the rest of physical nature, by way of mixture, as behold, we see that it issues from stones and from the beating of the waves of the sea, and it is in all the rest of physical things, and burns and shows its operation, though it is not kindled by the light. For example, a mustard seed, garlic, a radish, sulfur, lime, and other things such as these burn but do not give light; and also light appears in many things while heat is not associated with it, as it appears in stones which shine at night and make things manifest, and herbs which shine in the field, and a small insect | which shines in the likeness {53}
of the rays of a lamp, while their light is not that of fire, as well as other things. And behold, as they say, the eyes of each one of the savage beasts shine at night in the likeness of a lamp. Therefore it is clear that it is possible to distinguish in the mind the heat of the sun from its light.

[23] Thus we see also the same concerning air, for behold we see that the sun departs with its light and heat and is obscured and hidden from us at night time and the air remains as it is, the firmament downward being filled by it, while it does not lack in anything by the going of the light, nor is it diminished or contracted from its expanse when the solar light and heat arise in it, and they are in one space—the light-giving sun, its heat, and the air—without confusion, mixing, confounding, or mingling. For "blending" works corruption, and its parts cannot be distinguished after they have been blended, and the portions which have been blended also add quantity to one another. So too, that which is a "blend" is a mingled confusion. The parts are not capable of being distinguished

ܗܠܝܢ: ܗܠܝܢ ܕܕܐܒ̈ܝ ܡܥܕܪܢ ܥܕܡܐ ܠܗ ܟܠܟܐ ܥܡ ܘܕܡܩܒ̈ܠܢܐ. ܕܡܠܟܐ ܠܗ ܕܣܝܟܐ ܡܡܠܠ ܐ̇ܢܫ ܕܡܣܝܒܝܢ ܐܟܘܬܐ ܡܬܣܓܕܝܢ ܠܐ ܘܐܦ. ܣܠܝܩܘܬܐ ܘܐܦ ܘܗܟܢܐ. ܣܓܘܕܬܐ ܒܬܪ ܡܢ ܡܥܒܕܢܐ ܠܐ ܕܢܬܦܪܫܘܢ ܣܓܝ̈ܐ: ܕܥܡ ܒܫܘܠܛܢܗܘܢ ܐܠܐ ܫܠܝܚܘܬܗܘܢ: ܡܬܦܪܫ ܗܠܝܢ ܓܒܪ ܐܦ. ܘܡܠܟܐ ܘܣܟ̈ܐ ܕܠܗܘܬܐ ܕܟܠܝܬܘܬܐ ܡܬܐܡܪ ܢܣܒ: ܘܬܘܕܝܬܐ ܗܕܐ ܒܚܣܝܢܘܬܐ ܡܢ. ܠܟܠܗܘܢ ܕܬܒܪܐ ܡܬܬܘܣܦܐ. ܚܣܝܢܘܬܐ ܘܠܐ. ܘܫܘܡܗ ܥܡܡܐ ܥܡ ܡܢܐ ܡܬܘܪܬܐ ܘܠܐ ܫܠܝܚܐ ܘܐܦܠܐ: ܡܬܡܨܝܢ ܕܐܝܬ ܠܐ: ܡܬܡܪܚܡܢܘܬܐ ܠܐ ܒܫܘܡܗ ܕܒܐܪܐ ܥܡ ܐܢܘܢ ܡܬܝܕܥܝܢ ܘܡܬܚܒܪܬܐ ܕܫܠܝܚܐ ܒܒܪܝܐ: ܒܫܘܡܗ ܘܬܘܕܝܬܐ ܥܡܡ̈ܐ. ܕܡܢ ܣܓܝܐ̈. ܐܝܟ ܕܡܢ ܒܒܢܝܢ ܐܝܟ ܕܐܬܐܡܪ ܒܟܠܟܠܬܐ.

[24] ܗܟܢ ܡܕܝܢ ܐܣܘܪܬܐ ܘܫܠܝܚܘܬܐ ܡܩܒܠܐ ܚܕܐ ܘܬܘܕܝܬܐ ܕܡܢ̈ܐ ܘܚܕ ܐܢܘܢ ܒܐܪܐ. ܘܫܘܐ ܐܢܐ ܒܕܗ ܒܥܕܐ ܚܕܝܘܬܐ ܕܗܘܝ ܠܡܢ̈ܐ ܥܡ ܐܪܐ ܫܠܝܚܐ ܕܡܠܟܐ ܡܢܗ ܟܠ ܕܐܫܟܚ ܥܡܡܐ. ܐܬܐܪܐ ܡܕܡ ܡܬܕܐ ܒܚܣܝܢܘܬܐ ܠܐ ܐܬܬܘܣܦ. ܕܗܘ ܡܠܟܐ ܗܘܐ ܠܗܕܐ ܕܡܢ ܥܡܡܐ ܘܠܫܡܗ ܟܠܗ ܒܟܠܗ ܐܪܐ. ܘܡܢ ܕܐܬܩܢܠܗ ܒܚܕ ܐܪܐ ܗܘܝ ܡܠܟܐ ܡܢ̈ܐ ܒܟܠܗܘܢܬܗܘܢ. ܘܐܬܚܕܘ ܠܗ ܠܐܪܐ ܘܗܘܐ ܚܢ̈ܐ ܚܣܝܢܬܐ: ܐܝܟ ܚܕ ܐܝܟ ܚܣܝܢܘܬܐ. ܘܡܫܟܚ ܒܗ ܒܥܕܐ. ܐܫܬܕܪܘ ܒܪܫܝܬ ܠܗ ܚܕ ܠܗ ܠܫܡܥܐ ܒܫܘܡܗ ܥܡ ܗܘ ܐܪܐ ܕܐܬܚܕ ܥܡ ܗܘܝ ܡܢ̈ܐ. ܕܢܩܒܠ ܐܢܘܢ ܚܠܘܦ ܟܠܗܘܢ ܡܫܝܚܐ. ܘܫܘܐ ܐܢܐ ܕܚܕ ܐܝܟ ܠܐ ܒܟܠܗܘܢ ܟܠܐ ܡܬܩܒܠܐ ܕܡܠܟܘܬܗ ܕܐܪܐ: ܕܠܫܡܥܐ ܕܗܘܝ ܡܢ̈ܐ. ܐܪܐ ܓܒܪ ܡܬܚܕ ܗܘ ܥܡ ܡܢ̈ܐ ܠܚܢܐ ܡܫܝܚܐ. ܘܡܠܟܐ ܡܢܗ ܥܡ ܗܘܝ ܡܢ̈ܐ ܕܥܡܗܘܢ ܐܬܚܕ ܠܗܘܢܝܗ ܠܚܕܐ ܚܢܢ: ܐܝܟ ܚܕ ܐܝܟ ܥܡܡܐ ܢܬܘܪܢܐ ܥܡ ܫܘܡܗ. ܠܗܘܢ ܓܒܪ ܕܡܢ̈ܐ ܥܡ ܚܕܝܘܬܐ ܕܐܪܐ ܚܢܢ ܡܬܡܨܝܢ: ܡܢ̈ܐ ܓܒܪ ܥܡ ܢܬܘܪܐ ܠܐ ܡܬܚܕܝܢ. ܕܢܬܒܥܘܢ ܚܢܢ: ܐܦܠܐ ܥܡ ܫܡܥܘܬܐ ܕܗܘ ܫܡܥܘܬܐ ܡܬܟܠܡܢܬܐ ܗܘ ܕܠܗܘܢܝܗܘܢ ܕܡܢ̈ܐ. ܥܡ ܐܪܐ ܓܒܪ ܥܒܕܐ ܡܬܚܕܝܢ ܡܢ̈ܐ: ܠܫܡܥܘ ܚܢܢ ܠܗܘܢܝܬܐ ܘܫܡܥܬܐ ܐܚܕܐ ܕܟܠܐ ܒܟܠܢ ܠܢܘܪܐ ܕܥܡܡܐ ܘܠܫܡܥܘܬܐ ܠܡܒܒܪ ܒܗ: ܘܢܗܘܪ ܠܟܠܗ ܐܣܝܐ ܥܡܡܐ. ܒܕ ܐܬܦܘܣ ܟܠܗ ܒܟܠܗ ܒܐܪܐ ܕܡܬܚܕ ܠܟܠܗܘܢ ܡܫܝܚܐ ܕܡܢ̈ܐ.

[25] ܘܗܘܝܢ ܘܒܥܕܐ ܐܣܘܪܬܐ ܒܝܬܪܬܐ ܢܦܩ ܠܒܪܝܬܐ. ܐܠܗܐ ܓܒܪ ܡܠܟܬܐ ܒܪ ܐܢܫܘܬܗ ܕܐܒܐ ܘܪܘܚܐ ܕܡܬܘܕܥܐ: ܢܦܩ ܠܒܪܝܬܗ ܘܚܕ ܠܗ ܦܪܨܘܦܐ ܒܚܕܐ ܒܪܬܐ. ܒܕ ܐܢܫܘܬܗ ܠܐ ܡܫܟܚܐ ܐܝܟ ܐܒܐ ܘܪܘܚܐ ܕܡܬܘܕܥܐ. ܐܡܪܝ ܓܒܪ ܒܟܠܟܠܬܐ. ܕܠܐ ܡܥܒܕܢܐ ܗܘܐ ܒܥܕܐ ܡܬܒܪܝܢܘܬܐ ܡܫܟܚܬܐ. ܕܒܚܕ ܦܪܨܘܦܐ ܕܐܒܐ ܠܗ ܕܪܘܚܐ ܕܡܬܡܠܠܐ ܐܝܟ ܗܘܐ ܡܬܒܪܝܢܘܬܐ ܫܟܝܚܬܐ: ܘܡܫܟܚ ܡܬܡܬܪܓܡܢܘܬܐ ܕܡܬܒܪܢܐ ܗܘܐ. ܐܠܐ ܐܢ

after the blending. For example, someone mixes flour of wheat, or of barley and pulse, with lime or dust or other things such as these: it is impossible to distinguish these after the blending. So too is "mingling", even though they are not confused. For example, beans, wheat, and barley: although the commixture of these is distinguishable, yet in their mingling with one another the quantity is increased and they take up more space. Therefore, in this small demonstration a type of the incomprehensible hiddenness is described: air is not confounded, nor does it acquire mixture or mingling with the sun and its heat. Neither is the sun and its light in some sort of mixture, confusion, or mingling with its heat which is in the air, and the air which is in the | solar heat and light, for {54}
behold, the mind is able to distinguish them from one another, as it were, by their nature, as has been demonstrated above.

[24] Then take, by way of demonstration and in miniature, one small part of water and join it to the air. You see that in this union which water has with diffuse air, with which all beneath the heavens is filled, there is no more space added in quantity, for lo, the cavity from the heavens downward is all in all filled with air, and after the little water which has been taken up by the air through its evaporation has been joined to the air and has become a bright cloud, it is the same quantity. Now, in the same way, in your mind spread out the same sun with its heat, as well as the air which is joined with water, which it bears upon itself in a fine vapor, and you see that there is the same non-confusion in the infinitude of the fullness of the air in comparison with the water, for the air is joined with the water in an ethereal cloud, and is filled by the same light-giving sun with its heat along with the water with which it is joined by way of evaporation in one cloud. For the evaporation of water with the union with air establishes a cloud. Water is not joined with light to make a cloud, nor with heat, for lo, heat is destructive of the vapor of water. Water is properly joined with air to establish a vaporous and transparent cloud which does not hinder the light of the sun and its heat from passing through it and giving light to all beneath the heavens, while it is all in all in the air which is joined to the ethereal vapor of the water.

[25] In the same way let us take this imperfect demonstration for a simile, for God the Word, co-essential with the Father and the Holy Spirit, took his own man and united him to himself parsopically in one Sonship, while he remained | infinite like the Father and the Holy Spirit. For we have said above {55}
that it was not possible in this orderly economy that this worshipful dispensation should be fulfilled through the parsopa of the Father or of the Spirit because of the preparation which went before, but only in the parsopa of the

ܒܦܪ̈ܨܘܦܐ ܕܒܪܐ. ܘܗܟܢܐ ܚܕ ܐܝܬܘܗܝ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܒܚܕܐ ܐܝܬܘܬܐ ܘܒܚܕܐ ܠܐ ܡܬܦܠܓܘܬܐ: ܢܣܒ ܐܠܗܐ ܡܠܬܐ ܐ̄ܢܫܘܬܢ: ܘܚܝܕܗ ܠܗ ܒܚܕܐ ܩܢܘܡܐ ܚܕ ܥܡ ܐܠܗܘܬܗ ܡܕܡ ܠܐ ܐܬܬܘܣܦ ܒܟܝܢܗ ܠܐ ܡܬܦܠܓܐ. ܘܡܛܠ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܬܦܠܓܝܢ ܒܒܪܐ ܠܐ ܡܬܦܠܓܐ: ܕܢܣܒ ܠܦܪ̈ܨܘܦܘܗܝ ܒܒܢ̈ܝܐ ܡܬܦܠܓܐ. ܘܡܛܠ ܒܗ ܡܬܚܕܝܢ ܠܐ ܡܬܦܠܓܝܢ: ܘܡܬܟܠܗ ܒܠܗܘܢ ܕܝܠܗ ܡܛܐ ܡܢ ܒܗܘ. ܘܐܦ ܡܫܝܚܐ ܗ̇ܘ ܕܐܬܐ ܘܡܝܬ. ܘܐܦ ܚܕ ܗܘ ܐܝܬܘܬܐ ܠܐ ܡܬܦܠܓܐ ܒܩܢܘܡ̈ܐ ܠܐ ܡܬܦܠܓ. ܐܒܐ ܠܐ ܡܬܚܕܐ ܘܒܪܐ ܡܬܚܕܐ. ܘܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܬܚܕܐ: ܒܚܕܐ ܐܝܬܘܬܐ ܘܪܘܪܒܘܬܐ ܘܠܥܠܡ.

[26] ܘܬܘܒ ܐܬܚܙܝܬ ܐ̄ܚܪܬܐ. ܒܪܡ ܕܐܦ ܫܪ̈ܓܐ ܐܝܟ ܚܕ ܐܝܟ ܐܦܫܛܐ: ܕܒܗ ܘܠܝܢ ܕܡܢ ܒܫ̈ܠܐ: ܐܦ ܘܠܝܢ ܕܡܢ ܚܕ̈ܐ ܡܬܢܩ̈ܦܢ ܠܒܘܨܝܐ: ܐܝܟܢܐ ܕܐܦ ܐܢܗ̈ܪܐ ܫܒܪܘ. ܒܪܡ ܕܐܦ ܘܠܝܢ ܐܢܗܪ̈ܐ ܡܬܚ̈ܙܝܢ ܠܗ ܠܦܫܛܐ ܕܫܪ̈ܓܐ. ܫܪܓ ܡܕܝܢ ܒܪܡܫܝܢ ܗܠܝܢ ܠܡܫܪ̈ܓܐ ܢܘܗܪ̈ܢܐ ܘܕܠܐ ܡܠܘܐܐ. ܕܡܬܥܠܡܝܢ ܒܥܠܡܐ ܢܘܗܪܢܘܬܐ ܕܠܐ ܒܘܨܪ. ܘܐܟܠܐ ܐܢܘܢ ܠܚܕܐ ܚܕ. ܫܪܐ ܐܝܟ ܕܡܠܐ ܗ̇ܘ ܒܚܕܐ ܒܠܗ ܒܟܠܗ ܡܢ ܢܘܗܪܗܘܢ ܕܠܡܫܪ̈ܓܐ. ܘܡܟܝܠ ܩܒܝܠܗ ܒܪܡܫܝܢ ܠܚܕ ܡܢ ܗܢܘܢ ܠܡܫܪ̈ܓܐ. ܘܐܦܢ ܠܒܪ. ܘܗܘ ܐܝܟ ܚܕ ܐܝܟ ܡܠܐ ܒܒܗܐ. ܡܢ ܢܘܗܪܐ ܕܗܢܘܢ ܐܚܪܝܢ ܘܠܐ ܚܣܪ. ܘܐܦܢ ܗ̇ܘ ܠܡܫܪܓܐ ܐ̄ܚܪܢܐ. ܘܐܝܟ ܚܕ ܐܝܟ ܢܘܗܪܐ ܡܠܐ ܒܒܗܐ. ܘܗܘܦܟ ܐܟܠ ܐܢܘܢ ܠܡܫܪ̈ܓܐ ܠܟܠܗ ܒܒܗܐ: ܘܐܝܟ ܚܕ ܐܝܟ ܢܘܗܪܐ. ܚܕ ܠܐ ܒܡܢܝܢܐ ܐܬ݂ܬ݂ܘܣܦܝ ܕܢܘܗܪܐ: ܘܐܦܠܐ ܐܬܪܐ ܐܝܢܐ ܗܘ̇ܐ ܒܡܢܝܢܗܘܢ ܘܡܫܬܘܬܦܘܢ ܕܠܡܫܪ̈ܓܐ. ܘܐܦܢܐ ܕܠܐ ܡܬܘܣܦ ܢܘܗܪܗ ܕܗܢܐ ܐܘ ܕܐܬܬܘܠܕܬ ܐܝܟܐ ܒܐܝܢܐ ܟܠ ܢܘܗܪܗ ܕܡܢܝܢܐ.

[27] ܘܗܟܘܬ ܐܦܫܛ ܒܪܡܫܝܢ ܠܚܕ ܡܢܗܘܢ ܕܢܗܘܢ ܠܡܫܪ̈ܓܐ ܠܐ ܡܬܚܕ̈ܢ ܒܡܠܘ̈ܐܐ ܘܚܕ ܐܕܠܡ ܥܡܗ ܡܠܘܐܐ ܡܕܡ ܘܬܘܒܐ: ܐܘ ܕܢܣܒܐ ܕܐܪ̈ܙܘܐ ܐܘ ܕܒܡܢܘܬܐ ܘܬܘܒܬܐ. ܘܗܟܘܬ ܐܥܠܡܗ ܠܗܘܢ ܠܡܫܪ̈ܓܐ ܚܕ̈ܝܘܗܝ ܘܫܘܝܐ ܐܝܟܢܐ ܐܝܟ ܚܕ ܐܝܟ ܒܡܢܝܢܗ ܕܢܘܗܪܐ. ܚܕ ܐܬܦܫܛܬ ܡܕܡ ܡܠܘܐܐ ܗ̇ܘ ܘܬܘܒܐ ܠܐ ܐܘܣܦ. ܒܪܡ ܕܡܬܥܠܡܝܢ ܗ̇ܘܝܘ ܐܠܗܝܗܘܢ ܠܡܫܪ̈ܓܐ ܒܢܘܗܪܗܘܢ ܠܡܢܪܬܐ. ܒܕܡܘܬܐ ܕܥܡܢܐ ܗܘܐ ܡܬܪܒܝܢܐ: ܕܠܝܬ ܠܡܬܦܣܩ ܟܠ ܢܘܗܪܗ. ܘܐܝܟ ܚܕ ܐܝܟ ܕܢܘܗܪܗܘܢ ܕܠܡܫܪ̈ܓܐ. ܡܬܥܒܪ ܠܗܢܐ ܒܚܕ̈ܢܐ ܠܐ ܒܥܠܡܠܝܢ. ܘܗ̇ܘ ܚܕ ܡܠܘܐܐ ܡܬܚܕ ܐܝܟ ܥܡ ܗ̇ܘ ܠܡܫܪܓܐ: ܒܚܕ ܢܘܗܪܐ ܠܐ ܒܥܠܡܠܐ ܥܡ ܗ̇ܢܘܢ ܐܚܪܝܢ ܢܘܗܪ̈ܐ ܠܐ ܡܬܚܕ̈ܐ ܠܐ ܒܥܠܡܠܝܢ. ܢܘܗܪܐ ܠܐ ܡܬܚܕܐ: ܢܘܗܪܐ ܡܬܚܕܐ. ܢܘܗܪܐ ܠܐ ܡܬܚܕܐ. ܚܕ ܢܘܗܪܐ.

[28] ܗܟܢܐ ܘܒܗܢܐ ܘܐܦ ܐܠܗܐ ܡܠܬܐ: ܗ̇ܢܘ ܕܝܢ ܕܡܘܬܐ ܕܐܠܗܐ ܒܪ ܐܝܬܘܗܝ ܕܐܒܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ. ܢܘܗܪܐ ܕܡܢ ܢܘܗܪܐ: ܐܠܗܐ ܫܪܝܪܐ ܕܡܢ ܐܠܗܐ ܫܪܝܪܐ: ܒܪ ܒܟܝܢܗ ܕܐܒܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ: ܢܣܒ ܕܡܘܬܐ ܕܥܒܕܐ ܡܬܚܕܐܝܬ ܠܦܪ̈ܨܘܦܘܗܝ. ܘܡܛܠ ܒܗ ܡܬܚܕܐܝܬ ܒܚܕܐ ܢܣܝܒܘܬܐ. ܠܐ ܡܬܦܠܓܐܝܬ: ܠܐ

95 Presumably the one lamp from which its light was originally taken.
96 ܢܣܝܒܘܬܐ.

Son; thus, while the Father, Son, and Holy Spirit remained in one Being and in one infinitude, God the Word took our manhood and united it with himself in one Sonship, though nothing was added to the Trinity in its infinite nature, and the Father and the Holy Spirit dwelt infinitely in the infinite Son, who took to his own parsopa a finite man, and dwelt in him unitedly and infinitely, and gave him all that was his own except for his nature, like the example of air and water; and it is the same infinite Being in infinite qnome—the Father non-united, the Son united, and the Holy Spirit non-united—in one glory and exaltation for ever.

[26] Again, another example, for your love also requests the same of me, that along with things of the Scriptures things from nature may also be taken for a simile, as also the fathers did, for indeed the fathers brought the same forward for the persuasion of the contentious. Therefore, set forth in your mind three shining and immaterial lamps which are complete in all undiminished luminosity, and bring them into a house. You see that the house is utterly filled with the light of the lamps. Then in your mind take one of the lamps and go outside, and the house is filled with the same light of the two and does not lack. Then bring out another lamp and the same | light fills the house. Take the lamps back {56}
again into the house, and there is the same light, while the quantity of light is not increased, nor is there more space by the departure or arrival of the lamps, as the light of the moon or of a great fire does not add to the light of the sun in the daytime.

[27] Again, in your mind remove something from one of those lamps, which are not connected materially, and unite it with, [and] set fire to, some small material, whether cedar-wood or a stick—something of small size—and return it inside to its companion lamps, and you [still] see the same quantity of light. While the addition [of] some material is small, it makes no increase, for the three lamps were complete in their perfect light in the likeness of the visible sun. There is nothing to add to its light, and it is the same with the light[s] of the lamps, for they dwell in one another unconfused, and the one material thing is joined with the lamp[95] in one unconfused light, along with the two unconnected lights, without confusion—unconnected light, united light, unconnected light—one light.

[28] In the same way God the Word—that is, the likeness of God, co-essential with the Father and the Holy Spirit, Light from Light, true God from true God, consubstantial with the Father and the Holy Spirit—took the likeness of a servant unitedly to his own parsopa and dwelt in it unitedly in one conjunction[96],

ܚܘܠܛܢܗ: ܠܐ ܚܒܝܫܘܬܗ: ܠܐ ܒܘܠܒܠܗ. ܘܡܣܓܕ ܥܡܗ ܚܕ ܒܪܐ ܘܠܥܠܡ. ܘܡܛܠ ܒܪܐ ܡܚܝܕܐ ܒܒܪܐ
ܠܐ ܡܚܝܕܐ: ܘܪܘܚ ܕܩܘܕܫܐ ܠܐ ܡܚܝܕܐ ܒܐܒܐ ܠܐ ܡܚܝܕܐ ܘܒܒܪܐ ܡܚܝܕܐ. ܘܡܛܠ ܐܒܐ ܠܐ ܡܚܝܕܐ
ܒܒܪܐ ܡܚܝܕܐ ܘܒܪܘܚ ܕܩܘܕܫܐ ܠܐ ܡܚܝܕܐ. ܒܚܕܐ ܠܐ ܡܫܬܘܬܦܐ ܠܐ ܒܟܝܢܐ ܘܐܝܟ ܕܗܘܝܢ ܝܕܥܝܢ.
ܚܕ ܠܐ ܡܘܩܦܬܐ ܗܘܐ ܒܡܠܝܘܬܐ ܡܛܠ ܢܣܝܒܘܬܐ: ܘܐܦܠܐ ܐܡܪܐ ܘܩܝܡ. ܘܗܝ ܚܕ ܗܝ ܡܠܝܬܘܬܐ
ܐܝܬܝܗ̇ ܒܐܝܬܘܬܗ̇ ܠܐ ܡܚܝܕܐ ܡܢ ܩܢܘܡ ܘܠܥܠܡ. ܟܕ ܢܛܪܝܢ ܩܢܘܡܝܗܘܢ ܕܟܠ ܒܟܠܟܠ. ܒܗ̇
ܒܐܝܬܘܬܐ ܠܐ ܡܚܝܕܐ ܒܚܕ ܚܕܐ: ܘܡܛܠܗܢ ܒܚܕܕܐ ܠܐ ܚܘܠܛܢܝܗ. ܠܐ ܡܫܘܬܦܢܝܗ. ܘܐܝܟ ܕܗܘܝܢ
ܝܕܥܝܢ.

[29] ܗܟܝܠ ܘܐܦ ܒܗܕܐ ܚܕܝܘܬܐ ܫܒܝܚܬܐ. ܡܫܝܚ ܐܠܗܐ ܡܠܟܐ. ܕܐܝܬܘܗܝ ܩܢܘܡܐ ܠܐ ܡܚܝܕ: ܐܝܟ
ܐܒܐ ܘܐܝܟ ܕܡܘܬ ܥܒܕܐ: ܒܩܢܘܡܐ ܡܚܝܕܐ ܕܒܪܢܫܐ ܕܟܠܗ ܢܣܒܗ ܠܦܪܨܘܦܗ ܐܝܟ ܢܦܫܐ ܒܦܓܪܐ ܒܚܕ
ܦܪܨܘܦܐ ܕܒܪܢܫܐ. ܠܐ ܒܘܠܒܠܝܗ. ܠܐ ܡܫܘܬܦܢܝܗ. ܠܐ ܚܘܠܛܢܝܗ. ܟܕ ܢܛܪܝܢ ܕܟܝܢܐ ܕܐܢܫܘܬܗ ܒܟܠ
ܩܢܘܡܝܗܘܢ: ܒܚܕܐ ܢܣܝܒܘܬܐ ܕܚܕ ܡܪܐ ܝܫܘܥ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܕܠܗ ܘܐܠܒܫܗ ܘܠܪܘܚ
ܕܩܘܕܫܐ. ܒܐܝܟܢ ܘܐܝܟܢܐ ܘܫܒܝܚܬܐ ܘܪܘܡܪܡܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

8.11 ܪܫܐ ܕܬܡܢܝܐ. ܥܠ ܚܕܝܘܬܐ ܕܗܘܝ ܠܐܠܗܐ ܡܠܟܐ. ܗܘ ܕܝܢ ܚܕ ܡܢ ܩܢܘܡ̈ܐ
ܕܬܠܝܬܝܘܬܐ ܕܐܝܬܘܗܝ ܒܪܐ ܡܬܩܢܐ ܥܡ ܒܪܢܫܐ ܕܡܢ ܕܟܠܗ ܢܣܒܗ ܠܦܪܨܘܦܗ
ܘܡܣܓܕ ܥܡܗ ܚܕ ܒܪܐ ܒܚܕܐ ܚܕܝܘܬܐ ܘܠܥܠܡ

[30] ܝܠܦܢ ܗܟܝܠ ܒܚܠܠܗ ܕܝܠܗ ܕܡܫܝܚܐ ܫܒܪܐ ܘܪܥܐ ܚܝܝ ܘܐܠܗܐ. ܕܠܗܘܐ ܠܡܫܘܒܗܘ
ܘܠܡܚܠܠܘܬܗ ܘܠܦܘܪܫܢܘܬܗ ܢܕܥܘܢ. ܥܒܕܬܐ ܒܡܘܬܠܝܢ ܕܝܠܗ: ܥܠܝܗ ܕܝܠܗ ܕܗܘܕܐ ܡܕܒܪܢܘܬܐ
ܫܒܝܚܬܐ ܕܗܘܝ ܡܛܠ ܦܘܪܩܢ ܘܣܘܟܝܐ ܕܟܠ: ܒܗ ܒܡܫܝܚ ܝܫܘܥ ܡܫܝܚܐ ܘܡܠܟ ܥܠܡܝܢ ܕܝܠܗ:
ܘܐܝܟ ܕܐܬܚܙܝ ܠܝ ܟܕ ܥܡܠܗܘܢ ܕܚܕܝܘܬܗ ܡܢ ܟܢܫ ܠܘܩܒܠ ܫܘܕܥܐ: ܕܠܐ ܡܬܚܙܝܐ ܫܦܪܘ ܐܦ
ܫܦܝܪ. ܘܐܝܟ ܪܫܐ ܕܡܢ ܒܗܝܢ ܡܕܝܢ̈ܐ. ܘܡܬܠܒܫܘܬܐ ܕܐܕܢܬܐ ܥܕܬܐ ܡܫܠܠܢ ܒܪܘܚ: ܕܗܝܝ
ܠܡܩܕܐ ܡܬܪܬܐ ܘܡܗܪܬܐ ܡܦܩܕܢ ܘܡܫܡܫܢ ܒܠܒܗ ܡܢܝܬܐ ܕܡܫܝܚܐ. ܕܗܝܝ ܪܥܝܐ ܡܬܡܪܐ.
ܗܟܢܐ ܓܒܪ ܡܘܫܐ ܘܐܚܪܐ ܠܒܝܗ ܕܡܫܝܚܐ ܡܢ ܥܘܪܝ ܫܒܪܗ ܡܫܝܚܬܐ. ܘܪܕܝܐ ܒܥܠܡܘܢ ܕܪܐ
ܘܠܥܠܡ: ܐܝܟ ܕܡܫܬܠܡ ܡܢܗ ܕܡܪܢ ܘܡܠܝܫܘܗܝ ܓܘܒܝ̈ܐ. ܕܟܬܒ ܐܝܟ ܢܘܪܐ ܕܥܠܡܐ:

97 Perhaps there should be added here "and in the non-united Holy Spirit".

98 This phrase continues to confound me, that is, ܐܝܟ ܕܗܘܝܢ ܝܕܥܝܢ/ܐܝܟ ܕܗܘ ܝܕܥܐ. My rendering of it seems unsatisfactory in the context (as it does elsewhere in this work). I can find no listing of such as an idiom in Mar Audo. In my reading Mar Babai is the only one who uses the phrase.

99 See previous footnote.

100 The reference is to Moses's experience with the burning bush, a reference made often by Babai.

without mixture, without alloy, with no confounding or confusion, and made it one Son with himself for ever. The united Son [continued to] dwell in the non-united Father[97], and the non-united Holy Spirit [dwelt] in the | non-united {57}
Father and in the united Son; and the non-united Father dwelt in the united Son and non-united Holy Spirit in one unconfused infinitude and as they know[98], while there is no addition to the Trinity because of the "taking", nor position, nor limit. The same Trinity is in its Being infinite from everlasting and for ever, while their qnome are preserved unconfused in the infinite Being in one nature. They dwell in one another without confusion or mixture and as they know[99].

[29] So too in this worshipful union God the Word, who is an infinite qnoma like the Father and like the Holy Spirit, was united with the finite qnoma of his man, which he exalted [and] took to his own parsopa, like the fire in the bush[100], in one parsopa of Sonship, without confusion, mixture, or alloy, while the properties of both natures were preserved in their qnome in one conjunction of one Lord Jesus Christ, the Son of God, to whom, and to whose Father, and to the Holy Spirit be glory, honor, worship, and exaltation for ever and ever. Amen.

II.8 *Eighth Chapter: On the union which God the Word, that is one of the qnome of the Trinity who is the eternal Son, had with his man who is from us, whom he exalted, taking him to his own parsopa, making him one Son with himself in one eternal union.*

[30] Let us speak now, by the strength of Christ our Hope, the Head of our life and our God, who accompanies our wretchedness, our weakness, and the scantiness of our childish knowledge through our confidence in him, concerning what belongs to the worshipful dispensation, which was for our salvation and the renewal of all through our Lord Jesus Christ, and concerning all that belongs to him, as it is given to us through | the outpouring of his mercies {58}
from his blessed treasury ([mercies] which have never failed, nor do they fail) according to the sense of the Holy Scriptures and the tradition of the trustworthy fathers, those who spoke by the Spirit, who were confirmed pillars and shining heavenly lights in the holy Church of Christ, who is her exalted Head. This is the way the Church of Christ has believed and held from the beginning of his life-giving Gospel, and she continues in all generations and forever as she has received from our Lord and his blessed apostles, whom he made the light of the world:

[31] ܕܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܡܫܒܚܬܐ ܥܡܝܩ ܛܒ: ܗܘ ܕܝܢ ܒܪܐ ܝܚܝܕܝܐ ܐܠܗܐ ܡܠܬܐ ܒܪ ܡܬܬܘܡܝܘܬܗ ܕܐܒܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ: ܕܡܬܬܘܡܝܘܬܗ ܝܠܝܕ ܡܢ ܐܠܗܐ ܐܒܐ: ܡܢ ܩܕܡ ܟܠܗܘܢ ܥܠܡ̈ܐ. ܘܠܐ ܡܢ ܐܡܐ: ܐܠܗܐ ܫܪܝܪܐ ܕܡܢ ܐܠܗܐ ܫܪܝܪܐ. ܢܘܗܪܐ ܕܡܢ ܢܘܗܪܐ: ܕܐܬܝܠܕ ܘܠܐ ܐܬܥܒܕ: ܒܪ ܟܝܢܗ ܕܐܒܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ: ܕܒܐܝܕܗ ܗܘܘ ܘܐܬܒܪܝܘ ܥܠܡ̈ܐ: ܘܗܘܝܘ ܐܚܝܕ ܒܟܠܗܘܢ ܕܠܗܘܢ. ܒܐܝܬܘܬܐ ܘܒܚܝܠܐ ܘܒܫܘܠܛܢܐ ܘܨܒܝܢܐ: ܦܪܫ ܡܢ ܕܝܠܝܘܬ ܦܪ̈ܨܘܦܐ ܕܩܢܘܡ̈ܝܗܘܢ: ܕܐܒܗܘܬܐ ܐܡܪ ܐܢܐ ܘܝܠܝܕܘܬܐ ܘܡܦܩܢܘܬܐ: ܗܢܘ ܗܟܝܠ ܒܪܐ ܐܠܗܐ ܡܠܬܐ ܒܪ ܡܬܬܘܡܝܘܬܗ ܕܐܒܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ: ܡܛܠܬܢ ܒܢܝ̈ܢܫܐ ܘܡܛܠ ܦܘܪܩܢܢ. ܢܚܬ ܠܐ ܡܫܬܚܠܦܢܝܬ. ܟܕ ܡܠܝܐ ܗܘܐ ܥܡܗ ܘܐܝܬܘܗܝ ܒܟܠ ܡܫܝܚܘܬܐ ܕܝܠܗ. ܘܡܛܠ ܨܒܝܢܗ ܕܐܒܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ: ܒܡܘܠܕܐ ܕܡܢܝܐ ܘܐܬܗܢܝܐ. ܕܠܝܬ ܠܗ ܦܘܪܫܢܐ. ܘܐܬܓܫܡ ܘܐܬܒܪܢܫ ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܘܡܢ ܡܪܝܡ ܒܬܘܠܬܐ. ܗܘ ܕܝܢ ܢܣܒ ܡܢܗ ܒܪܢܫܐ ܡܫܡܠܝܐ ܗܘ ܕܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܡܬܒܪܝܢܐ ܘܒܠܐ ܙܘܘܓ ܐܬܓܒܠ. ܘܐܬܓܒܠ ܕܒܝܬܗ ܐܢܫܐ ܐܫܬܠܡ. ܘܐܬܚܝܕ ܒܚܘܝܕܐ ܡܫܬܡܠܝܢܐ ܠܐܠܗܐ ܡܠܬܐ ܢܩܦ ܒܗ ܒܚܝܘܬܐ. ܘܐܬܡܠܝ ܐܝܟ ܒܟܠܗܘܢ ܫܘ̈ܦܪܐ ܠܡܘܬܐ ܗܟܢܐ ܢܦܫܗ: ܡܢܗ ܕܒܬܘܠܬܐ ܡܪܝܡ. ܗܘ ܕܝܢ ܡܢ ܒܪܝܬܐ ܠܥܠ ܡܢ ܒܢܝ̈ܐ ܟܕ ܠܐ ܐܬܚܪܪ ܒܬܓܠܝܬܐ ܘܠܐ ܐܬܚܒܠܘ ܚܫ̈ܘܗܝ ܒܡܝ̈ܬܐ ܕܥܒܕܐ ܢܦܫܗ ܘܗܝܡܢܐ. ܕܗܘ ܟܕ ܗܘ ܒܣܝܒܪܬܐ ܟܕ ܠܐ ܚܛܝܬ ܠܗ ܐܠܗܐ ܡܠܬܐ ܕܝܠܗ. ܘܐܬܡܘܬ ܡܬܒܟܐ ܘܐܦܘ ܡܬܦܚܪܐ ܒܚܙܐ ܢܦܫܘܬܐ ܘܠܥܠܡ.

[32] ܝܗ ܕܝܢ ܒܬܘܠܬܐ ܡܫܝܚܝܬܐ ܐܝܟ ܗܘܐ ܡܢ ܠܒܘܫ ܘܡܢ ܢܟܠܐ ܕܒܝܫ ܕܡܕ ܘܐܬܦܪܥ. ܘܐܝܟ ܡܬܠܒܟܐ ܕܡܕܡܐ ܗܘܐ ܠܟܘܠܗܘܢ: ܘܐܝܟ ܡܠܟܘܬܗܘܢ ܕܒܢܝ̈ܐ ܕܒܟܠ ܕܟܝܢ ܐܬܒܝܬܗ ܒܠܗܘܢ. ܘܐܢܫܐ ܕܢܦܠ ܫܘܒܚܐ ܦܘܠܗܣ. ܠܗ ܠܡ ܡܢ ܡܠܐܟܐ ܢܣܒ. ܐܠܐ ܡܢ ܙܪܥܗ ܕܐܒܪܗܡ. ܘܐܫܟܚ ܠܗܘܢ ܠܡ ܠܕܘܝܕ ܡܠܟܐ. ܡܢ ܙܪܥܗ ܕܗܘܐ ܐܫܟܚ ܐܠܗܐ ܠܡܫܝܚܐ: ܐܝܟ ܕܐܬܡܘܕܝ ܠܝܫܘܥ ܦܪܘܩܐ. ܠܐ ܚܕܐ ܐܬܡܫܚ ܘܗܘܝܢ ܐܬܦܫܛ ܘܐܬܚܝܕ. ܐܠܐ ܟܠ ܫܘܪܝ ܫܒܝܩܘܬܗ ܡܬܝܒܘܬܐ ܡܢ ܐܠܗܐ ܡܠܬܐ. ܘܒܪܐ ܒܗ ܗܝܟܠܐ ܡܫܝܚܝܐ. ܘܫܒܩܗ ܠܗܘܢ ܚܕ ܒܪܐ ܒܚܕ ܐܦܪܐ ܘܫܒܩܬܐ: ܒܚܕܐ ܡܫܘܬܐ ܠܐ ܡܬܡܠܠܝܢܬܐ: ܕܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܘܠܥܠܡ. ܟܕ ܠܐ ܐܬܦܠܓܠܗ ܟܝܢ̈ܐ. ܘܠܐ ܐܬܚܠܛܘ ܘܠܐ ܐܬܡܙܓܘ ܒܩܢܘܡ̈ܝܗܘܢ ܦܪܝܫܐ ܒܕܝܠܝܘ̈ܬܗܘܢ ܡܛܠ ܚܝܘܬܐ. ܘܠܐ ܐܬܚܠܦܘ ܫܘܚܠܦ ܟܝܢ̈ܐ. ܐܠܐ ܟܕ ܡܚܝܕܝܢ ܦܪܝܫܝܢ: ܘܟܕ ܦܪܝܫܝܢ ܡܚܝܕܝܢ ܒܚܕ ܦܪܨܘܦܐ ܘܠܥܠܡ. ܘܡܛܠ ܗܢܐ ܟܢܫܗ ܕܐܠܗܐ ܡܠܬܐ ܕܟܠ ܥܘܡܠܐ. ܒܡܫܘܚܬܐ ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ. ܘܗܟܢܐ ܘܐܦ ܒܟܪܝܗ ܕܝܗܒ ܠܦܪܨܘܦܗ ܡܫܝܚܝܐ: ܡܫܬܠܡ ܗܘܐ ܘܡܬܬܘܕܝܡ ܗܘܐ ܘܡܬܬܦܩܕ ܗܘܐ ܘܡܬܡܠܟ ܗܘܐ ܐܝܟ

101 Heb. 2:16.

102 Cf. Acts 13:22–23.

[31] Each of the qnome of the worshipful Trinity is of the same nature: that is, the Only-begotten Son, God the Word, is co-eternal with the Father and with the Holy Spirit, eternally begotten from God the Father before all worlds, beyond time, true God from true God, Light from Light, begotten and not made, consubstantial with the Father and with the Holy Spirit, through whom everything came about and was created. They are at once equal in all that belongs to them, in Being, in power, in authority, and [in] will—other than the property of the parsope of their qnome, I say: Fatherhood, Begottenness, and Procession. Therefore the Son, God the Word, co-eternal with the Father and with the Holy Spirit, for us men and for our salvation, descended without removal, while [at the same time] heaven and earth were filled by him in the infinitude of his nature, and with the will of the Father and of the Holy Spirit, in a wondrous and astonishing abasement which has no equal, became incarnate and was made man through the Holy Spirit and from the Virgin Mary. That is, he took from her a complete man who, through the Holy Spirit, was conceived and formed in the order of his human nature unitedly and without intercourse. He was ensouled with a rational soul after forty days in the union, and was begotten, like all babies, at the completion of nine months from | the blessed Mary—that {59} is, from her nature, beyond nature, while her virginal tokens were not violated and the natural seals of the truth of her excellent chastity remained unbroken. In the same union, God the Word assumed him who was in her, who became temple, shrine, and dwelling-place in one eternal conjunction.

[32] The blessed Virgin was of the family and descent of the house of David and Abraham according to the promises which came previously to them, and according to the words of the prophets, which they prophesied concerning him in all generations, and, as the blessed Paul clearly showed: "He did not take from angels, but from the seed of Abraham,"[101] and, "He raised up for them David the King. From the seed of this man God raised up for Israel, as he had promised, Jesus the Savior."[102] However, he was not raised up and then assumed and united, but his taking by God the Word was at the beginning of his fashioning, and he dwelt in him as in a temple, unitedly, and made him one Son with himself in one honor and worship, in one ineffable conjunction of the one parsopa of Christ, the Son of God for ever, while the natures were not confused, nor confounded, nor mixed in their distinct qnome with their properties, because of the union, nor were their natural orders changed, but while united they were distinct, and while distinct they were united in one parsopa for ever. The nature of God the Word was preserved without change in its qnoma like the Father and like the Holy Spirit, and so too his man, whom he took to his parsopa unitedly, was formed, membered, ensouled, and begotten according to his nature in the

ܒܗ̇ܘ ܕܗ̇ ܒܣܝܒܘܬܐ. ܘܡܫܬܡܠܐ ܗ̤ܘܐ ܡܢ ܡܬܬܪܒܐ ܕܗ̇ ܒܣܝܒܘܬܐ. ܡܛܠ ܕܐܠܗܐ ܡܠܬܐ ܕܒܦܓܪ ܒܗ ܡܢ
ܥܒܕܝ ܠܓܒܝܠܬܗ. ܐܠܗܐ ܐܫܬܡܠܝ ܒܗܝܟܠܗ. ܘܗܝܟܠܗ ܐܫܬܡܠܝ ܘܡܫܬܡܠܝܐ ܡܛܠ ܕܐܠܗܘܬܐ
ܕܒܗ. ܒܗܕܐ ܫܡܠܝܘܬܐ ܒܢܝ ܐܢܫܐ ܘܠܟܠܗܘܢ. ܒܬܪ ܕܝܢ ܐܝܟ ܕܒܓܫܡܗ: ܟܕ ܡܫܡܠܝܐ ܗ̤ܘܐ ܐܝܟ ܒܪܢܫܐ
ܕܟܝܢܗ: ܘܟܕ ܪܒܐ ܗ̤ܘܐ ܒܩܘܡܬܗ ܘܒܚܟܡܬܗ ܘܒܛܝܒܘܬܐ ܐܝܟ ܡܠܬܗ ܕܐܘܢܓܠܣܛܐ ܠܘܩܐ. ܐܠܐ
ܘܟܕ ܚܟܝܡ ܗ̤ܘܐ ܘܟܕ ܠܐ ܪܒܐ: ܘܟܕ ܐܬܚܝܠ ܒܪܘܚ. ܘܟܕ ܝܢܩ ܘܟܕ ܐܬܪܒܝ. ܘܟܕ ܫܒܩ ܚܠܒܐ ܡܬܬܡܟܢܘܬܐ
ܕܝܠܕܘܬܐ ܠܡܫܬܘܬܐ: ܘܟܕ ܡܢܗ ܘܡܫܡܠܝܗ ܐܠܗܐ ܕܒܗ: ܐܠܗܘܬܐ ܕܒܗ ܠܐ ܣܓܝ. ܐܠܐ ܓܡܝܪܐ ܗ̤ܘܐ ܠܗ
ܒܣܥܘܪܗ. ܘܟܕ ܐܬܝܠܕ ܡܬܡܢܝܐ: ܘܟܕ ܕܝܢܐ ܒܡܘܟܟܗ ܩܒܠ ܠܡܘܬܐ ܘܠܚܝܐ ܕܗ̇
ܒܣܝܒܘܬܐ. ܒܚܕ ܚܝܠܐ ܘܡܬܥܠܝܢܐ ܗܘ ܐܠܗܐ ܡܠܬܐ ܕܒܗ: ܒܟܠܗܘܢ ܗܠܝܢ ܫܘܚܠܦܐ ܕܫܢܝܐ
ܐܢܫܘܬܗ ܐܝܟ ܒܚܕܐ ܕܦܓܪܗ. ܐܠܗܘܬܐ ܕܒܗ ܠܐ ܫܚܠܦܬ ܗܘܬ ܒܚܕ ܡܢ ܙܒܢ̈ܐ: ܠܐ ܣܓܝܐܘܬܐ ܗ̇ܝ ܠܗ̇
ܐܠܗܘܬܐ. ܘܠܐ ܒܨܝܪܘܬܐ ܐܘ ܒܡܫܬܚܠܦܘܬܐ ܡܢ ܐܝܬܘܬܗ̇. ܘܐܦܠܐ ܒܬܘܣܦܬܐ ܣܓܝܐܬܐ ܗܘܬ ܫܚܠܦܬܐ.
ܘܠܐ ܒܚܝܪ ܐܠܗܘܬܗ ܡܢܗ. ܗ̇ܘ ܕܝܢ ܐܠܗܐ ܡܢ ܗܘܝܘܬܗ ܡܫܝܚܐ ܘܠܟܠܗܘܢ: ܐܠܐ ܗܘ ܚܕ ܗܘ ܐܠܗܘܬܐ
ܕܒܗ. ܓܡܝܪܐ ܗ̤ܘܐ ܠܐܢܫܘܬܗ ܡܫܝܚܐ ܡܫܡܠܝܢܐ ܒܟܠܗܘܢ ܡܫܘܠܠܬܐ.

[33] ܘܗܟܢܐ ܟܕ ܡܬܚܫܒܝܢ ܕܠܐ ܒܡܬܒܠܥܐ ܕܡܠܬܐ ܕܐܢܫܘܬܗܘܢ ܒܬܪ̈ܐ ܡܫܝܚܐ ܒܡܫܝܚܘܬܗܘܢ: ܒܚܕܐ
ܫܘܬܦܘܬܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ: ܒܚܕ ܦܪܨܘܦܐ ܡܫܝܚܐ ܕܒܪܘܬܐ: ܕܡܬܚܫܒܝܢ ܗܘܐ
ܡܬܒܪܝܘܬܐ ܫܡܝܫܬܐ. ܘܚܕ ܡܫܝܚܐ ܒܚܝܘܗܝ ܐܢܫܐ ܐܝܟ ܒܚܝܘܗܝ: ܘܠܐ ܚܕ ܡܫܝܚܐ ܒܚܝܘܗܝ ܐܠܗܐ
ܐܝܟ ܒܗܘ. ܠܐ ܡܬܚܫܒܝܢ ܗܘܐ ܠܒܪ: ܐܠܐ ܗܘ ܒܦܪܨܘܦܗ ܕܡܪܝ ܫܡܥ ܡܢ ܐܠܗܐ ܕܒܗ: ܚܠܦ ܟܠܢܫ
ܛܥܡ ܡܘܬܐ. ܘܗܝܟܠܗ ܗܘ ܐܫܬܪܝ. ܘܐܝܟ ܕܐܡܪ ܐܠܗܐ ܕܒܗ ܫܪܘ ܠܗ ܗܝܟܠܐ ܗܢܐ ܕܒܗ ܚܝܐ
ܐܢܐ ܡܩܝܡܢܐ. ܘܠܗ̇ܠܝܢ ܢܘܪܝܢ ܐܢܐ ܡܫܚܠܦ ܐܢܐ ܠܗ. ܥܒܕܐ ܕܐܬܚܫܒ ܒܩܘܡܐ ܕܡܪܢܐ ܕܢܦܫܐ ܡܢ
ܦܓܪܐ ܒܡܘܬܐ ܕܐܠܗܐ ܢܘܡܝܢ ܕܐܢܫܘܬܗ ܕܡܫܝܚܐ. ܚܠܦ ܕܝܢ ܡܫܝܚܐ ܕܗܝܟܠܗ ܕܡܢ ܒܗ ܡܬܬܐ.
ܘܕܐܚܝܪܗ ܕܠܐ ܚܒܠ. ܘܠܡܪܢܗ ܒܚܝܐ ܕܠܐ ܡܬܚܫܚܐ ܘܠܐ ܡܬܚܫܒܢܘܬܐ ܕܐܢܫܘܬܗ ܕܡܫܝܚܐ.
ܠܐ ܠܗ ܐܬܡܛܝܢ ܢܩܘܫܐ ܒܒܝܬܐ. ܘܐܦܠܐ ܦܓܪܗ ܚܙܐ ܚܒܠܐ. ܘܡܢܐ ܠܗ ܠܟܘܢ ܕܟܠ ܒܢܝܢܗ ܘܟܠ
ܡܛܠܬܗ ܕܐܢܫܘܬܗ ܐܠܗܐ ܡܠܬܐ: ܕܠܒܪܐ ܕܚܝܘܗܝ ܕܒܢܝܢܐ ܕܐܢܫܘܬܗ ܗܝܟܠܗ ܡܛܠܬܢ: ܗ̇ܘ
ܕܝܢ ܕܡܘܬܐ ܕܣܒܪ ܒܪܢܫܐ ܚܘܫܒ ܕܟܠܗ ܢܦܫܗ ܠܦܪܨܘܦܗ ܕܐܬܟܠܠ ܒܗ ܡܫܝܚܐ. ܕܒܚܝܘ̈ܗܝ
ܢܛܥܝܢܘܗܝ ܕܒܗܘܢ ܒܟܠܗܝܢ ܡܫܠܡܢܘܬܐ. ܘܟܕ ܛܥܡ ܠܗ ܒܪܐ ܐܢܫܘܬܗ ܒܪܢܫܐ ܕܡܪܝ ܡܢ ܟܠ ܡܪܕܘܬܐ:
ܒܚܕܐ ܚܝܘܬܐ ܕܒܪܘܬܐ ܠܗ ܐܠܗܐ ܡܠܬܐ ܕܢܦܫܗ ܒܚܝܐ ܐܢܫܐ ܘܠܟܠܗܘܢ. ܡܢ ܕܚܝܠܬܐ ܠܗ ܘܚܝܐ
ܕܫܒܩ ܠܚܘܒܐ ܠܡܫܡܫܢܘܬܐ. ܘܕܟܘܪ ܪܒܝ ܡܬܩܪܝܢ. ܠܐܝܠܝܢ ܕܦܠܓܝܢ ܠܗ̇: ܘܗܟܢܐ ܚܝܕ ܗܘܐ

103 Cf. Lk. 2:40.
104 Cf. Heb. 2:9.
105 Jn. 2:19.
106 Cf. Acts 2:10. Cf. Ps. 16:10.
107 Cf. Heb. 2:10.

union, and was worshipped by the Magi in the union because of God the Word who dwelt in him from the beginning of his fashioning. God was worshipped and adored in his temple, and his temple was worshipped and adored because of the Godhead in it, in one worship, in one | eternal honor, but as together, {60} when he was circumcised according to the law of his race, and while he was growing up in his stature, his wisdom, and grace, according to the word of the Evangelist Luke[103]. But when he hungered, when he grew weary, when he was justified in the Spirit, when he suffered, was crucified, and was fulfilling all obedience unto death, and when he died and God who was in him raised him up, the Godhead in him did not suffer, but was perfecting him through his sufferings, and while he was lifted up in an exalted manner and is prepared to come in his great glory in the same union to judge the dead and living, in one power and authority with God the Word in him—in all these changes which his manhood endured according to its nature, as I have said, the Godhead in him did not endure in any way, for the Godhead is impassible and was not changed or altered from its Being. Neither was this worshipful union loosed, nor did his Godhead depart from him, that is, God from his united and eternal temple, but the same Godhead in him perfected his own united manhood by degrees in all exalted things.

[33] Thus, while the properties of both natures were preserved without confusion in their qnome, unitedly, in the one conjunction of the Godhead and manhood of Christ, this worshipful dispensation was perfected in one united parsopa of Sonship. Christ suffered in his human nature according to its nature, and Christ did not suffer in his divine nature according to its nature, for it is impassible. But the man of our Lord, apart from God in him, tasted death for everyone[104], and his temple was destroyed, as God in it said, "Destroy this temple" in which I dwell unitedly "and in three days I will raise it up"[105]—the loosing of the qnomic construct of man, of the soul from the body, in the death of three days of the manhood of Christ. | But the power which raised his own {61} temple from the dead, which preserved it without corruption and perfected it through sufferings for immortality and immutability belongs to the Godhead of Christ—"His soul was not left in Sheol, nor did his body see corruption"[106]—and "it is proper to him through whom is all and for whom is all," who is God the Word, "that he should perfect through sufferings the head of the life"[107] of men, which is his rational temple—that is, the likeness of a servant, the man Jesus, whom he exalted and took to his own parsopa that he might be revealed in him unitedly, that through sufferings he might perfect him [and] that he might possess all exalted things. And although the man of our Lord was the Son from within the womb in one union of Sonship with God the Word, who took

ܡܬܡܫܡܫܢܘܬܐ ܕܟܕܡܢ ܠܡܘܬܐ܆ ܐܬܝܗܒܬ ܒܟܠܗܘܢ ܡܫܬܠܡܢܘܬܐ ܒܠܐ ܡܘܬܘܬܐ ܘܒܠܐ ܡܬܚܫܢܢܘܬܐ ܘܒܠܐ ܚܫܘܫܘܬܐ܆ ܘܗܘܐ ܡܫܬܡܥܢܐܝܬ܆ ܒܐܝܟܢܐ ܕܐܠܗܘܬܐ ܕܝܠܗ. ܒܗ ܒܟܝܢܐ ܕܒܣܪܐ ܕܩܢܐ ܗܘܐ ܠܗ ܡܢ ܟܕ ܡܬܪܒܐ܆ ܘܠܐ ܝܕܥ ܗܘܐ ܝܠܦ ܕܒܐܝܕܐ ܡܫܬܡܥܢܘܬܐ ܐܢܫܘܬܐ ܒܐܢܫܐ܆ ܡܛܠ ܕܐܠܗܐ ܗܠܝܢ ܕܡܫܬܡܥܢܘܬܐ ܒܪܐ ܒܗ ܘܠܥܠܡ. ܐܬܝܕܥ ܠܢ ܕܒܪܐ ܗܘ ܕܐܠܗܐ ܒܚܝܠ ܘܒܪܘܚ ܩܘܕܫ ܕܩܡ ܡܢ ܒܝܬ ܡܝ̈ܬܐ ܢܦܫ ܡܫܝܚܐ ܡܪܢ. ܕܢܘܕܥ ܠܢ ܕܚܕ ܗܘ ܒܪܐ ܒܚܕ ܦܪܨܘܦܐ ܕܚܕ ܡܪܐ ܢܦܫ ܡܫܝܚܐ. ܡܢ ܟܝܢܐ ܘܡܠܟ ܘܠܥܠܡ ܕܒܢܝܢܫܘܬܗ ܡܢܗ ܐܝܟ ܒܒܪܗ ܡܘܬܐ܆ ܘܒܚܝܠ ܐܠܗܘܬܐ ܕܒܗ ܕܐܢܫܗ ܠܐ ܡܝܘܬܐ ܒܚܝܠܗ ܩܡ. ܗܘ ܕܝܢ܆ ܐܩܝܡ ܠܐܢܫܘܬܗ ܡܝܬܐ ܕܐܝܬܘܗܝ ܗܝܟܠܗ ܐܝܟ ܕܐܡܪ܆ ܕܫܪܘ ܗܝܟܠܐ ܗܢܐ. ܘܠܬܠܬܐ ܝܘܡܝ̈ܢ ܐܢܐ ܡܩܝܡ ܐܢܐ ܠܗ.

[34] ܘܚܕܘ ܡܫܝܚܐ ܒܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ܆ ܝܫܘܥ ܠܡ ܡܫܝܚܐ܆ ܐܬܡܠܝ ܘܝܘܡܢܐ ܗܘܝܘ ܘܠܥܠܡ. ܗܘ ܕܐܬܡܠܝ ܘܝܘܡܢܐ ܕܐܢܫܘܬܗ ܕܡܫܝܚܐ. ܗܘ ܕܠܥܠܡ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ. ܒܚܕܐ ܚܝܕܘܬܐ ܕܒܪܘܬܐ ܒܚܕ ܦܪܨܘܦܐ ܘܠܥܠܡ܆ ܘܡܢܗܘܢ ܐܬܝܠܕ ܡܫܝܚܐ. ܗܘ ܦܪܨܘܦܐ ܕܟܝܢܐ ܕܡܢ ܟܕ ܡܬܒܪܐ ܗܘܐ ܒܒܛܢܐ. ܗܝ ܕܒܟܝܢܗ ܐܢܫܐ ܕܡܫܝܚܐ. ܕܐܝܬܘܗܝ ܐܠܗܐ ܕܥܠ ܟܠ. ܗܝ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ. ܘܚܕ ܗܘ ܡܫܝܚܐ ܒܬܪܬܝܗܝܢ. ܠܐ ܒܗ̇ ܒܚܕ ܒܗ̇. ܡܢ ܦܪ̈ܨܘܦܐ ܟܝܢܐ ܕܝܢ ܘܕܠܐ ܦܘܪܫ. ܡܢ ܚܘܒܪܗ ܕܡܠܐܟ̈ܐ ܐܬܒܪܝ ܘܠܥܠܡ. ܡܢ ܟܝܢܐ ܕܝܢ ܘܠܒܪ܆ ܠܐ ܐܠܗܘܬܗ ܕܠܐ ܐܢܫܘܬܗ܆ ܘܠܐ ܐܢܫܘܬܗ ܕܠܐ ܐܠܗܘܬܗ ܐܝܬܝܗ̇. ܚܕ ܠܐ ܡܬܡܢܝܢ ܐܟܚܕܐ ܒܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܗܕܐ ܕܐܠܗܐ. ܐܠܐ ܚܕ ܡܬܝܕܥܝܢ ܒܚܝ̈ܠܘܗܝ ܒܡܫܡܫܢܘܬܗܘܢ ܕܠܐ ܒܘܠܒܠ. ܒܚܕܐ ܟܝܢܐ ܘܠܥܠܡ. ܒܕܡܘܬ ܠܗ ܡܠܠܬܐ܆ ܘܠܐ ܢܦܩ ܡܢܗ̈ܘ. ܘܐܝܟܢܐ ܕܡܫܝܚ ܢܘܪܐ ܠܦܪܙܠܐ܆ ܢܘܩܕ ܠܗ ܒܟܠܗܘܢ ܕܝܠܗ̇ ܚܡܝܡܘܬܐ ܘܢܘܗܪܘܬܐ. ܟܕ ܡܢ ܐܘܟܡܘܬܗ ܕܦܪܙܠܐ ܢܘܪܐ ܠܐ ܫܚܠܦ܆ ܐܠܐ ܡܟܒܪ ܘܡܘܬܪ ܠܗ܆ ܗܟܢܐ ܡܛܠ ܟܝܢܗ ܕܐܠܗܐ ܡܠܬܐ ܕܒܗ ܐܢܫܘܬܗ. ܠܐ ܐܫܬܚܠܦ ܕܝܠܝ̈ܬܐ ܕܟܝܢܗ ܘܠܐ ܝܗܒ ܒܡܚܘܬܗ. ܘܠܐ ܐܫܬܘܬܦ ܒܡܚܘܬܗ܆ ܐܠܐ ܐܚܪܢܐ ܠܐܢܫܘܬܗ ܒܡܚܐ ܟܕ ܗܘ ܠܐ ܝܗܒ. ܘܐܦܠܐ ܐܦ ܒܡܢܐ ܕܐܢܫܘܬܗ܆ ܐܠܐ ܡܬܚܠܦ ܚܠܦܝܢ ܕܝܠܗ ܡܣܝܒܪܢܘܬܗ ܣܒܪ ܡܢ ܒܒܪܗ. ܥܘܚܕܢܐ. ܣܒܠܐ. ܡܪܘܬܐ. ܥܘܠܝܢܐ. ܐܡܪܐ. ܥܘܡܩܐ ܕܒܪܘܬܐ. ܒܗ̇ ܕܠܦܪ̈ܨܘܦܐ ܢܫܒܘ ܕܒܐܝܠܝܢ ܒܗ܆ ܘܕܢܣܒܘܪ ܒܗ ܒܠܚܘܕ ܕܡܬܕܒܪܢܘܬܐ. ܒܚܕ ܚܝܠܐ܆ ܘܠܗ ܕܢܛܥܡ ܒܡܘܬܗ܆ ܚܫ. ܗܘ ܠܒܪ ܣܛܪ ܡܢ ܐܠܗܐ ܚܠܦ ܟܠܢܫ ܛܥܡ ܡܘܬܐ.

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108 Heb. 5:8.
109 ܡܘܬܪܢܘܬܐ for ܡܘܬܪܢܐ.
110 Rom. 1:4.
111 Jn. 2:19.
112 Heb. 13:8.
113 Rom. 9:5.
114 I.e., not in one and the same nature of Godhead, but in both natures. The feminine pronoun would seem to indicate "Godhead" as the antecedent of same.
115 I.e., the natures did not become numerically one through the union.
116 For ܠܐ ܐܫܬܚܠܦ ܕܝܠܝ̈ܬܐ ܕܟܝܢܗ.
117 Heb. 2:9. This is an accurate rendering of the Peshitta: ܗܘ ܠܒܪ ܣܛܪ ܡܢ ܐܠܗܐ ܚܠܦ ܟܠܢܫ ܛܥܡ ܡܘܬܐ. M.M. Bourke, in the Jerome Biblical Commentary, Prentice-Hall, Inc., 1968, comments on this passage: "*by the favor of God:* This reading has excellent mss. attestation and fits in well with v. 10, which speaks of the Father's initiative in Jesus' saving work. However, a few mss. read 'separated from God.' In spite of its poor attestation this may be better, on the principle that the more difficult reading should be preferred, especially since a scribe might easily have changed it through theological scruple. It expresses Jesus' feeling of abandonment in death (cf. Mk 15:34)."

him in one honor and for ever, "from the fear and sufferings which he endured he learned obedience,"[108] which is so very profitable[109] for those who achieve it. Thus, through this obedience unto death he was perfected in all excellent things—in immortality, in immutability, and in impassibility. He was wonderfully in the order of the Godhead which was in him in a union of Sonship which he possessed from within the womb, though it was not yet clear that by reason of [this] exalted state he possessed honor because of God the Word who dwelt unitedly in him for ever. "He was declared the Son of God by power and by the Holy Spirit when he rose from the dead, Jesus Christ our Lord,"[110] that he might reveal to us that one is the Son in one parsopa of one Lord Jesus Christ—from the union, thenceforth, and for ever—who in his manhood died according to his mortal nature, and by the power of the Godhead in him, which was immortal, rose—that is, he raised up his own united manhood which was his temple, as he had said, "Destroy this temple and on the third day | I will raise it up."[111] {62}

[34] One is Christ in the one parsopa of the Sonship of his Godhead and of his manhood, "Jesus Christ, the same yesterday, today, and for ever."[112] That which is "yesterday" and "today" belongs to the manhood of Christ; that which is "for ever" belongs to the Godhead of Christ, in one conjunction of Sonship in one parsopa forever. "From them Christ appeared"—behold, the parsopa of union which was within the womb—"in the flesh"—lo, of the human nature of Christ—"who is God over all"[113]—lo, of the Godhead of Christ. And one is Christ in both, and one is the Son in both—not in the same[114], but from the parsopa of union without separation, from the annunciation of the angel Gabriel and for ever. From the union and thenceforth his Godhead was not without his manhood, and his manhood was not without his Godhead, though they were not united as one in the one parsopa of Christ the Son of God[115], but their natures are preserved in their qnome without confusion in one eternal conjunction, in which one gives the other exalted things but does not receive its lower things. As fire is joined to iron, giving it all of its heat and brightness, while the fire does not receive from the dark [color] of iron, but cleanses and purifies it, so, as a result of the union of God the Word with his manhood, the properties of his own nature are not changed[116], nor does he suffer with its sufferings, or participate in its sufferings, but he perfects his manhood through suffering while not himself suffering. Neither did the nature of his manhood come to an end, but he gave it all that was his own unitedly—except for his nature—the glory, power, Lordship, authority, honor, [and] name of Sonship, for he took it for his own parsopa that he might be revealed in it and might work in it all things of the dispensation through miracles, but not that he might suffer in its sufferings—God forbid!—for "he, apart from God, tasted death for everyone."[117]

[35] ܠܝܬ ܓܝܪ ܦܪܙܠܐ ܒܠܥܕ ܢܘܪܐ ܚܡܝܡ ܘܡܚܡ ܘܡܘܩܕܐ: ܘܐܦܠܐ ܢܘܪܐ ܡܬܚܙܝܐ ܡܫܬܡܫܢܘܬܗ̇
ܘܚܝܠܐ ܕܢܘܪܢܘܬܗ̇ ܐܠܐ ܐܢ ܒܦܪܙܠܐ ܐܘ ܒܡܕܡ ܐܚܪܢܐ. ܘܡܚܘܐ ܒܗܕܐ ܚܕܝܘܬܐ ܕܢܘܪܐ ܘܦܪܙܠܐ.
ܚܙܝܗ ܦܪܙܠܐ ܡܠܐ ܢܘܪܐ. ܘܐܦ ܗܟܢ ܕܬܚܘܐ ܠܢܘܪܐ: ܘܥܒܕ ܚܝܠܗ̇ ܘܡܫܡܫܢܘܬܗ ܕܥܡܗ: ܗܐ ܒܦܪܙܠܐ
ܒܚܕܐ ܡܫܝܚܝܘܬܐ ܒܚܕ ܦܪܨܘܦܐ ܕܝܠܗܘܢ ܥܡ ܢܘܪܐ. ܘܡܬܚܙܐ ܓܝܪ ܕܡܬܐܡܪ ܥܠ ܐܠܗܐ ܡܠܬܐ ܗܝ
ܐܝܬܘܗܝ: ܕܐܬܒܣܡ ܒܕ ܡܬܠܠ ܗܘ ܒܚܠܘܦܝܢ ܕܠܗ: ܘܠܒܫ ܒܣܪ ܐܢܫܐ ܘܡܚܒܪܗ ܥܡܗ ܚܕ ܒܪܐ
ܒܚܕ ܐܝܡܪܐ. ܘܠܐ ܕܐܫܬܘܬܦ ܒܟܝܢܗ. ܚܫ: ܡܬܒܥܐ ܓܝܪ ܘܡܫܬܡܫܢܘܬܐ ܕܥܒܕܐ ܠܡܘܬܐ: ܕܝܠܗ̇
ܕܐܢܫܘܬܗ ܡܫܝܚܐ ܕܡܪܢ ܐܝܬܘܗ̇. ܘܡܫܬܠܛܢܐ ܡܫܬܡܫܢܘܬܐ: ܘܐܠܗܐ ܕܒܗ ܐܫܬܠܛ ܪܡܪܡܗ. ܗ̇ܘ
ܪܘܡܪܡܐ ܕܠܝܬ ܗܘ̇ܐ ܒܚܝܘܗܝ. ܘܡܢܐ ܗܘ̇ܐ ܠܗ ܡܢ ܓܘ ܡܪܒܝܢܐ: ܐܬܝܕܥ ܒܗܘܢ ܒܫܘܠܡܢܐ. ܘܦܘܩ
ܒܪܢܫܗ ܕܡܪܝ. ܕܐܬܡܟܟ ܥܕܡܐ ܠܡܘܬܐ. ܐܠܗܐ ܓܝܪ ܡܠܬܐ ܠܐ ܚܫܫ ܥܠ ܪܘܡܪܡܐ ܒܗ̇ ܕܒܠܚܘܕ
ܡܫܠܡܐ ܕܝܠܗ: ܒܢܝܫܘܬ ܡܬܘܡܝܬ ܐܬܚܙܝ ܠܗ ܒܗ̇ ܒܐܢܫܘܬܗ. ܐܝܟ ܐܡܪ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ.
ܡܕܡ ܠܐ ܚܣܪ ܡܛܠ ܕܠܗ ܕܝܠܗ ܗܘ̇ ܕܒܝܕ ܡܫܬܡܫܢܘܬܐ ܢܦܪܘܫ ܠܟܠ ܡܫܬܡܫܢܘܬܐ. ܐܠܐ
ܕܐܢܫܘܬܗ ܡܫܝܚܬܐ ܕܦܪܫ ܚܘ̈ܒܬܐ ܕܝܠܗܘܢ: ܗܝ ܕܡܚܒܪܗ ܥܡܗ ܚܕ ܒܪܐ ܡܢ ܓܘ ܡܪܒܝܢܐ ܘܡܫܥܒܕ
ܠܗ ܟܠ. ܘܟܕ ܐܡܪ ܛܘܒܢܐ ܦܘܠܘܣ ܒܗܢܐ ܪܘܡܪܡܐ ܘܡܫܝܚܐ ܕܝܫܘܥܐ ܕܐܬܡܠܟ. ܐܡܪ ܡܢܘ ܒܪܢܫܐ
ܕܐܬܕܟܪܬܝܘܗܝ. ܘܒܪܗ ܕܐܢܫܐ ܕܣܥܪܬܝܘܗܝ: ܐܡܟܬܝܘܗܝ ܩܠܝܠ ܡܢ ܡܠܐܟܐ. ܫܘܒܚܐ ܘܐܝܩܪܐ ܣܡܬ
ܒܪܫܗ: ܘܐܫܠܛܬܝܗܝ ܒܥܒܕܐ ܕܐܝܕܝܟ: ܘܟܠܡܕܡ ܫܥܒܕܬ ܬܚܝܬ ܪ̈ܓܠܘܗܝ. ܒܗܝ ܕܝܢ ܕܐܡܪ. ܕܟܠܡܕܡ
ܫܥܒܕ ܠܗ: ܠܐ ܫܒܩ ܡܕܡ ܕܠܐ ܡܫܥܒܕ ܠܗ: ܗܫܐ ܕܝܢ ܠܐ ܚܙܝܢܢ ܕܟܠܡܕܡ ܡܫܥܒܕ ܠܗ: ܗ̇ܘ ܕܝܢ
ܕܡܟ ܩܠܝܠ ܡܢ ܡܠܐܟܐ: ܚܙܝܢ ܕܝܫܘܥ ܗܘ ܡܛܠ ܚܫܐ ܕܡܘܬܗ ܘܫܘܒܚܐ ܘܐܝܩܪܐ ܣܡ
ܒܪܫܗ. ܗܘ ܓܝܪ ܣܛܪ ܡܢ ܐܠܗܐ ܚܠܦ ܟܠܢܫ ܛܥܡ ܡܘܬܐ. ܢܐܡܪܘܢ ܠܝ ܡܫܬܥܠܝܢ ܠܐܠܗܐ ܗܘܐ
ܥܠ ܗܠܝܢ. ܐܝܟ ܢܘܗܪܐ ܕܡܢ ܗܘܐ ܢܘܪܐ: ܠܡܫܘܚܘ ܚܝ̈ܠܐ ܡܫܬܚܠܦܢܐ ܘܕܝܠܝܬܗܘܢ ܒܗ̇ ܒܚܕܝܘܬܐ.
ܗ̇ܘ ܕܥܒܕ ܘܗ̇ܘ ܕܐܬܥܒܕ: ܘܗ̇ܘ ܕܫܒܚ ܘܗ̇ܘ ܕܐܫܬܒܚ. ܗ̇ܘ ܕܐܡܟ ܘܗ̇ܘ ܕܐܬܡܟܟ ܘܗ̇ܘ ܕܫܩܠ ܐܟܣܢܝܘܬܐ
ܘܐܡܪܐ ܒܗ̇ܘ ܕܐܬܡܟܟ ܘܐܬܒܨܪ ܡܢ ܡܠܐܟ̈ܐ ܡܛܠ ܚܫܐ ܕܡܘܬܗ. ܘܗ̇ܘ ܕܡܒܠ ܐܟܣܢܝܘܬܐ ܡܛܠ
ܡܫܬܡܫܢܘܬܗ ܕܥܒܕܐ ܠܡܘܬܐ. ܘܕܐܚܪܢ ܗܘ̇ ܒܚܝܘܗܝ ܗ̇ܘ ܕܡܫܥܒܕ ܠܗ ܟܠ ܠܗ̇ܘ ܕܡܫܬܥܒܕ ܠܗ
ܟܠ: ܘܗܘܐ ܓܠܝܐ ܗܝ. ܘܡܢܗ ܕܣܛܪ ܡܢ ܐܠܗܐ ܚܠܦ ܟܠܢܫ ܛܥܡ ܡܘܬܐ. ܐܠܐ ܐܢ ܒܦܪܨܘܦܗ ܕܡܪܢ
ܕܐܝܬܘܗܝ ܗܝܟܠܗ ܡܫܝܚܐ: ܕܠܐܠܗܐ ܢܦ̈ܩܢ ܐܝܩܪܗ.

118 Cf. Heb. 2:6–9.

[35] Iron does not become warm or glow or become resplendent without fire, nor is the | operation of fire or its inflaming power visible except in iron or {63} in some other material thing. So now, in this union of fire and iron you have seen the iron full of fire, and if you seek to see fire, and to know its power and the operation which it possesses, lo, [it is] in the iron, in one operation, in one parsopa of metal with fire. Indeed, this is the abasement which is spoken of concerning God the Word, who, lowered himself, while he [remained] exalted in all that was his, and assumed our feeble nature and made it one Son with himself in one honor—not that he participated in its sufferings, God forbid, for the lowliness and obedience unto death belonged to the united manhood of our Lord, and because of this obedience the God in it greatly exalted it, an exaltation which was not according to its own nature, and which it possessed from within the womb. It is clear by the facts [that] it is the man of our Lord who was obedient unto death, for God the Word had no need of exaltation, in that all excellencies belong to him. They are his naturally [and] eternally in his Being, like the Father and like the Holy Spirit. Therefore he did not die, for it did not belong to him that through obedience he should make restitution for disobedience, but to his united manhood, which repaid the debts of its race, the same which he made one Son with him from within the womb, to which he subjected all. When the blessed Paul marveled at this exaltation, along with the prophecy which was fulfilled, he said, "'What is man that you have remembered him, and the son of man that you have visited him. You have made him a little lower than the angels. You have placed upon his head glory and honor, and you have given him power over the work of your hands. You have subjected everything beneath his feet.'" In that he said that he subjected everything to him he did not leave out anything which was not subjected to him. "However, now we do not see that everything is subjected to him. But he who is a little lower than | {64} the angels we see to be Jesus because of the suffering of his death, and glory and honor is placed on his head. For he, apart from God, tasted death for everyone."[118] Let the Theopaschites now tell us about these things. What is the insight made manifest by this, showing the differing natures and their properties in the union?—the one which remembered and the one which was remembered, the one which visited and the one which was visited, the one which made low and the one which was made low, the one which placed glory and honor on the one which was made lower and less than the angels because of the suffering of its death, and the one which received glory because of its obedience unto death, and the other in its nature which subjected all to the one to which all was subjected? Behold, it is clear! What was it that apart from God tasted death for everyone if not the man of our Lord who was his united temple, whom he raised up on the third day?

[36] ܘܡܫܡܫ ܠܦܘܩܕܢܐ ܦܘܠܘܣ. ܟܕ ܒܪܢܫܐ ܠܗ ܩܪܐ. ܘܟܕ ܒܪܢܫܐ ܣܡܟ ܩܝܡܬܐ. ܐܝܟ ܕܐܡܪ ܒܪܢܫܐ ܕܡܢ ܗܘܐ ܡܘܬܐ. ܕܗܘܐ ܒܗܿ ܒܪܢܫܘܬܐ ܫܠܡܬ ܐܝܟ ܒܢ̈ܝ ܒܪܝܬܐ ܕܩܝܡܬܗܘܢ ܕܠܐ ܒܘܠܒܠ. ܒܗ ܒܗܘܢ ܣܟ ܦܪ̈ܘܩܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ: ܐܝܟ ܕܐܡܪ ܒܫܡܐ ܘܫܡܐ ܒܟܘܪܐ: ܘܐܝܟ ܩܫܘܫܬܐ ܕܡܢ ܕܒ̈ܢܬܐ. ܘܐܝܟܢܐ ܕܐܬܝܠܕܘ ܒܢ̈ܝܐ ܒܟܢܘܫܬܗܘܢ ܠܚܕ ܦܪܨܘܦܐ. ܐܬܝܠܕܘ ܐܦ ܒܟܢܘܫܬܗܘܢ ܠܚܕܐ ܩܢܘܡܐ ܕܝܠܗ ܚܕ ܕܝܠܗ ܕܚܕ ܦܪܨܘܦܐ. ܒܗܘܝܐ ܐܝܟ ܕܒܪܐ ܡܢܝܢܐ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ. ܥܒܪ ܠܗ ܐܠܗܐ ܠܒܪܗ ܒܕܡܘܬܐ ܕܒܣܪܐ ܕܚܛܝܬܐ. ܘܡܚܝܒܐ ܒܪܐ ܗܘ ܕܐܝܬܘܗܝ ܒܥܘܒܐ ܕܐܒܘܗܝ: ܒܚܝܘܬܐ ܕܡܢ ܘܐܦ ܕܐܢܫܘܬܗ ܕܡܫܝܚܐ. ܟܠܗܘܢ ܕܝܢ ܕܐܡܪ: ܐܢܐ ܐܗܘܐ ܠܗ ܠܐܒܐ: ܘܗܘ ܢܗܘܐ ܠܝ ܠܒܪܐ: ܘܐܦ ܕܒܪܝ ܐܢܬ ܘܐܢܐ ܝܘܡܢܐ ܝܠܕܬܟ. ܘܐܦ ܕܒܪܗ ܕܥܠܝܐ ܢܬܩܪܐ. ܘܐܦ ܕܗܢܘ ܒܪܝ ܚܒܝܒܐ ܕܒܗ ܐܨܛܒܝܬ: ܘܐܦ ܕܫܕܪ ܠܗܘܢ ܠܒܪܗ ܚܒܝܒܐ. ܘܐܦܩܘܗܝ ܠܒܪ ܡܢ ܟܪܡܐ ܘܩܛܠܘܗܝ. ܘܐܦ ܕܥܠ ܒܪܗ ܠܐ ܚܣ. ܐܠܐ ܚܠܦ ܟܠܢ ܐܫܠܡܗ. ܗܟܢܐ ܐܝܟ ܕܐܡܪܢܐ ܕܒܪܘܬܐ ܕܡܢܐ ܠܗ ܒܪܢܫܗ ܕܡܪܢ: ܠܗ ܦܪܨܘܦܗ: ܐܠܐ ܒܚܝܘܬܐ ܕܥܡ ܒܪܐ ܡܬܩܪܝܐ ܒܪܗ ܕܥܠܝܐ: ܚܕ ܒܪܗ ܕܥܠܝܐ. ܐܝܟܢܐ ܕܐܬܐܡܪܬ ܠܗܿ ܡܠܐܟܐ ܕܒܪܗ ܕܥܠܝܐ ܢܬܩܪܐ. ܘܢܬܠ ܠܗ ܡܪܝܐ ܐܠܗܐ ܟܘܪܣܝܐ ܕܕܘܝܕ ܐܒܘܗܝ. ܒܟܝܢܗ ܐܝܟ ܐܢܫܐ ܒܪ ܕܘܝܕ. ܒܪܗ ܕܡܢ ܙܪܥܗ ܐܬܝܠܕ ܒܢܩܝܦܘܬܐ ܕܒܘܪܟܬܐ. ܒܚܝܘܬܐ ܕܝܢ ܕܥܡ ܒܪܗ ܕܥܠܝܐ: ܚܕ ܒܪܗ ܕܥܠܝܐ ܘܠܥܠܡ: ܠܦܪ̈ܨܘܦܗ ܐܝܟ ܕܢܣܒܗ ܡܫܝܚܐ ܕܐܬܝܠܕ ܒܗ.

[37] ܐܬܚܠܠ ܒܚܫܐ. ܘܩܡ ܕܡܘܬܐ ܕܐܠܗܐ ܕܠܐ ܡܬܚܫܢܐ. ܠܗ ܐܝܟ ܒܪܢܫܘܬܐ: ܐܠܐ ܟܕ ܚܫܬܐ ܒܗ ܡܬܝܕܥܐ. ܒܚܝܐ ܢܦܫܢܝܬܐ. ܠܐ ܡܬܚܙܐ ܒܡܚܙܐ. ܐܠܗܐ ܒܒܪܢܫܗ. ܘܡܛܠ ܒܗ ܟܠܗܿ ܡܕܒܪܢܘܬܐ ܒܚܝܐ ܢܦܫܢܝܬܐ ܘܡܬܡܠܝܢܐ ܘܚܠܠܐ ܘܡܪܘܬܐ. ܒܚܝ ܐܢܫܐ ܘܡܬܝܕܥܐ ܘܠܥܠܡ. ܘܐܝܟܢܐ ܕܡܫܝܚܐ ܗ̇ܘܘ ܩܝܡܬܐ ܕܢܦܫܬܗܘܢ ܠܦܓܪܗ. ܘܡܛܠ ܐܦ̈ܝ ܗܕܐ ܒܟܠ ܗܘܐ ܢܗܘܐ ܠܐ ܡܬܡܠܠܢܐ ܘܐܘܪܐ ܠܐ ܡܬܡܫܚܢܐ ܕܐܠܗܘܬܗ: ܒܐܦ̈ܝ ܗܕܐ ܕܐܬܚܘܝ ܒܛܘܪܐ. ܘܐܝܟܢܐ ܕܚܙܘ ܢܗܝܪܐ ܠܫܠܝܚܘ ܢܘܗܪܐ ܒܛܘܪܐ ܠܥܠܡ ܘܠܡܐܬܝܬܗ. ܘܒܬܪ ܦܪ̈ܘܩܐ ܕܐܢܫܘܬܗ ܒܗ ܐܝܟ ܫܡܫܐ. ܗܟܢܐ ܘܒܟܠܝܠܗ ܐܣܛܪܐ ܕܢܚܘܬܗ ܪܒܐ ܘܡܬܚܫܢܐ: ܢܬܚܘܐ ܒܟܠܗ ܥܠܡܐ ܠܐ ܡܬܡܠܠܢܐ ܒܗ ܒܪܢܫܘܬܐ. ܥܡܗ ܠܗ ܚܝܠܐ. ܘܡܫܪܐ ܠܐ ܢܫܘܐ ܢܘܗܪܗ. ܗܟܝܠ ܢܫܘܘܢ ܠܒܪܐ ܕܐܢܫܐ ܕܐܬܐ ܒܟܝܢܐ ܥܡ ܚܝܠܐ ܘܡܫܘܚܐ ܪܒܐ. ܘܡܢܐ ܗܘܒ ܒܗܿܘ ܘܒܪܐ ܕܡܬܚܙܝܢܘܬܗ ܐܢܫܝܬܐ: ܘܢܫܒܚܘܢ ܠܗ ܡܠܟ ܟܠܗܘܢ ܥܒܕ̈ܝ ܛܒ̈ܬܐ ܘܢܩܘܡܘܢ. ܘܢܦܩܘܢ ܠܚܝ̈ܐ ܗܒܝܠ ܒܚܝܘܬܐ ܒܗ ܒܪܢܫܘܬܐ. ܘܐܝܟ ܕܐܡܪ ܦܘܩܕܢܐ ܦܘܠܘܣ ܒܟܪܘܙܘܬܗ. ܐܝܬ ܠܗ ܢܘܡܘܣ ܕܒܗ

119 Cf. 1 Cor. 15:21.
120 Rom. 8:3.
121 Jn. 1:18.
122 2 Sam. 7:14.
123 Ps. 2:7.
124 Lk. 1:32.
125 Mt. 3:17.
126 Cf. Lk. 20:13,15.
127 Rom. 8:32.
128 A footnote in Vaschalde's text notes a variant.
129 Lk. 1:32.
130 I.e., his human nature. Here, and subsequently in this paragraph, human nature is the antecedent of the pronoun.
131 Cf. Mt. 24:29–30.
132 Cf. Jn. 5:28–29.

[36] Let us hear the blessed Paul: "Through man was death, and through man was resurrection."[119] What is the truth from this insight? For lo, in the union the natures are preserved in the properties of their qnome without confusion in the same one parsopa of Christ, the Son of God, as the fire in the bush and the bush in the fire, according to the example of the fathers. And as the natures in their qnome were united in one parsopa, so their names were united in one designation belonging to the same one parsopa. For the name "Son" rightfully belongs to the Godhead of Christ—"God sent his Son in the likeness of sinful flesh,"[120] and, "The Only-begotten Son, who is in the bosom of his Father"[121]—but in the union it also belongs to the humanity of Christ, for it is said concerning him, "I will be a Father to him, and he shall be a Son to me,"[122] and, "You are my Son, and I have begotten you today,"[123] and, "He shall be called the Son of the Highest,"[124] and, "This is my beloved Son in whom I am well-pleased,"[125] and, | "He {65} sent them his beloved Son, and they took him outside the vineyard and killed him,"[126] and, "He did not spare his own Son, but delivered him over for us all."[127] In the same way the name of "Sonship" which the man of our Lord possesses is not[128] in a separate way, but in union with the eternal Son, the Son of the Highest, the one Son of the Highest, as it was said to his mother, "He shall be called the Son of the Highest, and the Lord God will give him the throne of his father, David."[129] For in his human nature [he is] the son of David, for it[130] is from his seed in the transmission of the blessing. But in the union with the Son of the Highest it is one Son of the Highest forever, for he took it to his own parsopa unitedly, that he might be revealed in it.

[37] He appeared in the flesh, and the same was the likeness of the invisible God—not at a distance, but dwelling in him unitedly in one conjunction, the Infinite in the finite, God in his own man, and perfected in him all the dispensation in one conjunction, authority, power, and Lordship, in one honor and worship and for ever. And since mortals were able to draw near to him, for this reason his ineffable brightness and the invisible mystery of his Godhead was hidden by the veil which was his flesh, and as he showed the mystery of his splendid transfiguration on the mountain in the sight of his disciples, and the parsopa of his manhood shone in it like the sun, so also in his last appearance, which is great and glorious, he will appear in all his ineffable glory in the union. "The sun will be darkened, and the moon will not show its light. Then they shall see the Son of Man coming on the clouds with power and great glory."[131] And what again at the time of his last coming? "All those who lie in the dust shall hear his voice, and they shall rise."[132] He shall judge all the habitable world in justice in the same | union, and, as the blessed Paul says in the Acts, "He has {66} established the day on which he is going to judge the whole earth in justice

ܥܬܝܕ ܕܢܕܘܢ ܐܪܥܐ ܟܠܗ̇ ܒܟܐܢܘܬܐ. ܒܝܕ ܓܒܪܐ ܐܝܢܐ ܕܦܪܫ: ܘܐܦܢܝ ܠܟܠܢܫ ܠܗܝܡܢܘܬܗ ܒܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡܝܬܐ. ܕܝܢܐ ܕܝܢ ܗ̇ܘ ܫܘܠܛܢܐ ܘܫܠܝܛܐ ܘܡܪܘܬܐ ܘܕܝܢܘܬܐ ܕܐܠܗܘܬܐ ܘܕܐܢܫܘܬܐ. ܒܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܟܠܢ ܠܡ ܥܬܝܕܝܢ ܠܡܩܡ ܩܕܡ ܒܝܡ ܕܡܫܝܚܐ. ܕܢܬܦܪܥ ܟܠ ܚܕ ܚܕ ܡܢ ܡܕܡ ܕܥܒܕ ܠܗ ܐܢ ܕܛܒ ܘܐܢ ܕܒܝܫ.

[38] ܡܕܝܢ ܠܗ ܒܦܫܩܘܬܐ ܒܬܪ̈ܝܢ ܚܕܝܘܬܐ. ܘܠܗ ܐܝܟ ܕܡܫܡܫ ܗ̇ܘܐ ܦܘܠܘܣ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܦܫܩܘܬܐ. ܗܟܢܐ ܓܝܪ ܐܦ ܗܪܟܐ. ܠܗ ܓܒܪܐ ܐܝܟ ܕܢܣܒ ܗ̇ܘܐ ܦܘܠܘܣ ܦܪܨܘܦܗ ܕܡܫܝܚܐ. ܗܟܢܐ ܢܣܒ ܗ̇ܘܐ ܡܫܝܚܐ ܦܪܨܘܦܗ ܕܦܘܠܘܣ ܕܢܗܘܐ ܥܘܡܪܐ ܠܗܢܐ. ܦܘܠܘܣ ܡܫܝܚܐ: ܘܡܫܝܚܐ ܦܘܠܘܣ. ܐܠܐ ܗܪܟܐ ܦܪܨܘܦܐ ܕܚܝ̈ܕܐ ܡܫܠܡ ܒܒܢ̈ܝܐ ܚܕܝܘܬܐ. ܒܒܢܝܐ ܢܫܩܘܬܐ. ܒܝܕ ܥܘܡܪܐ ܓܠܝܢܐ ܕܡܘܕܝܢ ܘܢܫܟܢ ܕܚܝ̈ܕܐ ܒܗ̇ ܒܚܕܝܘܬܐ. ܒܗܘ ܠܡ ܕܐܢܫܐ ܗ̇ܘ ܕܐܝܬܘܗܝ ܒܒܣܪܐ. ܘܒܗ ܥܘܡܪܐ ܕܒܪܗ ܕܐܢܫܐ ܕܚܙܝܐ ܗ̇ܘ ܕܐܢܫܘܬܗ. ܐܠܐ ܒܚܕܝܘܬܐ ܐܬܚܘܝ ܗ̇ܘ ܕܐܠܗܐ ܡܠܬܐ ܢܣܒܝܢܝܗ̇. ܒܗ ܚܘܝܐ ܗܘܬ ܗ̇ܝ ܕܢܣܒܬ ܗ̇ܝ ܕܡܫܝܚܐ. ܗܟܢܐ ܗܘܬ ܗ̇ܝ ܕܒܪܐ ܘܕܡܪܗ̇ ܕܐܢܫܘܬܐ. ܟܕ ܝܗܒ ܗܠܝܢ ܡܪ̈ܢܝܬܗ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ ܐܬܝܗܒܘܗܝ: ܐܠܐ ܒܚܕܝܘܬܗ ܕܦܪ̈ܨܘܦܐ ܕܐܢܫܘܬܗ ܢܣܒܝܢܝܗ̇. ܐܠܐ ܠܡ ܓܒܪ ܡܕܝܢܘܬܗ ܠܗ ܠܡܪܗ̇ ܕܐܢܫܘܬܐ ܘܫܩܠܗ̇ ܗ̇ܘ. ܘܐܦ ܥܠ ܒܪܗ ܠܐ ܚܣ. ܐܠܐ ܚܠܦ ܟܠܢ ܐܫܠܡܗ: ܗܘܐ ܒܐܝܬܘܬܗ ܘܙܕܩ ܘܡܢܗ. ܘܠܗ ܒܐܠܗܘܬܗ. ܘܐܝܬܘܗܝ ܡܪܗ̇ ܕܐܢܫܘܬܐ ܘܒܪܐ ܕܐܠܗܐ ܡܫܠܛ ܚܝܘܬܐ ܘܢܦܫܬܐ ܕܗܘܝ ܠܗ ܠܘܬ ܒܪܐ ܡܬܩܘܡܐ ܘܡܪܗ̇ ܕܐܢܫܘܬܐ. ܕܐܝܬܘܗܝ ܐܠܗܐ ܡܠܬܐ. ܕܡܪ̈ܢܝܬܗ ܕܝܠܗ. ܠܗ ܕܝܢ ܢܣܒܝܢܝܗ̇ ܡܚܕܐܝܬ. ܡܪܝܐ ܠܡ ܘܡܫܝܚܐ ܥܒܕܗ ܐܠܗܐ ܠܗܢܐ ܝܫܘܥ. ܕܗܘܐ ܡܫܝܚܐ ܒܐܡܪܐ ܕܒܪܘܬܐ ܥܡ ܒܪܐ. ܐܠܐ ܐܢܫܘܬܗ ܐܬܡܫܚܬ ܕܗܘܬ ܥܡܗ ܒܪܐ ܒܚܕ ܦܪܨܘܦܐ.

[39] ܘܢܚܘܐ ܚܘܝܘܬܐ ܠܕܘܡܝܐ ܐܦ ܒܝܢ̈ܬܝ ܡܢ ܗܠܝܢ ܕܝܠܢ ܘܕܠܘܬܢ. ܘܐܝܟܢܐ ܕܡܬܚܙܝܐ ܗܘܐ ܒܒܢ̈ܝܐ ܓܠܝܐ ܕܐܠܗܐ ܒܚܕܝܘܬܐ ܕܩܢܘܡ: ܐܦ ܗܪܟܐ ܚܕܝܘܬܐ ܗ̇ܝ ܡܬܘܡܝܬܐ ܘܚܝܝܬܐ ܘܡܫܘܚܬܐ ܘܡܫܒܚܬܐ ܘܡܫܬܠܛܢܬܐ: ܒܗ̇ܝ ܕܝܢ ܗܘܢ ܦܪ̈ܨܘܦܬܐ ܐܢܫ̈ܝܬܐ ܚܕܝܘܬܐ ܘܦܪ̈ܝܫܘܬܐ: ܠܐ ܓܝܪ ܡܢ ܗܘܢ ܥܒܕ̈ܝ ܐܠܗܘܬܐ. ܐܝܟܢܐ ܕܢܦܫܐ ܥܡ ܦܓܪܐ ܐܬܚܒܝܬ ܘܡܢܝܢܐ ܗ̇ܘ ܕܒܪܢܫܐ. ܗܟܢܐ ܗ̇ܘ ܓܒܪܐ: ܘܚܕ ܒܚܕܐ ܚܘܝܬܐ ܡܢ ܦܪܨܘܦ ܚܕܝܘܬܐ ܕܚܕ ܩܢܘܡܐ ܒܬܪ̈ܝܢ ܐܡܪܝܢ ܕܚܬܡ ܘܫܘܠܡܗ̇ ܘܕܡܫܠܡܢܘܬܐ ܐܝܬܘܗܝ. ܘܬܘܒ ܕܐܟܠ ܘܕܫܬܐ ܘܕܡܟ: ܟܕ ܡܕܡܝܢ ܕܐܢܫܝܢ ܐܝܟ ܕܢܩܝܦ ܕܐܝܬܘܗܝ ܚܝܘܬܐ ܘܡܫܠܡܘܬܐ: ܘܐܝܠܝܢ ܐܢܝܢ ܕܦܓܪܐ. ܕܐܢܫܝܢ ܚܫ̈ܐ ܘܒܥܘܬܐ ܘܡܘܬܐ. ܒܗ̇ܝ ܕܝܢ ܒܚܕ ܩܢܘܡܐ ܒܬܪ̈ܝܢ ܡܬܝܕܥܝܢ

133 Acts 17:31.
134 Rom. 14:10.
135 Jn. 3:13.
136 I.e., “the wisdom of God,” cf. 1Cor. 2:7.
137 1Cor. 2:8.
138 Rom. 8:32.
139 I.e., manhood.
140 I.e., the titles.
141 Acts 2:36.
142 I.e., the union of body and soul.

through the man whom he designates, and he will turn everyone to the faith, in that he raised him up from the dead,"[133] for he shall show that one is the authority, power, Lordship, and judgeship of the Godhead and of the manhood, in the one parsopa of Christ, the Son of God. "All of us are going to stand before the judgment-seat of Christ,"[134] to be recompensed, each and every one of us, for whatever is done by him, whether good or evil.

[38] Therefore the union is not in a separateness of natures, and here too it is not the same as Paul bearing the parsopa of Christ in separateness. For it is not as Paul was assumed as the parsopa of Christ, [that] thus Christ was assumed as the parsopa of Paul, that there might be a common "name"—Paul is Christ, Christ is Paul—but here the natures bore the "parsope" of each other in one union, in one conjunction, in one common name, for they gave and took of one another in the union. "The Son of Man, he who is in heaven"[135]: while the name "Son of Man" belongs to the nature which is his manhood, yet in the union it also belongs to God the Word derivatively, in the same way also as "Jesus" and "Christ". So too that of "Son" and "Lord of Glory", though these properly belong to the Godhead of Christ, yet in his union of parsopa they belong to his manhood derivatively—"For if they had known it[136], they would not have crucified the Lord of Glory,"[137] and, "If he did not spare his own Son, but delivered him over for all of us."[138] Behold, in his manhood he was crucified and died, and not in his Godhead, but it[139] is the Lord of Glory and Son of God because of the union and conjunction which it had with the eternal Son and Lord of Glory who is God the Word, to whom they[140] belong rightfully, but become its own derivatively [and] unitedly. "God made this | Jesus, whom you crucified, Lord {67}
and Christ."[141] God the Word was not made Lord, nor was the same anointed to be "Christ" in an honor of Sonship with the Son, but his manhood was anointed that it may be, with him, the Son in one parsopa.

[39] Let us bring forward an example for a likeness, although [things which] belong to us and which are relative to us are inferior to these things: as a certain man is called the "image of God" in the union which he possesses[142]—although in this case the union is qnomic, natural, passible, finite, and necessary, but in that case the union was parsopic and voluntary, since Godhead did not "begin" in that case as the soul is created within the body and is a part of a man, for this is an example—while in this example from the parsopa of union of one human qnoma we say that he is wise, understanding, and rational, and again, that he eats, drinks, and dies, knowing that certain things are of the soul, which are life and rationality, and certain are of the body, which are hunger, thirst, and death, yet in one human qnoma these things and those things appear, so also

ܗܠܝܢ ܘܗܠܝܢ: ܗܟܢܐ ܘܐܦ ܒܗܕܐ ܣܓܝܐܬܐ ܫܒܝܚܬܐ ܘܠܐ ܡܬܡܠܠܢܝܬܐ. ܚܕ ܗܘ ܓܝܪ ܡܫܝܚܐ ܘܚܕ ܗܘ ܒܪܐ ܒܚܕ ܦܪܨܘܦܐ: ܘܐܦܢ ܟܝܢܝܢ ܕܡܫܝܚܐ ܡܬܝܕܥܐ ܗܘ ܘܠܐ ܡܬܦܠܓܐ. ܘܒܪܐ ܐܝܬܘܗܝ ܘܚܕ ܒܨܒܝܢܐ ܐܢܫܐ. ܘܒܐܠܗܘܬܗ ܠܐ ܫܢܐ ܘܠܐ ܡܢܗ. ܐܢܐ ܐܢܐ ܠܡ ܩܝܡܬܐ ܘܚܝܐ: ܘܒܪܐ ܡܬܚܙܐ ܘܡܬܩܪܒ: ܘܒܪܐ ܠܐ ܡܬܚܙܐ ܘܠܐ ܡܬܩܪܒ. ܠܝ ܠܡ ܝܕܥܬܘܢ ܘܡܢ ܐܝܟܐ ܐܢܐ ܝܕܥܬܘܢ. ܘܠܐ ܠܝ ܝܕܥܬܘܢ ܘܠܐ ܠܐܒܝ. ܘܐܝܟ ܐܢܐ ܘܐܒܐ ܐܢܐ. ܘܕܥܡܟܘܢ ܐܢܐ ܟܠܗܘܢ ܝܘܡܬܐ. ܚܕ ܝܕܥܝܢ ܕܒܪܐ ܒܪܗ ܐܠܗܐ ܠܐ ܚܫܘܫܐ ܗܘ ܘܠܐ ܡܝܘܬܐ. ܒܪܗ ܕܝܢ ܐܢܫܐ: ܚܫܘܫܐ ܗܘ ܘܡܝܘܬܐ. ܘܗܘ ܩܡ ܡܢ ܒܝܬ ܡܝ̈ܬܐ: ܘܠܐ ܐܠܗܘܬܐ ܕܐܩܝܡܬ ܠܗܢܐ ܠܡ ܝܫܘܥ ܕܐܩܝܡ ܐܠܗܐ.

[40] ܗܟܢܐ ܘܡܘܕܝܢܢ ܡܪܢ ܕܡܫܝܚܐ ܝܫܘܥ. ܕܐܠܗܘܬܗ ܕܒܪܐ ܡܪܢܐ ܝܘܡܬܐ ܕܡܘܕܝܢܢ ܘܐܝܬܘܗܝ ܕܒܪܐ ܝܫܘܥ. ܐܝܟ ܓܝܪ ܕܐܬܡܫܚ ܒܪܘܚܐ ܕܩܘܕܫܐ ܡܢ ܟܕ ܡܬܒܛܢ: ܥܡ ܫܘܪܝ ܓܒܝܠܬܗ: ܕܗܘܐ ܥܡ ܐܠܗܐ ܡܠܬܐ ܚܕ ܒܪܐ ܒܚܕܐ ܢܩܝܦܘܬܐ: ܒܚܕ ܚܝܠܐ ܘܫܘܠܛܢܐ ܘܫܘܒܚܐ ܘܡܪܘܬܐ ܘܠܥܠܡ. ܐܦ ܠܐ ܒܓܡܪ ܐܫܬܡܠܝ ܠܗ ܟܠ ܐܝܟ ܕܐܫܬܘܕܝ ܒܡܠܟܘܬܐ. ܡܢ ܡܠܬܐ ܥܠܝܢܝܬܐ. ܘܡܫܬܒܚ ܡܢ ܣܓܝܐܬܐ ܘܠܥܠ: ܡܫܝܚܐ ܒܪܐ ܘܒܪܐ ܡܫܝܚܐ ܒܚܕ ܦܪܨܘܦܐ. ܘܗܘ ܒܗܢܐ ܒܚܕ ܦܪܨܘܦܐ ܡܬܝܕܥܝܢ ܟܝܢܘܗܝ ܒܬܪ̈ܝܢ ܘܩܢܘ̈ܡܘܗܝ ܡܬܦܪܫܝܢ ܒܕܝܠܝܬܗܘܢ. ܘܠܐ ܐܠܗܐ ܡܠܬܐ ܒܠܚܘܕ ܐܝܬܘܗܝ ܒܪܐ ܡܢ ܣܓܝܐܬܐ ܘܠܥܠ. ܘܠܐ ܒܪܢܫܐ ܝܫܘܥ ܡܢ ܓܒܠܬܗ ܒܠܚܘܕ ܐܠܗܘܬܗ ܡܫܝܚܐ. ܐܝܟܢܐ ܕܐܦ ܛܘܒܢܐ ܦܘܠܘܣ ܐܝܟ ܕܠܝ ܐܝܟ ܡܠܟ ܘܡܫܒܚ ܘܡܘܕܐ. ܡܟܪܙ ܓܝܪ ܗܟܢܐ ܒܐܚܪܝܬܐ ܕܝܘܡܬܐ ܗܠܝܢ: ܒܒܪܗ ܕܒܪܐ ܡܢ ܦܪܨܘܦܐ ܕܝܠܗ ܕܣܓܝܐܬܐ ܘܐܡܪ ܗܟܢܐ: ܒܒܪܗ ܠܡ ܐܚܪܝܐ ܡܠܠ ܥܡܢ ܒܒܪܗ. ܘܡܫܒܚ ܡܫܡܥ ܘܗܕܐ ܚܠܝܡܘ ܐܝܟ ܚܝܠܗ ܕܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܘܐܡܪ ܗܠܝܢ ܕܐܝܬܘܗܝ ܗܘ ܒܣܝܡܘܬܐ ܕܦܪܨܘܦܐ. ܕܠܗ ܠܡ ܗܒ ܝܪܬܐ ܕܟܠ ܡܕܡ. ܘܡܫܡܥ ܗܠܝܢ ܕܐܠܗܘܬܗ ܚܠܝܡܐ ܟܕ ܚܠܝܡܐ ܕܦܪܨܘܦܐ: ܘܐܝܟ ܕܟܠ ܚܕ ܘܠܐ ܦܫܛ. ܗܘ ܠܡ ܚܒܝܒ ܐܢܘܢ ܠܥܠܡܐ. ܘܗܘ ܝܫܘܥ ܕܡܫܝܚܐ ܘܝܠܕܬܐ ܕܐܢܫܘܬܗ. ܘܐܝܬ ܟܠ ܒܣܝܡܐ ܕܡܠܟܗ. ܘܗܟܢܐ ܒܟܠܗ ܗܕܪܐ ܕܐܠܗܘܬܗ ܡܫܝܚ ܡܬܪܢܝܐ. ܘܡܫܪܪ ܡܫܝܚܝܢ: ܗܠܝܢ ܕܐܠܗܘܬܗ ܘܗܠܝܢ ܕܐܢܫܘܬܗ. ܘܡܫܘܕܥ ܕܝܠܝܬܐ ܕܩܢܘ̈ܡܘܗܝ ܒܬܪ̈ܝܢ ܕܠܐ ܒܘܠܒܠ. ܚܕ ܡܫܝܚܐ ܡܢ ܗܕܐ ܠܘܬ ܗܘ ܘܡܢ ܗܘ ܠܘܬ ܗܕܐ ܒܗ ܒܣܝܡܘܬܐ. ܘܐܝܟ ܕܟܠ ܚܕ ܚܒܝܫܐ ܠܒܘܠܒܠܗ ܕܦܪܨܘܦܐ ܘܡܫܡܫ. ܝܫܘܥ ܠܡ ܡܫܝܚܐ ܐܬܡܠܝ ܘܝܘܡܢܐ ܘܗܘܝܘ ܘܠܥܠܡ. ܕܗܢܐ ܓܝܪ ܘܗܘ ܒܪܢܫܐ ܕܦܪܨܘܦܐ ܒܘܡܬܐ ܕܒܪܐ ܡܢ ܦܪܨܘܦܐ ܕܣܓܝܐܬܐ ܘܐܟܠܗ ܒܒܘܠܒܠܗ ܕܝܫܘܥ ܡܫܝܚܐ. ܗܢܘ ܚܕ ܗܢܘ ܕܦܪܨܘܦܐ ܕܣܓܝܐܬܐ. ܒܗܕܐ ܓܝܪ ܟܠ ܚܝܠܐ ܗܕܝܢܘܢ. ܘܐܝܟ ܘܒܕܪܐ ܚܠܝܡܘ ܕܗܘܝܐ ܣܓܝܐܬܐ ܫܒܝܚܬܐ ܕܠܐ ܒܘܠܒܠ. ܒܚܕ ܦܪܨܘܦܐ ܕܚܕ ܒܪܐ ܡܫܝܚܐ ܘܠܥܠܡ.

143 Jn. 11:25.
144 Jn. 7:28.
145 Jn. 8:19.
146 Mt. 28:20.
147 Acts 2:32. A ܕ has crept into Babai's text. The sentence should read, "This Jesus God raised up."
148 ܡܫܝܚܐ or "Anointed One".
149 Heb. 1:2.
150 Heb. 1:2.
151 Heb. 1:3.
152 Heb. 13:8.

is it in this worshipful and ineffable union. For one is Christ, and one is the Son in one parsopa, and we say that Christ is visible and invisible, and the Son was crucified and suffered in his human nature, and in his Godhead he did not suffer or die. "I am the resurrection and the life."[143] The Son was known and perceived, and the Son was not known and perceived. "You have known me and you know where I am from,"[144] and, "You have not known me or my Father,"[145] and, "I go," and, "I come," and, "I am with you always."[146] We know that the Son, in his divine nature, is impassible and immortal, but in his human nature he was passible and mortal, and he rose from the dead—not the Godhead who did the raising. "This Jesus | whom God raised up."[147] {68}

[40] As the proper name "Son" belongs to the Godhead of Christ, so the proper designation "Christ"[148] belongs to the manhood of the Son, for it was "anointed" by the Holy Spirit within the womb at the beginning of its fashioning, that it might be with God the Word one Son in one conjunction, in one power, authority, worship, and Lordship for ever, even though all is not yet subjected to him, as was shown above from the apostolic word. From the time of the union and thenceforth Christ was the Son and the Son was Christ in one parsopa, and in the same manner the two natures and two qnome are known in their properties. Neither is God the Word the Son without his manhood from the union and thenceforth, nor is his man, Jesus of Nazareth, the Christ without his Godhead. As also the blessed Paul taught, instructed, and clearly showed the same, for he early set forth in the letter to the Hebrews the name of the Son from the parsopa of the union, saying thus, "In the last days he spoke with us through his Son,"[149] and thereafter added and set forth concerning the same that which belongs to the parsopa of Sonship. He says these things of the manhood in the union of the parsopa, "He appointed him heir of everything,"[150] and adds these things of his Godhead concerning the same parsopa, not cutting them asunder, "Through him he made the worlds, and he is the effulgence of his glory and image of his Being, and he holds all through the power of his Word."[151] In the same way, through the entire sequence of his letter he unites while distinguishing and distinguishes unitedly, these things of his Godhead, those of his manhood, and shows clearly the properties of both natures without confusion, moving from this to that and from that to this in the same union, as concerning "one", unto the end of the letter, concluding, "Jesus Christ is the same, yesterday, today, and for ever."[152] For he placed at the beginning of the letter the name of the Son | from the parsopa of the union and concluded at the end of it with the {69}
name of Jesus Christ from the same parsopa of the union, showing clearly both natures, and teaching and confirming this worshipful union without confusion, in one parsopa of one Son, Christ, and for ever.

[41] ܘܐܦ ܟܕ ܐܦ ܐܠܦ ܘܒܪܐ ܗܘܐ ܒܪܗ ܕܠܗܘܢ ܦܠܚܘܬܐ. ܡܫܒܚ ܓܝܪ ܗܘܐ ܗܟܢ ܟܕ ܡܠܦ ܠܟܠ ܡܫܒܚܘܬܐ. ܘܫܪܐ ܦܪ̈ܨܘܦܐ ܕܡܫܝܚܘܬܐ ܘܐܡܪ ܗܟܢܐ. ܗܢܐ ܠܡ ܐܬܪܥܘ ܒܢܦܫܟܘܢ: ܗܘ ܕܐܦ ܝܫܘܥ ܡܫܝܚܐ. ܘܡܫܟܚ ܡܢܟ ܗܠܝܢ ܕܐܠܗܘܬܗ ܒܦܪ̈ܨܘܦܐ ܕܡܫܝܚܘܬܐ. ܗܘ ܠܡ ܕܟܕ ܐܝܬܘܗܝ ܒܕܡܘܬܐ ܕܐܠܗܐ. ܠܐ ܚܛܘܦܝܐ ܚܫܒܗ̇ ܠܗܕܐ ܕܐܝܬܘܗܝ ܦܚܡܐ ܕܐܠܗܐ. ܐܠܐ ܢܦܫܗ ܣܪܩ. ܘܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܘܗܘܐ ܒܕܡܘܬܐ ܕܒܢܝ̈ܢܫܐ. ܘܒܐܣܟܝܡܐ ܐܫܬܟܚ ܐܝܟ ܒܪܢܫܐ. ܘܡܫܟܚ ܡܢܟ ܗܠܝܢ ܕܐ̄ܢܫܘܬܗ: ܒܗ ܟܕ ܒܗ ܒܦܪ̈ܨܘܦܐ ܕܠܐ ܦܘܪܫ. ܘܐܝܟ ܕܥܠ ܚܕ ܘܠܐ ܦܠܓ. ܐܬܡܟܟ ܠܡ ܥܕܡܐ ܠܡܘܬܐ. ܡܘܬܐ ܕܝܢ ܕܙܩܝܦܐ ܘܕܨܠܝܒܐ. ܘܡܫܠܡ ܒܗ ܟܕ ܒܗ ܒܡܫܝܚܘܬܐ. ܘܟܠ ܠܫܢ ܢܘܕܐ ܕܡܪܝܐ ܗܘ ܝܫܘܥ ܡܫܝܚܐ ܠܫܘܒܚܐ ܕܐܠܗܐ ܐܒܘܗܝ. ܒܗ ܓܝܪ ܕܥܠܡ̈ܐ ܡܢ ܕܩܕܝܡ ܘܫܡ ܫܘܪܝܐ ܕܒܪܐ ܡܢ ܦܪ̈ܨܘܦܐ ܕܡܫܝܚܘܬܐ: ܕܐܢܫܘܬܗ ܡܕܒܪܢܝܬܐ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ. ܒܡܫܝܚܘܬܐ ܕܝܢ ܗܘܐ ܕܐ̄ܢܫܘܬܗ: ܐܝܟ ܗܠܝܢ ܕܐܠܗ̇ ܕܐ̄ܢܫܘܬܐ. ܕܠܗ ܠܡ ܩܡ ܫܪܝܐ ܕܒܠܡܕܡ. ܘܒܗ ܗܘܐ ܕܦܠܚܘܬܐ ܡܢ ܕܩܕܡ ܩܡ ܫܘܪܝܐ ܕܝܫܘܥ ܡܫܝܚܐ ܡܢ ܦܪ̈ܨܘܦܐ ܕܡܫܝܚܘܬܐ: ܕܐܢܫܘܬܗ ܫܘܪܝܐ ܡܕܒܪܢܐ ܕܐ̄ܢܫܘܬܗ: ܒܗ̇ ܕܝܢ ܐܬܡܫܚ ܒܪܘܚܐ ܕܩܘܕܫܐ ܕܬܗܘܐ ܡܫܒܪܢܝܬ ܠܡ ܐܠܗܐ ܡܠܬܐ ܚܕ ܒܪܗ ܕܐܠܗܐ. ܐܝܟ ܗܢܝܢ ܗܠܝܢ ܕܐܠܗܘܬܗ ܒܗ ܒܡܫܝܚܘܬܐ. ܗܘ ܠܡ ܕܟܕ ܐܝܬܘܗܝ ܒܕܡܘܬܐ ܕܐܠܗܐ. ܠܐ ܗ̄ܘܐ ܚܛܘܦܝܐ ܚܫܒܗ̇ ܠܗܕܐ ܕܐܝܬܘܗܝ ܦܚܡܐ ܕܐܠܗܐ. ܐܠܐ ܢܦܫܗ ܣܪܩ ܘܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܢܣܒܗ̇ ܘܐܬܢܣܒܗ̇. ܕܡܘܬܐ ܕܐܠܗܐ ܘܕܡܘܬܐ ܕܥܒܕܐ. ܚܕ ܒܪܐ ܚܕ ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ. ܘܡܫܟܚ ܡܢ ܚܙܘܬܐ ܘܠܒܪ.

[42] ܡܢܗ ܟܕ ܡܢܗ ܕܗܘܐ ܚܕ ܦܪ̈ܨܘܦܐ ܕܐܠܗܘܬܐ ܘܕܐ̄ܢܫܘܬܐ ܕܚܕ ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ: ܡܡܠܠܝܢ ܟܬ̈ܒܐ ܐܠܗܝ̈ܐ ܗܠܝܢ ܕܐܠܗܘܬܗ ܘܗܠܝܢ ܕܐ̄ܢܫܘܬܗ. ܗܠܝܢ ܓܝܪ ܕܐܠܗܘܬܗ ܡܢ ܦܪ̈ܨܘܦܐ ܕܡܠܬܐ ܕܡܫܝܚܘܬܐ. ܟܕ ܡܢܗܪ ܕܡܠܬܐ ܕܫܘܬܦܗ ܐܠܗܐ: ܐܝܟ ܗܘ ܕܚܕ ܗܘ ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ ܕܒܐܝܕܗ ܟܠ. ܠܗ ܓܝܪ ܡܢ ܡܢܗ ܐ̄ܢܫܐ ܐܬܒܪܝ ܘܐܬܩܝܡ ܥܠ ܕܗܘܐ ܡܕܒܪܢ̈ܐ ܐ̄ܢܫܝ̈ܐ ܗܘܘ ܘܐܬܡܫܚ. ܘܐܦ ܕܠܐ ܡܢ ܒܢܝ̈ܢܫܐ ܘܠܐ ܒܝܕ ܒܪܢܫܐ ܐܠܐ ܒܝܕ ܝܫܘܥ ܡܫܝܚܐ: ܐܦ ܐܝܟ ܠܒܪܐ ܗܠܝܢ ܕܐ̄ܢܫܘܬܗ. ܘܗܟܢܐ ܡܢ ܦܪ̈ܨܘܦܐ ܕܡܠܬܗ ܕܡܫܝܚܘܬܐ ܟܕ ܡܢܗܪܝܢ ܕܡܠܬܐ ܕܫܘܬܦܗ ܐ̄ܢܫܐ ܒܗ ܒܡܫܝܚܘܬܐ. ܐܝܟ ܗܘ ܕܚܕ ܗܘ ܐܠܗܐ ܘܚܕ ܗܘ ܡܨܥܝܐ ܕܐܠܗܐ ܘܕܒܢܝ̈ܢܫܐ ܒܪܢܫܐ ܝܫܘܥ ܡܫܝܚܐ. ܘܐܬܝܠܕ ܠܟܘܢ ܝܘܡܢܐ ܦܪܘܩܐ. ܕܐܝܬܘܗܝ ܡܪܝܐ ܡܫܝܚܐ ܒܡܕܝܢܬܐ ܕܕܘܝܕ. ܘܐܦ ܐܝܟܢܐ ܕܒܐܬܡܪܝܢܘܬܐ. ܕܗܘܝܢ ܠܡ ܡܬܠ ܡܫܬܡܥܢܘܬܐ ܕܚܕ ܒܪܢܫܐ ܝܫܘܥ ܡܫܝܚܐ ܣܓܝܐܐ ܟܐܢܐ ܗܘܘ. ܗܟܢܐ ܗܘܐ ܐܦ ܕܒܪܐ. ܡܢ ܓܝܪ ܕܐܡܪ ܕܐܢܐ ܒܐܒܝ ܘܐܒܝ ܒܝ. ܗܢܐ ܥܘܕܪܢܐ ܐܦ ܕܡܫܝܚܘܬܐ ܐܠܗܐ. ܕܥܘܬܐ ܝܘ ܒܟܢܝܗ ܥܡ ܐܒܐ. ܘܐܦ ܟܕ ܐܦ ܗܘ ܕܐܒܐ

153 For ܚܛܘܦܝܐ I take the word as suggesting "booty" or "plunder".
154 Phil. 2:5–8.
155 Phil. 2:8.
156 Phil. 2:11.
157 Heb. 1:2.
158 Phil. 2:6–7.
159 ܢܣܒܗ̇.
160 ܢܣܒܗ̇.
161 1Cor. 8:6.
162 Gal. 1:1.
163 1Tim. 2:5.
164 Lk. 2:11.
165 Cf. Rom. 5:19.
166 Jn. 14:11.

[41] He teaches and shows clearly the same as well in that which is to the Philippians, for there, while teaching concerning humility, he early sets forth the parsopa of union, speaking in this way: "Purpose this yourself, which is also Jesus Christ." Then he adds the things of his Godhead in the parsopa of the union: "He who, though being the likeness of God, did not consider this, that he was the equal of God, something to be grasped,[153] but emptied himself and took the likeness of a servant, and was made in the likeness of men, and in form was found as a man."[154] Then he adds the things of the manhood of Christ in the same parsopa without division, as concerning "one", and not cutting them asunder: "He humbled himself unto death, the death of the cross,"[155] etc. Then he concludes with the same union, "And every tongue confess that Jesus Christ is Lord, to the glory of God, his Father."[156] In Hebrews he at first sets forth the name of the Son from the parsopa of the union, which belongs rightfully to the Godhead of Christ, but by the union belongs also to his manhood, adding the things of manhood, "Whom he made heir of everything."[157] Again, in Philippians he at first sets forth the name of Jesus Christ from the parsopa of the union, which is the proper name of his manhood, in that it was anointed by the Holy Spirit to be, with God the Word, one Son of the Highest unitedly. He adds those things of his Godhead in the union, "Who, being in the likeness of God, did not consider this, that he was the equal of God, something to be grasped, but emptied himself and | took the likeness of a servant"[158]—the 'Assumer'[159] and {70} the 'assumed',[160] the likeness of God and the likeness of a servant, one Son, one Lord Jesus Christ, from the time of the union and thenceforth.

[42] In the same one parsopa of the Godhead and manhood of the one Lord, Jesus Christ, the divine writings speak of certain things of his Godhead and certain things of his manhood: these things of his Godhead in the parsopa of the union, clearly showing the properties of his divine qnoma, as in "one is the Lord Jesus Christ, through whom is all"[161]—it is not through his human nature that all was created and established, for lo, in the last times this came about and was 'assumed'—and in "not from men or through a man, but through Jesus Christ,"[162] although adding later those things which belong to his manhood. Thus, in the parsopa of the union, while the properties of his human qnoma are revealed clearly in the same union, as in, "One is God, and one is the mediator of God and men, the man Jesus Christ,"[163] and, "To you is born today a Savior, who is the Lord Christ, in the city of David,"[164] and in another [in] which it was said, "Thus, because of the obedience of one man, Jesus Christ, many were made just,"[165] so also [those of] the Son, when he says, "I am in my Father, and my father is in me,"[166] this being an indication of his divine qnoma, which is equal in its nature to the Father, and the same, "My Father has worked until

ܥܕܡܐ ܠܗܫܐ ܦܠܚ ܘܐܦ ܐܢܐ ܦܠܚ ܐܢܐ. ܘܗܠܝܢ ܗܘܝ ܕܐܢܫܘܬܗ: ܐܝܟ ܗܝ ܕܐܒܐ ܪܚܡ ܠܒܪܐ. ܘܟܠ ܡܕܡ ܝܗܒ ܒܐܝܕܘܗܝ. ܘܗܐ ܕܢܬܝܗܒ ܠܗ ܫܘܠܛܢܐ ܥܠ ܟܠ. ܘܗܐ ܕܗܢܘ ܒܪܝ ܚܒܝܒܐ ܕܒܗ ܐܨܛܒܝܬ. ܘܐܦ ܥܠ ܒܪܗ ܠܐ ܚܣ. ܐܠܐ ܚܠܦ ܟܠܢ ܐܫܠܡܗ. ܘܫܪܟܐ ܕܕܐܝܟ ܗܠܝܢ ܕܡܬܐܡ̈ܪܢ ܒܗ ܒܗܢܐ ܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܘܕܐܝܠܝܢ ܕܐܠܗܘܬܗ ܕܒܪܐ. ܘܕܐܝܠܝܢ ܕܐܢܫܘܬܗ ܕܒܪܐ. ܟܕ ܡܬܚܙܝܢ ܬܪ̈ܝܗܘܢ ܟܝ̈ܢܐ ܘܬܪ̈ܝܗܘܢ ܩܢܘ̈ܡܐ ܕܟܠ ܒܟܠܚܕ. ܒܗ ܒܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ.

[43] ܘܐܝܟܢܐ ܕܒܬܠܝܬܝܘܬܐ ܡܬܘܡܝܬܐ ܡܬܚܙܝܢ ܐܢܘܢ ܩܢܘ̈ܡܐ ܒܕܝܠܝܘܬܗܘܢ. ܘܡܬܝܕܥܝܢ ܒܚܕ ܟܝܢܐ ܠܐ ܒܠܒܠܐܝܬ ܠܐ ܡܫܚܠܦܐܝܬ ܠܐ ܦܠܝܓܐܝܬ. ܐܒܐ ܐܡܪ ܐܢܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ. ܒܚܕ ܚܝܠܐ ܘܨܒܝܢܐ ܘܡܪܘܬܐ ܘܫܘܠܛܢܐ. ܘܒܟܠ ܚܕ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܡܬܝܕܥ ܗܘ ܟܠܗ ܟܝܢܐ ܕܐܠܗܘܬܐ: ܗܟܢܐ ܡܬܚܙܝܢ ܐܢܘܢ ܟܝ̈ܢܐ ܒܩܢܘ̈ܡܗ ܕܡܫܝܚܐ ܒܚܕ ܦܪܨܘܦܐ ܒܪܐ ܕܐܠܗܐ ܒܕܝܠܝܘܬ ܩܢܘ̈ܡܝܗܘܢ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܒܚܕ ܦܪܨܘܦܐ. ܘܒܟܠ ܚܕ ܡܢܗܘܢ ܕܡܫܝܚܐ ܡܬܚܙܐ ܗܘ ܒܦܪܨܘܦܐ ܕܒܪܘܬܐ ܠܗ ܦܪܨܘܦܐ. ܐܠܐ ܒܐܠܗܘܬܐ ܡܬܝܕܥܢܝܬ. ܒܐܢܫܘܬܐ ܕܝܢ ܦܪܨܘܦܐܝܬ ܡܫܬܘܕܥܢܝܬ. ܐܝܟܢܐ ܕܐܦ ܫܘܡܗܐ ܕܒܪܗ ܕܐܢܫܐ ܡܬܝܕܥܢܝܬ ܒܟܝܢܗ ܕܒܪܗ ܐܢܫܐ. ܒܫܒܝܢܗ ܕܝܢ ܦܪܨܘܦܐܝܬ ܡܫܬܘܕܥܢܝܬ ܕܐܠܗܘܬܗ. ܘܒܗ ܒܗܢܐ ܚܕ ܦܪܨܘܦܐ ܕܚܕ ܡܪܐ ܝܫܘܥ ܡܫܝܚܐ ܡܬܝܕ̈ܥܢ ܕܝܠܝܬܐ ܕܬܪ̈ܝܗܘܢ ܟܝ̈ܢܐ. ܘܬܪ̈ܝܗܘܢ ܩܢܘ̈ܡܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ. ܘܐܝܟܢܐ ܕܡܬܝܕܥ ܟܝ̈ܢܐ ܕܐܠܗܘܬܐ ܒܕܝܠܝܘܬܐ ܕܐܠܗܘܬܗܘܢ ܩܢܘ̈ܡܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚ ܕܩܘܕܫܐ. ܗܟܢܐ ܒܗ ܒܗܢܐ ܚܕ ܦܪܨܘܦܐ ܕܚܕ ܡܪܐ ܝܫܘܥ ܡܫܝܚܐ ܡܬܝܕܥܝܢ ܟܝ̈ܢܘܗܝ ܩܢܘ̈ܡܐ ܕܐܠܗܐ ܘܕܒܪܢܫܐ: ܕܡܘܬܐ ܕܐܠܗܐ ܘܕܡܘܬܐ ܕܥܒܕܐ: ܚܕ ܒܪܐ ܒܚܕܐ ܚܝܘܬܐ. ܒܚܕ ܫܘܠܛܢܐ ܘܫܘܒܚܐ ܘܡܪܘܬܐ: ܥܡ ܐܒܐ ܠܐ ܡܫܝܚܐ ܘܥܡ ܪܘܚ ܕܩܘܕܫܐ ܠܐ ܡܫܝܚܐ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚ ܩܘܕܫܐ ܘܬܘܕܝܬܐ ܘܫܘܒܚܐ ܘܬܘܫܒܚܬܐ ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܫܠܡ ܡܐܡܪܐ ܕܬܪܝܢ.

now, and I, too, am working."[167] Again, certain things belong to his Manhood, as in, "The Father loves the Son, and he gives everything into his hands,"[168] and, "You have given him authority over all,"[169] and, "This is my beloved Son in whom I am well-pleased,"[170] and, "If he did not spare his own Son, but delivered him over for us all,"[171] and other things such as these which make known to us in this one parsopa of Sonship some things belonging to the Godhead of the Son, and other things belonging to the manhood of the Son, while both natures and both qnome are preserved without confusion in the one parsopa | of Christ, the {71}
Son of God.

[43] As in the eternal Trinity the qnome are preserved in their properties and united in one nature unconfused, infinitely, and inseparably—the Father, I say, and the Son, and the Holy Spirit—in one power, will, Lordship, and authority, and in each one of the qnome the whole nature of Godhead is manifest, so too the two natures of Christ are preserved in one parsopa—the Son of God—in the property of the qnome of his Godhead and manhood in one parsopa, and each of the qnome alike is known in the parsopa of Sonship indivisibly, but in the Godhead inherently, and in the manhood parsopically and unitedly, as also the name "Son of Man" is inherently and naturally of his human nature, but derivatively, parsopically, and unitedly belongs to his Godhead. In the same one parsopa of the one Lord, Jesus Christ, the properties of the two natures and two qnome of the Godhead and manhood of Christ are made known. As the nature of God is made manifest in the property of the three qnome of the Father, Son, and Holy Spirit, so in the same one parsopa of one Lord, Jesus Christ, the two qnome of God and man are made known—the likeness of God and the likeness of a servant, one Son in one union in one authority, worship, and Lordship, with the non-united Father, and with the non-united Holy Spirit, to whom, and to whose Father, and to the Spirit be glory, confession, worship, and exaltation, now, always, and for ever and ever. Amen.

The Second Treatise is ended.

167 Jn. 5:17.
168 Jn. 3:35.
169 Jn. 17:2.
170 Mt. 3:17.
171 Rom. 8:32.

III ܡܐܡܪܐ ܕܬܠܬܐ

ܪܫܐ ܕܬܫܥܐ. ܕܒܐܝܢܐ ܙܢܐ ܘܙܕܩ ܠܢ ܕܢܫܬܒܚ ܥܠܝܗ̇ ܕܗܕܐ ܚܕܝܘܬܐ ܡܫܒܚܬܐ ܐܝܟ ܪܫܝܬܐ ܕܫܘܒ̈ܚܐ ܡܕ̈ܝܢܝܐ. ܘܡܫܬܠܡܢܘܬܐ ܕܟܠܗܘܢ ܐܬ̈ܘܬܐ ܡܕܝ̈ܢܬܐ: ܕܪܕܘ ܒܣܒ̈ܪܬܐ ܕܫܠܝ̈ܚܐ. ܪܫܐ ܕܥܣܪܐ. ܕܒܝܕ ܫܘܝܘܬܐ ܒܥܘ̈ܬܐ ܘܙܕܩ ܠܡܫܘܚܘ ܕܡܢ ܐܡܪܬ ܗܘܝܢ ܝܘܡ ܗܕܐ ܚܕܝܘܬܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ: ܠܫܢ ܦܘܪ̈ܩܢܐ ܕܡܕܒܪܢܘܬܐ. ܪܫܐ ܕܚܕܥܣܪ. ܕܐܝܟܢܐ ܚܕ ܒܟܠ ܕܘܟ ܐܝܬܘܗܝ ܐܠܗܐ ܠܐ ܡܣܬܝܟ: ܒܒܪ̈ܝܬܗ ܐܦܪܝܢ ܕܡܣܝܒܪܢܘܬܐ ܦܪܝܫܬܐ ܥܠܝܗ̇.

9.III ܪܫܐ ܕܬܫܥܐ. ܕܒܐܝܢܐ ܙܢܐ ܘܙܕܩ ܠܢ ܕܢܫܬܒܚ. ܥܠܝܗ̇ ܕܗܕܐ ܚܕܝܘܬܐ ܡܫܒܚܬܐ. ܐܝܟ ܪܫܝܬܐ ܕܫܘܒ̈ܚܐ ܡܕ̈ܝܢܝܐ. ܘܡܫܬܠܡܢܘܬܐ ܕܟܠܗܘܢ ܐܬ̈ܘܬܐ ܡܕ̈ܝܢܬܐ ܘܐܬܪ̈ܘܬܗܘܢ ܕܪܕܘ ܒܣܒ̈ܪܬܐ ܕܫܠܝ̈ܚܐ

[1] ܫܦܝܪܐ ܓܝܪ ܕܐܬܚܫܒ ܡܫܬܠܡܢܘܬܐ ܒܕܡܘܬܐ ܘܐܘܪ̈ܚܐ ܡܕܒܪܢܐ ܒܠܒܝ ܡܫܝܚܐ ܥܒܕܗ ܕܡܫܝܚܐ: ܒܝܕ ܐ̄ܢܫܐ ܥܡ̈ܡܐ ܕܗܘܘ ܐܘܪܚܗܘܢ ܕܫܠܝܚܐ ܒܝܬ ܒܢܝ̈ܗܘܢ. ܘܫܒܩܘ ܘܐܫܠܡܘ ܘܣܟܠܘ ܠܫܪ̈ܝܪܐ. ܘܐܦܠܐ ܘܡܕܪܫܘ ܐܢܘܢ ܡܢ ܥܕܪ ܗܘܝܬܐ ܥܪܝܪܬܐ. ܠܐ ܒܠܚܘܕ ܒܗ̇ ܕܥܠܝܗ̇ ܕܐܠܗܘܬܐ ܓܒܝܗ ܕܗܢ̈ܐ. ܐܠܐ ܘܥܠܝܗ̇ ܕܗܕܐ ܡܕܒܪܢܘܬܐ ܫܒܝܚܬܐ ܕܗܘܝ ܠܦܘܪܩܢܐ ܕܟܠ ܒܢܝ ܡܕܝ ܢܫܘܥ ܡܫܝܚܐ ܫܡܠܐ ܓܒܝܗ ܠܐܒܕܢܗܘܢ. ܐܢܫ ܓܝܪ ܕܐܪܥܢܘ ܒܥܝܢܘܬܗܘܢ. ܕܐܡܪܗܘܢ ܚܕܝܘܬܐ ܒܫܢܬܐ ܘܫܘܡܠܝܐ ܡܫܪܝܢܐ ܘܪܒܘܢܐ. ܐܢܫܐ ܕܦܓܪܐ ܘܢܦܫܐ ܚܕ ܡܫܘܡܐ ܒܪܝܬܐ. ܘܦܓܪܐ ܠܗ ܐܬܝܫܒ ܘܢܦܫܐ ܠܐ ܐܬܝܫܒ. ܐܠܐ ܗܘ ܐܠܗܐ ܡܫܘܡܝܢ ܐܬܚܒ ܠܦܓܪܐ ܘܫܠܟ ܢܦܫܐ ܗܘܐ ܐܬܐ ܒܗ. ܘܫܒܩ ܒܗ ܒܠܚܘܕ ܕܡܕܒܪܢܘܬܐ ܒܝܬ ܐܒܐ.

[2] ܠܗܕܐ ܗܟܝܠ ܥܝܢܘܬܐ ܩܢܝܡ ܒܓܒܪܗ̇ ܫܦܝܪܐ ܒܐܪܥܘܬ ܥܢܝܢ ܡܪܕܝܐ. ܕܠܗ ܢܦܩ ܐܘܡܢܘܬ ܚܘܝܐ ܡܪܝܪܐ. ܗܢܘܢ ܕܐܦ ܠܐܠܗܘܬܗ ܕܒܪܐ ܡܬܒܪܝܢ ܠܗ̇ ܡܢ ܐܒܐ. ܘܕܒܪܝܐ ܠܡ ܐܬܚܘܝ ܘܡܬܒܪܝܐ ܘܠܐ ܕܡܢܐ. ܘܫܘ ܠܡ ܐܠܗܐ ܪܒܝܗ ܘܚܝܕܗ ܥܡ ܦܓܪܐ ܕܠܐ ܢܦܫܐ: ܕܝܗܘܐ ܥܡܗ ܚܕ ܥܢܝܐ ܘܚܕ ܡܫܘܡܐ. ܘܐܝܥܢܐ ܕܒܐܝܕܗ ܥܒ ܠܐ ܡܬܥܢܝ ܗܘܐ ܒܪܐ ܒܗ ܐܠܗܐ ܐܝܟ ܕܒܐܘܪܚܗܘܢ ܥܠ ܡܕܡ. ܗܒܪܐ ܠܡ ܕܡܢ ܕܐܬܥܢܝ ܚܕܐ ܒܗ ܥܠ. ܘܚܕ ܗܘ ܡܫܘܡܐ ܡܥܢܝܐ ܕܚܝܠ ܘܥܢܝܢ ܘܐܫܬܡܥܘ ܐܠܗܐ: ܗ̇ܘ ܕܒܪܝܗ ܒܐܠܗܘܬܗ ܡܢ ܠܐ ܡܕܡ. ܘܐܦ ܠܓܒܠܗ ܒܐ̄ܢܫܘܬܗ ܡܫܘܡܝܢ ܘܫܘ ܗ̇ܘ ܥܢܝܐ ܘܡܫܘܡܐ ܕܡܫܝܚܐ: ܘܠܐ ܡܬܐܡܪ ܥܢܝܐ ܘܥܢܝܐ

III Third Treatise {72}

Ninth Chapter: In what way we ought to understand this worshipful union according to the sense of the Holy Scriptures and the tradition of all the holy fathers who continued in the footsteps of the apostles.
Tenth Chapter: By clear demonstrations it is right to show at what time this union of the Godhead and manhood of Christ in the one parsopa of economy took place.
Eleventh Chapter: How while God was everywhere infinitely, we say that unitedly and specifically he dwelt in his man.

III.9 *Ninth Chapter: In what way we ought to understand this worshipful union according to the sense of the Holy Scriptures and the tradition of all the holy and orthodox fathers who continued in the footsteps of the apostles.*

[1] A multitude of different heresies, in the likeness of bitter tares, have sprouted in the midst of the Church of Christ through wicked men, who have willingly been instruments of Satan. They have erred and have led astray and corrupted many, and have caused them to fall and become alienated from the truth of the trustworthy confession, not only in that the wretches have blasphemed against the Godhead, but a multitude, to their own destruction, have blasphemed against this worshipful dispensation which was for the salvation of all through our Lord Jesus Christ. Some in their madness have spoken impiously, that they may assert a "natural and qnomic union" out of necessity and restrictedly, in the way that a body and soul—a man—is one qnoma: "A body was assumed but a soul was not assumed, but God was united qnomically to the body, being in it in the place of a soul, and working in it all things belonging to the economy according to the will of the Father."

[2] Now | Satan had previously brought forth this madness through the raving {73} Egyptian, Arius, with whom Eunomius, the bitter snake, agreed. These even separated the Godhead of the Son from the Father: "He was a creature and made and was not 'like' [the Father]," and, "God confined him and joined him to a body without a soul, that with it he may be one nature and one qnoma, and as through him God created everything, as through an instrument, at a time when he had not [yet] been embodied, so also, when he was embodied, he renewed all through him. Christ is one qnoma, who suffered and died, and God raised him up, who had created him in his Godhead from nothing, and also had fashioned him in his manhood qnomically as well, and the nature and qnoma of Christ is one, and he is not called 'a nature and a nature' nor 'a

ܘܡܬܘܡܢ. ܐܠܐ ܗܠܝܢ ܐܬܚܙܝܘ ܥܕ ܗܪ̈ܟܐ ܠܗܕ̈ܡܐ ܕܦܓܪܐ ܡܢ ܐܠܗܘܬܐ ܘܐܬܡܢܥܬ. ܘܐܬܒܕܪܘ ܠܗ̈ܕܡܘܗܝ ܟܠ ܦܘܩܕܢܐ ܕܢܡܘܣܐ. ܘܫܘܝܘ ܘܗܘܘ ܗ̇ܢܘܢ ܐܒ̈ܗܬܐ ܡܕܝܢ̈ܬܐ ܕܒܪܐ ܠܗ ܒܪܢܫܐ ܗ̣ܘ. ܐܠܐ ܐܠܗܐ ܒܪܢܫܐ ܕܡܢ ܐܠܗܐ ܒܪܢܫܐ ܒܪ ܚܝܠܗ ܕܐܒܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ. ܘܕܒܪܢܫܐ ܡܫܠܡܢܐ ܢܣܒ ܐܠܗܐ ܡܠܬܐ ܕܡܫܦܪ ܒܢܦܫܐ ܡܠܝܠܬܐ ܘܝܕܘܥܬܢܝܬܐ. ܘܥܒܕܗ ܥܡܗ ܚܕ ܒܪܐ ܒܚܕܐ ܚܕܝܘܬܐ ܕܚܕ ܡܪܝܐ ܢܣܒ ܡܫܝܚܐ. ܘܫܘܝܘ ܡܢ ܒܬܪ̈ܐ ܐܝܟ ܗ̇ ܕܠܐ ܐܫܬܒܩܬ ܢܦܫܗ ܒܫܝܘܠ: ܘܒܪܢܫܐ ܗ̣ܘ ܠܢܦܫܐ. ܘܢܦܫܐ ܒܫܝܘܠ ܡܬܚܙܝܐ ܗ̄ܘܐ. ܘܗܠܝܢ ܕܐܠܗܘܬܐ ܕܝܢ ܕܢܦܫܐ: ܘܠܐ ܕܒܫ̈ܝܐ ܐܠܗܝܐ.

[3] ܡܢ ܗܪܟܐ ܗܟܝܠ ܡܬܚܙܐ ܕܗܘܐ ܟܕܒܐ ܐܦܘܠܝܢܪܝܣ ܠܕܝܘܐ. ܗ̇ܘ ܕܒܠܚܘܕ ܡܬܕܡܐ ܕܢܦܫܐ ܗ̇ܘܐ ܐܝܟ ܐܠܗܐ ܡܢ ܫܡ̈ܝܐ ܕܡܬܡܘܐ. ܘܟܕ ܐܢܫ ܠܗ ܘܟܪܐ ܕܒܫܘܬܦܐ ܐܢܫܝܐ: ܒܦܪܨܘܦ ܐܪܬܕܘܟܣܐ ܘܪܕܗ ܠܡܠܦܢܐ ܡܬܚܙܐ ܒܪܢܫܐ ܕܡܫܬܥܐ ܘܡܬܕܡܐ. ܘܐܝܟ ܠܗܘܢ ܡܬܚܙܐ ܕܐܝܬ ܚܕ ܐܝܬ ܕܢܦܫܐ ܐܢܫܐ ܡܬܥܒܕ ܐܦ ܡܫܬܠܛ ܡܠܬܗ. ܟܕ ܕܐܢܫܗ ܐܝܟ ܚܕ ܐܝܟ. ܕܦܓܪܐ ܠܗ ܥܡ ܢܦܫܐ ܫܠܡ. ܡܬܚܙܐ ܕܝܢ ܠܐ ܢܣܒ. ܐܠܐ ܐܝܟ ܡܠܬܐ ܚܠܦ ܡܬܚܙܐ ܗ̇ܘܐ ܒܗ̇ ܒܚܝܘܬܐ ܒܢܝܢܐ ܘܡܬܘܡܢܝܢܐ. ܘܫܒ ܒܫܡ̈ܝܐ ܦܓܪܐ. ܘܟܠܗܘܢ ܕܗܘ̈ܝ ܘܐܬܚܙܝ ܒܗܕܐ ܡܬܒܪܝܢܘܬܐ: ܟܠ ܐܠܗܐ ܡܠܬܐ ܡܫܡܫ ܠܗ ܡܬܘܡܢܝܢ: ܘܡܠܝ̈ܬܐ ܕܦܓܪܐ ܡܫܟܚܐ ܠܗܘܢ. ܘܟܕ ܐܡܪ ܟܪܝܐ ܕܡܘܬܐ ܘܫܘܠܛܢܐ: ܘܟܕ ܐܡܪ ܦܓܪܐ ܡܢ ܥܡܡܐ ܐܢܫ ܠܗ. ܘܗܘܒ ܡܪܥܝܐ ܕܡܢ ܒܗܪ ܢܡܘܣܐ: ܐܓܠܝܢ ܒܢܝ̈ܢܐ ܘܥܒܕܝܢ ܘܡܘܕܘܓܝܢ ܘܥܪܩܐ ܕܒܕܝ̈ܢܐ ܡܪ̈ܥܝܐ. ܘܐܠܐ ܘܐܦ ܗܘܐ ܐܬܦܪܫ ܕܕܐܒܐ ܗ̇ܘ ܡܫܬܠܡܢܐ ܠܓܝܪܐ ܠܓܘܡܪܐ ܕܐܡܪܐ. ܘܐܬܓܪܕ ܒܥܕ ܒܥܕ ܒܥܕ ܪ̈ܘܚܬܐ ܒܪ̈ܐ ܕܗܘܘ ܒܘܒܝܗ. ܘܕܐܠܗܐ ܡܠܬܐ ܦܓܪܐ ܘܢܦܫܐ ܡܠܝܠܬܐ ܢܣܒ ܐܝܟ ܕܠܝܢ. ܗ̇ܘ ܕܝܢ ܒܪܢܫܐ ܠܡܪܐ. ܘܡܥܠ ܡܕܡ ܐܬܕܡܐ ܠܝ ܫܦܪ ܡܢ ܚܝܠܬܐ. ܘܐܝܟܢܐ ܕܒܥܕ ܒܪܢܫܐ ܡܫܠܡܢܐ ܐܕܡ ܡܕܡܐ ܗܘܐ ܗܘܐ: ܗܟܢܐ ܒܥܕ ܒܪܢܫܐ ܡܫܠܡܢܐ ܐܕܡ ܚܕܬܐ ܡܫܝܚܐ ܗ̇ܘܐ ܚܝܐ ܡܬܝܐ. ܘܗܘ ܡܪܝ ܐܡܪ. ܕܢܦܫܝ ܗ̇ܘ ܥܠܝܢܐ. ܘܒܥܒܕܐ ܗܘ ܠܗ̇ ܠܢܦܫܐ ܘܐܘܢܓܠܣܛܐ ܐܡܪ. ܕܪܒܐ ܗ̇ܘܐ ܒܬܘܡܬܗ ܘܡܬܡܠܐ ܚܟܡܬܐ. ܡܬܒܠܐ ܗܘܐ ܚܟܡܬܐ ܘܡܬܡܠܝܐ ܘܡܬܒܪܝܐ. ܘܕܚܝܘܬܐ ܕܡܬܘܟܐ ܘܫܘܠܛܢܐ ܒܟܠܗܘܬܐ ܚܒܝܪܐ. ܠܟܠܗ ܠܦܪ̈ܘܩܐ: ܒܗ̇ ܕܗܘ ܕܡܬܡܘܟ: ܡܬܒܥܝܐ ܠܗ̇ ܕܢܦܫܗ̇ ܡܕܡܝܬܐ. ܘܚܠܦ ܐ̇ܪܙܐ ܘܦܓܪܡܐ ܐ̇ܪܙܐ ܡܢܝܐ. ܘܡܢ ܡܢܘ̈ܬܐ ܕܦܓܪܐ ܘܥܢܝܬܐ ܘܕܡܫܬܟܚ ܗܕܡܘܢ ܒܒܢ̈ܝܐ ܗܘܝܐ ܡܬܘܟܐ ܐܝܟ ܚܡܪܐ ܘܡܢ̈ܝܐ ܘܗܕܐ ܢܘܟܪܝܐ ܗ̇ܘ ܠܐܠܗܐ ܠܐ ܡܬܒܥܐ: ܕܐܢܫܘܗܝ ܢܘܗܪܐ ܠܐ ܡܬܒܥܐ ܕܡܢ ܢܘܗܪܐ ܠܐ ܡܬܒܥܐ: ܘܠܐ ܚܫܘܫܐ ܘܠܐ ܡܬܚܫܠܦܢܐ: ܘܐܝܟܘܗܝ ܐܝܟ ܕܐܝܬܘܗܝ. ܘܕܒܚܫܚܬܐ ܗܘܒ ܕܡܫܬܐ ܠܐ ܐܦܠܝܢ ܘܠܐ ܚܫܝܢ ܘܠܐ ܢܦܫܝܢ ܒܢܝ̈ܐ ܐܝܟ ܦܘܡܗ ܕܗܘܐ. ܐܡܪܐ ܗ̇ܘ ܘܡܬܚܫܚܐ ܗ̇ܘ ܡܢܗ ܕܒܪܒܪܐ ܥܒܕܐ ܒܟܠ. ܘܕܦܓܪܐ ܡܢ ܡܪܝܡ

1 ܘܠܐ ܡܬܘܡܝܐ is added in a supplementary footnote.

2 Acts 2:31.

3 Mt. 26:38; Mk. 14:34.

4 Cf. Lk. 23:46? “Into your hands I commit my spirit.”

5 Jn. 12:27.

6 Mt. 26:38; Mk. 14:34.

7 Cf. Lk. 2:52.

qnoma[1] and a qnoma'." But these were destroyed by the three hundred and eighteen[2] with sharp swords, spiritually, and their bones were scattered over the mouth of Sheol. The holy fathers made known and showed clearly that the Son is not a creature, but true God from true God, consubstantial with the Father and the Holy Spirit. That God the Word took a complete man, animated with a rational and sentient soul, and made him one Son with himself in the one union of the one Lord Jesus Christ, they demonstrated from the Scriptures, as in "his soul was not abandoned in Sheol,"[3] and, "My soul grieves,"[4] and, "I commit my soul into your hands."[5] These things are characteristics of a soul and not of the divine nature.

[3] Again, from the bitter root of this one sprouted Apollinaris the Laodicean, who, through the crafty guile which he possessed, deceived even more than the many before him, and, after the Arian tumult had occurred, in the name of orthodoxy he sowed bitter doctrine through myriad impieties and blasphemies, and like a cunning brigand | he spoke the same wickedness as the {74}
company of Arius, even if he changed his argument, for his mind was the same: "He took the body with the soul, but did not take the mind. Instead, the Word was in the place of the mind in a natural and qnomic union and suffered with the sufferings of the body." All things which took place and were done in this economy he attributed to God the Word qnomically, obscuring the properties of the body. Sometimes he spoke of a union of "mixture and mingling", and sometimes he said, "He brought down the body from heaven." Again he said impiously that after the resurrection men [will] eat and drink and [be] joined in marriage, and other impious babbling. But this man was also exposed openly to be a ravenous wolf, clothed with the garb of a lamb, and the wicked one was expelled by the watchful shepherds of his day. For God the Word took a body and rational soul, as with us, that is, a complete man, and in everything resembled us apart from sin, and as through a complete man, the first Adam, came death, so through a complete man, the new united Adam, came the resurrection of the dead. Our Lord said, "Lo, my soul is troubled,"[6] and, "My soul is grieved"[7]; and the Evangelist said, "He grew in stature and was filled with wisdom"[8]; and how could the soul which did not possess a rational mind receive wisdom? or become weary? or become troubled and sad? That a union of mixture and mingling creates confusion is clear to the discerning, in that the previous property of that which is mixed is diluted, acquiring a different potency or a different taste, and from liquefied and dissolved parts, both of which are finite in nature, there is blending, as in wine and water. This is alien to the infinite God, who is infinite Light from infinite Light, and impassible and immutable, and remains as he is. And again, that in the resurrection of the dead they [will]

ܐܬܢܣܒ: ܘܡܢ ܘܪܚܐ ܗܘ ܕܒܗ ܕܡܝܬ ܚܢܢ ܠܚܫܗ: ܘܟܕ ܪܘܚܐ ܕܡܘܕܝܐ ܐܬܠܒܒ. ܒܬܪܗܘܢ ܗܘܝ ܘܐܦ ܫܪܪܘܗܝ ܕܗܘܠܟܪܐ ܡܫܠܡ ܕܠܐ ܦܘܠܓ. ܐܠܐ ܘܐܦ ܗܠܝܢ ܐܬܬܪܝܘ ܠܗܘܢ ܡܢ ܪ̈ܝܫܘܬܐ ܚܕܪܐ ܘܠܒܢܝ̈ܐ ܟܕ ܡܠܟ̈ܐ ܪ̈ܘܚܢܐ ܘܚܙ̈ܘܐ ܐܬܚܘܝܘܬܐ ܕܠܟܠ ܛܘܒܢܐ ܡܬܦܠܓ. ܘܐܬܒܪܘ ܒܝܬ ܒܝܬ..

[4] ܐܠܐ ܘܡܢ ܚܕܪܗ ܕܣܘܐ ܐܦܠܝܛܪܘܣ ܗܟܢ ܡܬܕܪܐ: ܢܦܩ ܐܦܐ ܠܗ ܒܪܫܐ ܚܪܡܝܐ ܗܟܢ ܪ̈ܝܫܐ ܘܢܚܡ ܡܢܬܐ: ܕܒܠܒܐ ܘܐܘܟܝ ܠܡܬܠܠ̈ܢ: ܘܡܬܒܪܟ ܗܘܐ ܘܣܓܪ ܕܠܡܐ ܢܬܠܠ. ܐܝܟܘܬ ܕܝܢ ܗܝ ܡܢܪܐ ܠܚܬܐ ܚܝ̈ܐ: ܡܪܬܠܘܬ ܪܥܝܐ ܪ̈ܥܝܐ: ܐܦܢ ܕܗܘܠܟܝܐ ܕܗܪ̈ܫܘܬ. ܒܪܐ ܕܐܪܥܘܬ ܘܒܪ ܕܪܘܒܬܗ ܕܡܬܕܘܚܬܐ ܘܐܬܠܡܝܕܗ ܕܐܦܠܝܛܪܘܣ ܘܪܥܐ ܕܟܝܢܐ ܘܒܪ ܬܚܘܬܗ ܕܗܝܟܠܐ. ܕܠܒܝܬ ܗܘܐ ܠܗ ܒܒܠܘܥ ܕܝܠܗ. ܗܢܐ ܕܐܬܪܒܝ ܒܡܫܟܢ ܚܘܪܗ ܕܡܟܝܢܐ ܕܐܝܟܘܬ ܠܗܘܢ ܕܐܒܕ ܪܥܝܐ ܘܣܘܢܐ ܚܠܡܠܐ. ܘܐܒܕܢܐ ܡܪܕܪܬܐ. ܕܒܒܠܘܥܗܘܢ ܪܥܘܬ ܡܗܬܐ ܐܡܝܢ ܢܚܡ ܗܘܐ ܘܡܦܫ ܠܡܬܒܕܘ. ܘܟܕ ܒܪܐ ܡܘܕܐ ܡܕܪܡܝܢܐ ܒܢܫܒܘܬܐ ܠܡܬܠܚܡܘ ܘܕܒܪܢܐ ܠܗ ܡܢܠܡܢܐ ܢܦܩ ܡܕܝ. ܘܡܢ ܒܬܪ ܕܐܡܪ ܘܡܬܟܒܒ ܕܢܬܠܒܝ ܐܢܫ ܕܢܠܝܬܐ ܕܐܪ̈ܥܝܗܘܢ ܒܢ̈ܝܐ ܘܦ̈ܣܩ ܥܠ ܒܪܗ ܘܠܗܦܟ ܡܪܕܘܬܐ. ܘܟܕܝ ܠܗ ܐܠܝܠܘܬܐ ܒܢܝܘܬܐ ܒܢܝܢܐ ܘܡܘܡܝܢܘܬܐ ܒܕܡܘܬ ܐܒܘܗ ܪܥܝܐ. ܘܕܝܗ ܠܗ ܐܠܗܐ ܡܘܡܝܢܘܬ ܐܬܠܒܒ ܒܒܝܪ. ܘܣܒ ܒܒܝܪ. ܘܡܠܒܒ ܗܘܐ ܒܒܝܪ. ܒܕ ܐܬܪܘܗܝ ܚܝܐ ܘܡܢܝܚܐ. ܘܕܠܒܬܐ ܒܠܘܥ ܕܪܝܫܘܬܗ ܕܡܪܝ ܡܫܟܐ ܠܗܝܢ ܠܡܕܪܝܢܘܬ. ܘܟܕ ܗܕܝܢ ܗܠܝܢ ܕܐܪܝܫܘ ܡܠܟ. ܘܟܕ ܗܠܝܢ ܕܐܦܠܝܛܪܘܣ. ܘܟܕ ܐܝܟܘܬ ܡܢܝܢܐ ܣܢܝܩܬܐ. ܘܐܝܟ ܕܒܪܡܫܗ ܐܝܟܘܬ ܡܥܡܕܢܐ ܕܒܢܝܢܐ ܕܡܢ ܡܪܡܘܬ: ܘܡܬܠܒܝܢܐ ܕܐܣܪܝܢܬܐ. ܕܡܢܗ ܘܠܒܪ ܗܟܢ ܗܪܫܘ ܡܬܒ̈ܪܬܐ ܡܫܒ̈ܚܝ ܠܐܠܗܐ ܒܒܠܡܢܐ ܒܪܬܗ ܥܡܚܠܦܝܢ. ܗܠܝܢ ܕܡܢܗ ܐܬܠܒܘ ܕܡܘܬ ܒܒܪ̈ܐ ܕܐܒܝ̈ܢܐ: ܘܡܬܒܪܐ ܕܫܘܘܬܐ ܚܪܡܝܢܐ. ܐܘܠܒܒ ܠܒܢܐ. ܐܝܟ ܐܡܪ ܕܐܡܪ: ܕܡܢ ܡܕܡ ܚܒܝܘܬܐ ܢܒܠ ܐܢܐ ܗܪܝܢ ܒܒܪ̈ܐ. ܡܢ ܒܬܪ ܠܡ ܚܒܝܘܬܐ ܚܕ ܒܢܝܐ ܘܣܒ ܡܝܘܡܢܐ: ܘܐܝܟ ܐܡܪ ܕܠܡܕܪܝܢܘܬ ܒܒܪ ܒܢܫܒܘܬܐ ܕܪܥܐ ܠܒܫܗ. ܘܡܪܥܝܬ ܕܝܗ ܐܠܗܐ ܡܠܬܐ ܗܘܐ ܡܘܡܝܢܘܬ ܒܒܝܪ ܘܣܒܥ ܘܡܢܝ ܘܒܝܘܬܗ ܠܡ ܕܐܠܗܐ ܦܪܝܫܝܢ. ܐܠܐ ܘܐܦ ܗܢܐ ܕܢܬܦܘܪܐ ܚܘܝܐ ܡܪܕܪܐ: ܒܪ ܚܝܗ ܕܡܘܪܠܘܬ ܒܪܫܐ ܕܢܬܗ ܠܚܘܪܫܝܗ ܠܡ ܪܘܥܝܬܗ. ܐܒܕܘ ܠܗܘܢ ܚܡ ܒܒ̈ܝ ܪܥܝܢܘܗܝ ܒܝܬ ܒܝܬ: ܒܝܕ ܐܝܚܝܕ ܒܪܘܪܫܗ ܕܦܬܪܘܬܐ ܪܒܐ: ܠܪܦܐ ܗܘܡܪܐ. ܘܡܢ ܗܪܒܐ ܗܘܒ ܐܬܬܒܝܚ ܒܪ ܕܒܒܪ ܠܢܬܠܐ ܕܐܬܬܪܝܡ ܡܢ ܐܬܪܗ ܒܝܕ ܪ̈ܝܫܘܬܐ ܚܕܪܐ ܘܡܬܢ̈ܝܬܐ ܕܐܬܪܗ: ܦ̈ܘܬܝ ܕܐܬܡܢܝܢܘܬ ܛܘܒܢ ܥܠ ܐܦ̈ܝ ܥܪ̈ܒܐ.

9 ? for ܗܟܢ ܡܬܕܪܐ.

10 ܒܪ ܕܪܘܒܬܗ.

11 See Hab. 1:8; Zeph. 3:3; Jer. 5:6.

12 For ܡܗܠܠ.

not eat, | drink, or take wives, as in the impiety of this man, was declared and decreed by the utterly trustworthy truth, and that the body was taken from Mary, and that its descent was from the seed of the house of David and it was fashioned by the Holy Spirit the prophecies also bear witness, and the truth of these matters is also undeniably proven. But these also were driven out by the watchful and courageous shepherds with spiritual slings and unyielding stones, who laid low all error and brought wickedness to an end. {75}

[4] Yet from the root of the serpent, the many-faceted[9] Apollinaris, a vicious multi-headed viper came out and went his way, breathing venom, and devouring and destroying many. He went about, circling round, seeking whom he may devour. This is the accursed-of-life Egyptian, the impious of the impious, Cyril, the father of a multitude of heresies, the son of Arius and the son of a concubine[10] of Macedonius, the disciple of Apollinaris, the heir of Mani and the co-heir of Satan, who was endued with all that is his. The same grew strong in the midst of the flock of Christ and became for them an evening[11] wolf, a winding serpent, and a venomous viper, who with all his heads breathed and exhaled poison continually in order to destroy. Sometimes he craftily acknowledged the "taking" in order to deceive: "Our Lord took a complete man." After he had said and imagined[12] that the properties of both natures were preserved, he turned aside and spewed out bitterness and yoked God into a natural and qnomic union in the likeness of his impious father: "God was qnomically begotten in the flesh, suffered in the flesh, and tasted death in the flesh, while he remained living and life-giving." He obscured completely all the properties of the manhood of our Lord. Sometimes he taught the things of Arius, sometimes those of Apollinaris, sometimes he was a true Manichean, and in sum he was a reviver of the evils which preceded him and a progenitor | of other things which the many {76} Theopaschite sects thenceforth multiplied in the world in myriad varieties, the same who were begotten by him like the children of vipers and a multitude of vicious snakes. The errant Eutyches sometimes said, "Before the union I know two natures: after the union, one nature and one qnoma." Sometimes he completely denied the taking of the head of our race, impiously saying that God the Word became flesh qnomically and suffered and died, and "We are saved by the death of God"—but also a certain Dioscorus the bitter serpent, son of the sister of Cyril the asp, who inherited his see along with his impiety. These were brought to a very bad end with their fellow-sectarians through the holder of the see of great Peter, the marvelous Leo, and henceforth again the son of the accursed wolf was found to be expelled from his land through the watchful and zealous shepherds of his land, those who are continually eager for the truth.

[5] ܘܡܘܪ ܝܗܒ ܠܗ ܠܓܘܪܐ ܡ̈ܦܩܕܢܐ ܕܩܫܝܫܐ ܕܩܘܡܣܐ ܐܟܣܢܝܐ ܐܟܣܢܝ ܠܥܪܒܝܐ ܚܡܪ ܠܒܘܡܐ. ܘܡܚܕ
ܐܦ ܗܘ ܪܚܡ ܚܒܠܬܐ. ܘܡܢ ܕܐܬܚܪܪ ܘܐܦ ܡܢ ܗܟܢ ܟܕ ܬܫܥܐ ܫܢܝܢ ܥܒܪ ܠܗ ܒܡܬܚܝܬܢܘܬ ܒܕܡܘܬ
ܕܢܒܝܐ ܪܡܫܐ ܘܡܫܠܡ ܒܕܝܪܐ ܠܗܘܢ ܐܢܫܐ ܒܗܪܐ ܕܦܫܝܛܐ ܘܠܐ ܡܕܪܫܐ ܒܟܬܒܐ. ܟܕ ܫܡܥܗ ܠܦܪܫܟܗ
ܟܕ ܝܬܪܐ ܕܟܠ ܡܕܝܢܬܐ. ܘܡܫܘܚܠܦܐ ܡܪܫܥܢܐ ܘܫܪܟܐ ܗܠܝܢܐ. ܘܐܬܚܙܝ ܙܪܥ ܘܝܘܠܦܢܗ ܡܪܢܝܐ. ܥܢܘܢ
ܕܝܬܒ ܡܢ ܡܘܪܟܘܣ ܠܡܚܐ ܘܡܢ ܐܘܚܕܢ ܪܫܝܥܐ. ܘܟܠܗܘܢ ܒܡܬܒܘܗ ܟܡ ܗܘ ܕܡܫܟܚ ܝܟܪܗ.
ܐܠܐ ܘܟܝܕ ܠܘܚܕܐ ܫܥܝܬܐ. ܠܟܠ ܕܠܐ ܥܠܡ ܠܦܪܫܟܗ. ܘܗܢܐ ܟܠܗ ܐܬܚܙܝ ܠܓܘܕܦܗ. ܚܬܪ
ܡܢ ܚܒܪܘܗܝ ܒܘܢܝܐ ܗܠܝܢܐ. ܟܕ ܐܦ ܡܪܫܥܐ. ܕܠܗ ܠܡ ܗܠܝܢ ܙܕܩ ܕܢܬܐܡܪܢ ܐܬܩܢܬ ܘܐܬܕܡܪܬ
ܕܝܗܒ ܡܪܝ. ܕܥܫܠܦ ܡܢܐ ܠܡܣܪܐ. ܕܐܬܚܙܝ ܠܡܫܐ. ܕܢܫܠܡ ܒܪܝܗ. ܕܝܗܒܪ ܥܢܝܐ. ܕܢܗܡ ܡܢܬܐ.
ܐܠܐ ܗܠܝܢ ܡܕܡܪܬܐ ܘܐܬܩܢܬܐ ܕܝܗܒ: ܕܟܕ ܠܐ ܢܬܚܘܘܢ ܒܪܢܫܐ ܗܘܘ ܒܪܢܫܐ. ܘܟܕ ܠܐ ܢܬܚܘܘܢ ܗܘܐ
ܡܫܒܚܐ ܢܚܫܒ ܒܪܘܚܗ ܕܒܗܘܠܝܐ ܘܐܬܡܠܟ ܡܢܗ ܡܬܡܢܝܢܘ. ܘܝܗܒ ܫܠܝܚܐ ܘܐܬܒܪܟ ܒܚܘܪܘܒܐ. ܘܟܕ
ܠܐ ܢܬܚܘܘܢ ܫܡܥܢܐ ܘܡܫܘܬܐ ܘܡܫܚ ܘܐܬܡܒܪ ܘܝܒܡ. ܘܡܪܟܒ ܕܦܫܝܛܐ ܕܒܝܫܝܢ ܡܢ ܗܠܝܢ. ܐܠܐ ܘܐܦ
ܗܢܐ ܠܚܝܠ ܫܢܝܐ ܐܬܚܪܪ ܡܢ ܐܬܪܐ ܠܐܬܪܐ. ܘܡܢ ܕܘܟܬܐ ܠܕܘܟܬܐ. ܟܕ ܡܗܘܪܢ ܬܫܥܬܐ ܠܚܒܪܘܗܝ
ܘܡܦܝܣ ܠܗܘܢ ܟܕ ܒܡܬܒܘܗܝ. ܕܢܗܘܢ ܠܚܡܐ ܠܡ ܡܢ ܕܢܒܝܐ ܒܡܬܚܝܬܢܘܬ ܘܡܫܬܟܠܢܘܬܐ. ܘܠܟܠ ܐܢܫ
ܕܢܙܠ ܗܘܐ ܠܗ: ܡܘܕܝܢ ܗܘܘ ܠܗ ܒܡܕܝܢ ܕܢܦܩܐ ܠܗ: ܫܒܩܐ ܡܥܒܕܢܐ ܡܗܝܡܢܐ ܕܫܡܝܢ.

[6] ܘܡܘܕ ܟܬܪ ܡܠܟܐ ܢܒܓܗ ܠܗܘܢ ܕܢܐ ܒܫܢܬܐ ܒܢܝ ܢܒܪܐ ܒܟܠܢܝܢ ܡܫܝܚܢ ܠܡܢܕܪܐ ܒܗܘܢܗ
ܕܟܠܗ ܕܡܘܪܟܘܣ ܝܘܠܝܢ ܒܦܪܫܟܗ. ܠܗܘܠܝܢܐ ܚܕ ܘܡܬܦܪܩܐ ܒܪ ܐܒܘܗ. ܡܢ ܗܪܡܝܢ ܕܦܘܠܚܢܐ:
ܠܗܘܠܝܢܐ ܕܝܢ ܐܡܪ ܗܘܐ ܕܠܗ ܗܘܐ ܦܓܪܐ ܡܫܘܬܐ ܕܟܝܢܐ ܐܢܫ ܥܒܕܐ ܡܢܗ ܕܢܬܚܘܘܢ ܫܡܥܢܐ ܘܡܫܘܬܐ:
ܐܠܐ ܗܘ ܕܡܢ ܡܢܝ ܕܢܣܒܐ ܐܢܫ. ܟܕ ܢܬܚܘܘܢ ܗܘܐ ܠܐ ܡܫܘܬܐ ܘܠܐ ܫܡܥܢܐ. ܘܠܐ ܐܢܟܝܢ ܥܬܝܕܐ
ܗܘ ܠܡܫܘܚܘ ܕܡܢ ܐܢܫܗ ܦܓܪܐ ܗܘ. ܘܐܢܫܐ ܗܘܡ ܗܘܐ ܘܟܡ ܐܢܫܡܠܐ. ܘܕܝܢ ܠܐ ܡܫܘܬܐ ܚܒܝܒ
ܗܘܐ ܐܢܫ. ܕܗܘ ܗܘܕ ܦܓܪܗ ܕܡܫܚ. ܡܛܠ ܕܡܫܘܬܐ ܚܒܝܒ ܗܘܐ. ܘܡܩܒܠܗ ܠܐ ܡܫܚܐ ܡܛܠ ܕܠܐ
ܡܫܘܚܬܐ ܐܢܫܐ ܒܟܝܢܗ. ܗܘ ܡܫܘܡܝܢ ܒܡܬܒ: ܕܡܢ ܙܪܥܗ ܕܕܘܝܕ ܘܕܐܒܪܗܡ ܢܣܒ ܦܓܪܗ ܕܡܪܢ.
ܘܡܢ ܒܪܢܫ ܕܡܪܝܡ: ܕܡܢ ܦܓܪܗܘܢ ܕܐܒܗܬܐ. ܘܗܠܝܢ ܡܫܟܚܘܢ ܡܢ ܐܢܫ ܡܕܡܐ ܐܢܫܘܗ ܐܢܫܐ
ܕܡܢܗ ܐܬܝܠܕܬ ܘܡܬܝܕܥܢܐ ܦܓܪܐ ܠܗܘܢ: ܕܠܗܘܢ ܐܢܫ ܡܫܡܫ ܠܗ ܠܥܒܕܘܗ ܕܢܘܫܐ ܕܐܢܫܘܗ
ܐܣܝܪܗ ܕܦܓܪܝܢܐ ܡܕܝܢ. ܘܐܬܕܝܘܢ ܡܢ ܙܪܥܐ ܕܒܢܝܐ ܕܡܢܐ ܐܢܫ: ܟܕ ܕܐܬܐܡܪܢ ܠܗܘܢ ܥܠ ܚܝܠܐ

13 ܐܟܣܢܝܐ is the alternate form of his Syriac name, literally meaning ‘foreigner’.
14 ? for … ܚܡܪ ܠܒܘܡܐ.
15 ܚܒܠܐ for ܚܒܠܬܐ.
16 ܕܢܐ ܒܫܢܬܐ.
17 ? ܝܘܠܝܢܐ. Most likely referring to Julian of Halicarnassus. Julian was an anti-Chalcedonian, who also contested with Severus of Antioch over the incorruptibility of Christ’s body even before the Resurrection.

[5] Then there leapt into the flock of Mabbug, which is in the land of the Romans, Philoxenus[13], a stranger to the truth, a bone-breaker[14], and he also worked myriad corruptions[15]. When he too was cast out of that place by the watchful shepherds, he began treacherously, in the likeness of an evening wolf, to insinuate himself into monasteries with unlearned and simple men, untrained in the Scriptures, while hiding his impiety. Through the dishonoring of all the saints, and many impious and execrable calumnies, he increasingly sowed his bitter tares, those which he had received from the accursed Cyril and from the impious Eutyches, and in all of his writings, with which he increased his insults—but with powerful curses—against all who did not agree with his impiety. The same altogether increased his blasphemies, more than his colleagues in many ways, also saying impiously that "It is not these things | which {77}
our Lord worked which ought to be called signs and wonders—that he changed water to wine, multiplied bread, healed the sick, cast out demons, raised the dead—but these signs and wonders which he worked: that while he was not a man, he became man, and while he was not finite, he was confined in the womb of the Virgin and was begotten from her qnomically, and sucked milk, and was wrapped in swaddling-clothes, and while he was not passible or mortal, he died and was buried and rose," and other impieties more wicked than these. Also, this life-accursed man was driven from land to land and from place to place, while shepherds warned their colleagues and cried out to them through their writings, "Beware of the lurking and destroying wolf." Every land to which he went they equipped with that which was worthy of him: powerful anathemas destructive of his life.

[6] Again, soon after, founders of wickedness[16] arose, the children of spotted leopards, mutual tormentors, the sons of Cyril—celebrated in his impieties—a certain Julian[17] and Severus, his step-brother, from two concubines. Julian said that it was not this mortal body of the house of Adam [which] our Lord took, which was passible and mortal, but that which existed before Adam sinned, while he was [still] immortal and impassible. The stupid one was not able to show from whence came the body, or where it was laid by and then taken up, and, if Adam was made immortal, lo, his body bears witness that he died, for it was made mortal, but his soul did not die because it was immortal in its nature. Lo, the Scriptures have proven that from the seed of David and Abraham the family of our Lord descended, and from the nature of Mary, for from their family he was taken. | The succession of these was from the first Adam, as {78}
the Evangelists recount, especially the blessed Luke, for to Adam he attaches the genealogy of Joseph, who was a relative of the blessed Mary. Both of them were from the seed of the house of David, for it was said to her concerning the

ܕܡܠܟܗ̇. ܕܢܬܠ ܠܗ ܠܡ ܡܪܝܐ ܐܠܗܐ ܟܘܪܣܝܐ ܕܕܘܝܕ ܐܒܘܗܝ. ܐܦ ܕܠܐ ܙܘܘܓ ܡܠܟܗ̇ ܐܬܡܠܟ. ܘܕܝܘܣܦ ܡܢܗ ܕܡܬܚܙܐ ܕܕܘܝܕ ܐܝܬܘܗܝ. ܘܐܝܟ ܙܘܘܓܐ ܢܩܘܫܐ. ܕܝܪܬܘܬܐ ܠܐ ܬܫܬܚܠܦ: ܘܐܦ ܗܘ ܝܘܣܦ ܒܪܗ ܕܕܘܝܕ ܐܝܬܘܗܝ. ܐܝܟܢܐ ܕܐܬܐܡܪ ܠܗ̇ܘ ܡܢ ܡܠܐܟܐ ܒܚܠܡܐ. ܝܘܣܦ ܒܪܗ ܕܕܘܝܕ: ܘܐܝܟܢܐ ܕܐܝܬܘܗܝ ܘܒܪܗ ܘܐܠܗܝܐ ܐܒܘܗܝ ܕܡܫܝܚܐ: ܡܠܟܗ̇ ܚܕ ܡܠܟܗ̇ ܕܥܒܪܬܐ ܕܟܠܢ.

[7] ܡܕܝܢ ܒܬܘܠܬܐ ܒܠܒܐ ܥܡܗ̇ ܗ̇ܘ ܕܝܠܕ ܘܐܬܐ. ܕܠܐ ܠܡ ܡܢ ܙܪܥܐ ܡܕܡ ܐܢܫܝܐ ܐܝܬܘܗܝ ܠܒܫܗ ܦܓܪܐ ܕܡܪܢ. ܡܢ ܗ̇ܘ ܚܛܝܐ ܘܡܘܬܐ. ܕܗܘ ܗ̇ܘ ܕܠܠܡܠܟܘܬܐ ܕܢܝܚ ܗܘܐ ܠܒܫܗ ܦܓܪܐ. ܘܐܝܟܢܐ ܕܐܦ ܥܠܝܡܐ ܗ̇ܘ ܕܥܒܕ ܠܡ ܐܠܗܐ ܠܒܪܗ ܒܕܡܘܬܐ ܕܒܣܪܐ ܕܚܛܝܬܐ ܕܢܚܛܘܦ ܠܚܛܝܬܐ ܒܒܣܪܗ. ܘܕܠܝܬ ܠܗ ܠܡ ܐܦ ܒܗܡܢܘܬܐ ܕܠܐ ܡܢܝܐ ܕܢܣܒ ܥܡ ܒܪܢܫܘܬܢ. ܐܠܐ ܕܡܛܠ ܒܟܠ ܡܕܡ ܐܬܢܣܝ ܐܟܘܬܢ ܣܛܪ ܡܢ ܚܛܝܬܐ. ܘܗܝ ܚܛܝܬܐ ܠܐ ܒܟܝܢܐ ܐܝܬܝܗ̇ ܐܠܐ ܒܨܒܝܢܐ. ܘܡܛܠ ܗ̇ܕܐ ܘܕܝܢܐ ܗܠܝܢ ܘܚܛܗܐ ܗܠܝܢ. ܡܕܝܢ ܗ̇ܘ ܐܢ ܐܬܚܫܚ ܠܗ ܠܡ ܐܠܗܝܘܬܗ. ܠܒܪܢܫܐ ܐܚܝܕܐ ܕܥܒܕܘܬܐ ܒܕܡܘܬ ܕܒܪܐ. ܘܕܠܝܬ ܦܓܪܐ ܐܢܫܝܐ ܕܢܣܒܬ ܡܪܢ ܠܗ ܠܐܠܗܐ. ܐܠܐ ܗܘ ܒܕܡܘܬ ܕܒܪܐ. ܕܡܢ ܙܪܥܗ ܘܡܢ ܝܘܠܕܗ ܡܫܝܚܐ ܕܒܒܣܪ: ܐܝܟ ܗܕܝܡܘܬܐ ܕܐܘܝܘܠܦܢܐ.

[8] ܐܠܐ ܘܠܡ ܗ̇ܝ ܚܝܐ ܕܐܦ ܡܨܪܢܐ ܢܦܫܐ ܒܪ ܡܪܬܘܬܗ. ܐܚܪܢܐ ܠܗܢܐ ܥܡܗ ܒܬܘܠܬܐ ܚܛܝܬܐ. ܘܕܦܓܪܐ ܡܝܘܬܐ ܘܚܫܘܫܐ ܕܒܗ ܐܦܢ ܥܒܕ ܐܠܗܐ ܡܠܬܐ: ܐܠܐ ܐܦ ܗܘ ܠܐ ܐܬܚܫܠܦ ܡܢ ܟܝܢܗ ܕܒܪ ܢܫܐ ܡܘܬܠܦ ܦܓܪܐ ܠܦܓܪܢܐ. ܘܡܢܝܢ ܠܥܠܡܐ: ܗ̇ܘ ܕܢܣܒ ܘܐܚܝܕ ܠܦܓܪܐ ܕܐܠܗܐ: ܘܐܚܕܝ ܠܡܫܬܠܛ ܠܚܛܝܬܗ ܕܐܠܗܐ ܒܕܡܘܬ ܒܪ ܢܫܐ. ܐܠܐ ܒܗܝܢ ܒܚܘܫܒܗ ܕܡܘܪܢܘܬ ܐܒܘܗܝ ܗܠܝܢ. ܘܠܐ ܡܛܠ ܡܢ ܗ̇ܝ ܕܢܣܒ ܠܐܠܗܘܬܐ ܒܚܝܘܬܐ ܚܝܬܐ ܘܡܫܘܡܫܢܐ. ܐܝܟܢܐ ܕܒܚܝܬܐ ܕܡܥܪܐ ܠܚܝܪܬܗ̇ ܘܒܝܘܡܗ̇ ܡܢܗܝ. ܘܐܝܟ ܒܡܥܪܒ ܕܡܫܝܚܐ ܠܚܘܢܐ ܘܡܛܠܠ ܠܗ: ܚܕ ܘܐܦ ܗܘ ܡܬܘܠܬܐ ܐܝܬܝܗ̇: ܗ̇ܟܢܐ ܘܐܦ ܫܘܪܝܐ ܥܡܝܐ ܘܡܢܝܢܐ ܫܦܝܪ. ܡܢ ܒܪܐ ܕܡܘܬܐ ܒܪܢܐ ܐ̱ܢܫܐ ܡܬܠܡܕܢܐ ܡܢ ܒܪܐ ܙܪܥܐ ܘܒܪܢܐ ܐܠܗܢܐ ܚܕ ܡܢ ܡܠܘܟܐ ܕܐܬܠܒܫܘܬܐ: ܘܕܠܐ ܐܚܝܕܐ ܐ̱ܢܫܘܬܐ: ܒܪܝܪܐ ܗ̇ܟܢܝܢ ܒܕܡܘܬ ܚܛܝܐ ܡܫܡܫܬܐ ܕܠܚܝܕ ܡܕܡ ܚܘܒܐ: ܗ̇ܟܢܐ ܐܦ ܗܘ ܡܫܝܚܐ ܡܛܠܦ ܒܕܡܘܬܗ ܕܡܘܪܢܘܬ ܐܒܘܗܝ ܒܪܘܚܐ. ܘܕܒܝܬܝܢܝܢ ܠܡ ܘܡܫܘܡܫܢܐ ܗܘܝ ܚܝܘܬܐ ܐܝܟ ܢܦܫܐ ܘܦܓܪܐ. ܕܚܝܐ ܠܡ ܠܡ ܚܕܢܐ ܐܢܫ ܡܬܚܪܢܢܐ ܒܒܢܝܢܫ ܚܝܝܐ ܪܒܝܬܢܝܬ. ܕܗܘ ܗ̇ܟܢܐ ܘܠܗܘܢ ܪܡܫܢܗ ܕܗܘܐ ܡܬܒܪܟܗ ܘܕܫ ܠܡܕܪܫܐ. ܕܐܦ ܡܬܪܢܐ ܐܠܗܘܬܐ ܘܐ̱ܢܫܘܬܐ ܒܚܝܬܘܬܢ ܐܝܟ ܢܦܫܐ ܘܦܓܪܐ ܒܗ̇ ܒܚܝܘܬܐ ܚܝܬܐ ܘܡܫܘܡܫܢܐ. ܘܡܬܒܪܟܗ

18 Lk. 1:32.

19 Num. 36:6, where a woman is enjoined to marry only within her father's tribe in order to preserve the family's inheritance.

20 Mt. 1:20.

21 Rom. 8:3.

22 Heb. 4:15.

baby who was from her, "The Lord God will give him the throne of David his father"[18]—although he was begotten of her without intercourse—and Joseph was from the tribe of David and, according to the lawful admonitions, tribes may not be mixed[19]—indeed, Joseph was the son of David according to what was said to him by the angel in a dream, "Joseph, son of David"[20]—as Zechariah and Elizabeth, the parents of John, were from the same tribe of priests.

[7] Therefore, the fool was swallowed up in error, blaspheming and saying impiously that "The bodily descent of our Lord was not from the first Adam—from the sinning and mortal one," for lo, this is he who recompensed the curse which condemned his own race, as also the apostle testifies, "God sent his Son in the likeness of sinful flesh, that he might condemn sin in his own flesh,"[21] and, "We do not have a high priest who is unable to sympathize with our infirmity, but who was tested in everything like us, [though] without sin."[22] Behold, sin is not "natural", but willful, and because of this, many are righteous and many are sinful. Therefore, lo, he is proved wrong along with his disciples, clothed with the form of righteousness in the likeness of wolves. There is no other body which is newly a Son to God except this one of the house of Adam, from whose seed and descent is Christ in the flesh, according to the testimonies of the Evangelists.

[8] But at the same time the impious Severus, for example, his own brother, refuted this fool with powerful demonstrations that God the Word took a mortal and passible body from the house of Adam, but he too was not altered from the thinking of Cyril, the son of Nebat, | [who] worshipped idols and made {79}
drink-offerings to demons, who sinned and caused the Israel of God to sin, and greatly slaughtered the priests of God in the likeness of the son of Kish. Instead, he walked in the paths of Cyril, his father, and did not depart from imputing suffering to the Godhead through a natural and qnomic union. As the evil which pulls down its companion and rises in its place, and as a scorpion which smites a snake and kills it, though it too is a murderer, so also the foul and abominable Severus did. After confessing a complete human nature from the house of Adam, and a divine nature—one of the qnome of the Trinity—and that the manhood was not done away, again preposterously, in the likeness of crossed eyes looking at a certain thing, so too he changed, blaspheming in the likeness of Cyril, his father in impiety: "The union took place naturally and qnomically, like a soul and a body which suffer with each other necessarily, by natural law, constrainedly." Behold, then, that according to the impiety of this man and his blasphemy one ought to say that, although the Godhead and manhood are preserved in their natures, like a soul and a body in a natural and qnomic union, and voluntarily God the Word became man, and, according to the impiety of

ܐܬܒܪܢܫ ܐܠܗܐ ܡܠܬܐ ܘܐܝܟ ܦܓܪܗ ܕܗܘܐ ܚܕ ܥܡܗ ܘܐܬܩܒܪ. ܒܪܡ ܕܝܢ ܒܝܚܝܕܘ ܐܬܒܪܢܫ ܒܒܪܢܫܐ ܒܢܦܫܐ ܚܝܬܐ ܐܝܟ ܕܐܡܪܝܢ ܗܠܝܢ ܡܫܬܥܝܢ ܠܐܠܗܐ: ܐܠܐ ܗܘ ܐܝܟ ܗܢܐ ܡܢ ܕܒܪܢܫܐ ܢܦܫܐ ܒܦܓܪܐ. ܕܐܬܝܗܒܬ ܠܐܠܗܐ ܒܢܦܫܐ ܚܝܬܐ. ܕܗܝ ܢܦܫܐ ܠܐ ܗܘܬ ܐܠܐ ܡܬܚܫܚܢܐ ܐܠܐ ܐܒܪܢܫ ܚܝܘܬܗ ܐܝܟ ܡܠܬܐ ܡܕܡ ܐܚܪܬܐ. ܘܐܬܬܗܒܬ ܠܗ ܠܐܠܗܐ ܡܬܝܕܥܢܐ ܡܫܬܡܠܝܢܘܬܗ ܒܫܘܠܡܐ ܐܝܟ ܦܓܪܐ.

[9] ܗܘ ܐܠܐ ܓܠܝܐ ܗܘ ܠܟܠܢܫ: ܕܐܦܠܐ ܢܦܫܗ ܕܡܪܢ ܡܝܬܐ ܘܐܝܬܝܗ ܡܝܬܐ ܐܠܗܘܬܗ؟ ܡܛܠ ܗܟܢ ܡܩܒܠܐ ܕܐܠܗܐ ܡܢ ܘܥܕܐ ܕܐܝܬܝܗ ܢܦܫܐ ܠܗ. ܒܗ ܕܐܝܟ ܓܡܝܪܐ ܕܐܠܐ ܐܢܫ ܐܡܪ ܠܗܘܢ ܐܒܘܗܝ ܕܢܦܫܐ ܒܫܝܘܠ ܫܒܩܬ ܐܢܐ ܠܗ. ܘܐܠܐ ܠܡ ܐܬܚܙܝ ܢܦܫܗ ܒܫܝܘܠ. ܐܢ ܓܝܪ ܐܠܗܐ ܗܘ ܐܝܟ ܓܘܫܡܐ ܕܗܠܝܢ ܕܐܡܪܝܢ. ܐܦ ܒܝܚܝܕܘ ܗܘ ܐܝܟ ܕܐܡܪܝܢ ܗܠܝܢ. ܐܠܐ ܒܟܠ ܦܪܘܫ ܒܗܘ ܕܐܝܬܘܗܝ ܡܫܘܚܐ ܗܘ. ܘܐܢ ܒܝܫܐ ܘܐܦ ܕܝܠܗ ܢܦܫܗ ܘܐܢ ܒܝܚܝܕܘ ܘܐܢ ܒܒܫܪܐ. ܒܗ ܕܟܠ ܕܒܒܫܪܗ ܠܓܘܫܡܐ ܡܫܘܚܐ: ܒܫܝܢ ܗܘ ܘܩܝܡ ܠܐ ܗܢܐ. ܐܝܟ ܕܠܐ ܡܫܘܚܐ ܢܦܫܐ ܗܘ ܕܦܓܪܐ ܦܓܪܐ. ܘܐܢ ܒܪܐ ܒܐܠܗܘܬܗ ܡܬܚܫܢܐ ܐܦ ܕܢܦܫܗ: ܐܦ ܐܢܐ ܐܦ ܦܘܫܐ ܕܫܘܠܡܐ ܡܬܚܫܢܐ ܐܝܟ: ܘܡܬܚܫܢܐ ܐܦ ܕܐܦ ܗܘܝܘ ܒܗܘܢ ܐܡܪܢ ܕܝܠܗ ܢܦܫܗ.

[10] ܘܐܠܐ ܗܘܒ ܐܠܗܘܬܗ ܕܒܪܐ ܒܠܚܘܕ ܡܢ ܦܓܪܐ ܐܝܬܝܗ ܡܬܚܫܢܐ ܡܬܚܫܚܢܐ ܐܝܟ ܐܢܐ. ܘܐܦܠܐ ܢܦܫܗ ܒܠܚܘܕ ܡܢ ܐܠܗܘܬܗ ܡܢܐ ܡܬܚܫܢܐ ܡܬܚܫܚܢܐ ܐܝܟ ܥܒܕܐ ܕܒܪܢܫܐ. ܘܐܦܠܐ ܐܝܬ ܠܗ ܠܢܦܫܗ ܒܝܚܝܕܘ ܚܝܘܬܐ. ܕܗܘܐ ܡܬܚܫܚܢܐ ܐܝܟ ܒܝܚܝܕܘ ܠܗ ܐܠܗܐ ܒܢܦܫܐ ܚܝܬܐ. ܘܐܢܫ ܐܦ ܗܘ ܕܠܗ ܐܝܟ ܕܐܢܫ ܒܪܐ ܐܢܫ ܐܠܐ ܐܝܟ ܕܐܝܬܘܗܝ. ܒܝܚܝܕܐ ܕܝܢ ܕܐܬܚܫܚܢܐ ܡܢܗ. ܦܓܪܐ ܕܝܢ ܐܝܟ ܕܡܢ ܒܪܗ ܦܓܪܐ ܚܝܐ ܐܬܚܫܚ. ܘܐܠܐ ܒܪܐ ܕܢܦܫܗ. ܘܐܢ ܠܝܬ ܠܗ ܒܝܚܝܕܐ ܚܝܘܬܐ ܠܢܦܫܗ ܐܝܬܝܗ ܐܢܫ ܗܘ ܕܐܢܫܗ ܘܗܘ ܕܐܝܢܝܢ؛ ܐܢ ܠܝܬ ܠܗ ܒܝܚܝܕܐ ܚܝܘܬܐ ܕܗܘ ܡܬܚܫܚ ܠܒܝܚܝܕܐ ܕܐܠܗܐ: ܘܡܢܘܢ ܒܝܚܝܕܘ ܒܡܬܚܫܢܘܬܐ؟ ܘܐܝܟܢܐ ܡܬܚܫܢܐ ܕܡܬܚܫܚ ܥܡ ܠܐ ܡܬܚܫܚ ܘܡܬܚܫܚܐ ܥܡ ܚܝܘܬܐ ܢܗܘܘܢ ܚܕ ܚܝܐ ܘܚܕ ܡܬܚܫܢܐ ܘܚܝܐ ܥܡ ܚܝܘܬܐ ܐܝܟ ܢܦܫܐ ܘܦܓܪܐ؟

[11] ܕܗܘ ܐܢܐ ܗܘܒܠ ܓܠܝܐ ܐܦ ܗܘ ܗܘܐ ܕܦܓܪܐ ܗܟܢ ܘܡܬܚܫܚܢܐ ܘܐܦ ܡܬܚܫܢ ܒܝܚܝܕܘ ܘܡܬܚܫܚܢܘܬܗ ܕܢܦܫܐ. ܘܢܦܫܐ ܗܟܢ ܘܡܬܚܫܚܢ ܚܝܘܬܗ ܒܗ ܒܪܢܫܐ. ܘܒܚܝܘܬܗ ܘܒܡܬܚܫܢܘܬܗ ܚܝܢܐ ܠܗ ܘܡܬܚܫܢܐ. ܐܠܐ ܚܕ ܕܗܘܐ ܘܐܦ ܐܢܫܐ ܗܘܐ ܚܝܘܬܐ ܡܬܚܫܚܐ. ܐܠܐ ܗܘ ܓܘܫܡܐ ܒܠ ܦܓܪܐ ܕܡܬܚܫܢ ܠܐܠܗܐ. ܠܗ ܓܒܪ ܐܢܫܐ ܕܚܝ ܦܓܪܐ ܒܢܦܫܐ ܒܚܝܘܬܐ ܚܝܢܐ. ܘܐܦ ܗܘ ܡܬܚܫܚ ܒܚܫܘܟܐ: ܗܘܝܐ ܢܦܫܗ ܒܐܠܗܘܬܐ ܚܝܐ ܘܡܬܚܫܚܢܐ ܒܚܝܢܐ. ܘܡܬܚܫܚ ܐܠܗܘܬܐ ܒܚܝܘܬܗ ܒܚܝܘܬܐ ܚܝܢܐ ܘܡܬܚܫܢܐ. ܠܗ ܓܒܪ ܕܡܬܚܫܚ ܠܗ ܚܝܐ ܠܢܦܫܗ ܗܘܐ ܚܝܘܬܐ ܕܗܘܐ ܒܢܦܫܐ ܚܝܐ. ܘܐܦܠܐ ܠܡܬܚܫܚ ܚܝܐ

23 Lk. 23:46: "Into your hands I commit my spirit."
24 Acts 2:31.
25 Mt. 26:39.
26 The body.
27 The body's.
28 The soul.
29 The soul.
30 The body's.
31 I.e., the manhood.

this man, suffered, died, and was buried, yet voluntarily he became man in a man in a natural union, as the Theopaschites say these things. But behold, you have confined God within a natural union more than a soul is confined within a body, for lo, a soul does not die, nor come to an end, nor does its life perish, according to the proper usage of the word, but you have subjected God to death qnomically in a death like [that of] a body.

[9] Behold, it is clear to the discerning that the soul of our Lord did not die. How did his Godhead die? Then two parts of God died, but the one which was his soul did not, for in entrusting the imperishable [thing] he said to his Father, "I commit my soul into your hands,"[23] | and, "His soul was not left in Sheol."[24] If {80}
God died, according to the blasphemy of these impious ones, even if he died by his own choice, according to these madmen, yet in every way his nature, which was mortal, died! And if in whatever way he might have died—whether by his own choice or according to the flesh—since not everything in his nature was mortal, in some way or other he did not die, as the soul does not die when the body dies! If the Son in his Godhead is able to die, the Father and the Holy Spirit are also mortal, and in some way, whatever it may be, they are also able to die.

[10] And again, the Godhead of the Son without the body is not a complete qnoma like the Father, nor does his manhood possess a complete qnoma like the rest of men without his Godhead, nor does his manhood have a free will, for lo, its will is perforce bound up with God by the natural union. Why is it, "Not as I will but as you [will]"?[25] The will of the Trinity is one, but the body by its nature is life-loving and does not wish to die. If the manhood does not have a free will, where is it obedient and justified if there is no free will with which to be obedient to the will of God and by its own choice to be justified through virtues? And how is it possible for the finite with the Infinite and the Maker with the made to be one nature and one qnoma, and for them to suffer with one another as the soul and the body?

[11] Therefore behold, this is clear that the body is feeble, weak, and stricken by the anxiety and care of the soul, and the soul is feeble and its thoughts tormented when it[26] is ill, and by its[27] hunger and sickness it[28] is weakened and saddened. But God forbid that this worshipful union was in this way, but this blasphemy is upon the head of the Theopaschites, for it is not as the body lives with the soul in a natural union | and it[29] also participates in its[30] sufferings {81}
that thus the manhood lived and was moved by the Godhead naturally, and the Godhead participated in its sufferings in a natural and qnomic union, for it is not that the union came about to give life to the manhood, for lo, it[31] lived

ܘܩܢܘܡܐ ܗܘܝ ܝܚܝܕܝܐ. ܐܠܐ ܠܫܘܡܠܝܐ ܕܡܬܒܪܢܘܬܐ ܘܠܓܠܝܢܐ ܕܠܐ ܡܬܚܙܝܢܘܬܐ. ܠܐܠܗܐ ܠܡ ܠܐ ܚܙܐ ܐ́ܢܫ ܡܡܬܘܡ.

[12] ܘܐܦ ܗܢܐ ܒܥܐ ܘܩܢܘܡܐ ܕܡܢ ܐܠܗܐ ܘܡܢ ܒܪܢܫܐ ܐܬܝܠܕ ܒܝܚܝܕܝܘܬܐ ܡܬܝܕܥܐ ܘܡܬܦܪܫܐ: ܚܕ ܗܘ ܩܢܘܡܐ ܐܝܟ ܥܒܪܐ ܕܒܠܗܘܢ ܩܘܡ̈ܐ. ܢܬܡܢܘܢ ܠܡ ܕܠܐ ܐܢܐ ܢܬܡܢܝܘܗ ܒܩܢܘܡܗ. ܐܢ ܠܐ ܥܡ ܒܥܝܢܐ ܕܐܠܗܘܬܐ ܘܐܢܫܘܬܐ ܒܩܠܝܠܘܬܐ. ܐܢ ܒܥܝܢܐ ܐ́ܢܫܐ. ܗܐ ܗܘܝ ܠܗ̇ ܘܐܢܫܘܬܐ ܒܩܢܘܡܐ ܐ́ܢܫܐ. ܘܐܢ ܕܝܢ ܠܐ ܒܥܝܢܐ ܗܘ ܠܡܬܡܢܝܘ ܘܡܬܝܕܥܝܢ ܒܗܘܢ. ܕܠܐ ܐܠܗܐ ܐܝܟ ܐܒܐ ܘܒܪܐ ܕܩܢܘܡܐ. ܘܠܐ ܒܪܢܫܐ ܐܝܟ ܐܒܪܗܡ ܘܕܘܝܕ ܡܢ ܒܢܝܢܫܐ ܗܘܝܢ: ܐܠܐ ܠܗ ܗܕܝܢܐ ܐ̇ܘ ܝܠܝܕܐ ܕܡܘܬܐ ܕܐܠܗܐ ܐܡܪ ܕܝܢ ܕܡܘܬܐ ܕܥܒܕܐ. ܘܐܢ ܕܡܘܬܐ ܕܐܠܗܐ ܐܠܗܐ ܡܠܬܐ ܐܝܟ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܐܠܗܘܬܐ ܘܐܦ ܕܡܘܬܐ ܕܥܒܕܐ ܒܪܢܫܐ: ܐܝܟ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܒܢܝܢܫܐ. ܐܦ ܐܢܫܘܗܝ ܒܚܒܫܐ ܕܐܠܗܘܬܐ. ܡܛܠ ܝܚܝܕܝܘܬܐ ܘܡܫܠܡܘܬܐ ܕܗܘܝ ܠܗ ܡܢ ܓܘ ܡܬܪܥܝܢܐ ܥܡ ܐܠܗܐ ܡܠܬܐ ܕܠܒܫܗ ܢܦܫܗ. ܘܐܬܒܪܝ ܥܡܗ ܚܕ ܒܪܐ ܘܡܫܝܚܐ.

[13] ܗܟܢ ܒܟܬܒܐ ܕܗܠܝܢ: ܢܒܝܐ ܒܫܡܗ ܒܬܪܬܐ ܕܐܠܗܐ ܘܒܢܝܢܫܐ ܡܢ ܓܒܐ ܫܡܝܐ ܒܥܒܕܐܗ̇. ܘܐܝܬܝܗܘܢ ܒܠܗܘܢ ܒܗ̇ ܘܐܦ ܠܡܫܝܚܐ ܠܦܘܪܩܢܐ ܒܢܝܢܫܐ. ܗܢܐ ܕܒܝܬ ܝܫܘܥ ܡܫܝܚܐ ܡܠܟܐ ܓܒܪܐ ܕܒܪܗܡ ܐܬܒܝܢܝ. ܘܒܡܪܝ ܐܒܪܗܡ ܝܫܘܥ ܕܝܢ ܡܫܝܚܐ ܕܒܪܗܡ ܡܢ ܒܢܝܗ ܕܐܒܪܗܡ. ܘܐܦ ܐܢܘܫ ܟܠ ܒܢܝܢܫܐ ܒܐܝܕܘܬܗ ܒܝܬܪܐ ܡܫܠܡܢܘܬܐ ܒܗܢܐ. ܗܢܘ ܕܐܢܘܫ ܡܛܠ ܠܒܝܬܗ ܕܐܠܗܐ. ܕܡܘܬ ܥܒܕܐ ܘܡܘܬܐ ܗܢܐ ܕܒܪܢܫܐ ܡܠܬܐ ܡܢ ܗ̇ܘ. ܗܢܐ ܕܐܦ ܠܡܫܝܚܘܬܗ ܕܥܒܕܐ ܕܡܢ ܥܒ̈ܕܐ ܡܫܡ̈ܫܢܐ ܚܫܝܒܝܢ ܗ̇ܘ ܒܡܫܝܚܘܬܐ ܘܒܢܒܝܘܬܐ ܥܠܝܡܐ: ܒܝܕ ܡܫܡܫܢܘܬܗ ܡܫܝܚܐ ܐܢܫ ܒܥܠ̈ܕܒܒܐ ܕܡܘܬܐ ܕܒܐܢܫܘܬܗ ܕܡܬܚܫܚܝܢ ܥܒܕܐ. ܘܡܢ ܦܪ̈ܘܩ ܫܪܝܐ ܕܐܠܗܘܢ ܐܫܬܡܥ ܒܫܡܗܘܢ ܠܥܠܡ ܘܠܥܠܡܝܢ. ܘܠܒܠܗܘܢ ܡܠܦ̈ܢܐ ܘܢܒܝ̈ܐ ܕܒܝܬ ܒܡܫܝܚܘܬܗܘܢ ܘܐܬܚܫܒ ܒܡܠܟܘܬܗܘܢ ܥܠܡܝܢ. ܘܡܫܘ ܒܠܚܘܕܝܗ ܐܠܗܐ ܠܡܬܠ ܚܕܐ ܚܕܐ ܡܢ ܗܕܡܐ ܕܦܓܪܗܘܢ ܒܠܝܢ.

[14] ܗܢܐ ܕܒܡܫܝܚܘܬܗ ܐܫܘܐ ܫܠܝܛ ܫܡܝܐ ܐܝܟ ܐܦܝܣ ܠܒܠܗܘܢ ܗܕܡܐ: ܘܫܠܡ ܠܒܠܗܘܢ. ܘܐܫܪܪ ܠܟܠ ܕܠܐ ܥܠܡ ܠܗܘܢ ܘܡܬܒܪܟ ܐܒܘܗܘܢ ܘܫܡܝܐ ܡܢ ܒܠܗܘܢ ܒܩܘܫܬܐ ܕܦܘܪܩܢܐ ܕܡܠܟܘܬܐ ܫܡܝܐ. ܘܐܝܟܢܐ ܕܚܘܝܢ ܒܟܬܒ̈ܐ ܕܥܒܪܐ ܕܡܫܒܚܝܢ ܠܒܠܗ ܫܡܝܐ ܘܠܡܕܟܘ: ܒܟܬܒܐ ܕܐܡܝܢܐ ܢܒܝ̈ܐ ܘܐܡܪ: ܒܚܝܠܗ ܕܡܫܝܚܐ ܕܠܘܬ ܠܗܘܬܟܘܢ: ܘܚܘܝܢ ܡܢ ܟܬܒ̈ܐ ܢܒܝ̈ܐ ܘܡܢ ܐܘܪܝܬܐ ܕܒܠܗܘܢ:

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32 Jn. 1:18.

33 This apparently means, "If we may not number it with Godhead or manhood …"

34 ܠܫܘܡ̈ܠܝܗ̇ for ܠܫܘܡܠܝܗ̇.

35 For ܡܢ ܦܪܘܩ ܫܪܝܐ.

36 ܘܐܝܟܢܐ ܕܚܘܝܢ ܒܟܬܒܐ ܕܥܒܪܐ ܕܡܫܒܚܝܢ ܠܒܠܗ ܫܡܝܐ ܘܠܡܕܟܘ: ܒܟܬܒܐ ܕܐܡܝܢܐ ܢܒܝ̈ܐ ܘܐܡܪ … The obscure usage of this Syriac term here does not refer to 'prophets', but to a 'codex'; See: M. Sokoloff, *A Syriac Lexicon. A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's 'Lexicon Syriacum'* (Eisenbrauns-Gorgias Press: Winona Lake—New Jersey, 2009), 884. Such a usage is also demonstrated by Mar Abdisho of Nisibis; see J.S. Assemani (ed. & Latin trans.), *Bibliotheca Orientalis*, (Rome: Typis Sacrae Congregationis de Propaganda Fide, 1719–1728; reprinted Piscataway: Gorgias Press, 2002), 3:31; cf. A. Baumstark, *Geschichte der syrischen Literatur, mit Ausschluss der christlich-palästinensischen Texte* (Bonn: A. Marcus & E. Webers Verlag, 1922), 110 footnote 5. I am indebted to A. Bit-Tamraz for this information.

by the soul, nor was the union for the completion of nature and qnoma, but for the fullness of the economy and for the manifestation of invisibility. "No one has ever seen God."[32]

[12] Also, this nature and qnoma which is established from God and from man in a qnomic union in a constricted manner—is the qnoma one like the all the other qnome? Let them tell us with whom we may number it in its qnoma. If it is with the nature of Godhead, there is an addition into the Trinity. If it is with human nature, behold, there is an addition to the human qnoma. If not[33], it is a nature alone and unique in its kind, for it is not God, as the Father and the Holy Spirit, nor man, as coming from the family of Abraham and David. But is it not thus said, O erring one, that the likeness of God took the likeness of a servant? If the likeness of God is God the Word, as one of the qnome of the Trinity, also the likeness of a servant is man, as one of the qnome of men, although he is in the order of Godhead because of the union and conjunction which he had within the womb with God the Word, who exalted and took him, making him one eternal Son with himself.

[13] Again, in the investigation of these things there sprang up the evil of evils which surpassed all previous ones in its wickedness, and all of them existed in it. It is the consummate perfection of impiety, the same which waxed strong through Justinian, the tyrannical king of Rome, and has continued to this day. He was the reviver of the earlier impieties of his fathers, and also added to their evils with his own abominable blasphemies, weltering in mire, the heir of Saul, | {82}
killer of the priests of God. The likeness of Saul, this necromancer who acted more impiously than he, this one who also, through Satanic cruelty, set to work through iniquitous priests in his land against the pillars[34] of the Church who many years since had departed in blessedness and apostolic orthodoxy, that the true ones might be anathematized, and by virtue[35] of their anathematization he, in his madness, anathematized our Lord, his apostles, and all the orthodox teachers who continued in their footsteps, and were celebrated in their apostolic teaching, and stood valiantly and manfully against each one of the heresies which blossomed in their time.

[14] This man in his madness deigned to mix and mingle all the heresies together and agreed with all of them. He anathematized all who did not agree with them, and he blasphemed like them—and more than all of them—in the power of the tyranny of his impious kingdom. Since we have demonstrated all his impiety and blasphemy in a book of refutation which we composed in the course of eight codices[36] and more by the strength of Christ who accompanies

ܡܠܦܢ̈ܐ ܗܝܡܢ̈ܐ ܘܪ̈ܫܝܗܘܢ ܡܕܒܪ̈ܢܐ ܘܣܗ̈ܕܐ ܕܒܟܠܡ ܐܝܟ ܕܐܡܪܝܢ ܗܘ: ܕܐܬܒܣܡܬ ܐܝܟܢܐ ܥܒܝܕܐ: ܘܠܐ ܒܐܘܠܨܢܗܘܢ ܘܐܛܡܥ. ܘܡܘܡܐ ܘܒܘܬܪܐ. ܘܐܦ ܠܐ ܒܕܘܒܪ̈ܝܗܘܢ ܢܦܠܐ ܘܒܝܬܘܬܐ ܫܘܫ. ܐܠܐ ܒܘܝܐ ܕܐܘܣܡܘܕܐ ܒܝܕ ܗܘܠܦܢܗܘܢ ܣܗܝܐ ܘܠܐ ܡܘܕܝܢܐ: ܗܪܟܐ ܠܟܠ ܥܘܕܢ ܕܗܝܡܢܘܬܐ. ܘܐܢܬܘܢ ܒܡܬܒܥܢܘܬܗܘܢ ܘܝܕܐ ܠܐ ܡܘܕܝܢܐ ܣܥܝܠ ܒܗܘܪܐ ܕܪܘܚ ܡܘܕܐ ܠܡܬܒܠ ܒܠܘܚܝ ܗܪܫܐ ܕܗܘܢ̈ ܘܕܡܬܕ̈ܝܢ ܕܝܘܢ̈ ܠܐܕܢܝܗܘܢ. ܐܝܟܢܐ ܕܐܦ ܗܠܝܢ ܕܒܘܕܝܢ ܗܘܢ̈ ܒܝܕ ܣܝܥܐ ܚܕܝܕܐ ܘܡܚܠܦܢ̈ܐ ܡܝܘܩܪ̈ܐ. ܘܙܕܩ ܠܢ ܕܡܢ ܓܘܕ̈ܦܐ ܕܒܬܒܪܐ ܗܘ ܕܐܬܚܒܪ ܠܡܗܝܐ ܗܘܢܦܫܘܬܐ ܠܡܬܒܠ ܥܒܝܕܐ ܘܡܚܕܝܢ ܥܒܝܕܝܢ ܒܟܠܗ ܗܘ ܡܬܩܢ. ܕܝܗܒ ܗܟܢܐ ܡܠܝܠ ܡܢ ܥܒܪ ܕܣܘܥܪܢܐ ܘܐܦ ܗܪܟܐ ܢܥܕܐ ܐܝܟ. ܐܝܟܢܐ ܕܒܥܒܪܐ ܕܓܘܕܦܘܗܝ: ܢܫܝܕܝܢ ܥܒܕܐ ܠܐ ܡܘܕܝܢܐ ܕܟܠ ܗܕܐ ܣܝܘܡܬܐ ܗܝܕܝܢ ܕܗܘܘ ܡܬܬܠ ܦܪܨܘܦ ܒܗ ܕܠܫܠܡ ܐܝܟ ܡܟܐ ܕܥܒܪܘ ܠܡܢܝܢܐ ܕܫܢ̈ܝܢ ܠܝ. ܘܒܗܘܢ ܒܝܕ ܒܗܘܢ ܕܡܠܝ ܥܒܪܐ. ܢܬܒܩܠܢ ܗܪܟܐ. ܒܪܝܐ ܕܝܢ ܕܬܪܝܢ ܕܣܘܥܪܢܐ ܦܓܪ̈ܢܐ ܕܠܡܠܬܐ ܗܘ ܡܬܥܒܕ ܘܐܬܚܙܝ ܗܪܟܐ.

[15] ܗܘܬܝܢܣܘܣ. ܒܠ ܠܡ ܕܠܐ ܡܘܪܐ ܕܕܝܠܗ ܒܝܕ ܕܝܠܗ ܕܐܠܗܐ ܡܠܬܐ ܐܢܫܘܬܐ ܗܪܝܢܘܢ ܡܩܠܕܐ ܗܘ ܕܡܕܡ ܚܠܦܝܢ ܕܡܢ ܐܒܐ ܕܠܐ ܘܟܢܐ ܘܕܠܐ ܙܒܢܐ. ܘܗܝ ܕܒܐܚܪܝܬܐ ܗܘܦܬܐ ܒܝܕ ܒܝܬܐ ܡܢ ܥܡܢܐ ܘܐܬܒܛܢ ܡܢ ܡܕܝܢܬܐ ܘܡܥܡܘܕܝܬܐ ܘܡܠܕܗ ܐܠܗܐ ܘܒܬܘܠܬܐ ܒܒܠܘܕܝܢ: ܢܗܘܐ ܚܪܡ.

[16] ܥܪܝܐ. ܚܕ ܕܝܢ ܐܬܪܢܝܢ ܕܪܚܝܩܐ ܕܒܬܪܐ ܡܕܝܢ̈ܐ ܘܡܥܠܡܢܘܬܐ ܕܒܠܗ ܚܕܬܐ ܡܬܦܠܓܝܢ ܘܡܠܝܫܘܬܐ ܗܪܟܐ: ܕܟܠ ܦܘ ܕܠܐ ܡܘܪܐ ܕܕܝܠܗ ܒܝܕ ܕܝܠܗ ܕܚܕ ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ: ܐܢܫܝܢܘܢ ܗܪܝܢܘܢ ܡܘܠܕ̈ܐ: ܕܒܐܠܗܘܬܗ ܝܠܝܕ ܡܢ ܐܠܗܐ ܐܒܐ ܡܕܡ ܒܠܗܘܢ ܥܠܡ̈ܐ: ܘܒܐܢܫܘܬܗ ܡܢ ܒܬܘܠܬܐ ܡܪܝܡ ܒܬܘܠܬܐ ܡܕܝܢܬܐ ܕܠܐ ܙܘܓ: ܗܘ ܕܒܪܘܚ ܕܩܘܕܫܐ ܐܬܓܒܠ: ܘܡܡ ܥܘܪܢ ܓܒܠܬܗ ܐܠܗܐ ܡܠܬܐ ܡܬܚܕܢܝܬ ܒܪܐ ܒܗ: ܘܡܟܝܢܘ ܠܗܘ ܚܕ ܒܪܐ ܘܠܠܠܡ. ܘܚܕ ܗܘ ܒܪܐ ܕܐܠܗܐ ܒܬܪܝܗܘܢ ܒܝܢ̈ܬܐ. ܒܐܠܗܘܬܗ ܡܢ ܐܒܐ ܕܠܐ ܐܡܐ ܠܥܠܡ ܡܢ ܐܡܗ. ܘܒܐܢܫܘܬܗ ܘܒܝܢܝܬܐ ܡܬܚܕܢܝܬ ܡܢ ܐܡܐ ܕܠܐ ܐܒܐ: ܐܝܟܢܐ ܕܡܬܗܪܢ ܒܟܬ̈ܒܐ ܥܠ ܐܪܘܗ ܕܡܠܟܘܬܗ. ܢܬܠܘ ܠܗ ܠܥܪܝܐ..

37 The period referred to must be the eight years mentioned above.

38 "The "same words of truth" would seem to refer back to his previous refutation using the Holy Scriptures and the fathers.

39 The entire questionable portion reads: ܥܡ ܕܠܫܠܡ ܐܝܟ ܡܟܐ ܕܥܒܪܘ ܠܡܢܝܢܐ ܕܫܢ̈ܝܢ ܠܝ ܘܒܗܘܢ ܒܝܕ ܒܗܘܢ ܕܡܠܝ ܥܒܪܐ ܢܬܒܩܠܢ ܗܪܟܐ.

40 The second chapter of Constantinople II (AD 553) adds "and was born of her."

our wretchedness, and we have shown from the Holy Scriptures and from the testimonies of all the universal doctors and the holy and pure ones whom the impious one slandered, that the orthodox are the true ones, without fault, spot, or defect in their teaching, and also without deceit or treachery in their ways, God forbid!, but with the armor of the Holy Spirit, through their powerful and invincible teaching, they broke through all the fortifications of error, and their writings are an invincible armor, forged in the fire of the Holy Spirit, against all heresies that exist and are to come, that they may be for their destruction, [and] since these also exist in our time through Ḥenana of Adiabene and the Messalians, the soothsayers, it is incumbent upon us that, from his blasphemies, which the cursed Justinian wrote in a book against the true ones—we composed their refutation during the entire period[37]—we should now set forth part of the chapters of his anathemas, and also refute them here, so that, by the refutation of his blasphemies | the invincible truth might be made known {83} concerning this worshipful union which was for our salvation, for there are passages of the refutation which are suitable for the goal which is set for us, and by the same words of truth[38] they shall be brought low here[39].

In the second chapter of the empty anathemas of the accursed one he impiously speaks in this manner:

[15] Justinian: "Anyone who does not acknowledge that of the same God the Word there are two births, [one] which is before the ages from the Father without time and without a body, and this [one] in the last days, when he descended from heaven and became incarnate from the holy and glorious ever-virgin mother of God,[40] let him be anathema."

[16] Refutation: We say that the sense of Holy Scriptures and the tradition of the whole catholic and apostolic Church is thus: everyone who does not acknowledge that of the same one Lord Jesus Christ there are two births—that in his Godhead he was begotten from God the Father before all ages, and in his manhood from the blessed Mary, the holy Virgin, without intercourse, which was fashioned by the Holy Spirit, in which, at the beginning of his fashioning, God the Word dwelt unitedly, making it one eternal Son with himself; and [that] he is one Son of God in two natures, in his Godhead from the Father without a mother beyond time, and in his manhood, temporally and unitedly, from a mother without a father, as the Scriptures show clearly concerning the mystery of Melchizedek—rejects the truth.

[17] ܐܢ ܗܟܝܠ ܕܐܠܗܐ ܡܠܬܐ ܒܟܝܢܐ ܘܒܩܢܘܡܐ ܐܢܫܝܘܬܐ ܗܕܝܢܘܢ ܡܫܬܠܡܐ ܐܝܟ ܠܡܘܕܝܘ ܕܝܘܢ. ܡܫܝܚܐ ܗܿܘ ܕܡܢ ܕܘܝܕ ܐܠܗܐ ܐܢܐ ܒܟܝܢܐ ܘܒܩܢܘܡܐ ܢܣܒ ܗܕܝܢ ܡܫܬܠܡܐ: ܚܕ ܦܪܨܘܦܐ ܘܚܕ ܦܓܪܐ. ܘܐܢ ܒܪܗ ܒܟܝܢܐ ܕܐܒܐ ܒܗܕܝܢܘܢ ܡܫܬܠܡܐ: ܡܢ ܐܒܐ ܘܡܢ ܡܪܝܡ ܒܩܢܘܡܝܗ ܐܝܟ ܕܗܘܐ ܒܪܢܫܐ ܕܡܪܢ. ܘܠܐ ܒܚܕ ܡܢ ܗܠܝܢ ܡܫܬܠܡܐ ܐܬܝܠܕ. ܒܪܡ ܕܠܝܬ ܠܗ ܡܫܬܠܡܐ ܩܢܘܡܐ ܡܢ ܟܝܢܐ ܕܡܫܬܠܡܢܘܬܗ. ܠܝܬ ܓܝܪ ܩܢܘܡܐ ܕܠܐ ܡܢ ܩܢܘܡܐ ܒܪ ܟܝܢܗ ܢܬܝܠܕ. ܒܪܡ ܕܟܝܢܐ ܘܠܝܬ ܩܢܘܡܐ ܕܠܐ ܗܘܝܐ ܟܝܢܐ ܓܘܝܢܐ ܕܡܢܗ ܢܣܒ. ܘܐܝܟܢܐ ܡܫܬܡܗܐ ܐܿܢܫܘܬܗ ܕܡܪܢ. ܒܪܗ ܕܐܿܢܫܐ ܘܒܪܗ ܕܕܘܝܕ ܐܢ ܠܝܬ ܡܫܬܠܡܐ ܒܟܝܢܐ ܕܡܢ ܐܿܢܫܐ ܘܡܢ ܕܘܝܕ ܕܡܢ ܠܐܠܗܘܬܗ ܐܫܬܠܡ؟ ܕܗܐ ܐܦ ܡܫܒܚܢܘܬܗܘܢ ܕܛܠܝ̈ܐ ܕܗܘܘ ܐܘܫܥܢܐ ܕܒܪܗ ܕܕܘܝܕ ܡܫܒܚ ܠܡܘܕܝܘܬܗܘܢ ܕܝܠܕܘܬܐ. ܒܪܗ ܓܝܪ ܕܕܘܝܕ ܡܪܐ ܗܘ ܒܡܫܒܚܢܘܬܗܘܢ. ܘܐܡܪܝܢ ܠܗ ܠܒܪܗ ܕܕܘܝܕ ܘܕܡܪܢ. ܘܦܘܠܘܣ ܪܒܐ ܒܪ ܐܿܕܡ ܕܐܠܗܘܬܐ. ܐܕܡ ܚܕܬܐ ܡܫܡܗ ܠܗ: ܘܒܪܢܫܐ ܕܐܕܡ ܡܪܢ ܠܗ. ܘܗܘ ܚܕܬܐ ܠܡܫܝܚ ܡܫܡܗ ܐܬܩܢܝ ܒܩܢܘܡܐ ܘܐܦ ܒܟܝܢܐ ܗܕܝܢ. ܒܪܡ ܕܒܝܠܝܢ ܡܫܬܡܗܝܢ ܗܕܝܢܐ: ܕܒܐܠܗܘܬܐ ܡܕܝܢܬܐ ܠܝܬ ܗܕܝܢܘܬܐ ܐܝܟܢܐ ܕܐܦܠܐ ܩܢܘܡܬܐ ܘܡܫܝܚܝܘܬܐ ܘܐܝܟ ܕܐܬܚܝܕ ܒܥܠܡܐ.

[18] ܗܦܟ ܐܿܢܛܝܪܝܣܝܣ. ܐܢ ܗܟܝܠ ܒܪܢܫܐ ܕܡܪܢ ܥܡ ܐܠܗܘܬܗ ܚܕ ܟܝܢܐ ܥܡ ܐܠܗܐ ܐܒܐ. ܡܛܠ ܐܦ ܐܠܗܐ ܐܒܐ ܚܕ ܟܝܢܐ ܐܝܬܘܗܝ ܥܡ ܒܪܢܫܐ ܕܡܪܢ: ܠܘ ܠܐ ܓܝܪ ܡܬܩܒܠܐ ܘܠܐ ܦܫܝܩܬܐ ܐܝܬܝܗ̇ ܐܘܟܝܬ ܒܟܝܢܗ̇ ܕܐܠܗܘܬܐ. ܘܐܬܒܛܠ ܠܗ ܫܪܪܐ ܕܐܡܪ: ܕܪܘܚܐ ܗܿܘ ܓܝܪ ܐܠܗܐ.

[19] ܗܦܟ ܐܿܢܛܝܪܝܣܝܣ. ܐܢ ܗܟܝܠ ܐܠܗܘܬܗ ܕܒܪܐ ܥܡ ܕܘܝܕ ܘܐܒܪܗܡ ܘܡܪܝܡ ܚܕ ܟܝܢܐ ܐܝܬܝܗ̇ ܕܐܝܬܝܗ̇ ܐܿܢܫܘܬܗ ܒܟܝܢܗܘܢ ܥܡ ܐܠܗܘܬܗ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ: ܡܛܠ ܒܟܝܢ̈ܐ ܟܠܗܘܢ ܥܡ ܡܕܝܢ̈ܐ ܦܪܨܘܦܐ ܒܟܝܢܐ ܘܒܩܢܘܡܐ. ܠܘ ܕܟܠܗ ܠܦܪܨܘܦܐ ܥܡܗ ܩܢܘܡܐ ܚܕ: ܐܠܐ ܕܒܗܘܢ ܚܕ ܦܪܨܘܦܐ ܕܚܕ ܡܪܢܐ ܝܫܘܥ ܡܫܝܚܐ ܡܬܝܕܥܝܢ ܗܕܝܢܘܢ ܒܟܝܢ̈ܐ ܘܗܕܝܢܘܢ ܩܢܘܡ̈ܐ ܕܐܠܗܘܬܗ ܘܕܐܿܢܫܘܬܗ ܕܡܫܝܚܐ: ܘܠܗ ܒܪܢܫܘܬܐ. ܐܠܐ ܩܢܘܡܐ ܠܐ ܡܬܚܒܪ ܒܟܝܢܐ ܢܦܫܘܬܐ. ܘܐܢ ܕܡܫܬܡܗܐ ܦܓܪܐ ܢܦܫܢܐ ܡܛܠ ܕܡܫܪܐ ܒܗ ܢܦܫܐ. ܘܪܘܚܢܐ ܡܛܠ ܕܐܝܬܘܗܝ ܡܫܡܫܢܐ ܕܪܘܚܢܘܬܐ. ܗܟܝܠ ܘܒܗܘܢ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ: ܕܐܿܢܫܘܬܗ ܘܡܬܚܝܕܝܢ ܗܕܝܢܘܢ ܒܟܝܢ̈ܐ ܒܩܢܘܡ̈ܝܗܘܢ ܕܠܐ ܒܘܠܒܠ. ܐܠܗܐ ܒܡܚܠܬܗ: ܕܠܦܪܨܘܦܗ ܢܣܒܗ ܕܢܬܚܠܠ ܒܗ. ܘܒܪܢܫܐ ܒܝ ܥܒܕ ܒܗ ܐܠܗܐ ܡܠܬܐ ܡܫܝܢܝܬܐ: ܘܡܫܘܐ ܒܗ ܒܟܠܗܝܢ ܕܐܠܗܘܬܗ. ܘܚܕ ܚܝܠܐ ܘܡܘܠܟܢܐ ܘܡܪܘܬܐ ܘܐܝܩܪܐ ܘܫܘܠܛܢ.

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41 I.e., from Mary.

42 ? for ܒܪܗ ܕܡܪܢ.

43 Mt. 21:9,15.

44 Cf. Rom. 5:12–21; 1 Cor. 15:22,45.

45 There must necessarily be a line missing between "saints" and "natural and qnomic parsopa."

46 This seems to be incomplete. Perhaps ܘܩܢܘܡܐ ܡܣܝܟܐ should be added: "but infinite qnoma and finite qnoma in one conjunction."

[17] If therefore there are two births of God the Word naturally and qnomically, according to the blasphemy of this man, God the Father is discovered to have brought forth two births naturally and qnomically, one spiritual and one corporal. And if it is the natural Son of the Father in the two | births qnomically from the Father and from Mary, according to the same, the man of our Lord is not begotten in either of these births, for he does not have a qnomic birth from the nature of his begetter[41]. However, there is no qnoma that is not born of a consubstantial qnoma—therefore, a nature[42]—and there is no qnoma which is not beneath a common nature to which it is subject. Then how is the manhood of our Lord named "Son of Man" and "Son of David" if there is no natural birth which is begotten of men, of David, and of their race? For behold, even the praise of the children who became vehicles of the Holy Spirit refutes the blasphemy of the faithless, for they called him "Son of David" in their praises: "Hosanna to the Son of David,"[43] etc. And Paul the great, the intimate of the Godhead, named him the "new Adam", and called him the "second man"[44]. Behold, he was named "new" as opposed to "old" in qnoma, as well as "second" in number, for those who believe correctly know that there is no "second" in the Holy Trinity, as there is no "fourth" or "fifth", as has been shown above. {84}

[18] Again, in another way: if, then, the man of our Lord with his Godhead is one nature with God the Father, then God the Father is also one nature with the man of our Lord, the essence in the being of the Godhead is not incorporeal or simple, and the truth is falsified which says that God is Spirit.

[19] Again, in another way: if, then, the Godhead of the Son is one nature with David, Abraham, and Mary as his manhood, consubstantial with them, is one nature and one qnoma with his Godhead, then all men, with the saints ...[45] a natural and qnomic parsopa. It is not that they called the parsopa | "one qnoma", but that in this one parsopa of one Lord Jesus Christ both natures and both qnome of the Godhead and manhood of Christ are understood, and not in separation, but infinite qnoma in one conjunction[46]; and as a body is called "animated" because a soul dwells in it, and "spiritual" because it is the dwelling-place of the Holy Spirit, it is the same in this one parsopa of Christ, for both natures in their qnome exist and are acknowledged without confusion—God in his temple, which he took to his own parsopa that he might be revealed in it, and man, God the Word dwelling in him unitedly and revealing in him all things of his Godhead, in one power, authority, Lordship, and honor for ever. {85}

[20] ܘܐܝܟ ܚܘܝܬܐ ܐܦ ܕܒܕܡܘܬܐ ܕܒܪ̈ܝܬܐ ܢܘܗܪܐ ܒܫܡܫܐ ܘܫܡܫܐ ܒܢܘܗܪܐ. ܘܬܘܒ ܚܘܝܬܐ ܡܢ ܚܕܐ ܠܒܘܫܐ ܕܥܒܕܘܬܐ. ܘܐܝܟܢܐ ܕܡܬܚܙܐ ܥܝܢܐ ܗܘ ܡܬܦܪ̈ܫܢܐ ܠܚܘܝܬܐ ܡܪܝܡܬܐ. ܘܒܗ ܡܬܚܘܝܐ ܒܠܚܘܕ ܗܠܘܢܬܗ. ܟܕ ܢܘܗܪܐ ܟܕ ܫܡܫܐ ܐܡܝܢܐܝܬ: ܟܕ ܠܐ ܦܪܫܐ ܡܬܦܫܛ ܡܫܬܪܝܐ ܒܟܠ ܚܘܝܬܐ. ܘܠܐ ܡܚܘܝܬܐ ܡܬܦܪܫܐ ܐܝܟ ܦܪܫܐ ܡܢ ܦܪܫܐ. ܐܠܐ ܡܬܚܙ̈ܝܢ ܕܠܒܝܫܐ ܕܐܢܫܘܬܐ ܕܦܪܫܐ ܘܕܡܚܘܝܬܐ ܟܕ ܦܪܨܘܦܐ ܡܟܣܝܐ. ܗܟܢܐ ܐܦ ܠܝ ܕܐܒܝ ܘܐܒܐ ܟܕ ܣܗܕ ܡܬܪܒܝܬܐ ܕܟܣܝܘܬܐ ܝܕܝܥܬܐ ܘܦܪܨܘܦܬܐ ܘܠܐ ܡܬܡܠܠܢܝܬܐ: ܕܐܦܢ ܠܐܠܗܐ: ܗܘ ܠܐ ܡܬܚܙܐ: ܗܘ ܢܘܗܪܐ ܡܢ ܢܘܗܪܐ: ܝܠܝܕ ܘܝܠܝܕ ܕܡܢܘܬܗ ܕܐܒܐ: ܘܒܪ ܐܢܫܘܬܗ ܕܒܪܐ ܡܬܝܠܕ. ܕܒܪܐ ܘܡܫܬܪܐ ܡܬܚܙܝܢܐ ܕܐܝܬܘܬܗ ܟܣܝܐ ܢܣܒܬܐ ܘܡܫܬܘܕܥܬܐ ܘܟܕ ܥܘܠܝܐ ܘܡܪܘܬܐ. ܟܣܝܐ ܚܕܝܘܬܐ ܕܟܕ ܦܪܨܘܦܐ ܡܟܣܝܐ ܕܡܥܡܝܢ ܟܕܪ ܕܐܠܗܐ ܘܠܥܠܡ.

[21] ܗܟܢ ܐܪ̈ܝܢܝܬܐ. ܘܐܝܟܢܐ ܕܡܬܦܪܫܐ ܕܝܢ ܕܝܠܗ ܡܠܟܐ ܒܐܘܠܦܢܐ ܕܥܠܘܒܝܬܐ. ܘܠܒܪܐ ܠܗ ܢܘܗܪܐ ܠܒܠܗ ܒܒܠܗܘܢ ܫܘܕܥܐ. ܟܣܝܐ ܫܡܝܫܐܝܬ ܘܐܠܘܗܘܬܐ ܢܘܗܪܢܝܬܐ. ܟܕ ܠܐ ܗܘܐ ܒܠܗ ܐܠܘܗܘܬܐ ܕܐܦܪܫ ܘܐܬܚܙܝ ܒܕܡܘܬܐ ܕܕܘܒܪܐ ܘܠܐ ܕܡܘܬܐ ܕܐܬܝܠܕ ܒܒܠܗ ܐܠܘܗܘܬܐ. ܐܠܐ ܡܬܚܙܝܢ ܩܢܘܡܘܗܝ ܡܬܚܙܝܢܐ ܕܒܪܐ ܒܡܬܚܙܝܢܘܬܐ ܘܒܡܫܡܫܢܘܬܗ ܘܠܗܪܝܬܐ. ܘܐܠܘܗܘܬܐ ܕܢܘܗܪܐ ܒܡܬܚܙܝܢܘܬܐ ܕܒܡܠܗ: ܘܡܬܚܙܝܢ ܐܒܝܢܐ ܟܕ ܦܪܨܘܦܐ ܒܕܝܢܐ ܘܐܠܘܗܘܬܐ ܟܣܝܐ ܢܘܗܪܐ. ܟܕ ܝܠܕ ܡܠܟܐ: ܟܣܝܐ ܫܡܝܫܐܝܬ ܟܣܝܐ ܠܐܫܬܡܠܝܬ. ܟܕ ܚܠܦܐ ܟܣܝܐ ܢܘܗܪܢܝܬܐ ܡܬܦܪܫܬܐ: ܗܟܢܐ ܘܒܗܕܐ ܚܙܝܘܬܐ ܒܗܘܢ ܚܕ ܦܪܨܘܦܐ ܕܝܘܡܢܐ ܟܕ ܝܘܡ ܕܚܙܝܘܬܐ: ܡܬܚܙܝܢ ܩܢܘܡܘܗܝ ܒܒܪ̈ܐ ܠܐ ܒܡܠܠܐܝܬ: ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ. ܟܕ ܡܬܚܙ̈ܝܢ ܕܒܠܗܘܢ ܟܣܝܐ ܢܣܒܬܐ ܘܡܠܐ ܘܡܫܬܘܕܥܐ ܘܠܥܠܡ.

[22] ܐܠܗܐ ܓܝܪ ܡܠܬܐ ܡܬܝܠܕ ܗܘܐ ܕܐܢܫܘܬܗ ܡܬܚܙܝܢܐ ܥܡܪ ܘܠܥܠܡ. ܡܢ ܐܦ ܕܝܠܗ ܓܒܪ̈ܐ: ܐܢܐ ܘܐܒܝ: ܐܝܠܝܢ ܒܪܢܫܐ: ܦܪ̈ܘܫ ܩܢܘܡܐ: ܕܒܪܐ ܚܙܝܐ ܕܠܐܒܘܗܝ ܗܘܐ: ܥܡܠܟ ܡܢܝ ܠܐܒܘܟ: ܐܝܟܢ ܠܐܒܐ ܘܩܕܡܝܐ. ܕܒܪܐ ܠܐܒܐ ܘܩܕܡܝܐ ܘܐܝܬܘܗܝ. ܐܢܐ ܡܢܝܗ ܘܥܒܕܐ ܕܐܝܟ ܗܠܝܢ. ܘܡܢ ܩܠܐ ܕܥܒܕ̈ܐ ܘܠܐ ܕܡܟܝܟ. ܕܗܘܝܢ ܡܬܕܢܝܢ ܕܒܪ ܐܢܫܘܬܗ ܕܐܒܐ: ܡܢ ܐܦ ܕܐܡܪ ܕܐܝܬ ܘܐܒܝ ܚܕ ܚܢܢ: ܘܩܕܡ ܕܐܠܗ ܗܘܐ ܐܒܪܗܡ ܐܢܐ. ܘܐܒܐ ܥܡ ܘܐܝܬ ܥܒܕ. ܘܐܒܝ ܥܕܡܐ ܠܗܫܐ ܥܒܕ ܘܐܦ ܐܢܐ ܥܒܕ ܐܢܐ: ܘܕܓܒܝܢ ܗܘܝܬܘܢ ܠܝ ܡܢ ܩܕܡ ܬܪܡܝܬܗ ܕܥܠܡܐ: ܡܢ ܩܕܡ ܕܢܗܘܐ ܐܒܪܗܡ ܐܢܐ: ܘܒܥܠܡܐ ܗܘܐ ܘܥܠܡܐ ܒܐܝܕܗ ܗܘܐ: ܘܐܚܝܕ ܟܠ ܒܡܠܬܐ ܕܚܝܠܗ ܘܐܦ ܒܐܝܕܗ ܥܒܕ ܥܠܡܐ. ܘܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ: ܘܐܦ ܕܐܢܐ ܥܡܟܘܢ ܐܢܐ ܟܠܗܘܢ ܝܘܡܬܐ ܥܕܡܐ ܠܫܘܠܡܗ ܕܥܠܡܐ: ܟܕ ܠܒܝܫ ܠܗ ܐܠܗܐ ܡܠܬܐ:

47 ܚܘܕܪܐ lit. “circumference”.
48 Jn. 10:30.
49 Jn. 14:9.
50 Jn. 14:11.
51 Jn. 5:17.
52 ? Cf. Jn. 15:16; Eph. 1:4.
53 Jn. 8:58.
54 Jn. 1:10.
55 Heb. 1:3.
56 Heb. 1:2.
57 Jn. 1:1.
58 Mt. 28:20.

[20] Like the demonstration which the fathers gave—fire in the bush and the bush in fire—let us present a demonstration from nature for the persuasion of simplicity: as this visible sun is joined to a polished mirror, and all its operation appears in it in one light [and] one heat, while the sun has not been constricted in a finite way within the mirror, and the mirror is not diffused like the sun with the sun, but the properties of both the sun and the mirror are preserved in one united parsopa, so ought we to think about this economy of the voluntary, parsopic, and ineffable union which God had—the Infinite, the Light from Light, the Effulgence and Image of the qnoma of the Father and co-essential with the Holy Spirit—who dwelt and indwelt unitedly in his own manhood in one conjunction and indwelling and in one dominion and Lordship, in the one union of the one united parsopa of Christ, the Son of God for ever.

[21] Again, in another way: as a dinar with the image of the king is cast into the fiery flame, and the fire clothes it | utterly in its whole surface[47] with one heat {86} and brilliant flame, while all the flame has not been constricted or limited to the dinar of gold, and the dinar is not diffused throughout all the flame, but both are preserved unitedly—the gold in its finitude and small size, and the flame of fire in the extent of its nature—and are united together in the one parsopa of the dinar and the flame in one fire, in one image of the king, in one heat, in one corporeality, in one power, in one gleaming brilliance, so in this union, in this one parsopa of the same union, the two natures of the Godhead and manhood of Christ are united unconfused, while their properties are preserved in one conjunction, power, and dominion for ever.

[22] For it is clear that God the Word dwelt in his manhood unitedly for ever in that he cleansed the lepers, cast out demons, restored the ill, gave sight to the blind, created sight that did not exist, changed water to wine, multiplied the bread and fishes, created bread and fishes and a stater, raised the dead, and other things such as these. As for his own words, which are trustworthy and not false, they indicate that the Son is co-essential with the Father, in that he said, "I and my Father are one,"[48] and, "Whoever sees me sees the Father,"[49] and, "My Father is in me, and I am in my Father,"[50] and, "My Father has worked until now, and I too am working,"[51] and, "You were chosen by me before the foundations of the world,"[52] "Before Abraham was, I am,"[53] and, "He was in the world, and the world through him was made,"[54] and, "He is the effulgence of his glory and the image of his Being,"[55] and, "He made the worlds by him,"[56] and, "In the beginning was the Word,"[57] and, "I am with you until the end of the world"[58]; and again, of his | united manhood, in that he is from the seed of the {87}

ܘܐܬܪܒܝ ܒܩܘܡܬܐ: ܘܐܬܬܩܢ ܒܚܟܡܬܐ: ܘܕܒܪ ܒܢܡܘܣܗ ܘܒܥܝܕܘܗܝ ܘܒܛܝܒܘܬܐ: ܘܐܬܡܫܚ ܡܢ ܪܘܚܐ. ܕܬܬܡܠܐ ܒܗܘܢ ܕܢܣܒ ܚܝܠܐ ܕܐܬܠܡܝܕܘܬܐ: ܘܐܬܥܡܕ ܒܝܘܪܕܢܢ: ܘܩܒܠ ܩܘܪܒܐ. ܘܠܘܬ ܘܕܡܝܐ: ܘܐܬܢܣܝ ܡܢ ܐܟܠܩܪܨܐ. ܘܥܡܠܗ ܒܗܕ ܚܝܠܐ ܘܫܘܚܠܦܐ ܕܐܠܗܘܬܐ ܕܒܗ: ܘܚܝܒ ܘܟܒܫ ܦܬܐ ܘܐܬܡܦܣ: ܘܐܬܥܝܩ ܐܟܘܬܢ ܥܠ ܡܘܬܐ ܟܕ ܡܫܚܒ ܦܓܪܗ ܒܝܐܝܬ: ܘܡܢܝܢ ܘܐܬܥܠܡ ܪܘܚܗ: ܘܐܬܡܚܝ ܒܠܘܟܚܬܐ ܘܐܬܬܩܛܠ ܒܨܠܝܒܐ. ܘܡܝܬ ܒܒܣܪ ܘܡܪܡܝ ܒܩܒܪܐ ܝܘܡܬܐ ܬܠܬܐ: ܘܐܬܚܙܝ ܡܢ ܬܠܡܝܕܘܗܝ. ܘܐܬܪܒܝ ܦܓܪܗ ܒܬܘܒܐ ܘܐܬܬܣܩ ܠܫܡܝܐ ܘܗܘܐ ܒܗ ܐܠܗܐ ܡܫܝܚܐ: ܘܐܬܚܙܝ ܒܗ ܐܠܗܘܬܗ.

[23] ܕܒܗܠܝܢ ܟܠܗܘܢ ܐܝܟ ܕܐܡܪ ܠܗ ܡܫܝܚܐ: ܘܕܡܟܝܟܝܢ ܕܒܗܘܢ ܒܚܝܘܬܐ ܕܦܓܪܗ ܥܡܪ ܡܬܝܕܥܐ. ܘܕܢܦܩܬܐ ܗܘ ܡܫܡܠܝܐ: ܐܘ ܕܡܬܠܐ ܚܕ ܦܓܪܐ ܐܘ ܒܩܢܘܡܐ. ܢܦܠܐ ܒܩܢܘܡܐ ܘܡܬܦܪܫ ܦܓܪܐ. ܘܐܘ ܕܦܪܘ ܗܘܐ ܥܡ ܢܘܡܘܣܐ ܦܓܪܢܝܐ. ܐܝܟ ܒܚܟܡܬܐ ܡܫܬܘܫܛ ܗܘܐ. ܘܐܘ ܕܐܬܪܒܝ ܕܐܝܟܢܐ ܐܘ ܥܡ ܚܝܠܐ ܕܪܘܚܐ. ܘܐܘ ܕܐܬܬܢܣܝ ܘܕܐܬܟܪܝ ܘܕܐܬܬܠܝܬ ܒܠܒܗ ܕܢܦܫܗ: ܕܚܠܬܐ ܐܘ ܟܢܐ ܕܡܘܬܐ ܡܠܝܠܬܐ. ܡܢܗ ܦܪܘܫܘܬܐ. ܕܚܫܐ ܥܡ ܦܓܪܗ: ܐܝܟ ܡܬܚܠܐ ܗܘܐ ܒܫܘܠܡܗ ܒܗ ܡܬܪܐ. ܐܝܟܢܐ ܕܐܡܪ: ܕܦܓܪܐ ܟܪܝܗ: ܘܪܘܚܐ ܕܝܢ ܡܛܝܒܐ. ܘܐܘ ܕܐܬܡܝܬ ܚܕܡܢ ܠܡܘܬܐ. ܗܠܝܢ ܘܕܐܝܟ ܗܠܝܢ ܡܬܡܪܢܝܢ ܐܝܢ ܕܡܬܟܪܝܢ ܗܘܝ ܕܢܦܫܗ ܕܦܓܪܐ ܘܕܡܬܠܐ ܒܗ ܒܚܝܘܬܐ ܘܕܠܐ ܒܡܠܟܠ. ܘܗܕܐ ܡܢ ܟܘܪ ܡܫܡܫܐ ܐܝܟ ܕܐܡܪ: ܕܠܐ ܐܬܡܛܝ ܡܘܬܐ ܒܡܘܬܐ: ܘܐܦܠܐ ܦܓܪܗ ܚܙܐ ܚܒܠܐ ܘܡܛܪ ܐܢܘܢ ܠܐܠܗܘܬܗ ܥܠ ܡܫܡܫܗ. ܒܗ ܕܐܬܟܪܟ ܐܢܘܢ ܘܐܚܕ ܠܚܫܘܢ: ܘܦܘܩ ܕܡܬܠܠ ܠܚܫܘܢ ܒܡܘܬܐ ܡܠܝܠܬܐ ܕܡܝܬܐ. ܘܦܠܛ ܠܚܫܘܢ ܟܕ ܚܘܝ ܠܗ ܘܐܬܦܪܫ ܡܢ ܚܫܘܢ. ܘܕܗܕܐ ܚܫܒ ܕܐܬܐ ܒܗ ܒܐܢܦܫܐ ܕܦܓܪܢܘܬܗ: ܐܝܟ ܕܐܬܚܙܝ ܕܦܠܛ: ܟܕ ܠܐ ܡܬܬܪܐ ܪܘܚܐ ܕܐܢܫܘܬܗ: ܐܦ ܒܡܘܡܐ ܪܒܐ ܚܫܒ ܠܡܐܬܐ ܐܝܟ ܕܐܬܚܘܝܘ ܒܥܠܝܬܐ. ܘܡܢ ܗܘܝܬܐ ܐܘ ܪܘܚܢܝܬܐ ܕܚܘܒ ܒܗܘܕܐ ܠܐܠܗܘܬܗ:

59 Lk. 2:52.
60 ? Cf. Is. 7:16.
61 Lk. 2:52.
62 ? for ܘܐܘ ܕܐܬܪܒܝ ܕܐܝܟܢܐ ܐܘ ܥܡ ܚܝܠܐ ܕܪܘܚܐ.
63 Mk. 14:38; Ps. 16:10.
64 Acts 2:31.

house of David and Abraham, and was taken from the Virgin, and was fashioned unitedly by the Holy Spirit and completed in his order, and was begotten and passed through the virginal gateways, while God the Word was clothed with him, and he was wrapped in swaddling-cloths and placed in a manger; he was circumcised, grew in his stature and his wisdom and grace[59], was strengthened by the Spirit so that it might be shown by this that the power of the Trinity is one; he was justified in the Spirit, and hungered, thirsted, became weary, and slept; he was tempted by the Accuser, but cast him down by the power and succor of the Godhead in him; he suffered, and was smitten on the cheek, and was slapped, and they lifted [him] up and hung him upon the wood while impaling his body with nails; he died and delivered over his spirit, and was wounded with a spear, and his side was riven, and blood and water issued forth in a great mystery; they lowered him from the cross and his body was wrapped in a cloth and placed in a tomb, and he was in it three days, and his Godhead in him raised him up.

[23] In all these things it is also very clear that he had a soul, and that it operated of its own nature in freedom of will, and that he was a complete man: that "while he does not yet know good or evil, he will despise evil and choose good,"[60] and that he grew with bodily stature and advanced in wisdom,[61] and that he was declared righteous, for his will agreed with the power which sustained him[62]; and that he was distressed, grieved, and troubled at the time of the crucifixion, for the property of the rational soul possessed discernment, suffering with its body, though it was strengthened in its thoughts by hope—as he said, "The body is weak but the spirit is ready,"[63] and that he was obedient unto death. These things, and things such as these, make manifest that the properties of the body and of the soul were preserved in the union without confusion. It is the same after the resurrection, as it is written, "His soul was not left in Sheol, nor did his body see corruption,"[64] | and he assured his disciples con- {88}
cerning his resurrection in that he touched them and ate with them, and the same spoke with them in the rational soul which he possessed, and ascended in their sight while they watched him, and was hidden from their eyes, and that in the same way he is going to come in the form of his bodily nature as he was observed ascending, the structure of his manhood not being put away, though he is going to come in great glory, as he manifested himself above and by the mystical appearance which he manifested on the mountain to his disciples.

[24] ܘܗܟܢܐ ܡܢ ܟܠܗܘܢ ܗܠܝܢ ܐܬܝܠܕܝ ܕܡܢ ܒܬܪ ܣܘܒܪܗ ܕܡܠܐܟܐ ܓܒܪܝܐܝܠ: ܢܝܚܘܬܐ ܚܕܝܘܬܐ
ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ ܥܡ ܐܢܫܘܬܗ ܕܢܚܬܬ ܢܣܒ ܠܦܪܨܘܦܗ: ܘܫܪܐ ܒܗ ܗܝܟܠܗ: ܘܫܩܠܗ ܫܡܗ
ܒܪܐ ܒܚܕܐ ܚܕܝܘܬܐ ܘܢܘܗܪܐ. ܘܫܪܪܗ ܒܟܠܗܘܢ ܡܠܠܬܐ ܒܗ̇ ܒܚܕܝܘܬܐ: ܘܠܐ ܐܬܟܠܟܠܝ ܐܘ
ܐܬܚܙܝ ܚܕܝܘܬܐ ܗܕܐ ܫܦܝܪܬܐ ܕܡܢ ܒܬܪ ܡܣܒܪܐ: ܘܠܐ ܡܬܬܙܝܥܐ ܐܘ ܡܬܒܠܒܠܐ ܘܠܥܠܡ. ܐܠܐ
ܟܕ ܡܬܢܛܪܐ ܒܢ̈ܝܐ ܒܡܠܟܘܬܐ ܕܡܫܝܚܘܬܗܘܢ ܕܠܐ ܒܘܠܒܠܐ: ܘܕܠܐ ܚܘܠܡܢ. ܘܕܠܐ ܦܘܕܐ: ܕܐܠܗܘܬܗ
ܘܕܐܢܫܘܬܗ ܒܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܕܚܕ ܡܕܡ ܢܦܩ ܡܫܝܚܐ. ܒܪܐ ܕܐܠܗܐ. ܕܠܗ ܘܠܐܒܘܗܝ
ܘܠܪܘܚ ܕܩܘܕܫܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܘܣܓܕܬܐ ܠܥܠܡ ܥܠܡܝ̈ܢ ܐܡܝܢ.

10.III ܬܢܐ ܕܡܫܪܐ. ܕܒܝܕ ܡܫܝܚܐ ܐܬܝܕܥܬ ܘܕܦ ܠܡܫܡܥ ܝܘ ܗܕܐ: ܕܡܢ ܐܡܬܝ. ܗܘܬ ܗܕܐ
ܚܕܝܘܬܐ ܫܦܝܪܬܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ. ܠܚܕ ܦܪܨܘܦܐ ܕܡܫܬܘܕܥܐ

[25] ܗܕܐ ܗܟܝܠ ܕܡܢ ܐܡܬܝ ܗܘܬ ܚܕܝܘܬܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܪܢ ܒܚܕܐ ܢܩܝܦܘܬܐ
ܒܪܬܝܬܐ؟ ܒܗ ܒܙܒܢܐ. ܘܐܝܟܢܐ ܕܐܦ ܡܛܠ ܚܕܝܘܬܐ ܗܘܐ ܥܩܣܠܘܬܐ ܡܛܠܬܐ ܕܦܘܡܗܘܢ ܘܕܦܘܡܗܘܢ: ܗܟܢܐ
ܘܐܦ ܡܛܠ ܗܕܐ ܕܙܕܩܐ ܕܡܠܬܗ̇ ܕܚܕܝܘܬܐ ܕܡܢ ܐܡܬܝ ܗܘܬ ܩܕܡܝܬܐ ܡܛܠܬܐ ܗܘܐ ܥܠܝܗ̇. ܐܝܟ ܕܐܡܪܬ
ܒܕܝܡܐ ܠܥܠܡ ܐܬܒܥܝ ܕܐܬܦܫܩ ܒܗ ܢܩ̈ܦܐ ܘܗܝܕܝܢ ܗܘܬ ܚܕܝܘܬܐ ܠܡܫܪܝܬܐ ܕܐܬܪܒܝܘ ܒܢ̈ܝܐ ܠܚܕ
ܦܪܨܘܦܐ. ܘܐܝܟ ܕܐܬܒܥܝ ܕܡܢ ܙܒܢܐ ܕܡܫܝܚܐ ܗܘܬ ܚܕܝܘܬܐ ܝܕܝܥܬܐ. ܕܐܬܓܠܝ ܠܗ ܐܠܗܐ ܒܒܪܢܫܐ:
ܗ̇ܘ ܕܡܛܠ ܘܕܡܫܝܚܘܬܗ ܐܬܡܪ ܒܗ ܝܕܝܥܗ: ܘܠܗ ܚܕܝܘܬܐ ܗ̇ܝ ܦܪܨܘܦܝܬܐ ܕܐܬܪܒܝܘ ܒܢ̈ܝܐ ܒܚܕܐ
ܢܩܝܦܘܬܐ. ܒܗܝ ܓܝܪ ܒܫܘܪܝܐ ܓܠܝܢܐ: ܦܘ̈ܠܐ ܥܡܝ̈ܩܬܐ ܥܡܝܩ ܠܟܐ ܐܡܪܬ. ܗ̇ܘ ܕܒܝܕܗܘܢ ܡܬܩܪܝܐ
ܐܡܪܗ ܠܡܪܢ ܕܒܐܪܒܥܐ ܗ̇ܘ ܒܫܡܥܐ: ܐܝܟ ܚܕ ܡܢ ܢܒܝ̈ܐ ܘܕܝ̈ܢܐ ܕܡܫܪܐ ܒܗ ܝܕܝܥܐ ܐܠܗܐ. ܘܡܬܐܡܪܐ ܐܝܟ
ܠܗ ܡܢ ܡܫܝܚܐ ܘܕܠܝܗ ܠܟ ܒܪܐ ܡܬܐܡܪܐ ܒܪ ܐܢܫܘܬܗ ܕܐܕܡ. ܐܠܐ ܚܕ ܗ̇ܘ ܡܫܝܚܐ ܕܒܪܐ ܐܠܗܐ.
ܘܡܫܡܥܐ ܠܢ ܕܡܫܝܚܐ: ܡܫܬܘܕܥܐ ܗ̇ܘ ܕܒܪܢܫܐ ܕܐܬܓܠܝ ܕܗܘܐ ܐܝܟ ܚܕ ܡܢ ܡܫܝ̈ܚܐ ܕܒܐܡܪܐ
ܐܬܓܠܝ ܒܪܐ ܐܝܟ ܥܠܝܡܘܬܗ. ܘܠܗ ܠܟ ܦܪܨܘܦܐ ܗ̇ܘ ܕܡܫܝܚܐ ܕܐܬܐ ܒܢ̈ܝܐ ܘܕܐܬܐ ܡܫܝ̈ܚܐ: ܕܒܚܕܐ
ܢܩܝܦܘܬܐ ܕܒܪܢܫܐ: ܒܗ̇ ܕܐܬܠܝܠ ܦܪܨܘܦܐ ܕܡܠܝܐ ܕܡܫܘܕܥܐ ܕܐܬܥܒܕܬ ܒܗ ܐܠܗܐ ܡܫܬܘܕܥܢܘܬܗ: ܐܝܟ ܒܪܗ
ܡܠܐ ܠܢ ܕܐܬܡܫܚܬ ܥܠ ܡܫܝܚܐ: ܕܦܘܩܗ ܠܢ ܒܪܐ ܫܡܝܐ ܕܒܗ ܐܬܓܠܝܬ. ܘܕܠܗ ܠܢ ܒܪܐ ܒܚܕܐ
ܐܝܟ ܠܗ ܐܠܗܐ. ܒܗ̇ ܠܢ ܕܒܪܗ ܡܫܝܚܐ ܕܐܠܗܐ. ܘܡܫܬܘܕܥܐ ܠܢ ܗܕܐ: ܡܢ ܗ̇ ܕܒܕ ܝܘܡܐ ܡܫܝܚܐ ܡܢ
ܟܕ ܚܙܝܬ ܥܒܕ ܒܟܠܗ ܘܒܕܐ ܗ̇ ܕܒܪܗ ܕܡܪܝܐ ܥܠܝܟ. ܡܛܠ ܗܢܐ ܡܫܝܚܐ ܘܕܒܪܟܬ: ܡܢ ܒܟܪ
ܠܢ ܕܒܪܐ ܐܡܪ: ܕܝܘܡܢܐ ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܒܐܕܢܝ̈ܟܘܢ. ܐܝܟܢܐ ܠܢ ܕܫܡܥܝܢ ܗ̇ܘܘ ܠܗ ܗ̇ܢܘܢ ܕܒܪܐ

65 Mt. 1:17.
66 Lk. 4:18.
67 Lk. 4:21.

[24] So from all these things it has been manifest that from the beginning of the annunciation of the angel Gabriel was the taking [and] the union of the Godhead of Christ with his manhood, which he exalted [and] took to his own parsopa, dwelling in him as in a temple, making him "Son" with him in one union and conjunction, and perfecting him with all excellencies in the union. This worshipful union is not confused or loosed from [the time of] the united beginning, nor is it confused or loosed for ever, but the natures are preserved in the properties of their qnome without confusion, without mixture, and without separation—the Godhead and manhood in one parsopa of union of the one Lord Jesus Christ, the Son of God, to whom, and to whose Father, and to the Holy Spirit be glory, honor, exaltation, and worship for ever and ever. Amen.

III.10 *Tenth Chapter: That through clear demonstrations it is right to show this: at what time this worshipful union of the Godhead and manhood of Christ in one parsopa of the economy took place.*

[25] When, therefore, did this union of the Godhead and manhood of our Lord in one conjunction of Sonship take place? In the same way as concerning the union there indeed have been many differences of one sort and another, so too, concerning this—at what time the union took place—|there have been many {89} opinions. There are some who have said that at the fortieth day, when the soul was breathed into him, then was the perfect union of the two natures into one parsopa. Some have impiously said that at the time of the baptism was a voluntary union, for God was well-pleased with a man, one in whom, because of his righteousness, his will indwelt, and there was no parsopic union of two natures in one conjunction. By this clear denial Paul, the senseless Samosatan, spoke wickedly, who in the likeness of the Jews called our Lord an ordinary man, like one of the prophets and righteous men, in whom the divine will dwelt, and he had a beginning from Mary, and "There is no eternal Son co-essential with the Father, but the qnoma of the divine nature is one," and, "The title 'Christ' is indicative of a man who is 'anointed' to be like one of the 'christs', for he was called 'son' in honor, like Solomon," and, "There is no parsopa of a union of two natures and two qnome in one conjunction of 'sonship', for he received the grace of the Holy Spirit that God might complete his dispensation in him, according to the saying heard at the Jordan, 'This is my beloved Son in whom I have been well-pleased'[65]," and, "God does not have a natural 'son', for the qnoma of God is one, and this is made known, in that Christ, when he took up the Scripture after baptism and read, 'The Spirit of the Lord is upon me; because of this he has anointed me,'[66] etc., said, after he had read, 'Today this Scripture is fulfilled in your hearing,'[67] as those things which he read before them bore witness of him, for they attested his word." There are some of the heretics

ܡܕܡܝܢܝܢ ܕܫܡܗܘ ܥܠ ܡܠܬܗ. ܐܝܟ ܡܢܗܘܢ ܕܒܢܝ̈ ܗܪܛܝܩܐ: ܕܐܡܪ ܡܢ ܡܕܡܝ̈ܬܐ ܐܪܥܢܐ. ܘܕܡܢ ܫܡܝܐ ܠܗ ܒܠܚܘܕ ܐܬܡܢܝܢ ܒܪܝܬܐ. ܕܒܗ ܐܝܬܘܗܝ ܒܡܓܪܐ ܕܐܢܫ̈ܐ ܡܬܚܙܝ̈ܢ: ܐܝܟ ܠܗ ܕܐܡܪ ܗܘܕܝܬܐ ܠܡܥܒܕ ܦܠܘܛ ܡܢ ܕܡܘܬ: ܗܐ ܕܐܡܪ ܐܢܐ ܘܐܢܐ ܝܘܡܢܐ ܝܠܕܬܟ. ܘܗܟܢܐ ܠܗ ܐܩܝܡܗ ܐܠܗܐ ܡܢ ܒܝܬ ܡܝ̈ܬܐ: ܕܠܘܬ ܠܐ ܢܗܦܘܟ ܬܘܒ ܠܚܒܠܐ ܘܕܥܒܪܐ.

[26] ܗܢܘܢ ܓܝܪ ܕܥܒܕܐ ܐܢܫܝ̈ܐ: ܕܒܗ ܐܪܝܘܣ ܘܐܦܘܠܝܢܪܝܘܣ: ܘܗܠܝܢ ܕܒܗ ܡܪܩܠܘܣ ܘܐܘܛܟܐ ܘܫܪܟܐ ܠܡܫܝܚܘܬܗ ܕܦܘܪܩܢܢ: ܡܛܠ ܕܚܕܝܘܬܐ ܟܝܢܝܬܐ ܘܩܢܘܡܝܬܐ ܐܡܪܝܢ ܥܠܝܗܘܢ: ܠܐܠܗܐ ܡܫܚܝܢ ܐܦ ܡܥܣܩܝܢ ܡܢ ܚܕܕ̈ܐ. ܗܘ ܐܡܪ ܕܦܓܪܐ ܥܒܕ ܘܡܬܥܒܕ ܠܐ ܥܒܕ. ܘܐܚܪܢܐ ܐܡܪ: ܕܡܬܥܒܕܢܐ ܥܒܕ ܘܡܥܒܕ ܠܐ ܥܒܕ. ܘܡܘܕܝܢ ܘܒܢܝ̈ ܚܘܠܗ ܕܐܦ ܗܢܘܢ ܡܥܣܩܝܢܝܢ ܠܚܕܝܘܬܐ ܘܡܫܬܘܕܥܝܢ ܕܚܕ ܚܕܕ̈ܐ: ܘܟܕ ܐܡܪܝܢ ܢܣܝܒܘܬܐ ܘܟܕ ܒܩܕܡ ܘܐܡܪܝܢ ܗܘ̈ܝܐ. ܘܟܕ ܐܝܟ ܦܘܫܩ̈ܐ ܡܘܕܝܢ. ܐܠܐ ܘܐܦ ܒܗ ܐܦ ܡܬܥܒܕܝܢ. ܡܛܠ ܕܐܦ ܗܢܘܢ ܕܐܘܕܝܘ ܢܣܝܒܘܬܐ: ܚܕܝܘܬܐ ܟܝܢܝܬܐ ܘܩܢܘܡܝܬܐ ܠܒܠܗܘܢ ܐܡܪܝܢ. ܘܗܟܢܐ ܐܡܪܘ ܠܒܠܗܘܢ ܐܝܟ ܕܒܥܒܝܕܘ: ܕܠܗ ܢܣܝܒܘܬܐ ܠܗ ܚܕܝܘܬܐ ܟܝܢܝܬܐ ܗܘܝܐ. ܘܡܕܡ ܠܗ ܐܝܬܝܗ ܘܠܐ ܐܬܬܘܩܦ ܠܗ ܠܘܬܗ ܦܓܪܐ ܒܚܘܬ ܕܠܡܫܬܘܬܐ ܡܕܡ. ܒܗ ܕܒܥܒܕܢܘܗܝ ܐܝܟ ܗܘܐ ܠܡܫܘܬܐ ܩܢܘܡܝܬܐ. ܘܟܠ ܐܠܗܘܬܐ ܗܟܢܐ ܕܡܬܐ ܘܩܢܘܡܐ ܐܚܪܢܐ. ܕܚܝܐ ܘܕܡܘܬܐ ܘܕܝܠܗܝܢ ܕܥܒܕܐ. ܘܡܩܝܡ ܠܗ ܐܠܗܐ ܡܠܬܐ ܕܢܣܒ ܒܒܛܢ: ܘܠܐ ܐܚܪܢ ܚܝܐ ܚܕ. ܒܗ ܕܦܓܪܐ ܡܬܥܒܕ ܩܝܡ ܐܠܗܐ. ܘܐܠܗܐ ܩܝܡ ܦܓܪܐ ܘܩܢܘܡܝܢܗ ܐܬܚܕܥܢ. ܘܠܐ ܘܕܐ ܠܗ ܕܢܬܚܪܥ: ܘܡܛܠ ܗܕܐ ܠܗ ܚܕܝܘܬܐ ܟܝܢܝܬܐ ܘܩܢܘܡܝܬܐ. ܟܕ ܥܒܪܬ ܠܡܠܬܗ ܕܡܥܒܕܢܐ ܗܘ ܠܗ. ܘܠܐ ܐܝܟ ܠܦܓܪܐ ܕܠܗܘܢ ܚܝܘܬܐ ܐܬܦܣܩ ܒܗ ܕܡܥܒܕܐ ܠܐܪܒܥܝܢ ܝܘܡܝܢ. ܘܕܠܐ ܠܗ ܗܪܟܢ ܘܠܚܡܐ ܗܘܝ̈ ܚܕܝܘܬܐ ܟܝܢܝܬܐ ܘܩܢܘܡܝܬܐ.

[27] ܗܠܝܢ ܗܟܝܠ ܠܒܠܗܘܢ ܕܥܒܕܐ ܗܦܟܝܢ: ܟܕ ܐܥܒܕܝܢ ܘܠܒܪ ܡܢ ܡܫܬܡܠܝܘܬܐ ܕܢܒܝܘܬܐ ܥܠܝܡܝܬܐ ܐܪܘ ܠܐܒܝܕܘܬܢ. ܟܕܝܘܗ ܕܝܢ ܕܡܫܝܚܐ ܕܟܠ ܥܡܐ ܦܠܚܘܬܐ ܗܡܢܐ ܥܠܝܗ ܗܘܐ ܗܟܝܠ ܡܘܕܝܢܢ: ܕܡܢ ܗܟܢܐ ܕܡܠܐܟܐ ܠܒܪܢܫܐ ܕܠܗ ܦܠܘܚܘܬܐ ܡܪܝܡ. ܚܕܝܘܬܐ ܕܗܘܝܐ ܠܗ ܟܝܢܝܬܐ ܘܩܢܘܡܝܬܐ: ܐܠܐ ܨܒܝܢܝܬܐ ܘܦܪܨܘܦܝܬܐ ܒܡܫܝܚܘܬܐ ܘܡܫܘܬܦܘܬܐ. ܐܝܟܢܐ ܕܢܬܟܠܐ ܒܗ ܐܠܗܐ ܡܠܬܐ: ܘܢܫܠܐ ܒܗ ܒܠܗ ܡܕܒܪܢܘܬܗ. ܘܢܗܘܐ ܒܗ ܥܒܕܐ ܕܠܡܥܒܕ ܢܗܘܐ. ܘܒܗ ܢܫܬܒܚ ܘܠܥܠܡ. ܘܠܐ ܕܢܬܒܫܪ ܒܪ ܐܢܫܘܬܗ ܐܘ ܕܢܗܘܐ ܥܡܗ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ ܡܬܩܢܐ ܘܠܐ ܡܫܬܢܐ: ܕܗܕܐ ܟܠ ܟܠܗ ܠܐ ܡܫܟܚܐ. ܐܠܐ ܕܢܗܘܐ ܠܗ ܠܡܥܕܪ ܘܢܘܩܐ ܡܟܝܢܐ ܠܟܠܝܢܐ ܕܒܪܘܬܗ: ܟܕ ܚܠܝܐ ܘܐܢܝܪܐ ܘܡܬܒܬܐ. ܐܬܓܠܝ ܠܗ ܒܒܣܪ ܘܕܥܒܪܐ. ܘܕܐܬܟܪܙ ܚܘܪܬܐ ܕܓܘܫܐ ܐܕܡܢܐ. ܘܡܟܝܢ ܕܢܣܒܘܬܐ ܚܕܝܘܬܐ. ܘܟܕ ܢܣܒܘܬܐ

68 Heb. 1:5; Ps. 2:7.

69 This seems a reference to Acts 13:37, though by adding "not again" it makes a point not intended by Paul.

70 ܒܐܘܪܚܝܗܘܢ.

71 ? for ܘܡܕܡ ܠܐ ܐܝܬܝܗ ܘܠܐ ܐܬܬܘܩܦ ܠܗ ܠܘܬܗ ܦܓܪܐ ܒܚܘܬ ܕܠܡܫܬܘܬܐ ܡܕܡ ܒܗ ܕܒܥܒܕܢܘܗܝ ܐܝܟ ܗܘܐ ܠܡܫܘܬܐ ܩܢܘܡܝܬܐ.

72 ? ܗܠܝܢ.

73 All the pronominal references here have no apparent antecedent. The antecedent reference with which they could be identified, that is "union", is feminine and would require feminine pronouns. Since the following sentence presupposes the man God the Word assumed, I have retained the masculine form rather than the neuter "it".

74 1Tim. 3:16.

who have spoken more impiously than the earlier ones: | "From the resurrection {90}
alone was the Sonship perfected, through which he is the First-born of many brothers, according to the testimony the blessed Paul quotes from David, 'You are my Son; today I have begotten you'[68]," and, "Thus God raised him up from the dead, that he might not again see corruption."[69]

[26] Those other impious men of the company of Arius and Apollinaris, and these of the company of Cyril, and Eutyches and Severus, the disciples of Cyril, all spoke impiously concerning the natural and qnomic union, attributing suffering to God, although they differed from one another. One said he took a body but did not take a soul. Another said that he took a soul but did not take a mind. And Cyril and his cohorts also spoke impiously in different ways and at variance with one another. Sometimes they spoke of the "taking", and sometimes they denied [it], speaking of "becoming"; and sometimes they confessed like the Manicheans. But they spoke the same wickedness, for even those who confessed the "taking" all spoke wickedly of a natural and qnomic union, and thus all of them spoke as one: "A natural union took place with the taking," and, "Something was added to but did not increase this body by way of some sort of completion, for 'organically'[70] it was qnomically complete[71]. The sublime things and the baser things alike ascend[72] to the Godhead—suffering, death, and other such things," and, "It is God the Word who suffered in the flesh, and no other nature suffered, for the animate body was God, and God was the body qnomically becoming man," and, "It is not right to distinguish," and, "Because of this, the natural and qnomic union was at the beginning of his natural fashioning, and a soul was not inbreathed in him according to the order of all infants after forty days, for the natural and qnomic union did not occur twice."

[27] All these perverse minds, therefore, | speak very impiously, and outside {91}
the harmony of the apostolic Church continue to their destruction. But the Church of Christ, whose foundation is established upon the Petrine rock, confesses thus: at the annunciation of the angel Gabriel to the blessed Mary, the union which took place was not natural and qnomic, but voluntary and parsopic through a conjunction and indwelling, so that God the Word might be revealed in him, fulfill in him his entire dispensation, manifest in him the beginning of the new age, and be worshipped in him[73] for ever. It was not to make him co-essential with him, or to become with him one nature and one eternal and infinite qnoma, for this is utterly impossible, but that he might become for him a united dwelling-place and temple for the revelation of his greatness, through power, honor, and worship—"He was revealed in the flesh,"[74] etc.—and that he might repay the debt of his Adamic race. With the taking was the union, and

ܘܚܕܝܘܬܐ: ܐܬܦܪܫܝ ܡܫܝܚܘܬܐ. ܗܢܘ ܕܡܢ ܦܘܪܫܐ ܕܡܘܕܝܢܐ ܐܬܝܠܕ ܡܫܝܚܐܝܬ. ܘܦܘܪܫܐ ܕܡܘܕܝܢܐ ܕܒܘܟܪܗ ܡܫܝܚܐ ܕܡܫܝܚܘܬܐ ܗܘܝ ܠܗ: ܐܝܟܢܐ ܕܡܬܝܚܕ ܠܐܠܗܐ ܡܠܬܐ: ܘܗܘܐ ܥܡܗ ܒܪܐ ܡܫܝܚܐܝܬ ܘܠܥܠܡ.

[28] ܗܢܘ ܗܘܝܘ ܫܪܪܐ ܗܘܝܘܬܐ ܕܝܠܝܬܐ. ܐܦ ܠܒܪ ܚܕܝܘܬܐ ܕܥܡ ܐܠܗܐ ܡܠܬܐ ܥܡ ܫܘܪܝ ܒܛܢܗ ܗܘܝ ܠܗ ܘܠܥܠܡ: ܐܠܐ ܒܢܘܗ ܐܢܫܐ ܒܓܫܡܗ ܢܛܪ ܗܘܐ ܒܥܠܡܝܢ ܕܝܠܗ. ܒܪ ܢܛܝܪܝܢ ܐܬܘܬܗܝܢ ܕܝܠܝܬܐ ܕܠܐ ܒܥܠܡܐ: ܒܗ ܒܚܕܝܘܬܐ ܒܡܬܪܬܐ: ܘܡܫܝܚܘܬܐ ܕܐܠܗܘܬܐ ܕܒܫܪܐ ܒܪܘܚܐ. ܘܥܡ ܫܘܪܝ ܒܛܢܗ ܢܫܝܒܘܬܗ ܡܫܝܚܘܬܗ. ܘܗܘ ܕܠܚܕܝܘܬܐ ܘܝܠܕܐ ܕܠܐ ܡܬܚܫܚܢܘܬܐ ܐܬܝܠܕ. ܘܐܡܪܐ ܠܗ ܐܠܗܐ ܡܠܬܐ ܘܠܥܠܡ. ܘܠܗ ܐܝܟ ܦܪܘܩܐ ܕܗܘܝܘ ܦܪܝܫܐ ܡܕܡܪܐ ܕܐܡܪܗ: ܕܐܬܗܝܡ ܠܡ ܘܠܡ ܐܬܡܪܥܫ. ܘܠܗ ܐܝܟ ܗܘܝܘ ܕܒܗܝ ܦܘܠܐ ܠܡܛܠܐ ܕܐܡܪܗ: ܕܒܥܡܪܐ. ܘܐܦܠܐ ܐܝܟ ܚܕܪܘܗܝ ܕܐܡܪܗ: ܕܡܢ ܒܬܪ ܫܡܥܬܐ ܡܢܐ ܐܡܪܐ ܕܒܪܘܬܐ. ܘܐܦܠܐ ܕܚܕܝܘܬܐ ܒܚܝܠܐ ܘܡܫܘܚܬܐ ܗܘܝ: ܐܝܟ ܕܐܡܪܗ ܦܪܝܫܐ ܐܠܗܝܐ: ܫܡܗ: ܐܠܐ ܠܦܪܨܘܦܐ ܡܫܝܚܐ ܕܫܪܐ ܡܕܒܪܢܘܬܐ ܫܠܝܛܬܐ ܘܠܥܠܡ. ܘܗܕܐ ܡܬܝܕܥܐ ܒܟܠܗ ܦܪܩܐ: ܡܢܘ ܕܒܠܒܝ ܕܫܒܪܬܐ ܡܫܝܚܝܬܐ.

[29] ܡܢ ܒܬܪ ܗܘܝܘ ܕܫܪܪܗ ܡܠܐܟܐ ܓܒܪܝܠ ܠܒܬܘܠܬܐ ܘܙܗܝܐ ܡܪܝܡ: ܕܦܘܪܫܐ ܕܡܘܕܝܢܐ ܢܬܐ: ܘܫܠܡ ܕܟܠܗܝܢ ܢܗܘܝܢ ܠܠܗܝܢ. ܡܛܠ ܗܢܐ ܗܘ ܕܡܬܩܠܕ ܡܢܝܢ ܡܕܡܪܐ ܝܗܘ. ܘܚܕܗ ܕܟܠܗܝܢ ܢܗܡܪܐ: ܘܢܦܩ ܠܗ ܡܪܝܐ ܐܠܗܐ ܒܦܘܪܫܢܗ ܕܕܘܝܕ ܐܒܘܗ: ܘܠܡܠܟܘܬܗ ܣܘܦ ܠܐ ܢܗܘܐ. ܘܗܘܐ ܠܡ ܐܠܝܫܒܥ ܐܚܝܢܬܟܝ: ܐܦ ܗܝ ܒܛܢܐ ܒܪܐ ܒܣܝܒܘܬܗ. ܡܛܠ ܕܠܐ ܫܛܠ ܠܐܠܗܐ ܡܕܡ. ܘܕܥܒܕܬ. ܡܢܐ ܒܢܘܦ ܗܘܝ ܗܘܝܢ؟ ܡܢ ܗܘܝܘ ܕܫܒܩ ܠܗ ܡܠܐܟܐ ܓܒܪܝܠ ܡܢ ܠܘܬܗ: ܐܬܬܙܝܥܬ ܠܗ ܒܬܘܠܬܐ ܡܪܝܡ ܒܝܕ ܡܬܒܝܢܘܬܐ ܐܠܗܝܬܐ ܐܝܟ ܕܠܫܘܠܛܢܐ ܕܪܘܚܗ. ܗܢܘ ܕܒܪܗ ܐܢܫܐ ܗܘܐ ܘܡܛܠ ܡܫܟܢܬܐ ܐܫܬܪܝ ܕܡܢ ܡܬܘܡ ܠܐ ܗܘܬ. ܘܕܬܕܝܪ ܘܕܬܫܬܡܠܐ ܕܡܢ ܒܕܘ ܗܘ ܐܪܥܐ ܠܗܘܢ ܫܡܥܬܐ ܠܡܬܬܡܪܐ ܒܬܗܪܘܬܗܘܢ: ܘܕܡܬܠܐ ܕܡܢ ܒܪܗ ܥܒܕ ܗܘ ܠܗ ܫܘܪܝܐ ܠܡܬܬܓܠܝܘ: ܘܡܢ ܫܘܪܝܐ ܓܒܠܬܗ ܗܢܘ ܕܡܢ ܘܡܫܒܚܬܗ ܡܫܝܚܐ: ܘܕܐܠܗܐ ܡܠܬܐ ܢܣܒ ܘܡܫܪܐ ܒܗ ܒܦܓܪܐ ܕܡܢܗ: ܘܕܠܐ ܒܛܠܢܐ ܗܘ ܥܘܡܪܐ ܐܦ ܕܕܠܐ ܙܘܘܓ: ܐܠܐ ܒܪܐ ܗܘ ܕܐܠܗܐ ܒܚܕܝܘܬܐ ܐܝܟ ܡܠܬܐ ܡܠܒܫܬܐ:

75 This would not seem to refer to the resurrection, since that is mentioned later, but may have reference to the Arians and a created demi-god.

76 Cf. Lk. 1:35b-37.

77 The text at this point has the words ܗܘܝܘ ܕܡܢ, but a footnote suggests ܗܘܬ.

78 ܘܕܠܐ ܒܛܠܢܐ ܗܘ ܥܘܡܪܐ ܐܦ ܕܕܠܐ ܙܘܘܓ ?

with the taking and the union the anointing was perfected, for through the Holy Spirit he was fashioned unitedly, and the Holy Spirit was for him in the place of the oil of anointing, that he might be joined to God the Word and might be, with him, the Son, unitedly and for ever.

[28] This, then, is the true ecclesiastical confession, for though the union he had with God the Word was at the beginning of his fashioning and for ever, yet his human nature preserved its order in all things belonging to it, while both of the properties were preserved without confusion in the perfect union and anointing, which was for the conjunction in one Sonship. With the beginning of its fashioning was its taking [and] its anointing, which was for the union, and the image of the Invisible was received, and God the Word dwelt in it for ever—not as the impiety of those early wicked men who said, "He was raised up[75] and then was anointed," nor as | those of the company of the accursed {92}
Paul who claimed that it was at the baptism, nor as their companions who said that after the resurrection he gained the honor of Sonship, nor that a natural and qnomic union took place, as other impious men have said—God forbid!—but for the united parsopa of one worshipful economy and for ever, and this is made known in all the truth from the book of the life-giving Gospel.

[29] Therefore, after the angel Gabriel announced to the blessed and splendid Mary the good news—"The Holy Spirit shall come and the power of the Highest shall rest upon you. Because of this, he who shall be born from you is holy and shall be called the Son of the Highest, and the Lord God shall give him the throne of his father, David, and his kingdom shall not have an end. And behold, Elizabeth, your kinswoman, has also conceived a son in her old age, for nothing is too hard for God,"[76] etc.—what happened then in consequence? When, therefore, the angel Gabriel departed from her, the blessed Mary was shaken through the divine operation, as it were, to the base of her mind, for she was a daughter of man and had been told about exalted things which had never happened, and that she would know and understand that lo, already matters had begun to be perfected in their wondrousness, and that an infant from her nature had begun to be formed, and at the beginning of its fashioning was[77] its united taking, and that God the Word was joined and dwelt in the fruit which was from her, and that it was not an ordinary conception—albeit without intercourse[78]—but the "Son of God" in union, according to the angelic word.

[30] ܩܡܬ ܠܗ̇ ܡܪܝܡ. ܐܝܟ ܡܠܬܗ ܕܐܘܢܓܠܣܛܐ ܠܘܩܐ. ܒܗܘܢ ܒܝܘܡܬܐ ܗ̇ܢܘܢ: ܘܐܙܠܬ ܒܛܘܪܢܝܬܐ ܠܛܘܪܐ ܠܡܕܝܢܬܐ ܕܝܗܘܕ. ܘܥܠܬ ܠܒܝܬܗ ܕܙܟܪܝܐ: ܘܫܐܠܬ ܫܠܡܗ̇ ܕܐܠܝܫܒܥ. ܘܗܘ̣ܐ ܠܡ ܕܟܕ ܫܡܥܬ ܐܠܝܫܒܥ ܫܠܡܗ̇ ܕܡܪܝܡ: ܕܨ ܥܘܠܐ ܒܟܪܣܗ̇: ܘܐܬܡܠܝܬ ܐܠܝܫܒܥ ܪܘܚܐ ܕܩܘܕܫܐ. ܘܩܥܬ ܒܩܠܐ ܪܡܐ ܘܐܡܪܬ ܠܡܪܝܡ. ܡܒܪܟܬܐ ܐܢ̱ܬܝ ܒܢܫ̈ܐ: ܘܡܒܪܟ ܗ̣ܘ ܦܐܪܐ ܕܒܟܪܣܟܝ. ܐܝܡܟܐ ܠܝ ܗܕܐ ܕܐܡܗ ܕܡܪܝ ܬܐܬܐ ܠܘܬܝ. ܗܐ ܓܝܪ ܟܕ ܢܦܠ ܩܠܐ ܕܫܠܡܟܝ ܒܐܕܢ̈ܝ: ܒܚܕܘܬܐ ܪܒܬܐ ܕܨ ܥܘܠܐ ܒܟܪܣܝ. ܘܛܘܒܝܗ̇ ܠܐܝܕܐ ܕܗܝܡܢܬ ܕܗܘܐ ܫܘܠܡܐ ܠܐܝܠܝܢ ܕܐܬܡܠܠ ܥܡܗ̇ ܡܢ ܡܪܝܐ. ܗܐ ܗܟܝܠ ܡܢ ܗܪܟܐ ܐܬܒܕܩ ܠܗ̇ ܒܟܠܗ̇ ܢܦܫܘܬܐ ܘܦܓܪܐ ܦܘܠܚܢܐ. ܘܡܛܠ ܫܘܪܪܗ ܕܡܠܬܐ: ܚܝܘܬܐ ܘܡܫܘܕܥܘܬܐ. ܐܦ ܥܘܠܐ ܒܪܒܥܗ ܕܡܪܝ ܠܐ ܡܫܡܠܝ ܗ̣ܘܐ ܒܫܘܡܠܡܘܬܗ ܢܦܫܢܝܬܐ. ܒܗ̇ ܕܐܝܟ ܕܐܡܪܬ ܘܐܝܟ ܡܫܠܡܢܘܬܐ ܕܟܠܗܘܢ ܐܢ̈ܫܐ ܕܐܬܒܛܢܘ. ܗܟܢ ܡܢ ܙܘܘܓܐ. ܐܠܐ ܕܟܪܣܐ ܒܟܠܗܘܢ ܕܟܝܢܐ ܦܓܪܢܐ ܢܦܫ ܗܘ̣ܐ. ܐܝܟ ܕܒܟܪܣܐ ܕܟܠܗܘܢ ܥܘܠ̈ܐ. ܕܡܫܬܠܡ ܘܡܬܬܩܢ ܒܟܠ ܡܕܡ ܠܡ ܐܬܝܡܐ ܠܗ ܡܢ ܚܝܘܬܐ. ܘܡܛܠ ܐܠܝܫܒܥ ܠܘܬ ܡܪܝܡ: ܒܪܝܟ ܠܡ ܦܐܪܐ ܕܒܟܪܣܟܝ. ܗܐ ܗܟܝܠ ܦܐܪܐ ܡܢ ܟܪܣܗ̇ ܗ̇ܘ ܕܝܢ ܒܗܠܝܢ ܕܝܠܗ ܐܬܡܠܝ ܢܦܫܐ ܡܚܝܢܝܬܐ: ܐܦ ܥܘܠܐ ܢܦܫܢܐ ܠܐ ܐܬܒܪܝ ܒܗ:

[31] ܐܢܫܝܢ ܠܐ ܠܡ ܗܕܐ ܕܐܡܗ ܕܡܪܝ ܬܐܬܐ ܠܘܬܝ. ܗܐ ܗܪܟܐ ܫܡܠܐ ܫܡܗܐ ܕܚܝܘܬܐ ܕܐܠܗܘܬܐ ܡܠܬܐ ܕܝܠܡ ܒܡܪܝܘܬܗ: ܘܕܡܢ ܟܕܘ ܗܘ̣ܐ ܠܗ ܡܪܐ. ܘܕܚܙܐ ܗ̇ܢ ܡܪܘܬܐ ܘܐܠܗܘܬܐ ܕܐܠܗܐ. ܘܕܗܝܡܢܘܬܗ ܡܫܝܚܐ ܘܠܟܠܠܡ. ܘܐܝܟ ܗ̇ܝ ܕܐܡܪ ܦܛܪܘܣ: ܕܡܪܝܐ ܘܡܫܝܚܐ ܥܒܕܗ ܐܠܗܐ: ܠܗܢܐ ܝܫܘܥ ܕܐܢ̄ܬܘܢ ܙܩܦܬܘܢ: ܘܐܡܪ ܡܪܝܐ ܠܡܪܝ ܕܬܒ ܠܟ ܡܢ ܝܡܝܢܝ: ܥܕܡܐ ܕܐܣܝܡ ܒܥܠܕܒ̈ܒܝܟ ܟܘܒܫܐ ܗܕܡܝ ܪ̈ܓܠܝܟ. ܕܐܝܬܘܗܝ ܒܪ ܕܘܝܕ ܒܒܣܪܐ. ܡܪܝܐ ܕܝܢ ܡܪܗ ܕܕܘܝܕ. ܡܛܠ ܚܝܘܬܐ ܕܗܘܬ ܠܗ ܠܘܬ ܐܠܗܐ ܡܠܬܐ ܡܢ ܟܕ ܡܬܒܛܢܐ: ܒܚܕܐ ܡܪܘܬܐ ܘܒܪܘܬܐ. ܘܐܬܒܣܡ ܠܐ ܒܗܘܢ ܒܫܘܡܠܝܐ ܐܢܫܝܐ ܘܦܓܪ̈ܝܐ ܘܠܐ ܡܬܩ̈ܠܠܢܐ. ܘܕܐܢܫܐ ܥܕܡܐ ܡܫܒܚ ܒܕܝܠܗܘܢ ܒܗ̇ ܒܗܕܐ ܡܕܒܪܢܘܬܐ ܦܓܪܢܝܬܐ ܡܢ ܥܩ̈ܪܐ ܦܓܪܢܝܬܐ ܠܒܪ ܕܪܘܚ ܕܩܘܕܫܐ ܕܡܢ ܗܘ ܕܡܫܝܚܐ ܒܪܐ ܘܡܬܒܪ: ܘܡܛܠ ܒܬܘܠܬܐ ܕܡܢ ܒܣܪܗ̇ ܕܒܬܘܠܬܐ: ܕܐܝܬܘܗܝ ܡܪܝܐ ܒܒܣܪܐ: ܘܢܣܒ ܘܡܬܒܪ ܒܗ ܕܦܓܪܗ ܚܡܫܐ ܚܕ ܡܪܝܐ. ܒܝܕ ܡܠܬܐ ܕܝܠܝܗܘܢ: ܪ̈ܘܚܐ ܠܡ ܪ̈ܓܫܝܗ̇ ܚܝܠܐ ܚܕ ܡܠܬܐ ܒܚܘܠܛܢܐ: ܘܠܡ ܐܡܪ ܗܘܐ ܐܡܪܬܐ: ܘܡܛܠ ܒܒܫܪܐ ܕܒܚܕܐ. ܘܡܢ ܐܝܟ ܡܛܠ ܒܚܝܘܬܐ ܕܒܗ̇ ܒܪܢܫ ܕܚܡܪܬܐ ܚܡܫܐ ܕܡܠܬܐ. ܘܐܬܦܪܫ ܠܡ ܡܠܬܐ ܚܝܘܬܐ ܦܓܪܢܝܬܐ ܕܪܘܚ ܕܩܘܕܫܐ ܡܢ ܥܩ̈ܪܐ ܦܓܪ̈ܢܐ. ܘܐܬܬܘܣܦ ܒܟܠܗ̇ ܚܝܘܬܐ ܠܡܣܪܬܐ ܕܡܬܝܠܕܐ ܗܘ̣ܐ ܕܐܬܗܘܐ ܠܟܠܗ ܫܠܡܐ. ܘܡܢ ܥܣܩܘܬܐ ܕܡܠܬܐ ܕܦܓܪܢܘܬܐ ܡܬܝܠܕܐ ܕܡܢ ܚܝܘܬܐ ܕܡܪܝܡ ܠܗ̇ ܚܝܘܬܐ ܕܒܐܠܝܫܒܥ. ܘܐܝܟ ܕܡܢ ܡܪܝ ܠܗ̇ ܡܠܝܬܐ ܘܚܝܐ ܒܪܗ̇ ܡܠܬܐ. ܡܛܠ ܗܘܝ ܗܘܬ ܐܡܪܐ ܘܕܡܪܐ: ܥܒܕܝ ܠܗ̇ ܐܠܝܫܒܥ ܠܡܬܚܙܝܘ

79 Lk. 1:39–45.

80 ܒܫܘܡܠܡܘܬܗ ܢܦܫܢܝܬܐ.

81 ? Could this possibly have been, "[he was] without a soul"?

82 ? Cf. Heb. 4:15. This entire section is problematical. The argument proceeds eventually to rationalize the "fact" that the humanity of the fetus did not receive a soul until the fortieth day, like "all other fetuses".

83 Acts 2:36.

84 Acts 2:35 (Ps. 110:1).

[30] "Mary rose up in those days," according to the word of the Evangelist Luke, "and went diligently to the mountain, to a city of Judea, and entered the house of Zechariah. She | greeted Elizabeth, and it happened that when Elizabeth {93} heard the greeting of Mary, the infant in her womb leapt for joy. Elizabeth was filled with the Holy Spirit and cried out in a loud voice, saying to Mary, 'You are blessed among women, and blessed is the fruit in your womb. Whence is this to me that the mother of my Lord comes to me? For lo, when the sound of your greeting fell on my ears, with great joy the infant in my womb leapt. Blessed is she who believed that those things would have fulfillment which were told her from the Lord.' "[79] Behold, then, hereafter it was understood by her in all clarity and without doubt. With the annunciation of the angel was the union and the indwelling—although the man of our Lord was not yet complete in his animated qnomic state[80], for as I have said, and according to the agreement of all orthodox fathers, without intercourse[81]—yet the rest, in all that belongs to nature, retained its order, as in all the rest of fetuses, for he was formed and inspirited, "in everything like us, except for sin."[82] And what did Elizabeth [say] to Mary? "Blessed is the fruit in your womb." Behold, therefore, the fruit from her nature, that is, the flesh in which its Assumer became incarnate unitedly, although a soul had not yet been created in it.

[31] "Whence is this to me that the mother of my Lord should come to me?" Behold here the exact understanding of the union of God the Word in his incarnation, for already he was considered "Lord", and that one is the Lordship and worship of God and of his temple, unitedly and for ever. As it is written, "God has made Lord and Christ this Jesus whom you crucified,"[83] and, "The Lord said to my Lord, 'Sit at my right hand until I establish your enemies as the footstool beneath your feet.' "[84] For he is the son of David in nature, but the Lord, the Lord of David, because of the union which he had with God the Word | within the {94} womb, in one Lordship and Sonship. This is proven for me by the marvelous, worshipful, and ineffable doings, as they thereafter began according to what belonged to them in this worshipful economy. For from the outpourings of the grace of the Holy Spirit from him who unitedly dwelt, inhabited, and abode in the fruit of the nature of the Virgin, who was the Lord in nature, and was joined to and indwelt him whom he made one Lord with himself, through the voice of his mother power flowed palpably with the virginal voice, and with a marvelous wonder it entered the hearing of the barren one, and from there went in to the infant within the womb of the barren one with the sound, and with the sound the infant was filled with the grace of the Holy Spirit through blessed outpourings, and he was moved with all the perfect joy which was ready to come to all the world. And from the outpouring of Lordly grace from Mary's infant to the

ܗܘܝܬܐ ܠܡܫܠܡܘ ܕܡܫܪܝܬܐ ܘܪܘܪܒܬܐ ܥܠ ܚܝܠܐ ܡܣܝܒܪܐ ܘܬܘܕܝܬܐ ܘܫܒܝܚܬܐ ܘܡܥܒܕܢܐ ܕܟܠܗ ܒܪܝܬܗ ܕܡܪܢ. ܘܡܛܠ ܗܘ ܕܡܫܝܚܐ ܒܪܐ ܒܗ ܒܚܝܠܐ ܕܡܢ ܟܝܢܗ ܟܝܢ ܐܠܗܐ ܘܡܪܝܐ ܘܠܥܠܡ. ܘܐܦ ܕܒܟܝܢܗ ܗܘ ܐܬܝܠܕ ܠܗ: ܕܡܢ ܥܘܠܝ ܠܓܒܝܠܬܗ ܕܒܪܝܬܗ ܕܡܪܝ: ܢܬܒܝܢܬܐ: ܚܕܝܘܬܗ: ܡܫܝܚܘܬܗ: ܡܫܘܕܥܢܘܬܗ: ܢܡܫܟܚܘܢ ܕܟܠ ܐܢܫ ܡܠܬܐ: ܕܟܠܢ ܢܫܬܘ ܠܦܪܘܩܢ: ܘܠܝܠܕܐ ܡܣܝܒܪܐ ܕܠܐ ܡܬܚܫܚܢܘܬܗ ܕܒܪܝܐ ܡܬܒܪܢܝܬܐ ܫܦܝܪܬܐ. ܘܐܦ ܕܐܡܪ ܫܠܝܚܐ ܦܘܠܘܣ: ܕܗܘܝܘ ܨܠܡܐ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ. ܘܒܘܟܪܐ ܐܢܘܢ ܠܗ ܒܪܝܬܐ ܕܨܠܡܐ ܕܒܪܝܬܗ.

[32] ܘܡܢ ܗܠܝܢ ܐܬܚܙܝ: ܕܟܠ ܫܘܒܚܗ ܕܡܠܟܘܬܐ ܢܗܝܪܘܬܐ ܘܟܠ ܢܨܝܚܘܬܐ ܚܕܝܘܬܐ ܘܠܥܠܡ. ܐܦ ܒܟܬܒܗ ܐܟܡܠܐ ܕܡܬܚܫܒ ܒܟܪܐ ܘܗܘܝܢ ܢܟܪܐ. ܡܛܠ ܗܢܐ ܐܡܪ ܐܒܘܗܝ ܕܐܬܒܢܐ ܘܥܡ ܡܫܝܚ ܕܐܬܒܪܝ ܒܢܟܪܐ ܡܠܟܘܬܐ: ܘܐܡܪܢܐ ܕܟܠ ܡܪܝܐ ܕܒܗܘܢ ܒܐܬܒܪܟܬܐ ܕܟܠ ܐܢܫ ܕܦܘܪܩܢ. ܘܡܢ ܕܐܡܪ ܒܗܘܢ ܕܐܬܐܬ ܒܒܢܝܬܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܘܐܟܢ ܥܠ ܠܒܢܝܐ ܗܘܝܘ ܘܡܛܠ ܒܢܝܐ ܗܘܐ. ܘܐܬܒܪܝ ܐܢܘܢ ܦܓܪܗ ܘܢܦܫܗ ܕܡܢܝ ܢܒܝܘܬ ܡܬܒܝܢܐ. ܘܡܛܠ ܒܪܝ ܡܠܬܗ ܕܒܗܘܢ: ܒܪ ܒܝܬܗ ܕܦܓܪܢܝ ܡܬܚܢܢܝܢ ܕܗܘܝܐ ܒܟܠܗܘܢ ܘܐܬܒܢܝ ܒܢܝܢܘܬܐ ܕܪܘܚܐ ܕܩܘܕܫܐ. ܘܬܒܪܝ ܗܘܐ ܠܒܪܐ ܕܦܘܪܩܢ: ܒܗܘܢܘܢ ܦܓܪܗ ܘܢܦܫܗ ܕܡܫܝܚܐ. ܚܕ ܦܓܪܐ ܒܢܝܐ ܢܦܫܐ ܘܢܦܫܐ ܕܡܫܝܚܐ ܘܡܫܝܚܐ: ܘܢܦܫܗ ܦܓܪܐ ܕܡܫܝܚܐ ܘܠܗ ܗܘܢ ܦܓܪܐ. ܐܦ ܠܒܢܝܐ ܢܦܫܐ ܒܢܝܐ. ܘܦܓܪܐ ܢܦܫܐ ܒܢܝܐ: ܘܐܦ ܗܘܝܐ ܢܒܝܢܝܢ ܒܒܢܝ ܒܗ ܚܕܝܘܬܐ: ܒܢܝܢܐ ܕܢ ܘܡܬܦܪܫܢܘܬܐ ܕܡܫܝܚܐ: ܚܕ ܦܓܪܐ ܚܕ ܠܒܢܝܐ. ܗܘܝܐ ܘܦܫܛ ܠܢ ܕܢܫܬܟܚ ܘܐܦ ܗܘܝܐ. ܕܟܠ ܒܪܝ ܡܠܬܗ ܕܡܠܟܘܬܐ ܕܐܡܪ: ܕܦܓܪܐ ܕܡܫܝܚܐ ܢܦܫܐ ܘܢܦܫܗ ܕܟܠܢܐ ܢܒܝ ܡܠܟܘܬܐ: ܒܪ ܒܝܬܗ ܟܠ ܒܪܝ ܡܠܬܗ: ܪܒܝܢܘܬܗ ܢܒܝܘܬܐ. ܘܟܠ ܢܒܝܘܬܐ ܚܕܝܘܬܐ: ܐܦ ܒܡܫܝܚܘܬܐ ܗܘܝܢ ܘܡܬܘܪܬܐ ܘܒܝܢܬܐ: ܐܠܐ ܢܫܦܬܐ ܘܚܕܝܘܬܐ ܕܐܠܗܐ ܡܠܟܬܐ ܟܠ ܒܪܝܗ ܕܐܢܫܘܬܗ ܗܘܝܢܠܗ ܘܠܝܠܕܐ ܕܝܠܝܕܘܬܗ ܡܣܝܒܪܬܐ. ܚܕ ܒܪܐ ܒܣܝܒܪܐ ܡܪܘܬܐ ܘܠܥܠܡ. ܐܦ ܒܢܝܐ ܕܐܬܒܪܝܗ ܠܓܒܗ ܢܦܫ ܗܘܝܐ ܒܓܒܝܠܬܗ ܕܡܢ ܦܓܪܐ ܕܡܫܝܚܐ ܐܦ ܕܐܡܪܗ. ܘܝܠܕܬܗ ܕܝܘܠܕܗ ܘܡܪܢܝܬܐ ܕܡܫܝܚܘܬܐ ܕܒܟܠܗܘܢ ܐܡܪ ܒܢܝܢ ܠܡܫܠܡܘ ܐܢܫ ܗܘܐ..

85 Col. 1:15.
86 Rom. 8:29.
87 Lk. 1:35.

infant in Elizabeth, as from our Lord to his mother and through the sound of the voice—again, what marvelous and astonishing wonders!—Elizabeth began to prophesy wondrous things, speaking startling and great things concerning the united, marvelous, worshipful, and glorious infant within the womb of Mary, and concerning him who unitedly dwelt in the infant from her nature in one honor and Lordship for ever. And alike it was made known to her that from the beginning of the fashioning of our Lord's man was his taking, his union, his anointing, his indwelling, and his conjunction with God the Word, who exalted and took him to his own parsopa and to the united image of his invisibility in this worshipful economy. As the blessed Paul said, "He is the image of the invisible God,"[85] and, "He sealed them with the likeness of the image of his Son."[86]

[32] From these things it is demonstrated that at the annunciation of the angel was the taking, and with the taking was the union forever, though | in its order {95}
the flesh was completed first, then the soul. Because of this the fathers said that he was made flesh, and then they added that he was made man with a rational soul. As with the calling of the priest in the intercession over the Mysteries of our salvation, when the priest says, "Let the grace of the Holy Spirit come, and may it rest upon this bread and upon this cup, and may it make them the body and blood of our Lord Jesus Christ," and with the voice of the priest, immediately, in a moment's time, we believe that there is a gift, and the grace of the Holy Spirit has descended and perfected the Mysteries of our salvation, that they may become the body and blood of Christ—one body in one descent and power, which pardons and sanctifies, and one is the body of Christ, not two bodies—although the bread is other in nature and the body is other in nature, and although here the natures are unlike one another, yet in the power and operation of the consecration there is one body, one bread—so we ought to understand also here, that with the voice of the angel, when he said, "The Holy Spirit shall come and the power of the Highest shall rest upon you,"[87] immediately, with his voice, in a moment was the taking, and with the taking was the union. Although the size was small and humble, yet [there was] the conjunction and union of God the Word with his flesh, which was his temple and the image of his united hiddenness, one Son in one Lordship for ever, although the nature of his manhood preserved its order in its fashioning by the Holy Spirit, as I have said, and the lineaments of his features, and the growth in size, in all natural steps, came to completion.

[33] ܐܠܐ ܗܕܝܢܐ ܡܫܬܥܐ ܠܐܠܗܐ ܒܚܣܝܪܘܬܐ ܟܝܢܝܬܐ ܘܩܢܘܡܝܬܐ. ܘܗܘ ܠܗ ܕܝܢ ܕܒܟܝܢܗ̇ ܡܠܝܐ ܠܫܠܡܘܬܗܘܢ: ܟܕܝܢ ܘܡܫܬܓܪܝܢ ܐܦ ܗܕܐ ܕܗܘܝ ܠܐܢܫܐ ܒܫܠܡܘܬܗܘܢ. ܕܡܢ ܥܘܕܪܐ ܒܫܠܡܐ ܠܗ ܢܦܫܐ ܘܦܓܪܐ ܐܢܫܝܐ ܒܣܝܡܘܬܐ ܗܘܐ ܚܕ ܩܢܘܡܐ ܠܐ ܡܫܬܟܚ. ܘܐܝܟܢ ܠܐ: ܚܕܐ ܡܢ ܬܪܬܝܢ ܡܬܬܓܡܪܢ ܒܕܘܟܬܐ. ܐܘ ܓܝܪ ܚܣܝܪ ܐܠܗܐ ܡܠܬܐ ܡܢ ܡܫܬܡܠܝܢܘܬ ܩܢܘܡܗ: ܐܘ ܐܬܬܘܣܦ ܥܠ ܩܢܘܡܗ ܒܟܝܢܘܬܐ ܠܡܫܬܡܠܝܘܬܐ: ܘܐܬܬܓܪܝ ܠܗ ܡܢ ܩܢܘܡ̈ܐ ܥܘܬܪܐ ܕܐܠܗܘܬܐ.

[34] ܬܘܒ ܐ̱ܚܪܢܝܬܐ. ܟܠ ܓܒܪ ܕܡܬܓܕܪ ܡܫܬܟܚ ܡܢ ܡܢܘ̈ܬܐ ܕܩܘܡܬܗ: ܘܡܫܬܡܠܐ ܡܢܘ̈ܬܗ ܠܫܘܟܠܠܐ. ܐܝܟ ܒܝܬܐ ܕܐܬܒܢܝ ܡܢ ܟܐܦ̈ܐ ܘܡܢ ܩܝܣ̈ܐ. ܘܐܝܟ ܦܓܪܐ ܕܡܢ ܡܢܘ̈ܬܗ: ܘܡܢܘ̈ܬܐ ܕܓܪ̈ܡܐ ܡܢ ܚܕܕ̈ܐ. ܘܥܕܡܐ ܕܐܝܟ ܗܠܝܢ. ܘܐܢ ܗܟܢܐ ܗ̣ܝ: ܐܬܦܣܩ ܠܗ ܐܠܗܐ ܡܠܬܐ ܡܢ ܠܐ ܡܫܬܡܠܝܘܬܐ ܕܟܝܢܗ ܕܟܠ ܩܕܡ ܘܒܬܪ ܕܡܘܕܥܐ. ܘܐܬܚܙܝ ܠܗ ܠܫܬܐܣܬܐ ܘܠܡܫܡܫܢܘܬܐ ܘܠܡܬܚܙܝܢܘܬܐ: ܐܝܟ ܕܐܡܪܝܢ ܬܐܘܦܫܟܝܐ ܡܛܪܐ ܘܚܝܝܐ ܚܕܝܢܐ ܠܒܝܬ ܚܛܝܐ. ܘܗܘܐ ܡܫܬܕܪܢ ܐܦ ܠܬܝܒܘܬܐ ܗܟܢܐ ܒܟܝܢܐ ܡܢ ܬܫܘܕܝܬ ܡܫܪܪܝܬܐ ܠܟܠ ܕܐܡܪ ܡܬܦܪܣܢܘܬܐ ܕܐܠܗܘܬܐ ܠܒܪܢܫܘܬܐ. ܐܘ ܡܬܚܝܢܘܬܐ ܕܐܢܫܘܬܐ ܠܟܠܐ ܡܫܬܟܚܬܐ.

[35] ܬܘܒ ܐ̱ܚܪܢܝܬܐ. ܡܦܩܝܢ ܐܢܘܢ ܐܦ ܗܕܐ ܬܪܝܢ ܫܪܒܐ: ܕܟܠ ܕܠܡܫܬܡܠܝܘܬܐ ܐܬܐ ܡܢ ܠܐ ܡܫܬܡܠܝܘܬܐ. ܡܛܠ ܐ̱ܚܪܢܐ ܚܕܬܐ ܡܫܡܫܢ ܒܟܠܗ ܡܫܬܡܠܝܢܐ. ܐܝܟ ܕܠܐ ܡܬܝܢ ܗܘ̈ܝ ܡܢܘ̈ܬܐ ܕܡܢܗܘܢ ܐܬܓܒܠ: ܐܣܛܘܟܣ̈ܐ ܡܫܚܠܦ̈ܐ. ܐܦ ܡܫܬܡܠܝܘܬܐ ܘܫܘܟܠܠܐ ܒܚܕܐ ܡܠܝܘܬܐ ܡܫܬܡܠܝܐ. ܐܝܟ ܐܠܦܐ ܡܬܓܒܠܐ ܕܡܢ ܡܬܩܢ ܘܡܢ ܦܬܘܠܐ ܕܒܡܫܘܚܬܗܘܢ ܗܕܐ ܠܐ ܡܫܝܢ ܗ̈ܘܝ ܘܡܫܬܡܠܝܘܬܗܘܢ ܡܫܚ ܘܦܘܪܫ. ܘܐܝܟ ܢܦܫܐ ܘܦܓܪܐ ܕܠܚܕ ܩܢܘܡܐ ܒܪܢܫܐ ܠܡܫܡܠܝܘ. ܐܢ ܡܢ ܗܟܝܠ ܗܘܐ ܐܘ ܒܪܐ ܩܢܘܡܐ ܘܡܬܚܙܝܐ ܕܐܝܟ ܗܠܝܢ.

[36] ܬܘܒ ܐ̱ܚܪܢܝܬܐ. ܒܣܝܡܘܬܐ ܡܢܗ ܚܕ ܡܢܗ ܕܡܬܐܡܪܐ: ܐܘ ܗܟܢܐ ܐܠܗܐ ܡܠܬܐ ܥܡ ܒܪܢܫܐ ܚܕ ܩܢܘܡܐ ܐܫܬܡܗ. ܥܡ ܐܢܫܐ ܒܟܝܢܐ ܡܫܬܟܚ ܗܘ ܩܢܘܡܐ. ܘܒܐܝܕܐ ܐܘܣܐ ܚܕܐ: ܕܒܩܢܘ̈ܡܐ ܕܒܗ ܘܕܬܫܘܒܘܚܬܗ ܡܬܚܙܝܐ: ܗܕܐ ܥܡ ܐܢܫܐ ܒܟܝܢܐ ܡܫܬܟܚ ܗܘܐ ܩܢܘܡܐ. ܥܡ ܐܠܗܘܬܐ ܡܬܝܚܕܐ ܕܐܬܚܙܝ ܦܪܨܘܦܐ ܘܠܐ ܡܫܬܟܚܐ: ܐܘ ܥܡ ܒܢܝ̈ܢܫܐ ܕܐܝܬܝܗܘܢ ܡܫܬܟܚܐ ܘܡܫܬܘܕܥܐ. ܐܘ ܗܟܢܐ ܥܡ ܐܠܗܘܬܐ ܗܘܝܐ ܠܗ̇ ܡܫܬܡܠܝܘܬܐ ܒܐܠܗܘܬܐ ܐܝܟ ܕܐܡܪܝܢ ܦܢ ܒܟܠܗܝܢ. ܘܐܢ ܥܡ ܒܢܝ̈ܢܫܐ. ܗܝ ܡܫܬܡܠܝܘܬܐ ܒܟܝܢܐ ܕܒܢܝ̈ܢܫܐ. ܘܐܢ ܠܐ ܐܝܬܘܗܝ ܥܡ ܐܠܗܘܬܐ ܚܕ ܩܢܘܡܐ: ܘܠܐ ܥܡ ܒܢܝ̈ܢܫܐ ܚܕ ܩܢܘܡܐ ܕܒܢܝ̈ܢܫܐ. ܐܝܟ ܩܢܘܡܐ ܕܟܠܗܘܢ ܒܢܝ̈ܢܫܐ: ܡܕܝܢ ܠܝܬܘܗܝ ܐܠܗܐ ܘܠܐ ܒܪܢܫܐ: ܘܠܦܘ ܡܫܬܘܕܥ ܗܘܐ ܐܡܪܝܢ ܠܝ ܬܠܝܬܝܐ.

88 The argument seems to be that the Theopaschites deny the hypostatic fullness of the manhood of Christ, thus implying that the hypostatic fullness of his Godhead was lacking, as though, in the union, God the Word was in need of something else (in this case a human soul and body) to complete his own hypostasis. The following variations of this argument would seem to indicate that something has been lost in this opening salvo.

89 I.e., the essence.

[33] But it is incumbent upon us to reprove somewhat the stupidity of the heretics who impute suffering to God in a natural and qnomic union. Here too the wretches speak falsely and blaspheme, saying in their error, "From the beginning of the conception the soul and body together in the union cannot be one qnoma." But if not, one of | two things is found in impiety: either God the {96}
Word is lacking in the fullness of his own qnoma, or a bodily quantity is added to his qnoma, and he is removed from the co-equal qnome of the Trinity.[88]

[34] Again, in another way: everything compounded is comprised of the parts of its composition. The parts are collected, one with another, as a house which is compounded of stones and wood, or as a body [which is compounded] of its parts, and its members' parts, each with another, and other such things as these. If this is so, God the Word was withdrawn from the infinitude of his nature with the Father and the Holy Spirit, and came to limitation, confinement, and dimensions, as Cyril the Egyptian and the life-cursing Hnana of Hdayab wickedly say. Behold, this evil opinion was anathematized by the ecumenical synod—anyone who claims [there was] contraction of the Godhead into a measurable quantity, or expansion of the manhood to infinitude [let him be anathema].

[35] Again, in another way: Those who love the truth are also persuaded of this, that anything that proceeds from non-composition to composition establishes some other new thing in aggregate and compositely, [something] the parts of which it was composed did not possess [individually]—the various forms, as well as operations and functions—in one composite adaptation, as a ship or a wagon, which are from wood and iron, which in their parts did not attain to this, but in their composition have so attained and functioned, and as a soul and body function as one qnoma, a man, both before death and after the resurrection, and other things such as these.

[36] Again, in another way, a demonstration from the same hypothesis: | if, {97}
then, God the Word with man constituted one qnoma, with what nature should the qnoma be reckoned, and to what essence is it subject, that it may be numbered among the qnome which are in it[89] and subject to it? Now, with what nature should this qnoma be reckoned? With the Holy Trinity which is simple and infinite, or with men who are finite and passible? If, then, with the Trinity, there was an addition into the Trinity, as we have said above. If with men, behold, an addition into the nature of men. If it is not one qnoma with the Trinity, and not with men one qnoma of men, like the qnoma of all men, but a qnoma distinct and unique in its own way, then it is neither God nor man. Let the impious tell us, now, what shall we worship?

[37] ܬܘܒ ܐܚܪܢܝܬܐ. ܠܝܬ ܩܢܘܡܐ ܕܡܢܗܘܢ ܕܩܢ̈ܘܡܗܘ ܡܫܬܚܠܦܐ ܐܝܬܝܗܘܢ ܘܒܐܦܐ ܚܕ̈ܕܐ. ܘܩܢܘܡ ܠܐ ܡܫܬܚܠܦܐ ܘܕܠܐ ܗܘܝܐ. ܘܠܝܬ ܩܢܘܡܐ ܕܒܟܝܢܗ ܡܚܝܕ ܥܡ ܗܢܝܢ ܒܬ̈ܪܝܢ ܦܪ̈ܨܘܦܐ ܡܢ ܚܕܢܝ̈ܐ. ܘܥܡ ܚܕ ܟܝܢܐ ܙܘܘܓ ܚܕ ܙܘ ܩܢܘܡܐ. ܘܥܡ ܟܝܢܐ ܐܚܪܢܐ ܙܘܘܓ ܚܕ ܙܘ ܩܢܘܡܐ ܘܕܠܐ ܫܘܚܠܦ. ܐܠܐ ܐܢ ܕܠܡܐ ܐܝܟ ܗܠܝܢ ܘܦܪ̈ܨܘܦܐ. ܐܝܟ ܕܐܡܪ ܡܪܝ ܐܪܝܟܐ.

[38] ܬܘܒ ܐܚܪܢܝܬܐ. ܐܢ ܗܟܝܠ ܐܠܗܐ ܡܠܬܐ ܥܡ ܦܓܪܐ ܩܢܘܡܝܬ ܚܕ ܩܢܘܡܐ ܘܟܝܢܐ. ܘܗܘܐ ܩܢܘܡܐ ܒܪ ܟܝܢܗ ܗܘ ܕܐܒܐ ܒܟܠܗܘܢ ܕܝܠܗ ܐܝܟ ܩܢܘ̈ܡܐ ܕܫܡܫܝܢ ܒܟܝܢܐ: ܘܟܝܢܐ ܕܒܩܢܘ̈ܡܐ ܡܬܝܕܥ: ܡܕܝܢ ܐܦ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܡܬܚܒܪܢ ܐܢܘܢ ܒܩܢܘܡܗܘܢ: ܐܝܟ ܒܪܐ ܒܪ ܟܝܢܗܘܢ. ܘܗܘܐ ܠܗܘܢ ܬܘܦܣܐ ܫܠܝܚܘܬܐ ܐܘ ܚܝ̈ܘܬܐ ܡܫܝܚ̈ܝ ܐܠܗܘܬܐ ܒܫܘܬܦܘܬܐ ܩܢܘܡܝܬܐ.

[39] ܬܘܒ ܐܚܪܢܝܬܐ. ܐܢ ܗܟܝܠ ܒܬܪ ܕܐܬܒܪܝ ܕܐܠܗܐ ܡܠܬܐ ܥܡ ܒܣܪܐ ܕܡܢܟ ܐܝܟ ܕܐܡܪܝܢ ܗܠܝܢ ܕܒܬܪ ܚܕ ܩܢܘܡܐ: ܡܕܝܢ ܡܢ ܟܕܘ ܕܐܬܒܪܝ ܦܠܓܘܬ ܩܢܘܡܐ ܐܝܬܘܗܝ ܗܘܐ. ܐܘ ܡܢ ܟܕܘ ܕܐܬܒܪܝ ܩܢܘܡܐ ܐܝܬܘܗܝ ܡܫܡܠܝܐ: ܟܕ ܠܐ ܠܒܪ ܘܠܐ ܡܣܝܒ: ܘܒܬܪ ܕܐܬܒܪܝ ܚܕ ܩܢܘܡܐ: ܕܐܬܒܪܝ ܡܢܗ ܕܡܠܟܐ? ܘܐܢ ܡܠܟܐ: ܠܐ ܟܝܢܐ ܘܠܐ ܩܢܘܡܐ: ܠܝܬ ܡܕܝܢ ܕܐܬܒܪܝ ܡܬܒܪܝܐ. ܘܠܐ ܚܝܘܬܐ ܕܡܣܝܒܐ ܘܡܫܡܠܝܐ ܗܘ ܫܡܫܐ ܕܐܬܒܪܝ ܘܗܠܝܢ ܕܒܪܢܫܐ ܕܠܐܝܬܘܗܝ ܡܕܡ. ܐܠܐ ܗܘ ܐܢ ܒܬܒܪܝ ܗܘ ܡܬܚܫܒܝܢ ܠܟܕܝܢ ܥܒܕܐ: ܠܟܠܗ ܒܪܝܬܐ ܘܒܪܝܬܗ ܘܠܗܘܦܟܐ ܕܡܠܟܐ ܗܘ ܦܓܪܐ. ܘܦܪܨܘܦܐ ܠܟܠܗ ܦܓܪܐ ܕܝܠܗ. ܘܕܚܝܘܬܐ ܡܬܒܪܝܐ ܘܩܢܘܡܝܬܐ. ܠܐ ܡܬܚܝܕ ܕܗܘܬ ܠܟܝܢܐ ܠܐ ܡܫܡܠܝܐ ܘܡܫܡܠܝܐ: ܐܠܐ ܚܝܘܬܐ ܗܝ ܡܫܡܠܝܬܐ ܘܦܪܨܘܦܐ: ܘܠܗ ܕܟܝ̈ܢܐ ܠܟܝܢܐ ܘܠܩܢܘܡܐ: ܐܠܐ ܕܟܝ̈ܢܐ ܘܕܩܢܘ̈ܡܐ ܡܚܝ̈ܕܐ ܕܝܠܝܗܘܢ ܕܠܐ ܒܗܠܝܢ ܘܕܠܐ ܦܘܪܫ ܠܚܕ ܦܪܨܘܦܐ. ܘܠܗ ܒܪܢܫܘܬܐ: ܐܠܐ ܠܐ ܡܫܡܠܝܐ ܒܡܫܡܠܝܐ. ܕܡܛܠ ܕܐܠܗܐ ܒܕܡܘܬܐ ܕܒܪܢܫܐ. ܚܫܘܒܐ ܒܗܝܟܠܗ ܚܕ ܡܪܝܐ ܫܡܘܐ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ. ܘܐܦ ܕܐܡܪܝܢ ܕܒܪܬܐ ܐܠܗܐ ܡܠܬܐ ܘܥܡ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܚܕ ܟܝܢܐ.

[40] ܬܘܒ ܐܚܪܢܝܬܐ. ܐܢ ܗܟܝܠ ܐܠܗܐ ܡܠܬܐ ܒܟܝܢܗ ܘܩܢܘܡܝܬ ܠܚܡ ܡܢ ܐܒܐ: ܙܘ ܚܕ ܙܘ ܒܟܝܢܗ ܘܩܢܘܡܝܬ ܠܚܡ ܡܢ ܡܪܝܡ. ܘܡܛܠ ܗܕܐ ܐܝܬܘܗܝ ܠܚܡܗ ܐܠܗܐ. ܐܝܟܢܐ ܕܝܠܝܕ ܡܢ ܐܒܐ: ܡܕܝܢ ܐܠܗܐ ܘܡܪܝܡ ܚܕ ܟܝܢܐ ܐܢܘܢ. ܐܝܟܢܐ ܕܐܠܗܐ ܡܠܬܐ ܘܐ̱ܒܘܗܝ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ. ܘܐܝܟܢܐ ܕܐܬܝܠܕ ܗܟܝܠ ܡܢ ܐܒܐ ܘܡܢ ܚܘܐ: ܘܐܝܬܝܗܘܢ ܒܢ̈ܝ ܚܕ ܟܝܢܐ: ܘܐܘܠܕܘ ܒܕܡܘܬܗܘܢ ܐܝܟ ܨܠܡܗܘܢ. ܩܢܘܡܐ ܡܢ ܩܢܘܡܐ ܒܢܝ̈ ܟܝܢܐ ܕܒܪܢܫܐ. ܘܗܘܐ ܗܟܝܠ ܠܗܘܦܟܐ ܕܠܝܬ ܠܗ ܥܘܒܕܢܐ. ܐܠܐ ܠܗ ܗܟܢܐ ܡܠܟܝܢ ܒܟܢ̈ܝ ܡܥܘܕܝܢ ܐܒ̈ܗܬܐ ܡܫܠܠܝ̈ ܒܪܘܚܐ ܐܘ ܚܒ̈ܬܐ ܡܫܝܚ̈ܝ ܐܠܗܐ. ܐܠܐ ܗܟܢܐ ܡܠܟܝܢ

90 ? Perhaps a suggested reconstruction would read, "and there is no qnoma which in its nature is united to another nature, the two natures being different from one another".

91 I.e., Justinian.

[37] Again, in another way: There is no qnoma, some of whose parts are finite and confined in space, and some infinite and limitless; and there is no qnoma which in its nature is united with two natures different from one another[90], with one nature remaining the same qnoma, and with the other nature remaining the same qnoma, without [some] alteration, except, perhaps, as an illusion or a fantasy, as the impious Mani says.

[38] Again, in another way: If, then, God the Word is qnomically one qnoma and nature with the body, and this qnoma is consubstantial with the Father in all that is his, like qnome which are established in a nature, and a nature which is known through qnome, then also the Father and Holy Spirit are composite in their qnome, as the Son is consubstantial with them, and may this blasphemy return to you, O wicked men who impute suffering to God in a qnomic union.

[39] Again, in another way: If, then, after the composition of God the Word with {98}
the flesh, which was ensouled, [there is] one qnoma as these wicked men say, then before the composition he was half a qnoma. If before the composition the qnoma was complete, though it was not assumed and not united, and after the composition [there was] one qnoma, what is the composition which came to pass? If neither a [new] nature nor a [new] qnoma came to pass, then it is not a compound construct, nor a union which is made one, and the name of "composition" is empty, a spurious illusion which is nothing. But lo, in writing we have earnestly made a refutation of all the babbling, impiety, and blasphemy of the tyrannical king[91], and we have unmasked all his error. That there should be a composite and qnomic union of an infinite and finite nature is impossible, but the union is voluntary and parsopic. It is not "natures" in a "nature" and a "qnoma", but natures and qnome whose properties are preserved in one parsopa, without confusion or separation, and not at remove, but the infinite in the finite, the form of God in the form of man, the Indweller in his temple, one Lord Jesus Christ, the Son of God. That which the fathers call "God the Word" is one nature with the Father and the Holy Spirit.

[40] Again, in another way: if, then, God the Word is naturally and qnomically begotten of the Father, and the same was naturally and qnomically begotten of Mary, and because of this she is the begetter of God, inasmuch as he was begotten of the Father, then God and Mary are one nature, since God the Word and his manhood are one nature and one qnoma, as Abel was begotten of Adam and Eve, and they were members of one nature and begot in their own likeness as their own image, qnoma from qnoma, consubstantial with man. Behold, then, a blasphemy, for which there is no forgiveness. But it is not thus that the

ܘܡܘܕܝܢ: ܕܡܫܝܚܐ ܐܬܝܠܕ ܡܢ ܒܬܘܠܬܐ ܡܪܝܡ: ܝܠܕܗ ܕܝܢ ܕܝܫܘܥ ܡܫܝܚܐ ܗܟܢܐ ܗܘܐ. ܥܡܗ ܓܝܪ ܕܡܫܝܚܐ ܡܫܘܕܥܝܢ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܒܪܐ ܚܕ ܦܪܨܘܦܐ. ܘܐܝܟܢܐ ܕܐܬܚܘܝ ܒܟܠܝܬܐ. ܘܕܒܚܕܗ ܐ̄ܢܫܐ ܝܠܝܕ ܡܢ ܡܪܝܡ ܡܫܝܚܐܝܬ. ܠܘ ܓܝܪ ܒܐܠܗܘܬܗ ܐ̄ܘ ܕܡܫܬܘܬܦ ܡܢ ܐܒܐ ܝܠܝܕ. ܘܐܝܟ ܗܫܘܬܐ ܗ̇ܝܢ ܕܒܝܫܐ ܘܡܠܟܐ ܫܘܡܠܝܐ ܕܟܠ ܕܝܢܐ ܘܠܟܠ ܡܢ ܟܠ ܐ̈ܦܝܢ. ܒܚܕܗ ܕܝܢ ܐ̈ܢܫܐ: ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ ܐܝܟ ܕܐܬܚܘܝ. ܗܢܐ ܕܒܗ ܥܘܪܝ ܠܒܪܠܗ ܢܗܘܐ ܐܠܗܐ ܡܠܟܐ ܘܡܚܝܐ ܒܗ ܐܬܚܠܦܬ ܡܫܝܚܐܝܬ ܕܟܠ ܦܘܪܫ ܘܠܟܠܗܘܢ. ܘܡܛܠ ܗܕܐ ܚܝܘܬܐ ܠܐ ܡܬܡܠܠܢܘܬܐ ܕܗܘܝ ܡܢ ܠܗ ܡܪܒܝܢ: ܡܬܐܡܪܐ ܓܝܪ ܒܬܘܠܬܐ ܡܪܝܡ ܝܠܕܬ ܡܫܝܚܐ: ܕܐܝܬܘܗܝ ܡܫܝܚܐ ܐܠܗܐ ܘܡܪܝܐ. ܕܡܢ ܒܣܪܗ̇ ܝܠܕܬ ܡܪܝܐ: ܕܡܢ ܫܘܪܝ ܠܒܪܬܗ ܢܣܒ ܠܐܠܗܐ ܡܠܬܐ. ܝܠܕܬ ܐܠܗܐ ܕܝܢ: ܡܛܠ ܕܗܘ ܫܘܪܝ ܠܒܪܬܗ ܢܣܒܗ ܘܡܚܒܪ ܒܗ ܐܬܚܠܦܬ ܒܚܕܘܬܐ ܦܪܨܘܦܐ. ܠܘ ܡܢ ܗܘ̇ ܫܩܠ ܫܘܪܝܐ ܐܠܗܐ ܡܠܬܐ. ܕܗܘܐ ܕܝܢܝܐ ܘܐܬܓܫܡ ܘܐܬܒܪܢܫ ܐܡܪ. ܐܝܟܢ ܟܕ ܓܘܫܡܐ ܘܒܪܢܫܐ ܒܚܝܐ. ܘܐܝܟܢ ܗ̇ܘ ܕܒܗ ܐܬܓܫܡ ܘܐܬܒܪܢܫ. ܘܐܝܟܢܐ ܕܐܝܟܢ ܠܓܘܫܡܐ ܠܠܒܘܫܗ: ܘܐܝܟ ܠܗܝܟܠܐ.

[41] ܐܦ ܗܟܝܠ ܒܪܢܫܐ ܒܠܚܘܕ ܫܡܥܢܝܗ ܡܬܐܡܪ ܗ̄ܘܐ ܕܝܠܕܬ ܡܪܝܡ: ܡܬܚܫܒ ܗ̄ܘܐ ܒܪܢܫܐ ܒܫܡܐ ܐܝܟ ܕܐܡܪܝܢ ܦܠܓ ܫܡܝܛܐ. ܘܡܬܦܠܓܘ ܗ̄ܘܘ ܘܐܦ ܒܬܘܠܬܐ ܡܪܝܡ ܡܢ ܗܢܐ ܐܡܪܐ ܕܒܗ ܐܝܬܝܗ̇ ܘܐܬܡܗܝ ܒܪܝܟܐ ܒܢ̈ܝܐ. ܘܐܢ ܗܘܐ ܡܬܐܡܪܐ ܗ̄ܘܬ ܝܠܕܬ ܐܠܗܐ: ܡܬܚܘܒ ܗ̄ܘܐ ܦܘܠܝܢ ܗܠܝܢ ܘܦܠܛܘܢ ܐܝܟ ܕܐܡܪ ܡܠܝܢ ܪܚܝܩܐ. ܘܐܝܟ ܗ̇ܘ̇ܝ ܐ̄ܢܫܐ ܕܐܢܫܐ ܕܡܬܒܪܬܐ ܗ̄ܘܬ ܠܗ ܒܕܡܘܬ ܫܠܡܘܢ ܘܐܬܚܙܝ ܒܗ̇ ܒܪ ܐܢܫܐ: ܒܪ ܡܪܝܡ ܡܢܗ̇ ܠܐ ܢܣܒ. ܡܛܠ ܟܕ ܗܠܝܢ ܗܟܢ ܦܣ̈ܩܐ ܕܒܫܡܐ. ܡܬܐܡܪܐ ܐ̄ܘ ܒܬܘܠܬܐ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܐܦ ܝܠܕܬ ܒܪܢܫܐ: ܝܠܕܬ ܒܪܢܫܐ ܡܢ ܟܝܢܗ̇ ܘܝܠܕܬ ܐܠܗܐ ܡܛܠ ܚܝܘܬܐ ܕܗܘܝ ܠܗ ܡܢ ܠܗ ܡܪܒܝܢ. ܒܪ ܠܗ ܡܢܗ̇ ܢܣܒ ܫܘܪܝܐ ܐܠܗܐ ܡܠܬܐ ܘܐܠܗܐ ܘܒܪܢܫܐ ܒܚܝܘܬܐ ܕܦܪܨܘܦܐ. ܗ̇ܘ ܕܝܢ ܢܣܒܐ ܘܡܬܢܣܒܢܐ: ܕܡܘܬܐ ܕܐܠܗܐ ܘܕܡܘܬܐ ܕܥܒܕܐ. ܝ̈ܘܡ ܡܫܝܚܐ ܐܝܟ ܕܐܬܚܘܝ ܒܟܠܝܬܐ. ܒܗܕܘܬܐ ܕܡܢ ܐܟܪܬܐ ܕܟܠܗ ܦܠܛܝܦܢܐ. ܕܒܗܘܡܐ ܕܡܫܝܚܐ ܡܫܘܕܥܝܢ ܗ̇ܘ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܒܪܐ ܚܕ ܦܪܨܘܦܐ. ܡܛܠܗܢ ܟܕ ܐܬܚܘܝ ܡܫܝܚܐ ܒܒܣܪ: ܕܐܝܬܘܗܝ ܐܠܗܐ ܥܠ ܟܠ.

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92 Mt. 1:18.

93 ܦܣ̈ܩܐ. Suggesting prongs of a fork, or divergent pathways at the fork in a road.

94 Rom. 9:5.

Scriptures teach [and] | the fathers, those who spoke in the Spirit, explain, O {99} wicked Theopaschites. Instead, they teach and enlighten in this manner, that Christ was begotten of the blessed Mary—"The birth of Jesus Christ was in this way"[92]—for the name "Christ" is indicative of the Godhead and manhood of the Son in one parsopa, as was shown above, and in his human nature he was born from Mary unitedly—not in his Godhead, which was begotten from eternity of the Father, and, as the examples of "Effulgence" and "Word", qnomically, without succession, and beyond any movement, but in his human nature from the Virgin Mary, as has been shown. This man, from the beginning of his fashioning, God the Word took and indwelt as in a temple, unitedly, without separation, and for ever. Because of this ineffable union, which was within the womb, the blessed Mary is called the "begetter of Christ", for Christ was God and man. From her own nature she was begetter of man, who from the beginning of his fashioning cleaved to God the Word, but [she was] the begetter of God, since with the beginning of his fashioning he took him and dwelt in him as in a temple in a parsopic union. It was not there that God the Word began, for lo, it is said that he descended, became incarnate, and was made man. The body and man were one thing in nature, and he who became incarnate in it and became man was another, as clothing is different from its wearer and armor from the armed.

[41] If it is said, then, that he whom Mary bore is simply man alone, he is reckoned an ordinary man, as Paul the Samosatan impiously said, and the blessed Mary is deprived of this honor as well by which she was, and was named, "Blessed among women". If, on the other hand, she is called "bearer of God" [alone], our salvation is discovered to be an illusion and fantasy, as the impious Mani spoke, and as those others who wickedly said that she was a passageway for him in the likeness of a channel, and he became incarnate in her while passing through, though he did not | take anything from her. Because of these two {100} branches[93] of evil the blessed Mary is called "bearer of God" as well as "bearer of man"—bearer of man from her own nature, and bearer of God because of the union which he had within the womb, though God the Word did not receive his origin from her, but God the Word in a union of parsopa, that is, Assumer and assumed, the likeness of God and the likeness of a servant, the same Christ as demonstrated above in the testimony of the letter to the Philippians. The name "Christ" is indicative of the Godhead and of the manhood of the Son in one parsopa: "From them Christ appeared in the flesh, who is God over all."[94]

[42] ܘܡܢ̇ܐ ܬܫܥܝܬܐ ܠܝܘܡܢܐ: ܐܦ ܗܕܐ ܚܕܝܘܬܐ ܗ̄ܝ ܩܢܘܡܝܬܐ܀ ܘܕܡܫܝܚܐ ܚܕܝܘܬܐ ܗ̄ܝ ܦܪܨܘܦܝܬܐ. ܘܐܝܟܢܐ ܕܡܬܐܡܪܐ ܐܢ̇ܬܬܐ ܒܡܠܟܐ ܒܢܣܛܘܪܝܘܣ ܐܠܗܐ ܒܪܝܬܐ: ܒܗ ܗܘ ܚܕܝܢ ܕܢܦܩܬܐ ܠܗ ܡܢ ܒܪܗ̇ ܐܢ̇ܫܐ. ܐܠܐ ܡܛܠ ܕܒܗܘ ܡܪܕܘܬܐ ܐܬܢܦܩܝ ܢܦܩܬܐ ܘܒܚܝܘܬܐ ܡܣܘܟܬܐ ܐܬܝ ܠܡܠܟܐ. ܘܠܐ ܐܫܬܪܝ ܕܦܛܪܐ ܢܠܒܝ ܐܢ̇ܬܬܐ ܗܘ ܢܦܩܬܐ: ܐܠܐ ܒܪܢܫܐ. ܗܒܝܐ ܐܦ ܗܕܐ: ܡܛܠ ܕܐܢܐ ܕܒܗ ܒܗܪܐ ܕܒܝܬܗ ܕܒܪܢܫܐ ܕܡܪܝ ܚܝܘܬܐ ܗܘܝ: ܘܐܬܚܙܝ ܠܗ ܗܝܡܢܐ ܡܚܝܕܐ ܠܐܠܗܐ ܡܢ ܟܠ ܡܪ̈ܒܝܢ. ܡܛܠ ܗܕܐ ܡܬܐܡܪܐ ܬܘܒܢܝܬܐ ܡܪܝܡ ܢܠܒܝ ܡܫܝܚܐ. ܕܐܝܬܘܗܝ ܒܪܡܐ ܕܡܫܘܕܥ ܦܪܨܘܦܐ ܕܚܝܘܬܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ: ܒܚܕܐ ܒܪܘܬܐ ܘܠܥܠܡ.

[43] ܗܘܝ ܒܙܒܢܐ ܕܐܪܒܥܐ ܕܚܘܪܡܝܙܕ ܦܣܝ̈ܩܐ ܐܡܪ ܝܘܣܛܝܢܝܢܘܣ: ܥܠ ܠܡ ܕܐܡܪ ܕܒܛܝܒܘܬܐ: ܐܘ ܒܡܬܒܪܝܢܘܬܐ: ܐܘ ܐܝܟ ܕܒܝܘܢܪ̈ܐ: ܐܘ ܐܝܟ ܕܒܡܫܘܚܬܐ ܐܡܪܐ: ܐܘ ܐܝܟ ܕܒܡܬܘܠܢܝܐ: ܐܘ ܒܡܬܚܠܛܢܘܬܐ: ܐܘ ܐܝܟ ܕܒܫܘܟܠܠܐ. ܐܘ ܐܝܟ ܕܒܚܘܫܒܐ: ܗܘܝ ܚܝܘܬܐ ܕܡܠܟܐ ܠܗܝ ܒܪܢܫܐ: ܘܐܡܪ ܕܐܝܟ ܕܒܛܝܒܘܬܐ ܘܒܐܝܡܪܐ ܘܒܫܦܝܪܘܬܐ: ܘܠܐ ܡܘܕܝܢ ܕܒܡܪܚܡܢܘܬܐ ܗ̄ܝ ܕܡܬܝܩܪܢܐ ܝܢ ܐܬܬܚܪܝ: ܘܡܛܠ ܗܕܐ ܝܗܘ ܒܪ ܝܗܘ ܡܝܬܐ ܡܪܒܝܢ ܗ̇ܘ ܕܐܝܬܘܗܝ ܝܬܝܪ ܡܫܝܚܐ ܚܕ ܡܢ ܡܘܬܐ ܕܐܠܗܘܬܐ. ܗ̇ܘ ܠܡ ܕܠܐ ܡܘܕܐ ܗܕܐ: ܢܚܕܘܢܗܝ ܠܝܘܣܛܝܢܝܢܘܣ ܕܝܢܐ. ܐܝܟܢܐ ܕܐܬܬܚܪܡ ܡܢ ܛܘܒܐ ܦܠܛܘܣ ܘܡܢ ܒܠܗܘܢ ܥܕܬܐ. ܗܘܐ ܡܫܟ. ܚܝܘܬܐ ܠܡ ܕܐܘܒܕܐ ܗܘܝ ܠܐܠܗܐ ܡܠܟܐ ܠܗܝ ܒܫܪܐ: ܐ̄ܘ ܕܐܝܬܗ̇ ܡܘܡܝܬܐ. ܚܝܘܬܐ ܕܐܘܒܕܐ ܘܐܪ̈ܘܐ ܕܡܢ ܡܫܝܚܐ: ܒܗ ܗܘ ܕܠܐ ܒܗܠܝܢܠܐ ܢܛܪܐ ܠܗܘܢ ܕܐܬܒܥܝܘ. ܐܠܐ ܐܦܠܐ ܦܘܠܛܐ ܡܡܠܠܐ.

[44] ܡܛܪܦܢܐ. ܡܛܠ ܗܢܐ ܕܡܥܪܩ ܕܗܘܐ ܛܘܦܢܐ: ܕܗܘܐ ܐܚܪܢ ܢܘܚܐ ܒܚܠܬܗ ܥܡܠܛܢܐ ܕܪ̈ܗܘܡܝܐ ܒܪ ܛܪܘܢܘܬܗ ܕܗܘܢ ܠܛܢܐ: ܡܬܢܝܚ ܥܪ̈ܒܐ ܝܗܒܝܢ ܕܠܐ ܡܘܕܝܢ. ܡܕܡܢܝܢ ܡܫܟܚ ܐ̄ܢܐ ܕܠܐ ܬܬܡܛܐ ܠܗ ܡܪܘܢ. ܐܦ ܒܗܢ ܒܪ ܒܗܢ ܒܟ̈ܠܐ ܡܕܡܝܬܐ ܕܥܠ ܐܒܗ̈ܬܗ ܢܦܫܢ ܠܐܘܪܚܗ ܘܪܕܝܢ: ܒܗ̇ ܕܒܪܒܐ ܐܠܝ ܠܝ ܠܚܝܢܐ ܕܪܡܐ ܠܝ. ܘܢܦܫܗ ܐܝܢܝ ܒܡܠܟܠ ܡܠܟܠ ܠܟܪܒܐ ܐܒ̈ܗܝܐ ܗܠܝܢ.

[45] ܝܘܣܛܝܢܝܢܘܣ. ܥܠ ܠܡ ܕܐܡܪ: ܕܒܛܝܒܘܬܐ ܐܘ ܐܝܟ ܕܒܡܬܒܪܝܢܘܬܐ: ܐܘ ܐܝܟ ܕܒܝܘܢܝܬܐ. ܐܘ ܐܝܟ ܕܒܫܘܟܠܠܐ. ܐܘ ܐܝܟ ܕܒܡܬܟܠܢܘܬܐ: ܐܘ ܐܝܟ ܕܒܚܘܫܒܐ: ܗܘܝ ܚܝܘܬܐ ܠܗܝ ܒܪܢܫܐ ܘܐܡܪ: ܕܐܝܟ ܕܒܛܝܒܘܬܐ ܐܝܟ ܕܒܥܒܕܐ ܠܗ ܠܐܠܗܐ ܡܠܟܐ: ܠܐܡܪܝܢ ܚܠܘܦ ܗ̄ܘ ܕܐܘܪܐ ܘܢܛܪ ܘܕܡܪܚܐ.

95 ܚܝܘܬܐ ܠܡ ܕܐܘܒܕܐ ܘܐܪ̈ܘܐ ܕܡܢ ܡܫܝܚܐ.

96 I.e., Justinian.

[42] Let us bring forward an example for a likeness, although in this case it is a natural union and Christ's is a parsopic union: as it is said that a woman, in bearing in an ordinary way, brings forth a man, although we know that the soul is not from the daughter of man, yet because within the womb the soul was infused, and in a qnomic union it came to birth, we do not say that the woman gave birth to a body or a soul, but to a man, so also in this case, for at the beginning of the fashioning of the man of our Lord the union took place, and he was a united temple for God within the womb. Therefore the blessed Mary is called "bearer of Christ", which is the name which indicates the parsopa of the union of his Godhead and his manhood in one Sonship for ever.

[43] Again, in the fourth chapter of his hollow anathemas Justinian says, "All who say that by grace, or by operation, or as by rank, or as by equality of honor, or as by authority, or by elevation, or as by conjunction, or as by power was the union of the Word with man, and says that it is, as it were, in will | and in {101} honor and in worship, and does not confess that it is by composition which is qnomically effected, and because of this is the same composite qnoma, which is Jesus Christ, one of the qnome of the Trinity, [let him be accursed.]" He who does not confess in this manner should anathematize the impious Justinian, as he is anathematized by the blessed Paul and by all trustworthy men! Again, he adds, "The union of composition which God the Word had with the flesh, which was qnomic, a union of composition and a mystery of Christ[95], though without confusion, preserves those things which were assembled, yet does not admit of division."

[44] The author: In order that, through the refutation of this error—which lo, is a spreading sore in all the dominion of the Romans through the tyranny of this accursed one[96]—the ecclesiastical truth may be made known which cannot be conquered, I desire first of all that the reader not become worn out, even if, with the same early sayings, according to his own fathers, we go out to meet and refute him, for the matter forces us to the object placed before us, and we shall cut off, gradually, the heads of these vipers.

[45] Justinian: "Everyone who says that by grace, or as by rank, or as by equality, or as by authority, or as by exaltation, or as by conjunction was the union with man, and says that, as by volition, according as it was pleasing to God the Word, he agreed with him on what was good and proper," etc.

[46] ܫܪܒܐ. ܫܡܥܘ ܡܢ ܦܪܘܫܐ ܘܡܠܦܢܐ ܒܥܕ̈ܬܐ ܘܡܬܒܝܢ̈ܐ ܒܟܬܒ̈ܝܗܘܢ ܕܠܐ ܫܘܫܐ ܘܫܪܟܐ: ܕܒܪ ܗܠܝܢ ܘܬܢ̈ܐ ܕܫܒܩ ܠܗܠܝܢ ܗܘܐ ܠܗ ܒܡܫܝܚܘܬܐ: ܘܐܦܠܐ ܣܒܝܘܬܐ ܡܬܐܡܪܐ. ܐܘ ܗܒܝܠ ܕܠܐ ܫܠܝܘܬܐ ܕܐܪܥܢ ܚܛ̈ܐ ܕܫܘܒܚܐ ܘܡܬܢܨܒ̈ܢܐ ܠܣܓܝ ܦܪ̈ܨܘܦܐ ܙܒܢܝܐ. ܘܠܐ ܐܦ ܕܠܣܓܝ ܚܒܪܐ ܘܡܢܘܚܬܐ ܐܫܪܐ: ܘܠܐ ܐܦ ܕܣܓܝ ܐܡܪܐ ܡܥܘܠܝܬܐ ܘܡܬܦܢܝܢܘܬܐ ܠܗ ܒܣܓܝܐ ܡܣܝܒܘܬܐ. ܘܐܦܠܐ ܐܦ ܕܫܘܬܦܘܬܐ ܕܠܘܬ ܣܓܝܐ ܚܐܪܘܬܐ ܠܗ ܣܒܝܘܬܐ ܐܠܐ ܫܘܡܗܐ ܗܘ ܗܟܝܢܐ ܕܣܒܝܘܬܐ. ܒܪ ܠܐ ܢܦܫܐ ܕܐܢܠܝܢ ܐܝܟ ܒܢ̈ܝܐ ܕܐܬܥܒܕܘ ܠܣܓܝ. ܘܠܐ ܕܒܐܢܝܐ ܐܢܫܝܗܘܢ ܗܪܟ: ܘܒܐܢܝܐ ܣܓܝ. ܘܒܐܝܢ ܒܟܐܢܝܢ ܡܣܒܝܢ: ܕܒܫܐܝܬ ܡܬܦܪܐܝܬ ܐܘ ܒܙܒܢܐ ܦܪ̈ܨܘܦܐ. ܘܡܘܒܠ ܦܪ̈ܨܘܦܐ: ܐܝ ܢܫܟܚܐܝܬ ܘܐܝ ܦܫܝܛܐܝܬ ܘܐܝ ܒܢܝܢܐ ܕܗܘ ܘܬܐ: ܗܘܐ ܠܗ ܡܢܘܚܐ. ܘܒܢܝܐ ܕܝܘ ܠܗܘܢ ܚܛܝܐ ܣܒܝܘܬܐ. ܒܪ ܠܗ ܐܢܫܐ ܕܒܢܘܗܝ ܡܬܐܡܪ: ܐܘ ܕܡܣܝܒ ܠܕܡܬܣܝܒ. ܐܝ ܡܢܗ ܘܐܝ ܡܢ ܐܢܫܐ ܘܐܝ ܡܢ ܢܦܫܗ ܡܬܦܪܢܣܐ ܘܦܫܝܛܐ. ܘܐܝ ܡܢ ܙܒܢܐ ܘܦܪ̈ܨܘܦܐ.

[47] ܐܠܐ ܘܐܦ ܗܕܐ ܙܕܩ ܠܗܘܢ ܠܡܬܒܝܢܘ ܫܒܝܐ ܠܣܓܦ̈ܐ ܫܪܪܐ ܘܕܝܢ̈ܐ ܦܘܫܩܐ: ܕܟܠ ܕܢܦܩ ܡܕܡ ܡܠܠܐ: ܘܗܘܐ ܠܗ ܡܢ ܒܢܘܗܝ ܗܘ ܗܘ ܕܒܫܘܠܡܐ ܠܓܘܢܐ ܘܒܢܝܐ. ܐܠܐ ܡܠܠܬ̈ܐ ܐܝܟ ܡܢ ܒܢܘܗܝ ܗܠܝܢ ܕܢܦܩ ܡܢ ܐܣܪܝܢ ܐܝܟܐ ܕܡܠܠܐ ܗܢܘ: ܒܬܘܒܢܝܘܬܐ ܢܦܩ ܠܗܝܢ. ܘܒܬܠܬܗ ܡܬܡܠ̈ܬܝܢ ܠܗܬܗ ܡܢ ܗܘ ܕܢܦܩ ܠܗ ܗܠܝܢ ܕܠܝܬ ܠܒܢܝܗ. ܘܐܦ ܦܪܫ ܐܡܪܐ ܘܡܬܬܡܟ ܠܗܘ ܕܡܕܡ ܡܪܗ ܒܘܕܡܝܗ ܕܒܪܢܫܐ: ܐܠܗܐ ܕܝܢ ܡܠܬܐ: ܒܢܝܢܐ ܐܝܬܘܗܝ ܒܪܐ ܡܬܬܡܝܢ ܕܐܒܐ ܡܬܬܡܝܢ. ܘܠܗ ܒܬܠܬܗ ܢܫܒܘܚ. ܘܒܠܗܝܢ ܕܝܠܗ ܒܢܝܢܐ ܐܝܬܝܗܝܢ ܠܗ: ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ: ܗܠܝܢ ܡܢ ܐܒܘܗܬܐ ܘܦܐܘܬܐ. ܘܣܓܝ ܐܦ ܠܗܘܢ ܡܬܬܡܝܢܘܬܐ ܘܠܐ ܡܫܬܚܠܦܢܘܬܐ ܘܠܐ ܡܬܪܚܩܘܬܐ ܘܥܠܝܗ ܟܠ. ܘܣܓܝ ܣܓܝܐ ܘܡܥܘܠܝܬܐ ܘܡܢܘܚܬܐ ܘܐܝܢܐ ܘܗܠܝܢ ܕܫܪܟܐ: ܒܣܓܝ ܫܒܝܘܬܐ ܕܣܓܝ ܒܢܝܐ ܡܬܬܡܝܢ ܕܐܠܗܝܘܬܐ ܠܡܦܪܫ ܒܟܠ. ܐܝܬܝܗܝܢ ܠܗ ܕܠܐ ܫܘܠܛܐ. ܐܝܠܝܢ ܓܝܪ ܕܒܢܝܢܐ ܐܝܬܝܗܝܢ ܠܗ ܡܬܬܡܝܢܘܬܐ ܕܝܠܗ ܐܝܟ. ܗܢܘܢ ܡܬܬܦܪܫܝܢ ܠܡܠܬ̈ܐ ܘܠܥܒܕ̈ܐ ܒܬܠܬܗ ܐܝܟ ܕܠܥܠܠܬܐ ܕܦܓܥ̈ܬܐ: ܘܗܢܘܢ ܠܐ ܡܬܦܪ̈ܫܢ ܕܐܬܬܡܝܢ ܠܣܓܝ ܡܢ ܒܢ̈ܝܐ ܘܡܠܬ̈ܐ. ܐܝܟܢܐ ܕܡܬܬܡܝܢܘܬܐ ܘܠܐ ܡܫܬܚܠܦܢܘܬܐ ܘܠܐ ܡܬܦܪ̈ܫܢܘܬܐ. ܗܠܝܢ ܗܦܝܟ ܠܐ ܡܫܒܚܐ ܕܐܬܬܡܝܢ ܘܐܦܠܐ ܕܐܬܦܫܛܝ. ܒܗ ܕܗܠܝܢ ܡܬܦܪܫܝܢܬܐ ܐܝܟ ܕܝܠܗ ܕܒܢܝܐ ܐܠܗܐ ܕܐܬܬܡܝܢ ܡܬܬܡܝܢ. ܘܒܢܝܢܘ ܡܠܠܐ ܐܝܬܘܗܝ ܘܠܣܘܓܐ ܘܠܟܠ ܡܢ ܒܠܗܘܢ ܒܪܐ. ܘܡܬܦܪ̈ܫܝܢ ܠܝ ܗܠܝܢ ܟܠ ܣܒܝܘܬܐ ܐܠܗܝܬܐ ܕܡܬܬܡܝܢܘܬ ܐܝܬܝܗ ܒܬܬܡܝܢܘܬܗ: ܘܐܝܬܝܗ. ܐܝܟ ܕܐܝܬܝܗ ܘܠܟܠܠܗ. ܘܐܝܟܢܐ ܕܐܦ ܡܬܦܪ̈ܫܝܢ ܠܝ ܗܠܝܢ ܕܒܬܒܢܝܬܐ ܘܕܡܫܬܚܠܦܬܐ ܘܕܙܒܢܝܘܬܐ. ܘܕܡܬܪܚܩܘܬܐ

[46] Refutation: Who among those discriminating and knowledgeable in the Scriptures and discerning in their thought is not persuaded or informed that when these various things which the cursed one recounts are not present, neither is a union affirmed. If, then, there is not | a conjunction of the two natures {102} of the Assumer and the assumed in one voluntary parsopa—not one which is bound to one nature and qnoma—nor one in which there is one honor, authority, and operation, nor mutuality in one operation, there is no union, but the name "union" is empty, it not being clear that there are natures which were united into one, or in what they are two, and in what one, or whether they are united naturally, by constraint and necessity, or are by will (one) parsopa; and again, [concerning] the parsopa, whether [it exists] conjointly or separately, or whether in whatever way. Behold, there is no qnoma and nature which by itself makes a union when there is no other signified with it, or joined with something which is united either by itself, or by another, either by a necessary and constraining law, or by [one that is] voluntary and parsopic.

[47] But this is also incumbent upon the skilled in the truth and the judges of the truth to consider well: that anyone who receives anything exalted—and this is not from his own nature, which is through racial and natural succession, but these things more exalted than his own nature he receives from another who is more exalted than he—receives them in blessedness, and by grace they are bestowed upon him from one who gives him such things as his nature does not [naturally] possess, and he also renders honor and obedience to him who first honored him by just tributes. However, God the Word is naturally the eternal Son of the eternal Father, not by grace in a secondary sense, and all things that are his are his naturally, like the Father and like the Holy Spirit, other than Fatherhood and Procession. They possess one everlastingness, infinitude, invisibility, and causation[97] of all. [There is] one power, authority, Lordship, honor, and other such things, in one equality of one eternal nature of the Trinity, complete in all. He possesses them without change, for he possesses them naturally, and they are his eternally. | Some of them are given to fashioned and created {103} things by grace, as for the cause of desirable ends[98]. Some of them cannot be given to any creatures or fashioned things, such as everlastingness, infinitude, and incomprehensibility. These, then, cannot be given, nor may they be received, for these are immaterial things belonging to the divine nature which is eternal and is exalted in its nature, singular, and above all creatures, and these make known to us concerning the divine unity which eternally exists in its Being, remaining as it is for ever, as also such things make known to us that creatureliness, finitude, temporality, comprehensibility, limitation, and

ܘܕܡܬܚܣܢܘܬܐ ܘܕܚܣܝܢܘܬܐ. ܕܚܣܝܕܘܬܐ ܘܦܪܝܫܘܬܐ ܘܠܚܘܕܝܘܬܐ ܕܝܕܥܬܐ ܘܕܡܬܝܕܥܢܐ ܐܝܟ: ܘܐܝܟܢܐ ܕܒܗܠܬܗ ܐܢܘ ܠܗܘܢ. ܒܗܠܬܗ ܐܝܬܝܗܘܢ ܠܗܘܢ ܡܢ ܒܪܝܬܗܘܢ ܘܡܬܝܕܥܘܢ ܗܠܝܢ ܕܡܢܝܢ ܘܐܝܟ ܕܡܢ ܟܠܗ ܟܠ.

[48] ܐܠܗܐ ܕܝܢ ܡܠܬܐ ܟܕ ܐܬܒܪܝܘ ܕܐܒܐ ܘܕܪܘܚ ܕܩܘܕܫܐ: ܘܫܒܩ ܠܬܠܡܝܕܘܗܝ ܒܪܢܫܐ ܡܫܡܠܝܢܐ ܡܢ ܡܢܝܢ ܒܬܘܠܬܐ ܘܡܢ ܓܢܣܐ ܕܒܝܬ ܕܘܝܕ ܐܝܟ ܕܐܬܚܙܝ ܒܟܠܡܐ. ܘܟܕ ܥܒܪ ܠܓܠܝܠܐ ܡܫܝܚܘܬܗ ܠܦܪܨܘܦܐ ܕܡܕܒܪܢܘܬܗ. ܘܟܕ ܗܘܐ ܒܗ ܗܝܟܠܐ ܒܣܪܐ ܢܣܒܘܬܐ ܘܣܝܡܘܬܐ ܠܐ ܡܬܡܠܠܢܝܬܐ. ܘܡܬܒܠܗ ܡܬܘܬܦܗ ܟܡܐ. ܒܟܠܗܝܢ ܕܡܥܒܕܢ ܕܐܬܝܗܒ: ܟܕ ܢܬܒܪܐ ܠܗܝ ܗܝܘܒܢ ܒܐܝܩܪܐ ܕܒܪܘܬܐ: ܒܡܪܘܬܐ: ܒܫܘܠܛܢܐ: ܒܫܡܝܐ: ܒܒܘܠܗܢܐ: ܘܝܗܒ ܠܗ ܐܦ ܠܐ ܡܬܘܬܬܐ ܘܠܐ ܡܬܡܬܚܙܝܢܘܬܐ ܘܕܝܬܐ ܠܡܪܘܬܐ. ܗܘ ܠܟ ܒܫܡܝ ܒܠܗܘܢ ܫܡܗܬܐ ܕܫܘܒܚܐ ܘܕܝܕܥܬܐ: ܘܡܟܬܒ ܠܗ ܟܠ. ܗܘܝ ܕܗܠܝܢ ܡܪܢܝܬܐ ܐܝܬܝܗܝܢ ܕܐܠܗܘܬܐ. ܐܠܐ ܡܬܝܗܒܢ ܡܫܘܬܦܢܝܬܐ. ܘܡܛܠ ܕܠܗ ܒܟܝܢܐ ܐܝܬܝܗܝܢ ܗܠܝܢ ܠܕܡܘܬܐ ܕܥܒܕܐ ܕܐܬܢܣܒ. ܗܘ ܕܝܢ ܠܒܪܢܫܗ ܡܫܝܚܐ ܕܡܪܢ. ܐܪܦܝܢ ܕܦܪܨܘܦܝܢܐ: ܢܫܒܢܝܢ: ܝܗܒܢܝܢ: ܡܬܝܗܒܢܝܢ: ܡܫܝܚܝܢ ܐܝܬܝܗܝܢ ܠܗ. ܐܝܟܢܐ ܕܗܘܐ ܚܕ ܫܡܗ ܒܐܡܪܐ ܘܒܫܘܡܗܐ: ܐܝܟܢܐ ܕܐܬܐܡܪܬ ܠܗܝ ܢܒܝܘܬܗ: ܕܒܪܗ ܕܥܠܝܐ ܢܬܩܪܐ. ܘܐܬܝܗܒ ܠܗ ܟܕ ܫܡܐ ܕܝܬܝܪ ܡܢ ܟܠ ܫܡܗܝܢ. ܘܐܝܟ ܕܐܡܪ ܡܢ ܒܬܪ ܩܝܡܬܗ ܡܢ ܦܪܨܘܦ ܬ̈ܠܡܝܕܘܗܝ: ܕܐܬܝܗܒ ܠܝ ܟܠ ܫܘܠܛܢ ܕܒܫܡܝܐ ܘܒܐܪܥܐ. ܘܡܬܝܗܒ ܦܪܨܘܦܐ ܐܡܪ ܕܡܪܝܐ ܘܡܫܝܚܐ ܥܒܕܗ ܐܠܗܐ ܠܗܢܐ ܝܫܘܥ ܕܐ̈ܢܬܘܢ ܙܩܦܬܘܢ. ܘܡܬܝܗܒ ܦܠܘܣ ܐܡܪ ܕܟܠܗ ܐܬܪܐ ܕܫܘܦܪܐ ܕܫܘܠܛܢܗ ܕܥܠܝܐ: ܠܥܠ ܡܢ ܟܠܗܘܢ ܐܪܟܘܣ ܘܡܪܘܬܐ ܘܫܘܠܛܢܐ. ܘܠܥܠ ܡܢ ܟܠ ܫܡ ܕܡܬܩܪܐ: ܠܐ ܒܥܠܡܐ ܗܢܐ: ܐܠܐ ܘܒܗܘ ܕܥܬܝܕ. ܘܟܠܡܕܡ ܟܠ ܫܥܒܕ ܬܚܝܬ ܪ̈ܓܠܘܗܝ. ܘܠܗ ܕܐܝܬܘܗܝ ܠܥܠ ܡܢ ܟܠ: ܝܗܒܗ ܪܫܐ ܠܥܕܬܐ ܘܡܘܠܝܐ ܕܗܘ ܕܟܠ ܒܟܠ ܡܫܡܠܐ.

[49] ܗܠܝܢ ܗܟܝܠ ܟܠܗܝܢ ܡܪܢܝܬܐ ܘܡܬܝܗܒܢܝܬܐ ܘܐܠܗܝܬܐ ܠܗ ܒܟܝܢܗ ܐܝܬܝܗܝܢ ܠܗ ܠܒܪܢܫܗ ܕܡܪܢ: ܐܠܐ ܡܫܝܚܐܝܬ ܐܝܟ ܕܐܡܪܬ. ܡܛܠ ܗܟܝܠ ܡܢ ܒܪܢܫܐ ܕܢܣܒ ܒܗ ܚܙܩܪ ܚܝ̈ܐ ܘܦܪܘܫܘܬܐ ܪܘܚܢܝܬܐ: ܘܩܒܠ ܦܬܚ ܐܦ ܡܠܟܐ. ܘܐܝܟܢ ܚܒ ܠܟܠܗ ܡܢ ܒܗ ܐܪܒܐ ܕܒܥ̈ܠܝ ܕܗܠܝܢ ܠܗ ܗܟܝܠ ܡܬܝܗܒ ܕܐܬܝܗܒ. ܐܠܐ ܐܢ ܐܝܟ ܕܒܥܡܦ ܠܒܗ ܠܒܪܢܫܐ ܕܢܣܒ: ܘܗܘܐ ܘܐܬܝܗܒ ܐܦܪܟܝܘܢ ܕܦܘܠܚܢܐ ܒܬܪ̈ܬܐ ܕܬܘܒܝܢ. ܠܗ ܓܝܪ ܒܐܠܗܘܬܗ ܢܣܒ ܐܢܫ ܡܫܝܚܐ ܡܪܝ ܠܗܠܝܢ. ܗܘ ܕܐܡܪ ܟܠ ܡܕܡ ܐܠܗܘܬܗ: ܕܟܠ ܡܕܡ ܕܐܝܬ ܠܐܒܐ ܕܝܠܝ ܗܘ ܘܐܢܐ ܒܐܒܐ ܘܐܒܐ ܒܝ. ܘܟܠ ܡܕܡ ܒܐܝܕܗ ܗܘܐ ܐܡܪܗ

99 Col. 2:3.
100 See Heb. 2:8.
101 Lk. 1:32.
102 Phil. 2:9.
103 Mt. 28:18.
104 Acts 2:36.
105 Cf. Eph. 1:19b-23.
106 Jn. 16:15.
107 Jn. 14:11.

necessity singularly and distinctly and solely belong to created and fashioned things. Since by grace they came into being, by grace they possess, from their Creator and Fashioner, such things as they possess, as from the Cause of all.

[48] But God the Word, with the will of the Father and of the Holy Spirit, took for his revelation a complete man from the Virgin Mary, and from the family of the house of David, as was demonstrated above, and at the beginning of his fashioning was his union for the parsopa of his dispensation. He dwelt in him as in a temple in one ineffable conjunction and union, giving to him and sharing with him in all things which are capable of being given, while they are retained with their Giver in the honor of Sonship, in Lordship, in worship, in power, and in authority. He also gave him immortality and immutability and perfect knowledge: "In him are hidden all the treasures of wisdom and knowledge,"[99] and subjected all to him[100]. For these things are proper to the Godhead, but they are given in common, and because these do not naturally belong to the likeness of a servant which was assumed, that | is, to the man, unitedly, of our Lord, we say {104}
"parsopically, secondarily, by donation, by participation, unitedly" they are his, so that he may be one with him in honor and in name, as it was said to his begetter, "He shall be called the Son of the Highest,"[101] and, "He was given the name which is better than all names,"[102] and as he said after his resurrection in the name of his manhood, "All authority is given to me in heaven and on earth."[103] And the blessed Peter said, "God made Lord and Christ this Jesus whom you crucified."[104] The blessed Paul said in that which was to the Ephesians, "According to the operation of the might of his power which he worked in Christ, raising him from the dead, and seating him at his right hand in heaven, above all rulers, authorities, powers, and lordships, and above every name which is named, not only in this world, but in that which is to come, subjecting everything beneath his feet, and giving him who is above all as a head to the Church, and the fullness of him who fills all in all."[105]

[49] Therefore, all these exalted, glorious, and wondrous things do not naturally belong to the man of our Lord, but unitedly, as I have said. Who, then, is there among Christians who has in himself the leaven of life and spiritual discernment, and has knocked and opened, even if but a little, and has looked in and entered within the archives of the Scriptures, who does not acknowledge that these things are so?—unless he is one whose heart is benumbed with the blight of darkness, and it happens that he is an organ of the evil spirits of error. It is not in his Godhead that Christ our Lord received things such as these, who said concerning the qnoma of his Godhead, "Everything which my Father has is mine,"[106] and, "I am in my Father, and my Father is in me."[107] And the

ܒܪܘܚ: ܘܡܠܒܘܫܗܝ ܘܠܐ ܡܢܗ. ܘܐܝܬܘܗܝ ܢܘܗܪܐ ܕܡܢ ܢܘܗܪܐ. ܘܡܬܩܢܢܐ ܕܡܢ ܡܬܩܢܢܐ. ܘܐܚܕ ܟܠ ܕܡܢ ܐܚܕ ܟܠ. ܘܡܠܬܐ ܕܟܠ ܒܪܝܢ ܐܠܐ ܗܠܝܢ ܟܠܗܘܢ ܒܬܪܝܢ ܡܠܠܬ: ܢܫܒܘܩ ܗܫܐ ܐܦܢܝܐ ܘܐܡܪܐ ܘܫܘܒܚܐ ܘܕܚܠܬܐ. ܗܠܝܢ ܡܫܝܚܝܐ ܡܬܘܬܒܐ ܡܢܐ ܐܢܝ ܒܪܢܫܐ ܕܡܢܝ. ܟܕ ܐܠܗܐ ܡܠܬܐ ܕܟܠ ܢܣܒܗ ܠܦܓܪܘܗܝ. ܘܐܝܟܢܐ ܕܐܬܒܠܥ ܘܐܬܒܪܗ ܒܗ ܠܐ ܐܝܬܘܗܝ ܗܘܐ ܡܫܘܚܠܦܐ ܒܪܢܫܐ: ܗܒܪܐ ܡܬܒܠܥ ܘܠܐ ܗܠܝܢ ܡܠܬܐ ܕܠܐ ܐܝܬܝܗܝܢ ܗܘܬ ܠܗ. ܘܡܘܬܒܗ ܡܫܝܚܝܐ ܒܟܠܗܘܢ ܕܝܠܗ ܗܟܢܐ ܡܢ ܒܝܬܗ. ܘܐܝܟܢܐ ܕܐܡܪ ܕܐܒܐ ܡܚܒ ܠܒܪܐ ܘܟܠܡܕܡ ܝܗܒ ܒܐܝܕܗ ܘܠܐ ܒܝܬܗ ܡܬܒܠܥ. ܡܢ ܦܪܘܩ ܐܢܫܘܬܗ ܐܟܢܐ ܗܝ ܕܡܬܒܠܥ ܘܠܐ ܡܢ ܦܪܘܩ ܐܠܗܘܬܗ ܕܐܡܪ: ܕܟܠܡܕܡ ܕܐܝܬ ܠܐܒܐ ܕܝܠܗ ܗܘ: ܘܕܝܠܗ ܕܐܒܐ ܗܘ: ܟܕ ܡܘܕܥ ܥܠܝܗܐ. ܠܐܠܗܘܬܗ ܐܟܢܐ ܡܬܩܢܝܐ ܐܝܬܝܗܝܢ ܠܗ̇ ܟܠܗܘܢ ܟܕ ܐܒܐ ܘܒܪܘܚ ܕܩܘܕܫܐ.

[50] ܠܘ ܓܝܪ ܗܢܐ ܐܡܪܝܢ ܥܡܢܐ ܕܒܪܐ ܕܡܬܒܣܪܢܘܬܐ ܐܝܬܘܗܝ ܒܪܢܫܐ ܕܡܢܢ. ܘܐܦ ܥܡܪܐ ܕܐܣܪܝܐ ܕܗܘܘ ܒܬܪܝܢ ܒܝܘܡܬܐ ܒܟܢܫܐ. ܐܘ ܒܬܚܝܬܘܬܐ ܒܚܫܘܫܬܐ. ܐܦ ܒܪܗ ܕܟܠ ܡܬܡܘܬܬܐ ܐܝܬܘܗܝ ܒܡܘܕܝܐ ܕܐܣܝܐ ܡܫܝܚܐ ܐܝܟ ܕܐܡܪܢܢ. ܘܡܬܝܕܥܝܢ ܠܡܥܘܒܪܘ ܒܫܠܝܚܐ ܕܡܢܚܡܢܐ. ܐܢ ܓܝܪ ܒܪܐ ܕܡܬܒܣܪܐ ܡܬܐܡܪܐ ܗܘܘ ܐܢܫܘܬܗ ܕܡܢܢ: ܐܦܢ ܒܬܪܝܢ ܐܝܬܝܗܘܢ ܗܘܘ ܚܕ ܒܪܢܐ ܘܚܕ ܕܡܬܒܣܪܬܐ. ܐܠܐ ܒܪܢܫܗ ܒܚܕܝܘܬܐ ܕܠܟܠ ܒܪܐ ܚܕ ܒܪܐ ܘܡܫܬܠ ܗܢܐ ܐܡܪܐ ܡܢ ܦܪܘܩ ܕܝܠܗ̇ ܕܐܢܫܘܬܗ: ܕܗܒܝܢ ܐܚܝܕ ܐܠܗܐ ܠܟܠܠܗܘܢ. ܐܝܟܢܐ ܕܠܒܪܗ ܚܣܝܢ ܢܦܫ. ܒܬܒܣܪܬܐ ܓܝܪ ܢܣܒܢܝܐ ܦܪܘܩܝܐ ܡܬܘܬܒܐ ܡܫܝܚܝܐ ܐܝܬܘܗܝ ܟܕ ܐܠܗܐ ܡܠܬܐ ܕܟܠܟܠ ܢܣܒܗ ܠܦܓܪܘܗܝ: ܘܡܒܝܢܗ ܒܪܘܚܗ ܚܕ ܒܪܗ ܕܟܠܟܠ: ܘܠܐ ܒܫܢܝܐ ܒܪܐ ܘܡܫܝܚܐ ܒܪܗ ܕܟܠܟܠ. ܡܫܬܠ ܗܢܐ ܡܬܐܡܪܐ ܕܠܦܓܪܘܗܝ ܢܣܒܗ: ܘܐܝܬܘܗܝ ܝܠܝܕܐ ܡܫܝܚܐ ܕܒܚܫܘܫܬܗ ܘܡܝܬ ܒܪܐ ܒܬܪܝܢ ܒܝܘܡܬܐ ܚܕ ܒܫܢܝܐ ܘܐܣܪܝܐ ܡܫܝܚܝܐ ܕܟܠ ܢܗܘܘܢ ܬܪܝܢ ܐܝܟ ܐܢܫܐ ܐܘ ܬܪܝܢ ܦܪܨܘܦܐ. ܚܕ ܕܒܪܢܐ ܘܚܕ ܕܡܬܒܣܪܬܐ: ܐܠܐ ܐܝܟܢܐ ܕܐܝܬܘܗܝ ܗܢܐ ܦܓܪܐ ܐܢܫܝܐ ܕܟܠ ܡܬܡܚܐ ܟܕ ܗܘ ܕܒܬܪܢܐ ܚܕ ܦܓܪܐ ܒܚܕ ܚܠܦ ܘܢܦܫܐ ܡܬܡܠܝܐ: ܘܠܐ ܬܪܝܢ ܦܓܪܐ. ܐܦ ܗܪܟܐ ܒܢܝܫܘܬܐ ܘܐܦܢ ܒܟܠܡܘܪܘܬܐ ܘܢܫܝܦܘܬܐ ܚܕ ܒܪܐ ܘܟܠܟܠ.

[51] ܘܗܢܐ ܕܒܝܕܝܐ ܕܡܠܐܟ ܠܡܘܒܠܗ̇ ܠܡܢܐ ܗܘܐ: ܒܝܕܗ ܓܝܪ ܢܣܒ ܢܣܒܗ ܐܠܗܐ ܡܠܬܐ ܡܢ ܓܘ ܡܪܝܡ ܠܦܓܪܘܗܝ ܕܡܬܒܪܝܢܘܬܗ ܘܠܚܘܕܝܬܐ ܕܟܠ. ܘܡܢ ܒܬܪ ܕܐܬܡܚܕ ܠܐܪܒܥܝܢ ܕܒܐܡܡܗ ܒܝܘܪܕܢܢ ܐܝܟ ܒܝܬܗ ܗܘ ܒܪܢܫܗ ܕܡܢܢ: ܚܝܕܗ ܠܒܝܕܝܐ ܕܐܠܗܐ ܦܪܘܫܝܐ ܡܠܟܝܬܐ ܘܠܐ ܡܬܒܪܝܢܐ. ܘܠܐ ܐܪܥܢܝܬܐ ܒܫܡܝܐ. ܘܒܗ ܠܐ ܐܘܟܐ ܗܘܐ: ܐܦ ܚܝܘܬܐ ܡܢ ܓܘ ܡܪܝܡܬܐ ܗܘܐ ܠܗ: ܟܕ

108 A slight modification of Jn. 1:3.

109 Jn. 3:35.

110 Cf. Rom. 8:29.

111 Jn. 3:16.

preachers said, "Everything was made through him, and without him" was nothing,[108] and he was the Light from the Light, and Eternal from Eternal, and Omnipotent from Omnipotent, and Cause of all | creatures. But all these {105} exalted gifts—the reception of power, I say, and honor, and worship, etc.—these the man of our Lord possesses unitedly, mutually, with God the Word, who exalted and took him to his own parsopa, and as he fashioned him and made him when he was not qnomically a man, so he gave him also these exalted things which were not his, making him a partaker unitedly in all that is his own except for his nature. As it is written, "The Father loves the Son, and gives everything into his hand."[109] It is not that he gives to him his own nature, for it is in the name of his manhood that he gives to him, and not in the name of his Godhead, for he says that everything which the Father has is his, and what is his belongs to the Father, confessing equality, for all of them belonged to his Godhead eternally with the Father and the Holy Spirit.

[50] The trustworthy do not say this, that the man of our Lord was the Son by grace, and like all the rest who were members of the household through the adoption of sons, or by a mere relationship—although, on account of immortality, as it is written, he became the First-born of many brothers[110]—and we are ready to show [this] clearly by the power of Christ. For if the manhood of our Lord was called "Son" of grace, there were two sons, one natural and one of grace. But his own man, in union with the Son, is one Son, and because of this it was said in the name of his manhood, "God so loved the world, as to give his Only-begotten Son,"[111] for by grace—derivatively, parsopically, mutually, unitedly—he was with God the Word who exalted and took him to his own parsopa, and made him one Son of the Highest with himself. He is not naturally Son, and the Only-begotten Son of the Highest. Because of this it is said that he took him for his own parsopa, and he was the united image of his hiddenness. One is the Son in two natures, one naturally and the other unitedly, that there might not be two brothers | or two separate things, one of nature and one of {106} grace, but as this body upon the altar is mystically one body with that which is in heaven through power and pardon and attributions, and there are not two bodies—although here they are so at a distance, and there by indwelling and conjunction—[they are] one Son for ever.

[51] It is that which is voluntary which this accursed one strives against, for by his own choice God the Word first took him within the womb for the parsopa of his dispensation for the renewal of all, and after the man of our Lord had come to full growth, at the high point of his progress according to his nature, he united himself to the will of God prudently, rationally, and not by force, and

ܠܐ ܠܡ ܢܕܥ ܛܠܝܐ ܠܛܒܬܐ ܘܒܝܫܬܐ: ܢܕܥ ܠܡܣܠܝܘ ܒܝܫܬܐ ܘܠܡܓܒܐ ܛܒܬܐ. ܘܡܛܠ ܒܝܕܥܬܗ ܚܠܦ ܡܬܡܣܟܢܘܬܐ ܕܒܪܢܫܐ ܠܡܗܘܐ. ܘܡܛܠ ܕܐܬܚܒܪ ܒܝܕܥܬܗ ܠܒܪܢܫܐ ܕܐܠܗܐ ܒܪܗ: ܐܡܪܝܢ ܕܐܦ ܣܒܪܗ ܠܗ ܡܢ ܟܠ ܡܕܒܪܢܐ ܦܪܨܘܦܗ. ܡܛܠ ܗܢܐ ܐܠܗܐ ܕܒܗ: ܒܗܘܢ ܒܫܘܠܛܢܐ ܘܒܗ̇ ܒܚܝܠܘܬܐ ܗ̇ ܕܡܢ ܟܠ ܡܕܒܪܢܐ ܗܘܐ ܠܗ ܘܠܐ ܢܕܥܐ ܗܘܐ: ܐܬܠܒܟ ܩܕܡܝܗ. ܘܒܬܪ ܒܕܘܪ ܠܗ ܐܝܟܢ ܒܣܒܪܐ ܡܛܝܒܐ ܕܐܠܗܘܬܐ. ܘܐܡܪܝܢ ܕܐܦ ܢܗܘܐ ܒܡܫܒ ܒܐܩ̈ܐ: ܘܕܠܗ ܒܝܬܝܗ ܐܬܚܒܪ ܒܗܘܢ ܐܡܬܝ ܕܢܫܬܛܒ ܡܣܬܒܪܢܐ. ܘܗܢܘܢ ܒܛܝܒܘܬܐ ܕܐܠܗܘܬܐ. ܘܡܫܬܛܒ ܐܠܗܐ ܒܗܝܡܢܘܬܗ: ܘܗܝܡܢܘܬܐ ܡܫܬܛܒ ܡܛܠ ܗܘ ܕܡܫܪܐ ܒܗ ܘܠܥܠܡ.

[52] ܘܗܿܝ ܕܝܠܕܟ ܘܐܬܩܒܪ ܠܡܛܠ ܗܢܐ: ܘܐܣܬܪܩ ܠܥܠ ܕܐܡܪ ܕܒܫܡܝܐ ܫܡܝܐ ܡܬܚܙܝܢ. ܗܐ ܡܫܬܡܠܝܢ ܦܪܘܫܐ ܘܡܝ̈ܬܐ ܒܗ̈ܝ ܕܐܡܪܝܢ ܕܐܬܚܙܝܘ ܒܬ̈ܪܝ ܠܚܕ: ܐܬܚܙܝܘ ܘܐܦ ܫܡܗ̈ܬܗܘܢ ܠܚܕ ܒܚܕ ܫܘܡܗܐ ܦܪܨܘܦܐ. ܘܡܫܚܠܦܝܢ ܘܡܘܕܝܢ ܠܚܕܘ̈ܐ ܒܗ ܒܗܢܐ ܚܕ ܦܪܨܘܦܐ. ܕܗܘܐ ܘܐܦ ܒܗܕܐ ܕܥܒܕܐ ܗܢܐ ܠܗ ܠܡܪܢ ܡܫܪܐ ܘܠܥܠܡܝܢ ܘܠܟܠܗܘܢ ܐܒ̈ܗܬܐ ܕܪܕܘ ܒܟܬ̈ܒܝܗܘܢ. ܘܐܡܪܝܢ ܕܐܦ ܒܡ̈ܠܝܬܐ ܣܘܝܢ. ܒܪܗ ܠܡ ܕܐܢܫܐ ܗ̇ܘ ܕܐܝܬܘܗܝ ܒܫܡܝܐ. ܘܡܢܐ ܠܡ ܕܣܘܬܦܘܬܗ ܠܒܪܗ ܕܐܢܫܐ ܕܫܠܡ ܠܐܒܪܐ ܕܐܝܬܘܗܝ ܗܘܐ ܡܢ ܩܕܡ. ܘܗܘܐ ܒܪܗ ܕܐܢܫܐ ܠܗ ܒܫܡܝܐ ܐܝܬܘܗܝ ܗ̄ܘܐ ܟܕ ܗܢܐ ܐܡܪ. ܘܐܦܠܐ ܡܢ ܫܡܝܐ ܢܚܬ. ܕܗܘܐ ܡܢ ܒܬܘܠܬܐ ܐܬܝܠܕ. ܐܠܐ ܡܢ ܦܪܨܘܦ ܚܕܝܘܬܐ. ܘܗܟܢܐ ܗܘ ܕܐܢܐ ܐܢܐ ܠܚܡܐ ܕܢܚܬ ܡܢ ܫܡܝܐ. ܘܠܚܡܐ ܐܝܟ ܕܐܝܬ ܐܡܪ: ܦܓܪܐ ܗ̇ܘ ܕܡܛܠ ܐܦܝ ܚܝܘ̈ܗܝ ܕܥܠܡܐ ܡܬܝܗܒ. ܘܗܘܐ ܠܗ ܡܢ ܫܡܝܐ ܢܚܬ ܦܓܪܐ ܘܗܘܝܢ ܘܡܬܩܪܐ ܕܐܠܗܘܬܗ ܢܚܬܐܝܬ ܡܣܬܒܪܢܐ ܐܬܓܠܝܘ ܕܐܢܫܘܬܗ: ܐܠܐ ܟܕ ܢܕܥܘܢ: ܠܗ ܠܡܪܗ ܕܫܘܒܚܐ ܙܩܦܝܢ ܗܘܘ. ܘܗܟܢܐ ܐܢܐ ܐܠܗܐ ܠܥܠܡܐ: ܐܝܟܢܐ ܕܠܒܪܗ ܝܚܝܕܐ ܝܗܒ. ܘܗܘܐ ܠܗ ܒܚܝܐ ܕܐܠܗܘܬܗ ܗܒܠ ܗܘܐ. ܐܠܐ ܗܝܡܢܘܬܗ ܗ̇ܘ ܕܐܬܢܟܪܝ ܘܐܬܚܫܚ. ܘܡܪܒܐ ܕܐܢܝ ܗܠܝܢ.

[53] ܘܗܿܝ ܕܐܡܪ ܠܡܛܠ ܗܢܐ: ܕܝܚܝܕ ܒܗܘܢܐ ܡܪܕܘܬܐ ܗ̇ܘ ܕܐܝܬܘܗܝ ܢܬܘܠ ܡܫܝܚܐ ܚܕ ܡܢ ܩܢܘܡ̈ܐ ܕܬܠܝܬܝܘܬܐ: ܗܕܐ ܠܐ ܡܫܟܚܐ ܕܬܗܘܐ. ܘܡܣܬܪܩ ܠܚܕ ܕܐܠܐ ܡܛܠ ܕܟܠܗ. ܢܬܪ ܡܠܟܐ ܠܡܘܢܠܗ ܘܐܦ ܗܪܟܐ ܒܗܢ ܒܬܘܕܝܬܐ ܡܕܡܟܝܐ ܕܠܘܬ ܣܒܪܗ. ܐܡܪܝܢ ܕܡܪܢܝܬܐ ܡܛܠܠܐ ܠܘܒܟܗ. ܘܒܗ ܢܬܒܥܘܢ ܟܠܗܘܢ ܡܫܝ̈ܚܐ ܠܐܠܗܐ ܒܣܒܝܘܬܐ ܒܥܝܢܐ ܘܡܬܘܡܝܬܐ ܘܝܬܝܪ ܢܬܒܥ ܡܪܬܐ. ܘܒܟܬ̈ܒܐ ܥܠܝܬܐ ܪܕܘ ܐܒ̈ܗܬܐ: ܘܣܝܡ ܒܟܬܒܝ̈ܗܘܢ ܪܒܝܢ. ܡܛܫܝܢ ܐܢܘܢ ܟܠ ܥܪ̈ܝܬܐ ܘܡܒܝ̈ܫܬܐ ܥܠܝܗ: ܕܒܟܠ ܕܡܬܪܒܐ ܐܘ ܒܟܠܗ ܥܡ ܒܟܠܗ ܡܬܪܒܐ. ܐܘ ܡܝܬܐ ܥܡ ܡܝܬܐ. ܐܘ ܡܝܬܐ ܥܡ ܚܠܐ. ܢܬܪ ܗܢܐ ܥܛܝܐ ܘܒܟܠܗܘܢ ܡܫܬܥܝܢ ܠܐܠܗܐ ܕܥܠܡܝܢ ܠܪܘܚܢܗ. ܐܢܐ ܗܢܐ ܚܕ ܩܢܘܡܐ ܕܐܝܬܘܗܝ ܚܕ ܡܢ

112 Cf. Is. 7:15–16.
113 Jn. 3:13.
114 Cf. Jn. 6:62.
115 Jn. 6:41.
116 Cf. Jn. 6:51.
117 1Cor. 2:8.
118 Jn. 3:16.

not by constraint, or naturally, or unwittingly. Although he had possessed union within the womb, "The child while he did not yet know good and evil, knew to reject evil and choose good,"[112] and he, by his own choice, fulfilled all obedience unto death because his will was made one with the will of God in him. Since also he [God] united him to himself within the womb parsopically, therefore the God in him, by operations and by the union which he had in the womb, [which] was hidden, greatly exalted him, that every knee should bow to him in one worship of the Godhead, and since this would not be according to outward appearance, and he would not naturally be honored with this honor, that he should be worshipped unitedly, and should be in the order of the Godhead, and God should be worshipped in his temple, and the temple worshipped because of him who dwelt in it for ever.

[52] That which this accursed one blasphemes and speaks impiously [about], anathematizing all who say that they [both natures] are called by the same name, lo, the discriminating and knowledgeable in the Scriptures recognize, for as the natures are united into one [parsopa], so their names are united into one in one parsopic name, and they take and give to one another in this one parsopa. Lo, in this [matter] this impious one anathematizes our Lord, | the {107} apostles, and all the fathers who continued in their footsteps, as also we have shown above. "The Son of Man, who is in heaven,"[113] and, "When you have seen the Son of Man ascend to the place where he was before."[114] Behold, the Son of man was not in heaven when he said this, nor had he descended from there, for lo, he was taken from the Virgin, but [this is] from the name of the union. In the same way, "I am the bread which descended from heaven,"[115] and, "The bread which I will give is my body, which is broken for the life of the world."[116] Lo, the body did not descend from heaven! In the same way the names of his Godhead, derivatively and unitedly, are of his manhood. "If they had known it, they would not have crucified the Lord of glory,"[117] and, "God so loved the world as to give his Only-begotten Son."[118] Behold, it was not in the nature of his Godhead that he underwent death, but it was his temple which was destroyed, and he raised it up, and other such things.

[53] That which this accursed one claimed, that one is the compound qnoma which was Jesus Christ, one of the qnome of the Trinity—this cannot be! And he anathematized anyone who did not blaspheme as he. Let us say a little against him here too by way of the earlier demonstrations with regard to his colleagues, so that his blasphemy may truly be revealed, and through him all those who impute suffering to God in a natural and qnomic union may be reproved, and the truth may be all the more clear. For our fathers continued in the

ܩܢܘܡܐ ܕܐܠܗܘܬܐ. ܐܢ ܗܟܝܠ ܚܕ ܡܢ ܩܢܘܡܐ ܗܘ ܕܐܠܗܘܬܐ ܠܐ ܐܬܚܝܕ. ܘܐܢ ܐܬܚܝܕ ܥܡ ܩܢܘܡܐ ܐ̄ܢܫܝܐ ܐܬܚܝܕ ܕܢܗܘܐ ܠܗ ܒܩܢܘܡܐ. ܘܐܢ ܟܠܗ ܥܡ ܟܠܗ ܐܬܚܝܕ. ܕܐܝܟ ܐܡܪܝܢ: ܐܚܝܕܐ ܕܢܦܫܐ ܘܦܓܪܐ ܠܚܕ ܩܢܘܡܐ: ܘܗܟܢܐ ܐܠܗܐ ܡܠܬܐ ܟܠܗ ܒܢܘܗ ܥܡ ܟܠܗ ܒܢ ܒܪܢܫܐ: ܘܡܟܝܠ ܗܘܝܘ ܚܕ ܩܢܘܡܐ: ܐܝܟ ܢܦܫܗ ܕܦܓܪܐ. ܘܐܢ ܗܟܢܐ: ܡܟܝܠ ܐܬܚܝܕܘ ܠܗܘܢ ܡܢ ܬܪܝܢ ܩܢܘܡܐ ܡܬܚܝܕܐ ܕܐܠܗܘܬܐ. ܒܗܝ ܕܗܘܐ ܚܕ ܩܢܘܡܗ ܠܩܢܘܡܗ ܠܐ ܡܬܚܝܕ ܥܡ ܐܠܗܐ ܐܬܐ: ܘܗܘܐ ܩܢܘܡܐ ܒܩܢܘܡܐ ܥܡ ܐ̄ܢܫܝܐ ܠܩܢܘܡܗ ܩܢܘܡܐ ܐ̄ܢܫܝܐ. ܘܡܢ ܠܐ ܡܬܚܝܕ ܡܬܚܝܕ. ܘܡܢ ܠܐ ܣܝܘܡܐ ܣܝܘܡܐ. ܘܐܬܝܗܒ ܠܗ ܕܢܬܩܢܐ ܥܡ ܒܪܢܫܐ ܩܢܘܡܝܐ: ܘܟܠܗ ܠܗ ܗܝ ܕܟܠ ܢܣܒ ܥܡ ܦܓܪܐ ܘܕܟܠ ܢܦܫܐ ܡܬܩܢܝܢ ܟܠܗܘܢ ܕܦܓܪܐ. ܘܐܦܠܐ ܠܦܓܪܐ ܗܘܐ ܫܘܐ ܒܝܢ ܠܒܪܢܫܐ ܕܢܦܫܐ ܡܛܠ ܕܒܢܝܐ ܒܟܠܟܠ ܡܢ ܐܠܗܘܬܐ ܕܐܝܬܘܗܝ ܡܬܚܝܕܐ ܩܢܘܡܝܐ. ܗܠܝܢ ܕܡܬܩܢܝܢ ܒܝܢܬܐ ܘܣܝܘܡܐ. ܗܢܘ ܗܟܝܠ ܠܘܩܒܠ ܕܡܬܚܝܕܐ ܠܚܕ. ܕܡܢܗ ܟܠܟܠ ܡܬܚܝܕܘܬܐ ܕܚܕܝܬܐ ܠܗ ܠܗܘܢ ܕܢܫܬܘܘܢ. ܘܐܦܠܐ ܕܢܬܩܢܘܢ ܩܢܘܡܝܐ. ܘܐܦܠܐ ܕܢܣܒܘܢ ܚܕ ܟܠܟܠ ܚܕܝܐ: ܚܡܐ ܕܒܡܬܚܝܕܘܬܐ ܕܝܢܝܢ. ܘܐܢ ܕܡܢܐ ܟܠܚܕ ܚܕ ܡܢܗܘܢ ܟܕ ܐܝܬܘܗܝ ܗܘܐ ܒܩܢܘܡܬܗ ܐܘܪܚܐ. ܒܗܝ ܕܡܬܚܝܕܘܬܐ ܘܩܢܘܡܝܬܐ ܕܥܡ ܚܕܕܐ: ܘܡܟܝܠ ܐܝܟ ܠܗܘܢ ܗܝ ܕܝܠܝܬܗܘܢ ܡܬܩܢܝܢ. ܘܗܘܝܐ ܕܢܫܬܘܘܢ ܗܕܐ ܘܗܝ. ܘܗܝ ܕܢܣܒܘܢ. ܘܐܡܪܝܢ ܕܐܝܟ ܠܢܦܫܐ ܥܡ ܦܓܪܐ ܕܒܣܒܪܬܗ ܫܪܝܪܐ. ܘܗܘ ܠܟܠܐ ܘܡܫܒܚܐ. ܘܗܘ ܗܘ ܚܕ ܘܫܪܝܪ ܘܡܬܩܢܝܢ ܘܡܬܢܐ. ܘܐܡܪܝܢ ܕܡܬܚܝܠܝܢ ܡܢ ܚܕܕܐ. ܘܗܟܢܐ ܘܐܦ ܡܫܬܢܝܢ ܡܢ ܚܕܕܐ. ܘܚܕ ܡܢܗ ܦܓܪܐ ܕܟܠ ܡܬܩܢܐ ܡܢܘܬܐ ܢܦܫܐ. ܐܦ ܚܢܘܬܗ ܘܡܠܝܠܘܬܗ ܘܡܕܟܝܬܐ ܐܝܟ ܕܒܟܝܢܐ ܬܝܒܘܬܐ ܠܗܘܬܗ ܐܝܟ ܡܠܬܐ ܕܐܒܗ̈ܬܐ. ܠܘ ܓܝܪ ܗܟܢܐ ܐܢܬܬܗ ܒܗܕܐ ܚܝܘܬܐ ܘܡܬܘܡܝܘܬܐ ܘܕܡܫܬܪܝܢܘܬܐ: ܫܢܝܐ. ܠܘ ܓܝܪ ܥܡ ܐ̄ܢܫܘܬܗ ܡܬܚܝܕܐ ܫܪܝܪ ܗܘܐ ܐܠܗܐ. ܠܐ ܣܝܘܡܐ ܗܘ ܓܝܪ ܒܟܝܢܗ. ܘܐܦܠܐ ܒܡܬܠܝܢ ܗܘ̈ܝ ܡܬܘܡܝܘܬܗ ܚܕ ܐܬܚܝܕܝܢ ܢܦܫܐ ܡܢ ܦܓܪܐ ܒܘܟܝܢܗ ܕܡܟܝܠ: ܐܝܟ ܕܒܡܬܠܝܢ ܗܘ̈ܝ ܗܠܝܢ ܕܦܓܪܐ ܘܕܢܦܫܐ. ܐܠܐ ܥܡ ܐܢܐ ܘܡܢ ܬܘܒ ܕܢܘܟܪܝܐ ܡܢܝܢ ܘܡܬܚܝܕ ܘܡܟܝܠ ܗܘ ܠܟܠ. ܐܝܟܢܐ ܕܐܦ ܠܗ ܠܐ̄ܢܫܘܬܗ ܗܝ ܓܝܪ ܦܓܪܐ ܒܢܝܐ ܘܡܢܝܢܐ ܡܢ ܗܢܐ ܡܬܚܐ: ܐܝܟܢܐ ܕܐܬܚܝܕ ܟܠܚܕܐ.

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119 The bracketed text substitutes for the use here of the pronoun “it”.

120 Here “soul” for “it”.

apostolic footsteps, and we are continuing in their footsteps, for the trustworthy and well-proven are persuaded that everything that is compounded is either compounded all with all, or part with part, or part with all. Let this madman and all the Theopaschites who agree with his impiety say what this one qnoma is which is one of the qnome of the Trinity. If, then, it is one of the qnome of the Trinity it is not compounded. If it is compounded, it is compounded with another qnoma which is foreign to it in qnoma. | If it is com- {108}
pounded all with all, how? "As the soul and body result in one qnoma, so it is with the whole nature of God the Word with the whole nature of man: he made him with himself one qnoma," according to the impiety of this man. If so, then the holy qnome of the Trinity were separated from one another, for this one left his uncompounded qnoma with God the Father and became a qnoma in part with another for the completion of another qnoma—from the infinite, the finite; and from the impassible, the passible—and he was bound perforce with a man qnomically. It is no longer his not to suffer with the body, or not to do all the things of the body by way of participation, nor [does it belong] to this body, that is, to his man, to do anything natural without the Godhead which is compounded qnomically with him—such things as are of necessity natural and passible. This is, then, the order of things compounded into one, for without their mutual composition it is not theirs to do anything—not to subsist qnomically, nor to suffer, one without the other—so long as they are constrained within the composition. Whatever each one of them possessed when it was in its simplicity comes to an end, for they are in composition and participation with one another. Therefore, they possess whatever their properties consist of, and whatever they do is the same, and whatever they suffer, as it is for the soul with the body, which suffers with its sufferings, and in it learns and acts, and [the body][119] lives by [the soul][120] and suffers and is moved and acts, and as they are strengthened by one another, so also they bring each other down. When the body dies, the soul does not continue functioning, though its life, its reason, and knowledge, as though in sleep, are preserved for it, according to the word of the fathers. But this is not so in this worshipful and marvelous union. God forbid! For God does not suffer compositely with his manhood, for he is impassible | in his nature. Neither did his operations come to an end when {109}
the soul was loosed from the body at the time of death, but with the Father and with the Holy Spirit he [continued] to give life, to move, and to guide all, as he also perfected his manhood through sufferings and raised it up from the dead, as I have demonstrated above.

[54] ܬܘܒ݂ ܐܳܚܪܢܝܬܐ. ܐܢ ܗܟܝܠ ܡܫܝܚܐ ܠܡ ܟܠܗ ܐܬܪܒ݂ܝ: ܐܝܕܐ ܐܳܘ ܗܕܐ ܡܫܝܚܐ ܕܠܡ ܟܠܗ ܐܬܪܒ݂ܝ؟ ܐܢ ܗܟܝܠ ܡܫܝܚܐ ܡܢ ܐܠܗܐ ܠܡ ܟܠܗ ܒܪܢܫܐ: ܗܘܐ ܩܢܘܡܐ ܚܕܝܐ ܕܚܝܝܐ ܟܠܕܝܐ ܠܡܗܝܐ. ܘܐܢ ܬܘܒ݂ ܡܫܝܚܐ ܡܢ ܒܪܢܫܐ ܠܡ ܟܠܗ ܐܠܗܐ: ܗܘܐ ܩܢܘܡܐ ܐܪܝܘܣ ܘܐܦܘܠܝܢܪܝܐ ܕܡܩܕܡ ܠܟܠ ܩ̈ܘܡܝܢ. ܩܢܘܡܐ ܓܝܪ ܡܬܡܠܝܢܐ ܕܐܠܗܐ ܡܠܬܐ. ܕܢܬܪܒ݂ܝ ܠܡ ܦܠܓܘܬ ܩܢܘܡܐ ܒܪܢܫܐ ܩܢܘܡܐܝܬ ܕܠܐ ܡܕܢܚ ܩܢܘܡܗ ܠܣܘܥܪܢܐ: ܐܝܟܢܐ ܡܬܩܪܝܐ ܕܢܦܫܐ ܗܠܝܢ ܐܦ ܡܫܬܡܠܝܐ ܐܬܪܒ݂ܝ. ܐܘܿ ܘܐܦܘܠܝܢܪܝܘܣ ܚܟܝܡܐ ܕܐܬܬܘܚܝ ܠܡ ܢܘܩܒ݂ܬܐ ܘܡܢ ܐܬܪ ܕܢܦܫܐ ܠܦܓܪܐ ܕܡܬܚܙܝ. ܕܗܟܢ ܐܦ ܗܕܐ ܡܬܚܙܝܐ ܠܡܒ݂ܪܘܬܐ: ܕܡܬܚܠܦ ܗܕܐ ܠܡ ܐܫܬܝܢ ܗܒ݂ܢܐ. ܐܝܟܢܐ ܕܠܐ ܦܪܨܘܦ ܘܟܝ̈ܢܐ ܬܗܘܐ ܚܕܝܘܬܐ ܘܚܕ ܕܠܐ ܡܬܡܠܠ ܚܕ ܩܢܘܡܐ ܡܪܟܒ݂ܐ ܕܡܢ ܐܠܗܐ ܘܡܢ ܒܪܢܫܐ: ܕܗܘܝܘ ܐܠܗܐ ܘܗܘܝܘ ܒܪܢܫܐ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ. ܘܠܝܬ ܠܡ ܡܦܠܓ ܟܝܢܐ ܘܟܝܢܐ: ܩܢܘܡܐ ܘܩܢܘܡܐ: ܕܠܐ ܠܡ ܢܗܘܘܢ ܬܪܝܢ ܒܢ̈ܝܐ. ܐܠܐ ܚܕ ܠܡ ܟܝܢܐ ܐܠܗܝܐ ܕܐܬܓܫܡ. ܕܝܠܗ ܗܘܐ ܦܓܪܢܝܬܐ ܒܐܠܗܘܬܐ. ܕܗܘ ܐܦ ܒܡܪܐ ܦܫܘܢ ܕܟܬܒ̈ܐ ܘܠܝܬ ܚܠܝܘܢ ܐܡܪ ܠܕܝܢܘܢ. ܟܕ ܕܫܠܡܐ ܐܘܿ ܡܪܐ ܠܩܪܝܒ݂ܐ: ܕܐܬܒܪܝ ܠܗܘܢܐ ܘܐܬܒܪܝ ܡܬܠܒܫܢܘܬܐ ܕܗܘ ܕܒܠܒܘܫܐ ܡܬܠܒܫ. ܐܝܟܢܐ ܕܐܬܒܪܝ ܠܒܪܐ ܘܠܒܘܫܗ. ܘܢܣܒ ܠܡܢܣܒܐ. ܘܕܡܘܬܐ ܕܐܠܗܐ ܕܒܕܡܘܬܐ ܕܥܒܕܐ. ܘܗܘ ܕܡܬܚܙܐ ܡܢ ܗܘ ܕܒܗ ܐܝܬ. ܘܐܬܩܪܝ ܐܠܗܐ ܘܐܬܩܪܝ ܒܪܢܫܐ: ܒܟܝܢܐ ܘܒܩܢܘܡܐ. ܕܐܬܟܠܠ ܒܒܣܪ ܐܡܪ: ܘܕܗܘܝܐ ܒܕܡܘܬܐ ܕܚܝ̈ܝܢܢ ܡܠܦܢ ܒܟܠܗ. ܘܠܗ ܕܗܘܝܐ ܒܪܢܫܐ ܒܟܝܢܐ: ܘܕܡܝܐ ܒܟܝܢܐ. ܐܢ ܓܝܪ ܐܠܗܐ ܡܠܬܐ ܠܡ ܦܓܪܗ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ: ܡܕܝܢ ܐܦ ܐܠܗܘܬܐ ܠܡ ܦܓܪܗ ܚܕ ܟܝܢܐ: ܐܠܐ ܠܗ ܡܫܝܚܐ ܐܘܿ ܚܝ̈ܠܘܬܐ ܠܗ ܡܫܝܚܐ. ܐܠܐ ܕܡܘܬܐ ܕܐܠܗܐ ܚܕ ܡܢ ܩܢܘܡ̈ܐ ܕܐܠܗܘܬܐ: ܘܕܡܘܬܐ ܕܥܒܕܐ ܚܕ ܡܢ ܩܢܘܡ̈ܐ ܕܐܢܫܘܬܐ: ܒܚܕܝܘܬܐ ܕܝܢ ܚܕ ܗܘܐ ܡܫܝܚܐ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܒܦܪܨܘܦܐ ܘܠܗ ܒܟܝܢܐ ܘܠܗ ܒܩܢܘܡܐ. ܟܕ ܕܝܢ ܒܟܝܢܐ ܕܐܠܗܘܬܐ ܘܐܢܫܘܬܐ ܚܕ ܟܝܢܐ: ܐܦ ܐܠܗܘܬܐ ܘܦܓܪܗ ܒܟܝ̈ܢܐ ܚܕ ܟܝܢܐ. ܘܗܘܐ ܓܝܪ ܠܡ ܐܬܪ ܥܒ݂ܕܘܗܝ ܐܘܿ ܡܫܬܡܥ ܠܐܠܗܐ ܒܦܓܪܗܘܢ.

[55] ܘܟܠܗ ܕܝܢ ܚܕܝܘܬܐ ܐܘܿ ܒܟܝܢܐ ܐܠܐ ܦܪܨܘܦܝܐ. ܟܕ ܒܢ̈ܝܐ ܡܬܐܡܪܝܢ ܐܢܘܢ ܒܕܝܠܝܬܗܘܢ: ܘܒܬܚܘܡܗ ܐܬܚܕܝ ܒܪܢܫܐ ܕܡܪܢ ܘܐܬܓܫܡ. ܐܦ ܚܕܝܘܬܐ ܠܡ ܩܘܡܐ ܠܕܝܠܝܬܗ ܗܘܐ ܠܗ: ܗܝܕܝܢ ܐܢܘܢ ܒܟܝܢܐ ܡܕܝܢܬܐ ܘܒܠܗܘܢ ܐܬܟܪܘܒܐ ܡܩ̈ܠܠܝܢ ܒܪܘܚܐ: ܘܒܥܒܕܐ ܕܡܬܬܠܝܡ ܦܓܪܐ ܘܡܬܬܗܕܡ ܘܗܢܝܢ ܡܬܒܪܝܐ ܒܗ ܢܦܫܐ: ܘܥܡ ܡܬܡܪܐ ܒܪܢܫܐ ܒܗ ܕܦܓܪܐ ܘܢܦܫܐ ܡܬܬܡܗ ܒܪܢܫܐ ܘܠܐ ܒܬܪܐ ܘܢܦܫܐ. ܘܒܬܪܐ ܡܢܗܐ ܐܘܿ ܕܦܓܪܐ ܘܠܐ ܦܓܪܐ ܗܕܝܪ ܒܗܕܡ̈ܘܗܝ. ܘܐܝܟܢܐ ܐܘܿ ܓܝܪ̈ܐ: ܟܕ ܦܓܪܐ ܕܐܢܫܘܬܗ ܒܗ̇ ܕܢܦܫܐ ܢܒ݂ܥܐ ܒܗ ܘܡܫܬܡܠܠ: ܡܚܕܐ ܘܡܫܪܐ ܒܗ ܢܦܫܐ ܡܬܡܝܐ. ܕܗܘܐ ܣܘܓܝ ܕܠܡ

121 ܩܢܘܡܐܝܬ for ܩܡܝܬܐ.
122 ? for ܚܕܝܘܬܐ ܕܡܬܚܠܦ ܗܕܐ ܠܡ ܐܫܬܝܢ ܗܒ݂ܢܐ، ܐܝܟܢܐ ܕܠܐ ܦܪܨܘܦ ܘܟܝ̈ܢܐ ܬܗܘܐ
123 This entire paragraph up to this point is difficult to decipher.
124 ܒܦܓܪܦܘܢ for ܒܦܓܪܗܘܢ.
125 The bracketed words are added to make sense of the sentence, which seems to be lacking in component parts.
126 ܘܠܐ ܦܓܪܐ ܗܕܝܪ ܒܗܕܡ̈ܘܗܝ ?

[54] Again, in another way: If, then, a part was compounded with a whole, what is this portion which is compounded with the whole? If, then, it was a part of God with a whole man, lo, the heathen impiety of Ḥenana the accursed Chaldean! If, on the other hand, it was a part of man with a whole of God, lo, the Arian and Apollinarian impiety, which surpasses all impieties—that the complete qnoma of God the Word should be compounded with a half-qnoma of a man qnomically[121]. That the "parts" do not subsist, one with another, is the opinion of these impious men, although they speak covertly. Thus Origen the heathen: "Souls exist, and then they come, perforce, to bodies that they may be chastened." On account of this they lead innocence astray. "Therefore we speak thus, that the union may not take place twice[122], while the one subsisting qnoma of God and man is incomplete, for that very God and that very man are one nature and one qnoma. It is not, therefore, 'a nature and a nature, a qnoma and a qnoma,' for there may not be two Sons, but one is the divine nature which became incarnate, lest there become a 'quaternity' in the Trinity."[123] Lo, by this, the snare of these wicked men springs upon them to their destruction, for this is clear to the discerning, that one was the body and another the incarnation of him who was incarnate in a body, as the clothed is other than his clothing, and armor | than the armed, and the likeness of God than the likeness of a servant, {110}
and he who is indwelt than he who dwells in him. One is God and another is man in nature and in qnoma, for it is written that he was revealed in the flesh, and the Scriptures teach that he was in the likeness of men—not that he was made man in nature and that he suffered naturally. For if God the Word is one nature and one qnoma with his body, then the Trinity is also one nature with his body. But it is not so, O wicked ones, not so, but it is the likeness of God, one of the qnome of the Trinity, and the likeness of a servant, one of the qnome of humanity, yet in the union it is one Lord Jesus Christ, the Son of God, in parsopa, not in nature and not in qnoma. For if naturally the Godhead and manhood are one nature, also the Trinity and all men are one nature. This blasphemy is on your head, O Theopaschites, in your sacrilege[124].

[55] But that the union is not natural but parsopic, while the natures are preserved in their properties, and that in his [natural] order the man of our Lord was fashioned and formed, although the union happened at the beginning of his fashioning, the Holy Scriptures and all orthodox speakers in the Spirit testify. For [it is not][125] until the body is formed and membered, and then a soul is created in it, [that] then it is called man, for the body and soul are called man, not the flesh and soul, and the flesh is a part of the body, and the body is not [immediately] arrayed with its members[126]. How, O errant ones, when the body, which is the house of the soul, is not yet constructed and completed, does the

ܕܡܬܚܙܝܢ ܡܠܝܠ ܘܕܡܘܬܗ ܡܕܝܢܐ܆ ܠܒܪ ܐܡܪܝܢܐ ܐܘ ܡܘܫܐ: ܟܕ ܥܒܕܗ ܥܒܝܕ ܠܗ ܢܦܫܐ. ܘܐܦ ܒܝܕ ܡܕܒܪܢܐ ܕܐܝܬܘܗܝ ܠܦܓܪܐ: ܘܐܦ ܒܗܕ ܕܡܬܚܙܝܐ. ܘܟܠ ܟܠܗ ܒܠܒܕ ܡܢ ܥܘܡܠܐ ܘܕܡܘܬܗ ܡܕܝܢܐ ܕܐܬܡܪ ܒܗ ܠܐ ܡܬܚܙܝܢܐ. ܡܛܠ ܕܗܘܝܐ ܕܐܬܒܪܝ ܒܗ ܡܢ ܒܪܘܝܗ: ܕܒܗ ܚܙܝܘܬܐ ܕܟܠܒܪ ܘܕܡܘܬܗ ܟܠܗ ܥܒܪܐ ܕܐܘܕܥܐ ܕܠܗܠܝܢ ܡܬܒܥܝܢ. ܐܝܟ ܠܗ ܕܐܬܒܛܠ ܒܗ ܡܬܚܙܝܢܐ. ܘܐܦ ܗܠܝܢ ܡܬܚܙܝܢ: ܥܒܝܕ ܠܗ ܡܢܗ.

[56] ܘܥܠܝܗ ܐܬܩܝܡܬ ܒܐܢܫܐ ܠܡܚܘܝܘܬܗܘܢ ܕܦܓܪܐ ܡܬܚܙܝܢ ܠܐܠܗܐ ܡܢ ܗܠܝܢ ܕܠܗܘܢ ܐܝܟ ܐܦ ܕܠܒܪ. ܘܐܝܟܢܐ ܕܡܢ ܕܐܡܪ ܐܠܗܐ ܕܢܥܒܕ ܒܪܢܫܐ ܒܨܠܡܢ ܐܝܟ ܕܡܘܬܢ: ܘܓܒܠ ܠܗ ܡܪܝܐ ܐܠܗܐ ܥܦܪܐ ܡܢ ܐܪܥܐ ܘܢܦܚ ܒܐܦܘܗܝ ܢܫܡܬܐ ܕܚܝ̈ܐ: ܘܗܘܐ ܠܢ ܒܗܕܐ ܕܡܬܕܡܝܢܐ ܒܟܠܗܘܢ ܘܕܡܘܬܗ ܐܬܓܒܠ ܘܐܬܦܚܬ: ܘܗܘܝܢ ܒܪܝܬܗ ܕܢܦܫܐ ܕܒܗ: ܡܢ ܐܦ̈ܐ ܓܒܪ ܐܝܟ ܕܡܢ ܡܢܗܘܢ ܥܠ ܟܠܗ ܦܓܪܐ ܕܒܗ ܐܘܕܥ. ܒܗܢ ܕܝܢ ܠܝܬ ܦܓܪܐ ܠܝܬ ܐܦ̈ܐ ܕܠܢܦܫܗܘܢ ܦܪܨܘܦܐ ܕܒܗ ܟܠܗܘܢ ܓܒ̈ܝܐ ܕܡܪ̈ܓܫܢܘܬܐ. ܘܐܝܟܢܐ ܕܐܬܡܪ ܠܗܘܢ ܐܝܟ: ܕܠܐ ܢܬܚܙܘܢ ܕܟܬܒܐ ܘܓܒܝܠܘܬܗ. ܐܦ ܢܦܫܐ ܡܬܚܙܝܐ ܠܐ ܐܬܦܣܝܩ ܒܗ. ܠܐ ܓܒܪ ܟܬܒܐ ܗܘܐ ܡܬܚܙܝܐ ܚܫܡܬܐ: ܐܠܐ ܚܕ ܓܒܝܠܘܬܗ ܡܣܬܪ ܗܘܐ ܡܢ ܠܡܚܘܝܘ ܕܐܠܗܐ: ܒܗܢ ܕܐܝܟ ܕܠܡܠܟܐ ܘܠܒܪܝܬܐ ܕܡܠܐܟ̈ܐ ܡܬܚܙܝܐ ܗܘܐ ܗܟܢܐ. ܘܕܡܐ ܕܢܘܚ ܗܘܐ ܒܚܝ̈ܘܗܝ ܦܓܪܐ ܕܡܗܘܕܥ ܓܒܝܠ ܘܕܡܘܬܗܘܢ: ܘܕܡܐ ܥܒܕܐ ܘܠܐ ܚܝ ܘܠܐ ܡܬܚܙܐ: ܡܬܚܙܝܐ ܗܘܐ ܡܢ ܚܝܘܬܐ ܘܦܓܪܬܐ: ܘܡܢ ܒܗܪܘܢ ܕܐܬܢܦܫܝ ܒܗ ܢܦܫܐ: ܚܝܘܬ ܕܚܝܐ ܘܐܬܢܦܫ. ܘܐܬܓܒܠ ܒܗ ܠܗ ܡܬܚܙܝܢܐ ܒܗܘܪܐ ܐܬܡܪܐ. ܘܓܒܝܠ ܠܗ ܒܡܬܒܥܝܢܐ ܕܠܗܘܢ ܓܒܝܠܘܬܗ ܒܢܦܫܐ ܦܢܘܝܐ ܡܠܟܐ ܥܒܕܐ. ܒܗ ܟܕ ܒܗ ܒܗܘܪܐ ܐܬܡܪܐ ܘܠܐ ܡܬܡܠܠܢܐ. ܘܐܦ ܡܡܠܠ ܕܓܘܫܡܗܘܢ ܟܕ ܠܐ ܡܠܝܦ ܡܢ ܐܚܪܢ: ܡܚܘܐ ܡܬܚܙܝܢ ܗܘܐ ܕܦܗ ܕܢܦܫ ܢܦܫܐ ܘܟܪܗ ܒܓܘܗ: ܘܡܢܐ ܒܡܬܠܝܠܘܬܗ ܟܠܗܘܢ ܕܝܠܗܘܢ ܡܬܪ ܡܢ ܦܓܪܐ. ܐܬܚܙܝܘ ܕܐܦ ܠܗܘܢ ܐܠܗܐ ܒܕܪܐ ܐܢܘܢ ܫܪܝܪ ܡܬܬܠܐ ܡܢ ܠܐ ܡܕܡ. ܘܗܘܝܢ ܐܬܡܨܝܐ ܒܪܢܫܐ ܒܨܠܡܐ ܕܒܪܝܗ ܒܪ̈ܝܬܗܘܢ ܡܬܩܢܗ ܠܚܕ ܡܘܡܪܐ ܒܪܢܫܐ: ܕܐܝܬܘܗܝ ܐܡܪܐ ܕܟܠܗ ܒܪܝܬܐ ܕܡܬܚܙܝܢܐ ܘܕܡܬܕܡܝܢܐ: ܘܠܐ ܐܡܪܝܢ ܕܚܕܐ ܡܢ ܡܢܗܘܢ ܐܦ ܠܐ ܥܕܡܠܐ ܡܚܕܐ ܡܚܙܝܐ ܗܘܐ ܠܡܚܘܝܘ ܕܠܗ ܨܠܡܐ ܗܘ ܕܐܠܗܐ: ܠܐ ܓܒܪ ܡܬܐܡܪ ܗܘܐ ܥܦܪܐ ܕܐܬܓܒܠ ܡܬܚܙܝܐ ܥܦܪܐ ܐܝܟ ܕܡܢ ܡܕܡ ܓܒܝܠܘܬܗ ܐܠܐ ܥܡܪܝܢ ܨܠܡܗ ܕܐܠܗܐ. ܘܡܢ ܕܐܬܐܡܪ ܨܠܡܗ ܕܐܠܗܐ ܐܝܬܘܗܝ ܘܠܐ ܐܡܪܝܢ ܕܠܐ ܡܬܡܪ ܗܘܐ ܨܠܡܐ ܦܓܪܐ ܗܘ ܐܕܡܐ ܒܨܠܡܗ ܕܐܠܗܐ: ܐܦ ܠܐ ܡܬܡܠܠ ܗܘܐ ܡܢ ܡܢܗܘܢ ܐܢܫܐ ܕܐܝܬܘܗܝ ܢܦܫܐ:

127 I.e., the body's.
128 I.e., the soul.
129 I.e., the body.
130 The soul.
131 The body.
132 Gen. 1:26.
133 Cf. Gen. 2:7.
134 The face.
135 I.e., the soul's.
136 ܐܡܕܝܢ for ܐܡܪܝܢ.

soul at once dwell in it qnomically? For lo, we see that with the rapid destruction of its[127] principle members—the heart, I say, or the brain—at once the soul departs. That it should dwell in it, whether it is yet in the womb or after it is begotten, but utterly without the fullness of its principle members, | is impossible, for thus it[128] was created in it[129] by its Creator, for with the union of the heart and brain with the rest of the members which serve these, it[130] has [the capability] to be preserved in it[131] unitedly. If these are destroyed, it departs from it. {111}

[56] Let us bring forward an enlightening example for the refutation of the senseless Theopaschites from such things as are relative to Adam, the father of offspring, such as when God said, "Let us make man in our image, according to our likeness,"[132] and, "The Lord God fashioned dust from the earth, and breathed into his nostrils the breath of life."[133] The Scripture informs us that first he was fashioned with all his members and embodied, and then came the creation of the soul in him, in that by the nostrils, as by a part, it indicates the whole body in which they are. For if there is no body, there is no face, for it[134] is the "parsopa" in which are all the faculties of sense, and as it is in that place with Adam, with the taking of dust and its fashioning, even though the soul had not yet been breathed into him, the dust was no longer ordinary, but with its fashioning became the honored likeness of God, for it was for the instruction and knowledge of the angels that the matter was perfected, for when they saw with their eyes the body, membered and fashioned before them, lying prostrate, not [yet] living and not ensouled, deprived of life and sensation, and after a soul was breathed into it they saw that it lived and was ensouled, and stood up erect suddenly in a marvelous wonder, and began praise to its Maker in the likeness of innocent children in the same marvelous and ineffable wonder, and also spoke like them, though untaught by another, then they understood who it was that breathed the soul and created it in Adam, possessing in its[135] reason all that was theirs except for the body. They understood as well that God had created them living [and] rational from nothing. In the same way his man was completed | {112}
in the image of his Creator in both his parts as one qnoma, a man, which is the bond of all creation, of visible and invisible things. We do not say[136] that one of his parts, though not yet united to its fellow, was not the image of God. For the dust which was fashioned was no longer said to be dust as before its fashioning, but the beginning of the image of God, and after it was perfected was the image of God. We do not say that the image was without honor—the adamite body in configuration—even though its other part, which was the soul, was not completed.

[57] ܗܟܢܐ ܘܙܟܐ ܠܗ ܕܢܒܪܐ ܘܢܫܬܡܠܠ ܘܐܦ ܟܠ ܗܘܢܐ ܐܠܗܘܬܐ ܥܒܕܬܐ. ܕܗܢܐ ܐܠܗܐ ܡܕܒܪܢܐ ܕܐܝܬܘܗܝ ܕܡܘܬܐ ܕܒܪܝܬܗ: ܕܝܗܘܒ ܘܦܩܝܕܐ ܥܒܕܐ ܕܡܫܝܚܘܬܐ ܒܗ ܒܪܐ. ܠܒܪܐ ܓܝܪ ܡܫܒܚܠܗ ܐܠܗܘ ܒܡܫܬܐ ܕܒܗ ܡܬܝܕܥ ܐܠܗܐ ܕܝܗܘܒ ܒܫܘܝܐ ܕܟܠ: ܕܡܬܚܙܝ̈ܢܐ ܘܕܡܬܝܕ̈ܥܢܐ. ܗܘ ܓܝܪ ܐܠܗܐ ܠܐ ܢܣܒ ܠܦܪܨܘܦܗ ܩܢܘܡܗ ܕܐܕܡ ܘܓܡܪ ܒܗ ܡܫܝܚܐܝܬ ܘܓܒܝܗ ܥܡܗ ܚܕ ܦܪܨܘܦܐ ܒܚܕܐ ܫܘܒܚܐ ܕܡܢ ܟܠ. ܐܝܟܢܐ ܕܐܠܗܐ ܒܒܪܢܫܗ ܡܫܝܚܐ ܕܡܪܢ ܐܫܬܟܚ: ܘܟܠ ܐܦ̈ܝ ܗܕܐ ܕܐܝܬ ܗܘ ܘܡܫܡܠܝܢܐ ܗܘ ܢܣܒܘܗܝ ܘܓܒܠܬܗ ܕܒܪܝܬܗ ܕܡܪܢ ܡܢ ܕܐܕܡ. ܒܗ ܕܗܘ ܡܢ ܐܢܫܐ ܠܐ ܚܣܝܪܐ ܐܬܢܣܒ: ܘܕܠܐ ܕܟܝܬܐ. ܗܕܟܢ ܓܝܪ ܕܟܐ ܘܐܬܗܢܝ ܘܐܬܒܪܟ ܗܘܟܝܢ. ܐܠܗܐ ܓܝܪ ܡܠܬܐ ܒܡܫܝܚܐ ܕܐܝܬܘܗܝ ܘܒܪܘܚܐ ܕܩܘܕܫܐ ܐܝܟ ܕܐܡܪܢ ܒܟܠ̈ܗܝܢ ܢܣܒ ܠܦܪܨܘܦܗ ܘܠܡܫܬܠܡܢܘܬܗ ܘܠܐܘܡܢܘܬܗ ܡܫܝܚܐ ܡܢ ܒܬܘܠܬܐ ܕܩܕܝܫܬܐ ܡܪܝܡ ܕܐܝܬܝܗ̇ ܐܝܟ ܚܝܠܐ ܘܒܬܘܠܬܐ ܡܥܝܢܬܐ ܘܕܠܐ ܡܘܡ. ܕܟܠ ܡܘܡܐ ܐܬܕܟܝ ܘܠܐ ܐܬܛܘܫ ܒܡܥܒܕܘܬܐ ܚܛܝܬܐ. ܐܝܟܢܐ ܕܐܦ ܠܐ ܐܢܫܐ ܕܡܛܠ ܗܕܐ ܐܬܝܩܪ: ܒܟܠܗ̇ ܒܗܘ ܦܩܝܕܐ. ܘܡܛܠ ܥܘܕܪ ܦܓܪܗ ܕܗܢܐ ܐܠܗܐ ܥܒܕܐ ܕܒܝܬ ܕܘܟܐ ܕܡܘܬܐ ܐܬܝܩܪ: ܘܐܝܟܢܐ ܕܐܝܬ ܡܫܝܚܐ ܗܘܐ ܒܐܠܗܐ ܕܐܠܗܘܬܐ. ܘܡܛܠ ܥܘܕܪ ܦܓܪܗ ܗܟܢܐ ܘܐܦ ܒܟܠܗܘܢ ܕܡܢܢ. ܡܫܝܚܐ ܗܘܐ ܥܡ ܐܠܗܐ ܡܠܬܐ ܡܫܬܘܝܐ: ܒܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܘܒܐܠܗܐ ܕܐܠܗܘܬܐ: ܘܒܗ ܠܐ ܡܫܬܚܠܦܐ ܥܒܕܐ ܘܐܠܗܐ.

[58] ܡܛܠ ܓܝܪ ܕܐܬܠܚܡ ܠܒܪܢܫܐ: ܘܐܝܟܢܐ ܕܐܝܬ ܡܢ ܥܒܕܐ ܠܦܓܪܗ ܡܫܝܚܐ ܗܘܐ ܒܐܠܗܘܬܐ: ܘܐܬܩܪܒ ܡܢ ܥܒܕܐ ܕܟܠܗ ܥܡܪܐ ܕܐܕܡ. ܗܟܢܐ ܘܐܦ ܥܡ ܥܘܕܪ ܢܣܒܗ ܕܒܪܝܬܗ ܕܡܪܢ ܘܓܒܠܗ ܠܐ ܐܝܟ ܒܣܘܓܐ ܐܝܟ ܒܠܒܘܫܐ ܗܘܐ. ܐܠܐ ܐܦ ܡܪܝܡ ܗܘ ܒܐܡܪܗ ܩܕܝܫܐ. ܘܐܦ ܡܢ ܒܦܘܠܓܐ ܕܡܪܢ ܐܬܢܣܒ. ܘܐܦ ܓܝܪ ܠܐ ܐܬܦܠܓ ܘܐܬܚܠܡ ܘܐܬܚܘܝ ܒܫܘܝܐ ܡܠܠܬܐ ܘܒܡܬܚܙܝܢܘܬܐ. ܐܠܐ ܒܡܫܬܐ ܗܘ ܡܫܡܠܝ ܘܓܒܠ ܕܐܠܗܘܬܐ ܕܠܦܪܨܘܦܗ ܢܣܒܗ. ܘܡܫܬܡܥ ܗܘܐ ܡܫܝܚܐ ܒܥܒܕܐ ܕܒܪܘܬܐ ܥܡ ܗܘ ܕܒܗ ܡܫܝܚܐ ܓܒܪܐ. ܘܟܕ ܡܢ ܟܠܗ ܓܒܪܐ ܘܡܫܝܚ ܡܬܟܢܐ ܘܡܬܦܩܕ ܘܡܬܦܠܓ ܘܡܬܓܡܪܐ ܒܗ ܩܘܡܐ: ܡܢ ܗܘ ܕܡܫܒܚ ܡܫܝܚ ܒܟܠܢܫܐ. ܒܗ ܕܐܠܐ ܐܬܩܢܝ ܘܟܢ ܓܒܪܐ ܒܗ ܐܠܗܐ ܡܠܬܐ. ܐܠܐ ܥܡ ܥܘܕܪ ܦܓܪܗ ܒܡܬܪܝܗ. ܐܦ ܓܝܪ ܪܘܚܐ ܦܓܪܗ ܐܠܐ ܠܗ ܒܕ ܪܚܡ ܐܠܗܐ ܡܠܬܐ ܕܒܗ ܡܫܝܚ ܘܠܐ ܐܓܪ ܕܒܗ ܐܬܦܠܓ ܕܗܘܐ ܢܗܝܪܐ ܥܡ ܒܪܗ ܒܚܕܐ ܒܫܘܝ ܦܪܨܘܦܐ. ܒܗ ܕܫܘܐ ܗܘ ܒܚܕܐ ܠܐ ܡܫܬܓܪ ܕܐܓܪ ܘܕܒܪܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ: ܘܚܕ ܚܝܠܐ ܘܚܕ ܨܒܝܢܐ: ܐܦ ܪܘܚܐ ܓܒܪܐ: ܘܓܒܪܐ ܡܫܝܚܐ ܥܡܗ: ܘܐܓܪ ܡܬܓܒܪ. ܘܐܝܟܢܐ ܕܒܗ ܒܗ ܡܫܝܚ ܗܘ ܐܠܗܐ ܡܠܬܐ ܪܒܐ ܗܘܐ ܒܫܘܡܠܝܗ ܘܒܫܘܒܚܗ ܘܒܡܬܓܒܪܘܬܐ. ܘܐܦ ܥܡܗ ܗܘܐ ܘܡܫܬܒܚ ܪܘܒܢܐ ܕܟܠ ܡܫܘܡܠܝܘܬܐ. ܘܡܢܐ ܗܘܐ ܘܡܬܩܒܠ ܘܡܢܐ. ܘܒܡܫܝܚܘܬܗ ܢܩܒ ܚܝ̈ܐ ܕܟܠ ܡܫܘܡܠܝܘܬܐ ܘܠܐ ܡܬܡܫܚܠܦܢܘܬܐ. ܦܪܨܘܦ ܕܡܢ ܥܒܕܐ ܓܒܠܗ ܠܐ ܡܢܐ ܗܘܐ ܠܗܘܢ ܥܒܕܐ ܕܒܣܬܪܐ ܐܬܓܠܝܐ: ܒܗ ܕܐܡܪ ܢܣܒܝܢ ܘܡܕܒܪ ܪܘܚܢܐ ܠܟܠ

137 I.e., Adam.

138 I.e., God the Word.

139 Though the pronoun here and the verb before it are masculine, thus confusing the subject, I take Godhead to be the antecedent of the verb and the pronoun.

140 I.e., the man of our Lord.

[57] Thus we ought to consider and understand also concerning this true likeness—this supreme image, which was the likeness of its Creator—that it is the true Antitype who dwells unitedly in him. For he gave to Adam his image in honor, that through him God might be made known, who is the Creator of all, of the visible and the invisible. God did not take for his parsopa the qnoma of Adam and dwell in him unitedly, or make him with himself one parsopa in this worship which is from all, as happened with the united manhood of our Lord. For this reason higher and more exalted is the taking and fashioning of the man of our Lord than Adam's, for he[137] was taken from the unliving earth, without sensation. Here is a great, marvelous, and worshipful thing! God the Word, by the will of his Father and of the Holy Spirit, as we said above, took for his own parsopa, for his revelation, and for his united dwelling place, from the nature of the blessed Mary, a holy Virgin without spot, who was living earth which had never been plowed and seeded in natural husbandry, as neither had the earth from which Adam was taken [been plowed] with a plowshare, and [this took place] at the beginning of the fashioning of this true image, which was fashioned by the Holy Spirit. And as Adam | was honored with the image {113} of the Godhead at the beginning of his fashioning, so too the man of our Lord was honored with God the Word unitedly, in one parsopa of Sonship, and with the image of his hiddenness, in which he[138] dwelt infinitely and for ever.

[58] Let us further pursue the demonstration: as Adam, at the beginning of his fashioning, was honored in likeness, and was set apart from the rest of all the dust of the ground, so also at the beginning of the assuming of the man of our Lord, his conception was not ordinary, like all fetuses, but it was also exalted in its worshipful honor, even more than the Virgin, from whom he was assumed. For although he was not [yet] embodied, formed, and animated with a rational and sentient soul, yet he was thenceforth a dwelling place and a temple of the Divinity, which took him for its own parsopa[139]. He was honored unitedly in the order of Sonship with him who dwelt in him unitedly, and while he was already indwelling and united, he[140] was built up and embodied and formed, and a soul was created in him by him who had earlier been united with the flesh. For he did not [first] come into being and then God the Word indwelt him, but at the beginning of his fashioning was his indwelling. Although the Spirit fashioned him, yet it was not while God the Word, who was united in him, was separated, nor the Father, who chose him to become the Beloved with his natural Son in one parsopa. For one is the infinite nature of the Father, Son, and Holy Spirit, and there is one power and one will. Although the Spirit fashioned, the Son dwelt unitedly and the Father was well-pleased, and as he grew in his stature, wisdom, and grace while God the Word was united in him, he also

ܡܝܘܬܘܬܐ: ܘܗܠܝܢ ܠܣܒܪܐ ܢܦܫ ܐܢܫ ܒܡܫܘܡܗ ܐ̈ܢܫܐ: ܟܕ ܐܠܗܘܬܗ ܒܗ ܐܝܟ ܕܐܡܪܬ ܡܢ ܫܘܪܝ ܓܒܠܬܗ. ܘܒܦܓܪܗ ܠܐ ܡܢܥ ܗ̄ܘܐ ܠܐ ܡܝܘܬܘܬܐ: ܘܒܢܦܫܗ ܠܐ ܡܢܥ ܗ̄ܘܐ ܠܐ ܡܬܚܫܢܘܬܐ ܘܠܐ ܫܘܡܫܘܬܐ ܕܟܠ ܦܓܪܗ. ܘܡܢ ܒܬܪ ܩܝܡܬܐ ܩܒܠ ܐܢܫ ܠܗܠܝܢ. ܘܠܓܒܪܐ ܠܠܐ ܡܫܬܚܠܦܢܘܬܐ ܘܠܠܐ ܡܝܘܬܘܬܐ ܘܠܠܐ ܡܬܚܫܢܘܬܐ: ܘܠܐ ܐܫܬܢܝ ܕܢܬܩܢ ܘܢܗܘܐ ܗ̄ܘܐ ܚܕܝܘܬܐ ܠܐܠܗܐ ܡܠܬܐ. ܚܕܐ ܗܘ ܦܓܪܐ ܡܝܘܬܐ ܘܗܘ ܢܦܫܐ ܡܬܚܫܢܝܬܐ: ܘܐ̈ܣܪܗܐ ܗܘ ܦܓܪܐ ܠܐ ܡܝܘܬܐ ܘܗܘ ܢܦܫܐ ܠܐ ܡܬܚܫܢܝܬܐ. ܐܠܐ ܟܕ ܒܗ ܘܡܛܠܗ ܡܫܝܢ ܘܡܦܪܫ ܗ̄ܘܐ ܠܐ ܡܬܚܫܢܢܘܬܐ ܘܠܥܠܡ. ܗܟܢܐ ܘܐܦ ܟܕ ܐܬܘܗܝ ܗ̄ܘܐ ܦܓܪܐ ܗܘ ܡܪܢܐ ܕܠܐ ܢܦܫܐ ܐܪܥܢܝܐ ܡܬܩܢ: ܘܡܦܪܫ ܗ̄ܘܐ ܒܗ ܐܠܗܐ ܡܠܬܐ ܡܫܝܚܐܝܬ ܡܢ ܫܘܪܝ ܓܒܠܬܗ. ܒܗ ܒܢܢ ܘܡܢ ܕܐܬܒܪܝ ܒܗ ܢܦܫܐ ܡܢ ܐܠܗܐ ܕܒܗ: ܘܚܝܐ ܦܓܪܐ ܘܗܘܝܐ ܠܢܦܫ ܚܝܐ. ܠܐ ܐܫܬܢܝ ܕܢܬܢܝܚܘܢ ܐܠܗܐ ܡܠܬܐ ܠܦܓܪܐ ܕܐܬܢܟܦܝ ܒܗ ܢܦܫܐ. ܕܗܘ ܝܘ ܟܕ ܝܘ ܐܠܗܘܬܐ ܒܪ̈ܢܫܐ ܠܢܦܫܐ ܒܓܘ ܦܓܪܐ ܟܕ ܒܗ ܡܫܬܪܐ. ܠܗ ܓܝܪ ܡܢ ܠܒܪ ܚܠܦ ܢܦܫܐ ܘܡܪܝ ܒܦܓܪܐ ܕܗܘܐ ܒܗ ܐܬܒܪܝ ܐܝܟ ܥܒܪܐ ܕܒܠܗܘܢ ܒܢܝ̈ܢܫܐ. ܘܐܦܠܐ ܐܠܗܐ ܡܠܬܐ ܡܢ ܠܒܪ ܢܓܕ ܘܡܪܐ ܒܗ̇ ܒܢܦܫܐ ܕܗܘܐ ܒܢܝܢ ܠܐ ܡܬܓܠܝܢ ܐܢܫܘܬ ܘܥܡܦܢܐ ܘܐܬܪܢܐ ܡܢܗ ܡܠܝܢ. ܘܒܦܓܪܗ ܡܫܝܢܐܝܬ ܢܓܪ ܒܠܐ ܡܬܓܠܝܢܘܬܐ ܕܒܡܢܗ ܒܫܪܐ ܢܫܝܩܘܬܐ. ܘܠܗ ܗܘܐ ܐܫܬܢܝ ܕܐܬܒܪܝ ܢܦܫܗ ܘܡܢ ܐܬܢܟܦܝ ܘܐܬܚܕܝ: ܐܝܟܢܐ ܕܐܦܠܐ ܐܫܬܢܝ ܕܐܬܓܒܠ ܦܓܪܐ ܘܡܢ ܐܬܚܕ. ܐܠܐ ܚܕ ܫܘܪܝ ܓܒܠܬܐ ܚܕܝܘܬܐ. ܕܗܟܢܐ ܘܡܢ ܒܪܢܬܗ ܕܢܦܫܐ ܝܘ ܟܕ ܝܘ ܚܕܝܘܬܐ. ܘܚܕܐ ܗ̄ܝ ܚܕܝܘܬܐ ܠܦܓܪܐ: ܘܝܘ ܟܕ ܝܘ ܚܕܝܘܬܐ ܠܢܦܫܐ ܕܒܦܓܪܐ: ܕܡܬܝܕܥ ܘܡܫܝܢ ܘܡܢ ܐܬܢܟܦܝ ܒܗ ܢܦܫܐ.

[59] ܗܘܒ ܐܢ̈ܫܝܢܐ. ܘܐܡܪܢܐ ܕܠܗ ܚܝ̈ܐ ܕܠܐ ܡܝܘܬܘܬܐ ܘܕܠܐ ܡܬܚܫܢܘܬܐ ܡܢܐ ܗ̄ܘܐ ܡܢ ܩܕܡ ܩܝܡܬܐ. ܟܕ ܐܬܚܝܕ ܠܗ ܐܠܗܐ ܡܠܬܐ ܠܡܝܘܬܘܬܗ ܘܠܡܬܚܫܢܘܬܐ: ܐܠܐ ܟܕ ܡܩܕܡ ܡܫܝܚ ܗ̄ܘܐ ܠܡܝܘܬܘܬܗ: ܝܘ ܟܕ ܝܘ ܚܕܝܘܬܐ. ܘܐܦ ܡܢܐ ܠܐ ܡܝܘܬܘܬܐ ܘܠܐ ܡܬܚܫܢܘܬܐ ܒܪܢܫܗ: ܘܗܘܝܐ ܠܪܘܚܐ ܡܫܝܚܝܬܐ ܐܝܟ ܕܐܡܪ: ܕܢܦܫܢܐ ܘܗܝܕܝܢ ܪܘܚܢܐ. ܕܗܟܢܐ ܘܟܕ ܡܢ ܫܘܪܝ ܓܒܠܬܗ ܕܦܓܪܐ ܚܕܝܘܬܐ. ܘܐܦ ܡܢ ܒܬܪ ܐܢܒܥܬ ܩܝܡܬܐ ܕܐܬܢܟܦܝ ܒܗ ܦܓܪܐ ܝܘ ܟܕ ܝܘ ܚܕܝܘܬܐ: ܐܠܐ ܚܕ ܗ̄ܘ ܦܪ̈ܨܘܦܐ ܕܚܕܝܘܬܐ ܕܚܕ ܒܪܘܬܐ ܘܝܠܦܬܐ ܕܝܠܝܕܘܬܐ ܘܠܥܠܡ.

141 Cf. 1 Cor. 15:44.
142 ܢܦܫܘܬܐ.
143 I.e., the Word's man.
144 God the Word.
145 Man's.
146 1 Cor. 15:46.

was baptized and received the earnest of immortality, and suffered, and was buried, and rose, and by his resurrection received immortal and unchanging life, those things which from the beginning of his fashioning he did not possess until he was perfected through sufferings—for it is written, | "the natural, and {114}
then the spiritual"[141]—unto immortality. These he received last in his human qnoma, though his Godhead was in him, as I have said, from the beginning of his fashioning, and in his body he did not possess immortality, and in his soul he did not possess immutability, nor impassibility with his body, yet after the resurrection he acquired these things, putting on incorruptibility, immortality, and immutability. We do not say that the union with God the Word happened twice, once with the mortal body and with the mutable soul, and again with the immortal body and with the immutable soul, but while in him and united with him he dwelt immovably and for ever. So too, while the actual body was without a soul for forty days, God the Word dwelt in it unitedly from the beginning of its fashioning. In the same way, when a soul was created in it by the God in it, the body came alive and became a living soul. We do not say that God the Word [entered] a second time the body in which a soul had been infused, for the same Godhead created the soul within the body while united with it. The soul did not enter from without and dwell in the body, for lo, it was created in it like all the rest of men, nor did God the Word enter from without and dwell in the soul, for lo, he is infinite nature, and heaven and earth are filled with him. He dwelt in his body unitedly in the infinitude of his nature in one conjunction[142]. Nor do we say this, that his soul was created and then inbreathed and united, as neither do we say that the body was fashioned and then united. But with the beginning of the fashioning was the union. So with the creation of the soul it is the same union: one is the union with the body, and the same union with the soul | in the body, which was first united, and then a soul was animated {115}
within it.

[59] Again, in another way: As he[143] did not possess immortal and immutable life before the resurrection, though God the Word was united to his mortality and mutability—but while he[144] was first united to his[145] mortality it was the same union—and his man also [subsequently] gained immortality and immutability and became a quickening spirit—as it is written, "The natural, then the spiritual"[146]—in the same way, while the union was from the beginning of the fashioning of the body, and also after forty days, when the soul was animated, it was the same union, yet one is the parsopa of the union in one Sonship and image of invisibility for ever.

[60] ܗܟܢ ܐܫܪܪܢܝܗ ܘܡܫܘܚܬܗ ܐܫܪܬܐ. ܘܕܐܝܟܢܐ ܕܟܕ ܐܬܦܪܫܬ ܚܝܘܬܐ ܕܢܦܫܐ ܡܢ ܦܓܪܐ ܒܥܕܢܗ ܕܡܘܬܐ: ܘܦܓܪܐ ܐܬܬܣܝܡ ܒܩܒܪܐ ܟܕ ܠܝܬ ܒܗ ܢܦܫܐ. ܘܢܦܫܐ ܐܙܠܬ ܠܦܪܕܝܣܐ ܟܕ ܠܝܬ ܒܗ̇ ܦܓܪܐ. ܘܚܝܘܬܐ ܠܐ ܐܬܦܪܫܬ ܕܐܠܗܐ ܡܠܬܐ ܡܢ ܐܢܫܘܬܗ. ܐܠܐ ܡܚܝܕ ܗܘܐ ܒܦܓܪܐ ܕܒܩܒܪܐ ܡܩܒܪܐ ܟܕ ܠܝܬ ܒܗ ܢܦܫܐ: ܘܡܚܝܕ ܗܘܐ ܒܢܦܫܐ ܟܕ ܦܪܝܫܐ ܗܘܬ ܡܢ ܦܓܪܐ. ܐܝܟܢܐ ܕܐܡܪ ܕܠܐ ܐܫܬܒܩܬ ܢܦܫܗ ܒܫܝܘܠ ܘܐܦܠܐ ܦܓܪܗ ܚܙܐ ܚܒܠܐ. ܘܡܢ ܕܦܢܬ ܢܦܫܐ ܥܠܬ ܠܓܘ ܦܓܪܐ ܒܥܕܢܗ ܕܩܝܡܬܐ: ܟܕ ܘܐܦ ܗܦܟ ܚܝܘܬܐ: ܠܐ ܡܫܬܒܩܐ ܗܘܬ ܠܒܪ ܐܠܗܐ. ܘܠܐ ܐܬܦܪܫܬ ܕܐܬܢܣܒܬ ܗܘܬ ܚܝܘܬܐ ܠܐܠܗܐ ܡܠܬܐ ܕܥܠܬ ܢܦܫܐ ܠܦܓܪܐ ܒܩܝܡܬܐ. ܐܠܐ ܐܝܟ ܟܕ ܐܝܟ ܚܝܘܬܐ ܕܠܐ ܒܣܘܣ ܘܕܠܐ ܒܣܒܪ ܘܕܠܐ ܒܫܘܚܠܦ: ܗܟܢ ܡܚܝܕ ܗܘܐ ܐܠܗܐ ܡܠܬܐ ܠܦܓܪܐ ܕܐܢܫܘܬܗ ܡܢ ܩܕܡ ܕܐܬܒܪܐ ܒܗ ܢܦܫܐ ܠܐܪܒܥܝܢ ܝܘܡܝܢ. ܘܡܢ ܕܐܬܒܪܝ ܢܦܫܐ ܒܗ ܦܓܪܐ ܡܢ ܐܠܗܐ ܕܒܗ: ܗܝ ܒܗ ܗܝ ܚܝܘܬܐ ܗܝ ܕܡܚܝܕܐ ܗܘܬ: ܘܠܐ ܦܪܫܬ ܘܒܬܪ ܚܝܘܬܐ: ܐܠܐ ܚܕܐ ܗܝ ܚܝܘܬܐ ܕܦܓܪܐ ܡܢ ܩܕܡ ܢܦܫܐ. ܘܕܢܦܫܐ ܡܢ ܕܐܬܒܪܝ.

[61] ܗܟܢ ܐܫܪܪܢܝܗ ܒܡܫܘܚܬܐ ܕܡܢ ܟܪܣܐ. ܘܕܐܝܟܢܐ ܕܡܩܕܡ ܡܕܠܡ ܐܢܐ ܢܘܪܐ ܒܡܠܘܐܐ ܘܠܚܘܪܐ. ܘܡܘܗܒ ܐܢܐ ܐܝܕܐ ܒܐܝܕܐ ܡܠܘܐܐ ܡܫܬܠܛܐ ܠܐ ܕܩܫܝܢ ܠܚܝܕܝܐ: ܠܗ ܓܝܪ ܒܟܠ ܡܠܘܐܐ ܢܘܪܐ ܡܕܠܡ ܐܢܐ: ܕܗܐ ܐܚܕܬ ܠܗ̇ ܢܘܪܐ ܚܕܐ ܘܟܢ ܒܡܠܘܐܐ ܗ̇ܘ ܡܕܡܝܢ. ܗܟܢܐ ܘܐܦ ܗܪܟܐ. ܢܫܟܚܘܗ ܒܗܕܐ ܡܢ ܛܘܒܢܘܬܐ ܡܪܝܐ: ܘܕܠܐ ܙܘܥ ܐܬܚܙܝ. ܘܟܕ ܪܘܚܐ ܕܩܘܕܫܐ ܐܬܛܠܠ ܘܐܛܠܠ ܐܝܟ ܟܪܣܗ ܐܢܫܝܐ. ܘܟܕ ܫܘܪܝ ܚܒܝܠܘܬܗ ܢܩܒܘܬܗ ܚܝܘܬܗ: ܐܬܪܐ ܘܡܘܬܒܐ ܕܒܬܘܠܘܬܐ. ܒܚܝܘܬܐ ܕܟܠ ܐܠܗܐ ܡܠܬܐ: ܚܕ ܒܪܐ ܕܒܠܚܘܕ. ܘܟܠ ܕܒܒܪܐ ܪܘܚܐ ܠܡܬܒܢܝܘ: ܟܕ ܡܚܝܕ ܐܠܗܐ ܡܠܬܐ ܠܗܝܟܠܗ ܕܗܘܐ ܡܬܒܢܐ: ܩܕܝܫ ܠܗ̇ ܛܘܒܢܘܬܐ ܡܪܝܐ ܒܟܪܣܗ ܠܡܐܬܐ ܡܠܘܐܐ ܟܣܝܐ ܕܕܡܐ ܠܡܫܪܝܘܬܐ ܘܠܘܪܚܐ ܠܚܫܝܐ ܕܐܬܢܣܒ: ܕܐܬܚܘܝ ܡܢ ܟܪܣܗ ܕܒܬܘܠܬܐ: ܒܡܬܠܐ ܕܝܢ ܐܬܚܘܝ ܒܦܓܪܗ ܡܢ ܐܒܪܗܡ ܘܕܘܝܕ: ܐܝܟ ܡܘܠܟܢܐ ܕܗܘܘ ܠܗܘܢ ܕܒܙܪܥܟ ܢܬܒܪܟܘܢ ܟܠܗܘܢ ܥܡܡܐ. ܘܠܗ ܕܘܝܕ ܐܡܪ. ܕܡܢ ܦܐܪܐ ܕܟܪܣܟ ܐܣܝܡ ܥܠ ܟܘܪܣܝܟ. ܘܡܘܕܥܐ ܗܘ ܕܐܬܡܠܟ ܠܗ ܠܗܘܢ ܡܫܝܚܐ ܕܒܬܪܟܢ. ܕܡܢ ܛܘܒܢܝܬܐ ܡܪܝܡ. ܕܡܢ ܒܪܬܗ ܐܬܝܠܕ ܘܐܬܒܪܝ. ܘܐܝܟ ܕܡܬܘܪܐ ܫܠܝܚܐ ܦܘܠܘܣ: ܕܠܐ ܐܡܪ ܕܠܙܪ̈ܥܝܟ ܐܝܟ ܕܠܣܓܝܐܐ. ܐܠܐ ܠܙܪܥܟ ܐܝܟ ܕܠܚܕ ܗܘ ܕܐܝܬܘܗܝ ܡܫܝܚܐ. ܒܬܪ ܕܝܢ ܐܦ ܒܚܝܘܬܐ ܡܬܬܘܣܦܐ ܗܘܬ ܥܠ ܢܩܒܘܬܐ ܘܚܘܪܬܐ ܕܐܬܢܣܒܬ ܘܐܬܚܝܕܬ: ܐܠܐ ܠܗ ܚܝܘܬܐ ܐܫܪܬܐ ܗܘܝܐ ܗܘܬ ܠܗܝܢ ܒܚܝܘܬܐ. ܕܢܫܒܢ ܗܘܬ ܐܕܪܝܢܬܐ ܠܗܝ ܡܕܡܘܬܐ ܘܡܫܠܡܢܘܬܐ ܘܡܬܚܝܠܢܘܬܐ: ܐܠܐ ܗܝ ܡܕܡܝܢܬܐ ܕܟܠܡ ܚܘܪܝ

147 Acts 2:31.
148 ܐܘܚܕܬ for ܐܚܕܬ.
149 Cf. Gen. 22:18; 26:4.
150 Ps. 132:11.
151 Cf. Gal. 3:16.

[60] Again, in another way and in another demonstration: Inasmuch as when the union of the soul with the body was loosed at the time of death, and the body was placed in the tomb while the soul was not in it, and the soul went to Paradise, though the body was not in it, yet the union of God the Word with his manhood was not loosed, but he was united with the body within the tomb, though the soul was not in it, and he was united with the soul though it was far from the body—as it is written, "His soul was not left in Sheol, nor did his body see corruption"[147]—and after the soul returned [and] entered the body at the time of resuscitation—though there too was union, for God is infinite. We do not say that God had union a second time because the soul entered the body at resuscitation, but it was the same union without departure and without alteration and without change. Just so God the Word was united to the body of his manhood forty days before a soul was created in it, and after a soul was created within the body by the God in it, it was the same union | which previously {116} existed. The union is not twice, but one is the union of the body prior to the soul, and of the soul after it was created.

[61] Again, in another way, by demonstrations from nature: As, for example, you first set fire to some small matter, and you add, little by little, various things dissimilar to one another, but you do not set fire [separately] to each thing, for lo, the fire has kindled[148] the first thing once, so too in this case was the taking of the flesh from the blessed Mary, which was conceived without intercourse, and through the Holy Spirit was fashioned and formed as his human nature. At the beginning of its fashioning was its taking [and] its union, [and] the honor and name of Sonship, in union with God the Word, one Son of the Highest. And at the time the Spirit began to fashion, while God the Word was united to his temple which, lo, was being fashioned, he began in a natural manner to give to the blessed Mary natural matter, which resembled the flesh and the generic seed which was taken, which was from the nature of the Virgin, but in descent was in the family of Abraham and David, according to the promises which were to them, that "In your seed all nations shall be blessed,"[149] and to David it was said, "From the fruit of your belly I will set upon your throne."[150] Lo, the blessing was fulfilled with Christ in the flesh which was from the blessed Mary, which was taken and conceived from her womb. As the blessed Paul makes clear, "It was not said, 'to your seeds,' as if to many, but 'to your seed,' as though to one, who is Christ."[151] However, although a quantity was added to the small "assuming" which had been assumed and united, yet another "union" did not take place with that quantity, which received growth, with the forming of members, forming, and fashioning, but | it took place at the first, with the beginning of the {117} "taking". So, after the body had formed in its natural order, at the completion of

ܢܫܒܘܬܐ ܗ̇ܘܝܐ. ܗܟܢܐ ܘܡܢ ܕܐܝ̈ܠܠܬ ܦܓܪܐ ܒܐܝܟܢܘܬܗ ܚܙܝܢܐ ܠܡܘܠܕ ܐܪܒܥܝܢ ܝܘܡܝܢ: ܐܬܒܪܝܬ ܒܗ ܢܩܒܐ: ܟܕ ܐܠܗܘܬܐ ܡܫܟܚܐ ܠܦܓܪܐ. ܘܐܦ ܟܕ ܐܦ ܚܙܝܘܬܐ ܘܠܐ ܡܬܚܙܝܐ ܐܝܟ ܡܫܘܚܬܐ ܕܡܢ ܠܥܠ.

[62] ܘܡܫܕܝܢ ܢܩܡܬܐ ܕܡܕܡܝܬܐ ܚܝܘܬܐ. ܘܐܝܟ ܕܡܦܩ ܒܥܡܘܬܐ ܕܡܘܬܐ: ܕܒܗ ܡܬܢܣܒܐ ܡܫܘܚܬܐ ܣܟ̈ܝܢܬܐ ܘܡܬܦܪܫܬܐ ܘܕܠܐ ܦܘܠܓ. ܕܠܐܢܫܐ ܢܩܡܝܢ ܡܬܢܦܫܐ ܘܡܬܚܪܢܐ ܢܩ̈ܒܐ ܒܓܘ ܦܓܪܐ. ܘܡܝܬܐ ܡܕܡܝܐ ܗܠܝܢ ܕܐܪ̈ܙܘܗ ܕܚܝܘܬܐ ܕܡܛܝ ܒܗ ܒܪܘܚܐ. ܡܬܠܠ ܓܒܪ ܕܐܢܫܐ ܢܩܦܝܢ ܕܠܐ ܢܩ̈ܒܐ ܐܝܬܘܗܝ ܦܓܪܐ ܒܡܘܠܕ ܐܡܗܝܢ: ܘܒܕܡܘܬܗ ܥ̈ܝܕܐ ܪ̈ܚܡܐ ܘܡܬܚܬܡܬܐ ܒܫܡܘܬܐ ܥܠ ܐܪܚܘܬܗ ܡܢ ܡܬܠܘܝܐ ܚܝܝܢ ܘܐܡܪܝܢ: ܘܡܬܠܠ ܡܫܬܠܡܐ ܕܢܠܗ ܕܒܛܢܐ: ܘܡܬܦܬܡܐ ܕܡܢܐ ܒܡܪܢܪܘܬܐ: ܒܗ̇ܝ ܕܝ̈ܠܕܘ ܗܢܘ ܡܢ ܢܩ̈ܒܐ ܕܡܫܝܢ ܘܡܬܚܙܝܐ ܠܗ: ܗܘܝܐ ܐܦܢ ܡܬܪܘܬܐ ܘܡܬܚܙܪܐ: ܕܠܐ ܡܬܕܢܝܐ ܒܣܓ̈ܘܗܝ ܕܒܛܢܐ. ܒܗ̇ܝ ܕܡܬܠܕܝܢ ܐܢܘܢ ܡܬܦ̈ܬܐ. ܘܡܢ ܕܐܬܢܦܫܗ ܠܗ̇ ܢܩܒܐ: ܡܬܠܬ ܒܥܡܘܬܐ ܐܝܟ ܡܠܘܐܐ ܒܐܝܟܢܘܬܗ ܘܡܬܢܚܡ ܒܗܘܢ ܕܝܘܠܕܗ ܕܒܗ ܢܬܬܪܫܐ ܐܢ ܚܠܝܡ ܘܠܐ ܚܝܐ ܡܫܬܠܡܐ. ܘܡܬܠܬ ܡܢ ܬܪܬ ܕܐܝ̈ܠܠܬ ܘܐܬܢܦܫ ܒܗ ܢܩܒܐ ܘܐܝܟܐ ܠܡܠܕܐ: ܗܢ ܡܬܪܘܬܐ ܕܒܪܝܬܢܐ ܝܘܡܝܢ ܐܬܚܬܡ ܐܦܢ: ܒܗ̇ܝ ܕܐܦ ܐܦܢ ܠܗ ܕܠܐ ܚܠܝܡ ܐܢܬܬ̇ ܗ̇ܘܝܐ: ܐܠܐ ܒܝܘܡܬܐ ܐܪܒܥܝܢ ܐܢܬܬ̇ ܗ̇ܘܝܐ ܠܗ ܠܡܘܠܕ. ܡܬܠܬ ܡܢ ܬܪܬ ܕܐܬܝܠܕ ܢܘܠܕ. ܬܘܒ ܠܗ ܚܝܝܢ ܕܫܪ̈ܝܐ ܠܗ̇ܝ ܡܬܪܘܬܐ ܕܝܘܡܝܢ ܕܐܬܚܬܡܬ ܐܦܢ ܡܢ ܩܕܡ ܕܬܬܢܦܫ ܢܩܒܐ. ܘܒܗ ܒܫܘܠܡܐ ܩܕܡܝܐ ܢܩܡ ܘܡܬܕܡܐ ܠܡܘܠܕ ܐܪܒܥܝܢ ܝܘܡܝܢ. ܟܕ ܒܗܘܕܐ ܠܗ ܚܕܝܘܬܐ. ܒܠܝܘܕ ܗܝܢ ܠ̈ܝܬܐ ܡܦܩܢ ܒܗܝܢ ܫܘܠܡܐ. ܘܠܝܠܕܬܗ ܒܗ ܒܥܫܝܢܐ. ܘܕܐܝܟܢܐ ܗ̇ ܕܒܪ̈ܬܐ ܝܠܕܐ: ܘܕܐܝܟܢܐ ܕܡܬܝ̈ܬܐ. ܘܐܦ ܐܫܦܬܐ ܗܘܒ ܐܝܟ ܕܐܬܚܙܝܗ ܠܠܝܠܝܢ. ܐܠܐ ܘܐܦ ܡܢܗ ܕܒܥܒܕ ܘܦܘܪܫܢܐ ܢܩܡܘܬܐ ܕܚܠܠ ܐܕܡܝܬܐ ܕܒܢܝܢ ܦܘܩܕܢܐ ܡܘܫܐ ܐܬܝܗܒ: ܢܡܘܣܐ ܡܡܢܝܬܐ. ܗܟܢܐ ܓܝܪ ܐܡܪ: ܕܐܢܬܬܐ ܠܡ ܟܕ ܐܒܛܢ ܘܐܝܠܕ ܕܟܪܐ: ܐܗܘܐ ܛܡܐܐ ܫܒܥܐ ܝܘܡܝܢ ܐܝܟ ܢܩܡܬܐ ܕܒܟܫܘܬ̇ ܐܗܘܐ ܛܡܐܐ. ܘܒܝܘܡܐ ܕܬܡܢܝܐ ܢܬܓܙܪ ܒܣܪܐ ܕܥܘܪܠܘܬܗ. ܘܬܠܬܝܢ ܘܬܠܬܐ ܝܘܡܝܢ ܐܡܬ ܥܠ ܕܡܐ ܕܒܝܬ ܘܕܟܝܘܬܐ. ܘܡܢ ܠܡ ܕܡܛܠ ܢܩܡܬܐ ܕܐܕܡܝܬܐ: ܐܝܬܐ ܐܡܪܐ ܒܪ ܥܢܐ ܠܟܠܠܬܐ. ܘܡܬܦܩܢܐ ܘܒܪ ܝܘܢܐ ܠܚܛܗܐ ܠܬܪܬܐ ܕܡܬܥܘܬܪܢ ܠܗܘ̇ ܟܗܢܐ. ܘܡܩܪܒܝܢ ܩܕܡ ܡܪܝܐ ܘܡܚܐ ܥܠܝܗ̇. ܘܬܬܕܟܐ ܡܢ ܡܒܘܥܐ ܕܕܡܗ̇. ܗ̇ܝ ܢܡܘܣܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܓܪܐ. ܘܐܢ ܠܐ ܡܛܝܐ ܒܐܝ̈ܕܝܗ̇ ܕܬܝܬܐ ܐܡܪܐ. ܬܣܒ ܬܪܝܢ ܫܘܦܢܝܢ ܐܘ ܬܪܝܢ ܒ̈ܢܝ ܝܘܢܐ. ܚܕ ܠܥܠܬܐ ܘܚܕ ܠܚܛܗܐ ܥܠܝܗ̇. ܘܢܚܣܐ ܥܠܝܗ̇ ܟܗܢܐ ܘܬܬܕܟܐ.

152 For ܡܪ̈ܝܪܘܬܐ.

153 ܢܝܪܘܬܐ. Fluids within the embryonic sac.

154 For ܚܓܘܗ̈ܐ.

155 Lev. 12:2–4.

156 Cf. Lev. 12:6–8. These latter instructions are actually in the case of both a male or a female birth.

forty days a soul was created in it, while the Godhead was already united to the body, and it is the same union, not a second one, according to the demonstration above.

[62] The days of natural purification bear witness, as it is written in the law of Moses, in which appears an exact, clear, and undeniable demonstration that after forty days a soul is inbreathed and created within a body. Let us first present such things of the mystery of nature which the Creator established in it: since the body is in the maternal womb for forty days without a soul, and in the likeness of plants it grows, and a quantity is added to its growth from the natural and maternal matter, and because of the weakness of the conceived thing, and the inert state it possesses in coldness[152], for it is deprived of the soul which quickens and moves it, a secretion[153] exists there and remains without discharge within the confines[154] of the conception, for exit-ways are blocked. But when the soul is infused, then a fullness comes into the quantity in its order, and the nature of the fetus is enabled to be nourished by it, if it is healthy and does not possess weakness. Then, after it is formed, and a soul is infused into it, and it comes to birth, the accumulation which was gathered there in forty days—for it was not without usefulness there, but was for the fetus in the place of a soft bed—nature then, after the infant is begotten, begins to cast out the surplus of blood which gathered there before the soul was infused, and according to the first date it goes out, she is purified at the completion of forty days. Though there is no unanimity in this, mothers alone are conversant in this matter, and they learn it through experience, how the birth of males is and how that of females, and there are also doctors who have written about these things, but also from the writing and | legal provision concerning purification, which was {118}
given through the blessed Moses, it is clearly made known. For thus it is written: "A woman, when she conceives and bears a male shall be unclean seven days. According to the days of her menstrual cycle, she shall be unclean. And on the eighth day they shall circumcise the flesh of his foreskin, and for thirty-three days she shall remain upon pure blood,"[155] etc. "And when the days of her purification are complete, she shall bring a lamb, one year old, for an offering, and a turtle-dove and a young dove for a sin-offering, to the door of the tabernacle, to the priest. And he will offer it to the Lord, and he will show pity upon her, and she shall be purified from the discharge of blood. This is the law for the birth of a male. And if it does not happen that she can bring a lamb, she should take two turtle-doves or two young doves, one for a sin-offering and one for a whole burnt-offering, and the priest shall have pity upon her and she shall be purified."[156]

[63] ܕܘܒܪܐ ܘܗܘܝܢ ܚܕ ܗܘܝܢ ܗ̈ܘܝ ܘܐܬܡܠܝ ܒܡܘܠܕܗ ܕܡܪܢ ܡܫܝܚܐ ܕܒܒܣܪ: ܐܝܟ ܛܟܣܐ ܟܝܢܝܐ ܕܠܘܬ ܟܠܗܘܢ ܥ̈ܡܡܐ ܘܡܠܟܘ̈ܬܗܘܢ. ܡܛܠ ܕܝܢ ܫܘܒܚܐ ܠܗܘܢ ܐܘܢܓܠܝܘܢ ܡܛܠ ܕܐܡܪ ܡܢ ܥܒܪܐ ܕܐܘܢܓܠܝܣܛܐ ܗܘܐ ܠܗ ܒܫܠܡܘܬܐ ܥܠ ܗܠܝܢ ܐ̈ܢܫܘܬܗ ܕܡܪܢ. ܐܡܪ ܕܐܦ ܠܡܫܝܚܐ ܝܠܝܕ ܥܠ ܗܠܝܢ ܕܐܠܗܘܬܗ: ܘܐܡܪܐ ܕܐܬܬܘܚܕܘ ܚܕܢܘܬܗܘܢ ܡܢ ܩܕܡ ܕܡܘܠܕܐ. ܕܗܘܐ ܥܠ ܐ̈ܢܫܘܬܗ ܝܠܝܕ ܢܓܒܬ. ܘܗܘ ܥܠ ܐܠܗܘܬܗ ܝܠܝܕ ܢܓܒܬ. ܕܝܠܗܘܢ ܐܝܬܝܗܘܢ ܛܘܒܢܐ ܒܟܕܡ ܦܣܩܢ ܕܒܬܪܐ: ܐܡܪܐ ܕܐܦ ܗܘܐ ܡܢ ܩܕܡ ܕܩܕܡܝܢ ܒܐܠܗܘܬܗ ܘܡܢ ܩܕܡ ܕܩܕܡܝܢ ܒܐ̈ܢܫܘܬܗ ܡܫܝܚܐ. ܐܡܪ ܠܡܪܐ ܡܫܝܚܐ ܠܗܘܢ ܡܢ ܒܬܪ ܕܐܬܝܠܕ ܠܗ: ܕܡܘܕܐ ܕܒܪܐ ܐܦ ܐܢܫܐ. ܐܬܡܠܝܘ ܝܘܡܝܗ ܕܡܪܝܐ: ܘܡܠܟܗ ܒܪܬ ܒܝܬܠܚܡ. ܒܪܬ ܒܝܠܕܐ ܠܗ ܒܡܘܢܝܐ ܡܛܠܝܬܐ ܠܡܠܟܘܬܐ ܥܠ ܒܢܝܢܐ ܐܝܟ ܡܘܢܝܐ ܗܘܐ ܐ̈ܢܫܘܬܗ ܕܡܪܢ. ܟܕ ܐ̈ܢܫܝܢ ܡܫܚܐ: ܟܕ ܠܗ ܡܠܬܐ ܩܘܡܬܐ ܕܐܬܒܪܝܬ ܝܠܝܕܐ: ܐܬܡܠܝ ܥܡܗ ܡܛܘܠ ܕܐܬܡܠܝ ܡܢ ܐܠܗܐ ܡܢ ܕܒܝܬ ܕܐܬܒܪܝ ܒܟܢܘܫܝܐ. ܘܟܕ ܠܗ ܐܬܡܠܝܘ ܝܘ̈ܡܬܐ ܕܐܬܒܪܝܘ ܐܝܟ ܝܘܡܐ ܕܡܘܕܐ: ܐܬܒܪܝ ܐܝܟ ܝܘܡܐ ܕܡܘܠܕܗ ܕܡܪܢ. ܒܟܠ ܕܒܪܐ ܦܫܛ ܡܬܚܙܐ. ܘܡܠܟܐ ܕܡܠܟܘܬܐ ܝܠܝܕܐ ܕܒܪܐ ܕܡܘܠܕܗ. ܘܐܬܠܗܝ ܕܒܪܐ ܕܡܘܢܝܐ ܕܡܪܝܐ: ܘܗܟܢܐ ܕܡܫܝܚܐ ܕܐܦܝܩܬ ܒܫܒܝܠܐ ܐܠܗܝܐ ܕܒܬܘܠܬܐ. ܟܕ ܐܝܬ ܡܢ ܒܬܪ ܕܡܬܝܠܕ ܡܢ ܗ ܕܒܪܐ ܘܙܘܥ ܐܬܓܠܝ ܒܒܪܢܫܐ ܕܡܪܢ: ܐܠܐ ܒܟܢܫ ܕܝܠܗ ܕܐ̈ܢܫܘܬܗ: ܡܫܝܚܐ ܢܦܩ ܗܘܐ: ܒܒܝܬܐ: ܘܡܠܟܘܬܐ: ܘܡܬܒܪܟܬܐ ܐ̈ܢܫܝܬܐ. ܘܒܟܠܗܝܢ ܕܝܠܗ ܘܠܦܘܬ ܢܦܫܐ ܒܒܪܐ ܕܡܛܠ ܒܒܪܐ. ܘܠܦܘܬ ܗܘ ܕܒܒܝܬܐ ܐܬܝܗܒ ܠܐܒܪܗܡ. ܘܡܢ ܒܬܪ ܥܘܡܩܐ ܕܐܬܬܩܢܬ ܕܝܠܗ ܐܝܟ ܒܝܬ ܡܫܝܚܐ ܘܒܟܠܗ ܡܬܬܩܢܢܘܬܐ. ܘܗܢܝܢ ܥܠ ܫ̈ܪܝܬܐ ܕܒܝܬܗ ܚܒܝܬܐ. ܕܐܝܟܢܐ ܥܒܟܠܐ ܘܡܬܩܢܐ ܘܡܬܩܒܠܢܘܬܐ ܕܐ̈ܢܫܐ ܘܕܦܠ̈ܓܐ ܘܕܡܠܟܘ̈ܬܐ. ܒܡܬܥܒܕܢܘܬܗ ܕܐܝܟܢܐ ܥܒܪܐ ܐܝܟ ܕܐܡܪ. ܕܒܗ ܡܡܠܐ ܟܠܗ ܡܬܩܢܐ ܕܐܠܗܘܬܐ ܡܫܬܡܠܝܐ. ܘܡܬܩܢܐ ܕܡܠܗ ܕܟܠ ܒܟܠ ܡܬܡܠܝܐ.

[64] ܒܬܪ ܕܝܢ ܕܐܦ ܗܘܐ ܠܗ ܕܢܬܒ ܢܬܡܠܐ ܒܗ ܒܡܘܪܐ ܒܡܫܚܐ: ܕܐܝܟ ܢܬܒܪܟ ܕܡܢܐ ܒܡܬܦܪܥܐ: ܘܢܬܦܪܥ ܘܕܠܐ ܗܘܝܐ ܕܡܬܚܫܚܐ ܘܡܬܚܫܚܐ ܕܡܬܚܫܚܐ ܣܓܝܐܐ ܒܟܠ ܬܫܡܫܬܐ ܕܠܗܘܢ. ܘܡܛܠ ܗܠܝܢ ܕܐܬܝܠܕ ܠܗܘܢ ܕܡܠܟܐ ܡܠܟ ܡܠܟ̈ܐ. ܘܕܝܢܐ ܠܗܘܢ ܕܡܪܗ ܘܡܬܒܪܟܝܢ: ܒܟܠܗܘܢ ܒܡܬܒܪܟܬܐ ܡܬܝܠܕ. ܕܗܘܐ ܘܐܝܟ ܡܫܝܚܐ ܘܡܬܚܫܚܐ ܒܗ ܐܬܒܪܟ ܘܐܬܒܪܟܬ ܒܟܠܗܝܢ ܕܡܪܗ: ܠܡܬܦܩܘ ܐܪܥܐ ܘܡܬܒܪܟܬܗ: ܘܠܡܫܚ ܡܬܬܠܐ ܡܢ ܩܕܡ ܫܡܝ̈ܐ ܠܗ ܝܠܝܢ. ܘܐܡܪܐ ܗܒܝܠ ܕܝܘܗ ܡܫܝܚܐ ܝܠܝܕ ܡܬܡܠܝܐ ܡܬܠ ܡܢ ܠܗ ܒܬܪܗ ܕܡܠܟܘܬܗ ܡܫܝܚܘܬܐ ܕܒܪܐ ܕܡܘܠܕܐ ܒܡܬܒܪܟܬܐ ܘܐܬܝܠܕܘܬܐ. ܒܬܪ ܕܝܢ ܕܝܘܗ ܐܝܟ ܒܢܝܗ ܐ̈ܢܫܐ ܡܢܗ ܡܫܝܚܐ ܕܒܪܝܬܗ ܘܕܡܠܟܗ ܘܕܐܬܒܪܝܗ. ܘܒܬܪ ܗܘܐ ܒܡܫܝ̈ܚܐ ܒܢ̈ܝܐ ܐܝܟ ܟܠܗܘܢ ܚܝ̈ܠܐ:

157 Lk. 2:6–7.
158 Cf. Lk. 2:21–24.
159 For ܐܬܪ̈ܘܬܐ.
160 I.e., the simplicity of the patriarchs and Jews.
161 I.e., Luke.
162 Cf. Col. 2:9; Eph. 1:23 (the latter a reference to the Church).

[63] That thus, the same things were done at the birth of our Lord Christ according to the flesh, according to the natural order with all infants and their mothers, the blessed Luke the Evangelist wrote, because, more than the other Evangelists, he had a concern for these human things of our Lord, as also the blessed John had for such things of his Godhead, and as both of them were moved by the Holy Spirit, one to write more concerning his manhood, and the other to write more concerning his Godhead, lest there be an error in two evil divergences, as also happened among those who denied his Godhead and among those who denied his united manhood. For the blessed Luke said, after he had written, "It happened that while they were there the days were completed that she should give birth, and she bore her first-born son,"[157] while keeping it in the sequence appropriate to every natural order which the man of our Lord possessed, after other things adds, "When the days were completed that the child should be circumcised, he was called by the name Jesus, which he was called | by the angel before he was conceived in the womb, and when the days {119}
were completed of their purification according to the law of Moses, they took him up to Jerusalem that they might present him before the Lord. As it is written in the law of the Lord, 'Every male who opens the womb shall become the Lord's holy one. And they shall give a sacrifice as it is written in the law of the Lord: a pair of turtle-doves or two young doves,' "[158] that the blessed Luke might show us that in all things, other than that the man of our Lord was fashioned without intercourse, yet the nature of his manhood retained its order, in conception, in birth, in ritual[159] purification, and in all things belonging to it, and according to the natural law which is established in nature, and according to all which is given in the Scripture to simplicity[160], and after the fulfillment of the ancient things, which he fulfilled in his qnoma and in all obedience, then [he[161] might show us] concerning the new things of the new covenant, that he was the completion, fulfillment, and perfection of the signs, figures, and shadows in his corporeality. For the truth was, as it is written, "In him all the fullness of the Godhead dwelt bodily, and the fullness of him who fills all in all."[162]

[64] However, it is right for us again to blow on the crucible in concealment that the gold may all the more be purified in its beauty, and that the heretical and brazen deceit of the heretics, full of all blasphemous impieties, might be published abroad, and to take these things of the messenger regarding the King, the King of kings, and of the prophet regarding his Master, his Sender, for he prophesied concerning him nearby. For lo, as a shadowing forth and pathway, everything of his master was symbolized and indicated by him, that he might clear the path and, like him, take stumbling-blocks from before the blind if they

ܘܐܦ ܡܬܚܝܠ ܗܘܐ ܡܢ ܪܘܚܐ ܕܒܗ ܐܝܟܢܐ ܕܐܡܪ: ܕܛܠܝܐ ܪܒܐ ܗܘܐ ܘܡܬܚܝܠ ܒܪܘܚܐ ܘܗܠܝܢ ܕܒܪ̈ܝܐ. ܟܕ ܠܘܬ ܛܝܒܘܬܐ ܕܪܘܚܐ ܕܩܘܕܫܐ: ܕܝܕܥܬܐ ܘܐܝܘܠܦܢܘܬܐ ܡܕܡ ܝܬܝܪܐ ܠܐ ܡܬܬܘܣܦ ܗܘܐ. ܒܗ̇ ܕܡܢ ܟܪܣ ܡܢ ܓܘ ܟܪܣܐ ܕܝܠܕܬܗ ܡܛܠ ܚܝܠܐ ܘܛܝܒܘܬܐ ܕܝܕܥܬܐ ܘܕܐܝܘܠܦܢܘܬܐ: ܡܢ ܗ̇ܘ ܕܡܢ ܓܘ ܡܪܒܥܐ ܡܣܬܪܝܢ ܒܥܘܒܠܗ ܠܥܡܪ ܗܘܐ. ܗܟܢܐ ܘܐܦ ܗܪܟܐ ܘܐܝܟ ܕܡܢ ܕܡܘܬ ܥܪ̈ܒܐ ܠܘܬ ܫܡܥܐ ܠܐ ܡܬܩܪܒܝܢ ܘܬܗܘܢܐ ܘܡܥܝܢ ܒܪܥܘܬܗ ܡܬܠܠܬܐ: ܟܡ ܫܘܪܝ ܠܩܒܠܬܗ ܠܘܬ ܕܒܪܝܫܗ ܕܡܪܢ: ܢܫܬܒܩܘܢ ܚܕܝܘܬܗ. ܢܬܩܦܘܢ ܚܝܠܘܬܐ ܕܠܐ ܡܬܬܘܡ ܡܬܦܪܥܐ. ܘܐܝܡܪܐ ܕܒܪܘܬܐ ܕܒܚܝܕ ܦܪܨܘܦܐ ܕܡܥܝܢܐ ܒܪܐ ܕܐܠܗܐ. ܟܕ ܡܬܚܙܐ ܒܢ̈ܝܐ ܕܠܐ ܒܘܠܒܠ. ܘܡܩܒܠ ܙܘ ܒܪܝܥܗ ܕܡܪܢ ܐܝܟ ܛܒܫܐ ܕܒܠܗܘܢ ܒܥܠܐ. ܡܢ ܛܠܠܡ ܗܘܐ ܘܡܬܛܠܡܪ ܗܘܐ ܘܐܬܡܠܝ ܠܬܫܥܐ ܝܪ̈ܚܝܢ. ܘܐܬܛܘܪ ܘܪܒܐ ܒܥܘܡܩܗ. ܘܐܬܚܝܠ ܡܢ ܪܘܚܐ ܕܒܗ. ܐܝܟܢܐ ܕܐܡܪ ܥܠ ܝܘܚܢܢ ܟܕ ܠܒܝܫ ܠܗ ܛܘܒܐ ܠܘܡܐ ܠܟܠܗ ܫܦܪܐ ܕܬܪܥܘܗܝ ܚܘܫ̈ܐ. ܕܐܝܘܠܦܢܐ ܘܕܡܪܘܗ ܕܪ̈ܘܚܐ ܡܕܡܘܬ ܒܟܠܗܘܢ ܕܠܗ. ܝܘܚܢܢ ܐܫܬܒܪ ܠܠܒܗ ܡܢ ܡܠܐܟܐ ܓܒܪܝܠ. ܝܘܚܢܢ ܡܢ ܥܩܪܬܐ. ܘܡܪܢ ܡܢ ܒܬܘܠܬܐ. ܝܘܚܢܢ ܐܬܡܪܝ ܡܢܗ ܕܡܠܐܟܐ ܡܢ ܡܕܡ ܕܐܬܥܒܕ. ܘܕܡܪܢ ܡܢܗ ܕܡܠܐܟܐ ܡܢ ܡܕܡ ܕܐܬܥܒܕ. ܐܬܝܠܕ ܝܘܚܢܢ ܠܫܬܐ ܝܪ̈ܚܝܢ ܕܐܬܡܪܝ ܥܡܗ ܐܝܟ ܕܐܬܡܕܡ. ܗܟܢܐ ܘܒܗ ܒܝܬܐ ܐܦ ܡܪܢ. ܘܟܕ ܠܡ ܡܠܘ ܫܬܐ ܝܪ̈ܚܝܢ ܕܐܬܛܘܪ ܛܠܝܐ: ܐܬܡܪܝ ܥܡܗ ܝܫܘܥ ܕܐܬܡܪܝ ܡܢ ܡܠܐܟܐ ܡܕܡ ܕܐܬܥܒܕ. ܘܥܠ ܝܘܚܢܢ ܐܡܪ. ܕܛܠܝܐ ܪܒܐ ܗܘܐ ܘܡܬܚܝܠ ܒܪܘܚܐ. ܘܥܠ ܡܪܢ ܙܘ ܟܕ ܙܘ. ܛܠܝܐ ܪܒܐ ܗܘܐ ܘܡܬܚܝܠ ܒܪܘܚܐ ܘܡܬܡܠܐ ܚܟܡܬܐ. ܘܛܝܒܘܬܐ ܕܐܠܗܐ ܐܝܬ ܗܘܬ ܥܠܘܗܝ. ܘܥܠ ܝܘܚܢܢ ܐܡܪ: ܕܐܬܐ ܒܚܘܪܒܐ ܕܒܝܬܘܬܐ. ܘܡܪܢ ܐܡܪ ܥܠ ܡܢܘܡܗ. ܕܗܟܢܐ ܠܡ ܙܕܩ ܠܢ ܕܢܡܠܐ ܟܠܗ̇ ܟܐܢܘܬܐ. ܘܗܟܢܐ ܟܠܗܘܢ ܚܝܠܘܬܐ ܘܡܘܗܒ̈ܬܐ ܕܠܘܬ ܡܪܢ: ܗܕܐ ܐܢܫ ܐܝܟ ܗ̇ܠܝܢ ܕܠܘܬ ܝܘܚܢܢ ܡܬܡܟܪ̈ܝܢ. ܐܦ ܒܪܝܬܐ ܕܡܪܢ ܐܝܬܘܗܝ ܒܛܒܐ ܕܐܠܗܘܬܐ ܒܐܡܪܐ: ܡܛܠ ܚܕܝܘܬܗ ܕܠܘܬ ܡܠܬܐ ܐܠܗܐ ܕܒܚܝܕܐ ܒܪܘܚܐ: ܘܕܝܕܠܐ ܘܙܘܥ ܐܬܡܠܝ. ܐܠܐ ܕܥܪܒܐ ܒܠܘܢ ܡܬܡܩ̈ܠܝܢ ܗ̈ܘܝ ܘܡܬܛܠܡܪ̈ܝ. ܟܕ ܠܘܬ ܚܝܘܬܐ ܡܕܡ ܠܐ ܐܬܬܘܣܦ ܐܘ ܐܬܒܨܪ ܘܠܟܠܠܡ. ܐܠܐ ܒܠܘܢ ܐ̈ܢܫܝܬܐ ܕܠܗ ܛܒܫܐ ܕܠܗܘܢ ܥܠܬ̈ܝ ܗ̈ܘܝ. ܘܠܐ ܐܬܟܠܠܠܗ ܒܢ̈ܝܐ ܚܘ. ܐܠܐ ܐܠܘܬܗ

163 Lk. 1:80.
164 Lk. 2:21.
165 Lk. 1:80.
166 Lk. 2:40.
167 Cf. Mt. 21:32.
168 Cf. Mt. 3:15.
169 For ܫܘܒܠ̈ܐ.

wished. And as, then, the blessed John the Baptist received within the womb of his mother the grace of the Holy Spirit in prophecy and ambassadorship, yet he, according to his human nature, completed the days of his conception, birth, and upbringing, growing in natural stages | like all babies, and also being {30} strengthened by the Spirit within him—as it is written, "The boy grew and was strengthened in spirit,"[163] and other such things—while with regard to the grace of the Holy Spirit, prophecy, and the message, nothing more needed to be added, for already, within the womb of his mother, he had received power and the grace of prophecy and embassy from him who dwelt within the womb unitedly in his temple; so too here, as it were from the likeness of a lamp to the sun, [it was] inscrutable, marvelous, and glorious in its exalted greatness. For at the beginning of the fashioning of the man of our Lord—his taking, his union—was an exact conjunction, never separable, and the honor of Sonship in the one parsopa of Christ, the Son of God, while the natures were preserved without confusion. Thereafter, the man of our Lord, according to the order of all babies, was formed and perfected, and was born after nine months. He was circumcised and grew in his stature, and was strengthened by the Spirit in him, as was said concerning John, the blessed Luke maintaining, concerning each sequential step of both infants—the messenger and his Lord—that one preceded the other in everything that belonged to him. The birth of John was announced by the angel, Gabriel, and that of our Lord by the angel, Gabriel. John [was] from a barren woman, and our Lord [was] from a virgin. John was named by the angel before he was conceived, and our Lord by the angel before he was conceived. John was circumcised after eight days, and was named as had been anticipated. So, in the same way also, was our Lord: "And when eight days had been completed for the child to be circumcised, he was called by the name 'Jesus', which he was called by the angel before he was conceived."[164] And concerning John he says, "The child grew and was strengthened in the spirit"[165]; and concerning our Lord, the same: "The child grew and was strengthened in spirit and was full of wisdom, and the grace of God | was with him."[166] Con- {121} cerning John it was said, "He came in the way of justice"[167]; and our Lord says concerning himself, "Thus it is right for us to fulfill all justice."[168] So all natural things and [mature] refinements[169] with regard to our Lord he arranges in sequence as the same which concern John the Baptist. Although the man of our Lord was in the order of the Godhead in honor because of his union with God the Word in one Sonship, and without intercourse he was begotten, yet all other things were completed and brought to fulfillment, while nothing was ever added to the union or taken away, but all his human things retained their own order, and the natures were not confused, God forbid!, but his Godhead made known what belonged to it, and brought to full growth his manhood as

ܡܫܡܫܐ ܗܘܐ ܕܝܠܗ̇ ܘܠܡܥܒܪ ܗܘܝܘ ܐܦ ܠܐ̈ܒܗܘܗܝ. ܘܐ̈ܒܗܘܗܝ ܒܗ̇. ܒܚܝܠܘܬܗ̇ ܡܬܠܡܕܐ ܗܘܐ ܒܚ̈ܫܐ ܕܩܒܠ̇. ܘܡܫܬܡܠܝܐ ܗܘܐ ܒܪܘܡܪܘܡܐ ܕܠܟܠ ܡܢ ܒܗ̇: ܒܚܝܐ ܢܨܝܚܐ ܕܒܪܘܬܐ ܘܫܪܒܬܐ ܘܠܥܠܡ. ܐܝܟ ܕܡܘܒܠ ܒܟ̈ܠܝܬܐ.

[65] ܗܘܒ ܗܫܘܝܬܐ ܐ̈ܢܫܐ ܠܟܢܫܐ ܕܥܕ̈ܪܘܬܐ ܘܠܡܫܡܫܢܘܬܐ ܕܟܘ̈ܪܝܐ. ܘܕܐܝܟܢܐ ܕܦܓܪܐ ܘܢܦܫܐ ܡܫܒܚܝܢ ܐܢܘܢ ܡܢ ܠܗ ܡܕܒܪܢܐ ܒܚܝܠܐ ܚܝܘܬܐ: ܐܦ ܗܕܒܪ ܚܝܘܬܐ ܝܗ ܒܫܡܝܐ ܕܕܝܢܝܬܐ ܘܫܘܬܦܘܬܐ ܘܡܫܡܫܢܘܬܐ: ܗܫܘܝܬܐ ܗܝ ܠܗܕ. ܒܗܕ ܕܝܢ ܕܒܪ ܗܘܐ ܦܓܪܐ ܒܡܫܪܘܬܗ ܒܗ̇ ܒܚܝܘܬܐ. ܘܢܦܫܐ ܥܡܠܐ ܗܕܒܝܬܐ ܒܚܝܠܬܐ ܘܒܫܘܬܦܘܬܐ ܒܗ̇ ܒܚܝܘܬܐ. ܟܕ ܠܗܘܢ ܚܝܘܬܗܘܢ ܕܠܗܘܢ ܡܕܡ ܠܐ ܐܬܬܘܣܦ: ܗܟܢܐ ܘܐܦܠܐ ܠܗܘܢ ܗܘܐ ܚܝܘܬܐ ܫܠܡܬܐ ܡܕܡ ܐܬܬܘܣܦ ܒܗ̇ ܕܚܝܘܬܐ. ܐܠܐ ܐܢܫܘܬܗ ܕܒܪܐ ܗܘܐ ܒܫܘܬܦܐ ܘܒܫܡܫܬܐ ܘܒܡܫܡܫܢܘܬܐ. ܘܐܠܗܘܬܐ ܕܒܗ ܡܕܒܪܐ ܗܘܐ ܘܡܫܡܫܐ ܗܘܐ ܠܗ ܠܗܘܢ ܠܡܫܪܘܬܐ ܗܝ ܕܗܘܝܘ ܠܗ ܡܢ ܒܬܪ ܢܝܚܐ ܒܟܠܗܘܢ ܡܫܠܡܢܘܬܐ. ܟܕ ܠܗܘܢ ܚܝܘܬܐ ܡܕܡ ܠܐ ܐܬܬܘܣܦ: ܡܢ ܒܬܪ ܠܫܠܡܘܬܐ ܘܠܥܠܡ.

[66] ܗܘܒ ܐܢܫܐܢܝܬܐ. ܘܐܝܟܢܐ ܕܝܗܒ ܒܪܘܫܡܢܐ ܡܢ ܥܕܪܢܐ ܢܦܫܢ ܚܕ ܫܠܡܘܬܐ ܕܦܘܪܫܐ ܕܡܘܕܥܐ ܐܢܫܝܢܝܬܐ ܠܗܝܡܢܘܬܐ ܕܩܢܘܡܐ ܒܟܠܢ: ܟܕ ܗܘܝܢ ܘܡܫܬܡܠܝܢ ܘܐܦ ܒܗܡܢܘܬܐ ܘܒܝܕܥܬܐ ܘܒܫܘܦܪܐ ܗܘܝܢܐ: ܟܕ ܠܗܘܢ ܗܝ ܕܩܢܘܡܐ ܒܟܠܢ ܐܢܫܝܢܝܬܐ ܡܕܡ ܒܗܠܝܢ ܚ̈ܝܐ ܠܐ ܐܬܬܘܣܦ ܠܢ: ܗܟܢܐ ܘܐܦ ܗܘܢ ܚܝܘܬܐ ܘܐܢܫܐ ܕܒܪܘܬܐ ܡܢ ܒܬܪ ܒܝܬܐ ܘܠܥܠܡ. ܗܕܒܝܬܐ ܕܝܢ ܕܒܐܡܘܬܐ ܘܕܘܟܪܢܐ ܕܠܗܘܢ ܠܡܫܪܘܬܐ ܘܡܘܡܠܝܐ ܕܗܘܝܢ ܗܘܐ ܠܗܘܢ ܠܡܫܪܘܬܐ ܕܒܬܪ ܢܝܚܐ. ܘܡܢ ܒܬܪ ܢܝܚܐ ܡܫܟܚ ܚܕܐ ܝܗ ܠܘܩܒܠܗܘܢ. ܗܘܒ ܠܗ ܕܢܗܒ ܘܕܢܬܒ: ܐܠܐ ܚܕܐ ܗܝ ܝܕܥܬܐ: ܚܕ ܚܝܠܐ: ܚܕ ܫܘܠܛܢܐ: ܚܕܐ ܫܪܒܬܐ ܕܐܒܘܗ̇ ܘܕܐܠܗܘܬܗ ܕܡܫܝܚܐ: ܒܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܡܫܝܚܐ ܗܘ ܐܒܐ ܠܐ ܡܫܝܚܐ. ܘܗܘ ܢܦܫܐ ܕܩܘܕܫܐ ܠܐ ܡܫܝܚܐ ܘܠܥܠܡ. ܘܐܝܟܢܐ ܕܐܡܪ ܠܘܩܒܠ ܦܘܠܘܣ: ܕܒܗ ܠܒܝ ܠܗ ܒܪܐ ܐܝܟܘܬ ܗܘܐ. ܗܘ ܕܝܢ ܒܚܝܘܬܗ ܕܟܠ ܒܪܐ ܐܝܟ ܒܪܐ: ܒܐܝܩܪܐ ܘܫܪܒܬܐ. ܐܠܐ ܠܗ ܡܢ ܕܚܠܬܐ ܘܫ̈ܡܐ ܕܗܒܠ ܝܠܦܗ̇ ܠܡܫܬܡܫܢܘܬܐ. ܘܗܟܢܐ ܐܬܠܡܕ ܘܗܘܐ ܠܟܠܗܘܢ ܐܝܠܝܢ ܕܡܫܬܡܫܝܢ ܠܗ ܥܠܬܐ ܕܚ̈ܝܐ ܕܠܥܠܡ. ܘܐܫܬܡܗ ܡܢ ܐܠܗܐ ܪܒܟܘܡܪܐ ܒܕܡܘܬܗ ܕܡܠܟܝܙܕܩ.

[67] ܗܘܐ ܗܟܢܐ ܠܟܠܝܢ ܐܝܟ ܠܦܘܪܫܢܐ. ܘܕܐܝܬܘܗܝ ܡܫܝܚܐ ܐܢܫܝܢ ܗܠܝܢ ܘܠܗ ܕܐܠܗܘܬܗ. ܠܗ ܠܒܪ ܐܠܗܐ ܡܠܬܐ ܡܫܪܐ ܕܒܢ̈ܝܐ ܠܐܠܗܐ ܐܒܐ. ܕܗܘ ܐܡܪ ܕܟܠ ܕܐܝܬ ܠܐܒܝ ܕܝܠܝ ܗܘ. ܘܐܢܐ ܘܐܒܝ ܚܕ ܚܢܢ. ܟܠ ܐܝܬܘܗܝ ܠܒܪ ܐܢܫܐ ܗܘܐ: ܕܗܘܢܐ ܠܗ ܗܫܡܫܬܐ ܕܡܫܬܪܐ ܡܢ ܗܝ ܡܫܠ ܝܗܘܒ ܡܫܝܚܐ. ܐܝܟ ܘܡܢܐ ܕܡܫܬܪܐ ܘܐܦ ܕܢܬܡܢܐ ܗܝ ܕܥܒܕ ܒܗ̇ ܡܨܝܥܝܐ. ܘܒܪܘܚܐ ܠܗ ܕܠܟܠܠܗ ܩܪܒ ܢܦܫܗ ܕܠܐ ܡܘܡ ܠܐܠܗܐ. ܘܐܝܟܢܐ ܠܗ ܗܘ ܠܒܢ̈ܝܢܐ ܕܚܝܐ ܘܕܢ ܢܬܩܘܘܢ. ܘܡܢ ܒܬܪ ܡܬܬܘܗܘܢ ܕܝܢܐ.

170 Heb. 5:8–10.
171 Cf. Jn. 16:15.
172 Jn. 10:30.
173 Heb. 8:6.
174 Heb. 9:14.

well. His manhood in its union was perfected in the sufferings of its nature, and was exalted by an exaltation beyond its nature in one conjunction in a Sonship and worship for ever, as we have shown above.

[65] Again, another demonstration for the persuasion of simplicity and for the refutation of the disputatious: as the body and soul are united within the womb in one union—although here the union is natural, constrained, passible, and finite, for this is a demonstration—but the body grows in its stages in the union, and the soul receives growth in knowledge and in wisdom in the union, while nothing is added to the union, so too, nothing was added to this worshipful union in that which belonged to the union, but his manhood grew in stature, wisdom, and grace, and the Godhead in him promoted and led him to | the per- {122}
fection which he had after the resurrection in all exalted things, while to the union nothing was added, from the beginning of its fashioning and for ever.

[66] Again, in another way: as we Christians from our infancy receive the grace of the Holy Spirit mystically for an earnest of the adoption of sons, while we grow and are strengthened also in faith, in knowledge, and spiritual understandings—though relative to that adoption of sons in a mystical way, nothing is added to us in this life—so also there, the union and honor of Sonship was from the beginning of the conception and for ever. But growth in stages and steps toward perfection and completion went on to the perfection which was after the resurrection, and after the resurrection, then, one was the blessedness. Furthermore, it is not that one gives and one receives, but one is the knowledge, one the power, one the authority, one the worship of the manhood and Godhead of Christ in one parsopa of united Sonship, with the non-united Father and with the non-united Holy Spirit for ever. As the blessed Paul says, "Although he was the Son," that is, in his union with the Son [he was] one Son in honor and worship, "yet from the fear and sufferings which he endured he learned obedience. Thus he was perfected and became, for all those who obey him, the cause of eternal life, and was named by God a high priest in the likeness of Melchizedek."[170]

[67] Behold, then, these things are clear to the discerning, that they are of his united manhood and not his Godhead. It is not God the Word offering sacrifices to God the Father, for lo, he says "All that the Father has is mine,"[171] and, "I and my Father are one."[172] For this is said concerning his manhood: "Now Jesus Christ has received a more excellent ministry than that one, as the covenant | {123}
in which he was made mediator is also [more] excellent."[173] And, "By the eternal Spirit he offered himself without spot to God."[174] And, "As it is appointed

ܗܟܢܐ ܐܦ ܡܫܝܚܐ ܚܕܐ ܙܒܢ ܐܬܩܪܒ: ܘܡܣܩܘܡܗ ܕܓܒܣ ܣܓܝ̈ܐܐ ܕܚܛܗ̈ܐ. ܘܗܘܐ ܗܟܢܐ ܓܒܠܐ ܘܡܘܬ ܠܝ ܗܟܢܐ ܦܘܠܘܣ ܕܕܐܝܢܗ ܕܡܪܢ ܝܫ ܒܡܫܪܘܬܐ ܘܠܗ ܕܐܠܗܘܬܗ. ܡܪܢ ܠܡ ܢܦܫܗ ܕܠܐ ܡܘܡ ܠܐܠܗܐ. ܘܣܒܐ ܠܡ ܙܒܢ ܐܬܩܪܒ: ܘܡܣܩܘܡܗ ܕܓܒܣ ܣܓܝ̈ܐܐ. ܡܕܝܢ ܢܬܚܙܐ ܐܝܟ ܕܬܠܝܬܐ ܕܐܬܪܝܗܘܢ ܒܢܝ̈ܐ ܕܗܘ ܕܐܬܓܡܪ ܘܕܗܘ ܕܓܡܪ. ܘܗܝܟܠܐ ܕܡܫܬܪܐ. ܘܕܗܘ ܕܡܫܡܫ ܠܗ. ܕܗܘ ܕܡܩܪܒ ܢܦܫܗ ܕܠܐ ܡܘܡ. ܘܕܗܘ ܕܠܗ ܡܩܪܒ. ܗܢܘ ܕܝܢ ܕܡܘܬܐ ܕܐܠܗܐ ܘܕܡܘܬܐ ܕܥܒܕܐ. ܟܕ ܠܐ ܗܠܝܢ ܕܐܢܫܘܬܗ ܐܫܬܡܠܝܬ ܠܐܠܗܘܬܗ: ܘܠܐ ܗܠܝܢ ܕܐܠܗܘܬܗ ܐܫܬܡܠܝܬ ܠܗܠܝܢ ܕܐܢܫܘܬܗ. ܐܠܐ ܟܕ ܢܬܚܙܝܢ ܒܟܝ̈ܢܐ ܚܕܝ̈ܢܘܗܝ ܒܡܫܘܚܬܗܘܢ. ܒܟܝܢܐ ܠܐ ܡܫܬܚܠܦܐ ܘܒܟܝܢܐ ܡܫܬܚܠܦܐ ܒܚܕܐ ܚܝܘܬܐ ܕܠܐ ܒܘܠܒܠ ܒܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܐ ܕܩܘܕܫܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

11.III ܬܠܬܐ ܕܝܠܗ̇. ܕܐܝܟܢܐ ܟܕ ܒܟܠ ܕܘܟ ܐܝܬܘܗܝ ܐܠܗܐ ܠܐ ܡܬܚܙܝܢܐ. ܒܦܪܨܘܦܗ ܐܬܚܙܝ ܕܡܬܚܙܝܢܐ ܦܪܨܘܦܐ ܠܒܪ

[68] ܠܟܠ ܓܝܪ ܚܘܝܢ ܒܚܝܠܗ ܕܡܫܝܚܐ ܕܠܘܐ ܠܡܣܘܒܘܬܝ. ܕܐܝܟܢܐ ܟܕ ܚܕܘ ܒܟܢܐ ܡܬܘܡܝܐ ܕܐܠܗܘܬܐ ܡܬܚܙܝܐ: ܘܣܒܐ ܠܐ ܡܬܚܙܝܐ ܘܣܒ ܙܒܢܐ ܘܣܒ ܚܝܠܐ ܘܡܬܘܠܕܢܐ ܘܡܪܬܐ. ܠܣܒ ܡܢ ܡܘܬ̈ܐ ܕܐܠܗܘܬܐ. ܗܢܘ ܕܝܢ ܠܐܠܗܐ ܡܠܟܐ ܐܦܪܝܢ ܕܗܘܐ ܚܕܝܘܬܐ. ܘܡܬܪܝܢ ܚܠܬܗ ܐܝܟܢܐ ܕܝܠܦܝܢ ܡܢ ܐܒܗ̈ܬܐ ܡܕܝ̈ܢܐ ܕܪܕܘ ܒܟܬ̈ܒܐ ܥܠܝܬ̈ܐ ܒܡܘܕܥܬܐ ܕܡܢ ܒܢܝ̈ܐ ܡܕ̈ܝܢܐ ܘܐܦ ܡܢ ܗܘܝܬܐ ܕܡܢ ܒܢܝܐ ܕܡܬܒܣܐ ܗ̇ܝ ܗܕܐ ܕܗܘܐ. ܗܢܐ ܗܟܢܐ ܢܐܡܪ ܐܝܟ ܪܫܝܐ ܕܝܠܗܘܢ ܕܒܢܝ̈ܐ ܡܕܝ̈ܢܐ. ܘܡܢ ܡܬܠܡܝܘܬܐ ܕܝܠܗܘܢ ܕܐܒܗ̈ܬܐ ܥܪܝܪ̈ܐ ܒܚܝܠܗ ܕܡܫܝܚܐ ܕܟܠܗܘܢ ܐܢܫܘܢ ܗܪܟܐ ܘܡܘܠܟܢ: ܕܢܬܘܒ ܡܫܬܡܫܝܢ ܒܟܠܗܘܢ ܕܝܠܢ. ܘܕܐܝܟܢܐ ܟܕ ܒܟܠ ܕܘܟ ܐܝܬܘܗܝ ܐܠܗܐ ܡܠܟܐ ܟܠܐ ܡܫܬܘܬܗ ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ. ܚܣܝܢܐ ܦܪܨܘܦܐ ܡܬܚܙܝܢܐ ܠܒܪ ܡܢ ܟܝܢܗ ܘܚܝܘܬܗ ܒܟܝܢܐ ܕܐܢܫܘܬܗ ܘܠܟܠܟܡ: ܒܚܕ ܦܪܨܘܦܐ ܕܒܪܢܫܐ. ܐܦ ܓܝܪ ܐܡܪܐ ܗ̇ܝ ܟܠ ܒܥܐ ܐܠܗܘܬܐ ܕܒܥܬܐ ܘܐܪܟܐ ܡܢܗ ܡܠܝܢ ܘܠܐ ܡܬܚܙܝܢ ܠܗ: ܘܗܝ ܕܒܦܘܡ ܐܝܘܒ ܘܐܡܪܐ. ܐܠܐ ܡܬܟܠ ܚܝܢܗ ܘܐܬܦܪܥܗ ܕܠܘܩܒܠ ܐܝܠܝܢ ܕܒܦܘܡ ܠܗ: ܡܬܟܠ ܚܝܢܗܘܢ ܘܡܬܚܙܝܢܘܢ ܦܪܨܘܦܐ ܕܠܘܩܒܠܗ ܐܡܪܐ: ܗܐ ܕܒܟܠܗ ܒܗܘܢ ܘܡܕܝܢܐ ܒܗܘܢ ܒܟܕ ܒܡܬܠܘܩܒܠܗ ܡܬܚܙܐ. ܘܐܝܟܢܐ ܕܒܕ ܗܘܐ ܥܡܝܪܐ ܒܕ ܟܠ ܒܟܠ ܦܪܨܘܦ: ܐܝܠܝܢ ܕܒܟܢ ܚܘܝܗܘܢ ܡܢܪ ܡܬܒܗܡܝܢ ܒܗ. ܘܡܬܚܘܡܢܐ ܗܘܠܐ ܘܥܘܡܪܐ ܡܫܘܐ ܒܗܘܪܗ: ܘܠܐ ܡܬܚܙܝܐ ܘܠܐ ܡܬܡܨܝܐ ܠܐ ܠܗܘܢ ܗܢܘܢ ܘܠܐ ܠܗܘܢ ܗܢܘܢ ܒܟܝܢܗ: ܗܟܢܐ ܐܦ ܐܠܗܐ ܟܠܐ ܡܬܚܙܝܢܐ ܒܟܠ ܐܝܬܘܗܝ. ܐܠܐ ܡܢܝܢ ܗܘ ܠܡܬܚܙܝܢܘܬܗܘܢ ܕܐܝܠܝܢ ܕܡܢܝܢ ܠܗ ܒܡܘܬܐ. ܘܐܝܠܝܢ ܕܒܟܝܢ ܒܟܠܗܘܢ: ܗܢܘܢ

unto men to die once, and after their death is the judgment, so also Christ was offered once, and in himself sacrificed the sins of many."[175] Behold, therefore, the blessed Paul reveals and clarifies for us that of his man is the priesthood of our Lord and not of his Godhead. "He offered himself without spot to God," and, "He was offered once, and in himself sacrificed the sins." Therefore the properties of both natures are preserved: that which is perfected and that which perfects; the temple which was destroyed, and that which raised it up; that which offered itself without spot, and that to whom it offered, that is the likeness of God and the likeness of a servant, while the things of his manhood are not changed into the things of his Godhead[176], and the things of his Godhead are not changed into the things of his Manhood. But while the two natures are preserved in their qnome, [there is] infinite nature and finite nature in one union without confusion, in one parsopa of Christ, the Son of God, to whom, and to whose Father, and to the Holy Spirit be glory, honor, worship, and exaltation for ever and ever, amen.

III.11 *Eleventh Chapter: How, when God is everywhere infinitely, do we say that in his man he dwelt distinctly and unitedly?*

[68] Above we showed by the strength of Christ which accompanies our feebleness how that, while one is the eternal nature of the worshipful Trinity—one infinitude, one will, one power, authority, and Lordship—we say that the union took place with one of the qnome of the Trinity—that is, with God the Word—and we made clear its reason, since we learned from the holy fathers | who {124} continued in the apostolic footsteps, by testimonies from the Holy Scriptures, and also by demonstrations from nature, that this was found to be [so]. Now, therefore, let us tell, according to the mind of Holy Scriptures, and from the tradition of the trustworthy fathers—by the power of Christ, in whom is our hope and confidence, for he is our Enlightener in all that is ours—how, when God the Word is everywhere in his infinitude, like the Father and like the Holy Spirit, does he singularly, distinctly, [and] unitedly make his dwelling-place and union in the nature of his manhood for ever in one parsopa of Sonship. For although it is said concerning the divine nature that heaven and earth are filled by him, and they do not set limits to him, and, "Upon whom shall I look and indwell?" yet because of his love and care for those who are deemed worthy of him on account of their love and distinct relationship with him, it is said that he dwells in them and sojourns in them through his excellent grace. As with the sun, while it is spread out over all, those whose sight is pure take more delight in it, and in a polished and shining metal [surface] it shows its light the more, yet does not draw off or come near to the one or to the other in its nature; so too God, in his infinitude, is in all, but is present for the delight of

ܡܬܒܣܡܝܢ ܒ̈ܬܠܝܬܐ ܒܥܝ̈ܢܐ ܕܝܕܥܬܗ. ܛܘܒܝܗܘܢ ܠܡ ܠܐܝܠܝܢ ܕܕܟܝܢ ܒܠܒܗܘܢ. ܕܗܢܘܢ ܢܚܙܘܢ ܠܐܠܗܐ. ܘܬܘܒ ܠܡ ܐܚܘܪ ܘܐܡܪ. ܐܠܐ ܒܡܟܝܟܐ ܘܡܢܝܚܐ ܕܪܬܝܬ ܡܢ ܡܠܬܝ. ܘܠܗܘܢ ܗܢܘܢ ܕܠܡܬܘܒܠܐ ܐܡܪ: ܕܐܢܫ ܗܘ ܡܕܡ ܡܢ ܡܠܬܐ. ܘܐܬܚܫܟ ܠܗ ܠܒܗܘܢ ܕܠܐ ܢܕܢܚ ܠܗܘܢ ܢܘܗܪܗ ܕܐܘܢܓܠܝܘܢ. ܘܗܘܐ ܒܚܫܘܟܗ ܠܐ ܡܬܕܪܫ ܘܠܐ ܡܬܡܨܐ. ܘܡܘܗܒܬܐ ܕܝܕܥܬܗ ܒܕܡܘܬ ܗܘܐ ܥܡܝܠܐ ܗܝ ܐܝܟ ܦܓܪܐ ܡܝܬܐ ܒܠܒܐ.

[69] ܒܬܪ ܕܝܢ ܟܕ ܗܠܝܢ ܗܟܢܐ ܐܬܚܘܝ. ܐܠܐ ܟܠ ܕܐܫܟܚܗ ܠܠܒܗ ܘܐܣܒܪܗ ܠܒܣܝܡܘ ܘܐܬܒܣܡܗ ܠܦܪܘܫܘܬܗ ܟܕ ܚܙ̈ܐ ܘܡܬܒܥܝܢ ܕܟܪ ܐܟܢܐ: ܐܬܚܘܝ ܠܗ ܡ̈ܠܐ ܕܪܘܚ: ܒܢ̈ܝܐ ܕܬܘܡܠܬܐ ܘܐܟܢܐ ܕܒܥܠܡܐ ܕܡܬܕܒܪܝܢ ܘܡܬܚܙܝܢ ܒܕܡܘܬ ܩܘܡܐ ܠܟܪ ܘܠܗܘܠ. ܐܠܐ ܚܕ ܐܝܟ ܚܠܡ. ܢܣܒ ܡܢ ܡܕܡܝܗܘܢ ܗܘܩܠܬܐ ܐܝ ܕܝܢ: ܘܠܐ ܚܙܝ ܐܢܘܢ ܥܒܕܬ ܚܝ̈ܐ. ܘܒܟܠ ܥܡܘܬ ܥܡܘ̈ܩܐ ܗܘܩ̈ܕܐ. ܘܕܐܝܟܢܐ ܕܡܬܒܥܝܐ ܒܗܘܐ ܕܒܩ̈ܠܐ: ܗܟܢܐ ܕܐܠܗܐ. ܘܒܝ̈ܫܬܐ: ܗܟܢܐ ܕܐܠܗܐ. ܗܟܢܐ ܠܡ ܐܬܐܘܢ ܕܐܠܗܐ. ܒܬܪ ܕܝܢ ܡܬܚܙܝܢ ܐܢܘܢ ܒܝ̈ܫܬܐ ܡܢ ܒܩ̈ܠܐ. ܗܟܢܐ ܐܦ ܟܕ ܒܟܠ ܕܗܘ ܐܬܚܘܝ ܐܠܗܐ: ܘܐܡܪ ܕܒܥܡܪ ܒܥܡܪܐ ܗܘܐ ܒܡܬܦܪܢܣܢܘܬܐ ܘܒܡܬܒܠܢܘܬܐ ܕܒܩ̈ܠܐ: ܗܘܐ ܒܡܬܚܙܝܢ̈ܐ ܒܡܬܚܙܝܢܘܬܐ ܘܝܬܝ̈ܪ. ܘܗܘܐ ܠܗ ܡܬܚܙܝܢܘܬܐ ܐܘ ܒܡܬܚܘܢܘܬܐ: ܐܠܐ ܡܬܦܠܓ ܒܩܘܒܠܐ ܡܬܚܙܝܢ̈ܐ ܘܒܗ ܒܡܫܡܫܢܘܬܐ ܕܐܝܟ ܛܘܦܣ̈ܐ. ܗܟܢܐ ܐܦ ܗܘܐ. ܐܠܗܐ ܝܕܥ ܡܠܬܐ ܒܟܠ ܕܗܘ ܐܬܚܘܝ ܒܟܠ ܡܬܚܙܝܢܘܬܐ ܕܐܬܚܘܝܬܗ. ܐܝܟ ܕܒܪ ܘܐܝܟ ܪܘܚܐ ܕܒܘܕܝܐ. ܒܥܠܡܐ ܠܡ ܗܘܐ. ܘܥܠܡܐ ܒܐܝܕܗ ܗܘܐ. ܘܒܬܪ ܐܣܝܪܬܐ ܕܐܡܪ ܗܘ ܐܘܟܝܠܘܣܬܐ ܕܠܥܠܡܐ ܐܝܟ ܘܥܠܡܐ ܠܐ ܝܕܥܗ: ܟܕ ܝܬܒ ܒܥܠܡܐ ܗܘܐ. ܘܒܗܝܢ ܠܥܠܡ ܢܨܝܚ ܗܘ ܡܢ ܢܘܗܪܐ: ܐܝܟ ܕܐܡܪ: ܕܗܘ ܢܘܗܪܐ ܒܚܫܘܟܐ ܡܢܗܪ ܗܘܐ: ܘܚܫܘܟܐ ܠܐ ܐܕܪܟܗ. ܘܐܝܠܝܢ ܠܡ ܕܩܒܠܘܗܝ ܠܐܝܬܘܬܗ ܒܗܝܡܢܘܬܐ ܐܝܟ ܕܐܝܬܘܗܝ: ܘܝܗܒ ܫܘܠܛܢܐ ܕܒܢ̈ܝܐ ܢܗܘܘܢ. ܐܝܠܝܢ ܕܠܐ ܡܢ ܕܡܐ. ܘܠܐ ܡܢ ܒܣܪܐ. ܐܠܐ ܡܢ ܐܠܗܐ ܐܬܝܠܕܘ.

[70] ܐܡܪ ܘܡܘܕܥ ܠܡܬܠܒܫܘܬܐ ܘܣܝܒܘܬܐ ܠܐ ܡܬܡܠܠܝܢܐ ܕܠܘܬ ܐܢܫܘܬܗ: ܘܠܡܬܘܪܝܐ ܦܪܝܫܐ ܘܡܠܠܝܐ. ܘܠܒܝܫܗ ܠܐ ܡܬܡܠܠܝܢܐ. ܘܒܝܬܝܬܐ ܠܐܝܬܗ ܐܬܐܝܢܫ ܐܠܗܐ ܡܠܬܐ ܒܣܪܐ ܡܬܒܪܢܫܘܬܐ ܦܓܪܢܝܬܐ ܠܦܪܘܣܦܐ ܘܠܚܫܘܒܬܐ ܕܒܠܟ: ܐܝܟܢܐ ܕܡܬܒܪܢ ܡܢ ܠܐ ܡܦܩܢܐ ܒܣܪܐ ܘܒܪܢܫܐ ܒܠܚܘܕ. ܘܫܪܝܐ ܡܫܝܢܝܐ ܒܚܘܫܒܗ ܥܡܗܘܢ ܕܐܢܫܘܬܗ ܒܣܝܡܘܬܐ ܦܪܨܘܦܝܬܐ ܘܐܡܪ: ܘܡܠܬܐ ܠܡ ܒܣܪܐ ܗܘܬ ܘܐܓܢ ܒܢ. ܗܘ ܕܝܢ ܢܗܘܐ ܒܣܪܐ ܘܡܬܚܙܐ ܠܡܬܘܪܝܐ ܒܗ. ܗܘ ܕܝܢ ܒܣܪ ܡܢ ܡܬܘܪܝܐ ܕܐܢܫܘܬܐ. ܘܢܚܘܐ ܠܡ ܡܬܡܠܠܢܘܬܐ ܒܟܠܗܝܢ ܗܠܝܢ ܗܘܦܟ̈ܝܐ ܕܟܠܠ ܘܡܦܪܫ ܒܐܢܫܘܬܗ ܡܫܝܚܐ ܕܒܗ ܐܬܓܠܝ ܥܡܝܩܐ

177 Mt. 5:8.
178 Is. 66:2.
179 This seems to be a conflation of Prov. 15:25, Rom. 1:21, and 2 Cor. 4:4.
180 The change from the singular subject to the plural, though ungrammatical, is in the text. Perhaps a reconstruction might be, "for they confuse, and cause him to stumble about like a drunkard …"
181 1 Cor. 3:16.
182 Jn. 1:10.
183 Jn. 1:11.
184 Jn. 1:5.
185 Cf. Jn. 1:12.
186 Cf. Jn. 1:13.
187 Jn. 1:14.

those who call upon him in truth, and those who are pure in their heart are delighted by inner revelations of his knowledge. "Blessed are those who are pure in their heart, for they shall see God,"[177] and, "Whom will I consider and indwell if not the gentle and lowly one who trembles at my word?"[178] Concerning those who are the opposite it is said, "The Lord is far off from the wicked, and their heart is darkened, that the light of the Gospel might not shine upon them."[179] Lo, | in his nature he does not draw off or come near, and the light {125} of his knowledge, in the likeness of the sun, lo, is spread out before everyone.

[69] However, while these things are so, yet everyone who blinds his heart, darkens his understanding, and dulls his discernment through passions and the error of the son of perdition, the words of the Spirit are for him stones of offense and stumbling-blocks, for they [*sic*][180] are confused and stumble about like drunkards hither and thither. But we, according to our strength, will take from before them the stumbling-blocks, if they desire, and will teach them the pathway of life, and that a sameness of names is not a sameness of things, and that as a house of stones is called a temple of God, and men [are called] a temple of God—"You are the temple of God"[181]—yet men are better than stones, so too, while God is in every place, yet it is said that he dwells in heaven, and in Jerusalem, and in a temple of stones, as well as in men in various ways, and here it is not in limitation or in abundance, but because of special gifts or the dwelling-place of blessed mysteries. It is the same in this instance, for God the Word is everywhere in the infinity of his Being, like the Father and like the Holy Spirit: "He was in the world, and the world was made through him,"[182] and after other things, the Evangelist said, "He came to his own, and his own did not receive him."[183] Although he was in the world, they deprived themselves of the light, as he said, "The light shone in darkness, and the darkness did not comprehend it."[184] But "to those who received him"—to what relationship does he deem them worthy?—"he gave the power to become sons,"[185] to those "who were born neither from blood, nor from the flesh, but from God."[186]

[70] He continues, demonstrating the elevation and ineffable union with | his {126} manhood, and the distinct and exalted dwelling-place, and his ineffable revelation, and to what extent God the Word humbled himself in the worshipful economy for the salvation and renewal of all, since he would be considered by the ignorant only flesh and man, and would possess unitedly in his own qnoma the name of his manhood in a parsopic union. He says, "And the Word became flesh and dwelt among us"[187]—that is, he took flesh and in it made a

ܡܫܡܫܢܐ ܕܡܢܐ ܗܘܐ ܡܫܡܫܢܘܬܐ: ܐܝܠܝܢ ܕܡܬܩܪܝܢ ܗܘܝ ܥܠܘܗܝ ܕܝܘܡܐ ܢܗܝܪܐ ܕܡܢ ܐܒܐ ܕܡܠܟܐ ܫܠܝܛܘܬܐ ܘܡܘܥܕܐ: ܘܡܫܥܒܕ ܥܠ ܟܠ ܒܗ̇ ܒܫܘܠܛܢܐ. ܐܝܟܢܐ ܕܐܦ ܡܫܘܚ ܒܐܦܝ ܥܠܡܐ ܟܕ ܥܠܘܗܝ ܕܦܪܨܘܦܐ ܕܫܘܠܛܢܐ ܘܡܠܟܘܬܐ: ܥܒܕܐ ܕܝܢ ܘܫܠܝܛܘܬܐ ܟܕ ܢܣܒ ܡܫܝܚܐ ܗܘܐ. ܐܝܟܢܐ ܕܝܢ ܠܗܘܢ ܗ̇ ܕܐܡܪ: ܕܡܠܟܐ ܒܥܒܕܐ ܗܘܐ. ܕܐܡܪ ܕܢܣܒ ܒܥܒܕܐ ܘܐܬܐ ܒܗ. ܐܝܟܢܐ ܕܡܫܘܐ ܠܗ ܫܘܦܪܐ ܦܠܘܣ: ܕܕܡܘܬܐ ܕܐܠܗܐ ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ: ܘܗܘܐ ܒܕܡܘܬܐ ܕܒܢܝܢܫܐ. ܘܒܐܣܟܡܐ ܐܫܬܟܚ ܐܝܟ ܒܪܢܫܐ ܘܡܟܝܟ. ܒܫܡܗܐ ܕܡܫܝܚܐ ܕܡܘܕܐ ܫܘܠܛܢܐ ܒܥܒܕ ܡܢ ܩܕܡ ܠܐ ܐܬܚܙܝ ܢܣܒ ܐܘܬܘܠܝܬܐ. ܐܠܐ ܡܢ ܢܣܒܬܐ ܘܠܒܪ: ܕܢܣܒ ܕܫܕܐ ܡܫܒܚ ܦܪܨܘܦܐ ܕܢܣܒܢ ܘܕܡܫܬܢܣܒܢܐ: ܘܕܗܘܐ ܠܗܘܢ ܚܕ ܡܢ ܒܢܝܢܫܐ ܠܐ ܗܘܐ ܡܫܬܘܕܥ ܘܠܐ ܗܘܝܢ. ܐܠܐ ܐܢ ܠܗܘܢ ܒܪܢܫܐ ܕܡܢܗܘܢ ܕܐܬܘܗܝ ܡܢ ܩܕܡ ܕܒܪܝܐ ܕܥܡܗ. ܘܗܘܐ ܡܫܒܚ ܒܟܠ ܡܫܬܘܕܥܘܬܗ ܒܚܕ ܕܗܘܝ ܐܝܬܘܗܝ ܐܠܗܐ. ܒܪܡ ܕܝܢ ܦܪܨܘܦܐ ܚܕ ܡܢ ܩܢܘܡܐ ܐܠܗܝܐ ܕܐܝܬܘܗܝ ܐܠܗܘܬܗ ܗܘܐ ܗ̇ ܫܘܠܛܢܐ. ܗܘܐ ܕܝܢ ܒܪܢܫܐ ܢܣܒ ܕܢܣܒ ܠܦܪܨܘܦܗ ܕܐܬܓܠܝ ܒܗ. ܘܠܐ ܠܟܠܗܘܢ ܒܢܝܢܫܐ ܐܬܚܙܝ.

[71] ܘܐܫܬܒܚ ܡܢܗ ܕܡܠܟܘܬܗ ܕܫܘܠܛܢܐ ܦܠܘܣ. ܡܛܠ ܗ̇ ܕܐܡܪ ܕܡܠܟܐ ܥܠ ܢܗܘܪܐ ܢܗܝܪܐ. ܕܡܘܬܐ ܠܗ ܕܐܠܗܐ ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܘܗܝ ܗܟܝܠ ܕܡܘܬܐ ܕܐܠܗܐ ܚܕ ܡܢ ܩܢܘܡܐ ܕܬܠܝܬܝܘܬܐ. ܘܐܦ ܕܡܘܬܐ ܕܥܒܕܐ ܚܕ ܡܢ ܩܢܘܡܐ ܕܐܢܫܘܬܐ. ܗ̇ܘ ܕܝܢ ܒܪܢܫܐ ܢܣܒ ܡܫܝܚܐ. ܠܐ ܠܗ ܐܡܪ ܠܗ ܕܠܙܪܥܝܢ ܐܝܟ ܕܠܣܓܝܐܐ. ܐܠܐ ܠܙܪܥܟ ܐܝܟ ܕܠܚܕ. ܕܐܝܬܘܗܝ ܡܫܝܚܐ. ܗܢܐ ܕܡܫܬܘܕܥܘܬܗ ܗ̇ ܐܢܬ ܫܠܝܛܘܬܗ: ܐܝܟ ܕܐܡܪ ܗܘ ܠܗ ܠܫܠܝܛܐ. ܘܗܘ ܐܬܝܗܒ ܐܠܗܐ ܠܟܠܡܐ. ܐܬܝܗܒ ܠܗ ܒܥܠܡ ܘܫܠܝܛܘܬܗ ܐܝܬܘܗܝ ܡܫܝܚܐ: ܦܪܨܘܦܐ. ܐܦ ܒܟܠ ܕܘܟ ܠܐ ܡܫܬܟܚܐ ܐܝܬܘܗܝ ܒܫܘܠܛܢܗ. ܘܡܫܬܠܛ ܗܘܐ ܟܕ ܐܝܬܘܗܝ ܒܫܘܠܛܢܗ ܡܫܬܟܚܐ ܥܒܕܐ ܒܗ ܐܡܪ: ܕܥܒܕܘ ܠܗ ܫܘܠܛܢܐ ܗܘ: ܘܠܐܠܗܐ ܢܣܩܝܢ ܐܢܐ ܡܫܡܫ ܐܢܐ ܠܗ. ܘܐܘܬܘܠܝܬܐ ܡܫܟܚ ܕܝܠܗ ܕܝܢ ܐܡܪ ܗܘܐ ܥܠ ܫܘܠܛܢܐ ܕܦܛܪܘܗ. ܘܗܘ ܠܗ ܫܡܪ ܟܠܗ ܡܠܟܐ ܕܐܠܗܘܬܐ ܠܡܫܬܥܒܕܘ: ܘܗܘ ܒܩܢܝܢ ܟܠܗܘܢ ܗܢܝܢܐ ܕܫܡܝܐ ܘܕܐܪܥܐ. ܘܠܗܘܢ ܒܠܚܘܕ ܦܪܨܘܦܐ ܐܬܒܠܒܠ: ܕܝܘܡܐ ܕܠܝܗ ܕܐܠܗܐ ܕܟܠ ܡܫܚܐ. ܕܒܗ ܥܠ ܟܠ ܗܘܐ ܡܫܬܠܛܘܬܗ ܘܐܡܪܗ ܕܒܣܝܪܐ ܡܪܘܬܐ ܘܫܘܠܛܢܐ. ܘܡܫܬܠܛ ܗܘܐ ܫܠܝܛܘܬܐ ܦܪܨܘܦܐ ܘܐܝܟ ܕܟܠ ܚܕ ܦܪܨܘܦܐ ܐܡܪܐ ܗ̇. ܕܡܫܝܚܐ ܐܬܝܗܒ ܒܥܠܡ. ܕܐܝܬܘܗܝ ܐܠܗܐ ܥܠ ܟܠ. ܘܫܠܝܛ ܡܫܝܚܐ ܠܗ ܐܡܪ ܐܬܠܠܐ ܘܫܘܠܛܢܐ ܝܘܡܐ ܘܠܥܠܡ. ܕܫܘܐ ܕܠܗ ܐܝܟ ܕܟܠ ܫܘܬܦܘܬܐ. ܘܠܗ ܐܝܟ ܕܠܐܢܫܘܬܐ ܫܘܠܛܢܐ ܘܚܝܠܐ: ܘܠܗ

188 Cf. Jn 1:14.
189 Jn. 1:18.
190 Phil. 2:7–8.
191 ܡܫܝܚܐ.
192 Gal. 3:16.
193 Cf. Jn. 2:19.
194 Jn. 1:21.
195 Col. 2:9.
196 Col. 2:3.
197 Cf. Col. 1:15.
198 Rom. 9:5.
199 Heb. 13:8.

dwelling-place, to wit, in one of the qnome of our humanity. Indeed, in all these astonishing things which he said and did in his united manhood, "we saw" mystically that in it the eternal glory was revealed which he possesses eternally, the things which make known concerning him that he is "the Only-begotten of the Father, full of grace and truth."[188] And he gives abundantly unto all in the union, as also he adds afterwards concerning the same parsopa of the union, making clear that "Truth and grace are through Jesus Christ,"[189] so that with his saying, "The Word became flesh," he might say that he took flesh and dwelt among us. As the blessed Paul makes clear to us, the likeness of God "took the likeness of a servant, and was made in the likeness of men, and was found in form as a man,"[190] etc. The Evangelist John did not in any way write the name "Christ", which indicates the union, except from the taking and subsequently, that he might show that, from that time, "one" was the parsopa of the Assumer and of the assumed, and that this had never happened to any of the fashioned, and does not [now] happen, but only to the man of our Lord who was from the seed of the house of David. Behold, then, God was everywhere in his infinitude, but the union took place in a singular way with one of the human qnome, which was his manhood, that is the man Jesus, whom he took for his own parsopa that he might be revealed in him. But he was not united to all men.

[71] Let us again consider the saying of the blessed Paul, for the saying, "The {127} likeness of God took the likeness of a servant," has need of greater light, and whether, therefore, the likeness of God is one of the qnome of the Trinity, and also the form of a servant is one of the qnome of humanity, that is, the united man, Jesus. "He did not say to him 'to your seeds', as to many, but 'to your seed', as to one, who is the Anointed One[191],"[192] the same whose "anointing" was his union, as has been said to us in many ways, and in him God was revealed to the world. He was revealed in the flesh, and it was his "temple" unitedly [and] distinctly, although he was everywhere infinitely in his Being. Therefore, when he was unitedly dwelling in his temple he said, "Destroy this temple and in three days I will raise it up."[193] The evangelist interprets, "But he was speaking concerning the temple of his body."[194] "In him dwells all the fullness of the Godhead bodily,"[195] and, "In him are hidden all the treasures of wisdom and knowledge."[196] Regarding him alone it was distinctly said, "He is the image of the invisible God,"[197] that he might show the greatness of his exaltation and his honor which is in one Lordship and worship. Because of this the union is spoken of distinctly and as concerning one parsopa—"From them he was revealed in the flesh who is God over all,"[198] and, "Jesus Christ, the same yesterday, today, and for ever"[199]—that he might show that it is not as though concerning an

ܗܫܐ ܒܢ̈ܝܐ ܕܡܠܟܘܬܐ: ܐܠܐ ܕܚܕܝܘܬܐ ܘܒܣܝܡܘܬܐ ܕܟܠܗ ܒܢ̈ܝ ܡܫܡܫܢܐ: ܚܕ ܒܢ̈ܐ ܘܡܠܐܟܐ. ܐܝܟܢܐ ܕܟܠ ܫܘܪܝ ܠܓܒܝܠܬܗ ܠܡܬܘܪܨܘܬܐ ܦܪܝܫܬܐ ܘܡܚܝܕܬܐ ܒܚܕܐ ܢܝܫܘܬܐ ܕܚܕ ܦܪ̈ܨܘܦܐ ܕܡܥܒܕܢܐ ܒܪܐ ܕܐܠܗܐ. ܒܚܕ ܚܝܠܐ: ܒܚܕ ܫܘܠܛܢܐ: ܒܚܕܐ ܗܝܡܢܘܬܐ ܘܡܠܐܟܐ. ܒܠܚܘܕܝܗ ܠܗ ܫܡܫܝܢ ܗܫܐ ܬ̈ܫܒܚܬܗ. ܘܚܕ ܠܗ ܡܠܟ ܒܡܕܒܪܢܐ ܠܟܠܡܕܡ. ܐܡܪ: ܕܠܗ ܢܣܓܕܘܢ ܒܚܕܐ ܡܣܓܕܘܬܐ ܒܠܗܘܢ ܡܠܐܟܘ̈ܗܝ ܕܐܠܗܐ. ܘܠܗ ܠܗ ܢܟܪܘܥ ܟܠ ܒܘܪܟ. ܘܟܠ ܠܫܢ ܠܗ ܢܘܕܐ ܕܡܪܝܐ ܗܘ ܝܫܘܥ ܡܫܝܚܐ ܠܫܘܒܚܐ ܕܐܠܗܐ ܐܒܘܗܝ.

[72] ܐܬܚܙܝ ܡܕܝܢ ܗܪܟܐ ܘܐܝܟ ܕܒܡܚܙܝܬܐ: ܕܠܗ ܡܬܘܕܥܢܘܬܐ ܥܬܝܕܬܐ ܐܝܟ ܕܒܐܣܛܪܝܐ. ܐܠܐ ܡܬܚܙܝܢܐ ܦܪܨܘܦܐܝܬ. ܒܗ̇ ܕܒܠܚܘܕ ܕܐܠܗܘܬܐ ܒܗ ܡܬܚܙܝܐ ܡܢ ܚܕܝܘܬܐ ܘܠܟܠ ܡܠܐܟܐ ܒܚܕ ܦܪܨܘܦܐ. ܐܝܟ ܢܘܪܐ ܒܫܡܫܐ ܘܢܘܗܪܐ ܒܟܘܟ̈ܒܐ. ܐܦ ܗܪܟܐ ܚܕܝܘܬܐ ܝܬ ܒܟܢܫܐ ܘܡܫܡܫܢܘܬܐ: ܘܐܦܢ ܦܪ̈ܨܘܦܬܐ ܐܝܟ ܕܢܘܪܐ ܒܬ̈ܠܝܬܐ. ܘܡܢܗܐ ܗܫܝܢܬܐ ܐܣܛܪܝܢܬܐ ܡܢܗܘܢ ܡܢ ܗܠܝܢ ܕܒܢ̈ܝܐ ܘܐܝܟ ܕܠܟܬܒܐ ܕܟܬܒ̈ܘܬܐ. ܐܡܪ ܗܘ ܓܝܪ ܐܝܟ ܕܒܡܚܙܝܬܐ ܚܙܝܢܢ ܒܦܠܐܬܐ. ܡܕܝܢ ܢܚܙܐ ܠܗ̇ ܠܚܙܝܬܐ ܠܗ̇ ܠܚܙܝܢܐ. ܕܠܐ ܢܬܓܠܐ ܥܘܡܩܗ̇ ܠܥܝܢ̈ܐ ܕܟܠܗܘܢ ܡܫܠܡܢܝܢ. ܡܚܙܝܬܐ ܓܝܪ ܐܝܟ ܕܒܡܚܙܝܬܗ̇: ܥܡܝܩܐ ܗ̇ܝ ܠܗ ܒܠܗ ܦܪܙܠܐ. ܘܠܝܬ ܠܗ̇ ܥܘܡܩܐ ܒܚܕ ܡܢ ܙܢ̈ܝ ܒܗ̇ ܕܦܪܙܠܘܬܐ ܕܒܚܙܘܗ̇. ܘܐܡܪ ܗܘ ܓܝܪ ܒܚܙܘܗ ܦܪܙܠܐ. ܘܡܫܘܐ ܘܦܫܝܛ: ܘܠܐ ܥܡܩܐ ܘܠܐ ܥܒܝܐ. ܡܢ ܗܓܝܐ ܕܥܡܠܬܗ̇ ܘܐܡܪܢ ܚܙܝܢܢ ܠܗܢܐ ܦܪܙܠܐ ܕܡܚܙܝܬܐ ܡܢܗ ܕܦܪܙܠܐ. ܘܐܟܠܗ̇ ܠܚܘܪܐ ܕܐܘܡܢܘܬܗ: ܘܕܟܐ ܡܢܗ̇ ܟܠܗ ܐܦܝܐ ܕܡܦܪܢܣܘܬܗ̇. ܘܐܢܝܪܗ̇ ܐܫܟܚ ܫܦܝܘܬܐ ܘܦܐܝܐ. ܘܡܫܪܪܗ̇ ܘܡܫܠܡܗ̇ ܘܙܗܝܗ̇: ܘܗܫܐ ܟܕ ܕܟܐ ܡܓܠܝܐ ܫܦܝܪ ܕܡܬܩܢܐ ܕܦܪܙܠܐ ܕܡܢܗܘܢ ܐܬܚܙܝܬ. ܘܐܝܟ ܕܟܠܝܐ ܢܘܗܪܗ ܕܫܡܫܐ: ܘܐܫܡܥ ܐܫܟܪܗ ܢܘܗܪܢܝܬܐ ܘܡܫܟܠܘܢܝܬܐ ܒܟܘܪܗ ܕܦܪܙܠܐ. ܘܡܛܠ ܗܘ ܕܠܐ ܦܐܫ ܠܡܦܓܠܗ ܐܫܟܡܐ ܕܫܡܫܐ. ܘܐܝܟ ܒܗ ܟܠܗ ܫܡܫܐ ܒܟܠܗ ܚܠܝܢܗ ܕܫܡܫܐ. ܘܐܦ ܟܠ ܟܠܗ ܦܪܙܠܐ ܕܡܬܩܢܬܐ ܕܫܪܝܪܐ: ܘܐܦ ܟܠ ܟܠ ܠܡܬܩ̈ܢ: ܡܢܐ ܗܪܟܐ ܚܣܝܢܬܐ ܡܠܚܫܬܐ ܘܫܡܝܢܬܐ. ܐܬܩܢܐ ܠܗ ܗܪܟܐ ܘܐܬܡܠܝ ܗܘܐ ܒܗ̇ ܒܩܘܪܐ ܗܘܝܬܐ ܫܡܫܢܝܬܐ ܘܡܚܘܝܢܝܬܐ ܡܚܘܝܐ ܕܡܘܬܐ ܢܘܗܪܬܐ. ܘܕܡܫܐ ܪܒܐ ܠܫܡܫܐ ܗ̇ܝ ܠܡܠܠܗ̇. ܫܡܫܐ ܓܝܪ ܚܕܐ ܒܢܝܢܗ ܘܕܠܐ ܫܘܚܠܦ ܘܢܘܗܪܗ ܘܡܢܗܪ ܐܝܟ ܕܡܢ ܒܢܝܢܗ ܠܟܠ ܓܘܫܡܝܢ: ܘܡܢܗܪ ܗܘ ܠܟܠ ܕܒܫܟܠܘܬܗ ܡܫܟܚܐ ܠܟܠܗ ܐܠܐܗܐ. ܘܡܬܐܡܪܐ ܢܘܚܪ ܟܠ ܡܫܘܚܬܐ ܘܡܟܠ ܫܪܝܪܐ ܕܠܡܫܟܚܘܬܐ ܘܩܘܡܬܗ ܕܦܪܙܠܐ ܕܡܢܗ ܐܬܩܢܝܬ. ܒܟܠ ܕܝܢ ܗܠܝܢ ܩܘܡ̈ܬܗ ܕܦܪܙܠܐ ܐܣܛܪܝܬܐ: ܒܗ̇ ܕܠܐ ܡܬܚܡ: ܘܠܐ ܥܒܝ: ܘܠܐ ܗܦܝܟ: ܘܠܐ ܬܠܝܬ: ܘܠܐ ܕܓܝܢ: ܘܠܐ ܡܠܬܝܡ: ܘܠܐ ܡܥܓܠ: ܘܠܐ ܗܦܝܟ: ܘܠܐ ܦܠܝܓ: ܘܠܐ ܡܫܠܡܢ ܒܬܘܚܡܘܬܐ: ܘܠܐ ܓܒܝܠ ܒܗܝܢ ܐܣܟܡܐ ܡܦܪܫܐ ܕܐܣܟܡܐ. ܘܡܠܐܟܐ ܫܡܫܢܐ: ܒܘܪܐ ܡܘܠܕܐ ܘܠܐ ܡܬܡܪܕܐ. ܒܡܫܘܚܬܐ ܕܝܢ ܚܕ ܗ̇ܝ ܕܫܡܫܐ ܒܟܠܗ̇ ܚܕ ܒܠܗܘܢ ܡܫܘܚ̈ܬܗ ܐܣܛܪ̈ܝܬܐ ܕܦܪܙܠܐ. ܘܡܬܚܙܝܐ ܐܝܟܢܐ ܒܠܗܘܢ ܚܕ ܡܫܘܚܬܐ ܡܛܪܦ ܠܫܡܫܐ: ܘܡܬܚܙܐ ܒܠܗܘܢ. ܒܟܠ ܕܝܢ ܗܢܝ ܒܠܡܫܘܚܬܗ ܡܫܚܠ ܕܚܡܘܬܗ ܘܡܥܡܘܬܗ ܘܡܫܝܚܘܬܗ ܘܫܦܝܘܬܗ ܘܡܫܟܚܘܬܗ ܘܙܗܝܘܬܗ ܡܦܪܢܣܐ: ܡܫܟܠܐ ܠܗ ܒܟܘܪܗ ܠܟܠܗ ܐܫܟܪܗ ܕܫܡܫܐ ܡܬܚܙܝܢܐ:

200 Cf. Heb. 2:8.
201 Cf. Heb. 1:6.
202 Cf. Phil. 2:10–11.
203 1Cor. 13:12.
204 I.e., the sun's.
205 For ܠܡܦܓܠܗ ܐܫܟܡܐ.
206 The mirror.
207 ܗܡ̈ܩܡ.
208 I.e., the sun's.

indwelling, nor, as with others, a temporary authority, and it is not the adoption of sons by grace, but a union and conjunction with the eternal Son, one Son for ever, inasmuch as with the beginning of his fashioning there was a distinct and united indwelling in one conjunction of the one parsopa of Christ, the Son of God, in one power, in one dominion, in one worship, and for ever. "He subdued everything beneath his feet,"[200] | and, "When he introduced the First-born to {128}
the world he said, 'Let all the angels of God worship him' "[201] in one union, and, "To him every knee shall bow and every tongue confess, 'Jesus Christ is Lord,' to the glory of God his Father."[202]

[72] It is clear, then, here and altogether, that there was not an ordinary "indwelling" as in others, but by way of union [and] distinctly. Therefore, all the things of his Godhead are made known in him through the union, thenceforth and for ever, in one parsopa, like the fire in the bush or the soul in the body—though here the union is natural and finite, and there parsopic, as we made known above, bringing forth various arguments from the things of nature for the persuasion of simplicity. For it is written, "We see, as though in a mirror, reflectively."[203] Then let us take for an example the mirror, the designation of which is not strange to the matter about which we speak. The mirror by its nature is the same as all iron and is not different in any way in the "ironness" of its nature, for iron is black, according to its nature—dark, coarse, uneven, and not smooth. Then, when the skilled artisan takes up a piece of iron, from which a mirror of iron [is made], and introduces it to the crucible of his craftsmanship, he cleanses from it every residue of earthiness, and confers upon it a long and broad shape, and scours, polishes, and brightens it, and replaces it in the midst of the rest of the pieces of iron from which it was taken, where the light of the sun is shining, and the form of its[204] luminous and glowing sphere in the strength of noonday is direct and without distortion on the surface[205] of the mirror, and all the sun shines in all upon the mirror, as well as on all the other pieces of iron, and on all solid bodies. Why is there herein an appropriate and wondrous demonstration? Consider, now, and greatly wonder at this: the example | of the sun and of the mirror has demonstrated a clear likeness. {129}
How very appropriate it is to our subject, for the sun's nature is one, and without change, and splendid, and it lightens, as it were from its nature, all bodies, and is present to all in its great expanse—to all the world. It shines alike upon the mirror and upon the rest of the material world, and the other pieces of iron from which it[206] was taken. However, in these other pieces of iron, because they are not scoured, or evened out, or polished, and are not refined, cleansed, or adapted, or fitted, and do not redden[207], or shine, or glow with incandescence, there is not imprinted on them the radiant form of its[208] dazzling

ܘܠܓܠܘܢ ܕܝܠܗ. ܐܝܟܢܐ ܕܐܦ ܡܘܡܝܐ ܘܐܦ ܡܬܒܪܝܢ ܡܢܗ ܢܘܪܐ: ܐܦ ܡܬܡܪܩ ܡܠܘܐܐ ܡܠܝܫܐ. ܘܗܘܐ ܓܠܝܐ ܗܕܪܐ ܠܡܫܬܡܠܝܢܐ: ܕܠܘ ܠܫܡܫܐ ܡܢܗܝܪܐ ܕܢܬܦܠܛ ܒܝܕ ܡܢ ܙܩܬܐ ܢܘܪܐ ܒܗܘܪܗ: ܘܕܢܬܦܫܛ ܡܢ ܟܠܐ ܒܝܕ ܡܢܗ ܕܡܫܘܚܬܐ. ܕܗܘܐ ܡܟܠܗܘ ܠܓܠܐ ܒܟܠܗ ܒܟܠܗܘܢ ܕܝܠܗ: ܘܗܘܐ ܠܐ ܐܫܬܢܝ ܗܦܟ ܟܠܗ ܒܟܠܗ. ܐܦ ܟܠܗ ܒܟܠܗ ܒܡܫܘܚܬܐ ܐܝܬܘܗܝ ܠܐ ܡܬܡܫܚܢܝܬܐ: ܒܗ ܕܓܠܐ ܗܘ ܐܝܬܘܗܝ ܠܦܘܬ ܓܘܫܡܘܬܗ ܕܡܫܘܚܬܐ. ܘܡܠܐ ܠܠܡܐ ܡܢܗ ܟܠܗ ܒܟܠܗ. ܘܗܢ ܒܟܠܝ ܘܐܫܬܚܠܦ: ܕܐܦ ܐܝܟ ܗܘܝ ܐܠܦ ܘܕܒܘ ܡܫܘܚܬܐ. ܘܦܠܛܝܢ ܗܘܝ ܡܢܗܘܢ ܐܪܟܐ ܘܢܦܩܝܢ ܘܟܠܦܬܝܢ: ܘܕܦܫܝܢ ܗܘܝ ܒܡܕܝܢܘܬܗܘܢ ܘܒܪܘܚܘܬܗܘܢ ܠܗܘ ܚܕܐ ܡܫܘܚܬܐ: ܡܥܡܝܢܐ ܗܘܐ ܕܟܠܗܘܢ ܒܟܠܗܘܢ ܥܡܝܢܐܝܬ: ܬܡܒܠܢ ܒܗܝܢ ܠܥܡܝܪܐ ܟܠܗ ܒܟܠܗ. ܒܕ ܠܐ ܡܫܬܢܐ ܒܚܕܐ ܚܕܐ ܡܢܗܘܢ: ܐܠܐ ܒܗ ܟܠܗ. ܘܒܐܝܕܝܐ ܟܠܗ: ܘܒܟܠܗܘܢ ܟܠܗ: ܘܠܟܠ ܡܢܗܘܢ ܘܠܟܘܠ ܡܢܗܘܢ ܟܠܗ ܘܐܦ ܒܗ ܟܠܗ. ܒܕ ܠܐ ܫܚܩ ܐܘ ܡܬܒܨܪ ܡܢܗ ܡܕܡ.

[73] ܘܗܘܐ ܗܕܐ ܐܝܟ ܕܐܡܪܢ ܒܬܠܬܝܗܝܢ ܠܗܢ ܡܘܙܓܐ. ܒܗ ܕܦܪܨܘܦܐ ܐܝܟ ܩܢܘܡܝܢ ܕܝܠܬܗ ܕܢܘܪܐ ܘܕܦܪܙܠܐ ܕܠܐ ܒܘܠܒܠ. ܘܗܟܢܐ ܘܐܦܠܐ ܪܘܚܢܐ. ܒܗ ܕܡܫܘܚܬܐ ܠܐ ܗܦܟܐ ܠܢܘܗܪܐ ܥܡܝܢܐ. ܗܟܢܐ ܘܐܦܠܐ ܣܘܠܩܢܐ ܘܣܒܘܪܢܐ ܒܗ ܕܥܡܝܢܐ ܐܝܟ ܗܦܝܟܘ. ܠܐ ܡܥܡܝܢܐ ܡܬܚܘܡ ܕܢܬܩܪܒ ܠܫܡܫܐ ܡܢ ܟܠܐ ܘܢܬܦܠܛ: ܐܠܐ ܐܦܠܐ ܠܣܘܟܠܗܘܢ ܕܦܪܙܠܐ ܐܝܬܝܗܘܢ ܐܘ ܐܫܬܠܚܘ ܒܝܕ ܡܢ ܙܩܬܐ ܥܡܝܢܐ. ܐܘ ܫܒܩ ܕܝܠܝܬܗ ܕܟܝܢܗ. ܡܫܘܚܬܐ ܕܝܢ ܡܟܠܐ ܟܠܗܘܢ ܕܥܡܝܢܐ ܠܗ ܒܟܝܢܗ: ܐܠܐ ܒܣܘܓܐܐ ܕܒܡ ܥܡܝܢܐ ܚܕ ܢܘܗܪܐ ܡܦܪܫܐ ܒܝܕ ܦܪܨܘܦܐ ܕܥܡܝܢܐ ܘܕܡܫܘܚܬܐ:

[74] ܗܟܢܐ ܘܐܦ ܒܗܕܐ ܚܝܘܬܐ ܕܡܫܪܬܐ ܘܡܘܗܪܬܐ ܘܡܫܒܚܬܐ ܘܠܐ ܡܬܡܠܠܝܢܬܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ: ܥܡܝܢܐ ܕܙܘܘܓܐ ܒܗܕܐ ܕܐܠܗܐ ܡܫܠܛ ܡܕܒܪܢܘܬܐ ܓܒܪ ܘܡܫܠܡܘܬܐ ܕܟܠ ܡܬܡܨܝܐ. ܘܡܡܨܝܢܘܬܗ ܚܕܬܐ ܕܠܐ ܡܬܡܨܝܢܐ: ܘܡܟܝܢܘܬܐ ܕܝܠܗ ܒܗ ܡܬܚܙܝܐ ܒܟܠ: ܘܐܝܟ ܡܕܡ ܕܬܗܝܕ ܗܘ ܝܩܝܪܐ ܣܬܝܪܐ ܕܐܢܫܘܬܗ ܕܡܪܢ ܕܒܟܠܗ ܘܝܚܝܕܝܘܬܐ ܘܡܥܡܢܘܬܐ ܠܡܨܪܬܐ: ܕܝܬܝܪ ܡܢ ܟܠ ܒܟܠܗܘܢ ܕܝܠܗ. ܐܡܪ ܓܒܪ ܕܐܫܬܡܥ ܡܫܬܡܥ ܠܡܘܬܐ: ܡܘܬܐ ܕܝܢ ܕܙܩܝܦܐ: ܡܫܠܛ ܗܢܐ ܐܠܗܐ ܕܗܘ ܟܠ ܐܦܝ ܗܢܐ ܡܬܦܠܓܐ ܘܕܝܡܘܬܐ ܘܡܥܡܢܘܬܐ ܕܝܠܗ ܠܗ ܩܢܘܡܐ: ܐܫܟܚ ܕܢܪܡܘܗ. ܘܡܛܠ ܠܗ

209 The mirror.
210 ܡܫܚܐ.
211 ܡܫܚܐ.
212 The sun.
213 The iron's.
214 Phil. 2:8.

and heavenly sphere in effulgent and unapproachable brightness. But in the mirror, while it is the same in its nature with all the other pieces of iron, and all of them equally alike are present to the sun along with the mirror, and it shines upon them, yet within it[209] alone, because of its purity, evenness, scouredness, smoothness, polish, elegance, and dazzling effulgence, accepts the full form of the sun unitedly, and all that belongs to it, and fire is both ignited and kindled by it if an appropriate material is brought near it. And lo, this is clear to the knowing, that it is impossible for the sun in its light to be divided in any way into parts, nor to be cut off from the whole in a part of the mirror, for lo, it has received utterly all of it in all that belongs to it, but utterly none of it is confined to that place. Although utterly all is in the mirror—though without constraint, in that it is infinite in proportion to the "bodiliness" of the mirror—the world is filled with utterly all of it. Take note, and understand | {130}
that if there were a thousand and ten thousand mirrors, and the earth, the seas, and all regions were filled with them, and they were similar in their clearness and luster to the one mirror, it would be found in utterly all of them alike, and each and every one of them equally would receive in themselves the sun, utterly all of it, though it would not be confined in any one of them, but in one, all of it, and in another, all of it, and in all of them, all of it, and above them and beyond them, all of it in utterly all, while nothing is lacking or subtracted from it.

[73] Behold, here, as we have said above, there is no blending, for both the properties of the light and of the iron are unconfused. So too [they are] uncompounded, for the mirror has not defiled[210] the solar light. Neither, in the same way, is there mixture and commingling, for the sun, like its Antitype[211], can never be separated into parts from the whole or be divided. Instead the sun is not changed into the "darkness" of the iron, nor does it become different in any way, nor does it[212] take the properties of its[213] nature. However, the mirror receives everything of the sun, not in its nature, but in union with the sun, one light radiating in the one parsopa of the sun and of the mirror.

[74] It is the same also in this wondrous, marvelous, worshipful, and ineffable union of the Godhead and manhood of Christ, the Sun of Righteousness, the Son of God, for because of providence and unsearchable preparation, and according to unfailing foreknowledge and justice, in which there is no respect of persons, and according to whatever the free will of the manhood of our Lord in all righteousness and perfect obedience was prepared to excel in more than all in all things that belonged to him—for it is written that he was obedient until death, even the death of the cross[214]—for this reason | God in him, on account {131}

ܡܢܟܘܢ ܡܟܣ ܠܝ ܥܠ ܚܛܝܬܐ. ܘܚܛܝܬܐ ܠܡ ܠܐ ܥܒܕ. ܘܥܘܠܐ ܠܐ ܐܫܬܟܚ ܒܣܦܘܬܗ. ܘܡܕܒܪܢܘܬܗ ܕܡܐܟܠܝ ܐܡܪ. ܕܐܥܒܕ ܨܒܝܢܗ ܕܡܢ ܕܫܕܪܢܝ. ܘܐܫܠܡܝܘܗܝ ܠܥܒܕܗ. ܘܫܟܘܪ ܕܡܬܘܡܝܢ ܠܐ ܐܬܪܗ. ܘܐܬܐ ܠܡ ܐܪܟܘܢܗ ܕܥܠܡܐ ܗܢܐ ܘܒܝ ܠܝܬ ܠܗ ܡܕܡ.

[75] ܘܡܛܠ ܐܦ̈ܝ ܗܠܝܢ ܘܒܗܠܝܢ ܘܡܛܠ ܗܠܝܢ: ܥܡ ܫܘܪܝ ܒܪܝܬܗ ܘܠܟܠܗܝܢ: ܐܬܚܙܝ ܠܗܘ ܢܘܗܪܐ ܕܡܢ ܢܘܗܪܐ ܕܡܫܬܡܗܘܢ ܠܗܘܢ ܕܒܗܘܢ ܐܝܟܢܐ ܗܘ̇ܐ. ܘܗܘܐ ܠܗܘܢ ܒܟܠܐ ܥܒܝܕܘܬܐ ܡܫܒܚܬܐ ܚܕ ܥܡܡܐ ܕܙܕܝܩܘܬܐ: ܒܚܕܐ ܒܪܘܬܐ. ܒܚܕܐ ܡܪܘܬܐ: ܒܚܕ ܫܘܠܛܢܐ: ܒܚܕ ܚܝܠܐ: ܒܚܕܐ ܡܫܒܚܬܐ. ܘܐܝܟ ܕܒܪܫܝܬܐ: ܗܘ ܫܠܝܛ ܥܠ ܟܠܗ ܒܪܝܬܐ ܘܟܠܗ. ܘܐܦܝܢ ܕܐܝܟ ܗܫܐ ܒܢ̈ܝܐ ܕܥܡܡܐ ܘܕܡܫܝܚܐ ܕܦܪܝܫܝܢ ܒܢܝܫ̈ܬܗܘܢ ܘܠܐ ܒܟܠܗܝܢ: ܒܪܡ ܕܝܢ ܚܕ ܗܘܝܐ: ܘܚܕ ܫܘܠܛܐ ܘܡܫܬܡܫܢܘܬܐ: ܘܒܚܕܐ ܐܦ ܒܚܕܐ ܚܝܠܘܬܐ ܡܫܒܚܬܐ: ܐܦܢ ܒܢ̈ܝܐ ܕܐܠܗܘܬܐ ܘܕܐܢܫܘܬܐ. ܚܕ ܕܝܢ ܒܪܐ ܘܚܕ ܡܫܝܚܐ ܒܚܕ ܚܝܠܐ ܘܫܘܠܛܢܐ ܘܡܪܘܬܐ. ܥܡ ܠܐ ܒܟܠܗܝܢ ܒܢ̈ܝܐ ܒܕܝܠܗܘܢ: ܘܠܐ ܐܦܪܫܘ ܕܝܠܝܬܐ ܕܩܢܘܡܝܗܘܢ ܒܗܢܐ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܘܕܠܠܡ. ܘܐܝܟܢܐ ܕܒܗܘܐ ܗܘܝܬܐ ܡܘܕܝܢܝܢܢ: ܐܦ ܢܗܪ ܐܢܬ ܕܢܘܗܪܐ ܠܥܡܡܐ ܒܚܠܘ ܕܝܠܗ ܒܡܫܡܫܘܬܗ ܘܒܡܘܠܕܘܬܗ: ܥܡ ܗ̇ܘ ܕܥܠ ܟܠܗܘܢ ܐܠܗܝܢ ܢܦܫ ܘܐܦ ܥܠ ܥܒܕܐ ܕܡܢܩܝܗ ܕܦܘܠܐ: ܐܠܐ ܠܐ ܡܟܣܝܢ ܐܢܬ ܠܗ ܕܡܫܝܚ ܘܡܫܘܐ ܕܝܠܟܬܗ. ܐܠܐ ܐܦ ܒܗ ܡܫܘܚܬܐ: ܗܘ̇ܝܢܐ ܘܒܗܘܢܐ ܘܝܢܐ ܐܦ ܒܟܠ ܐܢܬ ܕܐܬܕܟܪ ܡܬܡܕܢܚܝܢܐ ܒܠܗܘܢ ܕܐܠܗܘܬܗ ܕܒܪܐ: ܥܡ ܗ̇ܘ ܒܗ ܕܠܐ ܡܫܥܒܕ ܓܘ ܒܐܠܗܘܬܗ ܘܡܢܝܚ ܠܟܠ ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ: ܐܠܐ ܠܐ ܡܟܣܝܢ ܕܢܬܒܝܠ ܚܠܦܗ ܘܡܫܬܡܫܢܘܬܗ ܘܡܪܘܬܗ ܒܟܠܗܘܢ ܕܝܠܗ: ܐܠܐ ܐܦ ܒܐܢܫܘܬܗ ܕܡܫܝܚܐ ܢܗܝܪ ܠܦܪܨܘܦܗ. ܘܐܝܟ ܕܐܡܪ ܡܢ ܦܪܨܘܦ ܐܢܫܘܬܗ: ܘܐܬܝܗܒ ܠܝ ܟܠ ܫܘܠܛܢ ܕܒܫܡܝܐ ܘܒܐܪܥܐ.

[76] ܘܗܟܢܐ ܐܦ ܒܡܫܘܚܬܗ ܗܘ̇ ܕܡܬܚܫܚܢܘܬܐ. ܙܗ ܒܪ ܙܗ ܗܘܡܫ. ܐܝܟܢܐ ܕܐܡܪ ܠܢ ܒܟܬܒܐ ܐ̱ܚܪܢܐ. ܕܒܪ ܐܒ̈ܐ ܥܠ ܟܠ ܥܠܡܐ ܫܡܝܐ: ܐܠܐ ܒܡܬܚܫܚܢܘܬܐ ܡܡܫܝܚܐ ܡܫܝܚܘܬܐ ܕܢܘܗܪܗ: ܘܠܐ ܡܡܫܝܚܐ ܒܗ̇ ܫܠܝܚܘܬܐ. ܘܐܝܟܢܐ ܗܘܝܬ ܕܡܫܝܚܐ ܢܘܗܪܐ ܒܠܒܢ: ܒܒܠܗ ܦܬܓܡܐ ܡܫܘܚܬ ܚܝܠܗ ܘܡܬܒܪܝܢܘܬܗ. ܘܐܝܟܢܐ ܕܐܝܟ ܢܘܗܪܐ ܒܟܠܗܘܢ ܫܘܬܦܐ: ܘܠܐ ܐܢܫ ܠܚܝܘܬܐ ܘܡܫܝܚ ܗܘܬܪܬܐ: ܐܠܐ ܐܦ ܒܡܠܬܐܐ ܕܥܡܝܩ ܠܗ. ܗܠܝܢ ܗܟܢܐ ܥܠܝܟ ܡܢ ܗܕܐ ܡܢ ܒܢܝܐ ܠܒܘܫܐ ܒܝܬܐ ܠܡܫܐ ܕܐܬܓܒܝܬ ܩܕܝܫ ܗܘܝ. ܒܟܠ ܕܒܟܬܒܐ ܐ̱ܚܪܢܐ ܪܒܐ ܡܫܝܚܘ ܠܡܠܟܐ ܒܡܫܘܚܬܐ ܕܡܢ ܒܪܐ ܕܥܠ ܗܢܐ ܚܝܘܬܐ ܡܫܒܚܬܐ ܘܠܐ ܡܬܠܠܚܢܘܬܐ. ܘܕܐܝܟܢܐ ܒܪ ܒܟܠ ܕܘܟ ܐܝܟܢܐ ܐܠܗܐ ܒܐܢܫܘܬܗ ܐܬܟܠܠ ܒܠܚܘܕ ܡܫܝܚܢܐ ܒܚܕ

215 Jn. 8:46.
216 Cf. 2 Cor. 5:21.
217 Mal. 2:6.
218 Jn. 4:34.
219 Cf. Jn. 1:5.
220 Cf. Jn. 14:30.
221 Mt. 28:18.

of this lowliness and righteousness and obedience, of which there is no equal, greatly exalted him. "Who among you reproves me on account of sin?"[215], and, "He committed no sin"[216], and, "Wickedness was not found on his lips"[217], and, "My food is to do the will of him who sent me and to fulfill his work,"[218] and, "The darkness" of error "did not comprehend" him[219], and, "The prince of this world comes, but in me there is nothing which is his."[220]

[75] For the sake of these things, and by these things, and because of these things, with the beginning of his fashioning and forever he was united to the Light from Light, who was ever with his Father, and was with him, in one worshipful glory, one Sun of Righteousness, in one Sonship, in one Lordship, in one authority, in one might, in one worship, as altogether in him dwelt all fullness forever. And as there the two natures of the Sun and of the mirror are distinct in their properties and not confused, but there is one light, and one power and heat, so too in this worshipful union [there are] two natures of Godhead and manhood, but one Son and one Christ in one power, dominion, and Lordship, while the natures are not confused in what belongs to them, nor are the properties of their qnome brought to an end in this one parsopa of Christ, the Son of God for ever. As in this "mirror" demonstration, if you wish to see the sun in all that belongs to it, in its heat and in its brightness, at the same time shining upon all bodies and upon other pieces of iron, but you cannot find it united and showing its properties except through a mirror, so in the same way if you seek to know intelligently all things of the Godhead of the Son, along with, that is to say, that he is infinite in his Godhead and near to all like the Father and like the Holy Spirit, but his power and authority | and Lordship cannot be known in all {132}
that belongs to him except through his manhood which he unitedly assumed for his own parsopa, as he says in the name of his manhood, "All authority in heaven and on earth is given to me."[221]

[76] So also in the demonstration of a pearl you will find the same thing. As we have said in other arguments, although the sun shines upon all, yet in the pearl the union of its light is seen, and no shadow is seen in it. Again, as the soul is united inwardly, but in all the body reveals its power and operation, and as fire is in all bodies, yet it does not result in union or manifest its operation except in matter suitable for it—these, then—a small selection from many things of nature for an imperfect likeness for the sake of the persuasion of simplicity—are explained here, because in other discourses we have greatly extended our speech by demonstrations from nature concerning this worshipful and ineffable union, and how that, while God is in every place, in his manhood alone is revealed unitedly in one parsopa all that belongs to his Godhead, in the one

ܦܪ̈ܘܩܐ ܚܠܘܦܝܢ ܕܐܠܗܘܬܗ: ܒܚܕܐ ܚܕܝܘܬܐ ܕܝܠܗ ܕܗܘܐ ܚܕ ܦܪ̈ܘܩܐ ܕܚܕ ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܐ ܕܩܘܕܫܐ: ܫܘܒܚܐ ܘܬܘܕܝܬܐ ܘܣܓܕܬܐ ܘܪܘܡܪܡܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܫܠܡ ܡܐܡܪܐ ܕܬܠܬܐ.

union of this one parsopa of one Lord Jesus Christ, the Son of God, to whom, and to whose Father, and to the Holy Spirit belong glory, confession, worship, and exaltation for ever and ever. Amen.

The Third Treatise is ended.

ܡܐܡܪܐ ܕܐܪܒܥܐ IV

ܩܪܝ ܕܬܪܝܢܘܬܐ. ܥܠ ܗܿ ܕܡܫܝܚܘܬܐ ܕܚܠܦܝܢܐ ܡܬܐܡܪܐ ܠܗ ܠܒܪܢܫܐ ܕܡܪܢ. ܩܪܝ ܕܬܠܬܘܬܐ. ܥܠ ܗܿ ܕܝܘܡ ܚܕ ܝܘܡ ܐܦ ܫܘܡܗܐ ܕܒܪܢܫܐ ܚܠܦܝܢܐ ܡܬܐܡܪ ܥܠܘܗܝ. ܩܪܝ ܕܐܪܒܥܘܬܐ. ܥܠ ܒܡܨܥܘܬܐ: ܕܐܠܗܘܬܐ ܐܝܟ ܠܗ ܠܒܪܢܫܐ ܕܡܪܢ. ܩܪܝ ܕܚܡܫܘܬܐ. ܥܠ ܡܫܡܠܝܘܬܐ ܘܕܝܢܐ ܡܫܡܠܝܘܬܐ ܚܘܒܐ ܡܪܢ. ܩܪܝ ܕܫܬܘܬܐ. ܥܠ ܗܿ ܕܐܦ ܐܡܪܝܢ ܕܐܢܫܘܬܗ ܕܡܪܢ ܒܚܝܘܬܐ ܕܥܡ ܐܠܗܐ ܐܝܬܘܗܝ ܡܠܬܐ ܕܐܝܬܘܗܝ ܒܪܐ. ܠܗ ܗܘܝܢ ܒܢܝܐ ܐܢܫܝܢ: ܘܐܦܠܐ ܡܘܡܬܢܐ ܗܘܝܘ ܒܐܠܗܘܬܐ ܡܛܠ ܚܝܘܬܐ ܕܗܘܝ ܠܐܠܗܐ ܡܠܬܐ ܥܡ ܗܘܠܝ ܕܐܢܫܘܬܗ. ܩܪܝ ܕܫܒܥܘܬܐ. ܥܠ ܗܿ ܕܡܢ ܦܘܪܫܢܐ ܐܝܟ ܒܗ ܡܫܬܡܥ ܠܦܪܨܘܦܐ. ܘܐܝܟܢܐ ܦܪܨܘܦܐ ܡܬܝܕܥ ܘܡܬܡܠܐ: ܘܡܫܬܡܥ ܠܐ ܡܬܝܕܥ.

12.IV ܩܪܝ ܕܬܪܝܢܘܬܐ. ܥܠ ܗܿ ܕܡܫܝܚܘܬܐ ܚܠܦܝܢܐ ܡܬܐܡܪܐ ܠܗ ܠܒܪܢܫܐ ܕܡܪܢ

[1] ܕܚܠܦܝܢܐ ܗܘܝܠ ܠܡܫܝܚܐ ܡܪܢ ܡܫܝܚܘܬܐ ܕܒܗ ܒܪܢܫܐ ܕܡܘܕܝܢܐ ܝܘܡ ܒܝܘܡ ܗܕܐ. ܚܕܐ. ܗܿ ܕܥܡ ܫܘܪܝ ܒܛܢܗ ܕܡܪܗ ܕܒܪܢܫܐ ܕܡܘܕܝܢܐ ܐܬܡܫܚ ܕܗܘܐ ܥܡ ܐܠܗܐ ܐܠܗܐ ܡܠܬܐ ܕܡܠܟܐ ܢܣܒܗ ܠܦܪܨܘܦܗ: ܚܕ ܒܪܐ ܘܡܪܝܐ ܒܚܝܐ ܢܨܝܚܬܐ ܘܚܝܘܬܐ ܘܡܠܟܘܬܐ. ܥܡ ܫܘܪܝ ܒܛܢܗ ܒܪܐ ܢܣܒܗܘ ܡܫܝܚܘܬܗ. ܩܪܝܘܗ ܐܝܬܘܗܝ ܡܪܝܐ ܡܠܟܐ ܘܦܪܘܩܐ: ܘܡܫܝܚܐ ܐܝܬܘܗܝ ܗܘܐ ܡܬܝܕܥܐ ܡܢ ܒܪ ܡܬܒܥܐ ܕܝܠܕܬܗ. ܘܗܕܐ ܒܗ ܒܡܘܠܕܗ ܐܬܝܕܥܬ. ܕܡܫܝܚܐ ܗܘܐ ܡܬܝܕܥܐ ܘܟܕ ܐܬܝܠܕ: ܐܝܟܢܐ ܕܐܬܐܡܪܬ ܠܗܘܢ ܠܪܥܘܬܐ ܘܐܣܬܒܪܬ ܒܡܠܐܟܘܬܗ ܡܢ ܡܠܐܟܐ ܡܣܒܪܢܐ. ܐܬܝܠܕ ܠܟܘܢ ܝܘܡܢܐ ܦܪܘܩܐ: ܕܐܝܬܘܗܝ ܡܪܝܐ ܡܫܝܚܐ ܒܡܕܝܢܬܗ ܕܕܘܝܕ. ܘܗܿܘ ܗܘܝܠ ܐܝܟ ܕܥܡ ܠܗ ܡܠܐܟܐ ܡܣܒܪܢܐ: ܕܥܡ ܫܘܪܝ ܒܛܢܗ ܘܡܫܝܚܘܬܗ: ܕܐܝܬܘܗܝ ܗܘܐ ܡܫܝܚܐ ܒܪܐ ܒܪܢܫܐ ܐܠܗܐ ܡܠܬܐ. ܘܐܦ ܗܢܐ ܗܘܐ ܡܫܝܚܘܬܐ ܡܠܟܘܬܐ. ܒܗܿ ܐܝܬܘܗܝ ܗܘܐ ܥܡ ܐܠܗܐ ܚܕ ܒܪܐ. ܐܝܟܢܐ ܕܐܬܐܡܪܬ ܠܗܘܢ ܠܝܠܕܬܗ. ܕܗܘ ܕܡܬܝܠܕ ܡܢܟܝ ܩܕܝܫܐ ܗܘ ܘܒܪܗ ܕܥܠܝܐ ܢܬܩܪܐ. ܘܗܕܐ ܠܗ ܕܡܫܝܚܘܬܗ ܝܗ ܐܝܬܝܗ ܡܫܝܚܘܬܗ ܦܪܨܘܦܐ ܘܡܠܟܘܬܐ. ܐܝܟܢܐ ܒܪܢܫܐ ܕܡܘܕܝܢܐ ܗܘܐ ܠܗ ܒܕܡܘܬ ܡܫܝܚ. ܕܗܘܐ ܥܡ ܐܠܗܐ ܐܠܗܐ ܡܠܬܐ ܒܚܕܐ ܦܪܨܘܦܐ: ܚܕ ܒܪܐ ܡܫܒܚܐ ܘܡܠܟܘܬܐ. ܒܗܿ ܕܗܘܝܘ ܫܘܒܚܐ ܘܚܝܠܐ ܕܡܫܝܚܘܬܐ ܕܐܝܬ ܕܒܐܝܬ ܝܘܡ ܕܝܘܡ:

1 ܡܫܝܚܐ.

2 Lk. 2:11.

3 Cf. Lk. 1:32, 35.

4 ? for ܒܗܿ ܕܗܘܝܘ ܫܘܒܚܐ ܘܚܝܠܐ ܕܡܫܝܚܘܬܐ ܕܐܝܬ ܕܒܐܝܬ ܗܘ ܝܘܡ.

IV Fourth Treatise

Twelfth Chapter: That the "anointing", which is two-fold, is spoken of the man of our Lord.
Thirteenth Chapter: That also the same designation of "Sonship" is said in a two-fold way concerning him.
Fourteenth Chapter: Concerning | the right of the first-born which the man of our Lord has in three ways. {133}
Fifteenth Chapter: Concerning baptism, and what baptism our Lord underwent.
Sixteenth Chapter: That even if we say that the manhood of the Son was in union with God the Word who was the Son, we are not saying two Sons, nor was there an addition to the Trinity because of the union which God the Word had with the temple of his manhood.
Seventeenth Chapter: Concerning what is the difference between qnoma and parsopa, and how a parsopa is "assumed" or "acquired", but a qnoma is not assumed.

IV.12 *Twelfth Chapter: That the "anointing" is doubly spoken of concerning the manhood of our Lord.*

[1] Now then, that Christ our Lord has anointing in two ways through the Holy Spirit the Scripture testifies, one which is with the beginning of his fashioning, when by the Holy Spirit he was anointed to be one Son and Lord with God the Word, who exalted him and took him for his own parsopa, in one conjunction and union for ever. For with the beginning of his fashioning was his taking [and] his anointing, the greatness of his exalted and worshipful honor, and he was the Anointed One[1] unitedly in the womb of his mother, and this was made known at his birth, for he was the Anointed One unitedly and was then born. As was said to the shepherds and made clear by the revelation from the holy angel: "Unto you is born today a Savior, who is Christ the Lord, in the city of David."[2] Behold, then, the holy angel teaches [and] informs us that with the beginning of his fashioning and his taking he was unitedly the Son in greatness of worshipful honor. Also, he possessed an exalted anointing in which he was, with God, one Son. As it was said to his mother, "Behold, he who is born from you is holy, and he shall be called Son of the Highest,"[3] making clear to her that his holiness was his distinctive | and exalted anointing which he had through the Holy Spirit in {134} the likeness of oil, that he may be with God the Word, in one conjunction, one worshipful Son for ever. For this is the order and use of the anointing of anyone, in whatever way[4], that he might acquire an exalted honor, which is higher and more excellent than his own nature. Because of this, it is said concerning him

ܕܡܫܚܐ ܐܢܫܐ ܡܫܝܚܐ ܕܡܪܝܐ ܘܡܫܚܗ ܡܢ ܒܛܢܗ. ܘܡܛܠ ܗܕܐ ܐܬܐܡܪ ܥܠܘܗܝ ܒܢܒܝܘܬܐ: ܕܡܫܚܟ
ܐܠܗܐ ܐܠܗܟ: ܡܫܚܐ ܕܚܕܘܬܐ ܝܬܝܪ ܡܢ ܚܒܪ̈ܝܟ. ܬܘܒ ܕܡܬܕܡܪ̈ܝܢ ܐܢܫܝܢ ܕܡܬܬܚܡܝܢ ܗܘܘ ܐܦ ܠܟܗܢܘܬܐ
ܐܦ ܠܡܠܟܘܬܐ ܘܐܦ ܠܢܒܝܘܬܐ ܘܐܦ ܠܡܕܒܪܢܘܬܐ ܐܚܪܬܐ ܕܝܢ: ܟܕ ܡܫܝܚܐ ܡܫܒܚܐ ܡܬܡܫܚ ܗܘܐ
ܘܡܬܦܪܫ ܡܢ ܟܠܗ ܠܐܢܫܐ ܡܫܝܚܐ. ܒܪܢܫܗ ܕܝܢ ܕܡܪܢ ܟܕ ܦܓܪܐ ܕܡܢܢ ܐܬܡܫܚ ܕܐܬܢܣܒ
ܐܠܗܐ ܡܠܬܐ ܘܗܘܐ ܒܣܪܐ ܫܪܐ ܒܢ. ܘܡܫܝܚܘܬܐ ܗܝ ܒܦܓܪܗ ܗܘܬ ܘܡܫܝܚܐ. ܡܢܐ ܠܢ ܘܡܫܝܚܐ ܒܦܓܪܗ
ܐܠܗܐ: ܠܗܢܐ ܝܫܘܥ ܕܐܢܬܘܢ ܙܩܦܬܘܢ. ܘܐܠܗܐ ܠܗ ܡܫܚܗ ܒܪܘܚܐ ܕܩܘܕܫܐ ܘܒܚܝܠܐ. ܘܡܛܠ ܕܡܢ
ܠܗ ܡܢܬܐ ܥܡ ܫܘܪܝ ܓܒܠܬܗ ܡܛܠ ܗܘܐ ܠܗ ܠܡܫܝܚܘܬܗ ܘܩܕܡ ܐܬܝܠܕ. ܡܛܠ ܗܕܐ ܐܡܪ
ܐܘܢܓܠܣܛܐ: ܕܟܬܒܐ ܕܝܠܝܕܘܬܗ ܕܝܫܘܥ ܡܫܝܚܐ: ܒܪܗ ܕܕܘܝܕ ܒܪܗ ܕܐܒܪܗܡ. ܘܝܠܕܗ ܠܗ ܕܝܫܘܥ
ܡܫܝܚܐ ܗܟܢܐ ܗܘܐ. ܘܡܛܠ ܗܕܐ ܥܡ ܝܠܝܕܘܬܗ ܡܛܠ ܫܒܚܬܐ ܡܢ ܡܠܐܟ̈ܐ ܒܐܢܫܐ ܡܫܝܚܐ: ܐܝܟ
ܕܠܡܠܟܐ ܘܡܪܐ ܕܚܣܝܢܘܬܐ ܐܬܘܗܝ ܡܠܟܐ ܘܡܪܐ ܘܐܦ ܗܘܠܟܐ ܘܡܬܡܪܐ ܕܐܠܗܘܬܐ. ܘܐܡܪܬ
ܕܐܬܚܒܫܘ ܡܪܝܘ ܡܘܬܒܐ ܡܫܬܠܛܢܐ ܒܟܠܗ ܠܚܡܘܬܐ. ܠܟܘܪܣܝܐ ܕܡܛܘ ܐܝܬܘܗܝ ܗܘ ܕܡܫܘܚܘܗܝ
ܡܫܬܟܚ ܘܡܬܡܫܚ. ܕܗܟܢ ܐܝܟ ܕܠܡܠܟܐ ܕܝܗܘܒ ܡܠܟܐ ܡܫܝܚܐ ܕܡܫܬܡܫ ܗܘܐ: ܘܕܗܘ ܐܦܐ ܐܦ ܠܗ
ܘܐܬܡܠܟ ܒܟܗ ܠܚܡ ܐܝܟ ܒܕܘܟܬܐ ܕܡܠܟܘܗܝ. ܘܡܬܘܐ: ܒܗܘܢ ܕܚܝܐ ܘܕܡܬܘܬܐ ܕܒܗ ܘܫܐ ܠܡܫܒܚܐ
ܘܠܚܝܠܐ ܘܠܡܬܐ. ܘܠܦܘܬܐ: ܠܟܘܪܣܝܐ ܚܝܐܝܬ ܕܐܠܗܐ ܗܘ ܡܫܒܚܐ ܕܒܗ ܡܚܝܕܐܝܬ ܡܫܬܒ
ܐܠܗܐ ܒܫܪܐ ܢܫܡܬܐ ܘܠܠܡܠܡ.

[2] ܐܝܟ ܗܘ ܠܗ ܕܝܢ ܡܫܝܚܘܬܐ ܐܠܗܝܬܐ: ܗܝ ܕܒܡܥܡܘܕܝܬܐ ܕܒܝܘܪܕܢܢ ܕܡܢ ܡܫܡܝܢܐ ܢܚܬ. ܘܒܗ
ܡܛܠ ܕܢܚܬܐ ܕܠܐ ܡܫܘܚܬܐ ܘܠܐ ܡܬܡܫܚܢܘܬܐ. ܘܗܘܐ ܡܕܡ ܒܟܠ. ܘܫܘܪܝܐ ܕܡ̈ܠܐ ܗܠܝܢ̈ܐ
ܒܫܡܥܗ ܒܢ̈ܝܐ ܡܢ ܫܡܝܐ ܕܡܢ ܒܪܗ ܡܠܬܐ ܠܟܘܪܣܝܐ ܕܦܓܪܢ. ܗܘ ܠܡ ܢܣܠܩ ܦܓܪܐ ܕܡܫܝܚܐ.
ܘܡܬܚܕܝܘܗܝ ܒܪ ܕܡܘܬܐ ܕܦܓܪܐ ܕܡܫܝܚܘ: ܢܫܐ ܠܡ ܓܒܪ ܒܪܢܫܐ ܕܡܘܕܝܐ ܒܕܡܘܬܐ ܕܝܫܘܥ ܘܡܫܚ
ܥܠܘܗܝ. ܘܢܚܬ ܠܗ ܒܫܡܝܐ ܐܪܘܝܐ ܕܡܒܪܐ ܕܝܢ̈ܐ ܚܕ̈ܬܐ ܕܒܗܝ ܫܡܝܐ. ܬܘܒ ܕܡܢ ܗܪܟܐ ܫܪܝ ܒܡܘܒܪܐ
ܡܠܟܐ ܘܒܫܘܠܛܢܐ ܓܡܝܪܐ: ܠܡܫܒܚܘ ܘܠܡܠܠܘ ܥܠܝܗ ܕܝܠܗ ܕܡܠܟܘܬܐ ܕܫܡܝܐ: ܐܡܪܐ ܕܐܦ ܗܘ
ܢܒܝܐ ܠܗܕܐ ܡܫܝܚܘܬܐ ܐܪܘܝܬܐ ܕܒܡܥܡܘܕܝܬܐ: ܕܒܗ ܐܝܬܘܗܝ ܒܫܘܪܝܐ ܕܢܒ̈ܝܐ ܗܠܝܢ̈ܐ. ܐܬܡܢܝ ܠܗ ܠܡ
ܗܠܝܢ ܕܐܡܝܪܢ ܢܒܝܐ. ܘܦܬܚ ܫܦܪܐ: ܘܐܫܟܚ ܕܘܟܬܐ ܐܝܟܐ ܕܟܬܝܒ: ܕܪܘܚܗ ܕܡܪܝܐ ܥܠܝ. ܡܛܠ
ܗܢܐ ܡܫܚܢܝ ܠܡܣܒܪܘ ܠܡܣܟ̈ܢܐ. ܘܫܠܚܢܝ ܠܡܐܣܘ ܠܬܒܝܪ̈ܝ ܠܒܐ. ܘܠܡܟܪܙܘ ܠܫܒ̈ܝܐ ܫܘܒܩܢܐ
ܘܠܥܘܪ̈ܐ. ܘܡܢ ܕܟܪܐ ܐܡܪ ܠܗܘܢ ܫܘܡܠܝܐ. ܕܝܘܡܢܐ ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܕܒܐܕܢܝܟܘܢ. ܐܡܪܐ ܕܐܦ ܫܪܝܢ
ܗܘܘ ܠܗ ܟܠܗܘܢ. ܘܗܐ ܠܗ ܗܕܐ ܡܫܝܚܘܬܐ ܕܚܝܠܘܬܐ ܕܡܢ ܒܪܗ ܓܡܝܪܐ ܗܘܬ ܡܢ ܓܘ ܡܪܒܥܐ:

5 Ps. 45:7.
6 Acts 2:36.
7 Acts 10:38.
8 Mt. 1:1.
9 Mt. 1:18.
10 Cf. Phil. 3:21.
11 Cf. Mt. 3:17; Mk. 1:10; Lk. 3:22.
12 Cf. Lk. 4:17–19.
13 Cf. Lk. 4:21–22.

in prophecy, "God, your God, has anointed you with the oil of gladness above your fellows,"[5] for those of old who were chosen, whether for the priesthood, or kingship, or prophecy, or any leadership whatever, were anointed with the sanctified oil and set apart from the ordinary for exalted honor. The man of our Lord was anointed by the Holy Spirit that he might be joined to God the Word and become with him one Son, and his anointing made him the Son and Lord. "God made Lord and Christ this Jesus whom you crucified,"[6] and, "Whom God has anointed with the Holy Spirit and with power."[7] For from within the womb, with the beginning of his fashioning, he acquired his anointing, and then he was begotten. Because of this the Evangelist says, "The book of the birth of Jesus Christ, the son of David, the son of Abraham,"[8] and, "The birth of Jesus Christ was in this manner."[9] Because of this, with his birth he received worship from the Magi with exalted honor, as though for a king and lord, for in the union he was the King and Lord, as well as the temple and dwelling place of the Godhead. As they were enlightened they offered various gifts in all appropriateness for an indication of who it was that was worshipped and honored by them: gold, as for a king, for he was the anointed King who had been expected, and lo, who had come to, and was born in, Bethlehem, according to the predictions concerning him; and myrrh, a prediction of the suffering and death by which he [would] conquer Satan, sin, and death; and frankincense, | for an exact indication of the {135}
worshipful temple in which God dwelt unitedly in one conjunction for ever.

[2] But he had another anointing, that which was at his baptism in the Jordan by the Baptist, John, in which he received the first-fruits of immortality and immutability, [that] he might be the first among all, and the First-fruits of many brothers in the adoption of sons at the resurrection from the dead for the salvation of our bodies. "He shall change the body of our humiliation and make it into the likeness of his glorious body."[10] "For the Holy Spirit descended in the likeness of a dove and remained upon him."[11] He signified to us in his own qnoma mystically the manner of new life after the resurrection, for from that point on he began, by an exalted way and by perfect teaching, to proclaim good news and to teach concerning what belonged to the Kingdom of Heaven, as also he made clear this mystical anointing which is in baptism, in which he became the first-born of many brothers: "He was given the book of Isaiah the prophet, and opened the book and found the place where it is written, 'The Spirit of the Lord is upon me. Because of this, he has anointed me to proclaim good news to the poor, and has sent me to heal the broken-hearted, and to proclaim release to the captives,' "[12] etc. And after he had read, he said to the hearers, "Today this writing is fulfilled in your ears," as also they all bore witness to him."[13] But lo, this was not the anointing which at the union had already been perfected in

ܗܕܐ ܗ̇ܝ ܕܗܘܐ ܐܬܚܠܦܬ ܒܡܫܝܚܐ. ܕܗܘ ܐܬܡܫܚ ܒܟܠܟ̈ܐ ܕܟܕ ܐܝܬܘܗܝ ܡܫܝܚܐ ܐܬܝܠܕ. ܐܠܐ ܗܕܐ ܡܫܝܚܘܬܐ ܕܒܡܫܚܬܐ ܐܝܬܝܗ̇ ܗܘ̇ܬ ܠܗܘܢ ܐܦ ܕܠܐ ܡܬܡܫܚܢܘܬܐ. ܘܟܕ ܐܝܬܘܗܝ ܒܡܫܝܚܘܬܐ ܠܐܠܗܘܬܐ ܡܠܬܗ̇ ܐܝܟܢܐ ܕܐܡܪ: ܕܝܫܘܥ ܕܡܢ ܢܨܪܬ: ܕܐܠܗܐ ܡܫܚܗ ܒܪܘܚܐ ܕܩܘܕܫܐ ܘܒܚܝܠܐ. ܘܡܛܠ ܗܕܐ ܟܠܗܘܢ ܡܫܝ̈ܚܐ ܡܬܩܪܝܢ ܡܢ ܫܡܗ ܕܡܫܝܚܐ ܡܫܝܚܝ̈ܐ. ܘܟܕ ܗܘܐ ܐܝܬܘܗܝ ܒܪܗ ܕܝܠܗ: ܘܡܬܩܪܐ ܗܕܡ̈ܘܗܝ. ܗ̇ܘ ܠܡ ܕܡܩܕܫ ܘܗܢܘܢ ܕܡܬܩܕܫܝܢ. ܡܢ ܚܕ ܐܢܘܢ ܟܠܗܘܢ. ܡܛܠ ܗܢܐ ܠܐ ܒܗܬ ܕܢܩܪܐ ܐܢܘܢ ܐܚ̈ܐ. ܟܕ ܡܢܐ ܗ̇ܘ ܕܟܠܗܘܢ. ܕܐܬܐܡܪ ܐܚ̈ܘܗܝ ܐܬܩܪܝܘ ܒܫܡܐ ܐ̈ܝܬܝܐ: ܘܒܪ̈ܝܬܐ ܕܫܡܫ ܒܢ̈ܝܐ ܒܪܘܚ ܠܐܘܪܚܐ ܕܦܘܪ̈ܩܢܗܘܢ. ܡܢܐ ܕܝܢ ܐܝܬܘܗܝ ܡܛܠ ܚܝܘܬܗ ܡܫܝܚܘܬܐ ܕܝܠܗ ܐܠܗܐ ܡܠܬܐ ܕܒܚܝܪܐ ܢܣܒܘܬܐ. ܒܚܕ ܩܢܘܡܐ ܒܚܕܐ ܫܘܝܘܬܐ: ܒܡܫܝܚܘܬܐ ܗ̇ܝ ܡܫܠܡܬܐ ܕܗܘܝܐ ܠܗ ܡܢ ܠܗ ܡܬܩܒܠܐ: ܕܐܬܡܫܚ ܕܗܘܐ ܡܪܐ ܡܫܝܚܐ ܒܚܕ ܐܢܫܐ ܘܠܟܠܢ. ܡܪܐ ܠܡ ܘܡܫܝܚܐ ܥܒܕܗ ܐܠܗܐ: ܠܗܢܐ ܝܫܘܥ ܕܐܢܬܘܢ ܙܩܦܬܘܢ. ܗܟܢܐ ܕܝܢ ܡܫܝܚܘܬܐ: ܕܝܠܗ ܠܝ ܦܪܐ: ܘܚܝܢ ܗܕܡ̈ܘܗܝ ܒܪܘܚ: ܐܦ ܚܝܢ ܡܬܡܫܚܝܢ ܡܫܝ̈ܚܐ. ܘܠܗ ܗܕܐ ܚܒܝܒܐ ܠܝ ܗܕܐ ܡܫܝܚܘܬܐ ܕܒܡܫܚܬܐ ܕܝܠܗ ܡܢܕܥ. ܕܗܘܐ ܘܐܦ ܚܝܢ ܒܟܫܡܗ ܚܕܬ̈ܐ ܕܐܠܗܐ ܘܫܠܝܚܐ ܒܚܝܘܬܐ ܕܒܗ ܐܠܗܐ ܡܠܬܐ: ܫܡ: ܦܪܥܐ ܗ̇ܘ ܠܟܠ ܗܕܐ ܡܠܘܐܐ. ܗ̣ܘ ܠܟܠ ܟܠܗ ܗ̇ܘ ܡܫܝܚܐ ܘܡܫܝܚܐ ܠܗ ܐܠܗܐ ܡܠܬܐ ܕܟܠܟ ܢܫܒܗ ܠܦܪ̈ܨܘܦܘܗܝ: ܕܗܘܐ ܗܘܐ ܡܫܚܗ ܚܕ ܟܠܗ ܡܫܝܚܐ ܕܐܠܗܐ ܐܠܐ ܒܟܠܡܘܢ ܘܐܦ ܕܠܐ ܡܬܡܫܚ: ܡܫܝܚܐ ܫܘܝܬܐ ܘܠܟܠܢ. ܗܟܢܐ ܕܝܢ ܕܡܢ ܫܡܝܐ ܕܐܝܬܘܗܝ ܦܪܐ ܘܚܝܢ ܗܕܡ̈ܘܗܝ. ܐܝܬܘܗܝ ܠܢ ܒܦܓܪܐ ܕܡܢ ܟܢܫ ܡܫܝ̈ܚܐ.

[3] ܢܫܠܡܘܗ̇ ܕܝܢ ܠܡܠܬܐ ܡܛܠ ܡܫܚܬܐ: ܘܠܬܘܕܝܬܐ ܕܥܡܕܐ. ܘܡܛܠ ܗܕܐ ܘܦܝܣ ܚܒܝܒܘ ܒܥܡ ܡܫܝܚܐ ܡܬܡܫܚܢ. ܐܝܟܢܐ ܠܡ ܕܦܓܪܐ ܚܕ ܗܘ: ܘܐܝܬ ܒܗ ܗܕ̈ܡܐ ܣܓܝ̈ܐܐ: ܗܟܢܐ ܘܐܦ ܡܫܝܚܐ. ܘܗܘܢܐ ܘܢܐ ܒܡܬܠܒܟܐ ܚܕܬܐ ܕܡܫܡܫܢܘܬܐ ܘܐܝܟ ܕܐܡܪ: ܡܢܗ ܟܠܗܘܢ ܒܢܝ̈ܗ̇ ܕܥܕܬܐ ܥܡܘܕܐ ܕܡܫܝ̈ܚܐ. ܗ̇ܘ ܠܡ ܡܫܚܢ ܘܚܬܡܢ. ܘܗܒ ܠܡ ܐܪܗܒܘܢܗ ܕܪܘܚܐ ܕܩܘܕܫܐ ܕܐܬܝܗܒ ܪܗܒܘܢܐ ܕܒܠܒܘ̈ܬܢ. ܘܠܒܝܢ ܠܡ ܡܫܝܚܘܬܐ ܐܝܟ ܠܒܘܫ ܡܢ ܐܠܗܐ. ܗܟܢܐ ܗܦܟܬ ܡܫܝܚܘܬܐ ܕܡܢ ܚܡܝܪܐ ܡܚܝܪܐ ܐܝܟ ܕܐܡܪ: ܐܝܬܘܗܝ ܡܫܝܚܐ ܕܒܚܡܝܪ ܒܘܪܟܐ ܕܐܚ̈ܝܐ ܡܫܝ̈ܚܐ: ܘܐܒܪ ܕܒܠܠܡܝܢ ܕܠܒܫܝܢ: ܗ̇ܘ ܠܟܠ ܐܒܪ ܡܫܡܫܢ ܐܒܪ ܕܡܬܠܒܫܐ ܒܡܫܘܚܬܐ. ܘܡܢܢ ܐܢܘܢ ܘܐܦ ܒܡܫ̈ܝܚܐ ܥܡܘܕܐ. ܘܡܫܝܚܐ ܕܒܚܡܝܪ ܐܝܬܘܗܝ ܕܟܠܗܘܢ ܒܘܪܟܐ ܕܡܢ ܒܢܝ ܡܫܚܐ. ܘܡܛܠ ܗܕܐ ܢܫܠܡܘܬܐ ܕܡܫܝܚܘܬܐ ܡܫܝ̈ܚܐ ܡܬܡܠܟܝܢ. ܗ̇ܘ ܠܡ ܕܡܬܡܫܚ ܠܡܪܝ: ܗ̣ܘ ܟܠܗ ܚܕ ܪܘܚ. ܟܠ̣ܗ ܠܟܠ ܡܫܝܚܘܬܐ ܡܟܠܠܬܐ ܕܒܗ̇ ܚܡ ܥܘܪܝ ܠܟܠܗܘܢ ܐܢܫܐ ܠܐܠܗܐ ܡܠܬܐ ܕܗܘܐ

14 ? for ܟܕ ܐܝܬܘܗܝ ܡܫܝܚܐ ܐܬܝܠܕ.
15 Acts 10:38.
16 I.e., ܡܫܝ̈ܚܐ.
17 Heb. 2:11.
18 Acts 2:36.
19 Cf. 1 Cor. 12:12.
20 ܡܫܝ̈ܚܐ.
21 2 Cor. 1:21–22.
22 Cf. Eph. 1:13, 14.
23 ܡܫܝ̈ܚܐ.
24 Cf. 1 Cor. 6:17.

the womb—this one which is now fulfilled in baptism—for lo it was shown in the highest regions that, when he was born he was [already] the Anointed One[14]. But this anointing at baptism was the earnest of the mysteries of immortality, and when he was at a manly age he received it, as it is written, "Jesus of Nazareth, whom God anointed with the Holy Spirit and with power."[15] Because of this all believers, his worshipers, by baptism are called "anointed ones"[16]. By this he is the head of the church, and believers | are his members. "He who {136} sanctifies and those who are sanctified are all of one. Because of this he is not ashamed to call them his brothers,"[17] while he is Lord of all of them. For we may say they are his brothers in human nature, and through the mystery of the adoption of sons spiritually for the salvation of their bodies, but he is Lord because of his exalted union with God the Word in one conjunction, in one name, [and] in one worship, by the exalted anointing which he had within the womb. For he was anointed to be the Lord Christ in one honor for ever. "God made Lord and Christ this Jesus whom you crucified."[18] By this anointing of him as head for us, and of us as his members spiritually, we are also called "anointed ones". This anointing in baptism which hallows us does not also make us this that we might become sons of God like him, and worshipped in union with God the Word, God forbid! This is impiety and blasphemy! He is the united and Only-begotten Son with God the Word, who exalted [and] assumed him for his own parsopa, to be with him one Only-begotten Son of God the Father in a different way which is unsearchable, in one worship for ever. By this, which is from the baptism of him, our Head, and of us his members, he became for us the first-born from the dead.

[3] Let us elaborate a word because of error, and for the enlightenment of the hearers. Because of this is his Church called by the name of Christ: "As the body is one, and there are in it many members, so also is Christ."[19] In this way, through the new birth, as an earnest and as in a mystery, all the children of the Church possess the name "anointed ones"[20]. "Who anointed us and sealed us,"[21] and, "In him you have been sealed by the Holy Spirit who is the earnest | of our {137} inheritance,"[22] and, "You have an anointing from God." By this anointing, then, which is from holy baptism, as I have said, Christ in the flesh is the first-born of many brothers, and the father of the age to come. For the first father was the father of offspring in mortality, and men also possessed his name, but Christ in the flesh is our First-fruits, the first-born from the dead, and because of this spiritual connection we are called "Christians"[23]. "He who is joined to our Lord is one spirit with him,"[24] for by the exalted anointing with which, at the beginning of his fashioning, he was joined to God the Word to be with him unitedly one Only-begotten Son of the Highest, by this, as I have said, he became for us

ܥܡܗ ܡܫܝܚܐܝܬ ܚܕ ܒܪܗ ܝܚܝܕܝܐ ܕܐܠܗܐ. ܒܗܕܐ ܐܝܟ ܕܐܡܪܢܐ: ܐܝܬܘܗܝ ܠܗ ܡܪܢܐ ܒܡܫܚܬܐ ܕܐܠܗܘܬܐ. ܘܡܬܝܕܥ ܡܢ ܟܠܗ ܒܪܝܬܐ. ܒܪܡ ܕܝܢ ܚܕܘ ܡܫܝܚܐ ܒܬܪܬܝܗܝܢ. ܘܚܕܘ ܒܪܐ ܒܬܪܬܝܗܝܢ. ܠܐ ܒܗ ܒܚ ܒܗ.

[4] ܡܛܠ ܗܢܐ ܟܝܬ ܢܘܪܢܗ ܠܡܠܟܐ ܗܪܟܐ. ܡܛܠ ܗܪܘܣܛܐ ܕܒܗܪܝܢ ܪܡܝ ܒܥܒܕܐ ܐܪܡܝܘ: ܘܐܪܥܝܘ ܡܢ ܥܒܕܐ ܘܡܢ ܚܝܠܐ. ܦܘܠܚܢܐ ܘܦܩܘܕܝܢܐ ܒܥܠܡܐ ܕܐܠܗܝܐ ܗܘܐܢܐ ܡܪܥܝܢ. ܕܡܢ ܠܗ ܕܝܫܘܥ ܪܘܚܐ ܕܩܘܕܫܐ ܥܠܘܗܝ ܒܫܡܝܐ ܡܢܐ ܡܫܝܚܘܬܐ ܘܪܒܘܬܐ ܐܝܟ ܥܒܕܐ ܕܡܫܝܚܐ ܡܕܡܝܢ: ܘܠܐ ܠܗ ܒܫܝܢܘܬܐ ܕܡܢ ܟܠ ܡܪܥܝܢ ܐܝܟ ܠܗ ܡܫܝܚܘܬܐ: ܕܝܠܗ ܥܒܕܐ ܗܢܐ ܘܡܪܝܐ ܥܡ ܐܠܗܐ ܡܠܟܐ. ܗܘ ܕܗܘܐ ܚܕܐ ܒܐܠܗܘܬܗ ܕܒܪܐ. ܗܟܢܐ ܘܗܘ ܥܘܢܐ ܐܪܥܝܘ ܘܐܦ ܗܘܢ ܡܫܝܚܝ ܠܐܠܗܐ ܡܠܟܐ. ܕܐܦ ܗܘܢ ܢܫܡܝܢ ܐܟܝܢܐ ܒܗܪܝܢ ܪܡܝ ܐܟܝܢܐ. ܘܠܝܬܘ ܪܥܝܘܗܝ ܡܗܝܢܐ ܒܦܘܪܢܐ ܟܠܢܐ ܘܠܗܘܢܦ ܡܪܥܝܢܐ ܠܡܩܒܪ ܒܫܝܢܘܬܗ ܕܪܝܫ ܟܝܢܐ ܕܐܬܪܡܪܡ ܒܫܝܢܘܬܐ. ܗܘܪܟܐ ܕܝܢ ܪܥܝܐ ܠܡܠܟܐ ܚܝܐ ܥܝܠܐ ܕܒܠܘܗܝ ܗܪܘܣܛ: ܗܟܢܐ ܐܪܥܝܘ: ܕܡܫܝܚܐ ܠܗ ܡܬܐܡܪ: ܡܛܠ ܕܗܘܐ ܠܡܫܝܚܘܬܐ ܐܫܝܢܬܐ. ܘܗܘܝܐ ܠܗ ܡܢ ܠܐ ܡܫܝܚܐ ܡܫܝܚܐ. ܘܡܛܠ ܗܢܐ ܡܫܘܚܐ ܕܫܡܝܢܐ ܘܗܠܝܢ: ܕܐܝܬܝܗܘܢ ܕܗܠܝܢ: ܘܗܘ ܚܕ ܗܘ ܒܦܘܪܢܐ ܟܠܢܐ. ܕܡܫܝܚܐ ܠܗ ܗܘܝܘ ܐܠܗܐ. ܘܐܠܗܐ ܗܘܝܘ ܡܫܝܚܐ. ܘܠܐ ܠܗ ܡܕܡ ܦܪܝܫܐ ܡܘܕܥܝܢ ܗܠܝܢ ܡܪܝܐ. ܘܐܝܟ ܠܗ ܕܠܝܬ ܦܘܪܫܢܐ ܒܝܬ ܗܘ ܕܡܫܝܚܐ ܠܒܘܪܟܐ: ܘܕܗܘ ܠܗ ܚܕ ܗܘ ܡܘܕܥܝܢ ܒܬܪܬܝܗܝܢ. ܗܠܝܢ ܗܟܢܐ ܪܥܝܢܐ ܟܠܗܘܢ ܠܟܠܝܗ ܠܡܩܒܠ ܒܗܠܝܢ ܡܕܝܢܐ ܡܢܗܝܢ. ܘܠܫܝܢܘܬܐ ܡܗܝܡܢܝܢ ܘܐܝܬܝܗܝܢ. ܒܪܢܫܐ ܕܝܢ ܡܛܠ ܗܘ ܒܟܝܢܐ ܡܕܝܢܬܐ. ܘܕܒܝܬܐ ܕܡܫܝܚܐ ܡܘܕܥܐ ܗܘ ܕܦܪܨܘܦܐ ܕܫܝܢܘܬܐ. ܡܢܗܘܢ ܠܗ ܡܫܝܚܐ ܕܒܨܒܝܢ: ܘܐܝܬܘܗܝ ܐܠܗܐ ܕܟܠ ܟܠ. ܡܘܕܥ ܕܝܢ ܗܢܐ ܥܡܗܘܢ: ܘܐܦ ܟܠ ܗܘ ܕܐܝܬܘܗܝ ܒܗ ܪܫܐ ܕܥܕܬܐ ܒܠܚܘܕ. ܘܡܘܕܥܐ ܕܡܢ ܒܗ ܡܬܬܐ: ܕܒܗ ܘܐܦ ܗܘ ܥܕܬܐ ܒܗ ܥܢܝܢܐ ܕܒܪܢܫܘܬܐ: ܕܝܢ ܐܝܬܘܗܝ ܡܫܝܚܘܬܐ. ܗܟܢܐ ܘܐܦ ܗܘ ܕܫܝܢܘܬܐ ܘܡܘܕܥܐ ܥܡ ܡܪܝܐ: ܘܐܦ ܗܘ ܦܪܝܫܐ ܗܘܝܘ ܗܘܠܐ ܕܐܠܗܘܬܐ ܡܪܝܐ. ܐܝܟܢܐ ܕܡܫܝܚܐ ܒܗܠܝܢ ܕܡܕܡܝܢ ܒܫܝܢܘܬܐ ܕܝܠܗ ܕܡܫܝܚܐ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܐ ܕܩܘܕܫܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

13.IV ܪܫܐ ܕܬܠܬܥܣܪ. ܥܠ ܗܝ ܕܝܫܘ ܚܕ ܗܘ ܥܡܗܘܢ ܕܒܪܝܬܐ ܕܫܟܝܢܬܐ ܡܬܝܕܥܐ ܥܠܘܗܝ

[5] ܗܘ ܗܟܢܐ ܒܟܝܢܐ ܘܐܦ ܥܡܗܘܢ ܕܒܪܝܬܐ ܫܟܝܢܬܐ ܐܝܬܘܗܝ ܠܗ ܠܐܢܫܘܬܗ ܕܡܫܝܚܐ. ܚܕ ܗܘ ܕܗܘ ܐܝܟ ܠܗ ܐܡܪܐ ܒܐܠܝܨܘܬ ܕܐܠܗܘܬܐ: ܕܐܝܬܘܗܝ ܒܪܐ ܝܚܝܕܐ ܥܡ ܐܠܗܐ ܡܠܟܐ: ܕܡܬܝܕܥ ܒܫܡܗ

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25 It would appear to me that both "things" has reference to the Godhead and the Church.

26 ? for ܪܫܐ ܒܥܘܢܝܬܐ.

27 Cf. Rom. 9:5.

28 That is, by the "anointing".

29 ܒܪܫܦܢܘܬܐ.

30 ܡܫܝܚܘܬܐ.

the Lord in the order of the Godhead, and worshipped by every creature. However, one is Christ in both things, and one is the Son in both things—not in the same [way].[25]

[4] Therefore we have made the matter clear here because of heretics who, through two arch-heresies[26], have spoken impiously, and have been far from the truth and from each other: The Paulinians and Photinians, the children of Jewish vipers, say impiously, "When the Holy Spirit descended upon him in baptism he acquired the anointing and Sonship like the other 'anointed ones' of old, and he did not possess an anointing from the union within the womb which made him Son and Lord with God the Word," by which this one denies the Godhead of the Son. So in the same way they spoke impiously as well who ascribe suffering to God the Word, for they also breathed out destruction in two arch-vipers, belching forth their destructive impiety in open rejection and wicked blasphemy in order to deny the taking of the Head of our race who was exalted in the union. The impious Cyril and the accursed Ḥenana, the spewer of all heresies, impiously spoke in the same way, that "'Anointed' is said because he came to human circumstances," and, | "The finite was from the Infinite," {138} and "He subjected himself to a measurable state." These [in the one group] are the fathers of those [in the other], and it is the same clear denial—"The Anointed One is God" and "God is the Anointed One," and, "These designations do not indicate anything distinctive," and, "As there is no distinction between the Only-begotten and the First-born," and, "The two of them designate the same thing." Therefore these impious ones all clearly rise up against the Holy Scriptures, and bring to nought each other and perish. But the truth is preserved in holy Church, that the name "Christ" is indicative of the parsopa of the union: "From whom is Christ in the flesh, who is God over all."[27] But this name also indicates that by which[28] he is the Head of the Church through Baptism, and the First-born from the dead, for through him also the Church obtains the name of "Christianity"[29], which is [the state of] "anointedness"[30]. So too are "Only-begotten" and "First-born" together with the designations: the sense of the two designations allows for a distinction, as we have shown in the things which preceded through the strength of Christ, to whom, and to whose Father, and to the Holy Spirit belong glory, honor, worship, and exaltation for ever and ever. Amen.

IV.13 *Thirteenth Chapter: That the same name of Sonship is spoken of in a double sense concerning him.*

[5] Therefore, in the same way also the name "Sonship" in two ways belongs to the manhood of Christ, one through which he has honor in the order of God-

ܕܗܘܐ ܒܪܗ ܒܝܕ ܐܝܬܝܐ ܘܡܫܝܚܐ ܘܡܬܩܪܐ: ܚܕ ܒܪܗ ܕܐܠܗܐ ܘܐܠܗܐ. ܐܝܟ ܕܐܬܐܡܪ ܠܗܿ ܡܠܐܟܐ ܕܒܪܗ ܕܥܠܝܐ ܢܬܩܪܐ. ܘܗܟܢܐ ܓܝܪ ܐܚܒ ܐܠܗܐ ܠܥܠܡܐ: ܐܝܟ ܕܠܒܪܗ ܝܚܝܕܝܐ ܢܬܠ. ܕܟܠܡܢ ܕܡܗܝܡܢ ܒܗ ܠܐ ܢܐܒܕ: ܐܠܐ ܢܗܘܘܢ ܠܗ ܚܝܐ ܕܠܥܠܡ. ܘܡܢ ܕܡܗܝܡܢ ܒܗ ܠܐ ܡܬܬܕܝܢ. ܘܡܢ ܕܠܐ ܡܗܝܡܢ ܒܗ ܡܢ ܟܕܘ ܕܝܢ ܗܘ: ܕܠܐ ܗܝܡܢ ܒܫܡܗ ܕܝܚܝܕܝܐ ܒܪܐ ܕܐܠܗܐ. ܘܗܘ ܐܠܗܐ ܐܦ ܠܒܪܗ ܠܦܘܪܩܢܢ: ܕܠܗ ܒܪܐ ܕܐܠܗܘܬܗ ܐܫܠܡܗ ܠܡܘܬܐ. ܘܐܝܟ ܗܿܘ ܕܐܡܪ: ܕܐܦ ܥܠ ܒܪܗ ܠܐ ܚܣ. ܐܠܐ ܚܠܦ ܟܠܢ ܐܫܠܡܗ: ܥܠ ܐܢܫܘܬܗ ܐܡܪ ܐܡܪܐ ܗܢܐ. ܕܒܚܫܐ ܐܠܗܘܬܐ ܕܒܗ ܥܒܕܗ ܠܚܝܘܬܐ. ܘܒܩܝܡܬܗ ܡܚܝܢܐ ܠܡܝ̈ܬܐ. ܘܒܫܘܒܚܗ ܒܗܝܡܢܘܬܐ ܠܥܠܡܝܢ ܐܦ ܝܬܝܪ. ܘܐܠܗܐ ܐܝܬܘܗܝ ܡܠܬܐ ܕܒܗ ܐܬܒܪܝ ܟܠܗܝܢ ܣܘܟܠ̈ܐ ܐܝܟ ܕܐܬܟܬܒ ܒܟܠܬܐ. ܘܥܡ ܒܪܢܫܐ ܠܡ ܡܬܬܐ. ܘܥܒܕ ܒܪܢܫܐ ܚܝܐ ܡܝ̈ܬܐ. ܒܪܡ ܕܝܢ ܡܢ ܫܪܝܬܐ ܘܠܥܠ: ܚܕܘ ܥܡܘܪܐ ܕܒܪܐ ܚܝܝܐ ܒܪܘܚܐ ܢܦܫܬܐ ܘܠܥܠܡ. ܡܕܢܚܐ ܠܒܪ ܕܐܠܗܘܬܗ. ܘܡܬܒܪܝܢܐ ܡܬܘܬܒܢܐ ܘܐܦ ܕܐܬܥܒܕܗ. ܚܝܝܐ ܠܡ ܒܪܐ ܗܘ ܕܐܝܬܘܗܝ ܒܟܘܒܐ ܕܐܬܝܠܕ ܡܢ ܐܒܘܗܝ: ܗܘܝܘ ܕܝܢ ܒܪܢܫܘܬܗ ܠܒܪ ܘܩܕܡ ܘܐܬܥܒܕ ܠܗ ܥܠ ܟܠܗܘܢ ܐܪܝܐ ܒܪܝܬܐ ܘܦܬܘ ܥܒܝܕܬܐ ܘܡܬܩܢܢܬܐ ܕܒܝܕܗ ܠܒܪܝܬܐ ܒܗܘܠܟ ܚܝ̈ܐ ܥܒܪ̈ܐ.

[6] ܐܝܬܘܗܝ ܗܘܐ ܒܘܟܪܐ ܕܐܢ̈ܫܐ ܡܝ̈ܬܐ ܐܝܟ ܕܐܬܟܬܒ. ܒܗ ܕܗܘܐ ܪܫܝܬܐ ܕܩܝܡܬܐ. ܘܩܕܡ ܠܡ ܪܫܐ ܕܦܓܪܐ ܕܥܕܬܐ. ܕܐܝܬܘܗܝ ܪܫܐ ܘܒܘܟܪܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ: ܕܢܗܘܐ ܗܘ ܩܕܡܝ ܒܟܠ. ܕܒܗ ܨܒܐ ܟܠܗ ܡܘܠܝܐ ܠܡܫܪܐ. ܘܒܝܕ ܒܪܗ ܕܢܫܠܘܗ ܒܐܝܕܘܗܝ. ܐܝ ܕܒܐܪܥܐ ܘܐܝ ܕܒܫܡܝܐ. ܒܗܘܢ ܓܝܪ ܒܪܝܬܐ ܐܝܟ ܠܡ ܚܫܗ ܫܘܬܦܘܬܐ: ܘܗܘ ܒܘܟܪܐ ܕܐܢ̈ܫܐ ܡܝ̈ܬܐ. ܘܪܫܐ ܕܥܕܬܐ ܒܝܕ ܚܫܒܐ ܒܠܒܐ ܕܪܘܚ ܘܡܫܡܫܬܐ ܕܫܡܫܐ ܒܢ̈ܝܐ ܠܦܘܪܩܢܐ ܕܦܓܪ̈ܝܢ. ܒܟܠܢ ܠܡ ܒܝܕܐ ܪܘܚ ܠܚܕ ܦܓܪܐ ܚܫܒܝܢ. ܒܗ ܕܝܢ ܒܪܘܚܐ ܡܫܝܚܐ ܕܐܝܟ ܠܗ ܠܡ ܐܠܗܐ ܡܠܬܐ ܕܟܠܢ ܢܚܒܘ ܠܦܪܨܘܦܗ: ܒܗ ܕܐܝܬܘܗܝ ܠܡ ܡܪܐ ܘܫܡ ܠܚܒܝܒܘܬܗ ܗܿܘ ܡܫܝܚܐ. ܘܫܡ ܠܡ ܒܠܗܘܢ ܒܪܝܬܐ ܡܫܘܕܥܘܬܗ ܘܡܥܒܕܢܘܬܗ ܒܠܒܘܫ ܕܐܠܗܘܬܐ ܕܒܗ ܒܫܪܐ ܡܫܝܚܬܐ ܘܡܥܒܕܢܘܬܐ. ܘܩܝܡ ܐܝܬܘܗܝ ܠܡ ܥܠܡܐ ܕܦܘܪܩܢܐ ܘܕܚܝ̈ܐ: ܡܛܠ ܡܬܡܠܟܢܘܬܗ ܘܡܬܡܒܥ ܗܘ ܘܐܡܪܐ. ܐܬܚܙܝ ܠܡ ܥܒܕܐ ܠܡܬܐ: ܡܬܬܐ ܕܝܢ ܕܘܡܝܐ. ܡܛܠ ܗܘ ܐܠܗܐ ܕܒܗ ܐܫܟܚ ܪܡܙܗ. ܘܗܘܐ ܠܗ ܥܡܐ ܕܡܬܬܪ ܡܢ ܟܠ ܥܡ̈ܡܝܢ. ܒܗܘܢ ܒܡܬܟܢܫܐ. ܐܦ ܠܐ ܥܒܕܟܠ ܐܬܥܒܕ ܠܗ ܟܠ.

31 Lk. 1:32.
32 Jn. 3:16.
33 Jn. 3:18.
34 Rom. 8:32.
35 Cf. 1 Cor. 15:21.
36 Cf. Jn. 1:18.
37 Col. 1:18–20.
38 1 Cor. 12:13.
39 Cf. Phil. 1:8–9.

head, for he is the Only-begotten Son with God the Word, who exalted him, taking him to be with himself, in one honor and worship and name, one Son of the Highest for ever. As was said to his mother, "He shall be called the Son of the Highest,"[31] and, "God so loved the world as to give his Only-begotten Son, that whoever believes in him shall not perish, but shall have everlasting life,"[32] and, "Whoever | believes in him is not judged, and whoever does not {139} believe in him is judged already, for he does not believe in the name of the Only-begotten Son of God."[33] Behold, it is clear to the discerning that it is not in that which belonged to his Godhead that he was given to death. According to that which is written, "If he did not spare his own Son, but for all of us delivered him over"[34]—concerning his manhood this is said, for by the power of the Godhead in him he cast down Satan, and by his crucifixion he thrust through sin, and by his death he abolished the enmity. His temple was destroyed by death, and God the Word in him raised it up on the third day, as was shown above. "By man [came] death, and by man was the resurrection of the dead."[35] However, from the union on, one is the name of the Only-begotten Son in one conjunction forever, properly of his Godhead, and derivatively and in common of his manhood as well. "The Only-begotten Son, who is in the bosom of his Father, he has told of [him],"[36] that is, in his manhood he revealed, declared, and told us concerning all the blessed mysteries and glorious and marvelous ways, in perfect knowledge, through the teaching of true life.

[6] Again, he is the First-born of many brothers, as has been shown, for he is the First-fruits of those who sleep. "And he is the head of the body of the church, for he is the beginning and First-born from the dead, that he may be first in all. In him all fullness was pleased to dwell, and he made peace by the blood of his cross through his own hands, whether in heaven or on earth."[37] Through this Sonship we have fellowship with him, who is the First-born of many brothers and the Head of the church, through baptism, by a spiritual birth, and through the resurrection of the adoption of sons for the salvation of our bodies. "All of us in one Spirit were baptized into one body."[38] But in the united Sonship which he had with God the Word, who exalted and assumed him for his own parsopa, in that he is for us the Lord and we are his servants, he is worshipped, and we, with all his creatures, are | his worshippers and glorifiers by the order {140} of Godhead in him, in one worship and praise. He is for us the cause of our salvation and life because of his obedience and wondrous lowliness. "He humbled himself unto death, the death of the cross. Because of this, the God in him greatly exalted him and gave him a name more excellent than all names."[39] In factual matters, although everything is not yet submitted to him, it is to come to him, for "At the name of Jesus every knee shall bend, in heaven and on earth,

ܡܫܝܚܐ ܗܿܘ ܠܗ ܠܒܪܐ ܕܒܟܝܢܗ ܠܡ ܕܣܝܡܘܬ ܟܠ ܒܢ̈ܘܗܝ ܐܟܘܬ ܕܒܢ̈ܝܢܫܐ ܘܒܪ̈ܝܬܐ. ܘܟܠ ܠܟܢ ܦܐܪ̈ܐ ܕܡܪܢ ܗܿܘ ܝܫܘܥ: ܠܬܫܒܘܚܬܐ ܕܐܠܗܐ ܐܒܘܗܝ.

14.IV ܪܫܐ ܕܐܪܒܥܣܪ. ܥܠ ܒܘܟܪܘܬܐ ܕܬܠܝܬܝܬܐ ܐܝܬ ܠܗ ܠܡܫܝܚܐ ܕܡܪܢ

[7] ܗܟܢܐ ܘܐܦ ܬܠܬ ܒܘܟܪ̈ܘܬܐ ܬܠܝܬܝܐܝܬ ܐܝܬ ܠܗ. ܚܕܐ ܒܟܝܢܐ. ܘܕܬܪܬܝܢ ܗܿܝ ܕܡܢ ܩܝܡܬܐ. ܘܕܬܠܬ ܗܿܝ ܕܒܗ̇ ܐܬܝܠܕ ܚܠܦ ܒܢ̈ܝܢܫܐ ܘܒܪ̈ܝܬܐ.

[8] ܗܿܝ ܗܟܝܠ ܒܟܝܢܐ: ܒܗ̇ ܕܐܬܝܠܕ ܦܬܚ ܡܪܒܥܐ ܒܡܘܠܕܐ ܕܐܡܗ. ܘܗܿܘܐ ܠܡ ܕܒܙܥ ܗܦܟ ܐܝܟ: ܐܬܡܠܝܘ ܝܘܡ̈ܝܗ̇ ܕܬܐܠܕ ܘܝܠܕܬ ܒܪܐ ܒܘܟܪܐ. ܘܟܪܟܬܗ ܒܥܙܪ̈ܘܪܐ: ܘܐܪܡܝܬܗ ܒܐܘܪܝܐ. ܬܘܒ ܐܡܪ. ܘܟܕ ܠܡ ܐܬܡܠܝܘ ܝܘܡ̈ܬܐ ܕܐܬܕܟܝܘܬܗܘܢ ܐܝܟ ܢܡܘܣܐ ܕܡܘܫܐ: ܐܣܩܘܗܝ ܠܐܘܪܫܠܡ ܕܢܩܝܡܘܢܝܗܝ ܩܕܡ ܡܪܝܐ. ܐܝܟ ܕܟܬܝܒ ܒܢܡܘܣܗ ܕܡܪܝܐ: ܕܟܠ ܕܟܪܐ ܘܕܢܬܠܠܘܢ ܕܒܚܐ ܐܝܟ ܕܐܡܝܪ ܒܢܡܘܣܐ ܘܕܒܪ̈ܐ.

[9] ܘܫܘܝ ܐܝܟ ܠܗ ܒܘܟܪܘܬܐ ܐܚܪܬܐ: ܗܕܐ ܕܒܗ̇ ܐܬܝܠܕ ܟܠ ܐܝܟ ܕܐܡܪ: ܕܒܚܕܘܬܐ ܠܡ ܡܘܕܝܢ ܠܐܠܗܐ ܐܒܐ: ܕܫܘܝܢ ܠܡܢܬܐ ܕܝܪ̈ܬܘܬܐ ܕܩܕ̈ܝܫܐ ܒܢܘܗܪܐ. ܘܦܪܩܢ ܡܢ ܫܘܠܛܢܐ ܕܚܫܘܟܐ. ܘܐܥܒܪܢ ܠܡܠܟܘܬܐ ܕܒܪܗ ܚܒܝܒܐ. ܗܿܘ ܕܒܗ ܐܝܬ ܠܢ ܦܘܪܩܢܐ ܘܫܘܒܩܢܐ ܕܚܛܗ̈ܐ. ܗܿܘ ܕܐܝܬܘܗܝ ܕܡܘܬܐ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ. ܘܒܘܟܪܐ ܕܟܠܗܝܢ ܒܪ̈ܝܬܐ.

[10] ܘܐܚܘܝ ܠܢ ܒܡܠ̈ܬܗ ܦܪܝܫܐܝܬ ܒܫܡܗܐ ܒܘܟܪܐ. ܚܙܝ ܐܚܪ̈ܢܐ ܒܥܘܬܩܘܬܐ ܕܫܡܗܐ ܒܟ̈ܬܒܐ ܠܩܘܠܣܝܐ ܕܟܬܒܝܢ. ܐܝܟ ܕܐܡܪ. ܕܗܘܝܘ ܪܫܐ ܕܦܓܪܐ ܕܥܕܬܐ: ܕܐܝܬܘܗܝ ܪܫܐ ܘܒܘܟܪܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܘܒܗܘܐ ܩܕܡܝ ܒܟܠ. ܘܐܝܟ ܕܐܡܪ ܛܘܒܢܐ ܦܘܠܘܣ ܒܦܪܟܣܝܣ: ܕܡܣܒܪܝܢܢ ܠܟܘܢ ܫܘܘܕܝܐ ܕܗܘܐ ܠܘܬ ܐܒܗ̈ܬܢ. ܗܐ ܫܡܠܝܗ ܐܠܗܐ ܠܢ ܠܒܢ̈ܝܗܘܢ. ܕܐܩܝܡ ܠܝܫܘܥ. ܐܝܟ ܕܒܡܙܡܘܪܐ ܕܬܪܝܢ. ܕܒܪܝ ܐܢܬ: ܘܐܢܐ ܝܘܡܢܐ ܝܠܕܬܟ. ܘܗܟܢܐ ܐܩܝܡܗ ܐܠܗܐ ܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܕܬܘܒ ܠܐ ܢܗܦܘܟ ܢܚܙܐ ܚܒܠܐ. ܐܝܟ ܕܐܡܪ: ܕܐܬܠ ܠܟܘܢ ܛܝܒܘܬܗ ܕܕܘܝܕ ܡܗܝܡܢܬܐ.

15.IV ܪܫܐ ܕܚܡܫܬܥܣܪ. ܥܠ ܡܥܡܘܕܝܬܐ ܘܐܝܕܐ ܡܥܡܘܕܝܬܐ ܥܡܕ ܡܪܢ

[11] ܕܡܥܡܘܕܝܬܐ ܕܥܡܕ ܡܪܢ ܒܝܘܪܕܢܢ: ܗܕܐ ܗܿܝ ܕܝܘܚܢܢ ܒܪܙܟܪܝܐ ܡܥܡܕܢܐ. ܐܣܝܡ ܠܗ̇ ܠܗܕܐ ܛܘܟܣܐ: ܐܝܠܝܢ ܕܡܬܥܡܕܝܢ ܚܕܝܘܬܐ ܚܝܝܬܐ ܘܡܫܘܚܬܐ ܘܡܬܝܕܥܢܘܬܐ: ܘܡܬܛܠܠܝܢ ܠܗܘܢ ܠܡܠܟܘܬܐ

40 Cf. Phil. 1:10–11.
41 Lk. 2:6–7.
42 Cf. Lk. 2:22–24.
43 Col. 1:12–15.
44 Col. 1:18.
45 Cf. Acts 13:32–34.
46 Here Vaschalde indicates in a footnote a transposition of pages in the text. I here follow the corrected order given by him.

and every tongue shall confess that the Lord is Jesus, to the glory of God his Father."[40]

IV.14 *Fourteenth Chapter: Concerning the primogeniture which the man of our Lord had in three ways:*

[7] In the same way also he had the title of primogeniture in three ways: one natural, the second by the resurrection, and the third, that through which everything in heaven and on earth is renewed in him.

[8] There is, then, the natural, for he it is [who] opened the virgin womb of his mother: "It happened that when they were there the days were completed that she should give birth, and she bore a son, the first-born, and wrapped him in swaddling-cloths and laid him in a manger."[41] Again, it is written, "And when the days of their purification were completed according to the Law of Moses, they took him up to Jerusalem that they might dedicate him before the Lord; as it is written in the law of the Lord, 'Every male [who] opens the womb shall be called the holy one of the Lord,' and that they might offer sacrifice as it is written in the law,"[42] etc.

[9] Again he had another primogeniture, the same in which all is renewed, as it is written, "With joy give thanks to God the Father, who has made us worthy of a portion of the inheritance of the saints in the light, and has saved us from the dominion of darkness, and has brought us to the kingdom of his beloved Son, in whom we have salvation and the forgiveness of sins, who is the likeness of the invisible God and the First-born of all creatures."[43]

[10] And he is for us men, especially by the resurrection, the First-born, and we {141}
are his brothers through the fellowship of the adoption of sons for the salvation of our bodies. As it is written, "He is the head of the body of the Church, for he is the head and First-born from the dead, that he might be first in all."[44] And as the blessed Paul makes clear in the Acts, "The promise which was made to our fathers, behold God has fulfilled for us, their children, who raised up Jesus, as it is written in the second Psalm, 'You are my Son, and I have begotten you today.' Thus God raised him from the dead that he might never again see corruption, as it is written, 'I will give you the sure bounty of David.' "[45]

IV.15 *Fifteenth Chapter: Concerning Baptism, and of what sort of Baptism our Lord was baptized.*

[11] That the Baptism that our Lord underwent in his manhood is the same with which we Christians are baptized,[46] those who claim impiously a natural,

ܕܐܬܪܝܗܘܢ ܒܝܬ̈ܐ. ܘܕܠܐ ܠܡ ܚܘܝܬ ܢܦ̈ܫܬܗ ܕܡܢܗ ܝܺܕܥܬܗ ܣܕܪ̈ܐ ܒܡܫܡܫܢܘܬܗ ܐܘ ܡܡܟܢܫܬܐ: ܕܟܠ ܐܦ̈ܝܗ ܗܘܐ ܒܬܘܡܪܐ ܗܘ ܐܬܗܕܪܐ ܘܡܬܒܕܪܐ. ܐܝܟܢܐ ܕܡܘܕܐ ܒܡܢܝܢ ܟܠ ܒܢܝܫܬܐ: ܘܕܠܐ ܐܬܗܘܐ ܒܡܫܚ ܪ̈ܘܦܐ: ܐܦ ܚܕܝܘܬܐ ܡܢ ܠܗ ܡܬܪܥܝܐ ܗܘܬ. ܐܝܟܢܐ ܕܐܬܚܘܝܬܟܠܝܬܐ. ܟܕ ܡܛܠܗܝܢ ܒܢ̈ܝ ܐܒܗ̈ܬܐ ܠܥܒܝܕ̈ܬܐ. ܕܠܘܝܢ ܠܡ ܗܢܢ ܗܘܐ ܡܢܗ ܥܠ ܚܡܪܐ ܘܠܡܫܡܫܘ ܪܘܚܐ ܕܩܘܕܫܐ: ܕܗܘܐ ܒܗ ܐܝܬܘܗܝ ܗܘܐ: ܘܡܛܠ ܠܐ ܚܙܝܢ. ܐܝܟ ܗܘ ܕܫܒܩܝܢ ܠܗܘܢ ܠܐ ܣܓܝ̈ܐܐ ܒܥܠܝܡܘܬܗܘܢ: ܕܗܘܝܘ ܐܘܪܗ ܕܡܫܡܫܢܘܬܐ ܒܚܒܝܫ ܣܓܝ̈ܐܐ ܒܠܚܘܕ: ܟܕ ܠܐ ܐܬܛܫܠܘ ܐܘ ܕܡܬܠܠܢ. ܕܐܝܬܘܗܝ ܪܥܝܢܐ ܕܟܠ ܡܬܚܙܝܢܐ ܘܠܐ ܡܬܡܣܬܟܠܢܘܬܐ. ܐܦ ܓܒܪܐ ܥܒܡܐ ܡܫܡܫܢܘܬܐ ܕܒܪ̈ܢܫܢܐ ܣܓܝ̈ܐܐ. ܠܐܝܠܝܢ ܕܓܡܪܝܢ ܒܡܫܡܫܘܬܗܘܢ ܐܝܟ ܡܫܡܫܢܘܬܗ ܕܝܘܚܢܢ: ܘܐܠܐ ܘܐܦ ܛܒܥܘܬܐ ܕܡܫܝܚܐ ܒܝܬ̈ܐ ܒܪܘܚܐ: ܡܪܢ ܠܫܠܝ̈ܚܐ ܠܟܠ ܡܗܝܡ̈ܢܐ. ܐܦ ܚܢܢ ܠܡ ܕܐܝܟ ܒܢ ܪܫܝܡܐ ܕܪܘܚܐ: ܘܡܫܡܫܝܢ ܠܚܘܫܒܐ ܒܝܬ̈ܐ ܠܦܘܪܩܢܐ ܕܦܓܪ̈ܢ. ܡܫܡܫܢܘܬܐ ܓܝܪ ܕܡܢܗ ܝܘܚܢܢ: ܘܐܦ ܡܪܢ ܕܝܘܚܢܢ ܗܘܬ ܕܝܘܚܢܢ: ܕܝܘܚܢܢ ܓܝܪ ܠܐ ܝܘܚܢܢ ܗܘܬ ܐܘ ܕܝܘܚܢܢ ܗܘܬ ܐܘ ܕܡܢܗ. ܡܛܠ ܗܕܐ ܐܡܪ ܝܘܚܢܢ: ܕܗܘ ܢܥܡܕܟܘܢ ܒܪܘܚܐ ܕܩܘܕܫܐ ܘܒܢܘܪܐ. ܕܗܘܐ ܐܦ ܡܠܦ̈ܢܐ ܡܢ ܥܒܕܘܬܗܘܢ ܠܡܥܒܕ ܐܢܘܢ: ܘܠܐ ܠܥܘܒܕܢܐ ܕܣܓܝ̈ܐܐ: ܐܝܟ ܓܝܪ ܗܘ ܠܐ ܢܣܒܘ ܐܠܐ ܠܛܒܥܐ ܒܝܬ̈ܐ ܠܡܫܚ ܪܫܝܡܐ ܕܪܘܚܐ: ܠܐܪ̈ܙܐ ܕܡܫܝܚܐ ܘܠܦܘܪܩܢܐ ܕܦܓܪ̈ܝܗܘܢ. ܐܬܡܠܟܢ ܠܡ ܓܝܪ ܚܕܐ ܒܡܫܡܫܢܘܬܐ ܠܡܫܚܐ. ܘܡܛܠ ܗܕܐ ܡܟܝܠ ܗܘܐ ܥܠܝܗܝ ܡܫܡܫܢܐ ܐܝܟ ܕܐܡܪܬ. ܕܗܘ ܡܫܡܫܢܘܬܗܘܢ ܒܪܘܚܐ ܕܩܘܕܫܐ ܘܒܢܘܪܐ.

[12] ܐܝܬܘܗܝ ܓܝܪ ܡܫܡܫܢܘܬܗ ܕܡܢܗ: ܐܘ ܕܗܘ ܡܿܢ ܦܼܿܪܩܿܢ ܒܗ ܒܡܫܠܡܢܐ ܪܘܚܝܐ: ܒܐܪ̈ܙܐ ܕܟܠ ܡܗܝܡ̈ܢܐ. ܐܦ ܓܝܪ ܚܕܝܘܬܐ ܡܢ ܠܗ ܡܬܪܥܝܐ ܗܘܬ ܠܗ ܟܡ ܐܠܗܐ ܡܠܬܐ: ܘܡܠܬܐ ܗܘܐ ܪܘܚܐ ܕܩܘܕܫܐ: ܐܘ ܕܒܕܡܘܬ ܡܫܝܚܐ ܗܘܬ ܠܗ ܕܢܬܚܙܐ ܠܐܠܗܐ ܡܠܬܐ: ܐܠܐ ܒܝܬ̈ܐ ܒܚܝ̈ܘܬܗ ܚܕܡܟܠ ܦܓܪܗ ܡܛܠ ܗܘܐ ܒܟܠܗܝܢ ܕܝܠܗ ܘܡܬܓܠܝܐ ܗܘܬ ܠܗ ܐܠܗܘܬܐ ܕܒܗ ܠܟܘܬ ܫܘܫܛܬܐ ܕܐܢܫܘܬܗ ܐܝܠܝܢ ܕܡܬܓܠܝܢ ܘܡܬܢܣܒܢ ܗܘ̈ܝ ܠܗ ܠܦܘ ܦܪܣܘܦܐ. ܝܫܘܥ ܠܡ ܪܒܐ ܗܘܐ ܒܫܘܡܫܗ ܘܒܚܟܡܬܗ ܘܒܛܝܒܘܬܐ. ܠܘܬ ܐܠܗܐ ܘܠܘܬ ܒܢܝ̈ܢܫܐ. ܘܢܘܗܪܐ: ܕܗܘ ܡܢ ܐܬܒܥܪ ܒܗ. ܗܘܐ ܡܢܗ ܒܚܠ: ܘܠܐ ܐܘ ܕܝܘܚܢܢ ܡܫܡܫ ܗܘܐ ܐܦ ܡܢܗ ܥܒܕ: ܒܡܠܟ̈ܘܬܐ ܡܬܝܕܥܐ. ܒܗܿܝ ܕܡܫܡܫܢܘܬܗ ܕܝܘܚܢܢ ܕܐܬܝܗܒܬ ܐܝܬܘܗܝ ܗܘܬ ܠܥܘܒܕܢ ܣܓܝ̈ܐܐ. ܘܡܢܗ ܥܠܠܬܗ ܠܐ ܗܢܝܐ ܗܘܐ. ܒܗܿܝ ܕܢܬܦܠܐ ܠܐ ܥܒܕ. ܘܣܛܝܬܐ ܠܐ ܐܬܡܦܝܣ ܚܝܠܗ ܦܩܘܕܘܗܝ. ܐܠܐ ܐܝܬܘܗܝ ܡܫܡܫܢܘܬܐ ܕܥܡܕ ܘܡܥܒܪܢܐ ܒܗ: ܗܘܐ ܕܢܚܬ ܡܥܡܕܢܝܢ ܘܡܬܚܠܠܝܢ ܒܪܘܚܐ ܕܩܘܕܫܐ ܬܪ̈ܝܢ ܠܦܘܪܩܢܐ ܕܦܓܪ̈ܝܢ: ܟܕ ܛܒܥܘܬܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܐܪ̈ܙܝܢܝܬܐ. ܘܐܝܟ

47 The text, from “But especially they hold this error” to this point is obscure to me.
48 Cf. Rom. 8:23.
49 Lk. 3:16.
50 ? for ܐܝܟ ܓܝܪ ܗܘܐ ܠܐ ܚܛܝܗ.
51 Rom. 6:4.
52 ? ܡܬܓܠܝܐ ܗܘܬ ܠܗ ܐܠܗܘܬܐ ܕܒܗ ܠܟܘܬ ܫܘܫܛܬܐ ܕܐܢܫܘܬܗ.
53 Cf. Lk. 2:52.
54 ܐܬܚܝܬ ܦܩܘܕܘܗܝ.

qnomic, and necessary union, and nullify the properties of both natures: "The soul of our Lord did not manifest its free will through its humble obedience, because it was [already?] in a marvelous and worshipful exalted state." As the Scripture witnesses concerning justice, it should not be with respect of persons! Even if the union was within the womb, as was demonstrated above, when the children of vipers lead astray the simple—"Why would our Lord need Baptism and to receive the Holy Spirit, for already it was in him, and he did no wickedness, as the unwise think in their ignorance, for this is the mystery of Baptism, the forgiveness of sins alone"—[it is] because they have not understood what is sublime, which is the earnest of immortality and | immutability.[47] For although {142} the Baptism of Christians forgives sins to those who are mature in their age, like the Baptism of John, yet the grace of the adoption of sons spiritually also gives the baptized immortality. "Also we who have the first-fruits of the Spirit await the adoption of sons for the redemption of our bodies."[48] For the Baptism of our Lord indeed gives what John's gave, yet John's did not give that which our Lord's gives. Because of this John said, "He will baptize you in the Holy Spirit and in fire."[49] For lo, even children from their infancy are baptized, and this is not for the forgiveness of sins—for lo, how have they sinned?[50]—but for the adoption of sons, for the reception of the first-fruits of the Spirit, for the type of the resurrection, and for the salvation of their bodies. "For we have been buried with him in Baptism unto death."[51] Because of this the Baptist proclaimed concerning him, as I have said, "He shall baptize you in the Holy Spirit and in fire."

[12] For, the Baptism of our Lord was that by which he became the first, through spiritual birth, in the mystery of immortality, for although he had union with God the Word within the womb, and was filled with the Holy Spirit, which he had in the likeness of oil that he might be joined to God the Word, yet the nature in its natural state still retained its order in everything belonging to it, and the Godhead in him was co-extensive with him with the progress of his stages,[52] which advanced gradually and carried him forward to full growth—"Jesus grew in his stature and wisdom, and in grace toward God and toward men"[53]—that {144, line 6}
he might demonstrate | | for in it he went before, becoming the First-born, and {142, line 28}
became the first in all. [That] it was not that which John administered, although he was baptized by him, is evident by many things, for the Baptism of John was of repentance, for the forgiveness of sins, and our Lord | had no need of it, for {143} he did no wickedness, and sin was not found beneath[54] his lips. But the Baptism with which he was baptized and in which he became first is the same with which we are baptized and receive the earnest of the treasure of life for the salvation of our bodies mystically, through the grace of the Holy Spirit, and, as the first-fruits of immortality and immutability. For this reason the Baptist said,

ܕܒܪܢܫܘܬܐ ܠܠܐ ܡܝܘܬܘܬܐ: ܘܠܠܐ ܡܫܬܚܠܦܢܘܬܐ. ܘܥܠ ܐܦ̈ܝ ܗܕܐ ܐܡܪ ܗܘ̇ܐ ܡܥܡܕܢܐ: ܕܐܢܐ ܣܢܝܩ ܐܢ̈ܐ ܕܡܢܟ ܐܬܥܡܕ. ܕܢܐܡܪ: ܕܐܢܐ ܣܢܝܩ ܐܢ̈ܐ ܕܡܢܟ ܐܣܒ ܐܕ̈ܘܢܝܐ ܐܦ ܪܘܚܢܝܐ ܕܠܐ ܡܝܘܬܘܬܐ ܘܠܐ ܡܫܬܚܠܦܢܘܬܐ ܗܕܐ ܕܡܫܝܚܐ ܐܢ̇ܬ ܠܡܬܠ ܠܟܠ: ܡܛܠ ܣܓܝܐܘܬܐ ܕܡܢܐ ܐܢ̇ܬ ܥܡ ܐܠܗܐ ܡܠܬܐ ܕܝܢ. ܐܝܟܢܐ ܕܐܡ̇ܪ ܕܠܐ ܒܟܝܠܐ ܝܗ̇ܒ ܐܠܗܐ ܪܘܚܐ. ܐܒܐ ܡܚܒ ܠܒܪܐ. ܘܟܠܡܕܡ ܝܗܒ ܒܐܝܕܗ. ܟܠܗܝ ܗ̇ ܕܠܐܢܫܘܬܗ ܕܒܪܐ ܠܫ̇ܡܥܐ ܐܝܟ ܗܕܐ ܘܠܐ ܠܐܠܗܘܬܗ: ܐܝܕܐ ܕܟܠ ܡܕܡ ܕܐܝܬ ܠܐܒܐ ܘܠܒܪܐ ܕܝܘܩܢܐ ܡܬܡܢܝܐ. ܗܠܝܢ ܐܦ ܠܗ ܐܝܟ ܡܬܡܢܝܐ ܒܐܠܗܘܬܗ: ܐܠܐ ܗ̇ܘ ܗܘ̇ ܕܢܣܒ ܟܠܗܘܢ ܡܬ̈ܠܝܐ. ܗ̇ܘ ܕܒܟܝܠܐ ܠܐ ܡܢܐ ܗܘ̇ܐ ܠܗܝܢ: ܐܠܐ ܒܣܓܝܐܘܬܐ ܕܟܠ ܗ̇ܘ ܕܢܣܒܗ ܠܦܪܨܘܦܗ ܕܐܬܚܠܠܐ ܒܗ. ܘܟܝܕ ܥܩ̈ܪܐ ܕܪܘܚܡܘܕܢܐ ܒܟܠܗܘܢ ܐܬܚܡܪ. ܡܕܡܝܢܐ ܐܝܟ ܕܒܪܢܫܘܬܐ. ܘܗܝܕܝܢ ܒܡܫܡܫܘܬܐ ܐܬܝܕܥ ܕܐܝܬܘܗܝ ܒܗܦܟܬܐ ܕܐܠܗܘܬܐ: ܐܝܟܢܐ ܕܐܦ ܒܟܝܢܐ ܗܘ̇ܐ. ܡܛܠ ܕܝܢ ܐܘܚܠܛܘܬܐ ܘܐܡܪ ܗܘ̇ܐ: ܟܕ ܕܝܢ ܚܙܝܗ ܝܫܘܥ: ܡܣܓܐ ܕܣܠܩ ܡܢ ܡܝ̈ܐ ܐܬܦܬܚ ܫܡܝܐ. ܘܚܙܐ ܪܘܚܐ ܕܐܠܗܐ ܕܢܚܬܐ ܐܝܟ ܝܘܢܐ ܘܐܬܝܐ ܥܠܘܗܝ. ܘܗܐ ܩܠܐ ܡܢ ܫܡܝܐ ܕܐܡ̇ܪ: ܕܗܢܘ ܒܪܝ ܚܒܝܒܐ ܕܒܗ ܐܨܛܒܝܬ.

[13] ܕܫܡܝܐ ܕܝܢ ܟܕ ܒܩ̈ܘܠܣܐ ܫܒ̈ܝܚܐ ܐܬܢܝܘ ܫܒ̈ܝܚܐ ܘܕ̈ܚܝܠܐ ܥܠ ܗܠܝܢ: ܠܗ ܙܕܩܐ ܗ̇ܘ ܕܢܐܡܪ: ܚ̇ܙܝ ܕܐܝܟ ܕܐܡ̇ܪ ܕܒܗ ܐܠܗܐ ܡܠܬܐ ܡܫܘܡܠܝܐ ܠܡܥܒܕ ܐܝܟܢܐ ܕܒܗ ܡܫܘܡܠܝܐ ܗܘ̇ܐ ܘܩܡ. ܐܝܬܘܗܝ ܠܒܪ ܗܠܝܢ ܐܝܠܝܢ ܕܒܦܓܪܐ ܒܪܢܫܐ ܕܠܒܫ ܕܐܬܪܡܪܡ ܒܣܓܝܐܘܬܐ ܘܡܫܬܚܢ ܠܐܠܗܘܬܐ. ܘܐܝܟ ܕܒܟܠܝܢ ܒܟܠܐ ܚܝ̈ܠܘܬܗ ܠܡܥܒܕܘ ܘܠܡܫܡܠܝܘ ܒܗ̈ܬܐ: ܕܠܐ ܠܡ ܢܣܒܝ ܐܢܫܘܬܗ ܕܡܪܢ ܚܝܠܐ ܡܕܡ ܐܘܚܕܢܐ ܠܠܐ ܡܝܘܬܘܬܐ ܡܢ ܥܡܕܐ. ܘܠܐ ܠܡ ܐܬܬܘܣܦ ܠܗ ܡܕܡ ܐܚܪܢܐ ܡܢ ܟܕ ܗܘ̇ܐ ܚܝܘܬܐ. ܡܬܐܡܪܐ ܕܝܢ ܕܐܦ ܠܫܡܝ̈ܐ ܦܬܝܚܝܢ ܗ̇ܘܘ ܠܗܘܢ ܗܕܐ: ܕܐܬܪܥܝܬܐ ܕܒܥܘܡܩܐ ܦܬܚܝܢܐ: ܘܒܫܡܝܐ ܢܒܥܝܘܬܐ. ܘܡܫܘܡܠܝܐ ܘܣܘܓܠܐ ܕܡܢ ܫܦܝܘܬܐ. ܐܠܐ ܠܗܘ̇ ܐܠܗܐ ܥܒ̈ܕܝ ܐܢܫ ܘܠܐ ܬ̈ܚܠܠ: ܕܚ̈ܙܐ ܗܘ̇ܐ ܠܗ ܘܡܬܡܢܚ ܒܪܘܚܐ. ܐܝ ܐܘ ܕܪ̈ܘܚܐ ܗܘ̇ܐ ܒܡܫܡܫܬܗ ܩܕܝܫܬܐ. ܘܐܦ ܐܘ ܕܪ̈ܘܚܐ ܗܘ̇ܐ ܒܪܘܚܗ ܘܒܛܝܒܘܬܐ ܠܐ ܒܕܒܪܐ. ܘܗܘ̇ ܐܠܝܐ ܗܘ̇ܐ ܠܗ ܠܐܘܬܦܨܬܐ ܕܢܝܚܠܐ ܘܡܒܝܢ ܒܡܕܡ ܕܠܐ ܗܘ̇ܐ.

[14] ܘܐܢ ܕܐܝܟ ܕܐܡ̇ܪܝܢ ܗܠܝܢ ܠܐ ܫܪܝܪܢ: ܕܡܢ ܒܬܪ ܚܝܘܬܐ ܠܐ ܢܫܟܚ ܐܢܫܘܬܗ ܕܡܪܢ ܡܕܡ ܡܢ ܐܠܗܘܬܐ ܕܒܗ. ܐܠܐ ܠܡܐܡܪ ܗܘ̇ܐ ܒܟܠܗܘܢ. ܡܕܝܢ ܐܦܠܐ ܠܐ ܡܝܘܬܘܬܐ ܘܠܐ ܠܐ ܡܫܬܚܠܦܢܘܬܐ ܕܐܬܝܗܒܬ̇ ܠܡܕܡ ܐܝܬܘܗܝ ܡܟܠ ܒܥܡܕܐ. ܘܡܛܠ ܠܗ ܦܓܪܐ ܡܝܘܬܐ ܘܡܚ̈ܒܠܐ ܡܫܬܚܠܦܢܘܬܐ ܕܐܝܬ ܥܡܗ. ܐܠܐ ܒܬ̈ܪ ܐ̈ܢܫܐ ܐܝܟ ܕܡܬܢܝܚܝܢ ܘܬܫܒܘܚܬܐ ܐܢܫܐ. ܐܘ ܒܟܠܝܬܐ ܐܘ ܒܦܘܠܚܢܐ ܗܘ̇ܘ ܐܝܠܝܢ

55 Mt. 3:14.

56 Cf. Jn. 3:34–35.

57 Mt. 3:16–17.

58 Lk. 1:80.

59 The question seems to be, "Are these quotations accurate? And if they are, why did the Evangelist say something that was false?"

"I have need to be baptized by you,"[55] as if to say, "I also have need to receive mystically from you the earnest of immortality and incorruptibility, the same which you are prepared to give to all because of the union which you have with God the Word who is in you." Inasmuch as he said, "God did not give the Spirit by measure; the Father loves the Son and gives everything into his hand,"[56] it is clear that this is appropriate to the manhood of the Son and not to his Godhead. Anything whatsoever that the Father and the Holy Spirit possess eternally, the same he also possesses eternally in his Godhead. But he who received all exalted things, who in his nature did not possess them except in union with him who assumed him for his own parsopa that he might be revealed in him, and through the gifts of the Holy Spirit was perfected in all of them, first as in the first-fruits, and then in the resurrection, was made known to be in the order of the Godhead, as also the Scripture witnesses. Now the Evangelist continues, speaking thusly: "When Jesus was baptized, as soon as he went up out of the water heaven was opened, and he saw the Spirit of God descending as a dove and coming upon him, and lo, a voice from heaven saying, 'This is my beloved Son, in whom I have been well-pleased.' "[57]

[13] But how often, in many different ways, the many heretics have spoken impiously about these things there is not the time to tell, for there are those who have said that God the Word was qnomically baptized, just as he qnomically died and rose. These are those who deny | the First-fruits of our race who {144} was exalted in the union, and they impute suffering to the Godhead. There are those who contrive in their ignorance to falsify and corrupt the Scriptures: "The manhood of our Lord did not receive any mystical potential for immortality from Baptism," and, "There was not added to him anything more than when the union occurred." But especially | that although men had forgotten {141, line 15} this, that there was growth in bodily stature and wisdom of soul and in support and strengthening by grace, yet they are true and not false with God. "He grew and was strengthened in the spirit."[58] Now if "he grew in his stature" is genuine, and also it is not false that "he grew in his wisdom and in grace"[59], why was it necessary for the Evangelist to lie and speak falsely of something which did not happen.

[14] And if it be as these unwise men say, that after the union the manhood of our Lord did not receive anything from the Godhead in him, but was perfect in all things, then neither immortality nor immutability, whose first-fruits are [in] baptism, did he receive in the resurrection, and therefore he did not take the mortal body and mutable soul of Adam, but some other nature, as other heretics impiously say, or the same were so in appearance or fantasy, as the rav-

ܕܗ̈ܘܝ. ܐܝܟ ܕܡܫܥܒܕ ܡܛܠ ܥܒܕܐ. ܘܐܬܕ̈ܟܠܝ ܠܗ̇ ܗܿܘ ܕܒܟܠ ܡܕܡ ܐܬܕܡܝ ܠܢ ܣܛܪ ܡܢ ܚܛܝܬܐ. ܕܢܦ̈ܫܢܐ: ܘܗܢܝܢ ܪܘܚܢ̈ܐ. ܘܡܛܠ ܕܡܥܡܘܕܝܬܗ ܐܝܟ ܐܝܟ ܗܘܬ. ܘܣܝܡ ܒܬ̈ܫܡܫܬܐ ܠܡܥܡܕܝܢ ܕܒܕܡܘܬܗ ܡܢܡܣܝܢ ܐܡܪ ܛܘܒܢܐ ܦܘܠܘܣ. ܐܬܩܒܪܢ ܓܝܪ ܥܡܗ ܒܡܥܡܘܕܝܬܐ ܠܡܘܬܐ. ܘܐܝܟܢܐ ܕܩܡ ܝܫܘܥ ܡܫܝܚܐ ܡܢ ܒܝܬ ܡܝ̈ܬܐ ܒܬܫܒܘܚܬܐ ܕܐܒܘܗܝ: ܗܟܢܐ ܐܦ ܚܢܢ ܒܚܝ̈ܐ ܚ̈ܕܬܐ ܢܗܠܟ. ܘܐܢ ܪܘܚܗ ܕܗܿܘ ܕܝܢ ܕܐܩܝܡ ܠܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܢ ܒܝܬ ܡܝ̈ܬܐ ܥܡܪܐ ܒܟܘܢ.

[15] ܗܿܘ ܕܐܩܝܡ ܠܡܪܢ ܝܫܘܥ ܡܢ ܒܝܬ ܡܝ̈ܬܐ ܐܦ ܠܦܓܪ̈ܝܟܘܢ ܡܝ̈ܬܐ ܢܚܐ: ܡܛܠ ܪܘܚܗ ܕܥܡܪܐ ܒܟܘܢ. ܘܗܘܐ ܗܟܝܠ ܐܡܪܐ ܗܿܘ: ܕܐܬܕܒܪ ܡܢ ܒܬܪ ܠܡܕܒܪܐ. ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܠܢܘܪܒܐ ܕܢܬܢܣܐ ܡܢ ܐܟܠ ܩܪ̈ܨܐ. ܘܐܙܕܕܩ ܠܗ ܒܪܘܚ. ܘܕܐܦ ܡܢܗ ܒܡܚܝܠܘܬܐ: ܐܠܐ ܚܝ ܒܚܝܠܐ ܕܐܠܗܐ. ܘܗܘܐ ܐܦ ܠܡܫܒܪ ܗܘܐ ܒܐܢܫܘܬܗ ܡܢ ܠܗ ܡܕܒܪܢܐ ܒܟܠܗܘܢ: ܘܠܐ ܚܣܝܪ ܗܘܐ ܠܟܠ ܡܕܡ: ܐܝܟ ܐܬܕܡܝ ܒܡܣܟܢܘܬܐ ܘܡܬܚܫܢܘܬܐ ܕܚܕ ܐܠܗܐ ܡܠܬܐ ܒܗ ܡܣܝܒܪܢܘܬܐ ܥܒܕ. ܘܦܘܫ ܕܡܘܕܝܐ ܒܕܘܒܪܐ ܡܫܝܚܐ ܕܡܫܝܚܘܬܐ ܐܝܟ ܗܘܐ ܒܗ ܘܠܐ ܦܣܩ ܗܘܐ. ܘܠܘܩ ܕܚܠ ܗܘܐ ܘܕܥܐ ܒܐܠܗܘܬܐ: ܘܗܘܐ ܕܘܡܝܐ ܐܝܟ ܥܠܡ̈ܐ ܕܕܡܐ. ܘܠܘܩ ܐܫܬܪ ܘܐܦ ܥܠ ܡܠܐܟ ܕܡܪܘܗܝ ܘܡܫܠܡܢܗ. ܐܡܝܢܐ ܕܡܬܚܫܠ ܗܘܐ ܦܓܪܗ ܡܢ ܠܚܡܐ. ܘܢܚܘܐ ܠܝ ܒܗܕܐ: ܕܚܝܠܬܐ ܕܐܡܪܬ ܡܫܝܚܐ ܕܒܡܫܠ ܐܠܗܐ ܡܠܬܐ. ܐܝܟ ܕܡܢ ܒܝܬܗ ܡܫܝܚܐ ܐܬܚܘܝ ܗܘܐ ܘܝܠܦ ܗܘܐ. ܘܡܫܬܡܠܐ ܗܘܐ ܒܚ̈ܫܘܗܝ: ܐܝܟ ܕܢܬܚܙܐ ܕܒܚ̈ܫܐ ܐܫܬܡܠܝ ܘܡܫܬܡܥܢܘܬܐ. ܘܠܘ ܒܚܛܗ̈ܐ ܘܢܣܝܘܢ̈ܐ ܕܡܢ ܚܫ̈ܐ ܕܩܒܠ ܡܫܬܡܥܢܘܬܐ ܠܐܠܗܐ. ܘܗܟܢܐ ܐܫܬܡܠܝ ܘܐܝܬܘܗܝ ܡܫܡܠܝܢܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ.

[16] ܝܐܐ ܗܘܐ ܠܡ ܠܗܿܘ ܕܟܠ ܒܝܕܗ ܘܟܠ ܡܛܠܬܗ: ܘܒܢ̈ܝܐ ܣܓܝ̈ܐܐ ܐܝܬܝ ܠܬܫܒܘܚܬܐ ܕܠܪܫܐ ܕܚܝ̈ܝܗܘܢ ܒܚ̈ܫܐ ܢܫܡܠܝܘܗܝ. ܕܟܕ ܛܒ ܠܡ ܒܪܐ ܐܝܬܘܗܝ ܡܢ ܟܠ ܡܕܒܪܐ ܒܚܝܘܬܗ ܕܠܘܬ ܐܠܗܐ ܡܠܬܐ ܒܚܝܕܐ ܒܪܘܬܐ: ܐܠܐ ܡܛܠ ܚ̈ܛܗܐ ܕܫܒܩ ܝܠܦܗ̇ ܠܡܫܬܡܥܢܘܬܐ. ܘܗܟܢܐ ܐܬܓܡܪ. ܗܿܘ ܕܝܢ ܝܠܦܗ̇ ܠܐܝܕܐ ܕܝܘܗ ܒܗ̇ ܡܛܠ ܡܫܬܡܥܢܘܬܗ. ܠܐ ܓܝܪ ܢܕܥ ܗܘܐ ܠܗ̇ ܠܟܠܐ ܡܫܘܕܥܘܬܐ ܘܠܟܠܐ ܡܫܬܡܥܢܘܬܐ. ܕܐܝܟܢܐ ܐܬܚܙܝ: ܥܒܕܐ ܕܒܗ ܒܚܒܪܐ ܡܠܬܗ ܒܫܘܡܠܝܐ ܐܢܫܝܐ. ܘܐܝܟܢܐ ܕܠܐ ܢܕܥ ܗܘܐ ܠܗܘܢ ܠܗܠܝܢ ܡܫܬ̈ܥܝܢܘܬܐ ܥܒܕܐ ܕܐܝܬܝܗ ܒܗܘܢ: ܒܗ̇ ܕܠܘ ܒܚܛܝܬܐ ܐܬܝܠܕ ܗܘ̈ܘ ܠܗ ܡܫܬܡܥܢܘܬܐ: ܐܠܐ ܒܚܫܒܢܐ ܡܕܡ ܐܢܫ ܒܢܣܝܘܢܗ. ܠܗܢ ܠܡ ܠܡ ܕܢܬܚܙܐ ܕܒܠܐ ܡܢܐ ܕܢܣܒ ܠܡ ܡܫܬܠܡܢܘܬܗ: ܐܠܐ

60 1 Cor. 15:46.
61 Cf. Rom. 6:4.
62 Cf. Rom. 8:11.
63 Cf. Mt. 4:1.
64 1 Tim. 3:16.
65 Cf. 2 Cor. 13:4.
66 Heb. 2:10.
67 Cf. Heb. 5:8–9.
68 ܝܠܦܗ̇ ܠܐܝܕܐ ܕܗܘ ܒܗ̇ ?
69 Cf. Heb. 4:15.

ing Mani impiously says, and it is false that in everything he was like us except for sin. "[First] the natural, and then the spiritual."[60] This is because of his baptism, and we Christians are baptized that like him we [may] rise. The blessed Paul says, "We have been buried with him in Baptism into death, and as Jesus Christ rose from the dead in the glory of his Father, so also we should walk in new life,"[61] and, "if the Spirit of him who raised our Lord Jesus Christ from the dead dwell in you, he who raised our Lord Jesus from the dead | shall also give {145}
life to your mortal bodies because of his Spirit which dwells in you."[62]

[15] Behold, therefore, it is written, "After he was baptized he was led by the Holy Spirit to the wilderness that he might be tested by the Accuser,"[63] and, "He was justified in the spirit,"[64] and, "Though he died in weakness, yet he rose by the power of God."[65] Behold, if he was perfect in his manhood within the womb in all things, and had no need of anything, how was he crucified in weakness? Even more, while God the Word dwelt unitedly in him, and the Holy Spirit was in him without separation in the place of the oil of anointing, why did he fear and perspire in the contest, and [why] was his perspiration like drops of blood? Why was it necessary for an angel to come near and strengthen him, as his body had [already] been strengthened by bread? [It was] that the Scripture might show us that the weak Adamic nature which God the Word asumed was weak according to its own nature, and retained its own order, and was left in its own natural attributes, so that it might be clear that he truly assumed a passible and mortal man, and he was from the seed of the house of Abraham and David, and the promises are not falsified, and through his obedience he was justified and fulfilled all justice, and through sufferings he was perfected that he might be made immortal and immutable, and the First-born from the dead.

[16] "It was appropriate to him through whom is all, and for whom is all, and [who] brings many sons to glory, that he should perfect the head of their life through sufferings."[66] For "though he was the Son" within the womb in his union with God the Word in one Sonship, yet because of "the sufferings which he underwent he learned obedience and thus was perfected"[67]—that is, he learned whatever came with it[68] through his obedience—for he was not acquainted with immortality and immutability such as it is until | he in fact {146}
received it in his human qnoma, and as he was not acquainted with these painful things until he was tested by them, for they were not naturally his inherently, yet through testing he received them in his own qnoma. "We do not have a high priest who is unable to sympathize with our weakness, but one who was tested in everything like us without sin."[69] Therefore without testing, as well as the areas of ignorance in which he was tested and enlightened, and which he

ܕܡܫܝܚܐ ܒܟܠ ܡܕܡ ܐܚܘܝ ܗܕܪ ܡܢ ܚܟܡܬܐ. ܡܕܝܢ ܕܠܐ ܢܣܒ: ܘܐܦܠܐ ܢܬ̈ܚܫܐ ܕܒܗܘܢ ܐܬܝܗܒ ܘܐܬܝܠܕ ܘܡܕܝܢ ܐܢܫ. ܘܠܐ ܕܟܠܠܐ ܗܘ ܕܪܒܐ ܗܘܐ ܘܒܚܟܡܬܗ ܘܒܛܝܒܘܬܐ. ܫܪܝ̈ܪܐ ܐܝܟ ܓܒܪ ܟܠܗܘܢ ܕܓܡܝܪܝܢ ܚܠܘܗܝ ܕܗܒܠ ܒܩܘܡܬܗ ܐܢܫܐ ܘܠܐ ܚܙܝܢ: ܣܗ: ܕܪܒܐ ܗܘ ܓܒܪ ܕܡܬܓܠܠܗ ܒܡܬܢ: ܘܡܬܥܒܕܘܢ ܒܚܘ̈ܫܘܗܝ ܕܒܣܪܐ.

[17] ܐܠܐ ܐܡܪܝܢ ܠܐ ܚܣܝܪܐ ܘܡܬܦܝܣܝܢ ܠܡܬܚܠܦܘ ܚܫ̈ܘܫܘܗܝ. ܕܐܢܫܐ ܠܡ ܢܣܒ ܪܘܚܐ ܩܘܕܫܐ ܚܠܦܘܗܝ. ܘܐܝܟ ܗܘ ܕܓܠܠܗ ܗܘܐ ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ: ܗܐ ܠܡ ܒܪܘܚܐ ܐܬܓܒܠ ܐܝܟ ܕܐܡܪ ܡܠܐܟܐ ܠܗ̇ ܠܝܠܕܬܗ: ܕܢܣܒ ܠܒܪ ܪܘܚܐ ܘܩܘܕܫܐ ܟܠܗ ܒܓܒܪ ܗܘܝ. ܘܪܒܐ ܗܘܐ ܘܡܬܚܝܠ ܒܪܘܚܐ ܘܐܦ ܗܕܐ ܡܫܪܪ ܘܡܢ ܗܘ ܕܪܒܐ ܗܘܐ ܒܩܘܡܬܗ. ܐܦ ܗܘ ܕܪܒܐ ܗܘܐ ܒܚܟܡܬܗ ܘܒܛܝܒܘܬܐ ܡܫܬܪܪܐ ܘܠܐ ܕܟܠܠܐ. ܘܐܢ ܕܟܠܠ ܕܟܠܠܗ ܠܗܘܢ ܒܡܬ̈ܢ. ܒܗ ܕܒܡܬ̈ܢ ܗܕܐ ܐܡܪܝܢ: ܘܪܒܐ ܗܘܐ ܘܐܦ ܡܟܠ ܪܘܚܐ ܒܚܟܡܬܐ. ܘܕܡܬܘܬܐ ܐܝܬܘܗܝ ܒܚܝܠܗ ܐ̄ܢܫܐ: ܘܐܦ ܡܫܝܚ ܗܘܐ. ܘܐܠܗܐ ܕܒܗ ܠܚܟܡܬܗ ܒܫܪ̈ܪܐ ܘܐܣܡܗ ܟܠܠ ܡܬܝܗܒܘܬܐ ܠܐܠܗܐ ܡܬܩܪܝܢ: ܟܕ ܐܝܬܘܗܝ ܗܘܐ ܒܡܒܪܐ. ܘܗܘܐ ܪܒܝܐ ܕܒܛܠܐ. ܗܐ ܡܠܟܝܢ ܒܚܕ̈ܝܢ ܕܝܠܗ ܒܪܝ. ܟܕ ܠܗ ܒܟܡܝܢ ܡܫܝܚ ܐܒܐ. ܘܒܪܐ ܗܘܐ ܡܫܝܚ ܘܡܦܪ ܒܐܝܬܘܬܗ. ܟܕ ܠܗ ܒܗ ܡܫܝܚ. ܕܗܘܐ ܥܡܗ ܘܐܪܟܐ ܡܢܗ ܡܠܝܢ ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ. ܒܪܡ ܕܝܢ ܗܠܝܢ ܐܫܟ̈ܚܐ ܕܐܠܗ ܕܒܡܬܒܪܢܘܬܐ ܕܗܘܘ ܠܗܘܢ ܒܪܢܫܘܗ ܕܡܢܝ ܕܒܚܟܡܬܐ: ܐܢܫܐ ܕܗܡܝܢܐ ܕܒܚܟܡܬܐ ܡܟܠ ܐܝܟ ܕܒܪܢܫܐ ܡܬܚܘܬܐ ܕܪܘܚܐ ܠܪܘܚܢܐ ܕܟܠ ܡܬܘܬܘܬܐ ܘܟܠ ܡܬܚܫܒܘܬܐ: ܘܠܗ ܡܢ ܠܒܪ ܟܠܗ: ܐܠܐ ܒܗ ܐܝܬܘܗܝ ܒܟܠ ܡܫܝܚܘܬܐ ܕܟܝܢܗ: ܘܡܕܥܘܬ ܡܟܠܗ ܗܘܐ ܠܗ ܡܢ ܥܠ ܡܕܒܪܢܐ ܕܢܗܝܦ ܠܐܠܗܐ ܡܠܬܐ: ܘܡܬܚܕ ܕܒܚܠܘܗܝ ܠܟܡܪ̈ܐ ܢܗܘܐ ܒܡܫܡܫܢܐ. ܘܡܢ ܡܠܝܘܬܗ ܟܠܢ ܢܣܒܢ.

[18] ܘܐܝܟܢܐ ܕܟܕ ܒܝܡ ܡܢ ܟܝܢ ܡܬܒܐ ܘܐܬܓܡܪ ܒܟܠܗܘܢ ܒܗ ܒܚܝܠܘܬܐ ܕܐܠܗܘܬܐ ܫܦܝܪܬܐ. ܠܐ ܐܡܪܝܢ ܕܡܢ ܠܒܪ ܝܗܒ ܠܗ ܚܝܠܐ ܘܓܡܝܪܘܬܗ ܒܟܠ ܡܬܘܬܘܬܐ: ܐܠܐ ܗܘ ܚܝܠܐ ܕܐܠܗܘܬܐ ܕܒܗ ܐܝܬܝܗ̇ ܘܓܡܪܗ. ܗܘܝܐ ܘܐܦ ܟܕ ܢܣܒ ܒܡܫܝܚܐ ܪܘܚܐ ܕܟܠ ܡܬܘܬܘܬܐ ܘܟܠ ܡܬܚܫܒܘܬܐ ܘܠܐ ܡܬܚܫܒܘܬܐ. ܠܐ ܐܡܪܝܢ ܕܡܢ ܠܒܪ ܢܣܒܗ̇ ܠܗ̇ܕܐ ܪܘܚܐ. ܐܠܐ ܡܢ ܐܠܗܘܬܐ ܕܒܗ ܫܪܝܐ ܗܘܬ ܘܐܬܝܐ ܒܗ ܘܠܟܠܗܘܢ. ܘܡܦܫܩ ܗܘ ܕܫܬܠܐ ܘܡܟܪܙܘܬܐ ܗܟܢ ܗܘܬ ܠܐ ܡܬܥܒܪ ܗܘܬ ܥܒܝܕܐ ܐܘ̈ ܥܒܝܕܐ. ܐܠܐ ܕܒܗ ܗܘ ܚܝܠܐ ܕܡܚܠ ܒܡܬܢܐ ܗܘܝܢ ܗܟܢ. ܐܝܟܢܐ ܕܐܡܪ ܗܘܐ: ܕܐܢ ܐܢܐ ܒܪܘܚܐ ܕܐܠܗܐ ܡܦܩ ܐܢܐ ܕܝ̈ܘܐ ܘܕܐܡܪ. ܘܐܦ ܫܘܕܥܗ ܕܡܥܡܕܢܐ ܡܫܬܪܪܐ ܗܘܬ. ܕܗܘ ܡܢ ܕܚܙܐ ܐܢܬ ܕܢܚܬܐ ܪܘܚܐ ܘܡܩܘܝܐ ܥܠܘܗܝ ܗܘ ܕܡܥܡܕ ܒܪܘܚܐ. ܘܐܢܐ ܚܙܝܬ ܘܐܣܗܕܬ ܕܗܘ ܒܪܗ ܕܐܠܗܐ.

70 Lk. 2:52.
71 The pronominal suffix here is masculine in the text, but could hardly refer to the human nature of man, but must refer back to the Holy Spirit (feminine here).
72 Cf. Jn. 1:16.
73 Mt. 12:28.
74 Cf. Jn. 1:33–34.

came to understand, would it not be false that "he grew in his stature, in his wisdom, and in grace"[70]? But all the things written about him, which he underwent in his human qnoma, are true and not false—God forbid!—for it is an impiety that the Scriptures should be accused of falsehood and his preachers of the truth should be proved deceitful.

[17] But the unwise say, and are diligent to accept their error, "How did the Spirit descend and remain upon him, as though he were deprived of the Spirit?" and, "Lo, he was fashioned by the Spirit, as the angel said to his mother." That the Spirit descended and remained upon him the Scripture attests; and that he grew and was strengthened by the Spirit, this too it confirms by that [saying], "He grew in his stature." Also, "He grew in his wisdom and grace" is sure and not false. If they are false, the Scriptures are false, for the Scriptures say this, that he grew, and also received the Spirit in Baptism, and that he was mortal in his human nature, and although he was united, the God in him perfected him through sufferings and raised him up to immortality after three days when he had been in the tomb, and he became the First-fruits of the sleepers. Lo the Scriptures teach | "This is my Son," though the Father is not confined to heaven. {148, line 6}
Again, the Son was united with and dwelt in his manhood, though he was not confined by it, for lo, heaven and earth are filled by him like the Father and like the Holy Spirit. However, these [assumed] modes were by providence, for they were in regard to the man of our Lord in Baptism so that it might be made known that by Baptism he received, as by way of first-fruits, the grace of the Spirit for an earnest of | immortality and immutability. And it did not enter {147}
from the outside, but was in him in the infinitude of its[71] nature, and was for him in the likeness of oil within the womb, that he might be joined to God the Word, and be prepared to acquire all perfections in the resurrection, and from his fullness we have all received.[72]

[18] And as, when he rose from the dead and was perfected in all things in the union of the worshipful Trinity, we do not say that power entered him from outside and perfected him in immortality, but the power of the Godhead in him raised him up and perfected him, so also, when he received in Baptism the first-fruits of immortality and immutability and incorruptibility, we do not say that from outside he received these first-fruits, but from the Godhead which dwelt in him, and remains in him for ever. Thereafter, when he worked miracles and exploits, it was not considered ordinary or [by] chance, but through the power which he received in Baptism he did these things. As he said, "If I by the Spirit of God cast out demons,"[73] etc. Also, the witness of the Baptist confirmed, "He upon whom you see the Spirit descend and remain is the same who baptizes in the Spirit, and I saw and bore witness that this is the Son of God."[74]

[19] ܘܡܫܠܡ ܚܢܢ ܡܘܡܝܬܐ. ܐܢ ܗܘ ܡܥܡܘܕܝܬܐ ܕܡܫܝܚ ܡܢܢ ܫܩܠܝܢ. ܟܕ ܐܝܬ ܕܡܝܬ ܕܗܘܐ ܒܪܐ. ܘܟܕ ܙܘܥܐ ܕܒܕܡܘܬ ܡܘܬܐ ܢܚܬ ܘܩܡ ܥܠܘܗܝ. ܘܟܕ ܒܪܐ ܗܘ ܕܡܫܝܚܐ ܠܥܠ ܗܘܐ ܒܫܡܝܐ ܕܡܫܝܚ. ܘܡܫܝܚ ܗܘܐ ܠܗ ܠܟܠܗܘܢ ܒܗ ܒܪ̈ܢܫܐ ܕܟܠ ܡܘܬܐ. ܘܡܢ ܡܫܝܚܐ ܥܠܡ ܢܦܫܢ. ܘܐܡܪܢ ܕܥܠܡܐ ܟܕ ܚܝܐ ܕܟܠܗ ܕܢܘܪܐ ܡܫܠܡ ܙܘܥܐ ܠܥܘܪܪܐ ܕܡܘܬܐ ܥܠܘܗܝ: ܘܡܫܝܚܐ ܒܫܝܢܐ ܢܦܫܢ. ܟܕ ܠܐ ܡܫܝܚܢ. ܠܚܝܐ. ܡܛܠ ܕܐܬܚܠܦܘ ܠܗܘܢ ܒܡܝܬ̈ܐ ܒܥܘܡܪܢܐ ܘܟܝܢܘܬܐ: ܘܗܟܢܐ ܘܐܦ ܒܗܠܝܢ ܕܒܡܫܝܚܘ ܕܡܢܢ ܐܬܝܠܕ. ܟܕ ܡܛܐ ܐܠܗܐ ܠܐ ܡܫܝܚܐ ܐܝܬܘܗܝ ܘܟܠ ܡܫܝܚ. ܐܠܐ ܕܒܚܝܐ ܥܠ ܡܫܝܚܘܬܗ ܘܐܦ ܥܠ ܦܘܪܩܢܐ ܕܒܠܗܘܢ ܕܡܘܬ̈ܐ ܡܫܝܚ̈ܐ: ܕܒܚܝܐ ܐܢܫܘܬܐ ܘܚܕ ܚܝܠܐ. ܥܠ ܐܢ̈ܫܐ ܐܝܬ ܡܫܝܚ ܘܡܫܝܚ. ܘܕܢܐ ܐܝܟܐ ܠܐ ܐܝܬ: ܐܘܠܐ ܚܢܢ ܡܢܟܝܢ. ܐܘ ܗܟܢ ܘܡܫܝܚ ܠܗ ܠܡܫܝܚܐ.ܕܝܢܐ ܒܪ ܐܢܫܐ ܕܐܠܗܘܬܐ ܡܫܝܚܐ ܦܘܠܘܣ.[75]

[20] ܐܠܐ ܐܦ ܠܡܫܝܚܐ ܕܒܗ ܢܦܫܐ ܚܕ ܐܝܬܘܗܝ ܒܗ. ܢܫܘܪܘܗܝ ܒܚܝܠܗ ܕܐܠܗܐ ܕܡܥܡܕܢܐ ܡܫܡܫܢܐ ܕܥܒܪܘܬܢ: ܘܐܝܟ ܡܕܡܘܬܗܘܢ ܕܐܡܫܝܚ̈ܐ. ܐܦ ܓܝܪ ܚܝܘܬܐ ܡܢ ܠܗ ܡܫܝܚܐ ܗܘܬ ܠܗ: ܘܟܕ ܢܦܫܐ ܕܡܘܕܝܢ ܐܬܓܠܝ ܫܡܥܬܐ ܕܚܝܝܢ: ܗܢܘ ܕܝܢ ܒܫܡܝܐ ܕܡܫܝܚ ܕܐܝܬܘܗܝ ܐܝܟ ܚܝܬܐ. ܐܠܐ ܠܗ ܥܡ ܥܘܡܪܐ ܓܒܝܠܬܗ ܐܬܓܠܝ ܒܚܝܘܬܐ ܘܟܠܐ ܡܫܝܚܘܬܐ. ܡܛܠ ܕܗܘܝܢ ܠܗ ܚܝܘܬܐ ܥܡ ܐܠܗܐ ܡܫܝܚܐ ܕܟܠܗ ܢܫܒܘ ܠܦܪܨܘܦܗ: ܘܐܝܬܘܗܝ ܢܦܫ ܕܐܠܗܘܬܐ: ܠܗ ܓܝܪ ܗܕܐ ܐܡܪܝܢ: ܕܒܓܠܝܢ ܐܬܓܠܝ ܒܪܘܚܗ ܕܡܫܝܚ ܡܢ ܥܘܡܪܐ ܓܒܝܠܬܗ ܘܐܝܬܘܗܝ ܗܘܐ ܠܐ ܡܫܝܚ. ܐܝܟ ܕܒܗܬ ܡܫܝܚܬܐ. ܐܢܫ ܓܝܪ: ܕܗܘܐ ܒܟܠ ܡܢܗ ܘܠܐ ܘܕܡܐ ܘܐܬܓܠܝ ܘܒܫܠ ܘܐܬܚܫܠ. ܘܐܝܬܘܗܝ ܗܘܐ ܒܪܘܚܘܬܐ ܒܚܟܡܬܗ ܘܒܝܕܥܬܗ. ܐܡܪ ܕܒܪܘܚܗ ܓܝܪ: ܘܚܝܐ ܘܩܢܝܐ ܘܐܬܓܠܝ ܘܡܫܬ. ܘܡܛܠ ܚܠܦܝܢ ܘܗܘܝܢ ܐܬܓܠܝ ܐܝܟ ܕܐܬܚܘܝܬܟܠܝܬܐ. ܕܗܟܢܐ ܘܐܦ ܟܗܢܐ ܕܡܫܝܚܐ: ܠܗ ܓܝܪ ܗܢܐ ܐܡܪܝܢ: ܕܒܚܝܠ ܗܘ ܡܢܗ ܢܦܫܐ ܕܡܘܕܝܢ: ܘܕܠܐ ܡܫܝܚ ܗܘܐ ܒܗ ܐܠܗܐ ܡܠܬܐ. ܐܘ ܕܡܫܝܚ ܗܘܐ ܡܢܗ ܐܠܗܐ ܐܝܬ. ܕܗܘ ܐܡܪ: ܕܒܗ ܚܝܐ ܥܠܘܗܝ ܡܘܠܝܐ. ܒܚܝܘܬܐ ܓܝܪ ܚܝܐ ܒܗ ܐܠܗܐ ܡܠܬܐ. ܒܗܝ ܕܝܢ ܕܒܝܬܐ ܐܦ ܐܝܬ ܐܦ ܢܦܫܐ ܕܡܘܕܝܢ. ܒܗܝ ܕܚܝ ܗܘ ܒܗܢܐ ܠܐ ܡܫܝܚ. ܐܝܬ ܠܐ ܡܫܝܚܐ ܒܒܪܐ ܡܫܝܚܐ. ܒܗܝ ܕܒܟܠܗܘܢ ܐܡܪܐ ܗܘ ܕܗܘܝܐ ܒܪܐ: ܗܢܘ ܕܝܢ ܢܦܫ ܒܪ̈ܐ. ܘܒܪܐ ܡܫܝܚܐ ܒܒܪܐ ܠܐ ܡܫܝܚܐ. ܘܒܪܢܫܐ ܕܡܘܕܝܢ ܠܐ ܡܫܝܚܐ. ܘܒܪܢܫܐ[76]

75 Cf. 1 Cor. 15:14–18.
76 Cf. Col. 1:10; 2:9.

[19] Therefore we believers are baptized with the same Baptism with which our Lord was baptized, in the name of the Father who cried out, "This is my Son," and in the name of the Spirit who in the likeness of a dove descended and remained upon him, and in the name of the Son who dwelt unitedly in his temple which was baptized, strengthening the Sonship with the type of immortality, and from his fullness all of us have received. And as the apostles, through the sight of tongues of fire, received the Spirit for the confirmation of the new believers, and today we receive [such] hiddenly, not needing the sight because men have become mature in the faith and in knowledge, so too in these things which happened at the Baptism of our Lord: | although God is {148} infinite and dwells in all, yet, that he might make known his exalted state as well as the distinctiveness of the worshipful qnome, which exist in one Being and one power, for this reason the Father cried out and declared that if he did not rise, neither do we rise. Behold, the sharer in the mystery of the Godhead, the blessed Paul, testifies to and affirms this.[75]

[20] But let us make this clear as well by the power of Christ, the Enlightener of our simplicity, that the Spirit descended while he was in him, according to the witness of the Evangelists. For although he possessed the union from within the womb, and the First-fruits of our salvation was fashioned by the Holy Spirit—that is, the man of our Lord who was the new Adam—yet he was not, with the beginning of his fashioning, made perfect in wisdom and immortality as a result of his having union with God the Word, who exalted and assumed him for his own parsopa, and [as a result of his] becoming the temple of the Godhead. We do not speak thus, that the man of our Lord was utterly made perfect from the beginning of his fashioning and was without need, as [he was] after the resurrection, for lo, how did he hunger, thirst, become weary, sleep, become troubled, fear, and be strengthened, and be in distress in his soul and body? He said he was grieved, and he suffered, died, was buried, and rose, and he underwent all these things and then was perfected, as was demonstrated above. So too with this "dwelling": we do not say this, that the Holy Spirit was separated from him, and that God the Word was not united in him, or that God the Father was remote from him, for lo, it is written, that in him all fullness dwelt,[76] for in the union God the Word dwelt in him, but because of nature, so did the Father as well as the Holy Spirit, for one is the infinite nature: the non-united Father in the united Son—for concerning him[77] it is written that he became flesh, that is, he took flesh—and the united Son in the non-united Father and in the non-

77 I.e., the united Son.

ܕܩܘܕܫܐ ܠܐ ܡܚܝܕܐ ܒܐܒܐ ܠܐ ܡܚܝܕܐ ܘܒܒܪܐ ܡܚܝܕܐ. ܒܗܿ ܕܐܦ ܒܕܘܟܬܐ ܡܫܝܚܐ ܗܘܐ ܠܗ ܡܢ ܠܗ ܡܕܒܪܢܐ. ܘܐܝܟ ܒܟܠܗܘܢ. ܘܐܦ ܗܠܝܢ ܡܫܘܝܬܐ ܕܡܢ ܠܥܠ. ܘܚܕ ܗܘ ܪܘܚܐ ܘܡܫܡܠܝܢܐ ܘܡܫܘܕܥܢܘܬܐ: ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ.

[21] ܘܡܛܠ ܕܒܟܠܗܝܢ ܡܕܡܝܬܐ ܕܒܟܬܒܐ ܥܒܪܬܐ ܗܘܬ ܡܫܡܫܢܘܬܐ: ܡܬܩܪܒܢܘܬܐ ܗܘܝܐ: ܡܛܠ ܥܒܪܘܗ ܝܕܥܬܐ. ܘܐܝܟܢܐ ܕܐܡܪ ܒܬܫܒܘܚܬܗ ܒܫܘܒܚܐ ܥܠ ܗܠܝܢ ܕܐܠܗܘܬܐ: ܘܡܫܡܫܢܘܗܝ ܘܐܦ ܥܠ ܠܗܬܝܬܐ ܕܐܬܐܘܗܝ ܡܢ ܟܕܘ ܗܘ ܐܠܗܐ ܡܫܬܡܠܝܢ. ܡܛܠ ܗܢܐ ܐܬܚܙܝ ܪܘܚܐ ܕܩܘܕܫܐ ܒܕܡܘܬ ܝܘܢܐ ܢܚܬ ܘܫܪܐ ܥܠܘܗܝ: ܟܕ ܠܐ ܦܠܓܘ ܗܘܐ ܡܢ ܐܒܐ. ܘܠܐ ܫܘܐ ܡܢ ܠܥܠ ܢܚܬ ܗܘܐ. ܠܐ ܡܫܬܢܐ ܗܘ ܓܒܪܐ. ܐܠܐ ܒܗܿ ܕܡܢ ܠܥܠ ܢܚܬ ܕܢܬܚܙܐ ܥܠ ܡܫܡܠܝܘܬܐ ܕܡܘܗܒܬܐ ܐܠܗܝܬܐ. ܘܗܘܝܢܐ ܘܡܛܠ ܐܦ ܕܗܘܐ: ܘܐܦ ܐܒܐ ܡܢ ܠܥܠ ܩܥܐ ܥܠ ܗܢܐ ܡܫܝܚܐ ܕܒܪܐ ܗܢܘ ܕܨܒܝܬ. ܕܐܨܛܒܝ ܒܗ ܕܢܗܘܐ ܗܢܐ ܡܫܝܚܘܬܐ ܥܡ ܗܢܘ ܡܬܩܢܢܐ ܚܕ ܗܢܐ: ܘܪܘܚܐ ܕܩܘܕܫܐ ܢܚܬ ܘܫܪܐ ܥܠܘܗܝ ܕܢܬܠ ܠܗ ܒܟܠܗܘܢ: ܗܢܘ ܕܝܢ ܫܘܝܘܬܐ ܥܡ ܪܘܚܐ ܕܐܠܗܘܬܐ ܗܘܐ.

[22] ܘܐܦ ܚܢܢ ܐܝܟ ܗܕܐ ܡܫܬܘܕܝܢܢ ܠܡܫܝܚܐ. ܐܬܝܠܕ ܓܝܪ ܡܢܗ ܒܡܫܬܘܕܝܬܐ ܠܡܘܬܐ ܘܕܒܪܐ. ܘܐܝܟܢܐ ܕܐܡܪ ܥܠ ܐܠܗܐ ܡܠܬܐ. ܕܒܥܠܡܐ ܗܘܐ ܘܥܠܡܐ ܒܐܝܕܗ ܗܘܐ. ܘܠܕܝܠܗ ܐܬܐ. ܗܢܘ ܕܝܢ ܐܬܐ ܠܐܢܫܐ ܒܡܬܕܒܪܢܘܬܐ ܕܒܦܓܪܐ. ܡܠܬܐ ܠܡ ܒܣܪܐ ܗܘܐ ܘܐܓܢ ܒܢ. ܘܐܬܓܠܝ ܠܡ ܒܒܣܪܐ. ܗܢܘ ܘܐܦ ܗܕܐ ܕܪܘܚܐ ܘܩܘܕܫܐ. ܟܕ ܓܝܪ ܒܟܠ ܕܘܟ ܐܝܬܘܗܝ. ܘܒܐܢܫܘܬܗ ܕܡܢܢ ܒܟܠܗܘܢ ܕܝܠܗ: ܐܠܐ ܒܗܿ ܫܘܐ ܕܡܫܡܠܝܘܬܐ ܕܡܘܗܒܬܐ ܡܫܡܠܝܬܐ. ܕܒܕܡܘܬܐ ܝܘܢܐ ܢܚܬ ܘܫܪܐ ܥܠܘܗܝ. ܕܝܠܗܘܢ ܟܠܗܝܢ ܕܟܠܗܿ ܡܫܡܠܝܘܬܐ ܕܡܬܕܒܪܢܘܬܐ ܗܕܐ ܕܐܬܝܗܒܬ ܒܗ ܡܬܓܡܪܐ. ܒܗ ܠܡ ܥܡܪ ܟܠܗ ܡܘܠܝܐ ܕܐܠܗܘܬܐ ܦܓܪܢܐܝܬ ܘܡܢ ܡܠܝܘܬܗ ܟܠܢ ܢܣܒܢ. ܘܡܛܠ ܗܕܐ ܠܗܘܢ ܥܠܝܬܐ ܒܫܡܗܐ ܒܫܘܝܘܬܐ ܕܟܬܒܐ ܢܒܝܐ ܪܘܚܐ ܘܐܬܦܠܓ ܥܠ ܚܕ ܚܕ ܡܢܗܘܢ: ܘܡܠܘܗܝ ܟܠܗܿ ܡܫܡܠܝܘܬܐ ܕܡܘܗܒܬܐ ܕܒܕܡܘܬܐ ܕܝܘܢܐ. ܘܡܛܠ ܗܿܝ ܟܕ ܕܢܬܝܗܒ ܗܘܐ ܢܣܒ ܕܐܠܗܘܬܐ. ܡܢ ܠܗ ܡܕܒܪܢܐ ܘܡܫܡܫܢ ܗܘܐ ܥܡ ܥܒܕܐ ܕܒܟܠܗܘܢ ܕܢܗܘܐ ܒܪܐ ܒܡܫܝܚܘܬܐ ܥܡ ܒܪܐ ܡܫܬܘܕܝܐ: ܐܠܐ ܥܒܕܐ ܕܢܣܒ ܒܡܫܝܚܐ ܐܢܫܐ ܕܟܠ ܡܫܬܘܕܝܬܐ: ܘܠܐ

78 I.e., the Holy Spirit.
79 I.e., the assumed man.
80 Jn. 1:10.
81 Jn. 1:11.
82 Jn. 1:14.
83 1 Tim. 3:16.
84 Col. 2:9.

united Holy Spirit, and the non-united Holy Spirit in the non-united Father and in the | united Son, in that he[78] also served for him[79] in the place of oil within {149} the womb, and he fashioned him. And according to the demonstrations above, one is the power, dominion, and operation of the Father, and of the Son, and of the Holy Spirit.

[21] Because all the early things happened in a sensible [outward] manner at the beginning of this life-giving Gospel on account of the childish state of knowledge, and so that men might be the more confirmed concerning the things of the Godhead, and might believe as well concerning the things to come, whose mysteries we even now have received, for the same reason the Holy Spirit appeared in the likeness of a dove, descending and remaining upon him, though he was [even then] not deprived of the Spirit. Again, the Holy Spirit did not [literally] descend from above, for he is infinite, but in that "he descended from above", [it was] that he might declare the exalted state of his divine nature. In the same way, and for this reason, the Father also called from above, | concerning the united Son who dwelt in him whom he inhabited, that {149, line 18} he was well-pleased with his being the Son unitedly with his own Son, eternally one Son, and the Holy Spirit descended and remained upon him, who perfected him in all things, that is, through the power of the Trinity equally.

[22] So too, we are baptized with this Baptism, for we have been planted with him in Baptism unto death, etc. And as it is written concerning God the Word, "He was in the world and the world came to be through him,"[80] and, "He came to his own,"[81] that is, he came for the revelation in a bodily dispensation, "The Word was made flesh and dwelt among us,"[82] and, "He was revealed in the flesh,"[83] so too is this of the Holy Spirit. Although he was everywhere, and in the manhood of our Lord in all that was his, yet through a bodily vision of a complete bird, in the likeness of a dove, | he descended and remained upon {150} him that everyone might learn that the whole exalted nature of this worshipful dispensation was perfected in him. "In him dwells all the fullness of the Godhead bodily,"[84] and, "From his fullness we have all received."[85] Because of this, to the disciples the Spirit descended in part, in a vision of tongues, and was divided among each one of them, but upon him all the fullness of a bird, in the likeness of a dove, and withal that he was the temple of the Godhead within the womb, and was anointed at the beginning of his fashioning to be the Son in union with the eternal Son, yet until he received in Baptism the type of

85 Jn. 1:16.

ܚܕ ܡܢ ܚܝ̈ܠܐ ܘܐܘ̈ܡܬܐ ܫܡܝܐ. ܕܢܐܠܦ ܚܢܢ ܕܟܡܐ ܚܣܝܪܐ ܢܦܫܢ ܪܘܚܢ ܚܝ̈ܐ ܕܠܐ ܡܗܝܡܢܘܬܐ ܘܠܐ ܡܫܬܠܛܢܘܬܐ. ܘܡܫܬܠܛ ܥܠ ܟܠ ܪܝܫ ܘܥܠ ܫܘܠܛܢ. ܘܐܚܪܢܐ ܒܒܠܒܒܐ ܡܫܬܠܛ ܗܘܬ. ܘܐܝܟ ܕܐܡܪ. ܕܐܬܩܒܪܢ ܥܡܗ ܒܡܥܡܘܕܝܬܐ ܠܡܘܬܐ. ܕܐܝܟܢܐ ܕܩܡ ܡܫܝܚܐ ܡܢ ܒܝܬ ܡܝ̈ܬܐ ܒܫܘܒܚܐ ܕܐܒܘܗܝ: ܗܟܢܐ ܐܦ ܚܢܢ ܒܚܝ̈ܐ ܚܕ̈ܬܐ ܢܗܠܟ.

[23] ܘܡܛܠ ܐܝܟܢܐ ܗܘܐ ܡܢ ܒܬܪ ܡܥܡܘܕܝܬܗ. ܥܒܕ ܡܫܝܚܐ ܒܡܕܒܪܐ ܨܘܡܐ. ܘܐܬܟܬܫ ܠܣܛܢܐ ܘܐܦܩܗ ܘܙܟܝܗ ܢܦܫܗ ܠܥܒܕ̈ܐ. ܕܒܗ ܢܙܟܘܢ. ܘܦܫܛ ܫܦܝܪܐ. ܐܚܝܕ ܒܪ̈ܘܚܐ. ܐܫܡܥ ܡܫܝܚܐ. ܘܐܦ ܡܠܟ ܗܘܐ ܠܗܘܢ ܥܠ ܥܒ̈ܕܐ ܕܟܠ ܫܠܡܐ ܕܐܬܝܗܒ. ܘܗܕܝܐ. ܡܪܚܡ ܠܗ̇ ܡܠܟܘܬܐ ܕܫܡܝܐ. ܘܡܫܝܚܐ ܗܘܐ ܠܗܘܢ ܥܠ ܡܕܝܢܬܐ ܠܦܪܨܘܦܐ ܕܐܠܗܘܬܐ. ܘܠܘ ܟܕ ܠܐ ܡܢܐ ܗܘܐ ܚܝܠܐ ܕܢܣܬܪ ܗܠܝܢ ܚܝ̈ܠܐ ܒܡܢܝܢܘܬܐ ܕܗܘܝܢ ܠܗ ܡܢ ܠܗ ܡܬܒܥܐ. ܐܠܐ ܕܟܠ ܗܢܐ ܢܦܫܗ ܥܒܕܐ ܕܠܒܝܒ. ܘܡܛܠ ܐܢܘܢ ܕܟܠ ܡܗܝܡܢܘܬܐ. ܘܠܐ ܡܫܬܠܛܢܘܬܐ. ܘܐܝܟܢܐ ܕܐܦ ܗܘܐ ܐܢܫ ܗܘ ܠܗ ܚܝܠܐ ܕܢܣܒ ܡܫܝܚܐ: ܘܡܬܒܥܐ ܢܦܫܗ: ܘܡܬܬܥܒܕ ܠܗ ܥܠ ܡܛܠ ܚܝܘܬܗ ܕܟܡܐ ܐܠܗܐ ܡܠܬܐ. ܠܐ ܓܝܪ ܥܒܕ ܡܫܡܫܐ ܠܟܠܐ ܡܗܝܡܢܘܬܐ. ܐܝܟܢܐ ܕܡܬܚܠܠܐ ܡܢ ܟܡܐ: ܘܐܦ ܓܝܪ ܐܡܪ ܐܝܟ: ܕܟܕ ܡܠܐ ܪܘܚܐ ܕܩܘܕܫܐ ܗܦܟ ܡܢ ܝܘܪܕܢܢ. ܠܗ ܕܟܠܗ ܗܘܐ ܒܗ ܪܘܚܐ ܕܩܘܕܫܐ ܡܢ ܩܕܡ ܗܘܝܘ. ܐܠܐ ܕܒܗܘ ܙܒܢܐ ܡܢ ܪܘܚܐ ܕܒܗ ܐܬܡܠܝ ܡܬܒܝܢܝܢ ܒܗܘܢ ܒܟ̈ܝܢܐ: ܓܠܝܬܐ ܢܗܘܐ ܠܡܫܒܚܐ: ܘܐܝܟܢܐ ܕܐܢܗܘܗ ܡܠܐ ܕܟܠ. ܘܡܬܒܥܠ ܠܐ ܐܬܡܬܒܥ ܠܗ ܥܠ: ܗܟܢܐ ܡܠܐ ܗܘܐ ܚܝܠܐ. ܘܠܐ ܫܠܡ ܗܘܐ ܚܝ̈ܠܐ.

[24] ܘܐܝܟܢܐ ܗܘ ܕܐܡܪܐ ܥܠ ܦܛܪܘܣ ܦܬܓܡܐ ܡܢ ܒܬܪ ܕܡܠܐ ܪܘܚܐ ܥܡ ܫܠܝܚ̈ܐ ܚܒܪ̈ܘܗܝ: ܕܗܝܕܝܢ ܠܗ ܫܡܥܘܢ ܟܦܐ ܐܬܡܠܝ ܪܘܚܐ ܕܩܘܕܫܐ. ܐܠܐ ܓܝܪ ܐܦ ܕܒܗ ܚܝܠܗ ܠܡܐܡܪ ܘܠܡܦܩ ܒܪܘܚܐ ܩܕܡ ܐܪ̈ܟܘܢܐ ܕܥܠܡܐ ܘܩܕܡ ܡܥܒ̈ܕܘܗܝ. ܘܐܝܟ ܐܦ ܗܘ ܕܥܠ ܦܛܪܘܣ ܦܘܠܘܣ ܐܡܪܐ: ܕܫܐܘܠ ܕܐܬܩܪܝ ܦܘܠܘܣ ܐܬܡܠܝ ܗܘܐ ܒܪܘܚܐ ܕܩܘܕܫܐ. ܘܗܘܐ ܠܗ ܗܘܐ ܐܚܪܝܢ ܕܟܠܗ ܗܘܐ ܪܘܚܐ ܕܩܘܕܫܐ ܒܦܘܠܘܣ: ܐܠܐ ܒܗ̇ ܕܐܬܬܘܣܦ ܒܚܝܠܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܕܒܗ. ܠܡܫܡܫܘܬܗ ܠܐܠܝܡܐ ܚܪܫܐ: ܗܟܢܐ ܘܐܦ ܗܘܐ ܕܐܬܐܡܪܬ ܥܠ ܡܪܢ ܕܟܕ ܡܠܐ ܪܘܚܐ ܕܩܘܕܫܐ ܗܦܟ ܡܢ ܝܘܪܕܢܢ: ܗܢܘ ܕܝܢ ܕܥܒܕ ܠܗ ܡܟܝܠ ܒܚܝܠܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܕܒܗ ܠܡܬܒܥ ܚܝ̈ܠܐ: ܘܠܡܫܘܝܘ ܒ̈ܪܘܚܝܢܐ ܘܐܪ̈ܘܢܝܐ ܐܝܟ ܕܒܪܫܝܬܐ ܠܐ ܡܗܝܡܢܘܬܐ ܘܠܐ ܡܫܬܠܛܢܘܬܐ ܕܒܚܛ̈ܝܬܐ ܒܗܘܢ ܒܡܬܬܒܝܢ ܘܚܝ̈ܠܐ ܕܫܒܪ ܗܘܐ ܠܒܝܬܢ ܕܢܗܝܪ ܠܡܫܝܚܘ ܘܠܡܫܡܫܘ ܠܟܠ. ܕܗܘ ܓܝܪ ܗܘܐ ܡܢܗ ܐܬܬܘܣܦ ܐܦ ܕܡܫܡܫܐ ܗܘܬ ܥܠܘܗܝ ܒܟܢܘܬܐ. ܐܝܟܢܐ ܕܐܬܢܒܝܬ ܒܟ̈ܬܒܐ: ܕܪܘܚܗ ܠܡ ܕܡܪܝܐ ܥܠܝ: ܘܡܛܠ ܗܢܐ ܡܫܚܢܝ ܠܡܣܒܪܘ ܠܡܣ̈ܟܢܐ. ܘܫܠܚܢܝ ܠܡܐܣܝܘ ܠܬ̈ܒܝܪܝ ܠܒܐ. ܘܠܡܟܪܙܘ ܠܫ̈ܒܝܐ ܫܘܒܩܢܐ. ܘܠܥܘܝ̈ܪܐ ܚܙܝܐ:

86 Rom. 6:4.
87 Lk. 4:1.
88 Acts 4:8.
89 Acts 13:9.
90 Lk. 4:1.

immortality, he had not worked any of the miracles and signs, that we might learn that with Baptism we receive the earnest of immortal and immutable life. And he brought to an end every ruler and every authority, and the last enemy, death, was brought to an end, and as it is written, "We were buried with him in Baptism unto death, that as Jesus Christ rose from the dead in the glory of his Father, so too we might walk in new life."[86]

[23] On account of this, after his Baptism he began thenceforth in a new manner of life. He cast down Satan, cast out and drove away demons, purified lepers, opened blind eyes, restored health to the sick, raised up the dead, and also taught them about the things to come, which concern the world to come. Again, he brought [them] the kingdom of heaven and enlightened them concerning the perfect knowledge of the Godhead. It was not because he did not possess power to do these miracles in the union which he had within the womb, but that he did not do them until he was baptized and received the type of immortality and immutability, and as even now he has power to raise the dead and perform resuscitation, and all may be subjected to him because of his union with God the Word, yet he will not bring about the resurrection to immortality until he is revealed from | heaven. For although it is written, "When he was filled {151} with the Holy Spirit he returned from the Jordan,"[87] it was not that the Holy Spirit was not in him prior to that time, but that at that time he was actually, operationally, filled with grace by the Spirit which was in him to work wonders. And as he is [now] Lord of all, but all is not yet subjected to him, so he possessed power [then], but did not work miracles.

[24] Again, as it is written concerning the blessed Peter after he had [already] received the Spirit with his fellow apostles, "Then Simon Cephas was filled with the Holy Spirit,"[88] but it was that which was [already] in him strengthening him to speak and make a defense before the rulers of the world and before its elders; and again as that which is written concerning the blessed Paul, "Saul, who was called Paul, was filled with the Holy Spirit,"[89] and lo, we do not say this, that the Holy Spirit was not in Paul, but that he was moved by the power of the Holy Spirit which was [already] in him to blind Elymas the sorcerer; so too this that was said concerning our Lord, "When he was filled with the Holy Spirit he returned from the Jordan,"[90] that is, he began thereafter by the power of the Holy Spirit in him to work miracles, and to show, as an earnest and in a mystical way, as by the first-fruits, the immortality and immutability which are to come by operations and miracles which he worked for a demonstration that he is prepared to renew and to revive all. For behold, this was made clear by him, which was anticipated concerning him in prophecy, as was demonstrated above: "The

ܘܠܡܟܪܙܘ ܠܫܢܬܐ ܕܡܪܝܐ. ܘܟܕ ܐܬܦܢܝ ܐܡܪ: ܕܝܘܡܢܐ ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܒܐܕܢܝܟܘܢ. ܘܣܗܕܝܢ ܗܘܘ ܠܗ ܟܠܗܘܢ. ܘܗܘܐ ܠܗ ܫܘܪܝܐ ܡܛܠ ܗܘ ܦܘܡܐ ܕܗܘܐ ܡܢ ܠܗ ܡܫܒܚܬܐ ܒܕܘܟܬܐ ܡܫܝܚܐ ܗܘܐ ܠܗ ܐܝܟ ܕܐܬܡܫܚ. ܘܟܕ ܡܬܡܫܚ ܗܘܐ ܘܡܬܡܠܐ ܛܝܒܘܬܐ. ܐܠܐ ܗܕܐ ܡܫܝܚܘܬܐ ܕܪܘܚܐ ܠܗ ܪܘܚܐ ܕܒܗ ܟܢܝ ܡܫܝܚܐ: ܕܢܣܒ ܐܪܙܢܝܐ ܪܘܚܢܝܐ ܕܟܠ ܡܫܝܚܘܬܐ. ܕܒܗ ܡܫܝܚܘܬܐ : ܕܒܗ ܐܦ ܣܓܝܐܐ ܘܡܕܡܝܢܘܬܐ ܗܟܢ ܗܘܐ ܘܡܠܟ ܘܡܫܝܚ ܠܗܘܢ. ܥܠ ܢܒܝܐ ܠܡܫܪܪܐ: ܘܡܦܪܫ ܗܘܐ ܒܡܫܝܚܘܬܗ ܡܠܟܘܬܐ ܕܟܗܢܐ. ܘܐܝܟܢܐ ܕܡܛܠ ܐܝܟ ܕܒܪܢܫܐ ܠܐ ܡܫܝܚܘܬܐ: ܗܟܢܐ ܐܝܟ ܕܒܪܢܫܐ ܡܫܠܡ ܗܘܐ ܠܟܗܢܐ ܐܝܟܢܐ ܕܟܗܢܐ ܗܘܐ ܕܢܬܡܫܚܘܗܝ ܒܡܫܚܬܐ.

[25] ܗܠܝܢ ܗܟܝܠ ܟܠܗܝܢ ܐܡܪܝܢ: ܡܛܠ ܡܫܬܥܝܢ ܠܐܠܗܐ. ܕܫܠܡܝܢ ܠܡܫܝܚܘܬܗ ܕܒܪ ܐܢܫܐ: ܘܡܫܬܠܡܢ ܕܡܠܟܘܬܐ ܕܟܗܢܘ ܘܕܟܠ ܗܠܝܢ ܡܬܬܡܫܢܘܬܐ ܘܐܙܕܕܩ ܒܪܘܚܐ ܐܝܟ ܕܟܬܝܒ.

16.IV ܪܫܐ ܕܬܫܥܝܬܐ. ܥܠ ܗܝ ܕܐܦ ܐܡܪܝܢ ܕܐܢܫܘܬܗ ܕܡܪܢ ܒܝܚܝܕܘܬܐ ܕܥܡ ܐܠܗܐ ܡܠܬܐ ܐܬܝܬ ܒܪܐ: ܠܐ ܗܘܝܢ ܒܢ̈ܝ ܐܡܪܝܢ. ܘܐܦܠܐ ܡܫܬܥܝܢ ܗܘܘ ܒܬܠܝܬܝܘܬܐ ܡܛܠ ܚܕܝܘܬܐ ܕܗܘܝ ܠܐܠܗܐ ܡܠܬܐ ܥܡ ܗܝܟܠܐ ܕܐܢܫܘܬܗ

[26] ܐܠܐ ܓܝܪ ܗܢܝܢ ܒܢ̈ܝ ܐܢ̈ܫܐ ܗܘܝܢ: ܐܝܟܢܐ ܕܡܬܩܪܝܢ ܠܢ ܡܫܬܥܝܢ ܠܐܠܗܐ: ܐܝܠܝܢ ܕܡܬܪܥܝܢ ܚܕܝܘܬܐ ܒܫܡܐ ܘܡܫܡܫܬܐ: ܘܗܢܘܢ ܕܟܠܗܝܢ ܒܡܫܝܚܘܬܗ ܕܒܪ ܐܢܫܐ ܠܗܝܢ ܚܕܝܘܬܐ ܡܬܡܪܡܪܬܐ: ܘܡܛܠ ܕܐܬܩܪܝܘ ܕܡܠܟܘܬܐ ܕܟܗ̈ܢܐ: ܘܕܟܠ ܐܬܟܠܟܠܘ ܒܫܘܒܚܐ ܡܛܠ ܚܕܝܘܬܐ: ܟܕ ܐܝܟ ܗܘܐ ܠܗܘܢ ܠܡܫܡܫܘ. ܐܦ ܕܝܢ ܠܐܢܫܘܬܐ ܥܡ ܐܠܗܘܬܐ ܡܫܬܘܬܦܐ. ܐܝܟ ܠܗ̇ ܐܡܪܐ ܘܡܘܡܬܐ ܕܒܪܘܬܐ ܘܫܘܒܚܐ ܡܘܕܝܢ: ܐܝܟܢܐ ܡܬܩܪܝܢ ܠܢ ܕܗܘܝܢ ܒܢ̈ܝ ܐܢ̈ܫܐ. ܐܠܐ ܓܝܪ ܗܢܝܢ ܒܢ̈ܝ ܐܢ̈ܫܐ ܗܘܝܢ ܒܚܕ ܒܢܝ̈ܐ ܘܗܢܘܢ ܦܪ̈ܨܘܦܐ ܦܪ̈ܝܫܐ ܒܩܢܘܡܝܗܘܢ ܘܗܘܝܢ ܗܠܝܢ ܡܢ ܚܕ ܒܢܝܐ. ܐܘ ܗܟܝܠ ܗܟܢܐ ܡܘܕܝܢ ܗܘܝܢ. ܗܢܝܢ ܐܚܪ̈ܢܐ ܐܢ̈ܫܐ ܗܘܝܢ ܡܢ ܟܪܣܗ ܕܐܡܐ: ܘܗܠܝܢ ܐܘ ܗܐܡܪܐ. ܘܐܦ ܐܝܟ ܕܡܬܩܪܐ ܗܘܐ ܠܐܝܣܪܝܠ. ܒܪܝ ܒܘܟܪܝ ܐܝܣܪܝܠ ܕܐܡܪ: ܦܓܪܐ ܕܐܢܫܘܬܐ ܒܢܝܢܐ. ܐܘ ܗܘ ܒܪܐ ܕܦܓܪܐ ܡܬܐܡܪܐ ܗܘܘ ܐܢܫܘܬܗ ܕܡܪܢ: ܘܐܦ ܗܟܢܐ ܗܢܝܢ ܒܢܝ̈ܐ ܡܬܩܪܝܢ ܗܘܘ ܦܪܨܘܦܐ. ܚܕ ܒܢܝܢܐ ܒܪܐ. ܘܚܕ ܕܐܠܗܘܬܐ ܒܪܐ. ܘܟܕ ܗܘ ܗܘ ܒܪܘܬܐ ܫܡܗܘܬܗ: ܐܝܟ ܟܠܗܘܢ ܗܠܝܢ ܕܐܠܗܘܬܐ ܗܘܘ ܒܢܝ̈ܐ ܒܫܡܐ ܘܒܛܝܒܘܬܐ: ܐܝܟ ܗܘ ܕܐܡܪ ܒܢܒܝܐ ܐܫܥܝܐ. ܘܒܢܝ̈ܐ ܪܒܝܬ ܘܐܪܝܡܬ. ܐܠܐ ܚܕ ܠܗ ܒܪܐ. ܐܠܐ ܒܚܕܝܘܬܐ ܕܥܡ ܐܠܗܐ

91 Lk. 4:18–19.
92 Lk. 4:21–22.
93 ܗܐܡܪܐ.
94 Ex. 4:22.
95 Is. 1:2.

Spirit of the Lord is upon me, and because of this he has anointed me to proclaim good tidings to the poor. And he has sent me to heal the broken-hearted, and to proclaim release to the captives and sight to the blind, and to strengthen the broken by forgiveness."[91] And after other things it says, "'Today this Scripture in your ears is fulfilled,' and all bore witness to him."[92] But lo, he did not recently receive | the Spirit, for behold, within the womb it was for him in the {152}
place of oil, as has been demonstrated, and by it he was strengthened and was filled with grace. But this was the anointing which the Spirit [already] in him gave him through Baptism: he received mystically the earnest of immortality, by which he also worked miracles and wonders, and taught and enlightened them concerning perfect knowledge, and proclaimed in his qnoma the kingdom of heaven. And as he received, as it were by first-fruits, immortality, so as by the first-fruits he restored human nature, which he was prepared to perfect in the resurrection.

[25] We have said all these things, then, because of the Theopaschites, who deny the taking of the head of our race, and destroy the properties of his nature, and [who deny] that he fulfilled obedience and was justified in the Spirit as it is written.

IV.16 *Sixteenth Chapter: That although we say that the manhood of the Son was the Son in union with God the Word, we do not say "two Sons", nor was there an addition to the Trinity because of the union which God the Word had with the temple of his manhood.*

[26] If we had said there are two Sons, as the Theopaschites charge us with—those who impiously say "a natural and qnomic union", and who deny the taking of the head of our race to the exalted union—because we concede the properties of the natures, and that the qnome were not confused because of the union, perhaps it belongs to them to [so] charge. But if we confess that to the manhood, with the Godhead unitedly, belongs the honor and name of Sonship and worship, how do they charge us with saying two Sons? For if we had said two Sons in one nature, and two distinct parsope in their qnome, and these are from one nature—if then we had so confessed—we would have said two "brothers" from the nature of | a father—or rather, these are twins[93], even if {153}
one preceded his colleague, for this is the order of natural brotherhood. Again, if the manhood of our Lord were called "Son of grace", and also in this way two Sons were discovered separately, one a natural Son and one a Son of grace, and this one was deemed worthy in gracious Sonship as all those who by grace were "sons" in a mere "relationship" or "honor", as that [saying], "Israel is my son, my first-born,"[94] and "I have brought up and exalted sons"[95]—but God forbid! It is

ܡܠܬܐ ܕܐܠܗܘܬܗ ܒܪܗ ܡܬܩܪܝܐ ܕܥܠܡܐ ܗ̇ܘܐ ܐ̱ܢܫܘܬܗ ܥܡܗ ܚܕ ܒܪܗ ܕܥܠܡܐ. ܒܪܗ ܕܥܠܡܐ ܢܗܘܐ ܠܦܪܨܘܦܗ: ܘܐܢܩܦܗ ܠܗ ܕܢܗܘܐ ܥܡܗ ܒܚܕ ܩܢܘܡܐ ܘܐܝܩܪܐ ܘܫܘܠܛܢܐ ܘܠܥܠܡ.

[27] ܐܦ ܒܪܗ ܕܐܬܝܠܕ ܘܐܬܡܣܟ ܠܐܠܗܐ ܡܠܬܐ ܕܫܠܛ ܢܗܘܐ ܠܦܪܨܘܦܗ ܐܝܟ ܕܐܡܪܬ ܠܟ ܡܘܗܒܬܐ ܘܡܘܬܪܐ: ܐܠܐ ܒܟܝܢܗ ܦܓܪܐ ܐܢܫܝܐ ܐ̱ܢܫܐ ܗ̇ܘ ܕܡܬܝܠܕ ܒܥܠܡܐ ܐܢܫܝܐ. ܡܫܒܚܢܐ ܕܝܢ ܒܚܕ ܦܘܪܫܐ ܕܦܘܪܣܢܐ. ܘܐܦ ܗܢܐ ܠܐܢܫܐ ܕܡܬܡܠܟܐ ܗ̇ܘܐ ܚܕ ܦܓܪܐ: ܘܚܕ ܗ̇ܘ ܦܓܪܐ ܘܚܠܦ ܘܡܘܫܐ ܘܠܘ ܗܢܝܢ ܦܓܪܝܢ: ܘܠܘ ܡܘܗܒܬܐ ܗ̇ܘܬ ܒܬܪܝܢ ܦܓܪܐ ܡܕܝܢ ܗ̇ܘ ܕܐܬܝܗܒ ܒܥܠܡܐ. ܐܠܐ ܒܡܫܝܚܘܬܐ ܐܬܝܗܒ ܗܘܐ ܥܡ ܗ̇ܘ ܚܕ ܦܓܪܐ: ܗܟܢܐ ܐܦ ܗܘܝܘ. ܡܬܐܡܪܐ ܓܝܪ ܒܪܗ ܘܡܪܗ ܘܡܫܝܚܐ ܘܡܠܟܐ. ܕܐܠܗܐ ܡܠܬܐ ܡܬܩܪܝܐ ܒܟܝܢܗ. ܡܫܒܚܢܐ ܕܝܢ ܒܚܕܐ ܡܫܡܠܝܬܐ: ܘܐܦ ܕܐ̱ܢܫܘܬܗ ܥܡܗ ܒܚܕܐ ܒܪܘܬܐ: ܒܚܕ ܫܘܠܛܢܐ: ܒܚܕܐ ܡܪܘܬܐ ܘܡܠܟܘܬܐ: ܥܡ ܐܒܐ ܠܐ ܡܫܬܕܐ. ܘܥܡ ܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܫܬܕܐ ܘܠܥܠܡ.

[28] ܢܬܦܪܫ ܠܟܝܢ ܒܪܒܪܒܐ ܠܡܠܬܐ ܡܛܠ ܚܕܝܘܬܐ ܒܪ ܕܒܪܐ. ܘܐܡܪܬ ܕܢܬܠ ܠܗ ܡܘܗܒܬܐ ܗ̇ܘܐ ܥܠ ܦܓܪܐ ܡܪܝܐ ܕܡܫܝܚܝܬܐ ܐܢܫܘܬܐ ܒܥܠܡܐ ܡܢ ܗܢܐ ܦܓܪܐ ܕܚܠ ܢܗܘܐ ܡܬܩܪܝܐ ܥܠ ܡܪܟܒܐ: ܐܠܐ ܫܘܡܗ ܚܕ ܫܡܐ ܒܚܕ ܦܓܪܐ ܒܬܪܝܢ ܒܢܝ̈ܢ: ܗܟܢܐ ܘܐܦܠܐ ܡܘܗܒܬܐ ܗ̇ܘܬ ܒܬܠܬܝܘܬܐ ܡܛܠ ܚܕܝܘܬܐ ܕܗܘܝܐ ܠܐ̱ܢܫܘܬܐ ܥܡ ܐܠܗܘܬܐ. ܐܡܪܢܐ ܕܐܦܠܐ ܬܪܝܢ ܒܢܝ̈ܢ: ܐܠܐ ܚܕ ܒܪܐ ܘܠܥܠܡ. ܒܪܗ ܕܠܦܪܨܘܦܗ ܢܣܒܗ ܕܢܬܠܠܐ ܒܗ: ܘܚܕܘ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܘܠܘ ܬܪܝܢ. ܐܡܪܢܐ ܕܚܕܘ ܦܪܨܘ̈ܦܐ ܕܦܓܪܗ ܕܡܫܝܚܐ ܘܕܠܐܠܗܐ ܕܡܬܬܩܢ: ܘܠܘ ܬܪܝܢ ܠܒܢ̈ܐ ܘܠܘ ܬܪܝܢ ܦܓܪܐ: ܐܠܐ ܦܓܪܐ ܠܐܠܗܐ ܘܠܐܠܗܐ ܦܓܪܐ: ܚܕ ܦܓܪܐ ܘܚܕ ܠܐܠܗܐ. ܚܕ ܢܬܝܗܒ ܠܐܠܗܐ ܘܦܓܪܐ. ܘܢܦܩܝܢ ܘܢܗ̇ܘܝܢ ܕܚܕܬ̈ܐ. ܐܢܐ ܐ̱ܢܐ ܠܗ ܠܐܠܗܐ ܕܢܚܬܬ ܡܢ ܫܡܝܐ. ܘܗܘ ܠܐܠܗܐ ܢܚܬ ܘܡܢܝܐ ܘܠܗ ܡܢ ܫܡܝܐ ܢܚܬ. ܘܐܡܪܬ ܕܐܡܪ: ܕܠܐܠܗܐ ܐܡܪ ܕܐܢܐ ܐܡܪ: ܦܓܪܝ ܗ̇ܘ ܕܥܠܡ ܐܦ ܚܙܘܬ ܕܥܠܡܐ ܡܬܩܪܝ. ܘܗܘܐ ܦܓܪܗ ܡܢ ܗܕܐ ܗ̇ܘ ܡܢ ܒܪܬܗ ܕܐܬܝܗܒܬܐ ܡܢܗܘܢ. ܘܒܚܕ ܐܢܫ ܕܡܘܕܐ ܐܬܝܗܒ. ܐܠܐ ܡܢ ܦܓܪܘܦ ܚܝܘܬܐ ܗܠܝܢ. ܘܗܝܕܝܢ ܘܝܬ ܒܕ ܝܬ ܗܠܝܢ ܕܐܠܗܘܬܗ ܘܕܐ̱ܢܫܘܬܐ. ܡܢ ܠܡ ܕܚܘܝܘܬܗ ܠܒܪܗ ܕܐ̱ܢܫܐ ܕܫܠܡ ܠܐܢܫ ܕܐܢܫܘܬܗ ܗ̇ܘܐ ܡܢ ܡܕܝܢ. ܘܗܘܐ ܒܪܗ ܕܐ̱ܢܫܐ ܠܗ ܡܢ ܫܡܝܐ ܢܚܬ: ܐܠܐ ܡܢ ܘܒܪܗ ܗ̇ܘ ܕܒܢܐ ܕܡܢ: ܡܢ ܦܓܪܘܦ ܚܝܘܬܐ

96 All the pronouns are rendered by the neutral “it” in these latter two clauses. since the antecedent is the feminine noun “manhood”, though in the Syriac they are masculine.

97 See prior footnote.

98 Here a marginal note warns: “You should know, O our brother, [that] a large omission was made in this place.”

99 Supplied by editor from the Berlin ms.

100 Missing in Vaschalde’s text, but here supplied by the editor from the Berlin ms.

101 I.e., the manhood.

102 Jn. 6:41.

103 Cf. Jn. 6:51.

104 Cf. Jn. 6:62.

not so, but in the union with God the Word, who is the eternal Son of the Most High, his manhood was made one Son of the Most High with him, for he exalted and took it to his own parsopa, and joined it to himself that it[96] might be with him in one name, honor, and exaltation for ever. Even if, therefore, it[97] should be united and joined to God the Word, who exalted and assumed it for his own parsopa [...][98] and conjoined it to him [i.e. God the Word], that it might be with him in one name, honor and exaltation for ever.[99]

[27] [Although that it should be united to and conjoined with God the Word, who exalted it by assuming it to his (own) person,[100]] as I have said there is no addition or subtraction, but the body which is united in heaven is human according to nature, but derivatively, through the descent of the Holy Spirit, so is this bread, which is perfected one body: one is the body and power and absolution, and there are not two bodies, and there is no addition to the nature of the actual body which is in heaven, but in union one is, with the other, one body. It is the same way here as well: Properly, Sonship, Lordship, power, and dominion belong to God the Word, eternally and naturally, but unitedly in one conjunction, also belongs to his manhood, with him in one Sonship, in one power, in one dominion, | in one Lordship and worship, with the non-united {154}
Father and with the non-united Holy Spirit for ever.

[28] Let us say a word because of the quarrelsome again: as in that place [above] there is no addition to the actual body which unitedly is in heaven from this body which is daily broken upon the altar, but the same is in one body in two natures, neither was there an addition to the Trinity because of the union which the manhood had with the Godhead, as there also were not two Sons, but one Son for ever, for he assumed it[101] for his own parsopa that he might be revealed in it. One is the parsopa of Sonship and not two, as one is the parsopa of the body of Christ and of the bread which is consecrated, and there are not two loaves or two bodies, but the body is the bread and the bread is the body—one body and one loaf—while the bread and the body are preserved, and they take and give of one another. "I am the bread which came down from heaven."[102] Behold, he took bread and broke [it], and it did not descend from heaven. And as he said, "The bread which I will give is my body, which is broken for the life of the world."[103] Behold, his body here was from the nature of the blessed Mary, and it was fashioned by the Holy Spirit, but these things are [said] in the parsopa of the union, and so are the same things of his Godhead and of his manhood. "When you have seen the Son of Man ascending to the place where he was previously,"[104] but behold, the Son of Man did not descend from heaven, but from the seed of the house of David—for from the parsopa of the union

ܐܝܟ. ܘܡܗܝܡܢ ܘܡܫܒܚ ܕܫܪܝܪܐ. ܘܗܟܢܐ ܘܐܦ ܕܐܠܗ ܐܝܟ ܡܕܥܗ̇: ܠܐ ܠܡܒܪܗ̇ ܕܐܬܒܣܡܬܐ ܘܫܒܩ ܗ̄ܘܐ. ܘܐܦ ܕܗܟܢܐ ܐܢܫ ܐܠܗܐ ܠܟܠܠܗܢ: ܐܢܫܐ ܕܠܒܪܗ ܡܫܝܚܐ ܢܚܬ. ܠܐ ܐܝܟ ܕܐܦ ܕܐܠܗܘܬܗ: ܐܠܐ ܒܗ̇ ܕܐ̱ܢܫܘܬܗ ܡܫܝܚܐ. ܡܢ ܦܘܠܘܣ ܫܠܝܚܐ ܐܝܟ: ܘܫܠܝܚ ܒܪܐ ܒܡܬܒܣܡܢܘܬܗ. ܘܩܘܡ ܥܡ ܗܘ ܒܪܗ ܕܐ̱ܢܫܐ: ܠܐ ܒܡܠܬ̈ܐ ܐܠܐ ܒܫܠܝܚܘܬܐ. ܒܪܐ ܒܡܠܬ̈ܐ ܐܠܗܐ ܡܠܬܐ. ܒܫܠܝܚܘܬܐ ܕܝܢ: ܐܦ ܐ̱ܢܫܘܬܗ ܚܫܗ ܚܕ ܒܪܐ ܚܕ ܩܢܘܡܐ ܘܐܝܬܝܐ. ܘܒܚܝܐ ܕܐ̱ܢܫܘܬܗ ܒܪܗ ܕܐ̱ܢܫܐ: ܐܡܪܢ ܕܐܡܪ: ܕܢܫܠܡܘܢܝܗܝ ܠܒܪܗ ܕܐ̱ܢܫܐ ܒܐܝ̈ܕܝܗܘܢ ܕܫ̈ܠܝܛܐ. ܘܢܩܛܠܘܢܝܗܝ ܘܠܬܠܬܐ ܝܘܡܝܢ ܢܩܘܡ. ܘܐܢ ܠܐ ܬܐܟܠܘܢ ܦܓܪܗ ܕܒܪܗ ܕܐ̱ܢܫܐ ܘܬܫܬܘܢ ܕܡܗ: ܠܝܬ ܠܟܘܢ ܚܝ̈ܐ ܒܢܦܫܟܘܢ. ܒܡܫܚܐ ܦܘܠܘܣ ܐܝܟ ܘܐܦ ܒܐܠܗܘܬܗ ܡܫܝܚܐܝܬ ܐܬܡܪܝ ܒܪܗ ܕܐ̱ܢܫܐ ܕܢܚܬ ܡܢ ܫܡܝܐ. ܠܐ ܐܝܟ ܒܫܡܝܐ ܒܪܗ ܕܐ̱ܢܫܐ. ܐܢܫܐ ܐܝܟ ܡܢ ܫܡܝܐ ܒܪܗ ܕܐ̱ܢܫܐ. ܘܡܢܗ ܐ̱ܢܫܐ ܕܗܘܐ ܒܫܡܝܐ: ܕܗܘܐ ܒܪܗ ܗܘ. ܐܠܐ ܒܫܘܝܘܬ ܫܘܡܗܐ ܠܚܘܕ. ܘܗܘ ܡܢ ܗܢܐ ܡܬܬܡܗ. ܘܗܢܐ ܡܢ ܗܘ. ܥܡ ܗܢܐ ܕܚܝܠܘܗܝ ܗܢܐ ܘܗܘ: ܒܗ ܒܗܢܐ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ. ܐܡܪ ܐܝܟ ܕܐܢ ܠܐ ܬܐܟܠܘܢ ܦܓܪܗ ܕܒܪܗ ܕܐ̱ܢܫܐ ܘܬܫܬܘܢ ܕܡܗ: ܠܝܬ ܠܟܘܢ ܚܝ̈ܐ ܒܢܦܫܟܘܢ.

[29] ܘܗܘܐ ܠܐ ܦܓܪܗ ܚܝܐ ܕܐܝܬܘܗܝ ܒܥܝܢܐ ܐܓܠܝܢ. ܐܠܐ ܠܠܫܡܐ ܕܐܝܬܘܗܝ ܒܚܝܠܐ ܘܒܘܚܢܐ ܚܕ ܠܫܡܐ ܐܓܠܝܢ. ܘܠܫܡܪܐ ܕܝܘܡܐ ܕܡܬܩܪܒ ܥܠ ܠܫܡܐ: ܘܗܘܝܢ ܦܓܪܗ ܘܕܡܗ ܕܡܫܝܚܐ ܒܝܕ ܚܝܠܐ ܘܫܘܫܛܐ ܘܡܘܗܒܬ ܪܘܚܐ ܩܕܝܫܐ. ܘܠܐ ܕܡܐ ܚܝܐ ܕܡܫܝܚܐ. ܘܠܐ ܕܡܐ ܒܚܝܐ ܕܡܐ. ܘܐܡܪܢ ܕܒܗܕܐ ܚܝܘܬܐ ܚܝܬܐ ܕܦܓܪܐ ܘܕܡܐ ܗܘܝܢ ܘܡܫܬܘܬܦܝܢ ܒܝ̈ܢܝܗܘܢ ܚܝ̈ܐ ܠܟܠܢܫ. ܐܝܟ ܗ̄ ܕܒܦܪܘܩܐ ܚܠܐ ܢܦܫܗ. ܠܐ ܐܝܟ ܢܦܫܐ ܡܬܐܡܪܐ. ܘܐܝܟ ܗ̄ ܕܐܠܐ ܐܝܟ ܐܠܗܐ ܠܡܬܡܪܐ ܘܕܡܐ. ܠܐ ܐܝܟ ܒܡܬܪܐ ܘܕܡܐ ܡܫܬܡܠܝܢ ܐܝܟ ܐܠܗܐ. ܘܐܝܟ ܐܡܪ ܕܡܢ ܦܘܠܘܣ ܕܒܬܪܗܘܢ ܡܫܬܠܡܝܢ. ܡܪܝܐ ܠܢ: ܫܡܥܬ ܠܢ: ܫܠܝܡ ܐܢܬ: ܡܬܬܟܠ ܐܢܐ: ܡܢܐ ܦܠܢ ܒܪ ܦܠܢ. ܟܕ ܡܬܚܫܒܢ ܕܐܝܠܝܢ ܐܝܟ ܕܢܦܩܢܐ ܘܐܝܠܝܢ ܐܝܟ ܕܦܓܪܐ. ܗܟܢܐ ܘܐܦ ܗܠܝܢ ܕܒܗܕܐ ܚܝܘܬܐ ܐܦܪܝܢ ܕܡܫܝܚܐ ܡܢܗ: ܘܒܪܐ ܡܢܗ: ܘܕܒܡܫܝܚܐ ܘܒܪܐ ܐܬܦܪܝ ܘܐܬܚܒܒ ܒܗ. ܟܕ ܡܬܬܟܠܝܢ ܕܐܝܠܝܢ ܐܝܟ ܕܐ̱ܢܫܘܬܗ ܕܡܠܬܐ ܡܬܐ ܕܐܝܬܝܗ̇ ܗܝܟܠܗ ܡܫܝܚܐ: ܘܐܝܠܝܢ ܐܝܟ ܕܐܠܗܘܬܗ ܕܒܐܝܕܗ ܐܬܒܪܝ ܘܐܬܚܒܒ ܒܗ. ܟܕ ܠܐ ܐܬܒܪܗ ܒܚܝ̈ܐ ܕܝܠܬܗܘܢ ܡܬܚܠܦ ܚܝܘܬܐ. ܠܐ ܐܝܟ ܐܠܗܐ ܡܠܬܐ ܡܢܐ ܡܫܬܚܠܦܐ ܘܡܬܚܠܦ ܦܪܨܘܦܗ ܘܗܘܐ ܒܪܢܫܐ ܒܚܝ̈ܐ. ܘܠܐ ܒܪܢܫܗ ܡܢܐ ܒܚܝܘܗ ܡܫܬܡܫܬܐ ܘܠܐ ܡܫܬܚܠܦܐ ܘܗܘܐ ܦܪܫ ܠܐ ܡܫܬܚܠܦܐ. ܘܗܢܘ ܒܪܐ ܒܪ ܚܝܘܗ ܕܒܪܝܬ: ܐܠܐ ܒܚܝܘܬܐ ܕܒܗ ܐܠܗܐ ܡܠܬܐ ܐܝܬܘܗܝ ܒܪܐ ܒܚܕ ܩܢܘܡܐ ܘܡܪܘܬܐ ܘܫܘܒܚܐ ܘܐܡܪܐ ܘܠܐ ܒܚܝܘܗ. ܕܠܐ ܢܗܘܘܢ ܬܪܝܢ ܒܢܝܢ. ܘܐ ܬܪܝܢ ܒܪܐ ܕܝܠܗ. ܐܦ ܡܗܝܡܢ ܡܫܒܚܝܢ ܠܚܕܐ ܐܝܟ ܕܐܡܪܬ.

105 1 Cor. 2:8.
106 Jn. 3:16.
107 Cf. Mt. 17:22; Mk. 9:31; Lk. 24:7.
108 Jn. 6:53.
109 Of the Holy Spirit.

they give and take of one another. It is the same with that [saying], "If they had known it, they would not have crucified the Lord of glory,"[105] and that, "God so loved the world as to give his Only-begotten Son,"[106] for it was not in that which was his Godhead but in that which was his united manhood, for from the parsopa of the union one is the Son in both of them, and the same is the Son of Man, not | in nature but in the union. The Son in nature is God the Word, but in {155}
the union also his manhood with him is one Son in one name and honor, and in the nature of his manhood he is Son of Man. As he said, "They shall deliver the Son of Man into the hands of sinners, and they shall kill him, and on the third day he shall rise,"[107] and, "If you do not eat the body of the Son of Man and drink his blood, you have no life in your qnoma."[108] Through the taking of the parsopa, in his Godhead unitedly, he was also called the Son of Man who descended from heaven. For he was not in nature Son of Man, for how is the Son of Man from heaven, and who is the "man" who is in heaven whose "son" this is, unless it is by agreement of name alone? That is called by this, and this by that, while this and that remain in what belongs to them in this same one parsopa of Christ, the Son of God, for he says, "If you do not eat the body of the Son of Man and drink his blood, you have no life in your qnoma."

[29] Behold it is not the natural body which is in heaven that we eat, but we eat the bread, which is, through power and descent[109], one bread, and we drink the wine of the libation which is consecrated with the bread, but they are the body and blood of Christ through power, and pardon, and forgiveness of sins. It is not the natural blood of Christ, and it is not in nature blood. As in the natural union of body and soul, they give and take the natural names, each of the other. As in "His soul entered irons," it is not his soul that is fettered, and as in "It was not revealed to flesh and blood," it is not flesh and blood that receive a revelation. It is when we speak in the parsopa of both of them, "It is cold to me," "It is hot to me," "I am intelligent," "I know," "So and so the son of so and so died," while | {156}
we know that these are of the soul and those are of the body, so too we say these things in the union: "Christ died," "the Son died," and that by Christ and by the Son everything was created and made, while understanding that these are of his manhood which received death, which was his united temple, and those are of his Godhead, by whose hand all was created and made, while the natures do not lose their properties because of the union. For God the Word did not acquire finitude, or leave his spiritual state and become man in nature, and his man did not possess in his nature everlastingness, or infinitude, or become invisible spirit, or become the consubstantial Son of the Father. But in the union with God the Word he was the Son in one name, Lordship, worship, and honor, though not in nature, that there might not be two Sons, or two [who are] "Son of the Highest", though they give their names to each other, as I have said.

[30] ܘܐܝܟܢܐ ܡܠܟܐ ܡܫܝܚܐ ܗܘܐ ܡܢ ܟܝܢܐ. ܘܐܝܟܢܐ ܕܡܢܐ ܡܫܚܐ ܕܠܒܝܫܐ ܠܗ ܗܘܐ ܟܡܐ ܗܕܐ. ܘܐܡܪ ܐܢܐ ܕܐܦ ܠܐ ܗܕܐ: ܘܗܘܐ ܟܠܟܕ ܡܢ ܡܠܘܐܐ ܕܒܗ ܠܐ ܡܬܠܒܟܐ ܗܕܐ ܘܡܟܝܢܐ. ܒܗ ܕܒܕܠܡܝܢ ܟܕ ܡܕܝܢ ܗܕܐ: ܕܒܡܫܚܐ ܐܢܫܐ ܐܘ ܒܥܒܕܐ ܐܢܫܝܢ. ܒܗ ܕܠܗ ܗܕܐ ܐܬܠܒܫܘܗܝ ܐܝܟ ܗܘ ܕܡܬܠܡܝܢ ܠܟܕܘܩܝܢܐ ܘܠܐܘܢܘܗܝ ܕܒܝܬ ܝܕܥ: ܡܬܚܙܝܐ ܗܘܐ ܐܦ ܓܝܪ ܗܕܐ ܟܟܠ ܡܠܘܐܐ ܕܒܗ ܐܢܫܐ. ܐܘܕܐ ܐܘ ܠܡܬܕܐ: ܐܝܟ ܠܡܬܕܐ ܠܟ ܕܟܠܡܬܐ. ܘܗܘܐ ܠܗ ܟܢܫܐ ܕܟܠܡܬܐ ܐܢܫܐ ܗܕܐ: ܘܐܦܠܐ ܐܘܕܐ ܗܕܐ: ܗܟܝܢ ܘܐܦ ܗܕܟܐ. ܐܘܟܝܢ ܘܡܫܟܚ ܟܢܫܐ ܠܡܬܕܕܐ ܐܘ ܟܢܝܢܐ.

[31] ܗܘܝ ܐܣܛܢܝܐ. ܘܐܝܟܢܐ ܕܟܕ ܠܒܝܫܐ ܠܗ ܗܘܐ ܠܦܪܨܘܦܐ ܒܗ ܒܚܝܘܬܐ. ܡܛܠ ܗܘ ܒܟܝܢܘܗܝ ܘܠܐ ܐܢܫܝܢ ܕܐܠܗܘܬܗ ܒܗ ܒܚܝܘܬܐ: ܠܐ ܓܝܪ ܐܘܡܪ ܦܪܨܘܦܐ ܚܕܝܘܬܐ ܕܩܢܘܡܝܘܬܗ: ܘܠܐ ܗܘܐ ܡܢ ܚܕܝܘܬܗ ܕܦܪܨܘܦܐ ܘܐܢܫܘܬܗ. ܐܝܟܢܐ ܕܐܦ ܠܐ ܐܬܦܠܓܝ ܚܠ ܟܝܢܘܬܗ ܕܦܪܨܘܦܐ ܡܕܡ ܡܬܚܠܦ ܚܝܘܬܗ ܕܗܘܐ ܕܒܗ. ܘܡܢܚ ܘܐܡܪ ܦܪܨܘܦܐ ܚܕ ܒܗ ܐܢܫܘܬܐ ܗܘܐ. ܘܠܐ ܐܡܪܝܢ ܕܐܒܪܐ ܗܘܐ ܘܡܫܝܚܐ ܗܘܐ ܕܒܦܪܨܘܦܐ. ܘܠܐ ܐܡܪܝܢ ܕܡܬܡܨܝܢܘܬܐ ܕܦܪܨܘܦܐ ܐܢܫܘܬܐ. ܐܘ ܕܦܪܨܘܦܐ ܗܘ ܕܡܬܡܨܝ ܒܟܝܢܗ. ܐܦ ܚܕܘ ܚܠܐ ܕܝܕܥ ܦܪܨܘܦܐ ܡܢ ܗܕܐ ܘܡܬܐܡܪܝܢ ܘܡܬܚܠܦܢ ܘܡܬܦܪܫܢ: ܘܡܢܗ ܦܪܨܘܦܐ ܐܫܟܚܢܐ ܐܝܟ ܕܝܗܘ ܟܕ ܗܕܐ ܒܗ ܡܫܝܕܐ. ܘܠܐ ܐܡܪܝܢ ܕܗܘܐ ܡܬܐܡܪܐ ܐܘ ܡܢܐ ܐܫܟܚܢܐ ܗܠܝܢ: ܗܟܢܐ ܐܦ ܡܫܝܕ ܐܠܗܐ ܡܠܬܐ ܠܐܢܫܘܬܗ ܡܢ ܓܗ ܡܕܒܪܢܐ. ܐܠܐ ܐܝܟ ܐܢܫܘܬܗ ܗܠܝܢ ܕܒܝܬܗ ܡܟܕܐ ܗܘܝܐ ܘܫܐܪܐ ܒܟܝܢܗ. ܟܕ ܠܐ ܐܡܪܝܢ ܕܐܠܗܘܬܗ ܒܗܘܢ ܫܐܪܐ ܐܦܠܐ ܟܕ ܡܬܓܒܠܐ ܗܘܝܐ ܘܡܬܚܠܦܐ ܗܘܝܐ ܠܗ ܒܟܠܗܝܢ ܡܟܠܝܬܐ. ܘܡܬܦܗ ܠܗ ܡܢ ܝܘܡܗ ܘܫܪܪܗ ܘܡܬܓܠܝܢܘܬܗ ܘܡܬܦܣܩܢܘܬܗ ܒܠܐ ܡܫܘܚܬܐ ܘܫܟܝܢܬܗ ܒܟܠܗܝܢ. ܘܡܟܝܠ ܚܝܗ ܚܕ ܒܪܐ: ܒܫܒ ܫܠܛܐ ܘܡܬܚܠܦܢܐ. ܟܕ ܝܗ ܠܐ ܡܢ ܫܪܝܪܐ ܢܫܟܚ ܡܕܡ. ܐܝܟܢܐ ܕܢܗܘܐ ܠܐ ܢܫܟܚ ܠܐ ܡܢ ܫܘܬܦܘܬܐ ܟܝܢܗ ܕܦܪܨܘܦܐ ܘܠܐ ܡܢ ܡܪܝܡܘܬܗ. ܘܡܫܡܠܐ ܟܫܒ ܫܒܝܚܐ ܕܢܗܘܐ ܫܒ ܗܕܐ: ܘܗܘܐ ܡܫܒܝܚܐ ܒܫܒܝܚܐ. ܘܫܒܘ ܦܪܨܘܦܐ ܕܫܒܝܚܐ ܘܕܢܗܘܐ. ܟܫܒ ܫܠܛܐ ܘܡܬܠܗܪܬܐ: ܘܐܡܪܝܢ ܟܫܒܪܐ ܗܫܝܟܬܐ ܟܝܢܬܐ ܐܠܗܘܬܗ ܘܐܢܫܘܬܗ ܕܡܢܗ ܟܫܒ ܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܟܫܒܪܐ ܢܗܝܪܘܬܐ ܘܫܒܝܚܘܬܐ ܕܫܒܘ ܡܥܒܕ ܘܠܟܠܗܝܢ.

[32] ܗܘܝ ܐܣܛܢܝܐ. ܘܐܝܟܢܐ ܕܦܓܪܐ ܕܒܪܢܫܐ ܚܕ ܒܟܝܢܐ ܕܢܦܫܐ ܕܒܗ: ܘܠܐ ܐܡܪܝܢ ܕܐܪܒܥ ܚܝܘܬܐ ܐܢܫܘܬܐ ܒܪܢܫܐ. ܐܦ ܦܓܪܐ ܒܢܦܫܐ ܚܕ: ܐܠܐ ܚܕܐ ܚܝܘܬܐ ܒܪܢܫܐ. ܘܐܡܪܝܢ ܠܐ ܐܡܪܝܢ ܗܪܝܢ ܒܢܝܐ. ܒܗ ܕܠܐܢܫܘܬܗ ܕܒܪܐ: ܒܚܝܘܬܐ ܕܒܗܘܢ ܐܝܟ ܠܗ ܐܘ ܕܒܪܐ ܒܫܒ ܫܠܛܐ ܘܡܬܝܕܥܐ ܘܡܬܪܘܬܐ: ܘܠܗ ܦܪܨܘܦܐ

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110 ܐܬܠܒܫܘܗܝ.
111 Manhood.
112 Godhead.
113 Manhood.
114 Manhood. There is a gender change in the text to masculine without an intervening subject. Thus the antecedent remains the feminine "manhood". Therefore I have carried through with the neutral "it" previously used.
115 Godhead. This too shows a gender change without an intervening change of subject. See previous note.
116 I.e., Godhead.
117 I.e., manhood.
118 In a footnote Vaschalde suggests "one is the rod".

[30] Let us bring forward a little demonstration from nature as well: as wood clothed with fire acquires the name "fire", and someone says, "Bring the fire to me," and behold, without the material in it the fire is not retained but goes out—for we know [that] when we call [something] "fire" that it is in wood or in something else, since it is not elementary[110] fire such as that which turned to ashes the Sodomites and those of the house of Nadab—so too fire is called by the name of the material in which it exists—a brand or a coal—such as, for example, coals of oak, and behold, the fire is not the nature of an oak, nor is the fire a brand. So too here the natures give and take, each of the other, though not in nature.

[31] Again, in another way: as when | iron is clothed with fire in a union their {157}
nature is preserved and their properties do not come to an end in the union, for iron does not lose the denseness of its bodily state, and the fire does not gain the density of iron and its earthiness, as also nothing is added to the quantity of iron because of the union of the fire in it, and the iron smites or shatters while the fire is in it, but we do not say that the fire shatters, and the fire burns in the iron and we do not say that there is combustibility of iron, or of iron that it burns in its nature, although one is the power which iron acquires from the fire, and it is hammered, bent, and stretched, and iron attains form, whatever it may be, while the fire is united in it, and we do not say that fire is beaten or attains these forms, so too, although God the Word was united to his manhood within the womb, yet his manhood performed certain things of its own nature, and suffered in its own nature, while we do not say that his Godhead suffered with it, nor that, when it[111] was fashioned and formed that it possessed all exalted things, but one[112] gave to the other[113] from its own brightness, honor, and glory, and participation in immortality, and strengthened it in all things, making it[114], with itself[115], one Son in one power and authority, though it[116] did not receive anything of its[117] sufferings, as fire does not take from the darkness of the iron nor from its coldness. Thus in one fiery rod, one is the fire[118], and the fire is unitedly in the rod, and one is the parsopa of the rod and of the fire in one power and operation. So in one humble demonstration [it is shown that] the Godhead and manhood of our Lord is in one parsopa of Sonship, in one conjunction and union, for one is Christ for ever.

[32] Again, in another way: as the body of a man lives by the life | of the soul in {158}
it, and we do not say that the man is two living things, though the body lives by the soul, but [that] the man is one living creature, so we do not say two sons, for to the manhood of the Son, in union with him, belongs that which is Son in one power, worship, and Lordship. It is not distinctly in nature Son, unless

ܒܟܝܢܐ ܐܝܬܝܗ̇ ܒܪܐ. ܘܐܬܝܠܕ ܠܐ ܗܘܐ ܒܙܒܢ̈ܐ ܐܢܫܝܘܗܝ. ܗ̇ܘܐ ܒܬܪ ܟܠܗ ܕܐܬܐ ܘܕܪܘܫ ܕܡܘܕܥܐ ܐܝܟ ܕܐܬܐܡܪܬ ܒܟܬ̈ܠܝܬܐ. ܐܠܐ ܒܡܕܢܚܐ ܕܒܗ ܐܠܗܐ ܡܠܟܐ ܚܕ ܒܪܐ ܐܡܝܢ ܕܒܡܕܢܚܐ ܕܒܗ ܢܘܗܪܐ ܡܢܐ ܦܓܪܐ ܚܝ̈ܐ: ܘܚܕܐ ܗ̄ܝ ܚܝܘܬܐ ܘܠܐ ܗܦܟܝܢ.

[33] ܬܘܒ ܐܣܛܪܢܝܐ. ܘܐܡܪܐ ܕܒܡܫܡܫܬܐ ܡܢܐ ܦܓܪܐ ܟܡ ܢܘܗܪܐ ܚܕܐ ܠܐ ܡܫܘܬܦܬܐ: ܘܠܐ ܐܬܦܪܫܝܢ ܕܗܪܝܢ ܠܐ ܡܬܩܪܝܐ ܐܢܫܘܬܐ ܒܪܢܫܐ. ܐܠܐ ܚܕ ܒܪܢܫܐ ܠܐ ܡܫܘܬܐ. ܟܕ ܛܒ ܘܐܦ ܡܢ ܩܕܡ ܡܫܡܫܬܐ ܡܢܐ ܗ̄ܘܐ ܢܘܗܪܐ ܠܐ ܡܫܘܬܦܬܐ: ܗܟܢܐ ܠܐ ܐܬܦܪܫܝܢ ܗܪܝܢ ܒܟܝ̈ܢܐ ܚܕ ܡܢ ܩܕܡ ܚܕܝܘܬܐ ܘܚܕ ܡܢ ܒܬܪ ܚܕܝܘܬܐ. ܐܠܐ ܚܕܘ ܒܪܐ. ܘܒܪܢܫܐ ܟܡܗ ܩܢܘܡ ܠܒܪܘܬܐ ܒܚܕܐ ܫܘܬܦܘܬܐ ܘܠܐ ܦܪܫܝܢܐ. ܘܐܡܪܐ ܕܠܐ ܐܬܦܪܫܝܢ ܗܪܝܢ ܒܟܝ̈ܢܐ ܠܐ ܡܫܘܬܐ: ܐܦ ܦܓܪܐ ܡܢܐ ܩܕܡ ܕܒܡܫܡܫܬܐ ܠܡܗ ܗ̄ܘܐ ܠܗ. ܗܟܢܐ ܠܐ ܐܬܦܪܫܝܢ ܗܪܝܢ ܒܟܝ̈ܢܐ: ܐܦ ܒܪܢܫܐ ܕܡܪܢ ܠܗ ܒܡܫܡܫܐ: ܐܠܐ ܡܫܬܪܝܢܐ ܡܢܐ ܒܪܘܬܐ ܕܒܡܫܡܫܘ ܠܡܗ ܗ̄ܘܐ ܠܗ: ܐܠܐ ܡܫܬܠ ܢܫܦܘܬܗ ܕܒܗ ܐܠܗܐ ܡܠܟܐ. ܘܐܡܪܐ ܕܒܡܠܐ ܘܗ̇ܘ ܩܕܡ ܕܡܬܬܚܒܠ ܒܗ: ܘܝܗܘ ܘܒܡܠܐ ܒܚܕ ܩܘܡܗ ܡܬܚܙܝܢ ܒܕ ܦܪܨܘܦܝܢ ܒܟܝ̈ܢܐ: ܗܟܢܐ ܘܐܦ ܗܪܟܐ ܚܕ ܒܕ ܚܕ.

[34] ܬܘܒ ܐܣܛܪܢܝܐ. ܘܐܡܪܐ ܕܒܡܬܐ ܘܡܫܡܫܘܬܗ ܘܡܕܝܢܬܐ ܘܡܫܡܫܘܬܗ̇ ܡܬܚܙܝܢ ܒܚܕ ܩܘܡܗ. ܘܡܛܠ ܠܗ ܠܡ ܕܒܘܝܕ ܘܠܐ ܐܢܫܐ ܡܛܠ. ܘܡܫܡܫ ܠܡ ܒܡܬܗ ܕܕܘܝܕ. ܘܠܐ ܠܡܪܩܐ ܘܠܫܡܝܐ ܡܬܗܪ ܕܡܫܡܫܘܗܝ: ܘܡܛܠ ܠܡ ܡܕܝܢܬܐ: ܘܡܫܕܪ ܡܕܝܢܬܐ. ܘܢܦܩܘ ܒܠܗ̇ ܡܕܝܢܬܐ. ܘܐܬܐ ܠܡ ܒܦܪܢܣܘܡ ܕܒܕܡܐ ܠܫܡܝܐ ܘܐܬܦܪܢܣܘܬܐ: ܒܕܡܐ ܠܫܡܘܠ ܗܡܢܝܢ. ܘܗܟܢܐ ܡܢ ܦܪܨܘܦ ܒܢ̈ܝܐ ܐܫܬܡܫܘ ܠܡܫܡܫܘܬܗ̇. ܘܐܦ ܡܢ ܦܪܨܘܦ ܠܡܫܡܫܘܬܗ̇ ܐܫܬܡܫܬ ܡܕܝܢܬܐ: ܐܟܘܬ ܕܫܠܝܛ ܘܡܫܡܫ ܘܗܠܝܢ ܕܫܪܟ. ܗܟܢܐ ܐܫܬܡܫܘ ܒܟܝܢܗ ܕܡܪܢ. ܗ̇ܘ ܕܝܢ ܗܘܠܕܗ ܡܫܝܚܐ ܒܪܐ ܘܡܪܝܐ. ܘܐܠܗܘܬܗ ܐܫܬܡܫܬ ܡܫܝܚܐ ܘܒܪܗ ܕܐܢܫܐ. ܘܚܕܘ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܘܒܪܗ ܕܐܢܫܐ. ܒܚܕ ܩܘܡܗ ܘܚܕܐ ܘܡܫܠܛܢܐ ܘܡܪܘܬܐ ܘܠܥܠܡ. ܕܠܗ ܘܠܐܒܘܗ ܘܠܪܘܚܐ ܕܩܘܕܫܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܣܓܕܬܐ ܘܬܘܕܝܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

17.IV ܪܫܐ ܕܫܒܥܣܪ. ܥܠ ܗ̇ܝ ܕܐܝܟ ܦܘܪܫܢܐ ܐܝܟ ܒܝܬ ܩܢܘܡܐ ܠܦܪܨܘܦܐ. ܘܐܡܪܐ ܦܪܨܘܦܐ ܡܬܚܙܐ ܘܡܫܘܐ ܘܩܢܘܡܐ ܠܐ ܡܬܚܙܐ

[35] ܩܢܘܡܐ ܐܘܣܝܐ ܚܕܝܘܬܐ ܡܫܡܫܬܗ: ܡܬܚܡ ܒܗܘ ܠܚܘܕܝܘܬܐ ܒܩܢܘܡܐ ܗ̇ܘ ܕܚܕ: ܘܦܪܨܘܦ ܡܢ ܣܓܝ̈ܐܐ: ܠܗ ܒܗ̇ ܕܡܬܝܕܥ ܐܠܐ ܘܐܦ ܡܫܬܠ ܐܝܟ ܐܡܬܝ ܠܗ̇ ܐܝܠܝܢ ܕܐܢܫܘܬܗ ܒܟܝܢܐ ܘܒܠܚܘܕܝܗ ܘܫܪܟܐ: ܒܕܝ̈ܢܐ ܡܫܬܠܛܐ ܐܘ ܕܡܫܬܡܫܬܐ ܐܘ ܕܒܢܝܫܬܐ ܐܘ ܕܠܐ ܢܝܚܬܐ. ܠܗܘ ܠܐ ܒܠܚܘܕܝܗ ܕܝܢ: ܐܦ ܗܟܢܐ ܒܕܝ̈ܢܐ ܡܫܬܠܛܐ. ܐܘ ܒܡܫܘܚܬܐ ܕܒܠܥܕܝ̈ܠܝܬܐ ܐܘ ܒܐܝܢܐ ܙܢܐ ܕܝܘܡ. ܘܗ̇ܠܝܢ ܐܝܟ ܕܐܬܐܡܪ

119 Cf. Is. 7:13.
120 Mt. 11:17.
121 ܐܘܣܝܐ.
122 For ܡܣܝܒ.

there were two Sons consubstantial with the Father and Holy Spirit, as was said above, but in union with God the Word there is one Son, as by the union with the soul the body gains life, and one is the life and not two.

[33] Again, in another way: as at the resurrection the body with the soul gains one immortality, and we do not say that a man is two immortal things, but one immortal man, even though before the resurrection the soul also possessed immortality, so we do not say two Sons, one before the union and one after the union, but one is the Son, and his man with him possesses Sonship in one participation and not separately. And as we do not say two immortal men, although the body gains something which by its nature it did not have, so we do not say two Sons, although the man of our Lord was not so in nature, but unitedly possesses Sonship which he did not have in his nature, but because of his conjunction with God the Word. And as a measure and something measured by it, and it and the measure are called by one name, though they are distinct in nature, so too here it is the same.

[34] Again, in another way: as a house and its inhabitants and a city and its inhabitants are called by one name, and "He built David for himself," but he did not build a man, and "Hear, O house of David,"[119] and it was not that he was admonishing the stones and wood to hear, | and "He built a city," and "The city {159}
burned," and "The whole city went out," and "You, Capernaum, who have been lifted up to heaven, shall be brought down unto Sheol,"[120] so by the parsopa of a building its inhabitants have been named, and also by the parsopa of its inhabitants a city has been named, as Shechem and Shamir and others such as these. In the same way the man of our Lord—that is, his united temple—has been named Son and Lord, and his Godhead has been named Christ and Son of Man, and one is Christ, the Son of God and Son of Man, in one name, power, authority, and Lordship for ever, to whom, and to whose Father, and to the Holy Spirit be glory, honor, worship, and exaltation for ever and ever. Amen.

IV.17 *Seventeenth Chapter: Concerning what the difference is between qnoma and parsopa, and how a parsopa was assumed and remains, yet the qnoma was not assumed.*

[35] A singular essence[121] is called a "qnoma". It stands by itself, singular in number, being one and distinct from many. It is not, therefore, joined[122] [to anything else]—except, with such things as are creatures, rational and free, when it receives various accidents, either of excellence or evil, or of knowledge or ignorance, but with the irrational [there are] also here various accidents, either in combinations of opposite things, or in whatever way, and these, as I have said,

ܠܐ ܒܪ̈ܝܐ ܘܡܬܒܪ̈ܝܢܐ ܒܠܚܘܕ. ܩܢܘܡܐ ܓܝܪ ܡܬܚܙܐ ܗܘ ܒܡܫܝܫܘܬܐ ܘܡܫܐ ܢܒܪܐ ܘܡܬ̈ܐ ܕܢܦܠܘ ܗܘ ܩܢܘܡܐ ܚܕ ܡܫܝܚܐ ܕܩܢܘܡ̈ܐ ܚܒܪ̈ܘܗܝ ܣܓܝܐ. ܘܦܪܝܫ ܡܢ ܩܢܘܡ̈ܐ ܚܒܪ̈ܘܗܝ. ܒܕܝܠܝܘܬܐ ܝܚܝܕܝܬܐ ܕܡܢܐ ܠܦܪ̈ܨܘܦܗ ܕܐܬܦܪܫ ܠܗ ܕܡܫܬܘܬܦ. ܘܦܘܠܫ ܠܗ ܦܪܨܘܦܗ. ܒܪܡ ܕܝܢ ܒܟܠ ܚܕ ܚܕ ܡܢ ܩܢܘܡ̈ܐ ܒܟܠܗ ܒܟܝ̈ܢܐ ܓܘܢܐ ܡܫܬܘܬܦ. ܘܚܕ ܒܟܝ̈ܢܐ ܕܫܟܝܚ ܠܩܢܘܡ̈ܐ ܟܠܗܘܢ ܒܕܡܝܐ ܡܫܬܘܬܦ ܕܐܢܫܐ. ܐܝ ܕܒܢܝ̈ܢܫܐ ܘܐܝ ܕܡܠܐܟ̈ܐ ܕܐܚܪ̈ܢܐ. ܩܢܘܡܐ ܕܝܢ ܠܐ ܫܟܝܚ ܠܟܠܗܘܢ.

[36] ܦܪܨܘܦܐ ܕܝܢ ܐܦ ܐܝܬܘܗܝ ܕܝܠܝܬܗ ܕܩܢܘܡܐ ܐܝܟ ܕܗܘ ܕܦܪܫ ܠܗ ܡܢ ܐܚܪ̈ܢܐ. ܒܗܝ ܕܩܢܘܡܗ ܕܦܘܠܫ ܠܐ ܐܝܬܘܗܝ ܗܘ ܕܦܪܨܘܦܗ: ܐܦ ܒܗܝ ܕܒܢ̈ܝܐ ܘܩܢܘܡܐ ܫܘܝܢ ܐܢܘܢ. ܒܗܝ ܕܒܟܠܚܕ ܡܢܗܘܢ ܦܪܨܘܦܐ ܘܫܘ̈ܡܐ ܡܢܐ: ܘܚܕ ܐܝܬܘܗܝ ܘܡܫܠܡܢܐ ܘܦܪܨܘܦܐ: ܐܠܐ ܒܦܪܨܘܦܐ ܦܪܝܫܝܢ ܐܢܘܢ ܚܕ ܡܢ ܚܕ ܒܝܚܝܕܝܘܬܐ ܠܚܘܕܝܬܐ ܕܡܢܐ ܕܠܚܕ ܚܕ ܡܢܗܘܢ. ܐܘ ܒܥܡܐ: ܐܘ ܒܐܣܟܡܐ: ܐܘ ܒܥܡܘܪܐ: ܐܘ ܒܫܢ̈ܝܐ: ܐܘ ܒܥܘܠܡܢܐ: ܐܘ ܒܕܘܒܪ̈ܐ: ܐܘ ܒܕܒܪܘܬܐ: ܐܘ ܒܫܡܫܘܬܐ: ܐܘ ܒܐܝܢܐ ܕܝ̈ܘ ܘܢ. ܕܡܦܪܫ ܘܡܫܘܐ ܕܝܠܝܬܐ ܠܚܘܕܝܬܐ ܘܝܚܝܕܝܬܐ: ܕܗܢܐ ܠܗ ܗܘ: ܘܗܘ ܠܗ ܗܢܐ: ܐܦ ܒܡ̈ܢܐ ܥܡܝܢ ܐܢܘܢ. ܒܗܝ ܕܕܝܠܝܘܬܐ ܝܚܝܕܝܬܐ ܕܡܢܐ ܗܝ ܩܢܘܡܐ: ܕܠܗ ܐܝܬܘܗܝ ܗܘ.

[37] ܦܪܨܘܦܐ ܗܘ ܕܦܪܫ ܕܐܝܟ ܐܢܫܐ ܢܫܬܠܠ ܠܗܘܢ ܕܡܬܩ̈ܠܝܬܐ ܕܒܠܠܗܘܢ ܐܝܬܝܗ ܡܠܬܗ. ܒܣܟܠܗ ܕܝܠܗ ܕܡܫܬܝܢ ܕܪܫ ܚܫܝܢ ܘܐܠܗܝ ܕܝܘܣܦ ܡܫܒܚܢ. ܡܠܬܐ ܐܢܘܢ ܓܝܪ ܩܢܘܡ̈ܐ ܫܠܝ̈ܚܐ ܕܐܠܗܘܬܐ ܡܬܩܘܡܢܝܬܐ ܥܡܗ ܒܟܠ ܒܣܪܐ ܐܝܬܘܬܐ ܥܒܝܕܬܐ ܘܡܠܬܐ ܕܟܠ ܒܪ̈ܢܫ. ܒܪܡ ܕܝܢ ܐܝ ܒܢ̈ܝ ܐܢܫ̈ܐ ܥܒܝܕܝܢ ܕܡܦܪܫ ܐܢܘܢ ܡܢ ܚܕ̈ܕܐ: ܠܐ ܡܬܚܫܚ ܐܢ̈ܐ: ܐܠܐ ܐܝ ܒܕܝܠܝܘܬܐ ܕܦܪ̈ܨܘܦܗܘܢ. ܥܡ ܐܚܪܢܐ ܓܝܪ: ܦܪܨܘܦܐ ܗܘ ܕܩܢܘܡܗ ܐܝܬܘܗܝ ܠܐ ܫܟܝܚܐ. ܕܡܢܗ ܒܪܐ ܡܬܩܘܡܢܐ ܫܟܝܚ. ܘܦܪܫ ܠܦܪܨܘܦܐ ܕܩܢܘܡܗ. ܕܠܗ ܐܒܐ ܗܘ. ܘܐܦܠܐ ܪܘܚܐ ܕܩܘܕܫܐ. ܐܠܐ ܡܢ ܐܒܐ ܐܬܝܠܕ ܠܟܠ ܡܢ ܐܒܗ. ܘܪܘܚܐ ܐܦ ܠܩܢܘܡܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܦܪܝܫ ܠܗ ܒܦܪܨܘܦܐ ܕܝܠܝܢܐ ܘܝܚܝܕܝܐ ܕܡܢܐ ܕܡܢ ܐܒܐ ܡܬܩܘܡܢܐ ܐܝܬܘܗܝ. ܗܢܘ ܕܝܢ ܡܢ ܒܝܬܗ ܟܝܢܐ ܕܐܦܩܘܬܐ: ܘܕܠܗ ܐܒܐ ܗܘ ܘܠܗ ܒܪܐ. ܘܡܛܠ ܗܢܘܢ ܗܠܝܢ ܒܦܪܨܘܦܐ ܦܪ̈ܝܫܐ ܕܡܫܚ ܒܕܝܠܝ̈ܬܗܘܢ: ܗܢܘܢ ܗܠܝܢ ܦܪܨܘܦܐ ܫܦܝ̈ܪܐ: ܡܬܚܙܝܢ ܘܡܬܝܕܥܝܢ. ܩܢܘܡ̈ܐ ܕܝܢ ܠܐ ܡܬܚܙܝܢ ܘܠܐ ܡܬܝܕܥܝܢ. ܒܗܝ ܕܡܬܝܕܥ ܗܘܐ ܩܢܘܡܐ ܕܝܗܘܐ ܥܡ ܩܢܘܡܐ ܐܚܪܢܐ ܚܕ ܩܢܘܡܐ: ܗܕܐ ܓܝܪ ܠܐ ܡܬܚܙܝܐ. ܐܠܐ ܗܘ ܡܕܡ ܕܡܬܚܙܝܢܐ ܐܝܬܘܗܝ ܠܗ ܠܗܘܢ ܚܕ ܩܢܘܡܐ ܕܒܗ ܡܦܪܫ ܕܝܠܝܬܗ ܗܘ ܩܢܘܡܐ ܐܚܪܢܐ: ܗܢܘ ܕܝܢ ܕܐܒܐ ܠܗ ܒܪܐ. ܘܒܪܐ ܠܗ ܪܘܚܐ ܕܩܘܕܫܐ. ܗܠܝܢ

123 ? for ܘܗܠܝܢ ܐܝܟ ܕܐܡܪܬ ܠܐ ܒܪ̈ܝܐ ܘܡܬܒܪ̈ܝܢܐ ܒܠܚܘܕ.

124 The argument is that a qnoma is an individual specimen of a nature which it shares with other representatives of the same nature. A nature is common and shared; a qnoma is singular and representative of a nature commonly shared with like qnome.

125 I.e., from other like qnome.

are not created and fashioned things alone[123]—for a qnoma is fixed in its natural state and is subject to a species and a nature of its own, a qnoma, along with [any] number of its like qnome. It is differentiated from its fellow qnome in the unique property which it possesses in its parsopa—that of Gabriel is not that of Michael, and Paul is not Peter. However, in each and every qnoma the whole common nature is recognized, and it is known intellectually what that one nature is which encompasses the qnome in general, whether of men or | of any of the others, but a qnoma does not encompass the [entire] general {160} [nature].[124]

[36] Parsopa is also the characteristic of a certain qnoma which distinguishes it from others[125]. Therefore the qnoma of Paul is not that of Peter, even though in nature and qnoma they are the same, for each of them possesses a body and soul, and is living and rational and fleshly; yet parsopically they are distinguished from one another by the singular uniqueness which each of them possesses, whether in stature, or in form, or in temperament, or in wisdom, or in authority, or in fatherhood, or in sonship, or in masculinity, or in femininity, or in whatever way. For a singular and unique characteristic distinguishes and makes known that this [man] is not that [man] and that one is not this, even if they are the same in nature. Because of the unique property which this qnoma possesses, it is not that one.

[37] The parsopa is that which distinguishes—[O] how can we be lifted up to the exalted things which our subject concerns? By the power of Christ, the head of our life and our God, who is our Enlightener—for there are three worshipful qnome of the eternal Trinity, equal in all in one glorious Being, the Cause of all creatures. However, if you mentally seek to distinguish them from one another, you are unable, except in the characteristic of their parsope. The title of the Father—the parsopa of his qnoma—is "Unbegotten", from whom the Son is eternally "Begotten", and is distinguished in the parsopa of his qnoma, for he is not the Father or the Holy Spirit, but begotten of the Father beyond time. So too we distinguish the qnoma of the Holy Spirit by the characteristic and unique parsopa which he possesses: that he is eternally "from" the Father, that is, from his nature by way of "Procession", and that he is not the Father or the Son. Therefore, these things which they possess in their own properties are parsopically distinctive. These | worshipful parsope are given and received, but {161} qnome are not given and received, in that a certain qnoma is not assumed in order to become one qnoma with another qnoma, for this is impossible, but whatever fixedly belongs to this one qnoma, by which it is discerned that it is not another qnoma—that is, that the Father is not the Son, and the Son is not

ܗܒܠ ܥܡܡ̈ܐ ܡܛܠ ܕܦܪ̈ܨܘܦܐ ܐܢܘܢ: ܠܐ ܓܝܪ ܕܩܘܡ̈ܬܐ ܡܬܝܕܥܝܢ ܘܡܬܢܣܒܝܢ. ܩܘܡܬܐ ܕܝܢ ܗܕܐ ܒܠܚܘܕ ܡܫܘܐ: ܕܗܘܐ ܠܗ ܗܘ. ܐܝܟܢܐ ܕܢܗܘܢ ܗܕܝܢ ܐܢܫ̈ܐ ܠܗܠ: ܕܒܬܪ ܩܘܡ̈ܬܐ ܐܢܘܢ ܡܬܚܙܝܢ. ܕܐܝܬܘ ܕܝܢ ܗܘ ܘܗܘܐ ܠܐ ܡܬܚܙܝܢ ܕܒܥܠܡܐ. ܠܐ ܓܝܪ ܕܝܠܝܬܗ ܕܩܘܡܬܐ ܡܫܘܐ ܐܝܟ ܦܪ̈ܨܘܦܐ.

[38] ܡܕܢܚܐ ܕܝܢ ܐܒܗܘܬܐ ܕܐܝܬܝܢ ܡܬܘܡܝܢ. ܐܬܚܘܝ ܕܝܢ ܗܢܐ ܥܘܡܪܐ ܢܦܫܢܝܐ ܐܦ ܠܐܚܪ̈ܢܐ. ܐܦ ܠܐ ܐܡܝܢܝܐ ܡܫܘܐ ܠܗܕܝܘܢ. ܘܐܦ ܗܘܒ ܐܒܗܘܬܐ ܒܗܕܐ ܦܘܪ̈ܥܢܝܢ ܐܢܬܢ ܠܗܘܢ ܒܢ̈ܝܐ ܐܘ ܠܒܪ ܟܢܫܐ ܠܗܘܢ ܝܠܕܐ ܟܢܫܐ: ܐܘ ܟܠܕ ܗܘܠܡܕܐ ܘܡܠܦܢܘܬܐ ܘܡܫܝܚܘ. ܘܐܝܟ ܓܝܪ ܕܡܢ ܦܘܠܘܣ ܐܬܐܡܪ: ܕܒܝܫܘܥܡܫܝܚܐ ܐܢܐ ܗܘ ܐܘܠܕܬܟܘܢ ܒܣܒܪܬܐ. ܘܗܠܝܢ ܡܬܡ̈ܠܠܢ. ܘܐܦ ܐܢܬ ܠܗܘܢ ܐܝܟ ܕܡܢ ܟܢܫܝܢ ܕܬܪ̈ܥܝܬܐ. ܐܒܗܘܬܗ ܕܝܢ ܕܐܒܐ. ܠܝܬ ܠܗ̇ ܕܐܫܬܠܡ ܘܠܐ ܕܐܬܚܠܦ. ܗܟܢܐ ܘܐܦ ܒܪܘܬܗ ܟܝܢܝܬܐ ܕܒܪܐ ܠܐ ܡܫܬܚܠܦܐ. ܓܝܪ ܕܡܬܘܡܝܬܐ ܐܝܬܝܗ̇ ܠܗ ܘܕܠܐ ܫܘܚܠܦ. ܘܐܝܟܢܐ ܕܠܐ ܠܐܒܗܘܬܗ ܕܐܒܐ ܡܕܡ ܗ̇ܝ ܕܢܗܘܐ ܒܪܐ ܘܗܘ ܐܒܐ. ܐܠܐ ܡܬܘܡܝܐ ܐܒܐ: ܗܟܢܐ ܘܐܦܠܐ ܠܒܪܘܬܗ ܕܒܪܐ ܐܝܬ ܠܗ ܕܢܗܘܐ ܐܒܐ. ܐܠܐ ܡܬܘܡܝܐ ܒܪܐ. ܐܝܟܢܐ ܕܡܬܘܡܝܐ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܘܠܥܠܡ. ܘܗܝ ܒܕ ܗܝ ܘܐܦ ܗܝ ܕܪܘܚܐ ܕܩܘܕܫܐ. ܐܦ ܡܬܬܡܗܝܢ ܐܢܘܢ ܐܝܟ ܗܠܝܢ ܒܩܘܡܐ ܕܪܘܚܐ: ܘܐܦ ܐܬܚܘܝܬ ܒܚܝܠܗ ܡܪܝܗ ܐܦ ܩܘܡ̈ܗܘܢ ܠܐܚܪ̈ܢܐ ܐܝܟ ܕܐܡܪ ܛܘܒܢܐ ܦܘܠܘܣ ܕܐܬܠܐ ܒܪܘܚ. ܘܐܢܐ ܠܡܩܒܠܘ ܒܪܘܚ. ܘܒܪܘܚ ܐܢܐ ܕܐܡܬܡܢܐ. ܘܡܩܒܠ ܐܢܐ.[126]

[39] ... ܕܢܫܬܒܘܚ ܦܪܨܘܦܐ. ܘܐܦ ܒܩܘܬܦܘܬܐ ܘܩܘܡܘܬܐ. ܐܦ ܐܠܗܘܬܗ ܕܡܫܝܚܐ ܢܣܒܝ ܩܘܡܬܐ ܕܐܢܫܘܬܗ. ܡܢ ܠܡ ܕܫܘܬܦܘܬܗ ܠܚܕܐ ܕܐܢܫܐ ܕܫܠܡ ܠܐܬܪܐ ܕܐܝܬܘܗ ܗܘܐ ܡܢ ܩܕܝܡ. ܡܢ ܦܪܨܘܦܗ ܚܕܝܘܬܐ ܕܝܢ ܩܘܕܫܝܢ ܘܡܫܒܚܝܢ ܕܚܕ̈ܝܐ: ܗܠܝܢ ܕܐܠܗܘܬܐ ܡܬܒܥܝܐ. ܕܐܢܫܘܬܐ ܕܝܢ ܢܫܬܒܚܐ ܡܫܒܚܝܐ. ܘܐܦ ܗܠܝܢ ܕܐܢܫܘܬܐ ܡܬܒܥܝܐ. ܕܐܠܗܘܬܐ ܕܝܢ ܢܫܬܒܚܐ. ܡܫܒܚܝܐ. ܘܚܕ ܗܘ̇ ܦܪܨܘܦܐ ܠܗܢܐ ܕܚܙܐ ܘܐܬܓܠܝ. ܗܢܘ ܠܡ ܒܦܪܨܘܦܗ. ܘܠܐ ܠܡ ܫܘܐ ܒܐܢܫܐ ܦܪܨܘܦܐ ܘܚܝ.

[40] ܘܢܫܒ ܠܒܘܫܐ ܡܢ ܚܕܘܬܐ ܗܕܐ ܒܣܝܡܬܐ ܘܡܫܘܚܬܐ ܘܐܝܟ ܕܐܬܚܘܝܬܒܬ̈ܠܝܬܐ. ܘܕܐܝܟ ܡܢ ܦܪܨܘܦܗ ܚܕ̈ܝܬܐ ܕܒܚܕܝܘܬܐ ܢܗܘܐ ܘܢܨܒܐ ܡܢܩܐܗ ܕܗܘܐ ܒܐܢܫܐ ܚܕܐ ܕܚܕܬܗ. ܘܐܝܟܢܐ ܡܢ ܦܪܨܘܦܗ ܠܗܘܐ ܡܬܡܠܠܠ ܗܕܝܢܝܢ. ܐܡܪ ܓܝܪ ܠܗܕܐ ܥܠ ܠܘܒܪܐ ܢܘܫܦ: ܕܒܦܩܘܕܐ ܥܠܠ ܢܦܫܗ . ܠܗ ܠܗܕܐ ܢܦܫܐ ܡܬܐܫܪܐ. ܘܠܐ ܠܡ ܠܠܠܝ ܠܚܫܪܐ ܘܠܒܡܐ. ܘܗܘܐ ܠܗ ܠܠܝܬܐ ܕܒܝܕܗ ܡܡܚܠ ܒܫܪܐ

126 ܐܦ ܗܪܟܐ ܐܚܘܢ ܒܗ ܒܗܢܐ ܣܥܪܘܬܐ ܥܒܪܬ ܪܒܬܐ ܡܛܠ ܒܨܝܪܘܬܗ ܐܓܪܬܐ.
127 1 Cor. 4:15.
128 For ܒܥܘܡܪ̈ܗܘܢ.
129 1 Cor. 14:15.
130 Cf. Col. 2:5.
131 Cf. Heb. 1:14.
132 Marginal note: "Also here, O our brother, in the same way I have passed over a large defect due to the inadequacy of the document."
133 Cf. Jn. 6:62.
134 ܦܪܨܘܦܐ.
135 Mt. 26:67.
136 ܦܪܨܘܦܐ.
137 Cf. Ex. 33:20.
138 Ps. 105:18.

the Holy Spirit—these titles, then, are by reason of the parsope. It is not in that qnome are given and received, but this alone "manifests a qnoma", that this one is not that one. As in "two men are coming thither", two qnome are indicated, but who is one or the other is not yet indicated, for the characteristic of the qnoma is not revealed as a parsopa.

[38] "Fatherhood" properly belongs to the eternal Father, but this name is given to others as well secondarily, though it does not continually remain with them. Again, "fatherhood" exists for creaturely things in two different ways: it is either natural with a natural begetter, or through instruction and teaching and by grace, as that which was said by Paul, "Through Jesus Christ I have begotten you in the Gospel."[127] But these things change and it happens to them, according to their nature, that they come to an end. But the Fatherhood of the Father does not happen to change or to come to an end. So too with the natural Sonship of the immutable Son, in that eternally it is his without change. And as it is not that, prior to the Fatherhood of the Father, there must be a Son, and then the Father, but that the Father exists eternally, so too, for the Sonship of the Son, it is not that there must [first] be a Father, but the Son exists eternally, as eternally exist the Father and the Holy Spirit for ever. And it is also the same with the Holy Spirit: although many are called by the name of "spirit", and also his designation is given to others by grace as well as his titles[128], as | the blessed {162}
Paul said, "I will pray in my spirit,"[129] and, "I am with you in spirit,"[130] and, "There are spirits of ministry,"[131] and, "Receive … ."[132]

[39] … of the taking of the parsopa, as well as in participation and name. Also the Godhead of Christ took the name of his manhood: "When you have seen the Son of Man ascending to the place where he was previously."[133] But by the parsopa of the union they give and take of one another. These things are of the Godhead inherently, but of the manhood derivatively and unitedly; and these things are of the manhood inherently, but of the Godhead derivatively and unitedly. One is the common parsopa of the hidden and the revealed: "They spit upon his face[134],"[135] and, "A man does not see my face[136] and live."[137]

[40] Let us take a likeness from this natural and qnomic union, as demonstrated above, how that in the parsopa of the unique characteristics in a union, the parts of a certain man give and take, each of its fellow, and how that by the common parsopa, both of them are mentioned. It was said of the blessed Joseph, "His soul went into irons,"[138] but his soul was not bound; and, "It was not revealed to flesh and blood," but lo, there are no revelations, which are through the mind, that flesh and blood separately receive. So too, from the common

ܘܕܡܢܐ ܠܣܘܪܝܐ. ܘܗܟܢܐ ܐܝܟ ܡܢ ܦܪܨܘܦ ܠܗܘ ܕܐܠܗ ܕܩܢܘܡܐ ܡܡܠܠ ܒܪܢܫܐ. ܕܒܪܢܫܐ ܗ̇ܘ ܠܗ: ܚܣ ܐܢܐ: ܡܬܚܒܨ ܐܢܐ: ܡܬܬܚܒܠ ܐܢܐ: ܡܬܕܟܐ: ܡܕܡ ܠܝ: ܡܬܦܪ ܐܢܐ: ܚܫܚ ܠܝ: ܥܩܪ ܐܢܐ: ܡܢܗ ܦܠܓ: ܐܬܦܠܓ ܦܠܓ: ܐܬܚܠܛ ܦܠܓ: ܘܥܒܕ ܕܐܝܟ ܗܠܝܢ. ܟܕ ܡܕܝܢ ܕܐܠܗܐ ܢܗܝܪܐ ܕܒܣܪܐ: ܘܐܠܗܐ ܢܗܝܪܐ ܕܒܓܕܐ: ܘܐܠܗܐ ܚܣܝܢܐ. ܟܕ ܠܗ ܒܪܢܫܘܬܐ ܐܠܐ ܒܐܠܗܘܬܐ ܕܚܕ ܒܪܢܫܐ. ܐܝܟ ܗܪܟܐ ܐܠܗܘܬܐ ܗ̇ܝ ܒܚܝܠܐ ܘܩܢܘܡܝܐ ܘܐܢܫܝܘܬܐ ܘܫܘܠܛܢܐ. ܗܟܝܠ ܗܢܐ ܒܗܪܐ ܐܠܗܘܬܐ ܦܪܨܘܦܝܬܐ ܘܝܚܝܕܝܬܐ ܘܠܐ ܐܢܫܝܘܬܐ ܘܠܐ ܫܘܠܛܢܐ ܢܦܫܝܐ ܘܗܘܦܟܐ ܒܚܝܠܐ ܕܒܪܝܬܐ. ܐܠܗܐ ܕܒܪܢܫܐ: ܘܒܪܢܫܐ ܕܐܠܗܐ: ܒܗ ܒܗܘܐ ܚܕ ܦܪܨܘܦܐ. ܘܐܝܟܢܐ ܕܐܬܚܙܝ ܒܚܝܠܐ ܠܚܕ ܦܪܨܘܦܐ: ܐܬܚܙܝ ܗܢܐ ܥܡܗܘܢ ܒܒܪܝܬܐ ܕܐܠܗܐ ܟܕ ܕܐܠܗ ܕܚܕ ܦܪܨܘܦܐ. ܟܕ ܠܐ ܐܬܚܙܝ ܠܗ ܒܒܢܝ̈ܐ ܘܠܐ ܒܚܝܠܐ ܘܠܐ ܒܥܘܠܡܢܐ. ܘܠܐ ܒܐܘܪܚܐ ܘܠܐ ܒܡܪܘܬܐ ܘܠܐ ܒܫܘܚܠܦܐ: ܒܗܘܝܐ ܚܕܝܘܬܗ ܕܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ: ܕܚܝܕܐ ܢܦܫܘܬܐ ܕܐܠܗܘܬܐ ܘܐܢܫܘܬܐ. ܐܠܐ ܢܬܚܙܐ ܐܢܘܢ ܒܟܠܗ ܡܚܕܝܢܐ ܕܠܐ ܒܘܠܒܠ ܘܠܚܠܛ.

[41] ܒܪܡ ܕܝܢ ܗܘܐ ܚܕ ܦܪܨܘܦܐ ܠܗܘܢܐ ܕܬܪܝܢ ܩܢܘ̈ܡܐ ܡܚܝܕ̈ܐ ܐܬܚܙܝ. ܗ̇ܘ ܕܝܢ ܕܐܠܗܐ ܡܠܬܐ ܘܕܡܬܚܠܗ ܘܠܗ ܕܒܠܗ̇ ܐܬܠܒܫ ܘܐܬܚܡܣܐ. ܐܝܟ ܒܗ̇ܝ ܕܒܢܝ̈ܐ ܘܦܓܪܐ ܘܢܦܫܐ ܘܡܬܠܒܫܐ ܘܡܪܘܬܐ ܚܕ ܐܢܘܢ. ܐܠܗܐ ܓܝܪ ܡܠܬܐ ܐܡܪ ܕܒܣܪܐ ܒܣܪܐ. ܘܥܒܪ ܐܠܗܐ ܠܓܒܪܗ ܒܕܡܘܬܐ ܕܒܣܪܐ. ܘܕܡܘܬܐ ܕܐܠܗܐ. ܗ̇ܘ ܕܝܢ ܐܠܗܐ ܡܠܬܐ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܢܣܒ ܕܡܘܬܐ ܕܥܒܕܐ: ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܒܢܝܢܫܐ. ܒܪܢܫܐ ܢܦܫܐ ܡܝܬܪܐ. ܘܠܗ ܒܠܗ ܒܢܝܐ ܕܒܢܝܢܫܐ. ܢܣܒ ܠܦܪܨܘܦܗ ܒܗ̇ܝ ܕܒܢܝܐ. ܘܐܦܠܐ ܒܠܗܘܢ ܩܢܘ̈ܡܐ ܕܒܢܝܢܫܐ ܐܬܢܣܒܘ ܒܗ̇ܝ ܕܩܢܘ̈ܡܐ. ܐܝܟ ܠܐ ܡܬܒܢܝܐ ܕܒܢܝܐ ܕܠܐ ܩܢܘܡܐ ܗܘܐ ܘܕܝܚܝܕ ܗܢܝܐ ܒܢܝܐ ܓܘܢܝܐ. ܐܢ ܓܝܪ ܒܗ̇ܝ ܕܒܢܝܐ ܡܢܝܕ ܗ̇ܘܐ ܒܪܢܫܐ ܕܡܪܢ: ܘܠܗ ܒܗ̇ܝ ܕܩܢܘܡܐ ܠܐܘܪܚܐ ܕܐܢܫܘܬ ܗܘܝܠܐ ܡܢܝܕܐ ܕܐܠܗܘܬܐ ܘܐܬܝܕܥ ܘܐܬܓܫܡ ܗܘܐ ܡܬܚܙܝܐ. ܘܗ̇ܘ ܒܐܠܗܘܬܗ ܡܬܚܙܝܐ ܒܢܝܐ ܚܙܝܬܐ: ܐܠܗܐ ܒܗܘܝܠܗ: ܘܗܘܝܠܗ ܡܬܚܠܦ ܕܡܠܟܐ ܒܗ ܐܠܗܐ ܡܠܬܐ ܡܬܚܙܝܐ. ܐܢ ܠܐ ܗܘܐ ܗܘܝܐ: ܠܟܠ ܐܡܪ ܗܘܐ ܚܙܝܬܐ ܦܘܠܘܣ ܕܠܐ ܐܡܪ ܕܠܙܪܥܟ ܐܝܟ ܕܠܣܓܝܐܐ: ܐܠܐ ܠܙܪܥܟ ܐܝܟ ܕܠܚܕ ܕܐܝܬܘܗܝ ܡܫܝܚܐ.

[42] ܡܛܠ ܗ̇ܢܘܢ ܕܐܡܪܝܢ ܬܪܝܢ ܒܢܝ̈ܐ ܒܡܫܝܚܐ ܟܕ ܠܐ ܡܩܒܠܝܢ ܐܦ ܬܪܝܢ ܩܢܘ̈ܡܐ ܒܚܕ ܦܪܨܘܦܐ: ܡܚܘܝܢ ܠܗ̇ ܠܐܘܪܚܐ ܗܕܐ ܬܪܝܢܘܬܐ ܕܡܬܒܪܢܫܘܬܐ ܗܕܐ ܫܒܝܬܐ. ܒܗ̇ܝ ܕܦܪܨܘܦܐ ܚܕ ܗܘ ܠܗܘܢܐ ܕܐܠܗܐ ܡܠܬܐ ܘܕܡܬܚܠܗ ܕܐܝܬܘܗܝ ܒܪܢܫܐ ܕܬܪܝܢ. ܘܐܝܬܘܗܝ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ. ܐܦ ܗ̇ܘ ܕܡܫܝܚ ܐܝܬܘܗܝ ܐܠܗܐ ܡܠܬܐ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ ܒܣܪܐ ܢܦܫܢܝܐ ܡܬܚܙܝܐ ܕܬܪܝܢܘܬ ܒܢܝ̈ܐ ܒܩܢܘܡܝܘܬ ܒܣܪܐ ܒܪܝܬܐ. ܠܗ ܓܝܪ ܒܠܗܘܢ ܩܢܘ̈ܡܐ ܕܒܢܝ̈ܢܫܐ ܥܡ ܐܠܗܐ ܡܠܬܐ ܚܕ ܒܪܐ ܡܫܝܚܐ.

parsopa of a qnoma a man says, "I am sad," "I am weary," "I think," "I understand," "I know," "I am cold," "I am shaved[139]," "I have washed myself," "I am fair," "So and so is dead," "So and so was killed," "So and so was made well," and other such things, while we know that some are derivatively of the soul, and some naturally, and some are derivatively of the body, and some | naturally, while they {163} are not in separation but in a union of one man, though here the union is natural and qnomic and bound up and passible. So too in this parsopic, voluntary, unconstrained, and impassible union, the natures give and take of one another, God of man and man of God, in the same one parsopa. And as the natures were united into one parsopa, the names also were united in the designation of the same one parsopa, while they are not separated, either in nature, or in power, or in authority, or in honor, or in Lordship, or in worship, in this union of the one parsopa of Christ, which is in one conjunction of Godhead and manhood, but the natures are preserved unitedly, without confusion, for ever.

[41] However, this one common parsopa is of two united qnome, that is, of God the Word and of his temple, and not of the entire Trinity, although in that which is nature, will, power, authority, and Lordship they[140] are one. For it is written that God the Word became flesh[141], and God sent his Son in the likeness of flesh[142], and the likeness of God, that is God the Word, one of the qnome of the Trinity, took the likeness of a servant[143], one of the qnome of men, the man Jesus Christ. And he did not take the whole nature of men to his parsopa in that which was nature, nor were all the qnome of men assumed in that which was qnoma[144]—although it is impossible that a nature should exist without a qnoma which is subject to a common nature—for if in that which is nature the man of our Lord was united, and it was not in that which is a solitary qnoma—which was the united temple of the Godhead, and was justified and lifted up, and in which he is worshipped, and he in his Godhead is worshipped in one worship, | God in his temple, and his temple because God the Word dwells in {164} it unitedly—if it was not thus, why did the blessed Paul say, "He did not say 'to your seeds', as though to many, but 'to your seed', as though to one, who is Christ."[145]

[42] Therefore, those who say "two natures in Christ" while not adding two qnome in one parsopa as well, diminish this upright confession of this worshipful dispensation, in that the parsopa is common of both God the Word and of his temple, which is the "second man", and is one of the qnome of men. Also, he who is united is God the Word, one of the qnome of the Trinity, in one united conjunction of both natures in their qnome, in one Sonship. For not all the qnome of men are, with God the Word, one Only-begotten Son, nor is the Father

ܘܠܐ ܐܦ ܐܘ ܦܘܫܐ ܕܡܘܕܝܐ: ܦܪ̈ܨܘܦܝܢ ܐܫܬܡܗܘ ܥܡ ܐ̈ܢܫܘܬܗܘܢ ܒܟܝܢܐ ܘܒܪܗ ܕܐ̈ܢܫܐ: ܐܠܐ ܐܠܗܐ ܡܠܬܐ ܥܡ ܗܝܟܠܗ ܒܚܕܐ ܚܕܝܘܬܐ ܒܚܕ ܦܪܨܘܦܐ ܠܘܬܢ. ܘܡܫܡܗܝ̈ܢܘܢ ܒܫܡܐ ܘܗܘܝܢ ܕܬ̈ܪܝܢܐ. ܘܡܛܠ ܗܕܐ ܐܡܪܘ ܐܒ̈ܗܬܐ ܥܠ ܗܕܐ ܚܕܝܘܬܐ ܕܦܪܨܘܦܐ ܗ̇ܘ ܒܟܝܢܐ ܘܩܢܘܡܐ. ܕܐܡܪ ܕܒܟܝ̈ܢܐ ܒܩܢܘ̈ܡܝܗܘܢ ܡܬܝܕܥܝܢ ܒܗ ܒܗܢܐ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ: ܘܠܐ ܒܟܝ̈ܢܐ ܒܠܚܘܕ ܡܢ ܩܢܘ̈ܡܐ. ܘܗܐ ܫܘܡܗܐ ܕܡܫܝܚܐ ܘܒܪܐ ܡܢ ܚܕܝܘܬܐ ܘܠܒܪ: ܗܟܢ ܒܟܝ̈ܢܐ ܘܗܟܢ ܒܩܢܘ̈ܡܐ ܡܬܝܕܥ ܒܚܕ ܦܪܨܘܦܐ. ܒܗ ܕܒܟܝ̈ܢܐ ܒܩܢܘ̈ܡܐ ܕܐܬܝܕܥܘ̈ܗܝ ܡܬܝܕܥܝܢ ܐܝܟ ܕܐܡܪܢ ܒܟܠܝ̈ܬܐ.

[43] ܬܘܒ ܩܕܡ ܡܠܟܐ ܘܐܦ ܐܬܘܬܐ ܡܢ ܟܢܫܐ: ܒܗ̇ ܕܐܦܠܐ ܗܕܐ ܐܬܦܩܕܝܢ ܡܢ ܫܘܒܚܗܘܢ. ܘܕܐܝܟܢܐ ܦܪܨܘܦܐ ܡܬܝܕܥ ܘܡܬܚܘܐ ܟܕ ܡܢܝܢ ܒܬܦܢܝܬܗ. ܘܩܢܘܡܐ ܠܐ ܡܬܚܘܐ ܘܠܐ ܡܬܝܕܥ. ܐܝܬܐ ܩܕܝܡ ܡܬܐ ܕܕܘܝܕ ܕܟܢܫܐ. ܘܡܠܠܘܬ ܒܗ̇ ܪܘܚ ܡܠܟܐ ܒܟܠܗܝܢ ܦܘܩܕܢܘܗܝ ܘܕܘ̈ܟܬܗ: ܘܐܦ ܥܘܡܪܐ ܕܡܫܝܚܐ ܘܗܘܐ ܠܝ ܗܢܐ ܐܝܟ ܕܒܬܫܒܘܚܬܐ ܒܕܘܟܐ ܐܠܗܘܬܗ ܕܒܪܐ. ܗ̇ܘ ܕܝܢ ܩܢܘܡܗ ܕܐܠܗܐ ܡܠܬܐ. ܘܗܒ ܠܝ ܫܡܐ ܐ̈ܚܪܬܐ ܕܡܪܬܐ ܐܘ ܕܡܠܟܐ: ܘܡܠܠܠܐ ܘܠܚܡ ܘܡܪܟ ܛܠܝܐ ܒܗ̇ ܗ̇ܘ ܛܠܝܐ ܡܠܟܐ: ܕܐܝܟ ܗܘܐ ܒܗ ܡܫܐ ܕܕܘܝܕ. ܘܫܘܐ ܐܢܐ ܕܢܦܩ ܛܠܝܐ ܒܠܗ̇ ܕܡܘܬܗ ܕܝܠܗ ܗ̇ܘ ܡܠܟܐ ܕܝܠܠܟ ܡܬܐܡܪܐ ܒܕܘܝܕ ܒܟܠܗ ܕܝܠܗ ܗܦܟ ܡܢ ܒ̈ܢܝܐ ܕܕܘܝܕ. ܕܗܕܐ ܠܐ ܡܟܚܫܐ ܕܢܦܩ ܛܠܝܐ ܡܫܝܚܐܝܬ. ܟܕ ܠܐ ܛܠܝܐ ܕܒܕܘܝܕ ܫܦܪ ܩܕܡ: ܐܝܟܢܐ ܕܐܦܠܐ ܥܠ ܒܝܫܘܬܐ ܕܒܝܬܗ ܕܛܠܝܐ ܐܬܬܘܣܦ ܩܕܡ ܒܗ̇ ܕܒܝܬܗ. ܐܠܐ ܡܢܐ ܛܠܝܐ ܦܪܨܘܦܝܐ ܩܕܡ ܕܠܐ ܡܢܐ ܗܘܐ ܒܒܝܬܗ. ܗ̇ܘ ܕܝܢ ܛܠܝܐ ܥܒܝܕܐ ܕܡܠܟܐ ܘܗܕܪܗ ܘܐܝܩܪܗ ܘܟܠܗܝܢ ܕܝܠܗ. ܘܡܛܠ ܐܫܬܟܚ ܠܗ ܒܗܕܐ ܐܬܘܬܐ ܡܠܟܘܬܐ ܒܕܘܟܐ ܫܬܝܬܐ. ܘܕܐܝܟܢܐ ܗܘܐ ܚܕ ܦܪܨܘܦܗ ܕܡܠܟܐ ܒܬܪܝܢ ܩܢܘ̈ܡܐ ܕܕܘܝܕ ܘܕܛܠܝܐ. ܡܬܪܢܝܐ ܕܝܢ ܡܬܒܥܝܢܐ ܕܩܢܘܡܗ ܕܕܘܝܕ ܐܝܬܘܗܝ ܛܠܝܐ ܘܦܪܨܘܦܐ ܒܟܠܗ ܥܘܬܪܗ. ܡܫܒܚܢܐ ܕܝܢ ܘܐܦ ܦܪܨܘܦܝܐ ܘܐܦ ܕܩܢܘܡܗ ܕܛܠܝܐ. ܘܡܛܠ ܐܢ ܓܙܪ ܐܢܐ ܕܐܬܦܘܣܘܗܝ ܛܠܝܐ ܕܡܠܟܐ: ܗ̇ܘ ܕܒܟܝܢܐ ܡܬܒܥܝܢܐ ܡܪܝܢܐ ܕܕܘܟܐ ܘܒܕܘܟܐ ܐܝܬܘܗܝ. ܗܐ ܫܘܐ ܐܢܐ ܠܗ ܟܕ ܠܗ ܦܪܨܘܦܝܐ ܘܡܫܒܚܢܐ ܒܩܢܘܡܗ ܕܛܠܝܐ.

[44] ܗܟܝܠ ܐܫܬܟܚ ܠܗ ܘܐܦ ܗܕܪܐ ܒܗܕܐ ܐܬܘܬܐ: ܥܠ ܗܕܐ ܚܕܝܘܬܐ ܫܠܝܡܬܐ ܘܡܬܗܕܪܬܐ ܘܠܐ ܡܬܡܠܠܝܢܬܐ: ܘܫܒܝܚܐ ܦܪܨܘܦܐ ܡܫܝܚܐ ܠܚܕ. ܗܘܝ ܓܝܪ ܐܠܗܐ ܡܠܬܐ ܠܐ̈ܢܫܘܬܗ ܡܫܬܘܬܦܢܝܬ ܒܚܕܐ ܢܩܝܦܘܬܐ: ܡܪܘܬܗ ܘܫܘܡܗܐ ܘܐܝܩܪܗ ܘܫܘܠܛܢܗ ܘܫܒܝܚܘܬܗ: ܘܟܠܗܝܢ ܩ̈ܠܝܠܬܐ ܘܠܐ ܡܬܩ̈ܠܠܝܬܐ ܕܡܢܐ ܒܟܝܢܗ ܗܦܟ ܡܢ ܟܝܢܗ ܘܩܢܘܡܗ ܕܠܐ ܡܟܚܫܐ ܕܡܬܝܗܒ ܘܐܦܠܐ ܕܡܬܝܫܒ. ܘܡܛܠ ܚܕ ܗܘ̇ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܘܕܡܪܘܬܐ ܘܗܟܢ ܕܐܡܪ. ܕܐܠܗܐ ܡܠܬܐ ܡܪܝܢܐ ܡܟܬܒܢܐ

146 ܘܡܛܠ ܗܕܐ ܐܡܪܘ ܐܒ̈ܗܬܐ ܥܠ ܗܕܐ ܚܕܝܘܬܐ ܕܦܪܨܘܦܐ ܗܘ ܒܟܝܢܐ ܘܩܢܘܡܐ.

or the Holy Spirit parsopically named, with our manhood, "man" and "Son of Man", but God the Word with his temple in one union in one common parsopa, and they take and give the names of one another. Because of this the fathers said concerning this union that the parsopa is "natural" and "qnomic"[146], that we might say the natures, in their qnome, are made known in this one parsopa of Christ, the Son of God, and not the natures without the qnome, and lo, the name "Christ" and "Son" makes known the two natures and two qnome in one parsopa from the union on, for natures are made known in the qnome which are subject to them, as we have said above.

[43] Let us then bring forward a little argument from nature as well, in that we have not been forbidden this by your love: how is the parsopa assumed and given while fixed in its [original] exemplar, but the qnoma is not assumed and given? Then bring a piece of natural gold and fashion in it an image of the king in all his features and forms, and also the name which he has, | and let this be for {165} you, as by example, in the place of the Godhead of the Son, that is the qnoma of God the Word. Take for yourself another piece of wax or clay, and roll [it], adapt [it], and apply and stamp in it the royal image which is on the piece of gold. You see that the clay takes the whole likeness of the royal image which is carved fixedly in the gold in all that belongs to it except for the nature of gold, for this is impossible for the clay to take unitedly, while the image of gold is not deprived of anything, as also nothing is added to the quantity of the nature of clay in that which is its nature, but the clay gains something parsopically which it did not possess in its own nature, that is, the glorious image of the king, and his splendor and honor and all that is his. Therefore he is known to me through this apt demonstration in an exact likeness. And how was the one parsopa of the king in the two qnome of gold and clay? Properly and inherently the image and parsopa was of the qnoma of gold in all its beauty, but derivatively, and also parsopically, it was of the qnoma of clay. Therefore, if you desire to see the image of the king, that which is naturally, inherently, and properly of gold and in gold, behold you see the same parsopically and derivatively in the qnoma of clay.

[44] In the same way it is understood by me here, through this demonstration, concerning this worshipful and marvelous and ineffable union, and the taking of the united parsopa into one, for God the Word gives to his manhood by way of participation in the one conjunction his own Lordship, name, honor, authority, and worship, and all exalted and ineffable things which he possesses in his own nature, except for his own nature and qnoma, which cannot be given or | assumed. Therefore, one is the parsopa of Sonship and Lordship and such {166}

ܒܟܝܢܐ. ܕܐܢܫܘܬܗ ܕܝܢ ܢܦܫܢܝܬܐ ܡܣܟܠܢܝܬܐ ܡܫܘܬܦܢܝܬܐ. ܘܟܠܗܝܢ ܕܐܠܗܘܬܗ ܒܐܢܫܘܬܗ ܡܬܚܙܝܢ ܒܗܘܢ ܒܡܘܚܕܢܐ ܒܚܕܐ ܚܝܘܬܐ. ܒܪܡ ܕܝܢ ܠܗ ܒܪܢܫܘܬܐ. ܠܐ ܐܟܙܢ ܢܬܚܠܛ ܠܟܝ̈ܢܝܢ ܡܬܪ̈ܡܝܬܐ: ܗ̇ ܕܝܘܩܢܐ ܕܒܫܡܝܐ. ܘܝܘܩܢܐ ܕܒܦܓܪܘܬܐ. ܘܡܩܪܒܐ ܕܒܦܓܪܐ. ܒܪܡ ܕܝܢ ܠܐ ܡܫܒܪܢܝܬܐ ܐܦܝ̈ܢܝܬܐ ܒܟܝܢܐ ܡܘܡܢܝܬܐ: ܐܠܐ ܢܒܝܥܝܬܐ ܘܦܪܨܘܦܝܬܐ. ܐܝܟܢܐ ܗ̇ܘ ܐܡܪ. ܒܗ̇ ܕܒܗ ܠܗ ܚܕ ܕܘܡܝܐ ܐܝܟܢܐ ܕܐܝܬܘܐ ܘܗ̇ܝ ܕܗܘܝܐ ܚܝܘܬܐ ܡܫܬܪܝܬܐ. ܐܝ ܐܡܪ ܐܝܟ ܗ̇ܘܐ ܕܘܡܝܐ: ܠܦܝ ܐܠܝܐ ܗ̇ܘܐ ܠܝ ܠܡܣܒܘ ܡܣܒܬܐ. ܠܐ ܐܡܪ ܕܝܢ ܠܝ ܕܢܣܒ: ܕܐܝܟܢܐ ܫܡܪ ܒܪܢܫܐ ܒܒܝܬܐ. ܐܘ ܕܐܝܟܢܐ ܠܓܒܝܢ ܒܡܬܝܬܗ. ܕܗܘ ܡܬܚܙܝܢ ܗܠܝܢ ܘܬܒܝܠܝܢ: ܘܠܐ ܫܠܝܡ ܠܠ ܡܣܒܝܬܐ.

[45] ܕܗܘܐ ܕܝܢ ܚܝܘܬܐ ܕܡܪܝܘܗܝ ܒܟܠܢ: ܗ̇ܘ ܕܝܢ ܕܡܪܝܘܗܝ ܡܘܡ̈ܬܐ ܕܝܡܘܬܐ ܕܐܠܗܐ ܘܕܝܡܘܬܐ ܕܥܒܕܐ: ܘܕܗܝܟܠܐ ܘܕܥܡܘܪܗ ܒܚܕܐ ܢܦܫܘܬܐ ܒܚܕ ܥܘܡܪܐ ܒܚܕ ܚܝܠܐ ܒܚܕܐ ܡܫܒܚܘܬܐ: ܟܕ ܢܬܚܙܘܢ ܡܬܢܝܢ ܕܐܠܗܐ ܕܢܘܡܝܗܘܢ ܕܠܐ ܒܡܠܟܠܐ: ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ ܒܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܡܠܟܝܢ ܘܗܝܡܢܝܢ ܘܣܓܕܝܢ. ܘܗܠܝܢ ܐܢܘܢ ܚܝ̈ܠܐ ܥܒܪ̈ܢܐ: ܐܦ ܦܘܪ̈ܫܢܐ ܡܪ̈ܝܐ ܢܬܚܪܘ ܠܗܘ ܗܘܕܝܬܐ ܗܪܝܬܐ. ܐܢܫܘܬܐ ܕܝܢ ܠܐ ܡܬܚܫܒܐ ܘܠܐ ܡܬܡܠܠܐ. ܕܐܝܟܢܐ ܕܝܢ ܠܐ ܡܫܬܒܚܐ ܒܡܫܒܚܐ. ܘܡܬܘܕܝܐ ܥܡ ܘܒܚܝܢܐ. ܘܗܘ ܕܐܢܫ ܠܐ ܚܙܐ ܘܠܐ ܡܫܟܚ ܠܡܚܙܝܗ. ܘܡܐܡܪ ܒܫܘܪܐ ܐܝܟܢܐ ܕܐܢܫ ܠܐ ܡܫܟܚ ܠܡܬܡܪܢܘ ܠܗ. ܢܦܩ ܠܗܕܐ ܡܬܚܫܚܘܬܐ ܗܪܟܐ ܕܗܘܐ ܚܕ ܒܪܐ ܒܚܕܐ ܢܦܫܘܬܐ ܘܚܝܘܬܐ ܦܪܝܫܐ ܒܘܗܝ: ܥܡ ܐܢܫܘܬܗ ܕܐܝܬܝܗ ܒܟܠܗ ܚܫܘܟܐ ܘܒܪܝܐ ܘܡܥܒܕܐ ܕܒܟܠ ܢܦܩܗ ܠܦܪܨܘܦܗ ܕܒܡܟܗ ܢܐܡܪ ܘܢܗܘܐ ܘܢܬܒܥܐ: ܘܢܗܘܐ ܒܟܠܗܝܢ ܕܐܠܗܘܬܐ ܗܟܢܐ ܩܕܡ ܒܟܠܗ: ܡܢܗ ܕܗܘܐ ܐܝܟ ܕܐܝܬܘܗܝ ܢܒܝܐ. ܐܢܫܐ ܡܬܚܙܝܐ ܕܗܘܐ ܗܬܐܡܪ ܐܝܟ ܕܐܝܬܘܗܝ. ܗܕܐ ܗܘܡܘܬܐ ܕܟܠ ܡܬܡܠܠܐ. ܗ̇ܘ ܕܘܡܪܐ ܕܟܠ ܡܬܚܫܒ. ܕܗܘܐ ܒܪܢܫܐ ܥܡ ܐܠܗܐ ܡܠܬܐ: ܚܕ ܒܪܐ ܢܚܝܕܐ ܕܐܠܗܐ: ܒܚܕ ܦܪܨܘܦܐ. ܠܐ ܐܡܪ ܡܬܕܪܫܐ ܘܠܐ ܡܬܡܠܠ ܗܘܐ ܐܪܙܐ. ܘܡܛܠ ܗܕܐ ܟܕ ܗܕܐ ܒܓܠܝܢܐ ܦܘܠܘܣ ܐܡܪ: ܥܒܪܢܝܬܐ ܪܒܐ ܐܪܙܐ ܗܘܢ ܕܟܐܢܘܬܐ. ܘܡܬܗܕܪ ܠܗ ܕܡܫܝܚܐ. ܗ̇ܘ ܕܠܐ ܡܬܚܫܒ: ܠܗܕܐ ܕܝܢ ܐܡܪ ܒܥܒܪܐ ܗܘܢ ܠܐ ܡܬܚܫܒܢܐ: ܕܡܫܝܚܐ ܐܢܫܘܬܗ ܕܒܪܐ ܒܗܕܐ ܚܝܘܬܐ ܕܗܘܐ ܚܕ ܒܪܐ ܥܡ ܐܠܗܐ ܡܠܬܐ ܒܚܕ ܐܢܫܐ ܘܡܫܒܚܐ ܘܠܟܠܗܝܢ. ܘܡܛܠ ܒܗ ܒܠܗ ܡܘܠܟܢܐ ܕܐܠܗܘܬܐ ܓܘܫܡܢܝܬܐ: ܘܒܗ ܒܩܢܝ ܒܠܗܝܢ ܣܝܡܝܢ ܕܚܟܡܬܐ ܘܕܝܕܥܬܐ. ܘܡܛܠ ܗܕܐ ܐܡܪܝܢ ܒܟܬܒܐ ܘܡܘܕܝܢ ܐܪ̈ܙܐ: ܘܡܚܝܢ ܠܗ ܠܗܕܐ ܚܝܘܬܐ ܒܟܘܡܪܐ ܗܝܟܠܐ: ܗܡܟܠܐ ܘܠܓܘܫܡܐ ܘܢܦܫܘܬܐ ܘܡܬܗܘܝܢܘܬܐ ܘܚܝܘܬܐ. ܐܢܫܐ ܕܡܬܚܝܕܝܢ ܠܡܣܒܘ ܘܐܦ ܗܠܝܢ ܒܚܠܬܗ ܕܡܫܝܚܐ ܒܗܠܝܢ ܕܠܡܕܝܡܝܢ.

147 I.e., the condition of inseparability.

148 ܘܗܠܝܢ ܐܢܘܢ ܚܝ̈ܠܐ ܥܒܪ̈ܢܐ: ܐܦ ܦܘܪ̈ܫܢܐ ܡܪ̈ܝܐ ܢܬܚܪܘ ܠܗܘ ܗܘܕܝܬܐ ܗܪܝܬܐ ?

149 1 Tim. 3:16.

150 Eph. 3:8.

151 Col. 2:9.

152 Col. 2:3.

other things—of God the Word properly, inherently, and naturally, but of his manhood derivatively, unitedly, by participation—and all things of his Godhead appear in the manhood through operations in the one union. However, they are not in separation—let no one forget our previous words about fire in the bush, and fire in the iron, and the soul in the body—but this[147] is not by way of limitation, constraint, nature, or qnoma, but by way of volition and parsopically, for this is a demonstration, in that we do not have an exact likeness to demonstrate the manner of this worshipful union. If there were a likeness, why would it be necessary for us to make a demonstration? For it is not ours to show how that a man dwells in a house, or how he is clothed with his cloak, for lo, these are seen and obvious, and do not need a demonstration.

[45] But that there was a union of two natures, that is, of two qnome—the likeness of God and the likeness of a servant, and the temple and its inhabitant—in one conjunction in one name in one power in one worship, while the two properties of their qnome are preserved without confusion—of the Godhead and of the manhood of Christ—in one parsopa of Sonship, we have learned, believed, and hold. This is our true life, if it has preserved the Lordly commands with an upright confession[148]. But the manner is unsearchable and ineffable. How is the infinite in the finite, and the eternal with the temporal? He whom no one sees or is able to see, who dwells in splendid light which no one can approach, came to this marvelous "descent" that he might be one Son in one conjunction and union, singular in its manner, with his own manhood which was a passible nature, and created and made, which he exalted and assumed | to his own {167}
parsopa, which with him it would be honored, worshipped, and glorified, and would possess everything of the Godhead beside his own nature. Why is it that we should know this as it is? How is it possible for this to be asserted as it is? This is an ineffable wonder! This is an unsearchable marvel, that man should be with God the Word one Only-begotten Son of God in one parsopa. This mystery is incomprehensible and ineffable. Because of this the blessed Paul, marveling, said, "Truly great is this mystery of justice,"[149] and, "The riches of Christ, which are unsearchable,"[150] for these riches are truly unsearchable which the manhood of the Son acquired in this union, becoming one Son with God the Word in one honor and worship for ever. And, "All the fullness of the Godhead dwelt in him bodily"[151], and "In him were hidden all the treasures of wisdom and knowledge."[152] Concerning this the Scriptures speak and the fathers elucidate, calling this union by many names—temple, clothing, conjunction, indwelling, and union—which things we too are prepared to demonstrate, by the power of Christ, through such things as belong to those who preceded us.

[46] ܘܡܛܠ ܗܕܐ ܫܒܚܐ ܘܫܘܒܚܐ: ܕܡܘܬܐ ܒܕܡܘܬܐ : ܕܐܠܗܐ ܡܠܟܐ ܕܟܘܠܗ: ܠܒܘܟܪܐ ܘܠܝܚܝܕܝܗ: ܗܘ ܕܐܬܟܠܠ ܒܗܘ ܕܒܗ ܐܬܟܠܠ: ܗܘ ܕܓܠܝ ܒܗܘ ܕܒܗ ܐܬܓܠܝ: ܗܘ ܕܐܬܓܡܪ ܘܗܘ ܕܒܗ ܕܓܡܪܗ: ܘܗܘ ܕܐܬܪܡܪܡ ܘܗܘ ܕܐܪܝܡܗ ܒܡܫܝܚܗ: ܘܗܘ ܕܐܬܡܚܝ ܘܐܬܦܢܝ ܡܢ ܡܠܐܟܐ: ܘܗܘ ܕܫܡܫ ܒܪܢܫܗ ܗܕܐ ܫܘܒܚܬܐ ܒܦܘܪܩܢ ܒܩܢܘܬܐ. ܐܝܟ ܕܒܚܕܝܘܬܗ ܕܢܦܫܗܘܢ ܕܢܛܪܝܢ ܐܢܘܢ ܐܦܝܗܘܢ ܒܢܝ̈ ܒܫܘܡܠܝܗܘܢ ܒܗ ܒܗܕܐ ܫܘܒܚܐ ܕܫܒܚ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܘܠܥܠܡ.

[47] ܫܒܝܚܘ ܗܘܒ ܠܬܫܒܘܚܬܐ ܡܢ ܟܢܫܐ ܘܟܘܢܫܐ ܐܢܫܝ̈ܐ ܒܟܠܗ ܕܝܠܗ ܕܡܫܝܚܐ ܡܫܒܚܢܐ ܕܥܒܕܘܗܝ. ܒܗ ܕܐܝܟ ܕܢܣܒ ܒܪܢܫܐ ܕܡܢܗ ܦܪܨܘܦܐ ܗܠܝܢ ܕܐܠܗܘܬܗ. ܟܕ ܒܪܘܬܐ ܐܡܪܢܐ ܘܐܡܪܐ ܘܫܒܚܬܐ ܘܓܠܝܢ ܕܐܠܗܘܬܐ ܫܟܪ ܡܢ ܟܢܫܐ ܐܝܟ ܕܐܡܪ: ܦܝܠܝܦ ܕܡܘܬܐ ܕܐܠܗܐ ܕܟܠ ܡܬܚܙܐ: ܗܟܢܐ ܢܣܒ ܐܠܗܐ ܡܠܟܐ ܕܟܗ ܡܫܝܚܐ ܕܢܬܡܪܐ ܒܡܫܡܫܢܘܬܐ ܕܝܠܗ ܕܐܢܫܘܬܗ ܒܗ ܒܚܝܠܘܬܐ. ܘܒܗ ܕܡܫܬܒܚ ܗܘܐ ܒܪܢܫܐ ܡܛܠ ܚܝܠܘܬܗ ܘܡܬܡܪܗ ܕܒܡܟܠܗ ܡܫܝܚܐ: ܟܕ ܠܐ ܓܠܝܐ ܗܘܐ ܫܘܒܚܗ ܠܗ ܡܬܡܠܠܢܐ. ܐܬܡܪܝ ܒܪܢܫܐ ܘܒܪܗ ܕܐܢܫܐ ܢܦܫܗ. ܗܠܝܢ ܕܒܟܝ̈ܢܐ ܐܬܚܙܝܢ ܕܐܢܫܘܬܗ. ܒܢܫܒܘܚ ܦܪܨܘܦܐ ܕܝܢ ܘܐܦ ܕܐܠܗܘܬܗ ܡܫܝܚܐ. ܘܕܝܢ ܒܕ ܘܐܦ ܗܪܟܐ ܘܪܒܐ ܠܝ ܕܢܫܘܐ: ܘܕܐܢܫܐ ܐܬܢܣܒ ܦܪܨܘܦܐ ܕܐܢܫܘܬܐ ܡܫܝܚܐ ܡܢ ܐܠܗܐ ܕܒܗ: ܘܫܘܡܗܗ ܠܐ ܐܬܢܣܒ. ܘܐܝܟ ܕܐܡܪ ܛܘܒܢܐ ܦܘܠܘܣ: ܕܕܡܘܬܐ ܕܐܠܗܐ ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ.

[48] ܫܡܥ ܠܢ ܡܕܝܢ ܘܐܦ ܗܕܐ ܬܫܥܝܬܐ ܘܕܘܡܝܐ ܠܬܫܒܘܚܬܐ ܡܕܝܢܬܐ ܒܟܦܢܐ ܒܗܘܢܕܪܬܗ ܒܕܘܟܝܗ ܐܠܗܐ ܗܘ ܕܟܠ ܡܬܡܠܠܢܐ ܕܒܗܘܬܗ ܘܡܬܟܠܠܗ ܡܢ ܚܝܒܐ ܘܡܢ ܨܘܪܬܐ ܘܡܢ ܟܠ ܐܫܟܡ ܘܕܡܘܬܐ ܕܟܠܚܝܢܐ. ܐܠܗܐ ܠܗ ܡܢܗ ܕܡܢܐ ܠܝ. ܘܡܘܗܪܐ ܗܘ ܕܡܢ ܢܘܗܪܐ. ܘܟܘܡܘܗܪܐ ܠܝܗ ܨܘܪܬܐ ܘܝܠܦܢܐ ܘܐܫܟܡܐ ܒܗ ܕܢܘܗܪܐ. ܐܝܟܢܐ ܕܐܦܠܐ ܒܝܬܐ ܗܠܝܢ ܘܕܠܐ ܠܟܘܡ. ܗܠܝܢ ܕܡܘܬܐ ܠܬܫܒܘܚܬܐ: ܠܗ ܗܓܝܠ ܠܗܕܐ ܡܫܘܚܬܐ ܕܐܝܬܝܗ ܫܡܠܝܐ ܘܙܗܝܐ ܘܗܝܢܐܝܬ ܒܟܠܗܘܢ ܚܘܕܪܝܗ ܫܡܫܝܗ ܐܝܟ ܕܠܬܫܘܒܚܬܐ ܕܝܗܘܒܐ ܐܠܗܐ. ܗܘܐ ܕܝܢ ܕܐܠܗܐ ܡܠܟܐ. ܒܗ ܕܡܫܬܪܪܐ ܗܝ ܡܫܘܚܬܐ ܒܟܝܢܗ ܡܪܝܡܐ ܘܡܘܠܕܐ ܘܫܡܠܝܐ ܡܢ ܕܡܘܬܐ ܘܡܢ ܚܝܒܐ ܘܡܢ ܟܠ ܐܫܟܡ. ܘܡܪܒ ܠܗܝܗ ܕܗܕܐ ܡܫܘܚܬܐ ܪܚܝܩܐ ܡܢܘܡܐ ܐܢܫܐ. ܘܫܘܐ ܐܦܐ ܕܢܫܒܚ ܡܫܘܚܬܐ ܦܪܨܘܦܝܐ: ܒܟܠܗܝܢ ܕܩܢܘܡܗ ܘܨܘܪܬܗ ܘܐܫܟܡ ܦܪܨܘܦܗ ܕܡܬܓܠܝܢܐ ܡܢܐ ܒܟܝܢܗ ܗܘ ܡܢܘܡܐ ܕܒܪܢܫܐ ܕܙܘܥܝ ܦܪܨܘܦܗ. ܟܕ ܙܥܘ ܡܢܘܡܐ ܕܒܪܢܫܐ ܠܐ ܡܬܡܫܚ ܚܝܡ ܦܪܨܘܦܗ. ܡܢܘܡܗ ܕܝܢ ܢܛܪ ܗܘ ܒܟܝܢܗ ܡܬܓܠܝܐ. ܘܐܦ ܒܦܪܨܘܦܐ

153 Col. 1:15.

154 Cf. Phil. 2:6,7.

155 ? ܙܪܘܗ for ܙܪܘܬܗ.

156 Cf. Ps. 71:19.

[46] Therefore [we have] the assumed and the Assumer, the Likeness in the likeness, God the Word in his temple, the Clothed and his clothing, one who was revealed in one through whom he was revealed, one who abode in one in whom he abode, one who was perfected and one who was in him, who perfected him, one who was exalted and one who exalted him with his right hand, and one who was brought low and made less than the angels, and one who placed on his head this glory in recompense of justice, so that together they might demonstrate that the two natures are preserved in their qnome in this union of the one parsopa of Christ, the Son of God for ever.

[47] Again, let us take | a demonstration from nature in another way by the {168}
power of Christ, the Enlightener of our simplicity: in that as the man of our Lord received parsopically these things of the Godhead—the title of Sonship, I say, and honor, and worship, and all things of the Godhead, except for its nature, as it is written, "He is the likeness of the invisible God"[153]—in the same way God the Word in him unitedly "received", so as to be called by the names of his manhood in the same union. And in that he was considered man because of his union and indwelling in his united temple, while his own ineffable glory was not revealed—Jesus was called man and Son of Man—these things were naturally of his manhood. But by the reception of the parsopa of his Godhead unitedly we are obliged to show the same here, how that the parsopa of the manhood was assumed unitedly by God in him, though his qnoma was not assumed. As the blessed Paul said, "The likeness of God took the likeness of a servant."[154]

[48] Then let me also propose here, demonstratively and as a likeness, a polished mirror, beautiful in its splendor[155], in the place of God, whose greatness is ineffable and more excellent than an impression or image, or any form[s] or likenesses which are in fashioned things—"O God, who is like you?"[156]—or Light from Light. In light there is no figure or image or form because it is light, nor again in this life, which is incorporeal, and these are corporeal likenesses. Then set forth this mirror, which is polished and splendid and shining all round, as an example of the divine qnoma, that is, God the Word, in that the mirror is free of a likeness, in its polished, radiant, and burnished nature, or of [any] impression, or any form. Apply to this mirror mentally a human qnoma and you see that the mirror has assumed | parsopically all its likenesses and figurations, {169}
and the form of its parsopa, which the qnoma of a man possesses fixedly in his nature, which is his parsopa, while the qnoma of the man is not assumed with his parsopa. His qnoma is preserved in its nature fixedly, and also in the distinct and characteristic parsopa which is in it. It is different in its uniqueness from

ܗܘܬ̣ ܦܪ̈ܨܘܦܐ ܘܕܝܠܝܬܐ ܕܝܠܗ. ܦܪܨܘܦ ܒܟܝܢܘܬܗ ܡܢ ܩܢܘܡܐ ܐܢܫܐ ܒܐܝܕܐ ܕܝܢ: ܘܩܢܘܡܗ ܕܦܘܠܚܢܐ ܠܗ ܩܢܘܡܗ ܗ̇ܘ ܕܦܓܪܐ. ܐܦ ܒܗ̇ܝ ܕܒܬܪ̈ܐ ܚܕܐ ܒܬܪܘܬܗܘܢ. ܐܝܬܘܗܝ ܠܗܢ ܓܝܪ ܗܘ ܗܢܐ ܦܪ̈ܨܘܦܐ ܕܒܪܢܫܐ ܕܝܠܗ ܡܫܬܟܚܐ. ܘܒܩܢܘܡܐ ܚܠܦ ܒܚܠܦ ܡܫܬܚܠܦܐ. ܗܘܐ ܗܟܘ ܐܢܫ̇ ܘܐܦ ܗܪܟܐ ܕܘܡܝܐ ܬܗܪܐ ܘܡܬܚܫܚܐ: ܘܕܐܝܬܝܗ ܐܬܝܕܥ ܘܠܓܒܪ ܘܐܚܝܢܐ ܕܩܢܘܡܐ: ܠܓܘ ܡܢ ܚܘܫܗ ܘܐܦܝ̈ܗ ܘܕܦܓܪܗ ܕܦܪ̈ܨܘܦܐ ܕܒܪܢܫܐ ܕܢܦܫܐ ܩܢܘܡܝܐ. ܘܕܝܠܗ ܟܠ ܚܕܐ ܕܩܢܘܡܐ ܐܬܬܘܣܦ ܡܢܗ ܡܢ ܦܪ̈ܨܘܦܐ ܕܢܦܫܐ: ܘܐܦܠܐ ܦܪ̈ܨܘܦܐ ܡܢܗܘܢ ܕܒܪܢܫܐ ܕܐܬܢܣܒ ܡܢܗ ܡܢ ܚܕܐ ܘܡܢ ܩܢܘܡܗ. ܐܠܐ ܡܢ ܚܕ ܘܡܬܬܣܝܡ ܦܪ̈ܨܘܦܗ ܐܝܟܢܐ ܕܟܢܫܐ ܡܫܬܟܚܐ ܠܒܘܦܪܗ̇ ܘܠܝܘܠܦܢܗ̇ ܘܠܚܘܕܪܗ̇ ܕܩܢܘܡܐ ܚܕ ܦܪ̈ܨܘܦܐ ܕܐܢܫܘܬܐ. ܘܐܦ ܓܝܪ ܐܢܫ̇ ܕܐܬܚܙܝܬ ܠܩܢܘܡܐ. ܡܫܬܟܚ ܟܠܗ̇ ܕܡܬܘܬܗ ܘܓܠܝܬܗ ܘܦܪ̈ܨܘܦܗ ܕܒܪܢܫܐ. ܐܝܟܢܐ ܕܢܦܫܐ ܐܠܗܘܬܐ ܕܡܫܘܚܬܐ ܕܐܢܫܘܬܐ ܡܫܬܟܚܐ. ܘܐܦ ܓܝܪ ܐܢܫ̇ ܕܐܬܚܙܝܬ ܠܩܢܘܡܗ ܘܠܦܪ̈ܨܘܦܗ ܕܒܪܢܫܐ: ܗܘܐ ܐܢܫ̇ ܠܗ ܒܗ ܡܫܬܟܚܐ ܒܟܝܢܐ ܘܒܩܢܘܡܐ ܦܪ̈ܨܘܦܝܐ ܡܫܬܚܠܦܐ. ܘܚܕܐ ܦܪ̈ܨܘܦܐ ܒܐܢܫܘܬܐ ܒܟܝܢ̈ܐ ܕܩܢܘܡܐ ܘܕܒܪܢܫܐ. ܐܝܟܢܐ ܕܚܕܐ ܓܠܝܐ ܡܠܟܐ ܒܐܢܫܘܬܐ ܒܟܝܢ̈ܐ ܕܕܘܒܪܐ ܘܕܦܪܢܣܐ ܒܚܕ ܦܪ̈ܨܘܦܐ: ܐܝܟ ܕܐܡܪܢ ܒܬܠܝܬܐ. ܡܫܬܟܚܐ ܕܝܢ ܦܪ̈ܨܘܦܗ ܕܡܠܟܐ ܒܕܘܒܪܐ. ܐܝܟ ܒܪܘܚܐ ܘܡܪܘܚܐ ܕܐܠܗܐ ܡܠܟܐ ܒܟܝܢܐ. ܡܫܬܚܠܦܐ ܕܝܢ ܘܦܪ̈ܨܘܦܝܐ ܒܩܢܘܡܗ ܕܦܓܪܐ. ܐܝܟܢܐ ܕܢܦܫܐ ܐ̇ܝܬܝܗ ܒܩܢܘܡܐ ܚܕܐ ܕܡܫܬܩܠܐ ܡܢ ܟܠ ܚܘܫܒ̈ܐ. ܗ̇ܘ ܕܝܢ ܒܪܘܚܐ ܘܡܪܘܚܐ ܒܦܓܪܐ ܕܐܠܗܘܬܐ: ܒܣܝܡܘܬܐ ܕܚܕ ܦܪ̈ܨܘܦܐ ܕܡܫܬܟܚ ܒܪܐ ܕܐܠܗܐ ܘܠܥܠܡ.

[49] ܗܘܬ̣ ܐ̇ܢܫܝܘܬܐ ܘܩܢܘܡܐ ܐ̇ܢܫܝܐ ܕܡܢ ܚܕܐ. ܘܐܝܟܢܐ ܕܠܐ ܡܫܬܟܚܐ ܚܘܫܒܐ ܒܡܠܝܘܬܐ ܕܒܪܢܫܐ ܠܡܫܬܡܥܢܘ̈ܬܐ ܒܠܚܘܕ ܡܢ ܣܝܡܘܬܗ ܕܒܦܓܪܐ: ܘܐܦܠܐ ܡܬܚܫܒܢܘܬܗ ܘܗ̈ܘܢܐ ܣܟܠܘܬܗ ܐܝܟ ܠܦܓܪܐ ܒܠܚܘܕ ܡܢ ܣܝܡܘܬܐ ܕܟܠܗܘܢ: ܐܦ ܒܗ ܡܫܬܟܚ ܐܝܟ ܒܢܦܫܗ: ܒܗ̇ܝ ܕܗܘܝܐ ܐܢܫܝܐ ܕܒܗ ܗܝܠܐ: ܘܗܕ̈ܡܐ ܐܝܟ ܘܐܘܦܠܝܬܐ ܕܚܝ̈ܘܬܐ ܕܒܚܕܘܬܐ ܡܬܚܫܚܢ ܘܐܢܫܝܢ ܘܡܬܕܒܪܢ: ܘܣܝܡܘܬܐ ܓܝܪ ܗܕܐ ܒܟܝܢܬܐ ܘܦܓܪܢܝܬܐ ܘܡܬܚܫܚܢܬܐ ܐܝܟ ܕܚܘܫܒ ܒܬܠܝܬܐ. ܒܪܡ ܕܝܢ ܣܝܡܘܬܐ ܗܕܐ ܡܬܚܙܝܐ ܒܟܝܢܬܐ ܗ̇ܝ ܘܦܪ̈ܨܘܦܝܬܐ ܐܝܟ ܕܐܡܪܢ ܡܢ ܠܟܠ ܠܟܝܢ̈ܐ ܐ̇ܢܫܝܐ: ܘܠܐ ܡܬܚܙܐ ܒܡܬܚܙܐ: ܒܪܡ ܕܝܢ ܠܒܘܡܝܐ ܓܝܪ ܡܬܚܫܒܐ ܗܕܐ ܡܫܬܟܚܐ. ܐܝܟ ܡܠܝܘܬܗܘܢ ܕܐܢ̈ܫܐ. ܕܐܝܟܢܐ ܕܦܓܪܐ ܒܦܓܪܐ ܡܫܬܚܠܦ ܡܬܚܫܒܢܘܬܗ ܘܡܠܟܘܬܗ ܠܐ ܡܫܬܟܚ ܕܝܠܝܬܗ: ܘܚܕܐ ܣܝܡܘܬܐ ܡܬܚܙܝܐ ܒܦܓܪܐ: ܒܗ ܓܝܪ ܣܝܡܘܬܐ ܕܦܓܪܐ ܗܘ ܒܗܢܐ ܘܐܦ ܒܗܕܐ ܡܬܒܪܝܢܘܬܐ ܡܬܚܙܝܐ ܡܢ ܣܝܡܘܬܐ ܕܗܘܝ ܡܢ ܠܗ ܡܬܒܪܝܢܐ ܘܠܥܠܡ. ܠܐ ܡܬܚܙܝܐ ܐܠܗܐ ܡܠܟܐ

157 The body.
158 I.e., the analogy of soul and body.

another qnoma in some way or other—the qnoma of Paul is not the qnoma of Peter—although in that which is nature they are the same in their qnome. This parsopa of a man is what is in him fixedly, and in the mirror is utterly all of him derivatively. Behold, also here you see a marvelous and apt likeness, and as the brightness and shining of the mirror is veiled within the appearance, features, and likenesses of the parsopa of the man which the mirror took, and there was nothing added to the nature of the mirror by the parsopa which it assumed, nor did the fixed parsopa of the man which was assumed lose anything from its nature or from its qnoma, but its parsopa, such as it possessed fixedly, was united and joined to the beauty and splendor of the mirror in one parsopa of both of them. If you wish to see the mirror, the likeness, image, and parsopa of the man is assumed upon it as the Godhead took the likeness of manhood unitedly. If you wish to see the qnoma and parsopa of a man, you see him in himself, as featured naturally, and in the mirror parsopically and derivatively. One is the parsopa in both the natures of the mirror and of the man, as one is the royal image in both the natures of gold and of clay in one parsopa as we said above—on the one hand the parsopa of the king in the gold fixedly, as the Sonship and Lordship of God the Word naturally, but on the other hand derivatively and parsopically in the qnoma of clay, as the manhood received in the union the name more excellent than all | names, that is, Sonship and Lord- {170}
ship in the order of the Godhead in the union of the one parsopa of Christ, the Son of God for ever.

Again, in another way and in another likeness from nature:

[49] As the soul is not made known in the property of its nature to bodily creatures without its union with the body, also its operations and various kinds of competencies do not come to perception without union with it[157]. Indeed, in it [the body] it [the soul] learns according to its nature, for thus it was created that in it [the body] it [the soul] might learn, and the members are instrument[s] of one another, for in one another they subsist, and sympathize, and act. This union [of body and soul] is natural, constrained, and necessary, as we have shown above, but this worshipful union [of Godhead and manhood] is voluntary and parsopic, as we have said above on other matters, the Infinite in the finite. However, this[158] is taken for a likeness by way of demonstration. According to the teaching of the fathers, as the soul in the body makes known its operation, and without it does not make known its property, and a man is called one living creature, although the life is of the soul, so also in this worshipful economy, from [the time of] the union which was within the womb and for ever, God the Word is not named "Son" separately, but with his united manhood.

ܦܪܨܘܦܐ ܒܪܐ: ܐܠܐ ܥܡ ܐܢܫܘܬܗ ܡܫܝܚܐ. ܘܐܦܠܐ ܓܝܪ ܐܠܗܘܬܗ ܕܡܫܝܚܐ ܡܬܘܡܝܐ ܡܬܝܕܥܐ ܗ̇ܘܐ ܠܥܠܡ̈ܝܢ. ܒܪܐ ܓܝܪ ܡܬܘܡܝܐ ܒܐܠܗܘܬܗ ܕܡܢ ܐܒܐ ܡܬܘܡܐܝܬ ܐܬܝܠܕ. ܘܒܪ ܐܢܫܘܬܐ ܗ̇ܘ ܕܒܪܢܫܐ ܕܡܬܝܕܥ ܒܫܘܡܠܝ ܐܢܫܘܬܗ ܘܐܝܟ ܡܫܘܚ ܐܒܐ. ܘܫܘܐ ܒܫܡܗܘܢ ܘܫܘܐ ܫܘܠܛܢܐ ܘܫܘܒܚܐ ܘܡܪܘܬܐ ܘܝܩܪܐ ܘܡܘܠܟܢܐ: ܐܠܐ ܐܦ ܒܗܕܐ ܡܕܒܪܢܘܬܐ ܫܘܒܚܐ ܕܗ̈ܘܝ ܒܗܕܐ ܚܕܝܘܬܐ ܕܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܐܝܟܢܐ ܕܐܡܪ: ܕܒܗ ܫܪܐ ܟܠܗ ܡܘܠܝܐ. ܘܒܗ ܟܣܝܢ ܟܠܗܘܢ ܣܝܡܬܐ ܕܚܟܡܬܐ ܘܕܝܕܥܬܐ. ܘܝܘܡܢ ܒܡܘܠܝܐ ܕܟܠ ܒܟܠ ܡܫܡܠܐ. ܡܛܠ ܕܫܘܐ ܗ̇ܘ ܫܘܠܛܢܐ ܘܫܘܐ ܗ̇ ܡܪܘܬܐ ܘܫܘܐ ܒܥܘܡܪܗ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ ܒܚܕܐ ܢܩܝܦܘܬܐ ܕܩܢܘܡܐ ܘܕܡܬܩܢܡܢܘܬܐ.

[50] ܠܬܠܝܬܝܗܘܢ ܠܗ ܗܕܝܢ ܦܪܨܘܦܐ ܒܫܡ̈ܗܐ ܠܐܠܗܐ ܡܠܬܐ ܒܫܡ̈ܗܐ: ܐܝܟܢܐ ܕܢܗܘܘܢ ܗܕܝܢ ܒܫܡ̈ܗܐ. ܐܝܟܢܐ ܕܐܠܐ ܡܬܐܡܪ ܒܪܢܫܐ ܗܕܝܢ ܚܝ̈ܘܗܝ: ܘܗܕܐ ܠܐ ܡܫܬܚܠܦ ܕܬܗܘܐ: ܕܐܠܗܐ ܡܬܘܡܝܐ ܢܗܘܘܢ ܗܕܝܢ ܦܪܨܘܦܐ ܒܫܡ̈ܗܐ ܐܝܟ ܒܥܝܐ ܕܒܢ̈ܝܢܫܐ: ܕܚܕ ܕܝܢ ܦܪܨܘܦܐ ܢܗܘܐ ܐܘܢ ܠܗܕܝܢ ܡܬܘܡ̈ܝܐ ܗ̇ ܐܢܫܘܬܐ: ܐܠܐ ܕܒܗܕܝܢ ܦܪܨܘܦܐ ܒܫܡ̈ܗܐ ܘܡܬܩܪܝܢܐ ܕܢܗܘܘܢ ܠܚܕ ܡܬܘܡܝܐ ܒܫܡ̈ܗܐ. ܗܕܐ ܐܠܐ ܡܫܬܚܠܦܢܘܬܐ ܐܝܬܝܗ̇. ܕܡܬܘܡܗ ܕܐܠܗܐ ܡܠܬܐ ܥܡ ܦܪܨܘܦܗ. ܢܗܘܘܢ ܥܡ ܡܬܘܡܝܐ ܕܒܪܢܫܐ ܘܦܪܨܘܦܗ ܚܕ ܡܬܘܡܝܐ. ܡܠܬܐ ܕܝܢ ܡܬܘܡ̈ܝܐ ܒܫܡ̈ܗ ܒܫܡ̈ܗܐ: ܒܗܕܐ ܐܝܬܝ ܐܠܗܘܬܐ. ܘܐܦ ܒܫܡ̈ܗܐ ܗ̈ܠܝܢ ܐܢܫܝܘܗܝ ܚܕ ܒܫܡܐ: ܘܕܐܦ ܗܘܝ ܒܫܡ̈ܗܐ ܘܗܕܝܢ ܡܬܘܡܝܐ ܐܝܬܘܗܝ ܡܫܝܚܐ ܒܫܡܐ ܦܪܨܘܦܐ ܕܡܕܒܪܢܘܬܐ: ܗܕܐ ܐܝܬܝܗ̇ ܘܡܬܡܪܡܪܐ ܗ̇ ܐܝܟ ܕܐܬܚܝܕܝ. ܠܗ ܓܝܪ ܗ̇ܘ ܕܢܣܒ ܡܢ ܗ̇ܘ ܕܐܬܢܣܒ ܦܪܨܘܦܐ ܐܝܬܝܗ̇ ܠܗܘܢ ܒܪܘܚܐ: ܗܘܝܢ ܓܝܪ ܗܕܝܢ ܒܫܡ̈ܗܐ ܗܘܝܢ ܗ̇ܘܝܘ. ܐܠܐ ܠܐܢܫܘܬܗ ܕܒܪܐ ܥܡ ܐܠܗܐ ܡܠܬܐ ܕܐܬܚܝܕ ܒܪܐ ܡܬܘܡܝܐ ܕܟܠܗ ܢܣܒܗ ܠܦܪܨܘܦܗ: ܘܐܝܟ ܠܗ ܥܡܗ ܢܩܝܦܘܬܐ ܘܡܬܚܝܕܘܬܐ ܒܫܡ̈ܗܐ ܚܕܝܘܬܐ ܒܚܕ ܥܘܡܪܐ ܕܒܪܘܚܐ: ܒܫܡ̈ܗܐ ܫܘܒܚܐ ܘܡܘܠܟܢܐ. ܥܡ ܐܒܐ ܠܐ ܡܫܬܢܐ ܘܥܡ ܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܫܬܢܐ ܘܠܥܠܡ. ܘܠܗ ܗܕܝܢ ܒܫܡ̈ܐ ܬܠܝܬܝܗܘܢ. ܐܝܟܢܐ ܕܐܦܠܐ ܗܕܝܢ ܒܪܗ ܕܐܢܫܐ ܒܗܕܝܢ ܦܪܨܘܦܐ: ܗ̇ܘ ܕܐܬܢܣܒܗ ܡܛܠ ܚܕܝܘܬܐ: ܘܟܠܐ ܡܫܬܚܠܦܘܬܐ ܕܒܪܗ ܐܝܬܘܗܝ ܗ̇ܘ ܒܫܡܐ: ܘܗ̇ܘ ܕܡܢ ܩܕܡ ܕܒܪܘܚ ܘܕܐܬܝܠܕ: ܕܐܬܚܝܕ ܠܥܠܡ̈ܝܢ: ܘܐܬܦܪܘܫ ܒܗ ܘܡܩܝܡܗ ܘܚܝܐ ܒܡܣܒܠܢܘܬܐ. ܘܐܡܪ ܒܚܕܐ ܕܐܠܗܐ ܕܗܘ ܐܝܟ ܕܐܡܪ: ܕܫܪܘ ܠܗܢܐ ܗܝܟܠܐ. ܘܠܬܠܬܐ ܝܘܡ̈ܝܢ ܐܢܐ ܡܩܝܡ ܐܢܐ ܠܗ. ܐܠܐ ܚܕܘ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ: ܒܐܠܗܘܬܗ ܘܒܐܢܫܘܬܗ. ܘܝܘܡܢ ܗܘܐ ܚܕ ܦܪܨܘܦܐ ܒܪܗ ܕܟܠܗ: ܡܪܢ: ܡܫܝܚܐ: ܡܫܝܚܐ: ܒܡܕܒܪܢܐ: ܒܪܗ ܕܐܢܫܐ: ܡܫܝܚܐ: ܘܒܗ ܒܗܕܐ ܚܕ ܦܪܨܘܦܐ ܕܐܬܚܝܕ ܚܕ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܡܬܝܕܥܝܢ ܗܕܝܢ ܒܫܡ̈ܗܐ ܘܡܬܚܝܕܢܘܬܗܘܢ ܒܚܕܝܘܬܐ ܕܦܪܨܘܦܗܘܢ. ܕܒܗ ܦܪܨܘܦܐ ܡܫܬܡܗܝܢ ܕܟܠ ܒܡܕܒܪܢܘܬܐ. ܘܒܗ ܡܫܬܡܗܝܢ ܕܟܠ ܒܡܕܒܪܢܘܬܐ ܦܪܨܘܦܐ ܒܚܕܝܘܬܗܘܢ: ܒܚܕܐ ܚܕܝܘܬܐ ܕܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܘܠܥܠܡ.

159 ܐܬܝܠܕ for ܢܬܝܠܕ.
160 Cf. Col. 1:9; 2:3; Eph. 1:23.
161 I.e., soul and body are not spoken of as two different identifiable beings.
162 Cf. Mt. 17:22; Mk. 9:31; Lk. 9:44.
163 Jn. 2:19.

Neither was the Godhead of Christ qnomically made known to creatures—that the Son is eternal in his Godhead, begotten[159] of the Father eternally and co-essential with the Holy Spirit in a qnoma like his and like the qnoma of the Father, and their nature is one, and one is the power, worship, Lordship, will, and authority—except in this worshipful economy which was in this union of the one parsopa of Christ, the Son of God. As it is written, "In him dwells all fullness, and in him are hidden all the treasures of wisdom and knowledge, | {171}
and he is the fullness filling all in all."[160] For one is the power and one is the Lordship, and one is the name of the Godhead of Christ in one conjunction of Assumer and the assumed.

[50] God the Word by nature does not have two natural parsope, as they would constitute two Sons, just as a man is not called two living things[161]. It cannot be that there would be two parsope in nature for one qnoma, as in the babbling of the impious. That two qnome can have one parsopa, behold, has been shown, but for one natural qnoma to have two natural and qnomic parsope is impossible—that the qnoma of God the Word with its parsopa should be one qnoma with the qnoma of a man and its parsopa. However, three qnome in one nature—in this is the Godhead. Also many men are one nature. Again, Christ is two natures and two qnome in one economic parsopa—this is true, as has been demonstrated, for he who assumed and he who was assumed do not have Sonship separately, for thus there would have been two Sons. But for the manhood of the Son with God the Word, who is the eternal Son who exalted and assumed it to his own parsopa, there is for it with him a conjunction and participation in one union in one name of Sonship, in one worship and authority, with the non-united Father and with the non-united Holy Spirit for ever. There are not two Sons, nor is the "Son of Man" two in two parsope—one who was named [so] because of the union, and in the infinitude of his nature was in heaven, and one who was from the seed of David and of Abraham, and was delivered over to the peoples, by whom they were put to shame, whom they crucified, and who died in weakness and rose by the power of the God in him, as it is written, "They shall betray the Son of Man,"[162] and, "Loose | this temple and after three days I will {172}
raise it"[163]—but one is the parsopa of Christ, the Son of God, in his Godhead and in his manhood, and this same one parsopa is the Son of the Highest, the Lord, Jesus, the Only-begotten, the First-born, the Son of Man, and Christ; and in the same parsopa which is one Christ, the Son of God, both natures and their names are made known in the properties of their qnome. Though they are distinct, they are united without confusion, and though they are united without confusion they are distinct in their properties, in one union of the one parsopa of Christ, the Son of God for ever.

[51] ܡܫܡܫܢܘܬܗ ܕܓܒܠ ܠܥܠܡܐ܆ ܟܕ ܕܪܫ ܡܗܠܟ ܚܕܝܐ ܕܣܕܝܐ. ܘܡܫܟܚ ܠܐ ܐܠܗܘܬܐ ܟܠܚܕ ܐܝܬܘܬܐ ܟܕܐ ܡܢ ܚܝܘܬܐ ܘܠܒܪ: ܘܠܐ ܐܝܬܘܬܐ ܟܠܚܕ ܐܠܗܘܬܐ ܐܝܟܢܐ ܦܪܝܫܝܢ ܟܕܝܢܐ ܥܡܝܩܐ ܘܠܐ ܡܬܚܙܝܐ: ܐܦ ܡܬܢܣܒܐ ܡܢܗܘܢ. ܐܠܐ ܟܕ ܟܕܐ ܚܕ ܦܠܟܐ: ܡܕܡ ܘܫܦܝܪ ܕܣܓܝܐ. ܘܗܘܐ ܗܘ ܗܘܐ ܘܗܘܐ ܗܘ ܦܠܟܘܦܐܝܬ ܠܘܬ: ܟܕ ܣܘܢܐ ܒܡܫܘܚܬܗܘܢ ܗܘܐ ܘܗܘ. ܒܚܕܝܘܬܐ ܗܕܐ ܡܬܚܕܬܐ ܕܚܕ ܦܠܟܐ ܕܡܬܝܚܐ ܟܪܐ ܕܐܠܗܐ. ܘܡܫܟܚ ܐܦ ܡܬܕܪܐ ܟܪܐ ܙܘܥܐ ܗܘܐ ܚܕ ܦܠܟܐ. ܘܐܦ ܡܬܕܪܐ ܟܪܝܫܐ ܐܬܘܗܝ. ܐܦ ܡܬܕܪܐ ܒܡܕܪܐ ܙܘܥܐ. ܘܐܦ ܡܬܕܪܐ ܚܣܝܕܐ ܙܘܥܐ. ܘܐܦ ܡܬܕܪܐ ܡܪܗ ܕܡܫܬܡܠܝܐܬ ܙܘܥܐ. ܘܐܦ ܡܬܕܪܐ ܟܕܪܗ ܕܕܘܡܕ ܘܕܐܕܒܪܗ ܙܘܥܐ. ܘܐܦ ܡܬܕܪܐ ܟܕܪܗ ܕܡܠܟܐ ܙܘܥܐ. ܟܕܡ ܠܗ ܟܗ ܟܕ ܟܗ. ܘܐܝܟ ܕܒܚܣܝܢܘܬܗ ܢܫܘܬ ܡܬܚܣܐ ܟܕܪ ܕܐܠܗܐ ܐܬܡܠܟ ܘܢܘܡܘܣܐ ܙܘܥܐ ܘܫܘܠܠܡ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܐ ܕܩܘܕܫܐ ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܣܓܕܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܫܠܡ ܡܐܡܪܐ ܕܐܪܒܥܐ.

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[51] Let us repeat again our word, then, because of the strife of the divisive: There is no Godhead, then, without the manhood—the Son, from the time of the union onward; and there is no manhood separately without the Godhead—an ordinary man, and not united, or named Christ. But in this same one parsopa they give and receive from one another—this is that and that is this parsopically, while remaining in their own qnome this and that, in this worshipful union of the one parsopa of Christ the Son of God. Therefore, if you call this same one parsopa Son, or if you call [it] man, it is [so]. If you call it First-born, it is the same. If you call it Only-begotten, it is the same. If you call it Lord of Glory, it is the same. If you call it Son of David and Abraham, it is the same. If you call it Son of the Highest, it is the same. However, it is not so "in the same." But as together, "Jesus Christ, the Son of God, is the same yesterday, today, and for ever,"[164] to whom, and to whose Father and to the Holy Spirit belong glory, honor, and worship for ever and ever. Amen.

The Fourth Treatise is ended.

164 Heb. 13:8.

V ܬܪܥܐ ܕܡܐܡܪܐ ܕܚܡܫܐ

ܬܪܥܐ ܕܬܡܢܬܥܣܪ. ܥܠ ܙܩܝܦܘܬܗ ܕܡܫܝܚܐ ܘܕܠܐ ܟܕ ܦܪܝܫܐ ܗܘܐ ܐܠܗܘܬܗ ܡܢ ܦܓܪܗ: ܐܘ ܕܡܢ ܠܗ ܡܬܚܫܒܐ ܡܫܝܚܐ ܗܘܐ ܥܡܗ: ܗܕܐ ܐܡܪܝܢ ܕܐܝܟ ܒܪܢܫܐ ܫܒܝܩܐ ܐܙܕܩܦ ܘܡܝܬ. ܐܦ ܐܠܗܘܬܗ ܠܐ ܫܒܩܬ ܦܓܪܗ ܡܫܝܚܐ ܘܠܐ ܠܢܦܫܗ. ܬܪܥܐ ܕܬܫܥܣܪ. ܥܠ ܩܝܡܬܗ ܕܡܪܢ ܡܫܝܚܐ ܕܡܢ ܒܝܬ ܡܝܬܐ. ܘܕܒܐܝܢܐ ܙܢܐ ܐܬܚܘܝ ܠܫܠܝܚܐ ܕܝܢ ܐܦ ܠܐ ܦܘܠܚܗ.

18.V ܬܪܥܐ ܕܬܡܢܬܥܣܪ. ܥܠ ܙܩܝܦܘܬܗ ܕܡܫܝܚܐ: ܘܕܠܐ ܟܕ ܦܪܝܫܐ ܗܘܐ ܐܠܗܘܬܗ ܡܢ
ܦܓܪܗ: ܐܘ ܕܡܢ ܠܗ ܡܬܚܫܒܐ ܡܫܝܚܐ ܗܘܐ ܥܡܗ: ܗܕܐ ܐܡܪܝܢ ܕܐܝܟ ܒܪܢܫܐ ܫܒܝܩܐ
ܐܙܕܩܦ ܘܡܝܬ: ܐܦ ܐܠܗܘܬܗ ܠܐ ܫܒܩܬ ܟܕ ܦܓܪܗ ܡܫܝܚܐ ܘܠܐ ܠܢܦܫܗ

[1] ܐܦ ܓܝܪ ܐܡܪܝܢ ܕܒܙܩܝܦܐ ܗܘ ܡܫܝܚܐ ܕܡܪܢ ܕܐܙܕܩܦ ܘܠܐ ܐܠܗܘܬܗ: ܘܡܬܚܠܠܝܢ ܗܘ ܕܒܐܬܪܐ: ܘܗܘ ܐܡܝܢܐ ܠܚܝ̈ܐ ܕܟܠ ܡܬܩܝܡܝܢ. ܠܐ ܗܕܐ ܐܡܪܝܢ ܕܦܪܝܫ ܗܘ ܡܢܗ ܠܡܠܬܐ ܡܫܝܚܐ. ܗܘ ܕܐܠܗܐ ܐܝܬܘܗܝ ܐܡܝܢܐ ܘܡܠܬܐ ܕܐܠܗܐ ܚܝ̈ܠܬܗ ܕܐܒܐ. ܠܐ ܠܗ ܐܢܬܬܐ ܢܦܫܗ ܒܥܘܠ. ܘܐܦܠܐ ܦܓܪܗ ܝܗܒ ܚܝ̈ܠܐ. ܐܦ ܓܝܪ ܡܪܐ ܗܘܐ ܒܙܩܝܦܘ ܕܡܫܝܚܐ ܒܡܘܬܐ ܕܚܛܐ: ܟܕ ܗܠܐ ܒܬܫܥܐ: ܕܐܡܪ ܐܝܟ ܠܡܫܐ ܫܒܩܬܢܝ. ܠܗ ܗܕܐ ܐܡܪܝܢ: ܕܐܫܬܒܩ ܡܢ ܠܡܠܬܐ ܒܥܘܠܐ. ܐܘ ܐܫܬܪܝ ܫܒܩܬܐ ܗܕܐ ܫܩܠܬܐ: ܚܛ: ܐܠܐ ܒܗܢ ܕܒܫܡ ܕܚܛܐ ܡܛܠ ܚܛܗ ܕܡܫܬܘܕܝܐ ܠܦܘܪܩܢܗ ܕܚܘܒܬܐ ܕܟܠܐ ܡܬܩܛܠܝܢܘܬܐ ܕܟܠܒܪ ܢܡܘܣܐ ܕܐܕܡ ܐܒܐ ܕܟܠܢ. ܠܐ ܓܝܪ ܚܛܝ ܗܘܐ ܡܛܠ ܒܬܪܗ ܕܡܪܢ: ܗܘ ܕܐܝܟ ܡܢ ܦܪܨܘܦ ܚܛܝܬܐ ܒܗ ܐܬܚܫܒ ܐܝܟ ܘܒܠܗܘܢ ܠܒ̈ܝܫܐ. ܒܗ ܕܒܠܗܘܢ ܚܛܝܐ. ܐܠܐ ܐܝܟ ܕܐܡܪ. ܕܗܘ ܕܠܐ ܝܕܥ ܗܘܐ ܚܛܝܬܐ: ܡܛܠܬܢ ܚܛܝܬܐ ܥܒܕܗ. ܕܚܣܢ ܒܗ ܒܘܪܣܢܘܬܗ. ܘܐܬܐ ܠܢ ܐܪܟܘܢܗ ܕܥܠܡܐ ܗܢܐ ܘܒܝ ܠܝܬ ܠܗ ܡܕܡ. ܘܐܪܟܘܢܗ ܕܝܢ ܕܥܠܡܐ ܗܢܐ ܡܢ ܟܕܘ ܕܝܢ ܗܘ. ܘܐܢܐ ܠܡ ܡܐ ܕܐܬܐܪܝܡܬ ܡܢ ܐܪܥܐ ܒܘܠܗܘܢ ܕܐܬܠܒܟ ܒܠܚܘܕ ܐܢܓܕ ܠܘܬܝ: ܘܐܝܟ ܕܐܡܪ ܛܘܒܢܐ ܦܘܠܘܣ: ܕܐܝܟܢܐ ܠܡ ܕܡܛܠ ܠܐ ܡܫܬܡܥܢܘܬܗ ܕܚܕ ܒܪܢܫܐ: ܚܛܝ̈ܐ ܣܓܝ̈ܐܐ ܗܘܘ: ܗܟܢܐ ܐܦ ܡܛܠ ܡܫܬܡܥܢܘܬܐ ܕܚܕ: ܙܕܝ̈ܩܐ ܣܓܝ̈ܐܐ ܗܘܝܢ: ܘܐܫܬܡܥ ܠܢ ܚܝܘܬܐ ܠܥܡܗ. ܡܛܠ ܕܝܢ ܕܘܡܝܐ.

1 The addition of ܟܕ to this sentence makes more sense than the opening summary of chapter eighteen. Perhaps it has been inadvertently dropped in the transmission process in that case.
2 Cf. Ps. 16:10; Acts 2:27.
3 Mt. 27:46; Mk. 15:34.
4 Cf. 2 Cor. 5:21.
5 Jn. 14:30.
6 Cf. Jn. 16:11.
7 Cf. Jn. 12:32.
8 Rom. 5:19.

V Fifth Treatise {173}

Eighteenth chapter: Concerning the crucifixion of Christ, and that it was not while his Godhead was separated from his manhood, which was united with him within the womb, this we say: that he was crucified and died as simple man. Although his Godhead did not suffer, it was united with him and dwelt in him.

Nineteenth chapter: Concerning the resurrection of our Lord Christ from the dead, and in what way he appeared together, as well as concerning his ascension.

V.18 *Eighteenth Chapter: Concerning the crucifixion of Christ, and that it was not while his Godhead was separated from his manhood, which was united with him from within the womb, we say this: he was crucified and died as simple man, although his Godhead did not suffer while[1] united with him and dwelling in him.*

[1] Although we say that it was the united man of our Lord who was crucified and not his Godhead, and it was his temple which was destroyed, and he raised it up unto immortal life, this we do not say, that his united Indweller was separated from him, he who raised him up on the third day and loosed the pains of Sheol. His soul was not left in Sheol, nor did his body see corruption.[2] For although the man of our Lord cried out in the time of suffering when he hung on the cross, "El, El, why have you left me?"[3], we do not say this, that he was deprived of his Indweller through departure, or this worshipful union was dissolved, God forbid!, but that he allowed [him] to suffer because of the reason for the economy, [which was] for the payment of the debt, which was through disobedience, by way of the transgression of Adam, the father of generations. The man of our Lord did not deserve death, as though from the presence of sin in him, that in which Adam was ensnared and all his children, in that all have sinned. But as it is written, "Him who did not know sin | he made sin for us that {174} we might live by his righteousness."[4] "And the ruler of this world comes, but there is nothing for him in me."[5] "And the ruler of this world is already judged."[6] "And I, when I have been lifted up from the earth" through the victory of the cross "will draw everyone to myself."[7] And as the blessed Paul says, "As, because of the disobedience of one man, many became sinners, so too, because of the obedience of one, many are made just."[8] "And he was obedient unto death, the death of the cross."[9]

9 Phil. 2:8.

[2] ܠܐ ܟܕ ܢܫܡܥ ܗܘܐ ܡܢܗ ܐܠܗܘܬܗ ܒܠܚܘܕ: ܐܠܐ ܟܕ ܡܘܕܐ ܒܗ ܠܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܐܝܟ ܕܐܬܚܫܚܬ ܒܟܠܬܐ. ܘܡܛܠ ܕܡܢ ܚܕܝܘܬܐ ܘܠܒܐ ܥܘܡܩܐ ܕܒܪܐ ܘܕܡܫܝܚܐ ܦܪܨܘܦܐ ܗܘ ܕܚܕܝܘܬܐ. ܘܡܫܪܝܘܬܐ ܕܫܡܐ ܕܡܫܝܚܐ ܕܐܢܫܘܬܗ ܗܘ. ܘܡܫܪܝܘܬܗ ܕܫܡܐ ܒܪܐ ܕܐܠܗܘܬܗ. ܐܝܟ ܕܐܡܪܢ ܒܟܠܬܐ: ܝܘܡܢ ܡܟܝܠ ܗܢܐ ܚܕ ܦܪܨܘܦܐ ܡܫܝܚܐ ܘܒܪܐ ܐܝܟ ܡܘܕܝܢܘܬܗ ܕܦܛܪܘܣ ܕܐܡܪ: ܕܐܢ̄ܬ ܗܘ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܚܝܐ. ܘܡܛܠ ܗܕܐ ܐܦܪܢ ܚܡܬܢ ܕܡܫܝܚܐ ܐܬܝܠܕ: ܘܡܫܝܚܐ ܐܘܕܝܡܗ ܡܫܝܚܐ ܡܢܗ ܟܠ ܐܦܢ ܫܠܡܘܬܢ. ܘܐܬܡܣܪ ܘܡܢ ܠܐܠܗܐ ܢܘܩܦܢ. ܗܘܐ ܗܟܝܢ ܕܐܢܫܘܬܗ ܐܢܫ. ܘܐܦ ܠܡ ܟܠ ܒܪܗ ܠܐ ܚܣ. ܐܠܐ ܚܠܦ ܟܠܢ ܐܫܠܡܗ. ܘܟܠ ܒܪܗ ܗܘ ܕܐܬܝܠܕ ܡܢ ܙܪܥܐ ܕܒܝܬ ܕܘܝܕ. ܒܗ̇ܘ ܕܝܕܥ ܗܘܐ ܛܘܒܢܐ ܦܘܠܘܣ: ܕܐܬܝܠܕ ܠܗ ܡܘܠܕܗ ܡܟܠܠܐ ܒܓܒܗ ܐܠܗܐ. ܕܠܘ ܡܢ ܙܪܥܐ ܗܘ ܕܒܝܬ ܕܘܝܕ. ܘܗܕܐ ܒܪܬ ܕܡܘܕܝܢ ܐܝܬܝܗ̇ ܕܝܢ ܕܡܫܝܚܐ ܐܬܚܙܝ ܡܫܝܚܐ ܒܒܣܪ: ܕܐܝܬܘܗܝ ܐܠܗܐ ܥܠ ܟܠ. ܘܡܛܠ ܕܡܢ ܦܪܨܘܦ ܚܕܝܘܬܐ ܡܫܬܠܛܝܢ ܒܟܝܢ̈ܐ. ܒܗܕܐ ܗܟܝܢ ܕܟܠ ܐܢܫܘܬܗ ܡܠܟܝܢ ܠܢ ܒܗ̇ ܒܚܕܝܘܬܐ: ܚܕܘ ܠܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕܒܐܝܕܗ ܟܠ. ܠܐ ܗܟܝܠ ܒܐܢܫܘܬܗ ܟܠ ܐܬܒܪܝ: ܐܠܐ ܡܢ ܦܪܨܘܦ ܚܕܝܘܬܐ. ܘܗܟܢܐ ܐܘܦ ܗ̄ܘ ܕܚܕܘ ܐܠܗܐ ܘܚܕܘ ܡܨܥܝܐ ܕܐܠܗܐ ܘܕܒܢܝ̈ܢܫܐ ܒܪܢܫܐ ܝܫܘܥ ܡܫܝܚܐ. ܗܘ ܕܝܗܒ ܢܦܫܗ ܦܘܪܩܢܐ ܚܠܦ ܟܠܢܫ. ܘܗܘܐ ܗܟܝܢ ܠܗ ܕܐܠܗܘܬܗ: ܗܟܢܐ ܗܘ ܚܕ ܕܐܬܩܛܠ ܠܥܠܡܐ. ܐܬܕܟܪ ܠܡ ܠܝܫܘܥ ܡܫܝܚܐ ܕܩܡ ܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܗܘ ܕܐܝܬܘܗܝ ܡܢ ܙܪܥܐ ܕܕܘܝܕ ܐܝܟ ܐܘܢܓܠܝܘܢ ܕܝܠܝ: ܘܗܟܝܠ ܕܐܢܫܘܬܗ. ܚܢܢ ܠܡ ܡܟܪܙܝܢ ܡܫܝܚܐ ܟܕ ܙܩܝܦ. ܠܐ ܓܝܪ ܐܠܗܘܬܗ ܐܙܕܩܦܬ. ܦܘܫ ܗܘ ܓܝܪ. ܐܦܢ ܒܗ ܡܫܝܚܐ ܐܢܫܝܐ ܗܘܐ. ܒܐܢܫܘܬܗ ܓܝܪ ܐܙܕܩܦ: ܕܐܝܬܝܗ̇ ܠܚܫܐ ܒܟܢܫܗ: ܠܐ ܒܐܠܗܘܬܗ. ܘܐܦ ܠܡ ܐܙܕܩܦ ܒܡܚܝܠܘܬܐ: ܐܠܐ ܚܝ ܒܚܝܠܐ ܕܐܠܗܐ. ܘܡܟܟ ܢܦܫܗ ܘܐܫܬܡܥ ܥܕܡܐ ܠܡܘܬܐ. ܡܘܬܐ ܕܝܢ ܕܙܩܝܦܐ. ܡܛܠ ܗܢܐ ܐܠܗܐ ܐܥܠܝ ܪܘܪܒܗ. ܘܝܗܒ ܠܗ ܫܡܐ ܕܡܝܬܪ ܡܢ ܟܠ ܫܡܗ̈ܝܢ ܘܕܥܠܡܐ. ܘܡܫܝܢܟܘܢ ܠܡ ܗܘܐ ܒܦܓܪܐ ܕܒܣܪܗ ܘܒܡܘܬܗ. ܘܫܝܢ ܒܕܡܐ ܕܙܩܝܦܗ ܒܐܝܕܘܗܝ: ܐܦ ܕܒܐܪܥܐ ܘܐܦ ܕܒܫܡܝܐ. ܘܐܬܩܒܪܘܢ ܠܡ ܒܗܝܡܢܘܬܐ ܕܐܠܗܐ ܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܘܒܗܘ ܐܬܚܙܝܬ ܕܒܗܘܢ ܙܢܐ ܕܡܫܝܚܘܢ ܘܡܫܘܕܥܝܢ: ܕܐܢܫܘܬܗ ܗܝ ܡܬܚܫܚܐ ܕܟܐܢܐ ܒܘܣܡܐ ܘܡܫܟܚܐ ܡܘܬܐ ܘܠܘ ܐܠܗܘܬܗ.

[3] ܘܐܝܟܢܐ ܕܡܢܐ ܕܐܘܪܚܐ ܒܪܢܫܐ ܘܡܢܐ: ܐܦܪܫܢ ܕܒܪܢܫܐ ܐܘܪܚܐ ܘܡܢܐ. ܘܠܐ ܐܦܪܫܢ ܕܝܢܩܐ ܐܘܪܚܬܐ ܘܡܢܝܗ̈: ܠܐ ܡܫܘܬܦܢܐ ܗ̄ܘ ܓܝܪ: ܐܠܐ ܡܢ ܦܪܨܘܦ ܚܕܝܘܬܐ ܒܟܝܢܐ ܘܡܩܘܡܐ ܓܝܪ:

10 Mt. 16:16; Mk. 8:29.
11 Rom. 8:32.
12 Cf. Rom. 1:3.
13 Rom. 9:5.
14 ܡܢ ܦܪܨܘܦ
15 Cf. 1 Cor. 8:6.
16 1 Tim. 2:5–6.
17 2 Tim. 2:8.
18 1 Cor. 1:23.
19 I.e., his Godhead.
20 Cf. 2 Cor. 13:4.
21 Phil. 2:8–9.
22 Col. 1:22–23.
23 Col. 1:20.
24 Col. 2:12.
25 ܡܢ ܦܪܨܘܦ

[2] It was not while his Godhead was separated from him in these things, but while it was united in him to the one parsopa of Christ, the Son of God, as has been shown above, for from the union on the name "Son" and "Christ" was the parsopa of the union. The name "Christ" itself belongs to his manhood, and the name "Son" itself belongs to his Godhead, as we have said above. Therefore this one parsopa is the same Christ and Son, according to the confession of Peter, who said, "You are the Christ, the Son of the living God."[10] Therefore the Scriptures say that Christ was born, and Christ was crucified, and Christ died for our sins, and was buried, and rose after three days, and lo, these things are of his manhood: "And if he did not spare his own Son, but delivered him over for all of us,"[11] and, "Concerning his Son, who was born of the seed of the house of David."[12] Because the blessed Paul knew that he was begotten in an exalted birth in his divine nature which was not from the seed of the house of David, like this [text], "From them Christ appeared in the flesh, who is God over all,"[13] for the Scriptures are speaking in the person[14] of the union, sometimes teaching us concerning his manhood in the union. "One is | the Lord {175} Jesus Christ, through whom is all."[15] It is not through his manhood that all was created, but in the parsopa of the union. So too, "God is one, and one is the Mediator of God and men, the man Jesus Christ, who gave himself a ransom for everyone."[16] Behold, these things are not of his Godhead, for it was his temple which was delivered over to death: "Remember Jesus Christ, who rose from the dead, who was from the seed of David according to my Gospel."[17] These things are of his manhood. "We proclaim Christ, crucified."[18] His Godhead was not crucified, for he is Spirit. Though it[19] was in him unitedly, it was in his manhood that he was crucified, that he might overcome sin in his flesh, not in his Godhead. And, "Although he was crucified in weakness, yet he rose through the power of God,"[20] and, "He humbled himself and was obedient unto death, the death of the cross. Because of this God has greatly exalted him, and has given him a name more excellent than all names,"[21] etc.; and, "He reconciles you now through the body of his flesh and by his death,"[22] and, "Making peace by the blood of his cross through him, whether [it be] on earth or in heaven,"[23] and, "You have believed in the power of God, who raised him up from the dead,"[24] and ten thousands of examples which in this way proclaim and show clearly that it was his united manhood which suffered on the cross and received death, not his Godhead.

[3] And as, when a man is crucified and dies, we say that a man was crucified and died, and we do not say that his soul was crucified and died, for it is immortal, but in the person[25] of the natural union and common name we say that a man was crucified, so too here we say that Christ was crucified, and Christ died

ܐܚܪܢܝܢ ܕܒܢܝܢܐ ܐܘܪܫܠܡ: ܗܟܢܐ ܘܐܦ ܗܪܟܐ ܐܚܪܢܝܢ ܕܡܫܝܚܐ ܐܘܪܫܠܡ. ܘܡܫܝܚܐ ܡܢܗ ܘܒܗ. ܘܠܐ ܐܚܪܢܝܢ ܕܐܠܗܐ ܐܘܪܫܠܡ ܘܡܢܗ̇. ܘܐܚܪܢܝܢ ܕܒܪܗ ܕܐܠܗܐ ܐܬܚܠܛ ܚܠܦܝܢ. ܘܗܠܝܢ ܡܢ ܦܪܨܘܦ ܣܝܡܘܬܐ. ܠܗ ܕܐܠܗܘܬܗ ܚܣܐ ܘܡܢܗ̇: ܗ̇ ܕܝܢ ܢܨܒܬܐ ܘܡܬܢܒܝܢ ܠܗܝܟܠܗ ܡܫܝܚܐ. ܠܐ ܓܝܪ ܐܚܪܢܝܢ ܒܡܥܡܪܢܘܬܐ ܕܒܢܝܢܐ ܐܘܪܫܠܡ. ܕܠܐ ܢܗܘܐ ܦܘܠܚܢܐ ܕܦܓܪܝܢ ܒܐܠܗܘܬܗ. ܘܠܐ ܐܚܪܢܝܢ ܕܐܠܗܐ ܐܘܪܫܠܡ: ܕܠܐ ܢܗܘܐ ܡܕܝܢܬܐ ܘܚܦܝܐ ܒܐܢܫܘܬܗ ܕܦܪܫ ܓܫܡܐ. ܘܐܝܟ ܗ̇ܘܝܘ ܕܗܘܢܐ ܘܡܫܠܛܐ ܡܠܝܠܐ. ܐܠܐ ܐܚܪܢܝܢ: ܕܡܫܝܚܐ ܐܘܪܫܠܡ. ܟܕ ܡܬܚܙܝܢ ܕܒܐܢܫܘܬܗ ܐܘܪܫܠܡ ܘܡܢܗ ܘܠܗ ܒܐܠܗܘܬܗ. ܘܠܗ ܟܕ ܫܢܝܐ ܡܢܗ. ܐܠܐ ܟܕ ܡܫܝܚܐ ܒܗ ܫܒܩ ܗ̇ܘܐ ܚܠܘܦ ܕܟܠܗ. ܠܐ ܓܝܪ ܐܢܫ ܐܠܗܐ ܡܠܬܐ ܡܢ ܗܝܟܠܗ ܡܫܝܚܐ ܡܢ ܥܡܪܐ ܠܒܝܬܐ ܕܦܠܓܘܬܗ ܐܬܡܠܟ. ܠܐ ܟܕ ܐܬܦܠܓ ܘܐܬܦܠܓܬ: ܘܠܐ ܟܕ ܒܪܐ ܒܗ ܢܩܒܐ. ܘܠܐ ܟܕ ܐܬܝܠܕ. ܘܠܐ ܟܕ ܐܬܟܪܝ ܒܥܘܪܘܪܐ ܘܐܬܬܚܡ ܒܥܘܪܢܐ. ܘܫܒܩܗ ܠܗ ܡܫܒܩܢܐ ܡܫܝܚܢܘܬܐ: ܘܥܪܩܗ ܠܗ ܡܢܘܢܐ ܐܝܟ ܕܐܬܚܫܒܘ: ܡܥܘܕܪܢܐ ܕܐܢܫܝܢ ܠܐܠܗܘܬܗ ܡܫܝܚܬܐ ܘܠܐ ܚܣܘܪܬܐ. ܘܐܢܫܝܢ ܐܝܟ ܕܐܠܗܐ ܡܫܝܚܐ ܘܓܡܝܪܐ ܒܫܢܐ ܕܡܢܝܬܐ. ܘܠܐ ܟܕ ܐܬܒܪܝ ܘܡܥܡܪ ܠܘܪܚܐ ܚܠܝܦ ܥܕܪܗ ܕܐܠܗܐ: ܐܠܗܘܬܗ ܕܫܢܝܐ ܗ̇ܘܐ ܡܢܗ. ܘܠܐ ܟܕ ܦܓܪ ܡܪܒܝܬܐ ܒܡܫܘܚܬܗ ܐܝܟ ܠܦܓܘܡ ܐܢܫܝܐ. ܘܡܫܬܡܥܢܐ ܗ̇ܘܐ ܒܦܓܪܘܬܐ ܘܡܬܡܠܠ ܠܦܘܡܐ ܕܐܢܫܐ ܕܡܫܝܚܐ ܡܢ ܐܠܗܘܬܐ ܘܡܬܡܠܠ ܠܦܘܡܐ ܕܐܢܫܐ ܕܡܫܝܚܐ ܡܢ ܐܠܗܘܬܐ ܒܗ: ܗ̇ ܕܠܦܘܬ ܡܪܝܬܗ ܘܡܥܡܪܗ ܕܡܬܡܗܝܢ ܡܫܝܚܐ ܘܡܫܝܚܐ ܗ̇ܘܐ ܠܗ ܠܠܠ ܡܢ ܒܗ. ܘܟܕ ܠܐ ܠܡ ܢܦܩ ܦܠܓܐ ܦܓܪܐ ܘܡܢܝܢܐ: ܢܨܚܐ ܒܢܝܢܐ ܘܦܓܪܐ ܦܓܪܐ. ܘܦܠܓܐ ܠܡ ܪܒܐ ܗ̇ܘܐ ܘܡܬܚܫܒ ܒܪܘܚܐ.

[4] ܘܐܝܟܢܐ ܕܡܬܚܫܒ ܦܓܪܐ ܘܡܬܦܠܓܘܢ ܘܡܠܘܗܝ ܡܢ ܢܩܒܐ ܕܒܗ ܒܡܥܡܪܗ ܕܪܘܚܐ. ܟܕ ܠܐ ܡܢ ܠܓܒܪ ܚܠܠܐ ܠܗ ܗܕܐ ܡܬܦܠܓܘܬܐ ܘܡܬܦܠܓܘܬܐ ܕܡܬܚܠܛܘܬܐ: ܘܕܝܢܕܘܟ ܡܢ ܦܠܓܘܬܐ ܘܦܠܓܘܬܐ ܘܐܬܟܪܝ: ܐܠܐ ܡܢ ܢܩܒܐ ܕܒܗ ܡܢ ܓܘ ܡܬܒܢܝܐ ܒܗ ܚܘܒܪܐ. ܐܦ ܗܟܢܐ ܣܝܡܘܬܐ ܗ̇ ܒܫܢܝܐ ܘܡܫܘܡܫܝܬܐ: ܘܬܘܒ ܢܒܝܫܘܬܐ ܘܦܪܨܘܦܘܬܐ: ܗܟܢܐ ܘܟܕ ܡܫܝܚܐ ܗ̇ܘܐ ܐܠܗܘܬܗ ܕܡܬܠ ܒܗ ܢܨܒܬܗ ܕܐܝܬܘܗ̇ ܗܝܟܠܗ ܡܢ ܥܡܪܐ ܠܒܝܬܗ: ܡܬܕܒܪ ܗ̇ܘܐ ܠܗ ܠܦܘܡ ܐܢܫܝܐ ܕܡܬܡܠܠ ܒܫܘܠܡ ܐܠܗܘܬܐ. ܐܠܐ ܐܦ ܟܕ ܕܩܢܐ ܗ̇ܘܐ ܒܢܝܢܗ ܕܡܬܠ ܐܝܟ ܒܗ: ܐܠܗܘܬܗ ܒܗ ܡܫܝܚܐ. ܘܟܕ ܠܒܪ ܗ̇ܘܐ ܐܠܗܘܬܗ ܒܗ. ܠܗ ܟܕ ܚܙܐ ܕܡܬܚ ܗ̇ܘܐ ܐܘ ܡܬܒܠܠ ܠܦܓܪ: ܐܦ ܚܙܐ ܡܫܝܚܐ ܗ̇ܘܐ. ܠܐ ܓܝܪ ܢܛܪ ܘܠܐ ܕܩܢܐ ܢܬܚܪܗ ܕܡܫܪܝܠ. ܐܠܐ ܘܐܦ ܟܕ ܫܪܝ ܗ̇ܘܐ ܐܝܟ ܒܗ ܣܥܘܪܐ ܘܡܬܪܒܐ. ܘܐܦ ܟܕ ܗܠܟ ܗ̇ܘܐ ܒܦܘܫܚܐ ܡܠܐ ܗ̇ܘܐ ܠܐ ܡܬܦܠܓܐ ܡܢ ܐܠܗܘܬܐ ܕܒܗ. ܘܟܕ ܐܢܫܘܬܗ ܡܢ ܢܫܐ ܘܦܪܨܘܦܗ ܘܡܫܘܡܫܗ ܒܡܕܪ: ܐܠܗܘܬܗ

26 I.e., into the Godhead.

27 ܟܕ ܐܬܒܪܝ ܘܡܥܡܪ ܠܘܪܚܐ ?

28 Cf. Is. 7:16.

29 Lk. 1:80. This text of course refers to John the Baptist. Babai is perhaps confusing it with ch. 2, v. 52.

30 I.e., the Godhead which was in him advanced his manhood.

31 Ps. 121:4.

and rose, and we do not say that God was crucified and died. We say that the Son of God was delivered over for us, and these things in the parsopa of the union, not that his Godhead suffered and died, which raised up and perfected | {176} his united temple. But we do not simply say that the man was crucified, that we may not be Paulinians who deny his Godhead, and we do not say that God was crucified, that we might not be Manicheans and deniers of the manhood of the head of our race, or those who introduce origin and change[26], but we say that Christ was crucified, knowing that in his manhood he was crucified and died, and not in his Godhead, and not while separated from it; but, while it was united in him, he underwent all things belonging to his own nature. For God the Word did not forsake his united temple from the beginning of its fashioning, which was completed in its order, neither while he was being fashioned and formed, nor when a soul was created in him, nor when he was born, nor when he was wrapped in swaddling cloths and laid in a manger. And the Magi worshipped him unitedly, and brought him gifts as they had been instructed, some indicative of his united and impassible Godhead, and some, as it were, of the united and common honor in one conjunction. And when he was circumcised, and attended to circumcision[27] for the sake of the truth of God, his Godhead was not separated from him, nor when he received growth in his stature according to the human order, and advanced and attained wisdom gradually, and was filled with the grace of the Holy Spirit by the Godhead in him, which, in proportion to his growth and the progress of his age, increased and strengthened him above his own nature. "And the child, not yet knowing good and evil, shall shun evil and choose good,"[28] and, "The child grew and was strengthened in spirit."[29]

[4] And as the body is joined to, and its impulses are ordered by, the soul which is in it in the course of time, while this discipline and rational discretion, that it might distinguish among tastes, colors, and appearances, does not enter it from the outside, but from the soul within, dwelling in it within the womb—though here the union | is natural and qnomic, and there voluntary and parsopic—in {177} the same way, while the Godhead of our Lord was united with his manhood, which was his temple, from the beginning of its fashioning, he advanced it[30] in all divine things in proportion to the growth of its stature. But also, when the man of our Lord slept according to his nature, his Godhead was united in him, and when he wearied his Godhead was in him—not sleeping with him or receiving weariness, though united with him, for "The Keeper of Israel does not slumber or sleep"[31]—but also when he suffered according to his passible and fleshly nature, and again when he hung upon the cross, he was filled without limit by the Godhead in him. And when they took him down from the wood and

ܠܐ ܡܬܦܠܓܢܐ ܡܣܬܕܩܢܐ ܒܗ. ܘܟܕ ܐܫܠܡ ܢܦܫܗ ܘܐܬܬܢܝܚ ܠܦܪܕܝܣܐ: ܠܐ ܐܬܦܪܫ ܡܢ ܐܠܗܘܬܗ ܡܣܬܕܩܐܝܬ. ܐܠܐ ܘܟܕ ܩܡ ܦܓܪܐ ܡܢ ܩܒܪܐ ܡܢ ܕܩܡ ܠܗ ܢܦܫܐ ܥܡ ܚܝܠܐ ܕܐܠܗܘܬܐ ܕܒܗ ܐܝܟ ܕܐܬܚܘܝ. ܘܟܕ ܐܬܥܠܝ ܠܫܡܝܐ ܒܫܘܒܚܐ ܘܐܝܬ ܥܡܗ ܐܝܟ ܕܐܡܪ: ܕܐܙܠ ܐܢܐ ܘܐܬܐ ܐܢܐ. ܘܐܡܪ ܠܡ ܠܐ ܒܟܠܙܒܢ ܐܝܬܝ ܠܘܬܟܘܢ. ܐܠܗܘܬܗ ܕܝܢ ܠܐ ܡܬܦܠܓܢܐ. ܗܐ ܕܥܡܟܘܢ ܘܐܢܐ ܥܡܗ ܡܠܟܐ ܐܝܟ ܐܦܢ ܘܐܝܟ ܙܘܓܐ ܕܡܘܕܝܐ. ܟܠܗܘܢ ܝܘܡܬܐ ܥܕܡܐ ܠܫܘܠܡܗ ܕܥܠܡܐ. ܐܠܐ ܘܟܕ ܥܡܗ ܠܡܠܐܟܐ ܒܥܘܡܩܐ ܗܘ ܠܐ ܡܬܡܠܠܢܐ ܒܟܠܗܘܢ ܐܦܝ ܘܒܝܠܕܐ ܕܡܢ ܥܡܢܐ: ܐܠܗܘܬܗ ܒܗ ܡܫܝܚܝܐ ܠܐ ܡܬܦܠܓܢܐ. ܘܟܕ ܢܨܒ ܥܠ ܙܩܝܦܐ ܠܡܕܝ ܠܥܠ: ܦܪܘ ܕܡܢ ܒܥܕ ܚܝܠܐ ܘܒܥܕ ܫܘܠܛܢܐ ܡܫܝܚܐ: ܒܥܕܐ ܡܪܘܬܐ ܘܫܠܠܡ. ܟܠܡܕܡ ܠܡ ܫܒܩ ܐܫܘܐ ܬܫܠܘܡܬܐ ܒܥܕ ܫܘܠܡܕܐ. ܘܟܕ ܒܪܘܚ ܠܗ ܐܬܚܙܝ ܒܥܕܐ ܐܬܝܕܥܬ ܒܥܕܐ ܫܪܝܘܬܐ ܕܥܕ ܦܪܘܩܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ: ܚܠܦ ܠܟܝܢ ܠܡ ܢܣܒܐ ܕܡܪܐ ܗܿܘ ܫܡܘܥ ܡܫܝܚܐ ܠܦܘܪܩܢܐ ܕܐܠܗܐ.

[5] ܟܕ ܗܟܝܠ ܒܠܗܘܢ ܡܩܕܫܐ ܦܓܪܝܗ ܐܣܬܡܟܘܗ ܕܡܫܝܚܐ ܡܪܝ ܐܝܟ ܒܥܘܬܐ. ܘܐܬܚܙܝ ܒܠܒܗܘܢ ܐܘܪܚܬܐ ܗܕܐ ܡܢ ܫܡܝܐ. ܐܠܗܘܬܗ ܒܗܘܢ ܠܐ ܐܬܦܫܛܬ. ܫܗ. ܠܐ ܓܝܪ ܡܬܦܠܓܠ ܐܢܫܐ ܠܐ ܡܬܦܠܓ ܘܠܐ ܡܬܚܠܦ ܗܕܢܐ. ܗܿ ܕܐܡܪ ܘܐܝܟܢܐ ܡܢܗ ܡܠܟܐ. ܘܠܐ ܡܬܦܠܓ ܢܗܘܪܐ ܘܡܬܚܠܦ ܚܫܘܟܐ ܘܠܐ ܕܩܒܐ ܡܢܐ ܒܚܝܠܗ ܐܢܫܐ ܕܡܬܚܠܦܐ ܗܕܐ ܕܡܫܘܬܐ ܘܡܬܫܚܠܦܐ. ܠܐ ܡܬܫܘܢܐ ܗܿ ܓܝܪ. ܘܠܐ ܡܬܫܚܠܦܐ ܒܚܝܠܗ. ܘܐܝܟ ܡܢ ܒܫܡܝܐ ܠܐ ܫܘܬܦ. ܘܐܦܠܐ ܡܢܐ ܠܡܫܘܝܘ. ܘܡܛܠ ܒܥܘܗܕܢܐ ܓܝܪ. ܕܐܝܟ ܠܐ ܡܫܚܠ ܠܡܬܡܪܚܘ ܠܗ. ܠܐ ܓܝܪ ܡܫܬܚ ܐܠܗܐ ܒܡܕܡ ܐܝܟܢܐ. ܫܗ. ܠܟܐ ܠܗ ܓܝܪ ܕܢܕܚܠ ܡܢ ܡܘܬܐ. ܠܐ ܡܫܘܬܐ ܗܿܘ ܓܝܪ. ܘܠܐ ܐܠܗܐ ܡܠܟܐ ܐܬܚܠܦ ܡܢ ܡܠܐܟܐ. ܝܘܡܐ ܓܝܪ ܚܠܫܘܬܐ ܒܚܝܠܗ ܐܝܟ ܐܢܐ ܘܐܝܟ ܐܢܫܐ ܕܡܘܕܝܐ. ܘܚܝܐ ܒܐܪܥܐ ܘܫܡܝܐ. ܘܠܐ ܝܠܦܬܐ ܡܬܪܒ ܐܠܗܐ ܠܐܠܗܐ ܡܠܟܐ ܐܠܗܐ ܐܬܪܥܐ ܕܪܒ ܡܢܗ ܘܡܬܚܠܦ ܡܢܗ ܫܘܒܚܐ. ܗܿ ܕܒܠܡܕܡ ܕܐܝܬ ܠܐܕܐ ܘܠܪܘܚܐ ܘܕܡܘܕܝܐ ܒܥܒܕܐ ܐܝܟ ܠܗ: ܗܕܐ ܡܢ ܐܒܗܘܬܐ ܘܡܬܩܘܡܘܬܐ. ܘܠܗ ܕܡܛܠܬܐ ܐܝܟ ܠܗ ܠܐܠܗܐ ܡܠܟܐ. ܪܘܚܐ ܗܿܘ ܓܝܪ. ܘܠܐ ܪܚܡܐ ܕܐܝܟ ܠܗ ܗܕܐ ܦܬܓܡܐ ܕܒܐܬܘܒܡ ܦܓܪܐ ܐܝܟ ܠܗ: ܕܐܪܒܥܗ ܠܬܝܟ ܘܐܫܠܡ ܪܘܚܗ. ܠܗ ܓܝܪ ܢܦܫܐ ܡܢܐ ܒܚܝܠܗ. ܗܿ ܕܡܪܒܢܝ ܒܡ ܐܣܪܝܐ ܡܥܘܡܪܢܐ. ܐܚܪܢܐ ܕܐܣܪܡ ܗܿܘ ܘܐܣܪܡ ܢܦܫܗ : ܐܝܟ ܦܓܪܐ ܘܢܦܫܐ ܡܬܩܪܝܢ ܡܪܒܝܢ ܠܚܕ ܩܢܘܡܐ ܒܚܝܠܐ ܕܒܪܝܬܐ. ܐܦܠܐ ܓܝܪ ܒܩܢܘܡܐ ܡܬܦܠܓ ܐܠܗܐ ܘܡܬܚܠܦ ܒܚܕ̈ܐ ܘܡܬܚܠܦܐ ܠܥܠܡ ܒܗ ܥܡܟܐ ܠܐܪܥܐ. ܪܘܚܐ ܗܿܘ ܓܝܪ ܠܐ ܡܬܦܠܓ ܘܠܐ ܡܬܫܘܝܐ ܘܠܐ ܡܬܓܒܒܢܐ. ܘܠܗ ܕܡܢܐ ܘܡܢ̈ܐ ܢܦܫܝ ܡܢ ܐܠܗܐ ܡܠܟܐ. ܠܗ ܓܝܪ ܦܓܪܐ ܗܿܘ ܕܡܢܐ ܗܕܡ̈ܐ ܕܡܬܬ̈ܪܝܡ ܘܡܬܒܘܣܡ ܘܡܬܫܒܚܝܢ. ܢܗܘܪܐ ܗܿܘ ܓܝܪ ܘܚܝ̈ܐ ܘܪܘܚܐ ܘܦܫܝܛ ܒܗܘܢ. ܘܠܐ ܡܬܚܙܐ ܘܠܐ ܡܬܫܟܚ. ܘܐܝܟ ܠܡܬܡܪܚܘ ܠܗ ܠܐ ܡܫܟܚ.

32 Cf. Jn. 14:3.
33 Mk. 14:7.
34 Cf. Mt. 28:20.
35 Phil. 1:11.
36 Lk. 22:43.
37 I.e., God.
38 ܡܥܘܡܪܢܐ for ܡܥܘܡܪܐ.

wrapped him and laid him in the tomb, his Godhead was infinitely and unitedly in him. And when he delivered over his soul and it was transported to Paradise, he was not abandoned by his united Godhead, but when the body rose from the tomb after his soul returned to it through the power of the Godhead in him, as he had promised, and when he was lifted up to heaven through translation and according to his nature—as he said, "I will go," and, "I will come [again],"[32] and, "I will not always be with you"[33]—his Godhead was infinitely in him, by whom heaven and earth are filled, like the Father and like the Holy Spirit. "I am with you"[34]—in his Godhead. But when he is going to come in ineffable glory at his great and fearful appearance from heaven, his Godhead in him unitedly [and] infinitely, and when he sits upon the throne to judge all—that is, in one power and in one united authority, in one Lordship for ever—subjecting everything beneath his feet in one subjection, and every knee bows to him in one worship in the one union of the one | parsopa of Christ, the Son of God, "Every tongue {178}
shall confess that Jesus Christ is Lord to the glory of God."[35]

[5] When the manhood of Christ our Lord underwent all these abasements according to its nature, and it was tested in all human things without sin, his Godhead was not tested by them, God forbid!, for "infinite Spirit" is not fashioned and does not receive growth, that by which heaven and earth are filled, and "Light" is not circumcised, nor does it receive blows, nor does the "Spirit" possess a "side" according to his nature which receives the opening of a wound or corruption, for he is invisible and incorruptible in his nature. No one among men sees him or is able to see him. He dwells in joyous light, which no one can approach. For God is not tempted by anything human, God forbid!, for he has nothing to fear of death. He is immortal. And God the Word was not strengthened by an angel,[36] for he is almighty in his nature, like the Father and like the Holy Spirit. He looks upon the earth and it is moved. And God the Word does not offer prayer to another God greater than he, or request assistance from him, he who has everything which the Father and the Holy Spirit have by nature except for Fatherhood and Procession. God the Word does not have perspiration, for he is spirit, nor a head which has open pores which, in the form of a body, he had, which he bent down, delivering up his spirit. For it is not that he[37] possesses a soul in his nature, or that he is compounded with another qnomically, as though he were one thing and his soul another, as a body and soul are qnomically[38] compounded into one natural qnoma of a man. Neither was God crucified on the wood, or impaled with nails, or suspended between heaven and earth. He is | infinite, invisible, impalpable Spirit. And blood and water do not {179}
issue from God the Word, for he is not a body which possesses members which are riven and pierced and destroyed. He is Light and Life and Spirit, and simple in himself, and unseen, and incorruptible, and no one is able to approach him.

[6] ܐܝܟ ܗ̇ܘ ܕܟܬܝܒ ܗ̇ܘ ܐܠܗܐ ܡܠܬܐ: ܠܡܘܫܐ ܐܠܗܐ ܒܢܒܝܐ: ܐܢܐ ܐܢܐ ܗ̣ܘ. ܘܐ ܠܐ ܐܫܬܚܠܦܬ
ܒܠܥܘܕ. ܘܐܢܬ ܗ̇ܘ ܐܝܬܝܟ ܘܫܢܝܟ ܠܐ ܢܫܠܡܢ ܒܥܒܕܐ ܘܚܕ ܘܡܢܗ ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ ܥܠܘܗܝ ܕܡܫܝܚܐ. ܡܛܠ
ܕܘܠܐ ܗܘ̣ ܠܗ ܕܡܛܠܬܗ ܟܠܡܕܡ ܘܒܐܝܕܗ ܟܠܡܕܡ. ܟܕ ܐܝܬܘܗܝ ܠܗ ܐܠܗܐ. ܗ̇ܘ ܕܒܗ ܥܒܕ ܥܠܡܐ ܘܦܠܚܬܐ ܕܬܚܘܬܗ.
ܕܒܗ ܐܬܒܪܝ ܟܠ ܕܐܝܬ. ܘܗܘ ܐܝܬܘܗܝ ܡܢ ܩܕܡ ܟܠ. ܗ̇ܘ ܠܗ ܡܫܬܒܚܐ. ܗ̇ܘ ܠܗ ܡܝܬܐ.
ܗ̇ܘ ܠܗ ܡܫܬܒܚܢܐ. ܗ̇ܘ ܠܗ ܡܬܡܚܝܢܐ. ܗ̇ܘ ܠܗ ܡܫܬܡܥܢܐ ܘܚܫܐ ܠܗ ܡܩܒܠ. ܗ̇ܘ ܕܐܝܬܘܗܝ ܠܗ
ܡܫܬܒܚܢܐ. ܐܢܐ ܐܢܐ ܗܘ ܘܠܐ ܐܫܬܚܠܦ. ܘܐܢܬ ܗܘ ܐܝܟ ܕܐܝܬܝܟ ܐܢܬ ܘܫܢܝܟ ܠܐ ܢܫܠܡܢ. ܘܐܦ
ܡܢܗ ܗܘ̣ܐ ܐܠܗܐ ܡܬܠܒܫ ܐܢܫܐ ܡܢ ܚܛܝܬܐ: ܡܛܠ ܗܢܐ ܐܝܟ ܕܟܠܗܘܢ ܗܘܘ ܡܫܬܡܥܝܢ ܕܐܡܪܝܢ ܥܠ
ܗܘܐ ܡܬܒܪܝܢܘܬܐ ܡܫܬܡܥܢܘܬܐ: ܕܐܬܒܪܝܘ ܡܫܬܡܥܢ ܐܝܟ: ܘܠܐ ܐܠܗܘܬܗ ܡܬܚܠܦܐ ܡܢ ܟܠ. ܗܘ ܕܡܬܚܪܐ
ܠܥܠܡܐ ܡܫܬܡܥܢܐ ܘܡܫܝܚܐ. ܕܐܝܬܘܗܝ ܐܠܗܐ ܚܝܐ ܕܡܫܝܚܐ ܒܗ ܥܠܡܐ ܘܡܠܟܘܬܗ. ܡܛܠ ܗ̇ܘ ܠܗ ܠܗܘ
ܕܟܠ ܒܐܝܕܗ ܘܟܠ ܡܫܬܡܥܗ ܕܐܝܬܘܗܝ ܐܠܗܐ ܡܠܟܐ ܐܝܟ ܕܐܡܪ: ܕܒܐܝܕܘܗܝ ܥܒܕ ܐܢܘܢ ܠܥܠܡܐ.
ܘܐܚܝܕ ܠܟܠ ܒܚܝܠܐ ܕܡܠܬܗ: ܘܒܬܪ ܡܫܬܪܝܐ ܐܝܟ ܠܡܫܬܡܥܢܘܬܗ. ܕܠܥܠܡܐ ܕܚܝܘܗܝ ܕܒܪܢܫܐ. ܗ̇ܘ
ܕܝܢ ܠܥܠܡܐ ܢܫܡܬܐ ܒܚܝܠܐ ܕܡܫܬܡܥܗ. ܗ̇ܘ ܕܐܦܩܘܢ: ܗ̇ܘ ܕܐܫܬܡܥ ܒܫܡܗܐ ܒܡܫܬܡܥܢܐ ܕܦܠܚܘܬܗ ܡܢ
ܢܦܫܗ. ܗ̇ܘ ܕܐܡܪ ܥܠܘܗܝ ܕܡܫܬܡܥ ܦܘܠܘܣ ܕܝܢܐ ܕܝܢ ܡܢ ܗܘܐ ܐܠܗܐ ܚܠܦ ܟܠܢܫ ܛܥܡ ܡܘܬܐ.
ܗ̇ܘ ܕܒܗ ܨܒܐ ܟܠܗ ܡܘܠܝܐ ܠܡܫܪܐ. ܘܒܐܝܕܗ ܠܡܪܥܝܘ ܠܗ ܟܠ ܡܕܡ: ܘܟܢ ܒܕܡܐ ܕܙܩܝܦܗ
ܒܐܝܕܗ ܐܝܟ ܕܒܐܪܥܐ ܘܐܝܟ ܕܒܫܡܝܐ.

[7] ܠܗ ܝܗܒ ܕܡܐ ܡܢ ܒܫܪܐ ܐܘ ܡܬܪܥܝܢܐ ܕܒܫܪܐ ܪܒܐ ܕܫܡܝܐ: ܚܝܐ ܐܠܗܐ ܡܠܟܐ ܐܘ ܕܩܝܡܬܐ.
ܪܡܐ ܗ̇ܘ ܝܗܒ. ܘܫܡܝܐ ܘܐܪܥܐ. ܘܠܥܠ ܡܢ ܟܠ ܫܡ ܕܡܬܩܪܐ. ܘܠܝܬ ܠܗ ܕܡܐ ܒܥܒܕܘܗܝ. ܐܠܗܐ
ܡܢܗ ܕܪܡܐ ܠܝ: ܘܡܫܬܡܥ ܕܠܐ ܡܬܚܙܐ ܠܥܝܢܝܐ. ܢܚܬ ܠܡܫܬܡܥܘ ܒܪܢܫܐ ܡܢ ܝܡܝܢ. ܕܐܝܬܘܗܝ ܐܒܪܐ
ܕܡܠܟܘܬ ܒܪܝܬܐ. ܕܒܗ ܢܚܬ ܟܠ. ܘܐܘܟܝܬ ܐܦ ܕܡܠܟܐ ܚܕܬܐ. ܘܒܗ ܫܪܐ ܒܠܗ ܡܘܠܝܐ ܕܐܠܗܘܬܐ
ܠܡܫܡܫܢܘܬܗ. ܘܒܗ ܢܦܠܐ ܒܠܗ̇ ܡܬܒܪܝܢܘܬܐ. ܘܡܬܒܪܝܢ ܠܗ ܗ̇ܘ ܡܠܟܐ ܡܠܟܐ ܕܡܬܚܙܐ ܒܗ ܘܡܫܬܡܠܝܐ
ܚܡܐ. ܐܬܚܙܝ ܠܢ ܒܒܫܪܗ. ܘܡܫܬܡܥ ܒܗ ܚܛ ܐܦ ܘܐܪܥܐ ܕܡܫܬܡܥܐ ܐܝܟ ܕܒܗ ܡܫܬܡܥܢܐ ܡܫܝܚܐ.
ܘܡܫܬܡܥ ܡܫܬܡܥ ܚܡܗ: ܡܛܠ ܕܚܛܐ ܒܗ ܡܫܝܚܐ. ܒܗ ܠܢ ܚܛܐ ܒܠܗ ܡܘܠܝܐ ܕܐܠܗܘܬܐ.
ܘܫܪܝܢ ܘܡܫܬܡܥܝܢ ܠܥܝܢܗ ܕܐܠܗܘܬܐ: ܟܕ ܕܒܗ ܦܪܘܩܢ ܡܢ ܫܘܠܛܢܐ ܘܡܢ ܡܘܬܐ ܘܡܢ ܚܛܝܬܐ.
ܘܥܒܕ ܠܢ ܠܢ ܒܠܗܘܢ ܚܛܗܝܢ. ܘܫܪܐ ܒܡܫܝܚܘܬܗ ܥܠܡܐ ܚܕܬܐ: ܗ̇ܘ ܕܐܝܬܘܗܝ ܗ̣ܘܐ ܡܫܬܡܠܝܐ.

39 Cf. Mal. 3:6.
40 Ps. 102:27.
41 Heb. 2:10.
42 Cf. Heb. 1:2.
43 Heb. 1:3.
44 Cf. Heb. 2:10.
45 Heb. 2:9 Peshitta.
46 Col. 1:19–20.
47 Cf. Ps. 71:19.
48 Col. 2:9.
49 Cf. 1 Tim. 3:16.
50 Col. 2:9.
51 Col. 2:14–15.

[6] If, therefore, God the Word underwent [these things], he is not God in nature, but God [in] name or in honor alone. And if he made himself a body in nature and suffered and died, as the pagans, the children of Gehenna, say, then he is discovered to have made himself to come into being, and in his own nature he is not God. For all these human characteristics which his manhood bore according to its nature are far from the divine nature: immutable, immortal, incorruptible, intangible, invisible, and infinite Spirit which is unchanging: "I am and do not change,"[39] and, "You are as you are and your years do not cease."[40] If he was dead three days, he was deprived of his life. Therefore, it is clear that all these lower things which are said concerning this worshipful dispensation are what his manhood underwent, and not his Godhead, exalted above all, which perfected its rational and united temple, which is the head of our life, in which it unitedly dwells for ever. "It befits him through whom is all and for whom is all"[41]—who is God the Word, as it is written, "Through whom he made the worlds,"[42] and, "He holds all by the power of his Word,"[43] and, "He brings in many children to his glory, that he might perfect the head of the life of men," that is, the man Jesus, "through sufferings,"[44] this one who was crucified, this one who was loosed in death by the separation of his body from his soul, this one concerning whom the blessed Paul said, "He, apart from God, tasted death on behalf of everyone,"[45] this one "in whom all fullness was pleased | to {180}
dwell, and to reconcile everything to himself through him, making peace by the blood of his cross through him, whether on earth or in heaven."[46]

[7] It is not the blood of flesh or the sustainer of the flesh, the ground of the passions, [which] God the Word possessed, O heretics, for he is Spirit, Life, and Light, and above every name that is named, and he has no likeness among fashioned things—"O God, who is like you?"[47] And because he is invisible to fashioned creatures, he assumed for his revelation a man of our race, which is the bond of all creation, that through him he might renew all and become the father of a new world—"All the fullness of the Godhead dwelt in him bodily"[48]—and that he might fulfill in him his entire dispensation, making him a rational temple for himself, that he might be revealed in him and speak with us—"He was revealed in his flesh"[49]—and might be worshipped in him with the Father and the Holy Spirit as in his own united temple. And his temple is worshipped along with him, for he dwelt in it unitedly: "In him dwelt all the fullness of the Godhead."[50] And we worship and honor the standard of his cross, for by it we are saved from sin and from death and from Satan: "He forgives us all our sins, and cancels by his commandments the bill of our debts which was against us, removing it from the midst and nailing it to the cross,"[51] etc. We venerate the cross because of him who was crucified upon it, and we worship

ܘܥܡܠܗ ܡܢ ܡܢܝܚܬܐ ܘܡܩܒܠܗ ܒܘܣܡܗ ܘܕܥܒܕܐ. ܦܬܝܚܝܢ ܓܝܪ ܠܗܠܝܢ: ܡܛܠ ܗܘ ܕܐܘܕܥܟ ܠܟܠܗܘܢ. ܘܦܬܝܚܝܢ ܠܗܘ ܕܐܘܕܥܟ ܡܛܠ ܐܠܗܐ ܡܠܬܐ ܕܝܗܒ ܒܗ ܡܫܝܚܘܬܐ ܠܐ ܡܫܬܚܠܦܢܘܬܐ. ܘܗܘܐ ܠܗ ܒܠܗܘܢ ܕܝܠܗ ܗܠܝܢ ܡܢ ܟܝܢܗ. ܗܢܘ ܕܝܢ ܥܡ ܒܪܘܬܐ: ܒܐܠܗܘܬܐ: ܡܪܘܬܐ: ܐܝܬܘܬܐ: ܚܝܠܐ: ܫܘܠܛܢܐ: ܒܚܕܐ ܢܩܝܦܘܬܐ ܕܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܒܚܕܐ ܫܘܝܘܬܐ ܘܐܝܩܪܐ. ܕܠܐ ܥܡ ܐܢܫ ܠܐ ܡܫܝܚܐ ܘܥܡ ܟܝܢܐ ܕܫܘܝܢ ܠܐ ܡܫܝܚܐ. ܫܘܒܚܐ ܘܪܘܪܒܘܬܐ ܡܬܩܪܒܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

19.V ܬܪܬܝܢ ܕܡܬܒܥܝܐ. ܥܠ ܢܩܝܦܘܬܗ ܕܦܓܪܐ ܡܫܝܚܝܐ ܡܢ ܒܬܪ ܡܝܬܬܐ ܘܕܒܬܪܝܢ ܘܗܐ ܐܬܩܝܡ. ܐܝܟܢܐ ܕܝܢ ܘܐܦ ܥܠ ܗܠܝܢ

[8] ܕܒܬܪ ܕܝܢ ܒܣܘܠܩܐ ܫܡܝܢܝܐ ܐܬܥܛܦ ܒܗ ܦܓܪܗ ܘܐܦ ܦܓܪܗ ܘܠܒܫܗ ܫܡܝܢܝܐ ܟܠܢܝܐ ܥܠ ܢܩܝܦܘܬܗ ܕܡܪܢ. ܕܡܢ ܒܬܪ ܡܝܬܬܐ ܘܐܦ ܥܠ ܢܩܝܦܘܬܐ ܐܠܗܝܬܐ. ܠܗ ܐܦ ܗܘ ܕܢܬܒܥܐ ܠܦܠܓܘܬܐ ܬܠܝܬܝܐ ܡܫܬܥܠܝܐ ܕܐܠܗܝܬܐ ܕܐܬܗܘܝܬ ܒܬܪܗ ܕܟܠܐ ܢܬܥܗܕܘܢ. ܗܢܘ ܕܐܝܟ ܕܒܝܬܗ ܐܬܥܛܦ ܦܓܪܗ ܕܐܦܠܐ ܡܢ ܦܓܪܗ ܡܬܪܝܡ ܕܡܪܢ: ܐܠܐ ܒܐܝܩܪܐ ܘܫܘܒܚܐ ܦܓܪܐ. ܘܒܢܨܚܢܐ ܒܪܝܬܐ ܐܬܚܕܬ. ܘܐܝܟ ܕܒܪܐ ܐܝܟ ܕܒܪܗܘܢ ܐܦܢܝܐ ܦܢܐ. ܘܐܝܟ ܕܐܬܚܙܝ ܠܡܪܝܐ: ܕܢܬܪܐ ܒܠܒܘܫ ܦܢܝܐ ܒܗܠܟܐ ܡܢ ܫܡܝܐ. ܒܗ ܠܗܘ ܥܒܕܐ ܕܐܬܥܠܝ ܡܪܢܝܐ. ܘܐܝܟ ܕܐܡܪ ܥܠܝܗ ܠܡܪܝܐ. ܕܠܗ ܗܘ ܦܓܪܐ ܕܢܚܬ ܒܫܡܝܐ ܠܗ ܠܝܒ. ܐܠܐ ܐܚܪܝܢ. ܘܥܒܕܐ ܕܪܘܚܐ ܘܡܠܝܐ ܕܒܣܒܪܬܐ: ܕܐܬܚܙܝ ܗܟܢܐ ܐܝܟ ܕܐܦܠܐ: ܒܗܘܦܟܗܘܢ ܕܝܠܗ ܡܫܬܡܠܝܢ ܒܝܕܥܬܗܘܢ ܠܘܬܗܘܢ ܡܪܢܝܬܐ.

[9] ܥܒܕܗ ܕܝܢ ܡܫܝܚܐ ܕܡܬܝܚܕ ܡܢܗ: ܗܟܢܐ ܡܘܕܐ ܘܡܥܒܪܢܐ ܘܡܗܝܡܢܐ ܘܠܒܝܫ ܕܟܠ ܦܘܠܚܢ. ܕܝܗܘ ܗܘ ܦܓܪܐ ܡܪܢܝܐ ܕܡܢܗ ܒܚܕܘ ܘܒܥܘܡܩܗ ܒܘܣܡܐ: ܘܐܢܫܘܬܗ ܘܫܘܡܗ ܒܫܡܝܐ ܒܡܠܟܘܬܐ ܕܐܒܘܗܝ ܒܗ ܒܫܡܝܐ ܡܢܗ ܢܚܬܐ: ܕܗܘ ܒܗ ܕܗܘ ܗܘ ܦܓܪܐ ܥܡ ܒܢܝܢܘܬܐ ܒܡܠܟܘܬܐ ܕܐܒܘܗܝ. ܒܗ ܦܢܝ ܠܗ ܢܦܫܗ ܐܢܫܐ ܕܐܡܪ: ܕܠܐ ܐܬܚܒܫܝ ܢܦܫܗ ܒܫܝܘܠ: ܘܐܦܠܐ ܦܓܪܗ ܚܙܐ ܚܒܠܐ. ܘܗܘ ܗܘܐ ܗܟܢܐ ܠܟܠܢ ܗܘ ܠܟܠܗܘܢ ܕܝܠܗ ܐܦܢܝܐ ܫܘܟܠܐ ܗܘ ܕܦܓܪܐ. ܡܢܐ ܒܗܘܕܡܘܗܝ. ܘܕܦܓܪܐ ܡܢܝܢܘܬܐ ܗܘ ܕܗܕܡܐ ܦܘܪܫܐ ܕܠܚܕܕܐ ܡܫܚܠܦܢ ܠܚܕ ܦܓܪܐ ܗܟܢ ܐܝܟܢܐ ܦܘܠܘܣ ܟܕ ܐܡܪ: ܐܝܟܢܐ ܓܝܪ ܕܦܓܪܐ ܚܕ ܗܘ. ܘܐܝܟ ܒܗ ܗܕܡܐ ܣܓܝܐܐ: ܘܟܠ ܗܕܡܐ ܐܢܘܢ ܚܕ ܦܓܪܐ ܘܕܥܒܕܐ. ܗܟܢ ܐܡܪ: ܐܦ ܦܓܪܐ ܠܐ

52 I.e., God the word gave him whom he "took for his own".
53 For ܡܪܢܝܐ.
54 Cf. Acts 2:31.
55 Cf. 1 Cor. 12:12.
56 1 Cor. 12:14.
57 Cf. 1 Cor. 12:19.

him who was crucified because of God the Word who dwelt in him unitedly and infinitely, who gave him[52] all things belonging to himself except for his nature, that is, the name of Sonship, authority, Lordship, honor, power, [and] exaltation, in the one conjunction of the one parsopa of Christ, the Son of God, in one worship and honor, to whom, with the non-united Father and with the non-united Holy Spirit, belongs worship and exalted dignity for ever and ever, amen.

V.19 *Nineteenth Chapter: Concerning the resurrection of our Lord Christ from the dead, and in what way he appeared, as well as concerning his ascension.* {181}

[8] How often have many erring ones in many variations impiously spoken falsely, as well as denying and blaspheming, concerning the resurrection of our Lord from the dead, and also concerning the general resurrection. There is no time to recite all the corrupt opinions of the erroneous children of the daughter of ignorance, in that some have lied and spoken wickedly, denying that the actual[53] body of our Lord rose from the dead—only seemingly and in the likeness of a body, appearing in the outward semblance of a man. There are some who say falsely and blasphemously that he rose in the likeness of a sphere, and some who have deceived, saying that bones alone rose without flesh, while there were none of the rest of the actual members, and there are some who are even more foolish to say that he was not clothed with the body, which he had shed at death, but [with] something else, and the rest of the impieties and fabrications of falsehood which Satan, the father of falsehood, causes to spring up through his instruments, ready in their will for his bitter seeds.

[9] Now the holy Church of Christ our Lord thus confesses, affirms, believes, and holds fast without wavering: the same actual body which died in its nature and qnoma on the cross, and [which] they took down and placed in the tomb, in the array of its members, while the soul departed from it, is the same body [which] rose in the resurrection in the array of its members when its soul returned to it, as it is written, "His soul was not left in Sheol, nor did his body see corruption."[54] Behold, therefore, it is clear to the discerning that the likeness of a sphere is a corruption of the body arranged in its members, and that the blessed Paul witnesses that a body is an arrangement of distinct members which are united to one another in one body, when he says, "As the body is one, and there are many members in it, and though they are many, the body is one,"[55] etc. Again he says, "Also, the body | is not one member but many,"[56] {182}
and, "If all were one member, how is it a body? Now, however, the members are many, but one is the body."[57] He shows us clearly that without the arrangement

ܗܘܐ ܚܕ ܗܕܡ ܐܠܐ ܣܓܝܐܐ. ܘܐܠܐ ܠܡ ܟܠܗܘܢ ܚܕ ܗܘܘ ܗܕܡܐ. ܐܝܟܢܐ ܗܘܐ ܦܓܪܐ. ܗܟܢܐ ܕܝܢ ܗܕܡܐ ܐܝܬܝܗܘܢ ܣܓܝܐܐ: ܚܕ ܗܘ ܕܝܢ ܦܓܪܐ. ܘܫܘܝ ܐܡܪ ܠܢ: ܕܒܠܒܝܫ ܡܢ ܣܝܡܬܗܘܢ ܘܡܫܚܠܦܘܬܗܘܢ ܕܗܕܡܐ: ܦܓܪܐ ܠܐ ܡܫܬܚܠܦ ܡܢ ܟܝܢܗ. ܟܠ ܓܒܪ ܕܦܓܪܐ ܗܘ ܐܦ ܓܘܫܡܐ ܗܘ: ܠܘ ܕܝܢ ܟܠ ܓܘܫܡܐ ܦܓܪܐ: ܐܠܐ ܦܓܪܐ ܡܫܬܡܗ ܐܝܟ ܕܠܐ ܗܘܐ ܗܕܡܐ: ܕܗܘܐ ܚܝܐ ܘܡܬܚܫܢܐ ܘܡܬܦܫܛܐ ܘܡܬܩܪܐ: ܠܐ ܡܫܬܚܠܦ ܦܓܪܐ ܕܟܝܢܗ. ܘܐܦ ܡܬܚܠܦ ܗܕܡܐ ܕܒܟܠ ܠܗ ܒܦܓܪܢܘܬܗ ܘܒܗܘܢ ܒܡܪܝܡܘܬܐ ܡܬܪܒܐ ܗܘܐ: ܐܝܟܢܐ ܐܡܪ ܫܠܝܚܐ ܦܘܠܘܣ: ܕܡܫܚܠܦ ܦܓܪܐ ܕܡܘܟܟܐ ܕܦܓܪܐ ܕܡܘܒܠܗ. ܘܗܘܐ ܠܡ ܐܡܪ ܐܢܐ ܠܟܘܢ ܐܪܙܐ: ܠܘ ܟܠܢ ܢܕܡܟ. ܟܠܢ ܕܝܢ ܢܫܬܚܠܦ. ܚܪܝܦܐܝܬ ܐܝܟ ܪܦܦ ܥܝܢܐ ܒܩܪܢܐ ܐܚܪܝܬܐ ܟܕ ܢܩܪܐ: ܘܢܩܘܡܘܢ ܡܝܬܐ ܕܠܐ ܚܒܠܐ. ܘܚܢܢ ܢܫܬܚܠܦ. ܘܗܘܐ ܟܠܗ ܒܪܢܫܐ ܡܫܬܚܠܦ. ܒܦܓܪܗ ܘܒܢܦܫܗ ܟܕ ܗܢܐ ܡܬܚܠܦ. ܘܐܝܟ ܗܘ ܕܐܡܪ ܠܥܠ ܠܗ ܫܠܝܚܐ ܦܘܠܘܣ: ܠܗ ܠܗܢܐ ܦܓܪܐ. ܘܡܫܘܐ ܠܗ ܠܦܓܪܐ ܕܫܘܒܚܗ. ܕܐܝܟ ܗܘ ܠܡ ܗܢܐ ܕܡܬܚܒܠ ܕܢܠܒܫ ܠܐ ܡܬܚܒܠܘܬܐ: ܘܗܢܐ ܕܡܝܬ ܕܢܠܒܫ ܠܐ ܡܝܘܬܘܬܐ. ܘܡܙܕܪܥ ܠܡ ܒܚܒܠܐ. ܘܩܐܡ ܕܠܐ ܚܒܠܐ. ܘܡܙܕܪܥ ܒܨܥܪܐ: ܘܩܐܡ ܒܫܘܒܚܐ. ܡܙܕܪܥ ܒܡܚܝܠܘܬܐ ܘܩܐܡ ܒܚܝܠܐ. ܡܙܕܪܥ ܦܓܪܐ ܢܦܫܢܝܐ: ܘܩܐܡ ܦܓܪܐ ܪܘܚܢܝܐ. ܘܗܘܐ ܗܘ ܟܕ ܗܘ ܦܓܪܐ ܕܡܙܕܪܥ ܟܕ ܡܬܝܠܕ ܗܘܐ ܡܬܚܒܠܢܐ: ܘܚܝܐ ܗܘܐ ܒܢܦܫܗ ܒܟܠܗܝܢ ܚܫܐ ܘܪܓܝܓܬܐ ܘܡܟܐܒܐ: ܗܘܝܘ ܟܕ ܗܘ ܚܢܐ ܠܐ ܡܬܚܒܠܢܐ: ܒܗܝ ܚܝܠܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܘܡܬܩܘܡ ܠܐ ܡܬܚܒܠܢܐ. ܕܐܬܕܡܝ ܐܪܙܐ ܒܗܕ ܡܥܡܘܕܝܬܐ ܒܡܫܝܚ. ܐܬܕܡܝܢ ܠܡ ܓܒܪ ܥܡܗ ܒܡܥܡܘܕܝܬܐ ܠܡܘܬܐ. ܕܐܝܟܢܐ ܕܩܡ ܡܫܝܚܐ ܡܢ ܒܝܬ ܡܝܬܐ ܒܫܘܒܚܗ ܕܐܒܘܗܝ: ܗܟܢܐ ܐܦ ܚܢܢ ܒܚܝܐ ܚܕܬܐ ܢܗܠܟ. ܘܐܢ ܓܝܪ ܐܬܢܨܒܢ ܥܡܗ ܒܕܡܘܬ ܕܡܘܬܗ: ܗܟܢܐ ܐܦ ܒܩܝܡܬܗ ܢܗܘܐ. ܘܐܢ ܪܘܚܗ ܕܗܘ ܕܐܩܝܡ ܠܝܫܘܥ ܡܫܝܚܐ ܡܢ ܒܝܬ ܡܝܬܐ ܥܡܪܐ ܒܟܘܢ: ܗܘ ܕܐܩܝܡ ܠܡܫܝܚܐ ܝܫܘܥ ܡܢ ܒܝܬ ܡܝܬܐ: ܐܦ ܠܦܓܪܝܟܘܢ ܡܝܬܐ ܢܚܐ: ܡܛܠ ܪܘܚܗ ܕܥܡܪܐ ܒܟܘܢ. ܘܗܘܐ ܦܓܪܐ ܐܡܪ ܕܡܬܚܒܠ: ܘܠܐ ܠܐܫܬܡܥܐ ܐܦ ܐܘ ܠܐܫܬܘܚܠܦܘܬܐ ܘܫܢܝܐ ܠܐܚܪܢܐ: ܘܒܬܫܘܢܝܬܐ ܐܘ ܕܘܪܫܐ ܟܕ ܚܙܐ ܟܠܐ ܡܫܬܡܗܐ ܒܗܢܝܢ ܡܬܩ. ܐܠܗܐ ܕܝܢ ܝܗܒ ܠܗ ܦܓܪܐ ܐܝܟܢܐ ܕܨܒܐ. ܘܠܚܕ ܚܕ ܡܢ ܙܪܥܘܢܐ ܦܓܪܐ ܕܟܝܢܗ. ܘܗܘܐ ܠܗ ܐܚܪܢܐ ܦܓܪܐ ܐܡܪ ܕܝܗܒ: ܘܟܠܐ ܕܐܬܦܢܝܬ ܡܢܗܝܢ ܐܝܟ ܪܘܫܡܐ ܕܪܥܝܢܐ. ܐܠܐ ܗܘ ܦܓܪܐ ܡܬܚܕܬ ܒܟܝܢܗ ܠܟܠ ܡܬܚܒܠܢܘܬܐ. ܘܡܟܠ ܓܒܪ ܡܚܝܢܐ ܗܘ ܕܐܬܚܙܝ. ܗܘܘ ܕܝܢ ܢܦܩܝܢ ܡܢ ܦܓܪܐ: ܗܘ ܟܕ ܗܘ ܘܐܬܚܕܬ ܒܚܝܘܬܐ. ܘܠܓܘܫܡܐ ܗܘ ܕܐܬܚܠܠ ܒܚܘܒܪܐ ܣܓܝܐܐ ܗܘܝܘ ܟܕ ܗܘ ܗܘ ܘܐܬܚܠܠ ܟܕ ܠܓܒܝܗ ܠܗ ܠܓܘܫܡܗ ܘܠܐ ܐܚܪܢܐ.

[10] ܘܕܝܗܘ ܟܕ ܗܘ ܦܓܪܐ ܡܬܚܝܐ ܗܘܐ ܒܣܝܡܬܗ ܗܕܡܘܗܝ ܕܐܝܬܝܗܘܢ ܐܢܫܝܐ ܘܥܒܕܐ ܘܡܠܟܐ ܘܫܠܛܐ ܘܫܘܕܥܐ ܘܡܬܬܪܐ ܒܟܠ ܐܫܟܚ ܦܓܪܐ: ܗܢܘ ܗܘ ܥܕܢܐ ܕܐܬܠܒܫ ܐܝܟܢ ܠܐܠܗܝܘܬܗ ܐܝܕܘܗܝ ܘܥܒܕܗ. ܘܫܘܝ ܠܗܘܢ ܥܕܢܐ ܟܠܗ ܐܫܟܚ ܦܓܪܗ. ܘܗܝܡܢܘ ܘܐܡܪܘ. ܘܠܐ ܡܛܠܗ ܐܬܚܙܝ

58 ܦܓܪܐ.
59 ܓܘܫܡܐ.
60 Cf. Phil. 3:21.
61 1Cor. 15:51–52.
62 1Cor. 15:53.
63 1Cor. 15:42–44.
64 Cf. Rom. 6:4–5.
65 Cf. Rom. 8:11.
66 1Cor. 15:38.

and orderliness of the members it is never called a body, for everything that is a body[58] also is a form[59], but not every form is a body, nor is that which does not possess members called a body, for lo, stones and trees and grass and dust have never been called a body. Therefore, if Christ in the flesh did not rise in his bodiliness and in his arranged members, how does the blessed Paul say, "He will make us like the body of his glory,"[60] and, "Behold I tell you a mystery: not all of us will sleep, but all of us will be changed, suddenly, in the twinkling of an eye, at the last trumpet when it sounds, and the dead shall rise incorruptible, and we shall be changed"[61]? Behold, the whole man is changed, in his body and in his soul, being upright and blessed. The blessed Paul laid hold of this body, as it were by his hand, and showed the unbelievers, the children of error, that "This which is corruptible shall put on incorruption, and this which dies shall put on immortality,"[62] and, "Sown in corruption, they shall rise incorruptible: sown in shame, they shall rise in glory: sown in infirmity, they shall rise in strength: sown a natural body, it shall rise a spiritual body."[63] Behold, the same body which was sown when it conducted itself mortally, and lived by its soul in this temporal and passible life, the same shall live immortally through the power of the Holy Spirit and remain immortally, which is the earnest we have received mysteriously through Baptism. "For we have been buried with him in Baptism unto death, that as Jesus Christ rose from the dead in the glory | of his {183}
Father, so too we shall walk in new life. For if we have been planted together with him in the likeness of his death, so too we shall live in his resurrection."[64] And, "If the Spirit of him who raised up Jesus Christ from the dead dwells in you, he who raised up our Lord Jesus Christ from the dead shall also give life to your mortal bodies because of his Spirit which dwells in you."[65] Behold, he says [it is] the body which will live, not a sphere, O accursed Origenists and followers of Ḥenana, and with the example of a seed, rebuking the unbelievers later, he adds, "But God gives a body as he pleases, and to each one of the seeds its own natural body."[66] Lo, he does not say that he gives another body, nor do they rise up in the manner of a sphere, according to the impiety of the wicked, but the body is renewed in its own nature unto immortality. For the actual temple which is loosed, that is the soul from the body, is the same [which] rises and is renewed at the resurrection, and the clothing which is washed with the wine of suffering is the same [which] rises and is washed, and [its wearer] is clothed with it and not something else.

[10] That the very same actual body rises with the array of its members, which are hands and feet and sides, front side and back, in its entire bodily form, the True One gave witness when he caused his disciples to touch his hands and his feet. He showed them truly the entire form of his body, and they believed and

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67 Cf. Lk. 21:16–18.
68 2 Cor. 5:10.
69 Mt. 28:6.
70 Acts 1:11.
71 Cf. Jn. 20:13 where Mary Magdalene is the sole speaker.
72 Cf. Mt. 28:6–8.
73 Mt. 28:9.
74 I.e., the apostles.

were convinced. Surely he did not mislead them, so that when they touched the body it was not a body they were inspecting, but an apparition or a sphere! Lo, aside from garments alone, which were found in the tomb, which were not needed at the resurrection, but all in all its members, an actual body rose in all that belonged to it. For behold, it is also said regarding believers, and it is not false, that they will be handed over to death and killed, and no portion of their hair shall perish after their death.[67] "All of us are going to stand before the judgment-seat | of Christ to receive recompense, each one in his own body, {184}
[for] whatever was done by him, whether good or bad."[68] Behold, then, let the villainous tell us whether the body of our Lord arose and appeared to the women and become palpable to his disciples. And when they saw him being taken up to heaven, where did he go? Then the angels lied to the women when they said to them, "He is risen,"[69] and also to the apostles when they said, "In the same way he will come as you have seen him ascending to heaven."[70] Let us hear what the women said: "They have taken away the body of our Lord, and we do not know where they have laid him."[71] Then the angel informed them, saying, "Jesus of Nazareth, whom you seek, who was crucified, is risen. He is not here, for he has risen as he said. Come and see the place in which our Lord lay, and go at once, saying to his disciples, 'He is risen from the dead, and lo, he goes before you to Galilee. You will see him there.' "[72] And after other things, it says: "Lo, Jesus met with them and said to them, 'Peace to you.' They approached and grasped his feet and worshipped him."[73] Now, did our Lord greatly deceive them? Or were his feet illusions? Or did they, perhaps, see and hold spherical things? But the impious say to the simple in a contentious manner, "As he showed them the scars, though there were no bodily scars, before he showed his body to his disciples; and he showed them clothing, though it was not clothing—for he did not appear to them naked!—and he ate and drank in their sight, though he did not truly eat, in the same way he showed them the form of a body, though it was not truly a body, but a phantom." Ah, this doubly impious error! Alas, this apostasy, spreading cancerously today because of our sins, because of wretched shepherds and those who love themselves more than the truth and love of Christ! Therefore, according to the word of these accursed and wicked sons of the Evil One, our Lord greatly deceived his apostles | when they touched his body and the places of the nails, and it was {185}
the appearance of a body and a phantom which they touched and saw. And they[74] both erred and also led [others] astray, proclaiming the error in all the world that our Lord rose when he did not rise, as the Jews led [some] astray with money. Then why is this error different from that which the sons of evil, the company of Jannes and Jambres, manifested in Egypt? and also Satan, the substance of evil, who showed in an illusion all the kingdoms and their glory

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[11] ܐܪܐ ܘܠܦܝ ܡܬܪܕܦܝܢ ܗܘܘ ܫܠܝܚ̈ܐ: ܕܡܟܪܙܝܢ ܘܡܫܪܪܝܢ ܥܠ ܩܝܡܬܐ ܕܡܢ ܒܝܬ ܡܝܬܐ: ܥܠ ܩܝܡܬܐ ܠܡ ܕܡܝܬܐ ܡܬܬܕܝܢ ܐܢܐ ܝܘܡܢܐ. ܐܢ ܠܡ ܠܝܬ ܡܝܬܐ ܩܝܡܐ. ܐܦܠܐ ܡܫܝܚܐ ܩܡ. ܘܐܢ ܡܫܝܚܐ ܠܐ ܩܡ. ܣܪܝܩܐ ܗ̇ܝ ܟܪܘܙܘܬܢ. ܘܣܪܝܩܐ ܐܦ ܗܝܡܢܘܬܟܘܢ. ܡܫܬܟܚܝܢ ܕܝܢ ܐܦ ܣܗ̈ܕܐ ܕܓܠܐ ܕܐܠܗܐ: ܕܐܣܗܕܢ ܥܠ ܐܠܗܐ ܕܐܩܝܡ ܠܡܫܝܚܐ ܟܕ ܠܐ ܐܩܝܡ. ܘܐܢܕܝܢ ܡܝܬܐ ܠܐ ܩܝܡܝܢ: ܐܦܠܐ ܡܫܝܚܐ ܩܡ. ܘܐܢ ܡܫܝܚܐ ܠܐ ܩܡ. ܣܪܝܩܐ ܗ̇ܝ ܗܝܡܢܘܬܟܘܢ ܘܥܕܟܝܠ ܒܚܛܗ̈ܝܟܘܢ ܐܢ̈ܬܘܢ. ܘܐܦ ܐܝܠܝܢ ܕܕܡܟܘ ܒܡܫܝܚܐ ܐܒܕܘ ܠܗܘܢ. ܘܗܘܐ ܥܒܕܗ ܕܡܘܬܐ ܕܦܓܪܐ ܗ̇ܘ ܘܠܐ ܕܢܦܫܐ. ܘܗܫܐ ܠܡ ܡܫܝܚܐ ܩܡ ܡܢ ܒܝܬ ܡܝܬܐ. ܘܗܘܐ ܪܫܝܬܐ ܕܕܡܟܐ. ܘܐܝܟܢܐ ܕܒܝܕ ܒܪܢܫܐ ܗܘܬ ܡܘܬܐ: ܗܟܢܐ ܐܦ ܒܝܕ ܒܪܢܫܐ ܚܝܐ ܡܝܬܐ. ܐܝ ܗܟܝܠ ܒܪܢܫܐ ܡܝܬܐ ܦܓܪܐ ܘܢܦܫܐ ܒܪܢܫܐ ܒܪܢܫܐ: ܐܦ ܒܪܢܫܐ ܕܐܬܐ ܐܝܟ ܩܡ ܚܝܐ ܦܓܪܐ ܘܢܦܫܐ ܒܪܢܫܐ ܒܪܢܫܐ: ܘܗܘ ܩܡ ܘܗܘܐ ܪܫܝܬܐ ܕܕܡܟܐ ܘܐܦ ܕܥܠܡܐ ܕܐܬܐ. ܪܫܝܬܐ ܠܡ ܗܘܐ ܡܫܝܚܐ. ܘܒܬܪܟܢ ܐܝܠܝܢ ܕܡܫܝܚܐ ܐܢܘܢ ܒܡܐܬܝܬܗ ܘܕܒܪܟܬܗ. ܘܗܘܐ ܠܡ ܐܡܪ ܐܢܐ ܠܟܘܢ ܐܪܙܐ: ܠܘ ܟܠܢ ܢܕܡܟ: ܟܠܢ ܕܝܢ ܢܬܚܠܦ. ܚܪܝܦܐܝܬ ܐܝܟ ܪܦܦ ܥܝܢܐ ܒܩܪܢܐ ܐܚܪܝܬܐ ܟܕ ܢܩܪܐ: ܘܢܩܘܡܘܢ ܡܝܬܐ ܕܠܐ ܚܒܠܐ. ܘܚܢܢ ܢܬܚܠܦ. ܘܐܢ ܡܝܬܐ ܠܐ ܩܝܡܝܢ: ܠܡܢܐ ܡܥܡܕܝܢ ܚܠܦܝܗܘܢ. ܘܐܢ ܠܡ ܡܗܝܡܢܝܢ ܕܝܫܘܥ ܡܝܬ ܘܩܡ. ܗܟܢܐ ܐܦ ܐܠܗܐ ܠܐܝܠܝܢ ܕܕܡܟܘ ܒܝܫܘܥ ܢܝܬܐ ܥܡܗ. ܗܕܐ ܓܝܪ ܐܡܪܝܢ ܠܟܘܢ ܒܡܠܬܗ ܕܡܪܢ: ܕܚܢܢ ܐܝܠܝܢ ܕܡܫܬܚܪܝܢ ܒܡܐܬܝܬܗ ܕܡܪܢ ܕܚܝܝܢ. ܠܐ ܢܕܪܟ ܠܐܝܠܝܢ ܕܕܡܟܘ. ܡܛܠ ܕܗܘ ܡܪܢ ܒܦܘܩܕܢܐ ܘܒܩܠܐ ܕܪܝܫ ܡܠܐܟܐ: ܘܒܫܝܦܘܪܐ ܕܐܠܗܐ ܢܚܘܬ ܡܢ ܫܡܝܐ ܘܡܝܬܐ ܕܒܡܫܝܚܐ ܢܩܘܡܘܢ ܠܘܩܕܡ. ܘܗܝܕܝܢ ܚܢܢ ܐܝܠܝܢ ܕܡܫܬܚܪܝܢ. ܢܬܚܛܦ ܥܡܗܘܢ ܐܟܚܕܐ ܒܥܢ̈ܢܐ ܠܐܘܪܥܗ ܕܡܪܢ ܒܐܐܪ: ܘܗܟܢܐ ܒܟܠܙܒܢ ܥܡ ܡܪܢ ܢܗܘܐ.

[12] ܐܪܐ ܕ̈ܠܠܝܢ ܐܝܟ ܡܠܘܐ̈ܬܗ ܕܡܪܢ ܕܢܘܚ ܘܐܡܪ ܕܩܡ ܦܓܪܗ. ܐܘ ܣܪܝܩܐ ܗ̇ܝ ܟܪܘܙܘܬܐ ܕܫܠܝܚܘܗܝ ܕܒܗ ܡܬܚܠܠ: ܐܘ ܕܠܡܐ ܗܕܐ ܐܡܪ ܠܗܘܢ ܡܪܢ ܠܬܠܡܝܕܘܗܝ. ܕܐܢܐ ܡܚܘܐ ܐܢܐ ܠܟܘܢ ܦܓܪܐ ܒܕܡܘܬܗ. ܘܐܢܘܢ ܐܬܚܙܝܘ ܚܙܘܐ ܘܐܬܦܪܫܘ: ܕܠܐ ܓܪܡܐ ܘܕܠܐ ܒܣܪܐ. ܘܗܢܐ ܕܡܘܬ ܦܓܪܐ. ܘܗܘܐ ܗܘܐ ܕܐܡܪ ܘܐܡܪ: ܕܓܫܘܫܘ ܘܚܙܘ: ܕܪܘܚܐ ܒܣܪܐ ܘܓܪܡܐ ܠܝܬ ܠܗ: ܐܝܟ ܕܚܙܝܬܘܢ ܕܐܝܬ ܠܝ. ܘܣܘܦ ܡܢܗ ܘܐܡܪ: ܕܐܝܬ ܗܘ ܠܗ ܡܢ ܒܬܪ ܩܝܡܬܗ ܐܝܟ ܟܕ ܐܝܬܘܗܝ ܒܣܪܐ ܘܓܪܡܐ ܘܐܝܕ̈ܝܐ ܘܪ̈ܓܠܐ. ܘܟܕ ܐܟܚܕ ܗܘܘ ܒܥܢܢܐ ܡܬܘܚܡ ܗܘܐ ܒܢ̈ܝܐ. ܘܦܓܪܐ ܡܢܬܐ ܒܐܠܗ̈ܐ ܕܐܝܟ ܡܝܬܐ ܒܦܓܪܐ ܕܢܦܫܐ ܗܘܐ

75 Acts 24:21.
76 Cf. 1 Cor. 15:13–18.
77 1 Cor. 15:20–21.
78 1 Cor. 15:23.
79 1 Cor. 15:51–52.
80 Cf. 1 Cor. 15:29.
81 Cf. 1 Thes. 4:14–17.
82 Lk. 24:39.

before our Lord? It is not thus, O impious, not thus! Shall we not accuse demons of falsehood? For the gospel of our salvation is like the risen sun in all the world.

[11] Then why were the apostles persecuted, who preached and affirmed the resurrection from the dead? "Concerning the resurrection from the dead am I judged today."[75] "If there is no life from the dead, neither did Christ rise. And if Christ did not rise, our preaching is empty, and your faith is also empty. We are also discovered to be false witnesses of God, for we have testified concerning God that he raised up Christ when he did not raise [him]. And if the dead do not rise, neither did Christ rise. If Christ did not rise, your faith is vain and you are still in your sins. Doubtless, those who sleep in Christ have perished."[76] Behold, the sleep of death is the body's, not the soul's. "Now is Christ risen from the dead, and has become the First-fruits of the sleeping. And as through man came death, so too, through man is life from the dead."[77] If, then, the first man, a body and soul, is truly a man, also the second man, the new "Adam", a body and soul, is truly man, and he rose and became the First-fruits of the sleeping and the Father of the world to come. "The First-fruits is Christ, and then those who are Christ's at his coming,"[78] etc. And, "Behold, I tell you a mystery: we shall not all sleep, but we | shall all be changed, instantly, like the twinkling of {186}
an eye, at the last trumpet when it sounds. And the dead shall rise incorruptible, and we shall be changed, suddenly, as the twinkling of an eye, at the last trumpet when it sounds; and the dead shall rise incorruptible, and we shall be changed."[79] And, "If the dead do not rise, why are you baptized for them?"[80] And, "If we believe that Jesus died and rose, so too God will bring forth those who have slept in Jesus with him. But this we say to you with the word of our Lord: we who are remaining at the coming of our Lord, who are living, will not overtake those who have slept, for our Lord, at the command, at the voice of the archangel, and at the trumpet of God, will descend from heaven, and the dead in Christ shall rise first, and then we who remain shall be caught up with them together in the clouds for the meeting with our Lord in the air, and so we shall be with our Lord always."[81]

[12] Then are the words of our Lord false, who revealed and confirmed that his body rose, or is the preaching of his apostle in whom he spoke empty? Or perhaps our Lord said this to his apostles: "I, a body with its members, have been touched by you, but you must understand a spirit and a sphere, without bones and without flesh—an illusion similar to a body." But this is what he said and confirmed: "Touch me and know that a spirit does not have flesh and bones as you see that I have."[82] He showed, made clear, and confirmed that he, after

ܒܠܘܒܫܐ ܘܒܕܠܟܐ ܝܠܕ ܗܘܐ. ܒܗܕܝܢܐ ܐܠܗܐ ܚܝܐ ܗ̇ܘܐ ܒܒܣܪܐ ܘܡܝܬܐ. ܘܦܘܫܐ ܕܒܗ ܠܥܠܡ ܡܫܠܠ ܗ̇ܘܐ: ܝܘܡ ܚܕ ܝܘܡ ܐܝܟܘܬ ܗ̇ܘܐ: ܗ̇ܘ ܕܒܗ ܐܬܥܠܝܘܬ ܚܝܠܐ ܘܡܕܒܪܐ ܚܠܦ ܦܘܪܩܢܗ ܕܐܢܫܐ ܦܪܐ ܚܝܠܐ ܕܐܝܠܝܢ. ܘܠܗ ܠܗ̇ܘ ܦܪܨܘܦܐ ܕܒܪܗ ܒܐܦܝܢ ܫܡܝܐ ܗ̇ܘܐ: ܐܦ ܡܢ ܒܬܪ ܩܝܡܬܐ ܕܝܘܡܐ. ܘܕܘܐ ܫܡܝܐ ܠܗ ܒܥܠܘܬܗ ܕܩܘܡܗ ܘܡܫܠܠ ܚܝܠܘܬܗ ܐܝܟ ܠܡܫܒܚ ܐܝܟ. ܘܐܝܟ ܕܡܫܒܚܢܘ: ܠܚܠܦ ܫܘܡܠܝ ܕܒܪܢܫܐ ܫܡܝܐ ܗ̇ܘܐ ܒܐܕܪܫܬܐ ܒܥܠܘܬܗ ܕܝܠܗ: ܗ̇ܘ ܕܒܗ ܚܝܒ ܠܡܫܬܐ ܒܥܘܒܕܐ ܕܒܪ: ܒܗ ܒܚܝܘܬܗ ܕܝܠܗ ܐܠܗܐ ܘܠܐ ܡܠܬܐ ܡܫܝܚܝܐ: ܠܡܪܢ ܠܡܬܐ ܘܠܚܝܐ. ܘܐܝܟܢܐ ܕܐܡܪ ܠܗܘܢ ܡܠܐܟܐ ܠܥܠܡܝܢ ܐܝܟ ܕܐܡܪܢ ܒܥܠܡܐ. ܕܗܘܐ ܝܗܘܒ ܕܫܘܬܦܘܬܗ ܕܐܠܗܘܬܐ ܡܫܝܚܐ ܠܥܡܗ: ܘܚܙܐ ܐܫܘܬܦܘܬ ܕܐܒܐ ܡܢ ܥܡܗ. ܠܗ ܓܝܪ ܐܠܗܘܬܐ ܐܬܚܠܠܬ ܘܡܠܝܐ ܗܝ ܐܠܗܘܬܐ. ܘܟܠܗ ܗܘܐ ܐܠܗܘܬܐ ܡܚܠܠܬ ܒܗ ܐܝܟ ܕܐܦܪܝܘ ܘܠܐ ܦܪܝܫܝܢ: ܐܠܐ ܒܗ ܒܦܓܪܐ ܗܝܢܐ ܒܟܘܪܣܝܐ ܒܐܠܗܝܘܬ ܗ̇ܕܝܢܐ. ܗ̇ܘ ܕܒܗ ܫܠܡ ܒܗ ܚܕ ܒܗ ܐܝܬܘ ܒܥܘܒܕܐ ܦܪܝܩ ܕܟܠ ܡܫܠܠ.

[13] ܐܦܐ ܗܕܐ ܒܗ ܒܠܘܬ ܫܡܝܐ ܐܣܩܗ ܗ̇ܘܐ ܒܬܫܒܘܚܬܐ ܐܝܟ ܕܡܫܒܚܝܢ ܗܘܘ ܫܡܝܢ. ܕܝܘܡ ܡܢܗ ܕܐܝܬܘܗܝ ܗܘܐ ܘܡܕܒܪ ܐܝܟܢܐ ܒܥܠܡܐ: ܘܐܦ ܡܠܐܟܐ ܐܝܟܢܐ ܠܥܠܡܐ: ܘܥܠܡܐ ܐܝܟܢܐ ܒܥܠܡܐ ܕܝܗܒ ܡܢܗ ܡܢ ܡܫܒܚܐ ܚܕ ܠܐ ܝܗܒ ܒܡܫܒܚܢܘ. ܡܛܠ ܐܝܟ ܕܫܒܚܘܗܝ ܕܗܠܝܢ ܠܢܫܐ ܫܡܝܐ ܥܠ ܗܠܝܢ ܘܦܝܫܐ ܗܘܐ ܒܐܝܬܘܬܗ ܕܥܠܡܐ. ܐܠܐ ܠܗ ܗܘܐ ܗ̇ܘ ܫܒܝܐ ܠܗ ܗܘܐ. ܐܠܐ ܡܢܐ: ܐܢ ܗܘܐ ܠܗ ܒܦܘܩܢ ܒܡܫܝܚܘܬ: ܘܗܘܝܢ ܒܠܚܘܕ ܕܐܠܗܐ ܐܝܬܘܗܝ ܡܢ ܒܗ ܡܢܗܐ: ܗܢܐ: ܘܡܫܝܚܐ ܗܘ̇ ܠܗ ܕܢܦܩ ܠܐ ܡܢܗܐ ܘܒܐܠܗܘܬܗ ܝܘܡ ܡܢܗ ܠܐ ܡܫܘܬܐ ܗ̇ܘ. ܐܠܐ ܘܝܘܡ ܐܝܟ ܠܫܡܝܐ. ܐܠܗܐ ܠܗ ܘܠܡܢܗ ܐܝܟ. ܘܠܐ ܡܫܝܚ ܒܚܝܠܗ. ܘܡܢܗ ܠܗ ܗܘܠܐ ܗܘܐ: ܘܠܐܠܗܐ ܫܒܩܝܢ ܐܢܐ ܡܫܝܚ ܐܢܐ ܠܗ. ܘܕܐܝܟ ܠܗ ܚܝܠܐ ܠܡܫܘܬܐ ܕܒܫܝܘܬܐ ܕܝܠܗ ܐܠܗܐ ܡܠܬܐ ܕܢܫܡܬܐ ܡܫܝܚܐ ܐܝܟ ܕܐܡܪ: ܕܐܝܬܝܢ ܕܐܢܫ ܠܐܦܝ ܫܡܝܐ ܒܩܘܡܬܗ. ܘܦܝܫ ܫܪܐ ܐܦ ܠܦܓܪܐ ܕܝܘܡܢ ܠܗ ܫܡܝܐ ܒܩܘܡܬܗ: ܒܗ̇ ܕܒܫܝܘܬܐ ܝܘܡ ܦܓܪܐ ܐܝܬܝܢ ܕܒܫܡܝܐ ܦܓܪܝܢ. ܒܫܡܝܢܐ ܚܕ ܐܡܪ: ܕܐܝܬ ܒܫܡܝܐ ܘܐܦ ܗܢܐ ܐܝܬܘܗܝ: ܕܐܡܪܢ ܕܡܫܝܚܐ ܢܫܡܬܗܘܢ ܡܠܐ ܕܦܓܪܐ ܕܐܠܗܐ ܘܫܡܝܢܐ. ܘܗܘܐ ܦܓܪܐ ܐܢܫܝ ܕܡܫܝܚܐ ܒܓܘ ܡܢܗܐ ܘܠܗ ܢܦܫܬܐ.

83 Cf. Acts 1:11.

84 For ܐܬܦܪܢܐ.

85 Rom. 10:9.

86 1 Cor. 6:14.

87 Cf. Jn. 2:19.

his resurrection, according to human nature, had flesh, bones, hands, and feet, and when they were touched, in truth they had been pierced by nails; and a side arrayed with ribs like its bodily predecessor, which had been opened by a spear; and since death entered by a rib, by the opening of the rib life came through blood and water; and the mouth with which he spoke with them was the same through which they gave him sour vinegar and bitter herbs instead of the taste of the fig, the sweet fruit of the tree; and they saw the parsopa whose face they had spat upon was also the same after the resurrection. For lo, they saw him in all his forms, and | he spoke with them face to face, and as together they truly {187}
saw all his manly stature in all that belonged to it, in which he is prepared to come in great glory in his union with God the Word unitedly, to judge the dead and the living; and as the angels said to the apostles, as we said above, "This Jesus whom you have seen taken up from you to heaven you shall in like manner see coming from heaven."[83] He was not made round in a spherical manner and [then] ascend, O Spherites[84], and it is not made round spherically [that] he will descend from heaven, as these impious say, but in the same body arrayed with its members in its correct form. That in which he ascended, in the same he will come in great, ineffable glory.

[13] Then has all this error been held falsely, as these deceivers blaspheme?—that our Lord, who is the Light and the Truth, led the apostles astray, and also the angels led the apostles astray, and the apostles led the world astray, that our Lord rose from the tomb while he did not rise in his body? Therefore, according to the blasphemy of these accursed followers of Ḥenana, the foundation of our truth is laid upon an illusion and an apparition. But it is not so, O villains, not so! But what? "If you confess with your mouth our Lord Jesus, and believe in your heart that God raised him from the dead, you shall be saved."[85] For it is clear that the soul does not die, and in his Godhead our Lord was immortal, but he raised up his temple. "God raised up our Lord, and will raise us up by his power,"[86] and "Destroy this temple and in three days I will raise it up."[87] His manhood has power in union with God the Word to raise up the dead, as he said, "As the Father has life in his qnoma, so too he gives to the Son that he may have life in his qnoma,"[88] for in union he is the Son, as in nature he is man. | {188}
Hear him when he says, "The hour is coming, and even now is, when the dead shall hear the voice of the Son of God and shall rise."[89] Behold they are bodies which are buried within tombs and not souls.

88 Cf. Jn. 5:26.
89 Cf. Jn. 5:25.

[14] ܐܠܐ ܡܛܠ ܕܠܐ ܡܫܬܟܚܝܢ ܣܓܝ̈ܐܐ ܥܠ ܗܠܝܢ ܢܘܦ̈ܩܬܐ ܕܐܫܬܥܝ ܒܡܕܒܪܢܘܬܐ ܗܕܐ ܫܪܝܪܬܐ. ܐܡܪ ܡܠܦܢܐ ܐܝܟ ܕܠܫܘܚܠܦܐ ܕܠܐ ܚܕ̈ܘܢܐ. ܗܠܝܢ ܐܝܟ ܓܝܪ ܗܕ̈ܡܬܐ ܕܚܘܒ ܡܪܢ ܡܢ ܡܕܡ ܘܚܝܦܬܗ ܘܡܢܗܘܢ: ܐܝܠܝܢ ܕܒܪܗ ܡܬ̈ܠܝܢ ܗܘ̈ܝ ܡܢ ܚܢܢ ܕܦܓܪܐ ܡܢܘܬܐ ܕܠܒܝܫ ܗܘܐ: ܕܡܟܝ̈ܢ ܗܘ̈ܝ ܥܠ ܚܝ̈ܠܐ ܕܐܠܗܘܬܗ ܕܡܚܝܕܢܐ ܥܒܪܐ ܗܘܐ ܘܡܛܐ ܒܐܝܩܘܬܗ ܒܚܕܐ ܢܦܩܘܬܐ. ܘܐܚܪܢܝܬܐ ܕܡܢ ܒܬܪ ܡܢܬܐ ܣܘܦ. ܐܝܠܝܢ ܕܐܘܟܘܬܝܢ ܗܘ̈ܝ ܡܢ ܠܐ ܫܡܫܘܬܗ ܕܦܓܪܐ ܕܐܢܫܘܬܗ ܠܐ ܡܢܬܐ ܘܠܐ ܡܬܚܠܦܢܐ ܘܠܐ ܣܟܘܡܐ ܘܠܐ ܫܡܝܫܐ: ܗܠܝܢ ܕܒܗܝܢ ܘܡܢܗܝܢ ܘܗܝܢ ܡܬܕ̈ܒܪܢ ܗܘ̈ܝ ܘܡܫܪ̈ܝܢ ܠܩ̈ܠܝܠܝܢ ܪܫܝܡܐ: ܕܝܘ ܗ̇ܘ ܦܓܪܐ ܡܪܝܐ ܕܡܢܗ ܘܐܬܬܚܝܡ ܒܡܒܪܐ. ܝܘܡܘ ܚܕ ܝܘ ܕܐܦ ܡܢ ܘܐܬܚܝܡ ܠܐܠܗܐ ܢܘܩ̈ܝܢ. ܐܝܟ ܥܘܕܪܢܐ ܕܠܒܘܫܗ ܘܠܘ ܐܚܪܢܐ: ܐܝܟܢܐ ܓܝܪ ܗܠܝܢ ܐܠܗ ܕܡܢ ܡܕܡ ܡܢܬܐ ܒܕܡܘܬ ܐܠܗܐ ܗܘܝܢ. ܗܠܝܢ ܐܝܟ ܕܒܪܗ ܡܬܠܝܢ ܗܘ̈ܝ ܘܕܡܝܢ ܡܢ ܚܝܘܬ ܕܦܓܪܐ ܡܢܬܐ ܕܠܒܝܫ ܡܢ ܚܝܘܬܐ ܒܡܪܢܝܬܐ. ܚܕܐ: ܗ̇ܝ ܕܒܦܢ ܒܚܝܠ ܐܠܗܘܬܐ ܕܒܗ ܡܚܝܕܐ ܗܘܬ ܡܢ ܓܘ ܡܪܒܥܬܐ. ܒܬܪ̈ܥܐ ܐܫܪܐ ܘܡܬܩ̈ܠܐ ܕܙܘܗܪܘܬܐ ܒܢܝܢܐ: ܒܕ ܠܐ ܐܬܚܠܠܘ ܦܬ̈ܓܡܐ ܗ̇ܢܘܢ ܒܬܝ̈ܐ ܢܛܪ̈ܝ ܡܕܝܢܬܐ ܘܠܚܠܠܡ ܒܚܡܪܐ ܡܥܪܪܐ ܠܫܘܕܥܬܐ ܕܝܒܫܘܬܐ ܕܠܚܠܠܡ. ܗܕܐ ܓܝܪ ܒܪܬ ܕܡܫܘܬ݂ ܐܝܢܐ ܕܗ̇ܘ ܕܡܢ ܒܬܪ ܡܢܬܐ: ܣܒܠ ܠܗܘܢ ܠܡܣܝ̈ܘܗܝ ܠܚܠܠܝܢܐ ܒܬܪܥܐ ܐܫܝ̈ܢܐ ܒܗ ܒܚܝܠܐ ܕܐܠܗܘܬܐ ܕܒܗ: ܒܬܘܪܐ ܗ̇ܘ ܗܘܪܐ ܘܠܐ ܡܬܡܠܠܝܢ. ܘܕܬܪ̈ܬܝܢ ܗ̇ܝ ܕܗܘܠܝܢ ܥܠ ܡܬ̈ܝܢ ܥܒܪܐ ܘܐܚܝܕܐ ܘܩ̈ܦܝܐ: ܒܕ ܐܝܬ ܠܗ ܦܓܪܐ ܕܐܝܟ ܕܒܟܝܢܗ ܐܪܥܝܐ ܠܗܝܢ ܢܗܕ ܗܘܐ ܠܗ: ܠܡܢܝܢ ܒܢܘܡܪܗ ܕܡܢܘܬܬܐ. ܗ̇ܝ ܕܐܦ ܠܗܘܢ ܦܛܪܘܫ ܗܪ̈ܡܝܢ ܣܘܦ ܕܢܚܪܪ ܥܠ ܕܝܠܗ: ܕܡܚܝܕܢܐ ܚܦܪܐ ܒܗ ܐܠܗܐ ܡܠܬܐ ܒܚܕܐ ܢܦܩܘܬܐ: ܒܚܕ ܚܝܠܐ ܘܡܘܠܛܢܐ. ܡܕܡܢܐ ܓܝܪ ܐܦܫ ܠܗ ܠܦܛܪܘܫ ܕܢܗܠܟ ܘܢܬܐܬܐ ܥܠ ܡܝ̈ܐ: ܕܢܠܦ ܐܢܘܢ ܠܬܠܡܝܕ̈ܘܗܝ ܥܠ ܚܝܠܐ ܕܐܠܗܘܬܗ ܕܓܫܐ ܒܐܢܫܘܬܗ. ܘܒܬܪܟܢ ܥܒܕܗ ܠܦܓܪܗ ܕܦܛܪܘܫ ܒܚܝܠܗ: ܕܢܬܗܠܟ ܢܗܡܪܗ ܕܦܓܪܐ ܡܢܘܬܐ: ܘܕܒܗ̇ ܕܦܓܪܐ ܥܡܗ ܝܘ ܒܐܢܫܘܬܗ ܒܢܝܢܗ ܕܡܪܝ ܒܡ ܦܛܪܘܫ ܘܚܡ ܥܒܪܐ ܕܒܚܝ̈ܢܐ: ܐܦ ܐܝܟܢܐ ܫܪܝܪܐ ܒܐܢܫܪܐ: ܒܦܓܪܐ ܕܐܠܗܘܬܐ ܡܛܠ ܣܝܒܘܬܐ. ܘܐܝܟ ܕܐܡܪ ܕܡܢ ܒܬܪܗ ܣܡ ܘܡܢ ܓܪ̈ܡܘܗܝ. ܘܒܟܠ ܡܕܡ ܐܬܢܣܝ ܠܡ ܣܛܪ ܡܢ ܚܛܝܬܐ. ܘܒܗ̇ ܕܢܗܒܠܗ ܐܝܕܐ ܘܕܠܝܗ ܠܟܠ: ܣܘܦ ܚܝܠܐ ܕܐܠܗܘܬܗ: ܘܕܠܐ ܒܪܢܫܐ ܗ̇ܘ ܥܒܝܕܐ: ܐܠܐ ܐܠܗܐ ܡܠܬܐ ܡܚܝܕܢܐ ܒܗ ܚܦܪܐ ܘܫܦܪ ܗܠܝܢ ܣܛ̈ܠܐ. ܘܐܝܟ ܗ̇ ܕܕܡܝܟ ܒܐܠܦܐ ܐܝܟ ܚܢܢܐ ܐܢܫܐ. ܘܒܪܐ ܒܚܡܪܐ ܘܡܠܟ ܚܠܠܘ̈ܗܝ ܐܝܟ ܒܚܢܘ ܐܠܗܐ. ܘܐܬܕܡܘܪܬܐ ܗܘܬ ܗܠܝܢܐ ܕܒܗ̇ ܣܘܦ ܒܦܓܪܐ ܡܢܬܐ ܘܕܠܟܠ ܡܢ ܡܢܘܬܬܐ:

90 For ܥܒܪ̈ܐ.
91 Eph. 5:30.
92 Cf. Heb. 4:15.

[14] But because the ignorant do not understand these wonders which he worked in this worshipful economy, let us say a little for the consideration of the ignorant: there are three marvels which our Lord manifested before his crucifixion and resurrection, which were much more exalted than the nature of the mortal body he put on, for they pointed out the power of his Godhead, which unitedly indwelt and remained in his manhood in one conjunction. Others which he manifested after the resurrection, which were lower than the unconstrained state of his body, which was immortal, incorruptible, impassible, and without necessity, are the same which—in themselves and through themselves—informed and confirmed the doubting in mind that the same actual body which died and was placed in the tomb is the same which also rose and was revived after three days according to the promise of its wearer and not some other. The three before the resurrection are in the likeness of three witnesses. These were greatly exalted and higher than the order of a mortal body which is clothed with the denseness of flesh. One: when he went out by the power of the Godhead which was united in him from within the womb through the bound and virginal gates of natural protection, while those natural seals, the keepers of holiness, were not destroyed, forever confirming by a token the testimony of chastity for ever. This is like that which was after the resurrection: he went into the upper room to his disciples through the closed doors through the power of the Godhead in him in a marvelous and ineffable wonder. The second: when he walked upon the unstable[90], fluid, and porous waters, | having a body which, according to its earthly nature, would weigh him {189}
down to sink by the weight of mortality, when also he showed Peter two things to confirm that which was his, that unitedly God the Word dwelt in him in one conjunction, in one power and authority. First he allowed Peter to walk and to come upon the water that he might teach his disciples about the power of his Godhead which was hidden in his manhood, then he left the body of Peter to its nature, that the weight of the mortal body might be made manifest, and that, because the man of our Lord was the same body in his manhood as Peter and other men—though he is worshipful in honor in the order of the Godhead because of the union—and as it is said, "We are of his flesh and of his bones,"[91] and, "In everything he was like us except for sin,"[92] and because he gave him a hand and lifted him up, he showed the power of his Godhead, and that he was not mere man, but [that] God the Word dwelt in him unitedly and worked these miracles, and as one who slept in the ship according to his human nature, and rebuked the sea and calmed its waves according to his divine nature. Again, the third wonder, by which he manifested in a mortal body that which is above mortality, glorious, splendid, and ineffable, showing forth [and] manifesting before his disciples upon the mountain that [state] in which he is going to be after the

ܐܘ ܫܒܝܚܐ ܙܝܘܐ ܥܠ ܡܬܡܠܠܢܘܬܐ ܕܒܗ̇ ܓܝܪ ܚܙܝ ܩܕܡ ܐܠܗܘܬܗ ܒܛܘܪܐ. ܐܘ ܕܒܗ̇ ܚܙܝܬ ܫܘܦܪܐ ܕܝܗܘܐ ܡܢ ܒܢܝ ܐܢܫܐ ܒܗ̇. ܫܘܒܚܐ ܠܟ ܡܬܡܠܠܢܐ: ܒܗ̇ ܒܫܝܢܘܬܐ ܐܘ ܕܫܘܦܪܗ ܠܗ ܡܢ ܠܗ ܡܫܒܚܢܐ: ܕܡܫܟܚܐ ܫܘܦܪܗ ܒܟܠܚܕ ܗܕܡ ܡܫܠܡܘܬܐ ܕܫܘܦܪܐ. ܐܝܟ ܠܡ ܐܡܪܐ ܕܡܢܡܢ ܗܢ: ܕܟܠ ܬܠܡܝܕܘ̈ܗܝ ܗܢܘܢ: ܕܚܙܝܘܗܝ ܕܚܙܘܗܝ ܠܒܪܗ ܕܐܢܫܐ ܕܐܬܐ ܒܡܠܟܘܬܗ. ܘܒܬܪ ܫܬܐ ܝܘܡܝܢ: ܕܒܪ ܝܫܘܥ ܠܟܐܦܐ ܘܠܝܥܩܘܒ ܘܠܝܘܚܢܢ. ܕܐܣܩ ܐܢܘܢ ܠܛܘܪܐ ܒܠܚܘܕܝܗܘܢ: ܘܐܫܬܚܠܦ ܩܕܡ ܠܥܝܢܝܗܘܢ. ܘܢܗܪ ܦܪܨܘܦܗ ܐܝܟ ܫܡܫܐ: ܢܚܬܘ̈ܗܝ ܚܘܪܐ ܐܝܟ ܢܘܗܪܐ. ܕܢܚܘܐ ܕܟܠܗ ܒܠܚܘܕ ܡܫܒܚܐ ܕܐܦܘ̈ܗܝ ܢܗܪ ܘܐܫܬܚܠܦ ܠܗ̇ܘ ܙܝܘܐ ܐܠܗܝܐ ܘܕܡܘܬܐ ܥܠ ܡܬܡܠܠܢܐ. ܒܕܡܘܬ ܫܘܦܪܐ ܗ̇ܘ ܫܠܝܛܐ ܕܠܗܘ ܡܫܒܚܐ: ܐܠܐ ܟܠ ܟܠܗ ܦܓܪܗ ܐܝܕܘ̈ܗܝ ܘܐܦܪ̈ܓܠ ܘܢܗܪ. ܐܝܟܢܐ ܕܡܢ ܡܦܪ̈ܓܠܬܐ ܕܢܘܗܪܗ: ܐܦ ܢܚܬܘ̈ܗܝ ܢܗܪܘ ܐܝܟ ܙܠܓܐ ܕܠܡܦܐܕܐ ܢܗܝܪܐ: ܕܡܫܟܚ ܠܒܪ ܡܢ ܡܐܢܐ ܙܓܘܓܝܐ. ܘܡܦܪܓ ܠܒܪ ܒܙܠܓܗ. ܘܗܘ ܗܘܐ ܗܟܢ ܐܢ ܗܘܐ ܐܪܙܐ ܕܗܘܝܐ ܕܒܗ̇ ܡܢ ܕܟܠܗ̇ ܫܘܦܪܐ ܦܓܪܗ ܕܡܪܢ ܕܡܢ ܒܢܝ ܐܢܫܐ ܕܝܘܕܥܐ ܘܡܬܚܙܐ ܒܗ̇ ܙܝܘܐ ܗܘܝܐ ܘܡܫܒܚܐ ܠܟ ܡܬܡܠܠܢܐ ܕܚܙܝܬ ܕܒܗ ܢܗܪܐ ܡܢ ܫܡܫܐ ܒܫܘܒܚܐ ܐܣܝܪܐ. ܘܦܓܪܗ ܠܗ ܐܚܝܕ ܐܫܬܟܚ ܐܠܗܝܐ: ܐܠܐ ܒܗ ܒܦܪܨܘܦܗ ܘܒܟܠܗܘܢ ܗܕ̈ܡܘܗܝ ܦܓܪܗ ܐܝܕܘ̈ܗܝ ܘܐܦܪ̈ܓܠ: ܡܕܝܢ ܘܐܦ ܡܢ ܒܢܝ ܐܢܫܐ ܒܗ̇ ܒܦܓܪܢܘܬܗ ܫܘܝ ܘܡܫܘܐ. ܟܕ ܠܟ ܐܢܫ̈ܝ ܝܗܒܬ ܕܦܪܨܘܦܗ ܗ̇ܘ ܕܐܡܝܪ ܥܠܘܗܝ ܕܫܦܝܪ ܒܫܘܦܪܗ ܡܢ ܒܢܝ̈ܢܫܐ. ܘܐܦܠܐ ܫ̈ܒܝܚܘܗܝ ܡܫܬܚܠܦܝܢ ܡܢ ܒܣܪܗܘܢ. ܘܫܘܦܪܐ ܕܦܓܪܢ ܒܢܝ̈ܢܫܐ. ܘܐܦܠܐ ܗܕ̈ܡܘܗܝ ܦܓܪܗ ܡܫܬܚܪܝܢ ܘܡܫܬܟܠܠܝܢ ܠܐܦܘܪܣܘܬܐ ܐܝܟ ܒܢܝ̈ ܕܒܫܝܢܐ.

[15] ܘܗܟܢܐ ܗܘܐ ܒܡܪܢ ܘܡܢ ܒܢܝ ܐܢܫܐ ܫܦܝܪ ܗܠܝܢ ܕܗܕܡ̈ܘܬܐ ܐܢܫܝܘܬܐ: ܗܠܝܢ ܕܫܦܝܪܢ ܫܘܦܪ̈ܐ ܡܢ ܐܢܫܝܢ ܕܒܗܘܢ ܐܫܬܟܚ ܫܘܦܪܐ ܦܓܪܗ ܡܢ ܒܢܝ ܐܢܫܐ: ܕܗܘܐ ܦܓܪܗ ܠܟ ܡܫܬܒܚܢܐ ܗܘ: ܟܕ ܠܝܬ ܫܘܡܬܐ ܥܠ ܦ̈ܣܘܡܬܐ ܕܦ̈ܬܠܝܢ ܘܡܬ̈ܘܬܐ. ܐܟܙܢܐ ܕܗܘ ܕܡܘ ܫܡܫܐ ܕܫܦܝܪ ܗܘܐ ܠܬܠܡܝܕ̈ܘܗܝ ܐܝܕ̈ܘܗܝ ܘܪ̈ܓܠܘܗܝ ܫܘ̈ܡܬܐ ܘܒܙ̈ܘܥܬܐ. ܐܟܙܢܐ ܕܗܘܢ ܠܒܪ ܫܘܪܝܐ ܫܘ̈ܡܬܐ ܡܬ̈ܘܬܐ ܟܕ ܐܝܬ ܢܗܘܐ: ܐܝܟ ܕܡܢ ܕܩܕܡ ܫܡܫܐ ܕܒܗܘܢ ܘܡܬܚܙܝܢ ܚܕ ܘܡܫܚ. ܫܘܡܬܐ ܠܒܪ ܒܫܘܪܝܐ ܒܐܝܕ̈ܘܗܝ ܘܒܪ̈ܓܠܘܗܝ. ܘܫܘܡܬܐ ܗܠܝܢ ܕܦܓܪܗ ܕܒܦܘܠܚܢܐ ܚܙܝ ܠܗܘܢ: ܘܠܗ ܕܟܝܢܝܐ ܘܠܗ ܦܓܪܢܝܐ ܘܦܓܪܢܝܐ ܕܟܠ ܫܘܡܬ ܥܒܕ ܐܝܟ ܟܠ ܫܘܡܬܗ: ܡܢ ܦܓܪܐ ܘܡܢ ܦ̈ܣܘܡܬܐ: ܐܠܐ ܒܡܥܒܕܐ ܗܕ̈ܡܐ. ܒܥܒܕܐ ܦ̈ܣܘܡܬܐ. ܘܡܢ ܒܬܪ ܕܫܘܚ ܐܝܟ ܠܬܠܡܝܕ̈ܘܗܝ ܘܐܫܬܪܘ ܒܥܢ ܕܝܫܘܥ. ܘܗܝܡܢܘ ܕܫܡܥܘ ܗ̇ܘ ܦܓܪܐ ܕܡܢ ܨܘܡܚ ܐܦ ܕܒܝܬ. ܒܗ̇ ܕܟܠ ܡܫܟܚ ܫܘܦܪܗ ܚܕܚܕ ܕܒܢܝ ܐܢܫܐ ܠܟܠ ܡܬܫܒܚܢܘܬܐ ܡܢ: ܐܠܐ ܐܝܟ ܥܕܡܐ ܕܫܘܦ̈ܪܝ ܕܫܡܥ ܠܗ̇ ܠܡܫܒܚܢܘܬܐ: ܘܡܥܕܪ ܡܢܗ. ܘܐܝܟ ܕܐܢܫܐ ܒܢܝ̈ܢܫܐ

93 Cf. Mt. 16:28–17:2.

94 Ps. 45:2.

95 His body.

96 His hands and his feet.

resurrection, in ineffable glory, in the same union which he had within the womb, which was until that time obscured because of the weakness of the onlookers. "There are some standing here who will not taste death until they see the Son of Man coming in his kingdom. And after six days Jesus led away Cephas, James, and John, and took them up the mountain | alone. And Jesus was {190} transfigured in their sight, and his parsopa shone like the sun. His garments were white as the light,"[93] that he might show that not only the skin of his face shone and was changed into marvelous, wondrous, and ineffable brightness, in the likeness of the foreshadowing type which [happened] with Moses, but utterly all his body was made to shine, was radiant, and gave light, as from the splendor of its own light. Also his garments were white, like the shining of a bright lamp, hidden within a thin veil, radiating within by its brightness. Behold, therefore, if this sign which took place was [a sign] of that in which the body of our Lord was, after the resurrection, going to be glorified and made manifest—the wondrous brightness and ineffable glory in which he was prepared to come from heaven in another glory—and his body was not seen [in] the form of a sphere, but in the same parsopa, and in all the members of his body he was made to shine and was radiant, then also after his resurrection he continued and remained in his same "bodiliness", while the features of his parsopa did not perish, for it was said concerning him that "he was fairer in his appearance than men."[94] Neither were his senses transformed from their nature, nor the allotment which men possess, nor were the members of his body destroyed or corrupted into a spherical state, as [in] the babbling of the impious.

[15] So, in the same way, in the time after the resurrection he worked three different wonders such as were inferior to those things in which his body existed after the resurrection. For lo, his body rose in an incorruptible state, without scars or wounds which were torn or rent. At the same moment that he showed his disciples his hands and his feet he made the scars and spots in it[95], for he truly made in them[96] pierced spots when he made them touch [them], like those by which and from which before the resurrection he suffered and died. Truly he showed them the hole in his hands and feet, and truly the opening of his side by the spear. It was not | in an illusion, nor fantastically, nor [as] a phantom without qnoma [that] he convinced them concerning his resurrection by {191} handling and by scars, but [they were] truly members, and truly scars. And after he showed them to the disciples, and they were convinced by what they saw, and they believed that the same body which died was the same also which rose, in that they were not yet persuaded that after the resurrection he rose to incorruptibility, but, like the rest of those who had risen to corruptibility and

ܘܐܝܟ ܕܢܚܘܐ ܗܢܝ ܠܠܚܘܕ: ܘܒܬܪ ܐܦ ܗܘܐ ܒܗ ܒܦܓܪܗܘܢ ܒܬܫܡܫܬܐ ܐܦ ܚܙܝܬܐ ܐܦ ܒܐܝܬܘܬܐ:
ܒܗܝܢ ܟܕ ܒܗܝܢ ܡܚܘܐ ܗܘܐ: ܡܛܠ ܗܕܐ ܡܢ ܒܬܪ ܕܐܬܐ ܠܦܠܚܘܬܗܘܢ ܕܬܠܡܝܕܐ: ܘܗܝܡܢܘ ܕܗܘ
ܗܘ ܦܓܪܐ ܕܡܝܬ ܘܐܬܐܬܚܝ ܒܩܒܪܐ: ܗܘܝܘ ܕܐܦ ܡܬܚܙܐ. ܘܗܘܐ ܒܗ ܚܕܝܢ ܘܡܬܒܣܡܝܢ: ܗܟܢܐ ܡܢ
ܒܬܪܟܢ ܗܘܝ ܠܗܝܢ ܕܩܝܡܬܐ ܗܠܝܢ ܕܡܬܚܙܝܢ ܗܘܝ ܚܙܝܢ ܘܡܬܒܪܝܢ. ܐܝܟ ܟܬܒܐ ܕܟܠܐ ܡܫܘܬܬܐ ܘܕܟܠܐ
ܡܬܡܠܟܘܬܐ: ܘܕܟܠ ܬܘܡܬܐ ܕܒܗ ܡܢ. ܟܕ ܠܝܬ ܒܗ ܠܐ ܩܘܡܬܐ ܘܠܐ ܒܩܘܡܬܐ. ܘܐܝܟܢܐ ܕܡܢ
ܒܬܪ ܕܢܦܩ ܡܢܒܪܝܗ ܒܝܘܡܐ ܠܟܠܗ ܘܠܡܬܚܙܝܘ. ܘܡܬܪ ܐܢܘܢ ܕܒܐܝܢܐ ܡܢܒܪܝܢ ܠܐܢܫ ܕܒܗܘܐ ܡܢ ܒܬܪ
ܩܝܡܬܐ: ܘܒܗ ܥܠܡܐ ܥܬܝܕܐ ܐܝܬܘܗܝ ܠܘܩܒܠ ܕܝܢ ܗܘ ܠܐ ܡܬܡܠܠܐ: ܘܡܛܠ ܦܪܝܘܬܗ ܐܝܟ ܥܡܟܐ:
ܘܠܐ ܡܬܬܓܠܝܢܐ ܘܡܬܒܝܢܐ. ܘܡܛܠ ܗܕܐ ܐܡܪ ܕܐܬܚܙܝܬ ܡܬܚܙܐ ܠܬܠܡܝܕܘܗܝ: ܕܢܘܕܐ ܕܒܬܪܟܢ ܗܘܐ
ܡܢ ܕܡܝܬ ܘܐܬܢܚܡ: ܘܒܬܪܟܢ ܐܬܢܣܒ ܠܫܡܝܐ ܗܘ ܠܐ ܡܬܡܠܠܐ: ܡܢ ܒܬܪ ܕܐܡܪ ܥܘܡܩܐ ܥܠ
ܡܠܟܘܬܐ ܕܐܠܗܘܬܗ ܡܫܝܚܐ ܕܒܪܢܫ ܒܦܓܪܐ: ܕܠܦܓܪܗ ܐܝܬ ܗܘܐ ܕܢܘܗܪܐ ܒܩܝܡܬܐ ܪܒܐ ܘܠܐ
ܡܬܡܠܠܢܐ. ܗܟܢܐ ܐܦ ܗܪܟܐ ܐܬܚܟܡ ܡܢ ܒܬܪ ܩܝܡܬܐ: ܒܫܘܒܚܐ ܕܝܢ ܒܪܝܢܐ ܕܡܬܚܙܝܢܘܬܐ ܚܝܠܗ
ܠܘܩܒܠ ܗܘ ܢܘܗܪܐ ܕܒܗ ܐܬܓܠܝ ܡܢ ܒܬܪ ܩܝܡܬܐ: ܟܕ ܡܢܐ ܕܡܬܠܐ ܠܫܡܝܐ: ܘܐܝܟ ܐܡܪ ܗܘ ܕܒܫܘܒܚܐ.
ܕܒܥܘܗܝ ܚܝܠܗ ܠܫܘܒܚܐ ܕܒܣܦܪܐ ܡܬܬܚܙܐ ܘܡܢ ܕܐܬܚܡ ܐܢܘܢ ܠܗܠܡܬܢܝܘܬܐ ܕܩܘܡܬܐ ܕܝܢ̈ܐ ܕܒܗܝܢ
ܘܡܢܗܝܢ ܐܬܬܪܪܘ ܥܠ ܩܝܡܬܗ. ܡܢ ܒܬܪܟܢ ܐܝܟ ܕܐܡܪܬ: ܗܘܐ ܐܬܝܠܕ ܐܢܫ ܠܫܘܒܚܐ ܠܐ ܡܬܚܙܐ
ܘܕܟܠ ܒܩܘܡܬܐ ܕܠܒܝܫ ܗܘܐ ܡܢ ܩܝܡܬܐ ܕܡܢ ܒܗ ܡܢܬܐ. ܐܝܟ ܕܐܡܪ: ܕܡܙܕܪܥ ܒܫܝܛܘܬܐ ܘܩܐܡ ܕܟܠܐ
ܚܝܠܐ. ܘܡܙܕܪܥ ܒܨܥܪܐ. ܘܩܐܡ ܒܫܘܒܚܐ. ܘܡܙܕܪܥ ܦܓܪܐ ܢܦܫܢܝܐ: ܘܩܐܡ ܦܓܪܐ ܪܘܚܢܝܐ. ܘܢܦܫܢܝܐ
ܠܘ ܩܕܡܝܢ ܪܘܚܢܝܐ. ܟܕ ܡܠܟܘܬ ܗܢܝ ܐܡܪܐ.

[16] ܐܝܟܢܐ ܗܟܝܠ ܠܡܠܟܐ. ܘܐܝܟܢܐ ܕܩܝܡܬܗ ܗܘ ܙܕܩ ܕܢܦܩ ܒܫܘܒܚܐ ܥܬܝܕܐ ܐܝܬܘܗܝ ܗܘܐ.
ܘܡܬܒܪܝܢ ܗܘܐ ܦܓܪܗ ܒܚܝܠܗ ܐܝܟ ܕܠܗܘܢ ܦܓܪܐ ܕܒܓܒܠܐ ܒܫܘܒܚܐ ܐܢܫܝܘܬܗܘܢ ܒܫܘܒܚܐ ܒܥܡܪܐ
ܘܒܗܠܝܢ ܕܒܬܪܟܢ: ܗܟܢܐ ܐܦ ܡܢ ܒܬܪ ܩܝܡܬܐ ܥܬܝܕܐ ܢܦܩ ܐܢܘܢ ܠܗܘܢ ܒܥܡܪܐ ܫܘܒܚܐ ܐܝܟ
ܕܟܠܗܘܢ ܒܢܝܢܫܐ ܒܠܒܝܫ ܡܢ ܩܝܡܬܗ: ܟܕ ܢܦܩܘ ܠܩܘܒܠܗ ܒܫܘܒܚܐ ܐܘ ܕܟܗ ܡܬܚܙܝܢ ܗܘܘ
ܠܡܬܚܙܝܘ ܘܠܡܬܡܠܠܘ ܚܝܠܗ. ܘܟܕ ܐܢܐ ܗܘܝ ܒܗ ܒܬܪ ܥܬܝܕܐ ܩܝܡܬܐ ܕܐܬܢܚܡ ܐܢܘܢ ܘܡܬܒܪܝܢ ܐܘܦ
ܠܗܝܢ ܐܦ ܩܝܡܬܐ: ܘܐܡܪ ܠܗ ܦܓܪܐ ܒܗ ܟܠܐ ܡܬܚܠܦܘܬܐ ܕܚܝܠܗ ܟܕ ܡܢܩܦ ܘܐܦ ܩܝܡܬܐ. ܗܘܘ
ܕܝܢ ܒܗܘ ܕܐܦܠܐ ܡܬܒܪܝܐ ܕܐܢܫܘܬܗܘܢ ܒܚܝܠܐ ܕܡܬܚܙܝܢܘܬܐ ܘܒܚܝܠܐ ܕܟܠܐ ܥܬܝܕܐ ܒܟܠܐ ܡܬܚܙܝܢܘܬܐ:
ܡܬܚܙܝܢ ܕܢܗܘܪܗܘܢ ܒܗܘ ܙܕܩ ܠܐ ܡܬܡܠܠܐ. ܕܗܘܐ ܘܐܦܠܐ ܒܬܪ ܢܦܩܘܬ ܡܬܚܙܝܢ ܗܘܘ ܠܡܬܐ

97 Cf. Mk. 9:2.
98 I.e., the scars.
99 Cf. 1 Cor. 15:42–44,46.
100 ܕ̈ܓܠܝܢ for ܥܓ̈ܠܝ.

afterwards died, as [those] the prophets raised up, and as our Lord resuscitated Lazarus—doubtless, if there existed scars in their body, whether new or old, they rose with the same—therefore after he had healed the doubting of the disciples and they believed that the same body which died and was placed in the tomb was the same which appeared, and lo, they had considered and proved it, then subsequently the places which had been pierced were made smooth and firm according to the nature of immortality and immutability in which he rose spotless, there being no scars or marks on him. As after he showed his glory on the mountain in the sight of his disciples, and confirmed for them that glory in which he was going to appear after the resurrection, and at that moment was truly changed to an ineffable brightness, and his parsopa shone like the sun, and it was not in semblance or appearance [only]—therefore it is written, "Jesus was transfigured in their sight"[97]—that he might show that he was what he was and appeared [to be], and afterwards the ineffable light was hidden, after he had imparted understanding of the exalted things of his united Godhead which dwelt in the body—that he was going to manifest his body in great and ineffable glory—so too it was done here after the resurrection. In the fleshly appearance of mortality he hid the luminous brightness which was in him after the resurrection until he ascended to heaven. | And like the mystery {192}
on the mountain, in which he hid the appearance of mortal flesh in his brightness, when he had caused his disciples to touch the places in which the nails had been, and by them they were convinced of his resurrection, afterwards, as I have said, he again made them[98] to conform with immortal nature, without scars, which he put on at the resurrection from the dead. As it is written, "It is sown in corruption and rises incorruptible; it is sown in shame and rises in glory; it is sown a natural body and rises a spiritual body—the natural, and then the spiritual"[99]—while speaking concerning our Lord.

[16] Let us again repeat the word: as his splendid glory which he showed on the mountain truly happened, and afterwards his body was in its nature like all bodies which are still in mortality, in the appearance of flesh and other such things, so also, after the resurrection he truly showed them the appearance of mortal flesh, like that of all men, apart from his glory, while covering his glory with a veil in which they were able to approach and encounter him. Though there were at the moment scars which he caused them to touch, and afterwards the scars also went away, the body remained in the immutability of its nature while it was veiled, and also the glory. Indeed, this was because the disciples, who possessed the nature of mortality, and eyes that could not perceive[100] immortality, were unable to behold in him the ineffable brightness. For lo, not even the children of Israel were able to behold the parsopa of Moses

ܒܟܪܘܙܘܬܗ ܕܡܫܝܚܐ ܕܐܘܪܕܢܐ: ܟܕ ܚܙܐ ܐܡܪ: ܕܡܫܒܚܐ ܕܐܝܩܪܗ ܐܘܪܕܢܐ ܘܠܗ ܦܓܪܗ ܐܝܟ ܕܐܘܪܕܢܐ ܗ̇ܘ ܕܡܕܢ̈ܝ. ܘܗܘ ܐܦ ܥܠ ܥܡܠܢܝܐ ܐܡܪ: ܕܥܠ ܐܦܝ̈ܗܘܢ ܢܦܠܘ ܡܢ ܕܚܠܬܐ ܘܕܚܠܘ ܟܡܐ ܕܚܙܘ ܘܫܡܥܘ ܒܛܘܪܐ. ܘܐܦ ܡܢ ܘܠܝܐ ܕܐܘܠܝܐ ܥܠ ܫܘܐܠ: ܐܫܬܡܫ ܡܬܐܡܪܝܢ ܣܘܬܗܘܢ. ܘܡܬܠܐܠܬܗ̇ ܕܗܕܐ: ܐܟܚܕܐ ܕܡܫܒܚܝܢ ܗ̄ܘܘ ܠܡܚܙܐ ܘܠܡܬܡܗܘ ܒܗܘ ܡܢ ܟܬܪ ܢܨܚܢܐ ܡܬܡܠܠܝܢ: ܟܕ ܚܙܐ ܐܢܫ ܒܗܘ ܡܟܝܢ ܗ̄ܘܘ ܕܢܣܘܒܘܢܗ. ܟܕ ܚܙܐ ܦܓܪܐ ܒܗܘܢ ܒܗܕܡ̈ܘܗܝ ܐܬܬܘܢ ܡܢ ܩܕܡ ܢܨܚܢܐ ܐܦ ܡܢ ܒܬܪ ܢܨܚܢܐ. ܟܕ ܐܫܬܒܩ ܒܠܐ ܡܬܘܬܘܬܐ: ܕܢܗܘܐ ܢܬܩܢ ܒܥܠ ܘܫܡܢܐ ܕܕܡ̈ܚܐ. ܐܝܟ ܡܕܝܢ ܠܟ ܕܦܣܩܐ ܕܬܘܒܟܝ ܐܢܘܢ.

[17] ܘܐܝܟܢܐ ܕܣܘܝ ܐܢܘܢ ܘܗܘܐ ܐ̈ܦܪܢܝܬܐ ܒܛܘܪܐ ܒܥܒܪܐ: ܗܟܢܐ ܘܐܦ ܗ̇ܘ ܕܐܒܠ ܘܐܫܢܩ ܠܗܘܢ ܡܢ ܒܬܪ ܢܨܚܢܗ ܠܐ ܚܒܝܒ. ܥܒܪܐܝܬ ܠܘܬ ܕܐܢܫ̈ܘܗܝ ܗ̇ܘܐ ܕܡܥܒܪ̈ܢܐ ܘܫܩܠܐ ܢܣܒ ܗ̄ܘܐ ܠܗ̇ ܠܡܥܒܪܬܐ ܘܫܢܝ ܗ̄ܘܐ ܠܗ̇ ܒܗܘ ܦܘܡܐ ܡܕܝܢܐ ܕܒܗ ܡܡܠܠ ܗ̄ܘܐ ܠܗܘܢ ܘܠܗ ܒܐܦܝܡܐ ܡܬܚܫܒܐ. ܣܗ: ܘܐܦܠܐ ܒܗܘܟܒܐ ܕܒܠܐ ܡܢܘܡ. ܒܪܡ ܕܝܢ ܒܚܝܠܐ ܟܣܝܐ ܘܠܐ ܡܬܡܠܠܝܢ. ܡܬܚܠܡܐ ܗ̄ܘܐ ܡܥܒܪܬܐ ܗ̇ ܟܕ ܠܗ ܠܦܓܪܐ ܡܬܪܥܐ ܗ̄ܘܐ. ܘܐܝܟܢܐ ܕܒܗܘܕܝܗ ܕܢܨܚܢܐ ܗ̇ܢܘܢ ܕܡܢ ܥܠܡ ܡܬܕܪܝܢ ܠܗܘܢ ܢܘܡܪܐ: ܘܣܘܠܩܐ. ܘܐܝܟ ܕܟܕ ܩ̈ܠܝܢ ܒܪ̈ܬܗܘܢ ܡܬܥܣܠܩܝܢ ܠܐ ܡܬܘܬܘܬܐ: ܘܐܝܟ ܡܠܬ̈ܐ ܕܟܕ ܢܦܫܝܢ ܘܠܟܦܝܢ ܘܐܦ ܡܫܚܐ ܦܬܐ ܕܠܚܡܐ ܒܬܘܡܗܘܢ ܒܗ̇ ܥܒܕܬܐ: ܒܗ ܒܗ̇ܘ ܙܒܢܐ ܡܠܝܠܐ ܡܬܦܬܝܢ ܡܥܒ̈ܪܬܐ ܡܢ ܦܓܪ̈ܝܗܘܢ ܘܡܬܥܣܠܩܝܢ ܠܟܠܐ ܡܬܘܬܘܬܐ. ܘܡܥܒܪ ܦܓܪܐ ܒܦܓܪܝܘܬܗ ܒܠܐ ܡܬܘܬܘܬܐ. ܟܕ ܠܝܬ ܠܗ ܡܕܡ ܠܐ ܢܦܠܐ ܘܠܐ ܥܡܝܐ. ܗܟܢܐ ܐܦ ܐܬܪ ܗܦܟ ܡܢܝ ܐܝܟ ܕܠܡܥܒܪܬܐ ܕܢܨܚܢܐ ܕܦܓܪܗ. ܐܝܟ ܕܠܐ ܐܬܐܡܪ ܠܗ̇ ܐܝܟ ܕܒܗܘܟܒܐ ܗܘ ܐܝܟ ܕܒܥܒܪܬܐ ܐܬܢܣܒ ܦܓܪܗ ܡܢ ܒܬܪ ܢܨܚܢܐ.

[18] ܗܟܢܐ ܘܐܦ ܗ̇ ܕܠܒܘܫܐ. ܒܕܡܘܬܐ ܓܝܪ ܐܢܫܐ ܕܠܒܫ ܡܐܢ̈ܐ ܐܬܚܘܝ ܠܗܘܢ. ܟܕ ܠܗ ܩ̈ܢܝܐ ܐܢܬܘܢ ܗ̄ܘܘ ܒܥܒܪܐ. ܒܗ̇ ܕܡܐܢ̈ܐ ܕܒܗܘܢ ܒܟܝܢ ܗ̄ܘܐ ܦܓܪܗ. ܒܠܗ ܡܥܒܪܐ ܦܟܗ. ܗܠܝܢ ܕܡܢ ܩܕܡ ܘܫܡܥ: ܒܥܒ̈ܕܐ ܐܬܦܠܝܘ: ܐܠܐ ܐܬܚܘܝ ܠܗܘܢ ܐܝܟ ܕܡܫܝܚ ܗ̄ܘܐ ܠܡܚܙܝܗ ܘܠܡܬܡܗܘ ܒܗܘ. ܟܕ ܡܣܟܝ ܗ̄ܘܐ ܥܘܒܕܗ ܠܐ ܡܬܡܠܠܝܢ: ܒܐܢܫܐ ܙܢܐ ܕܝܠܗ ܚܙܐ. ܠܗ ܓܝܪ ܦܘܠܚܢܐ ܐܝܟ ܗ̄ܘܐ ܠܗܘܢ ܥܠ ܡܐܢ̈ܐ. ܘܐܢ ܕܝܢ ܠܐ: ܘܐܦ ܡܐܢ̈ܐ ܡܚܘܐ ܗ̄ܘܐ ܠܗܘܢ ܥܒܪܐܝܬ ܐܝܟܢܐ ܕܣܘܝ ܐܢܘܢ ܠܡܫܚܐ ܘܡܘܪܐ ܘܢܘܡܪܐ ܥܒܪܐܝܬ܆ ܟܕ ܠܐ ܐܬܚܙܝܬ ܐܝܟܢܘܬܐ ܘܕܡܢ ܐܝܟܐ. ܠܗ ܓܝܪ ܢܨܚܢܐ ܕܩ̈ܢܝܐ ܒܬܚܙܝܬ ܗ̄ܘܘ ܕܢܚܙܘܢ ܕܢܣܘܐ ܠܗܘܢ ܥܒܪܘܬܐ ܕܠܒܘܫܐ: ܐܠܐ ܥܠ ܢܨܚܢܐ ܕܦܓܪܗ ܕܡܠܝܠܐ ܦܠܚܝܢ ܗ̄ܘܘ

101 I.e., the apostles.

102 ? Ps. 2:9. The application here is unclear to me. Perhaps a triumphal interjection.

103 For ܕܒܠܐ ܡܢܘܡ.

which was made to shine—though it is written that the skin of his face was made to shine and not his body, as that of our Lord was made to shine. Behold, also concerning the apostles it is written that they fell upon their faces in fear, and were afraid because of what they saw and heard on the mountain. Also, from the brightness which shone forth upon Saul both of his eyes were blinded. Because of this, as they[101] were able | to see and encounter him after the res- {193}
urrection, as I have said, he in this way veiled his ineffable brightness in the appearance in which they were accustomed to seeing him, though the body was in its members before the resurrection as well as after the resurrection when it was glowing with immortality, that he might be the first among all and the First-fruits of the sleepers. "Like a potter's vessel, you shall break them in pieces."[102]

[17] As he truly showed them his brightness mystically on the mountain, so also that he ate and drank with them after his resurrection was not false, for truly in those, his holy and pure hands, he took food and placed it in the holy mouth with which he spoke to them, and not with a misleading appearance, God forbid!, and not in an illusion without substance[103], but by hidden and ineffable power the food was consumed while not nourishing the body. And as at the time of the resurrection, of those to whom resuscitation and change will come immediately, there are some who, while their bellies are full, will be changed into immortality, and there are many who, while sitting and eating, and also a morsel of bread remains in their mouth, at that moment, during a brief instant, the food will disappear from their bodies and they shall be changed into immortality, and the body will remain in its bodily state in immortality, while there is not within it either food or drink, so too our Lord acted in that place, as for the confirmation of the resurrection of his body, so that it might not be considered as though illusory, or as though his body appeared in a fantasy after the resurrection.

[18] It is the same with the clothing as well, for like one who is clothed with garments he appeared to them, while there were in truth no garments, for the garments in which his body was wrapped | remained within the tomb, and such {194}
as [he had] before the crucifixion were divided by lots. But he appeared to them as they were able to see and to encounter him, while his ineffable glory was hidden, in what way [only] he knows. However, they had no doubt concerning garments—whether or not he indeed truly showed them the garments as he truly showed them the bread, the fire, and the fish, while the manner was not known or from whence—for it is not the resurrection of garments they were going to proclaim, that he should show them the reality of clothing, but he strengthened them to proclaim concerning the resurrection of the body, about

ܥܒܕ ܐܢܘܢ ܕܢܚܘܢ. ܐܝܟܢܐ ܠܒܪ ܠܡܝܬܐ ܗܘܐ ܗܘܐ ܗܟܢܐ ܕܡܠܟܘܬܗ ܕܡܪܢ. ܘܥܒܕ ܐܬܘ̈ܬܐ
ܘܬܕܡܪ̈ܬܐ ܕܥܒܕ ܗܘܐ: ܕܢܠܦ ܠܬܠܡܝܕ̈ܐ ܕܠܗ ܒܪܢܫܐ ܗܘ ܚܝܠܬܢܐ: ܐܠܐ ܕܐܦ ܐܠܗܐ ܗܘ ܕܡܚܝܢܘܬܐ
ܥܒܕ ܒܦܓܪܐ ܕܝܠܗ. ܘܐܝܟ ܕܐܡܪ: ܕܐܓܒ ܕܡܐ ܠܗܘܢ ܓܘܫܡܐ ܘܐܦ ܐܢܐ ܚܙܐ ܐܢܐ. ܘܐܚܝܢ ܕܐܚܐ
ܡܩܝܡ ܡܝ̈ܬܐ ܘܡܚܐ ܠܗܘܢ. ܗܟܢܐ ܐܦ ܒܪܐ ܠܐܝܠܝܢ ܕܨܒܐ ܡܚܐ. ܘܡܛܠ ܕܐܝܟ ܗܠܝܢ ܕܒܗܠܝܢ
ܡܠܟ ܗܘܐ ܘܡܫܡܠ ܥܠ ܐܠܗܘܬܗ ܕܡܚܝܢܘܬܐ ܥܒܕܐ ܕܐܢܫܘܬܗ. ܗܟܢܐ ܐܦ ܡܢ ܒܝܬ ܡܝ̈ܬܐ
ܗܕܐ ܗܘܝ ܚܝܠܘܬܗ. ܕܥܒܕ ܐܢܘܢ ܠܬܠܡܝܕ̈ܘܗܝ. ܕܢܗܘܘܢ ܕܒܝܬ ܒܦܓܪܢܘܬܗ: ܗܝ ܕܒܗ ܡܬܚܙܐ ܗܘܐ
ܠܗ: ܘܕܠܗ ܗܟܢܐ ܘܦܢܝܫܢܐ ܗܘܐ ܡܝܬܘܬܗ. ܐܠܐ ܒܥܒܕܐ ܗܘ ܕܐܬܚܙܝ ܝܘܡܝܢ ܕܐܦ ܐܟܠ ܐܝܟ
ܒܢܝܢܫܐ ܕܐܟܘܬܗ. ܘܕܠܐ ܢܣܒܪܘܢ ܕܒܚܙܘܐ ܒܥܘܡܠ: ܘܐܦ ܦܓܪܗ ܚܙܘ ܚܕܐ. ܘܗܟܢܐ ܐܡܪܗ ܐܠܗܐ.
ܕܗܘܐ ܠܐ ܒܗܦܘܟ ܒܚܙܘܐ ܚܕܐ. ܐܝܟ ܕܐܦ ܦܛܪܘܣ ܠܗܘܢ ܘܐܦܠܠܛܗ ܐܡܪ: ܕܚܘܝ ܠܗܘܢ ܢܦܫܗ
ܟܕ ܚܝ ܡܢ ܒܬܪ ܕܚܫ: ܒܐܬܘ̈ܬܐ ܣܓܝ̈ܐܬܐ ܒܐܪܒܥܝܢ ܝܘܡܝܢ. ܟܕ ܡܬܚܙܐ ܗܘܐ ܠܗܘܢ ܘܐܡܪ ܥܠ
ܡܠܟܘܬܐ ܕܐܠܗܐ. ܘܟܕ ܐܟܠ ܥܡܗܘܢ ܠܚܡܐ: ܦܩܕ ܐܢܘܢ ܕܡܢ ܐܘܪܫܠܡ ܠܐ ܢܦܪܩܘܢ. ܘܢܣܟܘܢ. ܘܬܘܒ
ܟܕ ܬܘܒ ܘܐܦ ܦܛܪܘܣ ܫܠܝܚܐ ܐܡܪ: ܕܐܟܠܢ ܘܐܫܬܝܢ ܥܡܗ ܡܢ ܒܝܬ ܡܝ̈ܬܐ. [19] ܘܗܘ ܗܘܐ ܗܟܝܠ
ܟܕ ܚܙܐ ܒܠܗܘܢ ܗܠܝܢ ܚܘܒ ܡܪܢ ܘܥܒܕ ܘܐܝܟ ܥܠ ܡܝܬܐ ܕܐܢܫܘܬܗ ܡܫܝܚܐ: ܘܕܥܒܕܬܐ ܗ̇ܝ
ܕܗܘ ܦܓܪܐ ܕܡܫܝܚ ܕܐܢܫܘܬܗ ܗܝܟܠܗ ܡܫܝܚܐ. ܝܗܒ ܕܐܦ ܒܫܡ ܡܫܝܚܐ. ܘܐܦ ܐܬܩܝܡܘܬܗ ܗܘܬ ܒܝܕܗ
ܗܫܩܝܢ ܘܠܡ ܗܘܕܝܘܬܐ ܕܡܪܢ ܗܘܬ ܒܥܕ ܚܝܠܐ. ܕܡܫܬܟܚܝܢ ܒܥܝܢܗ: ܕܒܫܡ ܥܒܕܢܝܬܐ: ܘܗܝ ܗܘܬ ܗܘܕܝ
ܗܕܡܝ̈ܬܐ: ܒܥܝܢܗ ܠܡ ܕܡܪܢ ܢܥܡܕ ܡܥܝܢܐ ܚܕܪܐ ܗܘܐ ܥܠ ܬܓܠܝܬܐ. ܘܠܗܘ ܪܫܐ ܠܡ ܕܚܝ̈ܐ
ܩܛܠܬܘܢ: ܕܠܗ ܐܩܝܡ ܐܠܗܐ ܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܘܚܢܢ ܟܠܢ ܣܗ̈ܕܘܗܝ. ܘܒܗܝܡܢܘܬܐ ܕܫܡܗ ܠܗܢܐ
ܕܚܙܝܬܘܢ ܘܝܕܥܝܬܘܢ ܐܫܪ ܫܡܗ: ܗܘ ܐܡܪ ܦܛܪܘܣ: ܘܗܝܡܢܘܬܐ ܕܒܗ ܝܗܒܬ ܠܗ ܗܕܐ ܚܠܝܡܘܬܐ ܩܕܡ ܟܠܟܘܢ.
ܒܫܡ ܕܝܢ ܐܝܟ ܕܐܡܪܢܐ: ܠܡ ܗ̇ܝ ܒܗ ܕܗܘܠܝܢ ܘܒܗܘܠܝܢ ܐܬܩܪܝ ܠܟܠܗܝܢ ܡܫܝܚܐ ܕܐܢܫܘܬܗ ܕܡܪܢ
ܘܕܝܘܡܘ ܐܡܪ ܕܝܘܡܢ: ܘܡܟܪܙܐ ܕܡܢ ܒܗ ܡܬܚܙܐ. ܐܠܐ ܗܘ ܕܐܡܪ ܒܟܠܗܘܢ ܗܠܝܢ ܕܐܬܡܚܠ ܣܓܝ̈ܐܐ
ܕܐܦ ܡܫܡܠ ܒܟܠܗ ܠܗܘܢ ܠܐܢܫܘܬܗܘܢ: ܗܝ ܒܟܠܗܝܢ ܐܢܘܢ. ܠܗ ܒܠܚܘܕ ܒܡܫܝܚܐ ܕܦܓܪܗ ܕܡܪܢ: ܐܠܐ
ܐܦ ܒܡܫܝܚܐ ܠܟܝܢܐ ܕܦܓܪܐ ܕܟܠܗܘܢ ܒܢܝ̈ܢܫܐ. ܘܕܦܘܪܫܢܐ ܠܡ ܠܡܘܬܐ ܒܠܚܘܕ ܗܘܐ. ܘܬܘܒ
ܠܡ ܦܘܪܫܢܐ: ܕܒܢܝ̈ܢܫܐ ܡܢ ܒܗ ܐܫܬܘܝ ܕܦܓܪ̈ܐ ܕܒܗ ܚܝ̈ܝܢ. ܐܠܐ ܥܒܕܢܝܬܐ ܕܡܫܝܚܐ ܐܢܘܢ

104 Cf. Jn. 5:17.
105 Jn. 5:21.
106 Acts 1:3.
107 Cf. Acts 10:41.
108 Cf. Acts 3:6.
109 Cf. Acts 3:15–16.
110 ? for ܒܟܠܗ ܠܗܘܢ ܠܐܢܫܘܬܗܘܢ.
111 I.e., bodies.

which they were doubtful. For until this resurrection the greater part of the teaching of our Lord took place—and through the signs and wonders which he worked—to teach everyone that he was not a simple man, but also God, who was unitedly dwelling in the body of his temple. As he said, "My Father has worked until now, and I too am working,"[104] and, "As the Father raises the dead and gives life to them, so too the Son gives life to those whom he chooses,"[105] and other such things as these, by which he taught and explained concerning his Godhead which unitedly dwelt in his Manhood. So too after this resurrection his concern was to confirm for his disciples that it was he who rose in his bodily state in which they had known him, and that his resurrection did not happen in an illusory or fantastic manner, but in truth, the same which was destroyed was that which also rose according to the promise of its Inhabitant, and that his soul was not left in Sheol, nor did his body see corruption. So God raised him up, that never more would he see corruption, as also the blessed Luke the Evangelist said: "After he had suffered, he showed them himself alive by many signs during forty days, appearing to them and speaking concerning the kingdom of God. And while eating bread with them, | he commanded them {195}
not to depart from Jerusalem,"[106] etc. And the blessed Peter said the same: "We ate and drank with him after his resurrection."[107]

[19] Therefore behold, although our Lord demonstrated all these things and confirmed and taught about the resurrection of his united manhood, and that it is trustworthy that the body which died, which was his united temple, also rose unitedly, and indeed his disciples as well [demonstrated the same], through a myriad of demonstrations and with testimonies which were credible, through miracles which they worked in his name, that he rose truly, and lo, wonders bore witness—"In the name of our Lord Jesus Christ the Nazarene, stand upon your feet,"[108] and, "You killed the head of our life, whom God raised up from the dead, and we are all his witnesses, and through the faith of his name, this one whom you have seen and known he has strengthened and healed, and faith in him has bestowed this health on him in your presence"[109]—nevertheless, as I have said—that is, that with these things and by these things the resurrection of the manhood of our Lord was confirmed by everyone, and that the same is the first of the sleepers and the First-born from the dead—yet, behold, still all these impious followers of Ḥenana, even today, have sprung up to their own destruction[110]. Lo, they deny not only the resurrection of the body of our Lord, but also the general resurrection of the bodies of all men: "Salvation is only for souls, and this is their salvation: to be freed from the prison of the body in which they are confined." But truly they[111] do rise, as well as the bodies of these impious ones, at the resurrection of judgment, and they are banished to

ܘܐܦ ܦܓܪܝܗܘܢ ܕܗܠܝܢ ܕܥܒܕܐ ܠܬܫܡܫܬܐ ܕܢܦܫܐ: ܘܡܫܬܥܒܕܝܢ ܠܚܘܫܒܐ ܕܠܒܠܒܡ. ܟܡ ܗܟܢܐ ܕܢܗܘܘܢ ܕܥܠܡܐ ܠܗܝܡܢܘܬܗ. ܐܡܪܝܢ ܓܝܪ ܘܡܗܝܡܢܝܢ ܠܡܫܪܪܘܬܐ ܫܡܗܘܢ ܗܠܝܢ ܕܥܒܕܐ ܘܕܠܐ ܗܘܐ. ܕܠܟܝܢ ܠܡ ܐܘܟܝ ܐܢܬܘܢ ܟܕ ܠܝܬ ܦܘܠܚܢܐ. ܘܠܝܬ ܠܡ ܐܘܟܝ ܦܘܡܐ ܟܕ ܠܐ ܐܓܠܝܢ ܘܡܢܗܪܐ ܕܗܘܕܥܐ. ܐܦ ܟܬܒܐ ܘܕܠܐ ܗܘܐ: ܠܘ ܠܡܬܥܠܝܘܬܐ ܒܠܚܘܕ ܚܒܝܒ ܦܘܡܐ: ܐܠܐ ܠܡܬܟܫܦܘܬܐ ܘܠܬܘܕܝܬܐ ܘܠܬܘܕܝܬܐ ܕܡܪܢ ܐܦ ܕܢܘܬܐ: ܐܝܟܢܐ ܕܐܦ ܐܢܫܝܢ ܒܗ ܡܠܠܝܢ ܐܢܫܐ ܒܟܠܒܐ ܕܠܒܠܒܡ. ܐܝܟ ܡܠܬܐ ܡܕܝܢܬܐ. ܘܡܢܗܝܢ ܕܝܫܘܥ ܒܗܘ ܝܘܡܐ ܐܢܬܝ ܠܡܫܒܚ ܐܢܬܝ. ܐܝܟ ܕܠܚܒܘܬܐ ܘܠܡܘܫܒܬܐ. ܘܐܝܟ ܕܠܡܠܘܬܐ ܘܠܚܘܫܒܐ. ܘܐܢܬܘܢ ܕܝܬܬܢܝܬܘܢ ܠܟܠ ܕܠܐ ܐܝܬܘܗܝ ܘܕܠܐ ܡܬܬܒܥܐ. ܘܡܘܕܥܐ ܕܝܠܝܕܐ ܘܡܩܒܠܝܢ ܗܢܘܢ ܡܥܝܢܐ. ܟܠ ܒܪܘܚ ܠܡ ܠܗ ܗܫܘܦ. ܘܟܠ ܠܟܝܢ ܢܘܪܐ ܕܡܠܟܐ ܗܘ ܢܗܘܐ ܡܥܝܢܐ ܠܡܘܟܠܐ ܕܐܠܗܐ ܐܝܟܢܐ. ܘܟܠܐ ܕܝܘܩܢ ܗܢܘܢ ܒܢܡ ܐܘ ܕܝܠܬܐ. ܟܠܝܢ ܠܡ ܠܡܬܢܝܢ ܠܡܫܡ ܗܢܘܢ ܒܢܡ ܕܡܥܝܢܐ ܕܒܬܦܢܐ ܐܢܫ ܐܢܫ ܒܦܓܪܗ ܗܢܘܢ ܕܡܫܟܚ ܠܗ ܐܝ ܕܝܗܒ ܘܐܝ ܕܒܥܐ. ܘܗܘܐ ܦܓܪܐ ܡܬܚܫܚܬܐ ܗܘ ܕܗܘܕܥܐ ܐܝܟ ܕܐܬܚܙܝܬ. ܘܐܢܬܘܢ ܘܡܠܟܐ ܕܝܠܟܘܢ ܡܬܐܡܪܢ. ܘܟܕ ܦܓܪܝܢ ܒܚܝܠܐ ܒܚܕܐ ܡܫܬܕܝܢ ܐܢܫܘܢ ܠܚܘܝܐ ܕܠܒܠܒܡ. [20] ܘܐܝܟ ܐܪܘܢܝܬܐ ܡܬܦܠܓ ܚܫܝܒܐ ܘܪܚܝܩܬܐ ܕܪܘܚܐ ܕܝܗܒ ܐܡܪܐ ܐܘ ܚܠܝܢ ܡܢ ܥܠܝܢܐ: ܕܪܟܝܟܬܐ ܚܝܢ ܕܐܠܗ: ܕܐܬܒܪܝܢ ܒܝܘܡܐ ܡܥܝܢܐ ܠܡܥܒܕܐ ܛܒܬܐ. ܡܕܝܢ ܗܟܢ ܡܬܛܟܣܝܢ ܡܢ ܥܒܕܐ ܛܒܬܐ ܒܥܠܡܐ ܡܬܬܠܝܗܘܬܐ ܒܠܐ ܡܬܗܦܟܬܐ. ܐܝ ܓܝܪ ܠܐ: ܠܟܢ ܢܦܫܬܐ. ܕܗܘ ܗܘܐ ܐܝܟܢܐ ܒܝܘܡܢ ܒܢܦܫܬܐ ܕܝܦܠܘܚ ܒܪܘܚܬܐ. ܘܗܘ ܐܘ ܐܢܫܬܐ: ܒܟܡܐ ܗܘܕܥܐ ܐܝܟ ܒܗ ܒܦܓܪܐ ܕܠܥܠܡܐ ܗܘ ܒܠܚܘܕ ܡܬܝܩܢ: ܘܐܝܟ ܕܒܗܝܟܠܐ ܗܬܢܦܫܬܗܘܢ. ܘܐܦ ܗܠܝܢ ܚܝ̈ܠܐ ܘܥܒܕܝܗܘܢ ܡܢܫܐ ܗ̇ܘ: ܐܢܫܘ ܓܝܪ ܐܫܟܚܢܐ ܒܐܦܝܢ ܠܟܠ ܡܥܡܪ ܘܦܓܪܝܢ ܠܢܘܗܪܐ: ܢܗܪ ܡܢ ܦܓܪܐ ܐܢܫܝܐ. ܐܝܟ ܗܘ ܕܠܗܘܕܐ ܡܗܝܡܢ ܕܢܘܗܪ ܠܟܠ ܘܠܗ ܐܝܟ ܒܦܓܪܐ ܠܗܢܐ. ܘܗܢܘܢ ܡܬܩܢܐ ܕܒܗ: ܕܒܗܝܢ ܡܬܓܒܝܢ ܠܗ. ܘܡܬܬܢܝܢ ܐܢܫܝܢ ܕܒܟܠܟܢ.

[21] ܐܢܐ ܠܘ ܐܬܦܢܝܬ ܡܢܗܝܢ ܦܓܪܐ ܐܦ ܗܢܘܢ: ܘܠܟܝ ܣܬܝܢ ܐܬܦܢܝܬ ܐܦ ܛܒܬܐ ܐܘܪܚܐ ܠܥܒܕܬܐ. ܐܦ ܒܪܐ ܒܫܡܫܬܐ ܡܬܛܠܛܠ ܡܛܠܛܠܝܢ ܗܟܢ ܠܥܒܕܐ. ܥܒܕܘܗܝ ܐܦ ܗܢܘܢ: ܐܡܪ ܓܝܪ ܕܐܦܢ ܐܢܘܢ ܡܪܝ ܠܡܠܡܝܕܘܬܐ ܒܝܡܐ ܠܟܘܢ ܟܕ. ܘܐܡܪ ܐܝܟܘܬܐ ܘܡܪܢ ܐܢܘܢ. ܘܗܘܐ ܐܦ ܕܒܬܪ: ܠܐܬܦܢܝܬܐ ܛܝܒܘܬܐ ܘܠܡܫܝܚܘܬܐ: ܠܘ ܐܢܬܘܢ ܐܝܟ ܠܗܘܢ. ܘܠܘ ܡܬܛܠܛܠܝܢ ܐܬܛܠܛܠܘ ܐܦܢܝܗܘܢ ܕܡܪܢ ܟܕ ܗܠܝܢ ܠܥܒܕܐ: ܐܠܐ ܒܗ ܒܐܬܦܢܝ ܦܓܪܐ ܒܡܢܝܢܘܬܐ ܕܗܘܕܥܐ. ܘܟܕ ܗܠܝܢ ܠܡ ܐܡܪ: ܟܕ ܫܡܥ ܠܗ ܐܬܛܠܛ ܘܡܫܐ ܡܛܠܬܗ ܘܐܬܦܢܝ ܡܢ ܡܢܬܗܘܢ. ܘܟܕ ܣܒܪܝܢ ܗܘܘ ܒܥܒܕܐ ܟܕ ܝܗܘ

112 Cf. Phil. 2:10–11.
113 Cf. 2 Cor. 2:10.
114 Eph. 2:10.
115 For ܩܝܡܬܐ. Considering the argument to follow, perhaps this is referring to standing upright rather than the resurrection. So too for the use of "resurrection" in the next sentence.
116 I.e., some of which have no function.
117 ? for ܘܐܦ ܗܠܝܢ ܚܝ̈ܠܐ ܘܥܒܕܝܗܘܢ ܡܢܫܐ ܗ̇ܘ.

eternal punishment with Satan, their father, for they have agreed with his error. For they say, leading simplicity astray, these impious and without hope, "What good are hands when there is no labor, and what good is a mouth when we do not eat, or the rest of the members?" O worthless ones and without hope, | it {196} was not for eating alone [that] the mouth was made, but for glory, exaltation, and confession in the presence of greatness, even as you yourselves will wail in eternal lamentation, according to the saying of our Lord; and eyes that they may see in that day face to face, some for joy and delight, and others for distress and punishment, and hands that may be lifted above without wrath and without cares, and knees that may bend and kneel before Christ—"Every knee shall bend to him and every tongue shall confess that Jesus Christ is Lord to the glory of God his Father"[112]—and feet to stand before the fearful judgment-seat—"All of us are going to stand before the judgment-seat of Christ, recompensed, each one, in his own body, for whatever has been done by him, whether good or evil."[113]—behold, a body, an array of members, as has been demonstrated—and your hands and feet will be bound, and being tied by hidden power, you will be cast out into eternal punishment.

[20] And if mystically, because of baptism and the first-fruits of the Spirit which we have received, it is said concerning us by the apostle that "we are his creation, for we have been created in Jesus Christ for good works"[114], then good deeds will be perfected by us there in all fullness in immortality. If not, why the resurrection[115]? For lo, this is our delight in the resurrection: to serve justice. And behold, O worthless ones, how many members there are in the body which are fashioned for adornment alone, some of whose function is vain[116]. Indeed this life and its adornment is an upright bearing[117]. For what is the form which is more directed upward, fairer, and more desirable to the sight than the human body—as it were, constructed for this, that it may look upward, and not downward as the beasts? The flaws in them bear witness, for so many are disfiguring to them, especially to those which are bowed down.

[21] Now then, bodies do not rise up in a spherical state, O worthless ones! For what are spheres useful, O erring ones? | For play, then? Or perhaps at the res- {197} urrection, having been made round, they ascend to heaven? Hear, O worthless ones! It is written that our Lord brought his disciples out as far as to Bethany, and lifted up his hands and blessed them. Behold, O wretches! Round spheres and cylindrical things do not have hands, and the manhood of our Lord was not at all made round when he ascended to heaven, but [it was] in the form of a body with the array of its members. "And when he said these things, as they were looking at him, he was taken up, and a cloud received him and he was

ܐܝܟ ܗ̇ܘ̣ܐ: ܐܬܚܙܝܘ ܗܕܝܢ ܬܪ̈ܝܢ ܓܒܪ̈ܝܢ ܠܘܬܗܘܢ ܒܠܒܘܫܐ ܚܘܪܐ ܘܐܡܪܘ ܠܗܘܢ. ܓܒܪ̈ܐ ܓܠܝܠܝ̈ܐ ܡܢܐ ܩܝܡܝܢ ܐܢ̇ܬܘܢ ܘܚܝܪܝܢ ܒܫܡܝܐ. ܗܢܐ ܝܫܘܥ ܕܐܣܬܠܩ ܡܢܟܘܢ ܠܫܡܝܐ: ܗܟܢܐ ܐܬܐ ܐܝܟܢܐ ܕܚܙܝܬܘܢܝܗܝ ܕܐܙܠ ܠܫܡܝܐ. ܐܢܐ ܐ̇ܘ ܚܒܝ̈ܒܐ: ܠܘ ܐܫܬܪܝܐ ܐܝܬܘܗܝ ܝܫܘܥ. ܘܠܘ ܐܫܬܪܝܬܐ ܫܠܡ ܠܫܡܝܐ. ܐܠܐ ܒܗ ܒܐܣܟܡܗ ܦܓܪܢܝܐ: ܗ̇ܘ ܕܢܣܒ ܐܢܘܢ ܡܢ ܒܬܪ ܩܝܡܬܗ. ܘܒܗ ܒܗܢܐ ܦܓܪܐ ܡܫܝܚܐ ܐܬܐ. ܐܝܟܢܐ ܠܡ ܕܚܙܝܬܘܢܝܗܝ ܕܐܙܠ ܠܫܡܝܐ: ܠܘ ܟܕ ܥܒܪܐ ܦܓܪܗ ܘܡܫܬܚܠܦ ܒܐܣܟܡܐ ܕܐܦܪܐ ܐܘ ܕܡܬܕܪܘܢܝܬܐ ܐܘ ܕܦܘܬܪܐ. ܘܐܦܠܐ ܒܫܘܚܠܦܐ ܐܚܪܢܐ: ܐܠܐ ܒܗ ܒܐܣܟܡܐ ܟܕ ܡܢܐ ܠܗܘܢ ܠܗܠܝܢ ܐܬܝܢ ܕܦܩܕܗ ܘܫܡܥ ܫܠܝܚܘܗܝ ܘܟܕܪ ܐܢܘܢ: ܘܠܓܒܠܗܘܢ ܗܘܕܥܘܗܝ ܐܚܝܕܐ ܒܗ ܒܡܫܘܚܬܐ ܕܢܘܡܘܣܐ ܦܓܪܢܝܬܐ: ܕܒܗ̇ ܚܙܐ ܠܡܪܐ ܒܥܘܝܢܐ ܕܪܝܫܐ ܘܠܐ ܡܫܬܡܠܠܝܢ. ܗܟܢܐ ܠܡ ܢܚܘܘܢܝܗܝ ܠܒܪܗ ܕܐܢ̄ܫܐ ܟܕ ܐܬܐ ܒܥܢܢ̈ܐ ܥܡ ܚܝܠܐ ܪܒܐ ܘܫܘܒܚܐ. ܐܢܐ ܐ̇ܘ ܚܒܝ̈ܒܐ: ܒܪܗ ܕܐܢ̄ܫܐ ܠܐ ܐܫܬܪܝ ܐܝܬܘܗܝ: ܐܠܐ ܦܓܪܐ ܘܢܦܫܐ ܡܫܝܚܐ: ܕܐܝܬܘܗܝ ܒܪܐ ܒܫܘܡܠܝܗ. ܕܒܗ ܥܬܝܕ ܐܠܗܐ ܠܡܕܢ ܠܟܠ ܡܫܝܚܝܐ. ܒܝܕ ܚܝܠܐ ܘܡܬܘܠܛܢܐ. ܐܩܝܡ ܠܡ ܝܘܡܐ ܕܒܗ ܥܬܝܕ ܕܢܕܘܢ ܐܪܥܐ ܟܠܗ ܒܟܐܢܘܬܐ: ܒܝܕ ܓܒܪܐ ܐܝܢܐ ܕܦܪܫ: ܘܐܦܩ ܠܟܠܢܫ ܠܗܘܢ. ܒܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܐܢܐ ܓܒܪܐ ܐܡܪ ܕܐܩܝܡ ܡܢ ܒܝܬ ܡܝ̈ܬܐ ܘܠܐ ܐܫܬܪܝ. ܠܐ ܓܝܪ ܡܬܚܫܒ ܐܫܬܪܝܐ ܡܫܬܟܚ ܓܒܪܐ ܐܘ ܓܒܪ̈ܐ. ܓܒܪܐ ܐܝܬܘܗܝ: ܕܡܢܐ ܡܫܝܚܘܬܐ ܓܒܪܢܝܬܐ: ܘܦܪܝܫ ܒܐܣܟܡܗ ܡܢ ܐܝܠܝܢ ܕܒܬܪܗ: ܘܐܣܬܪܝ ܡܫܘܚܐ ܕܓܒܪܐ ܘܐܣܬܪܝ ܕܝܫܘܥ. ܘܓܒܪܐ ܡܫܡܠܝ ܗܘ ܒܟܠܗܘܢ ܕܝܠܗ. ܘܕܝܠܗ ܓܒܪܐ ܐܝܬܘܗܝ. ܗ̇ܘ ܓܒܪܐ ܕܡܫܠܠ ܥܘܕܪ̈ܐ. ܡܢܐ ܠܡ ܓܒܪܝܢ ܐܢ̇ܬܘܢ ܠܡܩܛܠܢܝ. ܠܓܒܪܐ ܕܫܪܪܐ ܡܠܠܬ ܥܡܟܘܢ. ܗ̇ܘ ܓܒܪܐ ܕܐܬܚܙܝ ܒܟܪܣܐ ܕܗ̇ܝ ܒܬܘܠܬܐ. ܗ̇ܘ ܗܝܟܠܐ ܕܐܬܒܢܝ. ܗ̇ܘ ܕܐܣܬܠܩ ܠܡܪܘܡܐ: ܘܐܝܬܘܗܝ ܠܘܬܗ ܡܫܝܚܐ ܒܚܕ ܩܢܘܡܐ ܘܦܪܨܘܦܐ: ܒܚܕܐ ܒܪܘܬܐ ܡܫܝܚܬܐ ܥܡ ܐܒܐ ܠܐ ܡܫܝܚܐ. ܘܠܐ ܦܪܘܫ ܕܡܘܕܝܢܐ ܠܐ ܡܫܝܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

[22] ܘܟܠ ܕܠܘ ܗܟܢܐ ܡܘܕܐ ܛܥܡ ܠܗ ܠܥܒܕܐ. ܘܐܚܝܕ ܚܝܘܗܝ. ܘܡܬܢܛܪ ܒܐܝܕܘܗܝ ܘܪ̈ܓܠܘܗܝ. ܘܡܬܕܪܐ ܒܦܓܪܗ ܥܡ ܢܦܫܗ. ܒܓܘܢܐ ܡܬܝܕܥܬܐ ܕܠܥܠܡ. ܗ̇ ܕܡܫܝܚܐ ܠܐܓܠܡܪ̈ܝܐ ܘܠܡܫܠܡܢܘܬܗ. ܘܚܙܝ ܗܘܢ̈ܐ ܘܥܒ̈ܕܐ ܘܫܒ̈ܝܠܐ ܕܡܘܕܝܢ ܗܕܝܘܬܐ ܒܡܫܡܫܬܐ ܕܦܓܪܗ ܕܡܪܢ ܘܕܡܢܗܘܢ ܡܢܬܐ ܘܡܬܚܣܢܝܢ ܒܦܓܪ̈ܝܗܘܢ. ܘܡܢ ܡܘܬܘܬܐ ܠܓܒܪܝܢ ܠܐ ܡܘܬܘܬܐ. ܘܡܢ ܚܒܠܐ ܠܐ ܡܬܚܒܠܢܘܬܐ. ܘܐܦ ܢܩܝܡܘܬܐ ܥܡ ܦܓܪ̈ܝܗܘܢ ܡܢ̈ܐ ܠܐ ܡܬܚܫܠܦܢܘܬܐ ܘܠܐ ܡܬܚܠܦܢܘܬܐ ܒܚܕܐ ܪܘܚ. ܚܙܝ ܗܟܝܠ

118 Acts 1:9–11.
119 For ܦܬܘܪܐ.
120 Mk. 13:26.
121 For ܒܫܘܡܬܗ.
122 Cf. Acts 17:31.
123 Cf. Jn. 8:40 (see also 7:19).

hidden from their sight. And while they were looking at the heavens, as he was going, two men were found standing with them in white clothing. And they said to them, 'Galilean men, why do you stand looking into heaven. This Jesus, who was taken up from you to heaven, shall come just as you have seen him ascend to heaven.' "[118] Well then, O worthless ones, Jesus did not become a sphere, and he did not ascend to heaven in a spherical condition, but in his same bodily form, the one which he showed them after his resurrection. And he will come in the same united body "as you have seen him ascend to heaven," its arrangement not destroyed or corrupted into the form of a sphere or cylindrical object or flat thing[119]. Nor will he come in an illusion, but in the same form, possessing the same hands which he stretched out and placed upon them and blessed them, and all his members as well in the same measurement of manly stature, in which he is prepared to come in great and ineffable glory. "Then they will see the Son of Man coming on the clouds with great power and with glory."[120] Well then, O pagans, the Son of Man is not a sphere, but a body and united soul, which is a man in his full measure[121], by whom God is going to judge all unitedly, in one power and authority. "He has established a day on which he is going to judge | all the earth with justice through the man whom he has designated. And {198}
he has turned everyone to him, for he has raised him from the dead."[122] Well, then, it says a "man" whom he raised from the dead, and not a sphere. A man is never called a "sphere", O erring ones. A man is one who possesses manly size, and is distinct in his form from the category of women. There is one qnoma of a male, another of a female, and a man is complete in all that is his, and is not a boy. This was a man that the Jews killed. "Why do you seek to kill me, a man who tells you the truth?"[123] This is the man who is going to come in the union. This is the temple which was destroyed. This is he whom his Inhabitant raised up, and he is with him unitedly in one glory, worship, and exaltation, in one united Sonship with the non-united Father and with the non-united Holy Spirit for ever and ever. Amen.

[22] Anyone who does not thus confess rejects the truth and his life is lost. He will be bound by his hands and feet, and cast in his body with his soul into torturous Gehenna for ever, which is prepared for the Accuser and his angels. We helpless, insignificant, and sinful ones who acknowledge uprightly the resurrection of the body of our Lord, and that the dead rise and are resuscitated in their bodies, and from mortality put on immortality, and from corruption incorruption, and also souls with their bodies acquire immutability,—we, then, who thus confess unswervingly and with one spirit—abundant mercies shall be shown to us at the tribunal of requital, when everyone will be repaid in his body whatever he has done, whether good or evil, when he shall deliver us in

ܕܘܒܪ̈ܐ ܡܩܕ̈ܫܝܢ. ܢܚܘܘܢ ܠܢ ܦܘܡܝ ܪ̈ܘܚܢܐ ܥܡ̈ܠܐ: ܒܗܘ ܒܝܬ ܕܝܢܐ ܕܦܘܪܥܢܘܬܐ: ܡܢ ܕܡܬܦܪܥ ܠܟܠܢܫ ܟܥܒ̈ܕܘܗܝ ܡܕܡ ܕܥܒܕ ܠܗ: ܐܝ ܕܛܒ ܘܐܝ ܕܒܝܫ. ܟܕ ܡܫܘܙܒ ܠܢ ܒܪ̈ܚܡܘܗܝ ܠܗ ܒܠܚܘܕ ܡܢ ܦܘܪܥܢ ܗܠܝܢ ܕܥܬܝܕܝܢ: ܐܠܐ ܘܡܢ ܥܘܢܫܐ ܗܘ ܒܝܫܐ. ܕܢܬܒܥ ܠܐܝܠܝܢ ܕܠܐ ܗܦܟܝܢ. ܘܥܡ ܗܕܐ ܢܬܒܥܐ ܕܢܬܒܥܐ ܠܒܥܠܕܒܒܐ ܐܝܟܢܐ ܕܢܬܒܠܥܘܢ ܚܛܗܝ̈: ܕܗܘ ܐܦ ܠܗ ܝܗܘܒ ܡܚܝܕܢܐ ܘܡܣܛܪܢܐ. ܐܝܟܢܐ ܕܠܐ ܢܬܒܥܐ ܪܚܝܩ ܡܢ ܡܪܢܐ. ܘܢܗܘܘܢ ܠܟܠܢ ܦܬܓܡܐ ܘܪܘܚܐ ܘܐܦ ܥܘܒܕܢ ܢܗܝܪܐ ܒܬܫܒܘܚܬܗ ܕܠܐ ܕܡܫܝܚܐ ܡܠܟܢ ܘܪܒ ܚܝ̈ܐ

ܘܐܠܗܐ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܐ ܕܩܘܕܫܐ ܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܘܣܓܕܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ:

ܫܠܡ ܡܐܡܪܐ ܕܫܬܝܬܝܐ.

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his mercies, not only from these erroneous heresies, but from the just punishment which is reserved for those who do not repent. Through this repentance, unto [our] | last breath, our life shall be crowned, for lo, in the same is our help {199}
and defense, so that our mind may not be distracted from its hope and there may be mercies and pity for us, and the forgiveness of sins through the grace of Christ, our hope and the head of our life and our God, to whom, and to whose Father, and to the Holy Spirit be glory, confession, exaltation, and worship for ever and ever. Amen.

The Fifth Treatise is ended.

VI ܡܐܡܪܐ ܕܫܬܐ

ܩܪܐ ܕܫܬܝܢ. ܥܠ ܫܘܡܗܗ̈ܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܕܐܝܠܝܢ ܘܟܡܐ ܐܢܘܢ ܕܐܠܗܘܬܗ. ܘܐܝܠܝܢ ܘܟܡܐ ܐܢܘܢ ܕܐ̈ܢܫܘܬܗ. ܘܐܝܠܝܢ ܐܢܘܢ ܕܝܠܗ̇ ܕܚܕܝܘܬܐ ܗܕܐ ܕܡܫܪܬܐ ܘܠܐ ܡܬܦܠܓܢܝܬܐ. ܘܡܢܐ ܡܫܘܕܥ ܠܢ ܒܠܚܘܕ ܚܕ ܡܢܗܘܢ. ܥܠ ܗ̇ܘ ܕܡܢܐ ܡܫܬܠܡ ܠܢ ܗܠܝܢ ܫܡܗ̈ܐ ܘܡܕ̈ܢܝܬܐ. ܩܪܐ ܕܫܬܝܢ ܘܚܕ. ܐܣ̈ܟܝܡܐ: ܗ̇ܢܘ ܕܝܢ ܕܢܫܝܒܘܬܐ: ܘܕܡܬܘܪܬܐ: ܘܗܝܟܠܐ : ܘܠܒܘܫܐ: ܘܡܫܟܢܐ: ܘܡܕܝܢܬܐ.

20.VI ܩܪܐ ܕܫܬܝܢ. ܥܠ ܫܘܡܗܗ̈ܐ ܕܡܫܝܚܐ. ܕܐܝܠܝܢ ܘܟܡܐ ܐܢܘܢ ܕܐܠܗܘܬܗ: ܘܐܝܠܝܢ ܘܟܡܐ ܐܢܘܢ ܕܐ̈ܢܫܘܬܗ: ܘܐܝܠܝܢ ܐܢܘܢ ܕܝܠܗ̇ ܕܚܕܝܘܬܐ ܗܕܐ ܕܡܫܪܬܐ ܘܠܐ ܡܬܦܠܓܢܝܬܐ: ܘܡܢܐ ܡܫܘܕܥ ܠܢ ܒܠܚܘܕ ܚܕ ܡܢܗܘܢ

[1] ܡܛܠ ܗܟܝܠ ܕܫܡܗ̈ܐ ܒܠܐ ܘܦܘܪܫܢܗܘܢ ܘܒܠܐ ܡܬܪܥܝܢܘܬܗܘܢ: ܘܐܝܟ ܕܒܬܪܥܝܬܐ ܟܝܢܐ ܟܠܟܠܗ ܘܣܠܩܗ ܐܢܘܢ ܠܫܡܗ̈ܐ ܘܠܟܢܘܝ̈ܐ ܕܒܗܘܢ ܐܬܟܢܝ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܡܪܢ ܘܦܪܘܩ ܚܝ̈ܝܢ ܘܐܠܗܢ. ܐܝܠܝܢ ܕܡܢ ܟܬ̈ܒܐ ܩܕ̈ܝܫܐ ܘܡܢ ܡܫܠܡܢܘܬܐ ܕܐ̈ܒܗܬܐ ܩܕ̈ܝܫܐ ܘܡܠܦ̈ܢܐ ܐܠܗܝ̈ܐ. ܘܐܡܪܢ ܒܬܚܘܡܗܘܢ ܕܒܠܚܘܕ ܡܢ ܫܘܡܗܗ̈ܐ ܘܟܢܘܝ̈ܐ ܕܒܗܘܢ ܐܬܟܢܝ ܒܠܗܘܢ ܡܫܘܕܥ: ܘܡܢܗܘܢ ܦܠܓܗ ܠܢܫܝܒܘܬܐ ܕܒܢܝܢ ܕܠܗ̇ ܚܕܝܘܬܐ ܘܗܘܝܐ ܒܠܚܘܕ ܐܡܪܢܐ. ܘܡܢܗܘܢ ܐܝܟܘ ܠܐܠܗܘܬܐ ܒܬܚܘܡܗܘܢ ܘܡܢܗܘܢ ܐܝܟ ܠܕܝܠܝ̈ܬܐ ܕܐܠܗܘܬܗ ܘܕܐ̈ܢܫܘܬܗ ܘܟܕܘ ܚܕܝܘܬܐ ܒܢܝܢܐ ܘܡܫܘܡܫܬܐ: ܘܣܒܪܘ ܘܣܠܩܗ ܘܡܦܩܗ ܠܟܝ̈ܢܐ ܕܐܠܗܘܬܗ ܘܕܐ̈ܢܫܘܬܗ. ܐܣ̈ܟܡܐ ܕܝܢ ܐܦ ܟܝ̈ܢܐ ܠܐ ܫܚܩܘ: ܐܠܐ ܠܩܢܘ̈ܡܐ ܟܠܟܠܗ ܘܐܡܪܘ: ܚܕܝܘܬܐ ܩܢܘܡܝܬܐ ܕܠܐ ܐܠܗܐ ܐܠܗܐ ܡܫܪܝܢܐ: ܘܠܐ ܒܪܢܫܐ ܒܪܢܫܐ ܡܫܪܝܢܐ ܒܚܕܐ ܢܣܝܒܘܬܐ. ܗ̇ܢܘ ܕܝܢ ܒܚܕ ܦܪܨܘܦܐ ܕܚܕ ܡܪܢܐ ܝܫܘܥ ܡܫܝܚܐ. ܐܬܚܙܝܬ ܠܢ ܕܐܡܪܝܢ ܕܝܠܗܝܢ ܡܢ ܡܫܠܡܢܘܬܐ ܥܬܝܩܬܐ ܕܒܠܗܘܢ ܒܫܡ̈ܗܐ ܕܝܚܝܕܝܐ ܡܬܘܠܕܢܐ ܘܫܠܝܚܘܬܐ ܕܢܫܝܢ ܐܢܘܢ ܠܟܠܗܘܢ ܫܘܡܗܗ̈ܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܕܒܗܘܢ ܐܬܟܢܝ ܐܝܟ ܕܠܗܘܠܝܢ ܘܫܘܬܠܐ ܕܩ̈ܠܝܠܐ ܡܫܩܠܐ ܘܢܩܘܪ ܐܢܘܢ. ܕܐܝܠܝܢ ܐܢܘܢ ܕܡܫܘܕܥܝܢ ܥܠ ܟܝܢܐ ܕܐܠܗܘܬܗ: ܘܐܝܠܝܢ ܥܠ ܟܝܢܐ ܕܐ̈ܢܫܘܬܗ. ܘܐܝܠܝܢ ܐܢܘܢ ܕܢܫܝܒܘܬܐ ܕܝܠܗ̇ ܕܡܬܒܪܝܢܘܬܗ ܕܡܫܟܢ ܦܘܪܫܢ. ܘܐܝܠܝܢ ܐܝܟ ܕܒܡܫܡܫܢܐ ܘܕܘܡܝܐ ܘܩܘܫܛܐ ܘܦܠܐܬܐ: ܡܢ ܙܒܢ ܕܫܘܠܡܘܬܐ ܕܝܠܗ̇ ܕܡܬܒܪܝܢܘܬܐ. ܟܕ ܡܬܡܐܢܐ ܡܬܪܢܝܢ ܠܗܘܢ ܠܫܡܗ̈ܐ ܗܠܝܢ ܕܝܠܗ ܕܗܘܐ ܚܕ ܦܪܨܘܦܐ ܡܕܢܐ ܕܚܕ ܡܪܢܐ ܝܫܘܥ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܘܗܝܕܝܢ ܡܬܐܡܪܝܢ ܠܚܕ ܚܕ ܡܢܗܘܢ ܒܚܝܠܗ ܕܝܠܗ ܕܡܫܝܚܐ ܕܠܗܘܢ ܠܐܣܘܦܝܘܢ ܘܠܒܘܬܘܢ. ܡܛܠ ܗܕܐ ܘܡܬܟܠܢ ܘܫܪܝܢ ܕܠܗܘܢ ܒܚܫܐ ܘܒܠܠܐ ܒܫܠܘܡ ܘܐܦ ܗܟܢ. ܘܐܦ ܓܝ ܗܕܐ ܒܡ̈ܫܡܗܐ ܕܝܠܗ ܠܗܘܢ ܒܠܚܘܕ ܗܟܢܐ.

1 I.e., they all signify the same.

VI Sixth Treatise

Twentieth Chapter: Concerning the names of Christ, the Son of God: which and how many belong to his Godhead, and which and how many to his manhood, and those which belong to this wondrous and ineffable union, and what does each one of them indicate to us?
Twenty-first Chapter: Concerning what these terms and other designations mean to us, that is, the "taking," and the "indwelling," and "temple," and "clothing," and "conjunction," and "union."

VI.20 *Twentieth Chapter: Concerning the names of Christ: which and how many belong to his Godhead, and which and how many belong to his manhood, and which are of this wondrous and ineffable union, and what each one of them signifies to us.*

[1] Now, many in their carelessness and ineptitude, and some with evil intent, have confused and mixed the names and designations by which Christ is called "Son of God", "our Lord" and the "Head of our life", and "our God", which are from the Holy Scriptures and from the tradition of holy men and theologians, and have said in their madness | that each one of his names and the designations {200} by which he is called signifies[1] all of them. Some of them have denied the "taking" of our nature to the union, and impiously insisting upon "becoming" alone. Some of them have imputed suffering to the Godhead in their madness and have blotted out the properties of his Godhead and manhood, devising a "natural and qnomic" union, and confounding, mingling, and mixing the natures of his Godhead and his manhood. Others, though not confounding the natures, yet have confused the qnome and asserted a qnomic union which is not God—God in union—and not man—man in union, in one conjunction, that is, in one parsopa of one Lord Jesus Christ. Since [this is so], it seemed to us that, as we have learned from the true tradition of all the children of the catholic and apostolic church, we should set forth all the names of Christ the Son of God by which he was called, for the teaching and understanding of the rational faithful, and make them clear, that some declare the nature of his Godhead and others the nature of his manhood; others belong to the union of the economy which was for our salvation, and those as by taking, likeness, type, and figure through the operation of the economy—while first arranging in order the many names of this one proper parsopa of the one Lord, Jesus Christ, the Son of God, and then making clear each one of them through the power of Christ which accompanies our feebleness and wretchedness because of our hope and confidence and our looking to him in secret and openly, always as now. This is also through his mercies which accompany all the penitent.

[2] ܐܝܬܝܗܘܢ ܗܟܝܠ ܐܝܟ ܕܒܟܬ̈ܒܐ ܫܡܗ̈ܐ ܕܐܠܗܘܬܗ. ܘܕܡܢ ܡܕܡ ܚܝܘܬܐ ܕܒܗ ܐܢܫܘܬܗ ܗܠܝܢ: ܒܪܐ: ܡܠܬܐ: ܐܠܗܐ: ܡܪܝܐ: ܡܫܝܚܐ: ܢܘܗܪܐ: ܨܠܡܐ: ܚܝ̈ܐ: ܕܡܘܬܐ ܕܐܠܗܐ: ܡܠܟܐ: ܡܕܒܪܢܐ.. ܡܢ ܡܕܒܪܢܘܬܗ ܕܝܢ ܕܒܟܝܢܐ ܘܠܒܪ: ܐܦ ܗܠܝܢ ܕܐܢܫܘܬܗ ܡܫܬܕܪܢ: ܘܐܦ ܗܠܝܢ ܕܠܘܬ ܕܚܝܘܬܐ ܡܢ ܦܪܨܘܦܐ ܕܚܕܐ ܡܕܒܪܢܘܬܐ ܡܫܝܚܝܬܐ ܒܚܕܐ ܢܩܝܦܘܬܐ ܕܩܢܘܡܘܗܝ ܒܫܡ̈ܐ ܕܟܝ̈ܢܘܗܝ ܒܚܕ ܦܪܨܘܦܐ ܕܚܕ ܒܪܐ ܘܡܫܝܚܐ. ܐܝܟ ܕܒܟܬ̈ܒܐ ܗܟܝܠ ܐܢܫܐ: ܢܦܫܐ: ܡܫܝܚܐ: ܥܒܕܐ: ܒܘܟܪܐ ܕܡܢ ܡܪܝܡ: ܥܡܢܘܐܝܠ: ܝܫܘܥ: ܒܟܪܐ: ܒܪܗ ܕܐܢܫܐ: ܒܘܟܪܐ ܕܟܠܗܝܢ ܒܪ̈ܝܬܐ: ܒܘܟܪܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ: ܒܘܟܪܐ: ܒܪܗ ܕܕܘܝܕ: ܡܠܟܐ: ܡܪܝܐ: ܥܒܕܐ: ܐܕܡ: ܨܠܡܗ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ: ܘܕܝܢܐ: ܡܕܝܢܐ: ܟܗܢܐ: ܠܚܡܐ: ܟܪܡܐ: ܬܪܥܐ: ܐܘܪܚܐ: ܐܡܪܐ: ܢܟܣܐ: ܫܘܠܛܢܐ: ܘܡܚܝܢܐ.

[3] ܟܘܢܫܐ ܕܐܠܗܘܬܐ. ܒܪܐ ܗܟܝܠ ܡܬܐܡܪ ܐܠܗܐ ܡܠܬܐ. ܡܛܠ ܕܝܠܝܕ ܒܟܝܢܐ ܒܪܐ ܫܪܝܪܐ ܕܡܢ ܐܒܐ ܫܪܝܪܐ ܐܬܝܠܕ ܡܬܘܡܐܝܬ ܘܠܐ ܐܬܒܕܝ. ܒܪ ܟܝܢܗ ܘܒܪ ܐܝܬܘܬܗ ܘܕܡܘܬܐ ܠܗ ܒܟܠܡܕܡ. ܘܒܫܪܝܪܘܬ ܕܝܠܝܕܘܬ ܟܘܢܫܗ: ܘܕܝܠܝܕܘܬܐ ܫܪܝܪܬܐ ܘܡܬܘܡܝܬܐ ܕܒܪܘܬܐ ܘܠܐ ܡܫܬܚܠܦܢܐ ܘܠܐ ܡܬܦܠܓܢܐ ܡܬܘܡܝܬ ܘܠܥܠܡ. ܐܝܟܢܐ ܕܐܦܠܐ ܓܝܪ ܦܪܝܫܐ ܘܠܚܘܕܝܐ ܕܝܠܝܕܘܬܗ ܕܐܒܐ. ܚܕ ܗܟܝܠ ܒܪܐ ܕܚܕ ܐܒܐ. ܐܝܟܢܐ ܕܚܕ ܐܒܐ ܕܚܕ ܒܪܐ: ܠܐ ܗܟܝܠ ܐܠܗܐ ܐܒܐ ܠܐܚܪܢܐ ܒܪܐ ܒܟܝܢܐ ܐܒܐ. ܘܠܐ ܒܪܐ ܐܠܗܐ ܐ̈ܚܪܢܐ ܡܢ ܐܝܬܘܬܐ ܘܡܢ ܟܝܢܐ ܐ̈ܚܪܢܐ: ܐܠܐ ܐܦ ܡܢ ܐܠܗܐ ܐܒܐ. ܗ̇ܘ ܕܝܢ ܡܢ ܟܝܢܗ ܟܘܢܐ ܕܝܠܝܕܘܬܐ ܡܬܘܡܝܬܐ.

[4] ܡܠܬܐ ܗܘܬ ܡܬܐܡܪܐ ܒܪܐ: ܒܗ̇ ܕܟܠ ܡܕܡ ܠܗ ܐܒܘܗܝ. ܐܦ ܗܘ ܘܡܢܗ ܐܝܬܘܗܝ ܒܟܝܢܐ ܘܒܟܝܢܗ ܘܡܢܗ ܘܒܗ ܒܟܠ ܡܫܬܟܚܐ: ܐܝܟܢܐ ܕܐܒܐ ܒܗ ܒܟܠ ܡܫܬܟܚܐ. ܐܢܐ ܠܡ ܒܐܒܐ ܘܐܒܐ ܒܝ. ܘܡܫܬܡܠܝܐ ܐܢܘܢ ܕܬܪ̈ܝܢ ܒܡܠܬܐ ܕܚܕ ܚܕ ܡܢ ܦܪܨܘܦܝܗܘܢ. ܘܐܝܟܢܐ ܕܐܒܐ ܡܫܬܡܠܝܐ ܗܘ ܕܒܪܐ: ܗܟܢܐ ܒܪܐ ܡܫܬܡܠܝܐ ܗܘ ܕܐܒܐ. ܘܒܗ̇ ܒܡܫܝܚܐ ܕܠܘܬܗ ܕܡܠܬܐ. ܠܟܘܪܗ̇ ܕܡܠܬܐ: ܢܦ̈ܫܐ ܗܟܝܠ ܐܢܫ ܕܐܡܪܐ: ܒܪ ܫܡܗܘ ܐܘܕܝܬ ܡܠܠܬܗ̇ ܘܡܠܬܗ̇ ܕܢܦ̈ܫܐ. ܘܡܠܬܐ ܒܗ ܗܡܪܐ: ܒܪ ܫܡܗܘ ܠܟܠ ܢܦ̈ܫܐ ܕܡܢܗ̇ ܘܒܗ̇ ܘܡܢܗ̇ ܘܠܗ̇ ܐܘܕܝܬ. ܠܐ ܗܟܢܐ ܢܦ̈ܫܐ ܒܠܚܘܕ ܡܢ ܡܠܬܐ. ܘܠܐ ܡܠܬܐ ܒܠܚܘܕ ܡܢ ܢܦ̈ܫܐ ܐܝܬܝܗ̇. ܘܗܟܢܐ ܐܠܗܐ ܡܠܬܐ ܡܢ ܐܠܗܐ ܐܒܐ ܒܪ ܐܝܬܘܬܐ ܒܟܝܢܗ ܡܬܘܡܝܬ ܠܥܠܡ ܡܢ ܟܠ ܘܕܪ̈ܐ ܘܫܘܪܝ̈ܐ ܘܦ̈ܦܐ ܕܟܠ ܚܝܐ ܘܕܟܠ ܙܒܢܐ ܘܕܟܠ ܦܪܣܐ. ܘܡܢܗ ܐܝܬܘܗܝ: ܘܡܢܗ ܐܝܬܘܗܝ: ܘܒܗ ܐܝܬܘܗܝ: ܘܠܗ ܢܦܩ ܒܟܝܢܗ ܡܬܘܡܝܐ ܒܚܝܘܬܐ ܕܝܠܗ ܕܚܕ ܒܟܢܐ ܒܐܘܣܝܐ ܗܘܝܐ ܕܟܠ ܡܬܡܠܠ. ܐܝܟܢܐ

2 I.e., the Son.
3 I.e., the Father.
4 Jn. 14:11.
5 ? for ܗܘ ܒܡܫܝܚܐ ܕܠܘܬܗ ܕܡܠܬܐ. ܠܟܘܪܗ̇ ܕܡܠܬܐ.

[2] These are, briefly, names of his Godhead, which preceded the union with his manhood: Son, Word, God, Lord, Only-begotten, Light, Effulgence, Image, Life, | Likeness of God, King, Holy One. But from his bodily dispensation and {201} thenceforth, whether these belong to his manhood unitedly, or belong to the union from the parsopa of the one worshipful economy in the one conjunction of the two natures, preserved in their properties, in the one parsopa of the one Son for ever, there are, briefly, these: Jesus, Christ, Babe, First-born of Mary, Emmanuel, Child, Man, Son of Man, Son of the Highest, First-born of all creatures, First-born from the dead, Priest, Son of David, King, Lord, Prophet, Adam, Image of the invisible God, Righteous One, Holy One, Rock, Bread, Vine, Way, Door, Lamb, Shepherd, Rod, etc.

(The names of the Godhead:)

[3] Now, God the Word is called "Son", for he is in truth the true Son who is begotten from the true Father eternally and not made, consubstantial and co-essential with him, and like him in everything, and in the distinctiveness of the property of name, and the actual and eternal property of Sonship, and immutable and unchangeable, from everlasting, and for ever, as also not [in] the distinct and singular way which is the property of the Father. For one is the Son of one Father, as one is the Father of one Son, but God the Father [is] not in nature Father to some other Son, nor [is] the Son another God from another Being or nature, but only from God the Father, that is, from his nature by way of eternal property.

[4] Again, the Son is called "Word", in that his Father did not precede him, although he[2] is from him[3] in nature, and in his bosom, and with him, and in him infinitely, as the Father is in him infinitely. "I am in my Father and my Father [is] in me."[4] They make known one another by the invocation of each one of their parsope. As "father" indicates there is | one who is a "son", so "son" indicates there is one who is a "father", and, by the same token, [is] "word" to the {202} light of the "reason"[5]. For whenever you pronounce "soul," at the same time you indicate the reason and word of the soul, and when you pronounce "word", at the same time you refer to the soul which it is from, in, with, and relative to. The soul is not without the word, nor the word without the soul. In the same way, God the Word is begotten of God the Father in his qnoma eternally, beyond all times, intervals, and moments, impassible and without succession and without interruption. He is from him, and he is with him, and he is in him, and is joined to him in his own eternal qnoma in the union of the one nature in a marvelous, ineffable wonder, as also the Holy Spirit in qnoma is consubstantial

ܕܐܦ ܪܘܚܐ ܕܩܘܕܫܐ ܒܩܢܘܡܐ ܒܪ ܟܝܢܗ ܕܐܒܐ ܘܕܒܪܐ. ܐܦ ܪܘܚܐ ܕܩܘܕܫܐ ܟܝܢܐ ܕܡܦܩܢܘܬܐ. ܘܒܪܐ ܟܝܢܐ ܕܝܠܝܕܘܬܐ.

[5] ܗܕܐ ܗܟܝܠ ܫܘܡܗܐ ܕܡܠܬܐ ܕܡܢ ܚܕ ܫܡܐ ܫܡܝܢ: ܠܐ ܡܫܟܚ ܡܬܕܪܟܘܬܐ ܕܩܢܘܡܐ: ܐܠܐ ܒܗ̇ ܕܠܐ ܫܘܪܝ: ܘܕܠܐ ܙܒܢ: ܘܕܠܐ ܦܫܛܐ: ܘܕܠܐ ܪܕܝܐ: ܘܕܡܢ ܐܒܐ ܒܚܒܐ. ܒܗ̇ ܕܬܠܬܐ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܘܡܬ̈ܢܝܬܐ ܘܒܩ̈ܢܝܐ: ܕܗܘ ܚܕ ܗܘ ܒܠܚܘܕܘܗܝ ܡܬܚܫ ܕܒܚܕܘܬ ܘܡܬܘܕܥ ܘܡܬܚܪ ܘܡܫܬܠܛ ܘܡܣܬܟܡ ܘܡܠܟ ܘܡܘܕܥ ܠܒܪ̈ܝܐ ܟܠ ܗܘ ܡܘܠܕܐ ܬܗܪܐ ܕܗܘ ܝܠܕܐ ܬܡܝܗܐ: ܕܡܢ ܗܘ ܝܠܘܕܐ ܕܡܫܪܐ ܘܠܐ ܡܬܡܠܠܝܢ: ܕܗܢܘܢ ܠܗܘܢ ܒܠܚܘܕ ܝܕܥܝܢ. ܘܡܫܟܚ ܗܕܐ ܫܒܝܠܬܐ ܒܩ̈ܢܝܐ ܘܡܕܝܢܬܐ ܕܫܘܡܗ̈ܐ ܕܝܠܗ ܕܒܪܐ ܡܬܩܘܡܝܢ. ܒܗ̇ ܕܒܠܚܘܕ ܚܕ ܡܢܗܘܢ ܚܕ ܡܕܡ ܡܫܘܕܥ ܠܡܬܩܢܝܢܐ ܘܡܒܝܢܐ ܗܢܘܢ ܬ̈ܠܬܐ ܘܩ̈ܠܐ ܘܡܠܐ ܘܦܘܪܫܢܐ ܘܡܘܕ̈ܥܢܐ ܘܒܩ̈ܝܢܐ ܘܦܩܘܕܐ ܩ̈ܠܝܠܐ ܘܐܝܟ ܥܒܕܐ ܕܟܠܗܘܢ ܡܠܟ̈ܐ ܘܕܠܐ ܙܒܢ. ܕܐܦ ܗܢܘܢ ܩܢ̈ܘܡܐ ܐܢܘܢ. ܟܠ ܗܕܐ ܝܘܠܦܢܐ ܡܫܝܢܐ ܕܫܘܡܗ̈ܐ ܐܝܟ ܡܠܬܐ ܫܠܝܡܬܐ.

[6] ܬܘܒ ܡܬܩܪܝܗ ܡܠܬܐ ܕܡܢ ܐܒܐ ܐܦ ܐܠܗܐ: ܒܗ̇ ܕܒܫܪܪܐ ܐܝܬܘܗܝ ܐܠܗܐ ܒܩܢܘܡܐ: ܐܝܟ ܐܠܗܐ ܐܒܐ ܒܩܢܘܡܐ: ܘܐܝܟ ܐܠܗܐ ܪܘܚܐ ܕܩܘܕܫܐ ܒܩܢܘܡܐ: ܐܠܗܘܬܐ ܫܒܝܚܬܐ ܚܕܐ ܐܠܗܘܬܐ ܘܚܕ ܚܝܐ ܡܬܩܢܝܐ. ܒܪܘܚܐ ܘܡܠܬܐ ܕܥܠ ܘܐܚܝܕ ܥܠ ܘܡܦܪܢܣܢܐ ܘܡܕܒܪܢܐ ܘܕܝܢܐ. ܗܘ ܒܪܐ ܒܥܘܒܗ ܕܐܒܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ ܒܚܕܐ ܡܪܘܬܐ ܘܐܝܩܪܐ ܡܬܬܘܕܝܐ ܘܠܥܠܡ. ܒܪܫܝܬ ܠܡ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ. ܗܘ ܡܠܬܐ ܐܝܬܘܗܝ ܗܘܐ ܠܘܬ ܐܠܗܐ. ܘܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ. ܦܪܫ ܓܝܪ ܘܚܘܪ ܘܦܩܕ ܘܫܡܠ ܠܡ ܐܘܢܓܠܝܣܛܐ ܝܘܚܢܢ. ܘܒܗ̇ ܕܐܡܪܗ ܡܠܬܐ: ܕܠܡܐ ܢܐܡܪ ܐܢܫ ܘܡܬܚܫܒ ܕܚܝܠܐ ܐܝܬܘܗܝ ܗܘܐ ܘܡܬܦܪܫܬܐ ܕܠܐ ܩܢܘܡ: ܐܝܟ ܕܒܪܗ ܢܫܡܬܐ ܒܓܘ ܥܒ̈ܝܬܐ: ܗܢܘܢ ܕܒܗ̇ ܡܬܝܠܕܐ ܘܒܗ̇ ܦܠܛܐ. ܘܐܡܦ ܠܗ̇ ܕܡܠܬܐ ܘܐܦ ܫܘܡܗܐ ܕܐܠܗܐ. ܐܠܗܐ ܠܡ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ. ܗܘܝܘ ܕܝܢ ܒܩܢܘܡܐ ܐܝܟ ܐܠܗܐ ܐܒܐ ܒܩܢܘܡܐ ܕܡܢܗ ܐܬܝܠܕ. ܘܗܘܝܘ ܠܡ ܕܐܝܬܘܗܝ ܗܘܐ ܒܪܫܝܬ ܠܘܬ ܐܠܗܐ. ܠܐ ܐܝܟ ܚܝܠܐ: ܐܠܐ ܐܝܟ ܩܢܘܡܐ ܠܘܬ ܩܢܘܡܐ ܒܪܫܝܬ ܐܠܗܐ ܠܘܬ ܐܠܗܐ ܡܬܬܘܕܝܐ ܘܠܥܠܡ ܡܢ ܐܡܬܝ ܕܐܬܝܠܕ ܘܠܐ ܐܬܥܒܕ. ܗܕܐ ܗܟܝܠ ܐܘܕܥܬܗ ܘܡܒܝܢܘܬܗ ܥܠܘܗܝ ܫܡ̈ܗܐ ܕܒܗ̇ ܐܢܫܐ ܘܐܘܠܨܢܗ ܘܡܕܡ ܒܢ̈ܝܢܐ ܕܬܘܕܝܬܐ ܕܡܬܟܬܒ ܠܗ ܠܟܬܒܐ ܡܢ ܐܒܐ: ܘܡܛܝܒ ܠܗ ܟܬܒܐ ܘܡܟܬܒܢܐ ܘܦܣܩܝܢܐ ܘܡܫܟܚ ܠܗܘ ܕܟܠ ܒܢܝܢܗ ܗܘܐ ܘܐܚܝܕ ܟܠ ܒܚܝܠܐ ܕܡܠܬܗ. ܠܗܢ ܗܟܝܠ ܡܕܡ ܕܡܕܡ ܠܒܪ̈ܝܬܐ: ܟܠ ܟܡܐ ܗܟܝܠ ܕܡܬܚܫܒ ܪܥܝܢܐ ܡܠܝܠܐ ܘܡܬܚܫܒ: ܗܕܐ ܡܬܬܡܠܠ ܕܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘܐ ܐܠܗܐ ܡܠܬܐ ܠܘܬ ܐܠܗܐ ܐܒܐ. ܡܬܬܘܕܝܐ ܘܡܬܚܙܐ ܘܠܘܬܗ ܒܚܕܐ ܐܝܩܪܐ ܡܬܬܘܕܝܐ ܘܠܥܠܡ.

6 Cf. Jn. 1:1.

7 Jn. 1:1.

with the Father and with the Son, although the Holy Spirit [is so] in the manner of "procession", and the Son in the manner of "begottenness".

[5] Here, then, the name "Word", which is from the heavenly Son of Thunder[6], is not for an indication of qnoma, but that [he is] without beginning, and timeless, and without interruption, and without succession, and from the Father in nature, for there is not one of the names, designations, or titles which itself alone is able to declare, indicate, clarify, signify, enlighten, teach, or make known to created beings concerning the wondrous begetting of the marvelous Begotten from a wondrous and ineffable Begetter, for they only make known [something] about them. Because of this [there are] many titles and designations of names of the eternal Son, for each one of them indicates one thing to believers who are subject to impulses, sounds, words, distinctions, indications, considerations, and rational meanings. As for all the rest of those empowered with speech but incorporeal, they too are in need of this life-giving teaching through knowledge according to the apostolic word.

[6] Again, the Word from the Father is also called God, | for in truth he is God {203}
qnomically, as the Father is God qnomically, and as the Holy Spirit is God qnomically: a worshipful Trinity in one Godhead, in one eternal nature, Creator and Cause of all, Holder of all, and Administrator, Guide, and Judge, the Son with the Father and Holy Spirit in one Lordship and eternal Being for ever. "In the beginning was the Word, and the Word was with God, and the Word was God."[7] The blessed Evangelist distinguishes, enlightens, interprets, and informs us, and in that he calls him "Word", lest we should suppose or consider that he was a "power" or "operation" without qnoma, as the impious, the children of demons, have supposed, those of the company of Sabellius and of the company of Paul, he adds to "Word" also the name "God". "The Word was God," that is, qnomically, as the Father is God qnomically, from whom he is begotten. This one is he who "was in the beginning with God," not as a power but as a qnoma with a qnoma in the beginning, God with God eternally, beyond being born, and not made. Here, then, all the impious of the company of Arius and Eunomius and the rest of the children of error were indignant and fell, who made the Son less than the Father and counted him a creature, fashioned and temporal and finite, him through whom all came to be and [who] holds all by the power of his word. Therefore, there was nothing which preceded the beginning. Then whenever the rational mind is exalted and considers, it recognizes this, that in the beginning was God the Word with God the Father, eternally with him and to him in one eternal Being for ever.

[7] ܡܗܝܡܢܗ ܗܘܬ ܠܐܠܗܐ ܡܠܟܐ ܐܦ ܡܪܢܐ. ܡܛܠ ܕܡܪܢܐ ܐܝܟ ܒܐܝܬܘܬܗ ܡܗܝܡܢܘܬܐ. ܘܐܝܟ ܕܒܪܐ ܠܟܠ ܘܡܫܠܛ ܥܠ ܟܠ: ܘܡܕܒܪ ܘܡܦܪܢܣ ܟܠ ܥܡ ܐܒܐ ܘܥܡ ܪܘܚܐ ܕܩܘܕܫܐ. ܘܟܠ ܕܒܪ̈ܝܬܐ ܚܙܝܢ ܒܥܝܢܐ ܘܒܪܥܝܢܐ: ܒܣܒܪܐ ܡܪܘܬܐ ܠܐ ܡܫܘܚܬܐ ܕܐܠܗܘܬܐ ܡܗܝܡܢܘܬܐ. ܡܪܢܐ ܡܪܢܐ ܚܕ ܡܪܢܐ ܒܚܕ ܟܝܢܐ. ܘܟܕ ܡܗܝܡܢܝܢ ܩܢܘ̈ܡܐ ܗܒܝ̈ܕܐ ܒܚܕܐ ܐܝܬܘܬܐ ܡܗܝܡܢܘܬܐ. ܦܪܨܘܦܝܢ ܐܢܘܢ ܡܗܝܡܢܐܝܬ ܒܩܢܘܡܝܗܘܢ ܘܒܕܝܠܝܘܬ ܦܪ̈ܨܘܦܝܗܘܢ ܒܚܕܐ ܐܝܬܘܬܐ ܘܡܪܘܬܐ.

[8] ܘܡܗܝܡܢܐ ܗܘܬ ܡܫܡܪܐ ܡܪܢܐ ܒܪܐ: ܒܗ̇ ܕܠܝܬ ܠܗ ܐܢ̈ܫܐ ܘܠܝܬ ܕܡܕܡ ܠܗ ܒܒܪܘܬܐ. ܒܗ̇ ܕܕܝܠܗ ܐܝܬܘܗܝ ܚܝܕܐܝܬ ܡܗܝܡܢܐܝܬ ܒܟܝܢܐ ܕܠܐ ܡܬܚܡܬ. ܐܝܟܢܐ ܕܐܦܠܐ ܐܬܝܠܕ ܒܡܪܗ ܐܚܪܢܐ ܡܢ ܐܒܘܗܝ. ܗܘ ܕܝܢ ܡܢ ܟܝܢܗ: ܐܠܐ ܚܕ ܝܚܝܕܝܐ ܒܪܐ ܠܝܘܠܕܐ: ܕܡܢ ܚܕ ܝܚܝܕܝܐ ܐܒܐ ܠܝܘܠܕܐ. ܒܟܝܢܐ ܐܝܬܘܬܐ ܡܗܝܡܢܘܬܐ ܘܠܥܠܡ ܡܢ ܐܡܬܝ. ܠܐ ܓܝܪ ܠܐܝܬܘܬܗ ܡܗܝܡܢܘܬܐ ܐܝܟ ܦܩܕܐ: ܘܠܐ ܠܘܝܐ ܕܡܫܬܘܠܕܗ ܡܗܝܡܢܐ ܕܡܢ ܐܒܐ. ܚܕ ܐܒܐ ܕܚܕ ܒܪܐ ܘܠܝܬ ܗܘܬ. ܘܚܕ ܒܪܐ ܕܚܕ ܐܒܐ. ܘܠܝܬ ܗܘܬ. ܐܝܟܢܘܬܐ ܕܝܢ ܦܪܨܘܦ ܡܕܡܝܢ.

[9] ܘܡܙܗܪܐ ܗܘܬ ܡܗܝܡܢܗ ܚܣܝܕܗ ܕܐܒܪ: ܒܗ̇ ܕܒܥܒܕܐ ܐܝܟ ܢܘܗܪܐ ܫܪܝܪܐ ܕܡܢ ܢܘܗܪܐ ܫܪܝܪܐ: ܕܡܢܗ̇ ܠܟܠ ܡܠܝܠܐ ܘܡܕܝ̈ܩܢܐ ܒܥܒܕܗ. ܘܐܝܟܢܐ ܕܒܗ̇ ܡܬܢ̈ܗܪܝܢ ܢܘܗܪܐ ܗܘ ܡܬܢܗܪܝܢ: ܗܟܢܐ ܒܗ ܡܬܝܕ̈ܥܢܐ ܢܘܗܪܐ ܗ̇ܘ ܡܬܝܕܥܝܢ. ܝܘܡܐ ܓܝܪ ܥܢܢܐ ܘܡܥܡܪܐ ܕܟܠ ܣܓ̈ܝܐܐ ܘܢܘܗܪܐ ܕܟܠܗܘܢ ܡܕ̈ܒܚܐ: ܘܡܫܡܠܝܢܐ ܘܡܣܘܚܢܐ ܕܟܠܗܘܢ ܥܠܡ̈ܐ. ܘܡܥܕܪܢܐ ܕܟܠܗܘܢ ܗܝܡ̈ܢܐ ܘܡܛܝ̈ܒܢܐ ܕܟܠ ܡܕ̈ܝܢܬܐ: ܘܡܦܪܢܣܢܐ ܘܡܫܠܛܢܐ ܕܟܠܗ̇ ܚܝܘܬܐ ܕܡܬܚܙܝܢ ܕܒܪ ܐܢܫܐ. ܘܗܘ ܘܡܢܗ ܐܬܒܪܝܘ ܠܟ ܟܠܗܘܢ ܐܕ̈ܪܐ ܒܙ̈ܢܐ. ܘܐܬܦܢܝܘ ܠܟ ܟܠܗܘܢ ܫܘܠܛܢ̈ܐ ܘܦܠ̈ܚܬܐ. ܘܗܘ ܘܡܢܗ ܐܬܝܕܥ ܠܟ ܐܒܐ. ܘܐܝܟ ܒܗ ܐܘܕܥ ܘܡܛܠܒ ܘܝܗܒ ܘܫܡܥ ܠܟ ܟܠ ܡܗܝܡܢܗ ܕܒܪ ܢܘܗܪܗ ܐܝܟ ܕܐܒܐ ܘܡܗܝܡܢܘܬܐ ܡܢܗ ܡܠܝܐ. ܗܘ ܕܝܢ ܡܢ ܟܝܢܗ. ܘܐܝܟ ܫܡܥ ܘܝܗܒ ܠܟ ܟܠ ܪܘܚܐ ܕܩܘܕܫܐ ܕܒܪܐ ܕܡܢ ܐܒܐ ܢܦܩ ܡܗܝܡܢܘܬܐ. ܘܫܡܥ ܒܟܠ ܕܐܠܗܘܬܐ ܡܫܒܚܬܐ. ܘܠܗܐ ܩܢܘ̈ܡܐ ܡܗܝܡ̈ܢܐ ܒܣܒܪܐ ܐܝܬܘܬܐ ܡܪܝܡܬܐ ܕܡܢܗ̇ ܟܠ ܐܬܒܪܝ ܘܐܬܛܒܥ ܘܐܬܩܝܡ: ܘܡܬܦܪܢܣ ܘܡܬܚܕܬ ܘܡܬܓܡܪ ܒܗܝ ܚܝܠܐ ܘܒܗܝ ܙܒܢܐ ܘܡܫܬܠܛܢܐ ܘܡܪܘܬܐ ܡܗܝܡܢܘܬܐ.

[7] Again, God the Word is also named "Lord", for he is Lord in his eternal Being, Creator of all and Ruler over all. He guides and administers | all with the Father {204}
and with the Holy Spirit, and all that he desires he does in heaven and on earth, in one indivisible Lordship of the eternal Trinity: Lord, Lord, Lord—one Lord in one nature. While the worshipful qnome are united in one eternal Being, they are unitedly distinct in their qnome and in the property of their parsope in one Being and Lordship.

[8] Again, the Lord, the Son, is called "Only-begotten", in that he has no brothers or any who preceded him in Sonship, for it belongs to him singularly, eternally, in an unsearchable manner, as also there was no other begotten after him from his Father, that is from his nature, but one Only-begotten Son alone, from one singular Father alone, in one eternal Being beyond time. His eternal Being does not have a like [being], nor [does] the manner of his eternal begetting from the Father. [There is] one Father of one Son and not another, and one Son of one Father and not another. However, [only] they know the manner.

[9] Again, the Only-begotten of the Father is called "Light", in that in truth he is the true Light from the true Light who lightens all rational and sentient creatures with his truth, and as among sensible things this Light is perceptible to the senses, so among incorporeal things that Light is perceptible to the mind, for he is the Fount and Source of all wisdom and Giver of all knowledge, and the Informer and Revealer of all difficult things, and the Declarer of all hidden and concealed things of ignorance, and the Uncoverer and Destroyer of all the darkness of error of the Son of Perdition. By him and from him all the hidden mysteries have been made known to us, and all the secret things and parables are expounded for us. By him and from him the Father is made known to us, and the same | makes known, reveals, enlight- {205}
ens, and makes understandable to us his own qnoma, which is co-essential with the Father and eternally begotten of him, that is, of his nature. And he trains and enlightens us concerning the Holy Spirit, the Spirit of Truth, who proceeds qnomically from the Father, and [that] the nature of the worshipful Trinity is one—three eternal qnome in one exalted Being—by which all was created, made, and established, and [that it] is administered, renewed, and perfected, by one power, with one will and authority and eternal Lordship.

[10] ܘܦܪܨܘܦܐ ܗܘܝܘ ܐܝܬܘܗܝ ܗܘܐ ܢܘܗܪܐ ܕܡܢ ܢܘܗܪܐ ܡܢ ܫܠܝܚܐ ܦܘܠܘܣ ܕܚܘܐ ܢܘܗܪܗ. ܐܝܟܢܐ ܕܡܠܬܐ ܡܢ ܫܠܝܚܐ ܢܘܗܪ ܘܐܫܬܠܡܬܐ ܕܐܬܒܪܝܬ ܠܗ ܐܪ̈ܙܘܗܝ. ܘܫܪܝܘ ܗܘܦܟܐ ܕܐܩ̈ܢܘܡܝܢ. ܘܠܘܬ ܚܕ ܡܕܡ ܕܠܥܠ ܡܢ ܡܠܬܐ ܡܕܒܪ ܠܡܠܬܠܬ. ܐܝܟܢܐ ܕܐܦ ܚܕܐ ܗܝ ܪܘܚܐ ܕܬܠܬܝܗܘܢ ܗܠܝܢ ܥܠܝܬܐ ܫܘܒ̈ܚܐ ܒܡܩܪܐ ܢܘܗܪܐ ܕܒܪܝܬܐ. ܡܠܠܐ ܘܡܠܠܐ ܘܒܪܝܐ ܘܐܘܕܝܐ ܠܢ ܗܝܡܢܘܬܐ ܘܕܡܝܢܬܐ ܠܚܝ̈ܐ ܕܒܠܗܘܬܗ. ܠܐ ܓܝܪ ܡܠܬܐ ܕܠܐ ܢܒܥܐ ܘܡܒܘܥܐ: ܘܠܐ ܢܘܗܪܐ ܘܡܫܡܫܢܐ ܕܠܐ ܨܘܡܚܐ ܘܡܨܡܚܢܘܬܐ. ܥܘܒܕܐ ܗܘ ܓܝܪ ܗܘܐ ܐܒܘܢܐ ܕܚܕ ܟܝܢܐ ܡܬܘܡܝܐ ܕܬܠܝܬܝܘܬܐ ܡܫܡܫܢܘܬܐ ܘܟܘܢܐ ܕܡܠܬܐ ܡܠܠܬܐ: ܘܕܠܝܐ ܡܕܝܢܘܬܐ ܘܐܣܝܪܘܬܐ. ܐܝܟܢܐ ܕܠܐ ܡܕܝܢ ܥܡܐ ܠܢܦܫܐ. ܘܠܐ ܐܣܝܪ ܢܦܫܐ ܠܥܡܐ. ܕܡܢܗ ܗܘ ܚܕ ܡܢ ܬܪ̈ܝܢ: ܘܐܝܟܢܐ ܕܡܢ ܒܪܐ ܕܐܬܝܠܕ ܫܘܒܚܐ ܢܘܗܪ ܐܝܟ ܕܒܪ̈ܝܬܐ ܐܝܬܘܗܝ ܗ̇ܘܐ ܡܠܬܐ: ܕܠܐ ܐܫܬܒܩ ܠܗ ܕܚܝܠܐ ܘܡܬܩܪܝܢܘܬܐ ܘܡܬܒܪܝܢܘܬܐ ܕܠܐ ܡܬܚܡ ܐܝܬܘܗܝ ܡܠܬܐ ܐܠܗܐ. ܐܦܪܐ ܕܡܠܬܐ ܕܝܠܗ ܡܢ ܢܒܥܐ ܕܐܝܬܝܗ̇ ܚܝܠܗ̇ ܘܡܬܒܪܝܢܘܬܗ̇. ܘܐܦ ܡܢ ܒܝܬ ܗ̇ܘ ܕܝܠܗ ܡܠܬܐ ܐܝܬܘܗܝ ܗܘܐ ܠܘܬ ܐܠܗܐ: ܗ̇ܘ ܕܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ ܗܘ ܡܠܬܐ: ܗܘ ܕܝܢ ܡܫܘܡܫܐ ܐܠܗܐ ܒܪܐ. ܐܝܟ ܡܫܘܡܫܐ ܐܠܗܐ ܐܒܐ. ܘܠܘ ܒܠܚܘܕ ܕܡܢ ܟܝܢܗ: ܐܠܐ ܐܦ ܗܘܐ ܠܡ ܐܝܬܘܗܝ ܗ̇ܘܐ ܒܪܫܝܬ ܠܘܬ ܐܠܗܐ ܘܕܡܥܒܕܢܐ. ܗܟܢܐ ܘܐܦ ܫܠܝܚܐ ܦܘܠܘܣ ܡܢ ܒܬܪ ܟܠ ܐܡܪ: ܕܐܝܬܘܗܝ ܨܠܡܐ ܕܡܬܚܙܝܢܘܬܗ. ܕܠܐ ܡܬܚܙܐ ܠܗ ܡܢ ܥܠܡܐ ܕܐܝܟ ܚܝܠܐ ܘܡܬܒܪܝܢܘܬܐ ܕܠܐ ܡܬܚܡ ܐܝܬܘܗܝ ܐܝܟ ܨܠܡܐ ܕܡܢ ܢܘܗܪܐ ܘܡܢ ܫܠܝܚܐ ܚܕ ܚܕ ܟܝܢܐ ܐܝܬܘܗܝ: ܐܝܟ ܘܢܘܗܪ ܘܨܠܡܐ ܠܗ ܕܐܝܬܘܬܗ.

[11] ܘܡܬܩܪܐ ܕܝܢ ܨܠܡܐ ܗܘ ܦܪܨܘܦܐ: ܠܘ ܐܝܟ ܨܠܡܐ ܡܬܕܡܝܢܐ ܒܠܚܘܕ. ܐܘ ܐܝܟ ܗ̇ܘ ܕܐܡܪܐ ܥܠ ܐܢܫܘܬܗ ܡܫܝܚܝܬܐ: ܕܝܠܗ ܨܠܡܗ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ. ܐܠܐ ܠܗ ܠܡܫܘܬܦܐ ܕܒܪܐ ܒܪ ܐܝܬܘܬܗ ܕܐܒܐ ܥܡܗ ܨܠܡܐ܆ ܐܝܟ ܗ̇ܘ ܕܐܬܐܡܪܬ ܡܛܠ ܐܕܡ: ܕܐܘܠܕ ܒܕܡܘܬܗ ܐܝܟ ܨܠܡܗ. ܘܕܠܘ ܒܠܚܘܕ ܥܠ ܕܘܡܝܐ ܐܠܝܦ: ܐܠܐ ܘܐܦ ܥܠ ܫܘܬܦܐ ܡܫܡܫܐ ܟܕ ܕܡܘܬܐ ܘܟܕ ܐܝܬܘܬܐ ܕܡܬܝܠܕܢܘܬܗ: ܕܗܘܝܐ ܘܐܦ ܗܘܐ ܕܨܠܡܐ ܕܐܝܬܘܬܗ ܘܕܩܢܘܡܗ. ܕܟܠ ܕܐܝܬ ܠܐܒܐ ܘܠܪܘܚܐ ܒܟܝܢܐ. ܐܝܟ ܘܐܦ ܠܒܪܐ ܒܟܝܢܐ. ܡܛܠ ܡܢ ܗ̇ܘ ܕܝܠܘܕܐ ܘܡܦܩܢܐ: ܘܕܗܘܐ ܐܬܝܠܕ. ܗ̇ܘ ܕܝܢ ܚܝܐ. ܪܘܚܐ ܕܝܢ ܢܦܩ. ܗܘ ܕܝܢ ܐܠܗܐ ܡܫܘܬܦܐ ܒܕܝܠܝܘܬܐ ܕܦܪ̈ܨܘܦܘܗܝ ܚܕܐ ܐܝܬܘܬܐ ܚܝܕܝܬܐ. ܚܕ ܟܝܢܐ ܡܫܘܬܦܐ: ܕܐܬܓܠܝ ܘܐܬܝܕܥ ܠܚܝ̈ܐ ܥܠܝ̈ܐ.

[12] ܘܚܝ̈ܐ ܗܘܝܘ ܡܬܩܪܐ ܨܠܡܗ ܕܐܒܐ: ܒܗ̇ ܕܗܘ ܐܝܬܘܗܝ ܡܫܘܬܦܢܐ ܕܟܠ ܢܦ̈ܫܢ. ܕܥܒܕܐ ܕܝܢ܆ ܐܝܟܢܐ ܕܢܦܫܗ ܒܪܡܙܗ ܕܒܗܘܢ ܟܕ ܠܐ ܐܝܬܝܗܘܢ: ܗܢܘܢ ܢܦܫܗ ܕܒܗܘܢ ܠܗܘܢ ܚܝ̈ܐ. ܗܘ ܓܝܪ ܒܐܝܬܘܬܗ ܠܘ ܒܠܚܘܕ ܚܝܐ ܐܝܬܘܗܝ ܘܡܚܝܢܐ ܕܚܝ̈ܐ: ܐܠܐ ܐܦ ܡܚܐ ܠܟܠ ܐܝܟ ܕܐܒܐ܆ ܐܝܟܢܐ ܕܐܡܪ: ܕܐܒܐ ܡܚܝܐ ܐܢܐ ܘܐܢܐ ܡܚܝܐ ܐܢܐ. ܘܒܪܐ ܠܐܝܠܝܢ ܕܠܐ ܐܝܬܝܗܘܢ ܐܝܟ ܐܝܬܝܗܘܢ. ܘܗܘ ܚܝܐ ܘܡܚܝܐ

8 Jn. 1:2.
9 Heb. 1:3.
10 Col. 1:15.
11 Gen. 5:3.

[10] Again, this Light from Light is called "Effulgence" by the blessed Paul, who saw his light, even as the saying by the blessed John the Evangelist, to whom his mysteries were made known, and one is the meaning of both [terms], directing rational creatures upward to one ineffable thing, even as one is the Spirit in both these blessed apostles, the shining pillars of creation, speaking, revealing, declaring, and making known to us marvels and wonders for our life which are in divine things. For there is no word without a soul and life, or a light and sun without effulgence and heat. This is the mystical meaning of one eternal nature in the eternal Trinity, as in the manner of "cause and effect", though there is no precedence or subsequence, as the sun does not precede the shining, nor the shining follow the sun, the interval of which is [as] the twinkling [of an eye]. As after the blessed John wrote, "In the beginning was the Word," God the Word was not considered a power, a working, an operation without qnoma, as our word is a power or operation of the soul, and after "the Word was with God" he added, "and God was the Word," that is, a qnoma, God the Son, like the qnoma, God the Father, and not only from his nature, but also "the same was | in the {206} beginning with God,"[8] etc., so too the blessed Paul, after he said, "He is the Effulgence of his glory," in order that it might not be considered by the hearers that he was without qnoma, as a power or operation, like the effulgence of fire, or of the sun, being one nature, he adds and makes clear, "and the Image of his Being."[9]

[11] The "Effulgence" is called "Image", not as a reflective image alone, or as that which is said concerning his manhood unitedly, that "he is the Image of the invisible God,"[10] but he calls the qnoma of the Son—the Son co-essential with the Father—the "Image". As was said concerning Adam, that he begot [a son] "after his own likeness according to his image,"[11] teaching not only about a "likeness", but about a subsisting qnoma of the same likeness and of the same being as his father, so too is this, of the image of his Being and of his qnoma, for all that the Father and the Spirit have by nature, the Son also has by nature, except for "begetting" and "procession". This one is begotten, that one begets, that one proceeds—that is, three qnome in the property of their own parsope, one solitary Being, one eternal nature, revealed and made known for our true salvation.

[12] Again, the Image of the Father is called "Life", in that he is eternally living in his qnoma like the Father, and the Fountain of life, and the Cause of our every breath. But the rest, inasmuch as they "begin" to be through his will while they are not [yet living], so they "begin" to possess life. Now he in his Being not only is alive and the Fountain of life, but also he gives life to all as he chooses. As it is written, "I kill, and I give life; and I summon forth those who are not as though

ܢܥܡܗ ܚܝ̈ܐ ܠܟܠ ܒܢܝ̈ܢ: ܘܡܡܝܬ ܘܡܕܒܪ ܘܡܚܝܐ ܘܡܢܝܚ ܠܐܝܠܝܢ ܕܝܗܒ ܠܗܘܢ ܒܗܘܢ ܚܝ̈ܐ ܕܢܣܒ ܐܝܟܢܐ ܕܐܡܪ: ܕܒܝܕܗ ܚܝܝܢ ܘܡܬܬܙܝܥܝܢ ܘܐܝܬܝܢ. ܘܐܝܟܢܐ ܕܐܒܐ ܡܩܝܡ ܡܝ̈ܬܐ ܘܡܚܐ ܠܗܘܢ: ܗܟܢܐ ܐܦ ܒܪܐ ܠܐܝܠܝܢ ܕܨܒܐ ܡܚܐ: ܘܚܝ̈ܐ ܠܗ ܐܬܓܠܝܘ. ܘܐܝܟܢܐ ܚܙܐ ܕܢܩܒܠ ܡܠܠܬܐ ܡܚܝܢܐ: ܘܡܡܝܬܢܐ: ܘܡܚܝܢܐ: ܘܡܢܚܡܢܐ: ܘܡܬܪܐ: ܘܡܦܪܢܣܢ ܠܒܪ̈ܝܬܐ ܒܩܝܘܡܗ ܘܡܟܠܐ ܠܗܝ ܚܝܠܐ ܕܢܗܘܐ ܡܢ ܢܛܘܪܘܬܗ: ܘܡܠܠܟܝܢܘܬܗ ܐܝܬܘܗܝ ܘܠܐ ܡܕܡ: ܐܠܐ ܐܢ ܡܫܬܐ ܕܠܐ ܕܠܝܡܐ: ܗܟܢܐ ܠܠܟܕ ܡܢ ܐܠܗܐ ܕܡܚܝܐ: ܘܡܦܪܢܣܢ: ܘܡܚܝܢܐ: ܘܡܠܟܕ: ܘܡܘܬܐ: ܘܫܪܪܐ: ܘܡܕܒܪܐ: ܘܐܚܝܕ ܠܟܠ ܘܠܡܫܬܐ. ܠܟܝܢܗ ܒܪܝܬܐ ܡܕܡ ܠܐ ܒܐܢܫܘܬܐ ܘܟܠܐ ܒܚܝܠܘܬܗ. ܐܝܟܢܐ ܕܐܡܪ: ܕܟܠ ܡܢܗ ܘܟܠ ܒܗ ܘܟܠ ܒܐܝܕܗ ܘܕܥܒܪܗ.

[13] ܘܐܫܬܡܥܗ ܬܘܒ ܗܢܐ ܡܫܘܚܐ ܕܚܝ̈ܐ ܗܠܝܢ ܕܡܛܠ ܕܐܠܗܐ: ܟܕ ܕܒܟܠܗܘܢ ܐܝܬܘܗܝ ܕܡܛܠ ܕܐܠܗܐ ܐܒܐ ܒܐܝܠܝܢ ܕܦܢܝ. ܐܝ ܡܬܘܡܝܘܬܐ ܘܐܝ ܠܐ ܡܫܬܘܬܐ. ܘܐܝ ܚܝܠܐ ܘܐܝ ܫܘܠܛܢܐ ܘܐܝ ܡܪܘܬܐ. ܘܐܝ ܗܘ ܕܡܢܗ. ܗܘܝܘ ܕܝܢ ܡܢ ܒܢܘܗ ܡܠܝܐ ܡܬܘܡܝܘܬܐ: ܐܝܟ ܒܪܐ ܕܡܢ ܐܒܐ. ܟܕ ܕܟܠ ܕܡܬܚܠܦ ܒܚܝܝ̈ܐ ܒܪ ܚܝܐ ܗܘ ܘܒܪ ܕܡܘܬܐ ܕܡܬܠܒܝܢܘ. ܘܐܝܟ ܕܚܠܘ ܕܐܝܬܘܗܝ ܕܐܬܐܡܪ: ܕܐܘܠܦ ܒܕܡܘܬܗ. ܘܐܬܚܙܝ ܠܢ: ܘܕܐܝܟܢܐ ܗܘܝܢܐ ܢܗܪ ܠܢ ܬܘܒܢܐ ܦܘܠܘܣ: ܠܐ ܓܒܪ ܐܡܪ: ܕܗܘ ܕܗܘܐ ܕܡܘܬܐ. ܐܠܐ ܡܢܐ: ܗܘ ܠܗ ܕܐܝܬܘܗܝ ܕܐܡܪ ܡܬܘܡܝܘܬܐ ܒܕܡܘܬܐ ܕܐܠܗܐ. ܗܘܝܘ ܕܝܢ ܒܩܢܘܡܐ ܐܠܗܐ ܒܪܐ ܐܝܟ ܐܠܗܐ ܐܒܐ. ܠܘ ܓܒܪ ܐܝܟ ܗܘ ܒܐܡܗ ܨܘܪܬܐ ܐܘ ܓܒܝܠܐ ܐܘ ܐܫܡܥܐ ܡܢܐ ܡܬܚܫܚܢܐ ܐܝܟ ܕܡܘܬܐ ܕܒܢܝܢܫܐ. ܐܝܟܢܐ ܕܒܪܗ ܠܦܓܪܐ ܒܕܘܟܝ̈ܐ ܘܡܪܒܥܐ ܕܒܢܝ̈ܐ ܓܘܫܡܐ. ܕܓܘܫܡܐ ܡܢܐ ܘܨܘܪܬܐ ܘܓܒܝܠܐ ܘܚܘܪܐ ܕܓܘܫܡܢܘܬܐ ܘܕܦܓܪܢܘܬܐ ܕܡܪܐ ܒܪܐ ܠܐܒܐ. ܠܘ ܗܟܢܐ. ܪܘܚܐ ܓܝܪ ܓܒܪ ܐܠܗܐ ܘܠܐܘ ܠܐ ܡܫܬܘܕܥ ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܫܘܝܢܐ. ܘܠܐܘ ܓܒܪ ܠܗ ܠܓܘܫܡܐ ܘܦܓܪܐ ܘܨܘܪܬܐ. ܐܠܐ ܫܡܥܗ ܕܡܘܬܐ ܕܐܒܐ. ܕܢܣܒ ܕܒܪ ܐܠܗܘܬܗ ܗܘ ܕܐܒܐ ܐܝܟ ܕܐܡܪܬ. ܘܒܪ ܒܢܝܗ ܘܠܗ ܕܡܪܐ ܒܩܢܘܡܗ ܐܝܟ ܒܪܐ ܕܡܢ ܐܒܐ ܕܕܡܪܐ ܠܐܒܐ ܕܝܠܕܗ. ܘܡܢܐ ܒܠܗܝܢ ܕܐܒܐ ܒܩܢܘܡܗ ܗܦܟ ܡܢ ܕܝܠܢܘܬܗ ܦܪܨܘܦܐ ܕܝܠܘܕܐ.

[14] ܗܠܝܢ ܗܟܝܠ ܫܡܗ̈ܐ ܡܪ̈ܝܐ ܘܦܬܓܡ̈ܐ ܕܠܠܗܘܢ: ܘܐܦ ܡܢ ܡܕܡ ܡܕܒܪܢܘܬܗ ܕܒܪ̈ܝܬܐ ܕܐܠܗܐ ܡܠܬܐ ܡܫܘܡܗܢܝܬܐ ܐܬܚܙܝܘܢ ܠܗ.

12 Cf. Deut. 32:39.
13 Acts 17:28.
14 Jn. 5:21.
15 1Jn. 1:2.
16 ? for ܠܡܕܘܟܝ̈ ܒܕܘܟܝ̈.

they were."[12] He gave and gives the breath of life to all natures, and moves, governs, preserves, and strengthens those to whom he gives life within that they may live. As it is written, "In him we live and are moved and exist,"[13] | and, "As {207}
the Father raises the dead and gives life to them, so too the Son gives life to those whom he chooses,"[14] and, "Life has been revealed."[15] How indeed is the rational soul quickened, moved, preserved, and set to work? It acts and rules in a body with its parts and in all through the power which it has received from its Maker, and without it there is nothing except an insensate dead thing. So without God, who gives life, administers, preserves, sets to work, moves, acts, governs, and holds the whole and the part, there is no creature, either in existence or in life. As it is written, "All is from him, all is in him, and all is through him," etc.

[13] Again, the same is called "Fountain of Life" and "Likeness of God" as well, in that in all things he is the Likeness of God the Father in those things which he possesses, whether everlastingness, or infinitude, or power, or dominion, or Lordship, or whether that which is from him, that is, born eternally from his nature, as a son from a father, since all that is born in nature is consubstantial and of the same likeness as its parent, as what belongs to Adam, for it is said that he begot in his own likeness. This has been proven to me, for how wonderfully the blessed Paul enlightens us. He did not say, "He who was made the likeness," but what? "He who was"—that is to say, eternally—" 'in' the likeness of God," that is, qnomically God the Son was like God the Father—not as if he possessed a figure, or a stamp, or a fleshly and bodily appearance as the likeness of men, as foolish foreigners[16] and the other children of error think—that he possesses a body, a figure, and a characteristic, and in a corporeal and bodily way the Son resembles the Father. Not so! For God the Word is Spirit, infinite like the Father | and like the Holy Spirit. The Word is not a body, a stamp, or {208}
a figure, but he names him "Likeness of the Father", that he may demonstrate that he is co-essential with the Father, as I have said, and consubstantial, and like him in his qnoma, as a son from a father who resembles the Father who begot him. He possesses all those things which belong to the Father in his own qnoma except for the parsopic characteristic of "Begetter".

[14] These, then, are the proper names and the meanings which relate to them, and indeed they were his qnomically before the dispensation in the body of God the Word.

[15] ܡܬܩܪܐ ܗܘܐ ܡܠܟܐ ܕܡܘܬܐ ܕܐܠܗܐ. ܟܕ ܕܝܠܗ ܗܘ ܡܠܟܐ ܫܪܝܪܐܝܬ ܐܝܟ ܕܐܡܪ: ܕܡܠܟܐ ܕܡܠܟ̈ܐ ܘܡܪܐ ܕܡܪ̈ܘܬܐ. ܘܡܠܟܐ ܕܟܠܗ̇ ܐܪܥܐ ܐܠܗܐ ܗܘ ܙܡܪܘ ܠܗ ܒܣܘܟܠܐ.

[16] ܘܡܬܩܪܐ ܗܘܐ ܡܫܝܚܐ ܗܢܐ ܡܠܟܐ ܫܪܝܪܐ: ܟܕ ܕܝܠܗ ܒܠܚܘܕܘܗܝ ܠܗ ܡܬܚܫܚܢܐ ܐܝܟ ܕܐܡܪ ܟܬܒܐ: ܡܫܝܚܐ ܘܡܠܟܐ: ܗܘܐ ܘܕܝܢܐ ܘܡܫܝܚܐ ܘܦܪܘܩܐ. ܢܐܡܪ ܗܟܝܠ ܢܦܫܢ: ܗܠܝܢ ܕܡܬܒܪܝܢܘܗܝ ܒܟܬܒ̈ܐ. ܟܠ ܫܡܗ̈ܐ ܕܡܬܒܪܝܢܘܬܐ. ܡܢ ܡܬܒܪܝܢܘܬܐ ܕܝܢ ܘܠܐ ܕܐܢܫܝܢ ܐܝܟ ܕܟܝܢܗ ܐ̄ܝܬܝܗ ܒܗ̇ ܒܡܫܝܚܘܬܐ ܘܕܐܢܫܝܢ ܡܢ ܦܪܨܘܦܗ̇ ܕܡܠܬܐ ܕܡܫܝܚܘܬܐ. ܘܕܐܢܫܝܢ ܡܛܠ ܗܡܢܘܬܐ ܘܕܘܒܪܐ ܘܕܟܪܘܬܐ.

[17] ܢܐܡܪ ܡܠܬܐ ܒܝܕ ܕܐܠܗܐ ܐܝܟ ܕܠܫܘܪܐ ܕܡܠܬܗ ܕܟܬܒܐ: ܘܠܡܬܚܫܒܘܬܐ ܕܡܫܝܚܐ ܠܐܠܗܐ: ܘܕܟܬ̈ܒܐ ܒܡܫܝܚܘܬܗ ܕܐܝܟ ܠܗܘܢ: ܘܕܗ̇ܘܢ ܕܡܬܚܫܒܝܢ ܘܡܬܠܟܠܟܝܢ ܠܗܘܢ ܠܒ̈ܢܝܐ ܕܚܝܐ ܡܫܝܚܘܬܐ ܒܢܦܫܐ ܘܡܫܘܚܬܐ ܠܐܢܫܐ ܕܚܛܗܘܢ.

[18] ܡܬܩܪܐ ܕܝܢ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ: ܐܝܟ ܗܕܐ ܕܫܪܪܐ ܕܡܢ ܠܥܠ ܡܕܡ ܗܘܢ: ܡܕܡܐ ܕܟܠܗܘܢ ܘܡܢ ܡܕܡ ܕܐܬܒܪܝ ܘܐܬܥܒܕ: ܐܝܟ ܫܪܪܗ ܕܡܕܡ ܗܘ ܠܗ ܒܒܪܝܬܐ. ܗܘ ܕܝܢ ܝܫܘܥ. ܕܡܬܩܪܐ ܒܫܡܐ ܕܐܠܗܐ ܕܫܪܪܗ ܐ̄ܢܫܐ ܒܗ̇ ܒܣܝܒܪܬܐ: ܗܘ ܕܡܢ ܒܬܪ ܛܘܒܝܬܐ ܒܡܘܠܕܐ ܡܬܩܪܐ ܡܫܝܚܐ ܐܬܝܠܕ. ܐܬܩܪܝ ܡܫܝܚܐ ܡܢ ܐܢܫܐ ܕܡܘܠܕܐ. ܘܗܟܢܐ ܫܡܗ ܠܟܠܗܘܢ ܐܠܗܐ ܡܠܟܐ ܒܪܐ ܒܗ ܕܡܬܩܪܐ ܡܫܝܚܐ: ܘܡܬܒܪܝܢ ܒܫܡܗ ܚܕ ܒܪܐ ܘܠܟܠܗܘܢ. ܘܡܬܩܪܝܢ ܒܢ̈ܝܐ ܘܐܠܗ̈ܝܢ ܒܪܐ: ܘܡܬܩܪܐ ܫܡܗ ܝܫܘܥ. ܗܘܝܘ ܕܗܘܐ ܒܪܐ ܘܒܪܗ ܕܡܠܟܐ ܕܡܬܩܪܐ. ܕܢܐܡܪ. ܒܡܫܝܚܘܬܐ ܕܝܠܗ ܒܪܗ ܕܡܠܟܐ ܚܕ ܒܪܗ ܕܡܠܟܐ. ܐܝܟ ܠܫܡܐ ܐ̄ܪܘܫܐ ܘܦܠܚܐ ܡܪܝܐ ܚܕ ܦܠܚܐ. ܘܗܟܢ ܠܗ ܡܪܝܐ ܐܠܗܐ ܒܪܘܚܗ ܕܕܘܝܕ ܐܒܘܗܝ. ܗܘܝܘ ܕܝܢ ܒܗ̇ ܒܡܫܝܚܘܬܐ. ܒܟܝܢܗ ܕܝܢ ܐ̄ܢܫܐ ܒܪܗ ܕܕܘܝܕ ܘܡܢ ܠܒܪܗ. ܒܡܫܝܚܘܬܐ ܕܝܢ ܘܡܫܝܚܘܬܐ ܕܝܠܗ ܐܠܗܐ ܡܠܟܐ ܒܪܗ ܡܬܩܪܐ ܕܡܠܟܐ: ܚܕ ܒܪܗ ܕܡܠܟܐ ܒܝܕܐ ܡܪܘܬܐ. ܐܦ ܠܒܪ ܡܬܩܪܐ ܫܡܗܘܢ ܦܪܘܩܐ ܟܠ ܡܕܡ ܕܝܫܘܥ ܗܘܐ ܕܡܬܩܪܐ ܝܫܘܥ: ܐܠܐ ܫܡܗܘܢ ܗܘ ܕܡܫܘܚ ܐ̄ܫܝܚܘܬܗ. ܘܐܝܟܢܐ ܕܐܫܬܡܗ ܡܫܝܚܐ ܒܪ ܝܘܣܕܩ. ܘܐܝܟ ܕܐܬܐܡܪ ܠܗܘܢ ܬ̈ܠܝܬܐ: ܕܐܬܝܠܕ ܠܟܘܢ ܝܘܡܢܐ ܦܪܘܩܐ ܕܐܝܬܘܗܝ ܡܪܝܐ ܡܫܝܚܐ. ܒܡܕܝܢܬܗ ܕܕܘܝܕ. ܠܗ ܠܒܪ ܦܪܘܩܐ ܕܟܠ ܥܠܡܐ ܒܪܢܫܐ ܐܬܝܠܕ. ܘܐܦܠܐ ܝܫܘܥ ܗܘܟܢܐ ܒܠܚܘܕ ܡܬܩܪܐ ܕܟܠ ܥܠܡܐ ܒܪܢܫܐ. ܐܝܟ ܕܦܪܘܩ ܚܝܐ ܚܕܝܘܬܐ ܡܫܝܚܐ ܕܡܪܫܝܢ ܫܡܝܢܬܐ.

17 1 Tim. 6:15.
18 Cf. Ps. 47:7.
19 Lk. 1:31–32a.
20 Lk. 1:32b.
21 See Ezra 3:2, 8; 5:2; Nehemiah 12:26.
22 Lk. 2:11.

[15] Again, the Likeness of God is called "King", in that he is truly King, as it is written, "King of kings and Lord of lords,"[17] and, "God is King over all the earth: sing praise to him."[18]

[16] Again, this true King is called "Holy One", in that he alone is immutable, as it is said in the prophet, "holy" and "glorious," as well as, righteous, and holy, and a deliverer. Let us now say, accordingly, these things of the dispensation in the body, concerning the names of the dispensation. From the dispensation on, some things are of his human nature in the union, others of the parsopa of the union, and others concern operations and likenesses, etc.

[17] Let us say a little by the power of God, as for the light of truth, and for the refutation of the Theopaschites and those who deny the "taking" of the head of our race, and those who mix and confuse the natures in one natural and qnomic commingling to the destruction of their lives.

[18] Christ is called Son of God, and according to the sequence of names which we previously set down above. First of all, before he was conceived and born, and according to the name which Gabriel pre-ordained for him, that is Jesus, which makes known the special title of his human qnoma in the union, that which was taken from the nature of the blessed Virgin, the holy Mary. It was fashioned unitedly by the | Holy Spirit, and at the beginning of its fashioning {209} God the Word dwelt in it as in a temple, unitedly, making it one Son with himself for ever. "You shall conceive and bear a Son, and his name shall be called Jesus. The same shall be great, and he shall be called Son of the Highest,"[19] which is to say, in union with the Son of the highest [there is] "one" Son of the Highest, as the mystical bread and Lordly body are one body. "And the Lord God shall give him the throne of David his father,"[20] that is, in the same union. In his human nature he is the son of David and from his family, but in the union and conjunction with God the Word he is the eternal Son of the Highest—one Son of the Highest in one Lordship. Although this name "Jesus", the "Savior," refers to what was about to take place, yet it is the name of the qnoma of his manhood, as Jesus bar Jozadek[21] was named, and as it was said to the shepherds, "Unto you is born today a Savior, who is the Lord Christ, in the city of David."[22] It was not a Savior without a human qnoma who was born, nor does [the angel] make known "Jesus" as an operation alone without a human qnoma, as Ḥenana of Adiabene, the innovator of many heresies, interprets.

[19] ܡܫܝܚܐ ܕܝܢ ܫܘܡܗܐ ܗ̇ܘ ܕܝܠܗ ܕܦܪܨܘܦܐ ܕܡܫܝܚܘܬܐ ܘܡܕܒܪܢܘܬܐ ܕܒܪܢܫܘܬܗ ܚܢܢ ܡܬܩܪܝܢ ܕܝܠܝܬܗܘܢ ܒܝܕ ܢܣܝܒܘܬܐ ܠܗ ܡܬܦܪܫܝܢܢ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ. ܡܪܢܘܬܗ ܓܝܪ ܕܫܘܡܗܐ ܕܡܫܝܚܐ ܕܐܢܫܘܬܗ ܡܚܘܝܐ ܐܢܗܘ: ܐܝܟܢܐ ܕܫܘܡܗܐ ܡܪܝܐ ܕܒܪܐ: ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ. ܐܢܫܘܬܗ ܓܝܪ ܐܬܡܫܚܬ ܒܪܘܚܐ ܕܩܘܕܫܐ ܒܚܝܘܬܐ ܐܝܬܘܗܝ ܚܕ ܒܪܐ ܥܡ ܒܪܐ ܡܬܬܘܡܝܐ. ܥܡ ܫܘܪܝ ܓܒܠܬܗ ܕܒܛܢܬܗ ܐܬܡܫܚ. ܒܪܡ ܕܝܢ ܐܝܟܢܐ ܕܐܬܚܝܕܘ ܒܢ̈ܝܐ ܒܚܕܐ ܢܣܝܒܘܬܐ ܕܚܕ ܦܪܨܘܦܐ ܕܒܪܬܐ. ܐܬܚܝܕܘ ܘܐܦ ܫܡܗ̈ܐ ܒܗ ܒܗܢܐ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ. ܟܕ ܓܝܪ ܡܬܝܠܝܢ ܐܢܘܢ ܒܗ̇ ܒܚܝܘܬܐ ܕܐܝܠܝܢ ܐܢܘܢ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ. ܘܐܝܠܝܢ ܕܐܢܫܘܬܗ ܒܚܕܐ ܒܪܬܐ. ܫܘܡܗܐ ܓܝܪ ܕܚܝܕܝܐ ܘܕܡܪܗ̇ ܕܐܫܬܘܫܠܐ: ܡܬܬܡܢܝܢ ܕܐܠܗܐ ܡܠܬܐ. ܒܚܝܘܬܐ ܕܝܢ ܘܐܦ ܕܐܢܫܘܬܗ. ܘܫܘܡܗܐ ܕܝܫܘܥ ܘܕܒܪܗ ܕܐܢܫܐ: ܡܬܢܣܒ ܘܕܝܠܝܘܬ ܒܗܘ ܐܢܫܐ ܕܡܫܝܚܐ. ܒܚܝܘܬܐ ܕܝܢ ܘܐܦ ܕܐܠܗܐ ܡܠܬܐ. ܕܦܪܨܘܦܐ ܕܝܢ ܕܝܠܗ̇ ܕܚܝܘܬܐ ܕܚܕ ܚܕ ܫܘܡܗ̈ܐ ܕܝܠܗܘܢ ܕܒܢ̈ܝܐ: ܐܝܟ ܗ̇ܘ ܕܫܡܗܘܢ ܡܫܝܚܐ ܒܒܫܪ: ܕܐܝܬܘܗܝ ܐܠܗܐ ܥܠ ܟܠ. ܘܗܘܐ ܠܢ ܠܐܪܥܗ ܒܦܫܝܚܘܬܢ: ܗ̇ܘ ܕܐܦ ܝܫܘܥ ܡܫܝܚܐ. ܘܝܫܘܥ ܠܢ ܡܫܝܚܐ ܐܬܡܠܝ ܘܝܘܡܢܐ ܗܘܝܘ ܘܠܥܠܡ. ܗܠܝܢ ܕܦܪܨܘܦܐ ܕܚܝܘܬܐ ܕܐܬܪܝܗܘܢ ܚܢܢ ܡܬܩܪܝܢ ܕܝܠܝܬܗܘܢ ܒܝܕ ܢܣܝܒܘܬܐ ܕܒܪܬܐ ܘܠܥܠܡ.

[20] ܐܫܬܡܗ ܗܟܝܠ ܐܦ ܝܘܠܕܐ: ܐܝܟܢܐ ܕܐܬܝܠܕ ܒܠܚܘܕ ܕܝܠܗ ܕܐܠܗܐ ܕܐܢܫܘܬܗ ܦ̇ܪܝܫ ܗ̇ܘܐ ܐܝܟ ܒܪܗ. ܗ̇ܘ ܕܡܥܠܝܢܐ ܥܠ ܠܥܠܡܐ. ܟܕ ܠܗ ܡܥܠ ܒܘܟܪܐ ܠܥܠܡܐ ܘܡܕܒܪܐ. ܘܡܫܡܫܝܢ ܐܢܘܢ ܠܗ ܡܠܐܟܐ ܕܒܪܝܢ ܒܡܘܪܒܐ ܘܫܡ ܒܐܘܪܝܐ ܘܡܕܒܪܐ.

[21] ܘܐܬܩܪܝ ܗܟܝܠ ܒܘܟܪܐ ܒܗ̇ ܒܚܝܘܬܐ ܒܬܠܬܐ ܙܒ̈ܢܐ: ܙܘ ܟܕ ܙܘ ܐܝܟ ܕܐܡܪܢ ܒܟܠܬܐ: ܒܪܡ ܕܝܢ ܠܗ ܒܗ̇ ܟܕ ܒܗ̇. ܚܕ ܕܝܢ ܙܒܢ: ܒܗ̇ ܕܦܬܚ ܡܪܒܥܐ ܐܚܪܢܐ ܕܝܠܕܬܗ ܕܒܬܘܠܬܐ ܒܬܘܠܕܬܐ ܚܕܬܐ ܗ̇ܘܐ. ܒܠ ܒܘܟܪܐ ܠܗ ܦܬܚ ܡܪܒܥܐ: ܡܢܚܝܐ ܕܡܪܝܐ ܢܬܩܪܐ. ܘܝܠܕܬܗ ܠܗ ܠܒܪܗ̇ ܒܘܟܪܐ. ܘܐܬܩܪܝ ܗܟܝܠ ܒܘܟܪܐ: ܒܗ̇ ܒܐܢܫܘܬܗ ܡܫܝܚܝܬܐ: ܗ̇ܘ ܕܝܗܒ ܡܕܡܝܢܐ ܗܘ ܡܢ ܒܗ ܡܘܬܐ ܒܝܕ ܚܝܠܐ ܕܐܠܗܘܬܐ ܕܒܗ. ܘܩܕܡ ܚܝܠܬܗ̇ ܕܫܘܠܛ ܒܘܟܪܘܬܐ ܠܟܠ ܡܬܘܬܐ ܘܠܟܠܐ ܡܬܬܚܠܦܘܬܐ. ܘܗܘܝܐ ܒܝܬ̈ܐ ܚܝ̈ܬܐ. ܒܐܢܫܘܬܗ ܓܝܪ ܐܬܩܘܡ ܒܘܟܪܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ ܘܠܐ ܒܐܠܗܘܬܗ. ܕܝܢ ܐܫܬܘܝ ܠܡܬܚܠܬܗ̇ ܒܘܟܪܝܘܬܐ. ܫܪܐ ܠܗ ܗܝܟܠܐ ܗܢܐ ܘܠܗܠܝܢ ܬܠܬܐ ܝܘܡܝܢ ܐܢܐ ܡܩܝܡ ܐܢܐ ܠܗ. ܝܘ ܠܗ ܐܡܪ ܗ̇ܘܐ ܥܠ ܗܝܟܠܐ ܕܦܓܪܗ. ܘܐܬܓܒܝ ܦܘܠܘܣ ܐܡܪ ܒܦܪܟܣܝܣ: ܕܫܘܘܕܝܐ ܗ̇ܘ ܕܗܘܐ ܠܘܬ ܐܒܗ̈ܬܢ: ܗܢܐ ܫܡܠܝܗ ܐܠܗܐ ܠܢ ܠܒܢ̈ܝܗܘܢ: ܕܐܩܝܡ ܠܝܫܘܥ. ܐܝܟ ܗ̇ܘ ܕܒܡܙܡܘܪܐ ܕܬܪܝܢ: ܕܒܪܝ ܐܢ̄ܬ: ܘܐܢܐ ܝܘܡܢܐ ܝܠܕܬܟ.

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23 I.e., "Anointed".
24 I.e., the Jews.
25 Rom. 9:5.
26 Eph. 2:5.
27 Heb. 13:8.
28 Heb. 1:6.
29 Lk. 2:12.
30 ܒܘܟܪܐ.
31 Cf. Lk. 2:23.
32 Lk. 2:7.
33 Jn. 2:19.
34 Jn. 2:21.
35 Acts 13:32–33.

[19] The name "Christ" belongs to the parsopa of the union and to the economy of both natures, their properties preserved in one indivisible conjunction of his Godhead and manhood. The name "Christ[23]" itself is of his united manhood, and the proper name "Son" is of the Godhead of Christ, for his manhood was anointed with the Holy Spirit, that in the union it might be one Son with the eternal Son. With the beginning of his fashioning he was completed in his order, but as the natures were united in one conjunction of the one parsopa of Sonship, the names were also united in the same one parsopa of Christ, though what things in | the union are of the Godhead of Christ and what things are {210} of his manhood are known in one Sonship. For the name "Only-begotten" and "Lord of glory" are eternally of God the Word, but in the union they are also of his manhood. The name "Jesus" and "Son of Man" are properly characteristic of the human nature of Christ, but in the union they are also of God the Word, for the parsopa belongs to the union of each with an indication of what belongs to the natures, as in "From them[24] is Christ in the flesh, who is God over all,"[25] and, "Be reconciled to this in yourselves, which is also Jesus Christ,"[26] and, "Jesus Christ, the same yesterday, today, and for ever."[27] Such are of the parsopa of the union of both natures, their properties preserved in one conjunction of Sonship for ever.

[20] Again, he is called "Babe", so that all the properties of the phases of his manhood, which he possessed according to his nature, might be made clear, in that he newly entered the world—"When he brought the First-born into the world,"[28] etcetera, and, "You will find a babe wrapped in swaddling-cloths and lying in a manger,"[29] etcetera.

[21] Again, he is called "First-born"[30] in the union in three ways, the same, as we have said above, but not "in" the same. One way is that he opened the closed womb of his mother which naturally, virginally, was sealed: "Every first-born opening the womb shall be called holy of the Lord,"[31] and, "She gave birth to her first-born son."[32] Again, he is called First-born in his manhood unitedly, in that he first rose from the dead through the power of the Godhead in him, and loosed the cords of Sheol, becoming the first in new life unto immortality and immutability. For in his manhood he was the First-born from the dead, not in his Godhead, which raised up its temple first: "Destroy this temple, and after three days I will raise it up."[33] "He spoke | concerning the temple of his {211} body."[34] And the blessed Paul said in the Acts, "The promise which was made to our fathers, behold, God has fulfilled for us, their children, for he raised up Jesus, as it is written in the second Psalm, 'You are my Son, and I have begotten you today.' "[35] Again, he says in the letter to the Colossians, "He is the head of

ܘܬܘܒ ܐܡܪ ܒܐܓܪܬܐ ܕܠܘܬ ܩܘܠܣ̈ܝܐ: ܪܝܫܘ ܕܥܕܬܐ: ܕܐܝܬܘܗܝ ܪܫܐ ܘܒܘܟܪܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ: ܕܢܗܘܐ ܩܕܡܝ ܒܟܠ. ܘܫܬܐܣܬܗ ܬܘܒ ܒܘܟܪܐ ܕܟܠܗܘܢ ܒܪ̈ܝܬܐ: ܒܪܗ ܕܒܗ ܐܬܚܙܝ ܐܝܟ ܕܒܪܢܫܐ: ܟܠ ܡܢ ܕܒܫܡܝܐ ܘܒܐܪܥܐ. ܘܐܝܟܢܐ ܕܐܡܪ ܗܘ ܛܘܒܢܐ ܦܘܠܘܣ: ܕܗܘ ܠܡ ܕܗܘܝܘ ܕܡܘܬܐ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ: ܘܒܘܟܪܐ ܕܟܠܗܘܢ ܒܪ̈ܝܬܐ ܘܕܫܪܟܐ.

[22] ܬܘܒ ܡܬܩܪܐ ܥܡܢܘܐܝܠ ܐܝܟ ܕܟܬܝܒ: ܕܗܐ ܒܬܘܠܬܐ ܒܛܢܐ ܘܝܠܕܐ ܒܪܐ: ܘܢܬܩܪܐ ܫܡܗ ܥܡܢܘܐܝܠ. ܕܡܬܬܪܓܡ ܥܡܢ ܐܠܗܢ. ܘܐܦ ܗܢܐ ܗܟܝܠ ܫܡܗܐ ܡܘܕܥܢܐ ܗܘ ܕܬܪ̈ܝܗܘܢ ܟܝ̈ܢܐ ܕܚܝܕܘܬܐ: ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ ܒܚܕܐ ܩܢܘܡܐ: ܗ̇ܘ ܕܡܢ ܠܗ ܡܬܩܪܐ ܫܘܡܗ ܕܥܡܢ ܥܡܢ ܠܚܝܠܗ ܕܐܢܫܘܬܗ. ܐܠܗܐ ܡܠܬܐ ܕܒܪܐ ܒܗ ܗܝܟܠܐ ܡܫܝܚܐ ܒܚܕܐ ܚܕܝܘܬܐ ܘܠܥܠܡ. ܗܕܐ ܓܝܪ ܐܡܪ ܗ̇ܘ ܕܥܡܢ ܐܠܗܢ: ܗܘ ܕܡܢ ܠܡ ܥܡܢ ܕܟܠܗ ܢܦܫܗ ܠܦܪܨܘܦܐ: ܕܢܚܡܪ ܒܗ ܘܢܬܚܠܠ ܒܗ: ܘܢܗܘܐ ܥܡܗ ܒܚܕܐ ܩܢܘܡܐ ܕܟܠ ܦܪ̈ܨܘܦܐ: ܘܡܬܩܪܝܐ ܥܠܘܗܝ ܕܟܠܗ ܡܫܝܚܐ ܗܟܢ ܡܢ ܕܢܬܩܘܬ ܒܗ. ܚܕ ܘܐܦ ܡܘܕܥ ܒܗܢܐ ܫܘܡܗܐ ܕܐܦ ܕܥܡܢ: ܕܟܠ ܡܫܡܫܢܐ ܕܐܠܗܐ ܚܝܘܬܐ ܒܟܝܢܐ ܘܡܬܘܡܝܬܐ ܘܡܬܘܪܒܐ ܘܡܬܠܒܠܒܐ: ܐܠܐ ܕܝܠܝܗ ܕܚܫܘܒ ܒܢ̈ܝܐ ܒܣܪܐ ܢܦܫܢܝܬܐ. ܠܐ ܗܟܝܠ ܡܫܡܫܢܐ ܕܐܠܗܐ ܚܕ ܗܘܐ ܕܥܡܢ ܚܕ ܒܟܝܢܐ ܘܚܕ ܡܫܡܫܢܐ. ܡܕܝܢ ܬܪܥܝܢ ܐܢܘܢ ܒܢ̈ܝܐ ܒܝܠܕ̈ܘܗܝ ܒܣܪܐ ܢܦܫܢܝܬܐ ܕܢܫܘܒ ܘܕܢܫܒ: ܕܢܫܒܘܗ ܘܐܦܫܘ ܘܡܚܕܝܘ ܠܫܡܗ ܚܕ ܒܪܐ ܒܣܪܝܢܬܐ ܘܠܥܠܡ.

[23] ܐܫܬܡܗ ܬܘܒ ܛܠܝܐ. ܡܛܠ ܫܘܡܠܝܐ ܕܡܘܬܗ. ܫܡܥ ܠܡ ܛܠܝܐ ܪܒܐ ܗ̇ܘܐ ܘܡܬܚܝܠ ܒܪܘܚ: ܘܡܬܡܠܐ ܚܟܡܬܐ ܘܛܝܒܘܬܐ ܕܐܠܗܐ ܐܝܬ ܗ̇ܘܬ ܥܠܘܗܝ ܘܕܫܪܟܐ. ܠܘ ܓܒܪܐ ܒܐܠܗܘܬܗ ܡܫܬܠܡܐ ܒܟܠ ܪ̈ܒܐ ܗ̇ܘܐ: ܐܠܐ ܒܐܢܫܘܬܗ ܡܫܝܚܐ.

[24] ܡܬܩܪܐ ܬܘܒ ܓܒܪܐ: ܒܗ̇ ܕܐܝܬܘܗܝ ܒܐܢܫܘܬܗ ܡܫܝܚܐ ܒܥܪܒܐ ܓܒܪܐ ܡܫܡܠܝܐ ܒܫܘܡܠܝܐ. ܘܒܗ̇ ܕܐܫܬܘܫܛ ܘܫܡܫ ܠܘܬ ܓܡܝܪܘܬܐ ܘܫܘܡܠܝܐ ܕܫܘܡܗܐ ܐܢ̈ܫܝܐ ܕܒܪ ܐܠܗܐ ܩܢܝ. ܗܘ ܠܡ ܫܡܥ ܐܝܬܘܗܝ ܗ̇ܘܐ ܐܝܟ ܒܪ ܫܢ̈ܝܢ ܬܠܬܝܢ ܘܕܫܪܟܐ. ܘܒܢܝܢܗܘܢ ܠܡ ܠܝܗܘܕܝܐ: ܠܓܒܪܐ ܕܫܪܪܐ ܡܠܠܬ ܥܡܟܘܢ ܐܝܟ ܕܫܡܥܬ ܡܢ ܐܒܝ. ܘܛܘܒܢܐ ܦܘܠܘܣ ܐܡܪ. ܕܝܘܡ ܠܡ ܣܡ ܕܒܗ ܥܬܝܕ ܕܢܕܘܢ ܐܪܥܐ ܟܠܗ̇ ܒܟܐܢܘܬܐ: ܒܝܕ ܓܒܪܐ ܐܝܢܐ ܕܦܪܫ: ܘܐܦ ܠܟܠܢܫ ܠܗܝܡܢܘܬܐ ܒܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܘܐܦ ܕܘܝܕ ܢܒܝܘܬܐ ܗܟܢ. ܘܬܘܒ ܐܡܪ. ܡܢܘ ܠܡ ܓܒܪܐ ܕܬܕܟܪܝܘܗܝ. ܘܓܒܪܐ ܠܡ ܕܟܐܒ̈ܐ ܘܝܕܥ ܚܫ̈ܐ.

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36 Col. 1:18. Cf. Ps. 2:7.
37 Col. 1:15.
38 Mt. 1:23; cf. Is. 7:14.
39 Lk. 2:40.
40 ܓܒܪܐ.
41 See Lk. 3:23.
42 Cf. Jn. 8:40.
43 Acts 17:31.
44 Ps. 8:4; Heb. 2:6.
45 Is. 53:3.

the Church, for he is the beginning and First-born from the dead, that he may be first among all."[36] Again, he is called the First-born of all creatures, in that through him all that is in heaven and on earth was renewed as through the first-fruits. As the blessed Paul said, "He who is the likeness of the invisible God, and the First-born of all creatures,"[37] etc.

[22] Again, he is called "Emmanuel", as it is written, "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel, which is interpreted, 'Our God is with us.'"[38] This too, then, is a name indicative of the two natures of the union of the Godhead and manhood of Christ in one conjunction, which took place within the womb at the beginning of the fashioning of his manhood. God the Word dwelt in him as in a temple unitedly, in one Sonship for ever. This is that "Our God is with us", that is, with our nature which he exalted, taking it to his own parsopa that he might dwell in it and be revealed in it, and be with it in one inseparable conjunction. And he gave it all that was his unitedly, except for the property of his own nature, while also making known by this name "with us" that it is impossible for there to be a natural and qnomic union, and a mixture and confusion, but the preserved property of natures in one conjunction. It is, then, impossible for the one and the One "with us" to be one nature and one qnoma. Therefore the natures are preserved in their properties in one conjunction of the Assumer and the assumed, who assumed him, joined him, and made him with himself one Son in union for ever.

[23] Again, he was named "Child" because of the | growth of his stature: "The {212}
child Jesus grew and was strengthened in spirit, and was filled with wisdom, and the favor of God was upon him,"[39] etc. Now it was not in his Godhead that he was completed in everything and grew, but in his united manhood.

[24] Again, he was called "Man[40]", because he was in his manhood, unitedly, truly a fully grown man, and because he had grown up and arrived at completion and the measure of human stature of a thirty-year-old: "Jesus was about thirty years old,"[41] etc. "And you sought to kill me, a man who told you the truth which I have heard from my Father."[42] And the blessed Paul said, "He has established the day on which he is going to judge the whole earth in justice through the man whom he designates. And he has turned everyone to his faith in that he raised him from the dead,"[43] which means "through the union." Again, it is written, "What is man that you remember him?"[44] And, "A man of grief, and acquainted with sorrow."[45]

[25] ܘܡܬܡܪܐ ܬܘܒ ܒܪܢܫܐ ܘܒܪܗ ܕܐܢܫܐ: ܡܛܠ ܕܡܫܪܪܐ ܐܝܬܘܗܝ ܒܪܗ ܕܐܢܫܐ ܒܟܝܢܗ ܐܢܫܝܐ ܡܫܝܚܝܐ: ܡܢ ܙܪܥܐ ܕܒܝܬ ܕܘܝܕ ܘܡܢ ܡܪܝܡ ܒܬܘܠܬܐ: ܐܢܫܐ ܡܫܡܠܝܐ ܒܢܦܫܐ ܡܠܝܠܬܐ ܘܒܦܓܪܐ ܘܒܟܠܗܝܢ ܕܝܠܗ: ܕܡܫܝܚܝܐ ܢܣܒ ܠܐܠܗܐ ܡܠܬܐ. ܗܢܘ ܕܝܢ ܠܒܪܐ ܡܬܩܪܐ ܒܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܒܗ ܕܠܦܪܨܘܦܗ ܢܣܒܗ ܕܢܬܓܠܐ ܒܗ: ܐܬܓܠܝ ܠܢ ܒܒܣܪ. ܘܡܬܩܪܐ ܕܝܠܗ ܡܫܝܚܝܐ ܘܠܐ ܒܚܕܐ. ܘܢܩܦ ܕܝܠܗ ܕܒܬܘܡܗ ܒܪܢܫܐ ܘܒܪܗ ܕܐܢܫܐ ܦܪܨܘܦܝܐ ܘܠܐ ܒܚܕܐ: ܐܠܐ ܡܢ ܚܝܘܬܐ ܘܢܩܝܦܘܬܐ ܡܬܝܚܕܝܢ ܘܡܬܢܩܦܝܢ ܟܝܢܘܬܐ ܕܗܢܐ ܠܗܘ ܘܕܗܘ ܠܗܢܐ. ܟܕ ܚܕ ܗܢܐ ܘܗܘ ܡܫܝܚܝܐ. ܒܪܗ ܠܗ ܕܐܢܫܐ ܗܘ ܕܐܝܬܘܗܝ ܒܫܡܝܐ. ܗܢܘ ܕܝܢ ܐܠܗܐ ܡܠܬܐ. ܕܢܩܦ ܠܦܪܨܘܦܗ ܒܫܘܡܗܐ ܕܐܢܫܘܬܐ ܦܪܨܘܦܝܐ. ܡܛܠ ܚܝܘܬܐ ܕܫܡܗܐ. ܟܕ: ܡܪܝܡܘܬܐ ܘܡܪܢܘܬܐ ܕܫܘܡܗܐ ܕܒܪ ܐܢܫܐ ܐܝܬܝܗ̇. ܘܐܝܟܢܐ ܕܫܘܡܗܐ ܡܪܝܐ ܕܒܪܘܬܐ ܘܕܡܫܝܚܝܐ ܘܕܡܪܢܘܬܗ̇ ܕܐܬܟܢܫܘܬܐ ܕܒܝܬܗ ܐܠܗܝܐ: ܘܐܝܟܢܐ ܕܚܕ ܗ̇ܘ ܦܪܨܘܦܐ ܕܚܝܘܬܐ ܕܬܪܝܗܘܢ ܟܝܢܐ. ܗܟܢܐ ܚܕܘ ܦܪܨܘܦܐ ܘܠܐ ܕܝܠܗܘܢ ܕܫܘܡܗ̈ܐ. ܟܕ ܡܫܬܪ̈ܢ ܐܝܟ ܕܝܠܢܝܬܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܒܗ̇ ܒܚܝܘܬܐ. ܚܕܘ ܠܢ ܐܠܗܐ: ܘܚܕ ܗ̇ܘ ܡܨܥܝܐ ܕܐܠܗܐ ܘܕܒܢܝ̈ܢܫܐ ܒܪܢܫܐ ܝܫܘܥ ܡܫܝܚܐ. ܘܒܝܕ ܒܪܢܫܐ ܠܢ ܡܘܬܐ. ܘܒܝܕ ܒܪܢܫܐ ܚܝܝ ܡܝ̈ܬܐ. ܘܒܪܢܫܐ ܕܗܘܐ ܠܪܘܚܐ ܡܚܝܢܐ. ܘܡܫܬܠܡܢܘܗܝ ܠܗ ܠܒܪܗ ܕܐܢܫܐ ܒܐܝ̈ܕܝܗܘܢ ܕܚܛܝ̈ܐ ܘܢܩܛܠܘܢܝܗܝ: ܘܠܝܘܡܐ ܕܬܠܬܐ ܢܩܘܡ.

[26] ܘܡܬܡܪܐ ܬܘܒ ܗ̇ܘ ܟܕ ܗܘ ܒܗ̇ ܒܚܝܘܬܐ ܒܪܗ ܕܡܠܟܐ: ܡܛܠ ܢܣܝܒܘܬܐ ܘܡܬܢܣܒܢܘܬ ܦܪܨܘܦܐ ܘܫܘܡܗܐ ܕܢܦܩ ܠܥܠ ܡܢ ܟܠ ܫܡܗ̈ܝܢ. ܘܚܕܘ ܒܪܗ ܕܡܠܟܐ ܕܢܣܒ ܘܕܐܬܢܣܒ ܒܚܕ ܦܪܨܘܦܐ. ܘܚܕܘ ܒܪܗ ܕܐܢܫܐ ܒܟܝܢܐ ܘܡܬܢܣܒܢܐ ܦܪܨܘܦܐ ܘܠܐ ܬܪܝܢ. ܒܟܝܢܐ ܕܝܢ ܐܠܗܐ ܡܠܬܐ: ܒܪܗ ܕܡܠܟܐ ܡܬܩܪܝܐ. ܒܚܝܘܬܐ ܕܝܢ ܫܡܗ ܘܠܐ ܐܝܬܘܗܝ ܒܪܗ ܕܡܠܟܐ ܐܬܡܪ ܘܐܬܩܪܝ. ܘܐܝܟܢܐ ܠܗ ܢܣܒܗ ܡܫܝܚܝܐ ܒܚܕܐ ܚܝܘܬܐ ܕܥܡ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܒܚܕܐ ܢܣܝܒܘܬܐ ܕܠܐ ܦܘܪܫ. ܐܬܦܠܚ ܗܟܝܠ ܡܠܬܐ ܥܒܕ ܐܝܟ ܕܠܡܫܡܫܘܬܐ ܕܡ̈ܠܟܐ. ܒܟܝܢܐ ܗܟܝܠ ܡܫܝܚܐ ܕܡܢ ܡܪܝܡ ܒܪܢܫܐ ܘܒܪܗ ܕܐܢܫܐ. ܒܚܝܘܬܐ ܕܝܢ ܘܥܡ ܦܪܨܘܦܐ ܕܡܬܢܣܒܢܘܬܐ: ܐܠܗܐ ܡܠܬܐ ܒܪܗ ܕܡܠܟܐ. ܐܬܡܪ ܒܪܗ ܕܐܢܫܐ ܘܡܬܩܪܐ ܘܠܐ ܒܟܝܢܐ: ܐܠܐ ܒܫܘܡܗܐ ܘܡܬܢܣܒܢܘܬ ܦܪܨܘܦܐ ܘܚܝܘܬܐ ܘܡܬܩܪܢܘܬܐ. ܕܡܘܬܐ ܠܢ ܕܐܠܗܐ ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܘܗܘܐ ܒܕܡܘܬܐ ܕܒܢܝ̈ܢܫܐ. ܘܒܐܣܟܡܐ ܐܫܬܟܚ ܐܝܟ ܒܪܢܫܐ ܘܠܐ ܒܪܢܫܐ ܗ̇ܘܐ. ܘܕܡܘܬܐ ܢܣܒ ܘܠܐ ܕܡܘܬܐ ܗܘܐ. ܘܒܕܡܘܬܐ ܗܘܐ ܘܠܐ ܗܘ ܒܪܢܫܐ ܗܘܐ. ܡܢ ܦܪܨܘܦ ܚܝܘܬܐ ܕܝܢ ܐܝܟ ܕܐܦܪܩܗ. ܘܐܝܟܢܐ ܕܐܬܚܙܝ ܒܫܡܗ ܠܚܕ ܦܪܨܘܦܐ ܕܡܬܢܣܒܢܘܬܐ ܟܕ ܡܫܬܪ̈ܢ ܕܝܠܝܬܗܘܢ ܕܟܠ ܒܟܠܟܠ. ܗܟܢܐ ܕܐܬܚܙܝ ܦܪܨܘܦܝܐ ܘܠܐ ܫܡܗ̈ܐ ܕܝܠܗܘܢ ܕܟܝ̈ܢܐ. ܕܗܘܝܢ ܘܡܦܪܫܝܢ ܕܚܕ̈ܕܐ: ܠܗ

46 ܒܪܢܫܐ.
47 ܒܪܗ ܕܐܢܫܐ.
48 1 Tim. 3:16.
49 Lit. “this one to that, and that one to this”.
50 Lit. “while this and that persisted unitedly”.
51 Jn. 3:13 (Peshitta).
52 1 Tim. 2:5.
53 1 Cor. 15:21.
54 Cf. 1 Cor. 15:45.
55 Mt. 17:22–23.
56 Phil. 2:7.

[25] Again, he was called "Man[46]" and "Son of Man[47]", for in truth he was a son of man in his human nature unitedly, from the seed of the house of David and from Mary the Virgin, a complete qnoma with a rational soul and with a body with all that belongs to it, unitedly joined to God the Word, that is, to the eternal Son, in one parsopa of Sonship, in that he assumed it to his own parsopa in order to be revealed in it—"He was revealed in the flesh"[48]—and gave him what belonged to himself by way of union and not by way of nature, and took what belonged to him that he might be called Man and Son of Man parsopically and not naturally. Instead, from the union and conjunction the names were given and received, one to the other, and vice versa,[49] while each one persisted [in its nature] unitedly.[50] "The Son of Man who is in heaven,"[51] that is God the Word, who assumed to his own parsopa the name of manhood parsopically because of the union with it, although | it was itself the designation of the name of human {213} nature. As the proper name of Sonship and of Only-begotten and of the Lord of glory are of the divine nature, and as one is the parsopa of the union of both natures, so one is the parsopa as well of the names, while the properties of his Godhead and manhood are retained in the union: "One is God, and one is the mediator of God and men, the man Jesus Christ,"[52] and, "Through man was death, and through man was the resurrection of the dead,"[53] and, "The second man a life-giving Spirit,"[54] and, "They will betray the Son of Man into the hands of sinners, and they will kill him, and after the third day he will rise."[55]

[26] Again, the same [Son of Man] in the union is called "Son of the Highest" because of the conjunction and taking of the parsopa and name which he possessed above all names. One is the Son of the Highest, the Assumer and the assumed in one parsopa, and one is the Son of Man in nature and in the taking of the parsopa, not two. In nature God the Word is Son of the Highest eternally, but in the union with it his manhood is also called and named Son of the Highest, and it belongs to it derivatively and unitedly in the one union of the one Christ, the Son of God, in one indivisible conjunction. Let the word be rightly employed, therefore, for the refutation of the erring! In nature, then, Christ is, from Mary, Man and the Son of Man. But in the union and from the parsopa of the economy, God the Word, the Son of the Highest, is called Son of Man and Jesus—not in nature, but in the name and in the taking of the parsopa, the union, and the indwelling. "The likeness of God took the likeness of a servant, and became in the likeness of men, and in form he was found as a man."[56] It is not "he was made a man." He "took a likeness," not "he was made a likeness." He was "in the likeness," but did not become the nature of a man. It is by virtue of the parsopa of the union, as I have said, | and as the natures were {214} united into one parsopa of the economy, while their properties are retained

ܒܫܡܝܐ ܐܠܐ ܒܫܡܝܢܘܬܗ ܦܪܨܘܦܐ ܡܫܝܚܐ. ܒܪܗ ܕܐܠܗܐ ܒܪܗ ܕܐܢܫܐ: ܘܒܪܗ ܕܐܢܫܐ ܒܪܗ ܕܐܠܗܐ. ܡܢ ܦܪܨܘܦܐ ܚܕܝܘܬܐ ܠܒܪ ܘܡܫܬܘܬܐ ܘܡܬܡܘܪܘܬܐ. ܟܕ ܗܘ ܒܪܗ ܕܐܠܗܐ ܕܒܟܠܗ ܒܫܡܝܐ ܘܠܒܝܫ ܠܒܪܢܫܐ. ܘܐܝܬܘܗܝ ܥܡܗ ܒܫܡܝܐ ܥܡ ܒܪܗ ܕܐܠܗܐ. ܘܒܪܢܫܐ ܕܢܣܒ ܐܝܬܘܗܝ ܒܫܡܝܐ ܒܪܢܫܐ ܗܘ ܒܫܡܝܐ. ܘܡܛܠ ܕܫܡܝܐ ܥܡܗ. ܡܢ ܠܗ ܡܬܒܥܐ: ܥܒܕܗ ܥܡܗ ܥܡ ܒܪܐ ܘܠܥܠܡ. ܢܦܩ ܠܥܠܡܐ ܘܐܦ ܥܡܗܘܢ ܡܬܚܫܒ̈ܢ ܕܝܬܒ ܥܡܗ ܒܫܡܝܐ ܒܥܡ ܥܡܗܘܢ ܘܐܦ ܒܪܢܫܐ. ܒܪܗ ܕܐܢܫܐ ܗܘ ܕܐܝܬܘܗܝ ܒܫܡܝܐ. ܠܐܠܗܘܬܗ ܠܒܪ ܠܐ ܡܫܬܡܗܐ ܓܒܝ ܒܪܗ ܕܐܢܫܐ. ܠܗ ܠܒܪ ܐܢܫܘܬܗ ܐܝܬܝܗ ܗܘܬ ܒܫܡܝܐ ܟܕ ܗܘܐ ܡܡܠܠ ܐܡܪ ܗܘܐ: ܐܠܐ ܡܢ ܦܪܨܘܦܐ ܚܕܝܘܬܐ ܘܡܫܬܘܬܐ ܕܗܘܘ ܒܠܚܘܕ: ܐܝܟ ܗܘ ܕܐܡܪ ܕܬܚܙܘܢܝܗܝ ܠܒܪܗ ܕܐܢܫܐ ܕܣܠܩ ܠܐܝܟܐ ܕܐܝܬܘܗܝ ܗܘܐ ܡܢ ܩܕܝܡ. ܘܠܐ ܐܢܫ ܣܠܩ ܠܫܡܝܐ ܐܠܐ ܗܘ ܕܢܚܬ ܡܢ ܫܡܝܐ: ܒܪܗ ܕܐܢܫܐ ܗܘ ܕܐܝܬܘܗܝ ܒܫܡܝܐ. ܘܡܫܝ̈ܚܐ ܘܦܪܫܝܢ ܒܚܕ ܫܘܡܗܐ ܦܪܨܘܦܐ. ܕܗܟܢ ܕܐܢܫܘܬܗ ܡܫܬܘܕܝܐ: ܘܕܝܠܗ ܕܐܠܗܘܬܗ ܠܗ ܒܫܡܝܐ: ܐܠܐ ܒܗܝ ܕܗܘܝܐ ܡܫܬܘܕܝܐ ܒܐܢܫܘܬܗ ܒܓܠܗ ܗܘܐ ܡܘܬܒ ܗܘܝܘ ܕܟܠܠ ܢܚܬ ܠܦܪܨܘܦܗ ܕܡܘܬܐ ܕܒܒܢܝܐ: ܘܐܬܟܠܠ ܒܗ ܒܟܠܗܘܢ ܗܠܝܢ ܕܡܬܒܪܢܝܘܬܐ ܗܕܐ ܐܘܢܝܬܐ. ܒܗܝ ܕܡܫܬܡܗܐ ܗܘܐ ܒܫܡܐ ܘܒܪܢܫܐ. ܟܕ ܠܐ ܡܬܚܫܒ ܗܘܐ ܒܐܠܗܘܬܗ ܕܒܪܐ ܡܫܬܘܕܝܐ ܒܐܢܫܘܬܗ ܐܝܟ ܕܐܡܪ: ܕܐܢ̈ܫܐ ܦܓܪܢܝܐ ܕܢܚܘܬܗ. ܘܐܦ ܕܒܪܗ ܕܐܢܫܐ ܗܘ ܕܐܝܬܘܗܝ ܒܫܡܝܐ: ܥܠ ܠܐ ܡܫܬܡܗܐ ܕܐܠܗܘܬܐ ܕܐܝܬܝܗ ܒܪܢܫܐ ܘܒܫܡܝܐ ܗܟܢ. ܘܐܝܟܢܐ ܕܐܝܬܝܗ ܐܢܫܘܬܗ ܥܡܗ ܥܡ ܒܪܐ ܚܕܝܘܬܐ ܘܡܛܠ ܕܐܬܚܝܕܘܬܐ ܒܫܡܝܐ: ܗܟܢܐ ܐܦ ܗܝ ܐܢܫܘܬܗ ܒܪܗ ܕܐܢܫܐ ܒܫܡܝܐ ܘܠܗ ܒܫܡܝܐ.

[27] ܘܐܝܬܝܗ ܗܟܢ ܕܐܢܫܘܬܗ ܒܡܠܬܐ: ܕܒܗ ܐܬܡܠܝ ܒܫܡܐ ܪܘܚ ܠܗܘܢ ܝܗܒܬܐ ܕܚܕܬܐ. ܘܩܪܝܢ ܡܢ ܥܠܡܗ ܕܫܡܝܐ ܘܐܝܬܝܗ ܠܐܠܗܘܬܐ ܥܕܡܐ. ܘܥܠܘܗܝ ܠܦܬܟܬܐ ܘܡܕܝܢܬܐ ܒܡܢܥܘܗ. ܘܐܘܪܚܐ ܚܫܒܐ ܘܦܘܪܫܢܐ ܒܕܡܘ. ܘܡܢܗ ܐܬܝܗܒܬ ܐܦ ܒܝܘܡܬܐ ܒܟܝܢܗ. ܐܝܟ ܠܝ ܠܟ ܚܙܐ ܘܕܥܪܬܐ. ܘܒܗ ܕܠܗܘܢ ܚܙܝܐ ܐܡܪ ܠܗܝܢܐ ܦܘܠܘܣ: ܕܐܝܬܝܢ ܕܗܘܝܐ ܥܘܫܢܐ ܒܡܘܩܪܬܐ: ܗܟܢܐ ܗܘܐ ܥܘܫܢܐ ܐܦ ܒܥܘܒܐ. ܗܘ ܠܒܪ ܕܐܬܝܠܕ ܚܠܘܗܝ ܗܠܝܢ: ܡܢ ܥܪܒܬܐ ܗܘ ܐܢܫܘܬܐ ܐܬܡܠܝ. ܕܐܢܫ ܡܫܬܡܗ ܡܢܗ ܠܐ ܥܡܟ ܒܡܕܒܚܐ. ܟܠܠܐ ܐܦ ܠܒܪ ܕܡܢ ܗܘܕܝܐ ܕܝܢ ܡܢܗ. ܡܢ ܥܪܒܬܐ ܕܐܠܐ ܐܡܪ ܟܠܝܢܐ ܡܥܘܐ ܡܕܝܡ ܟܠ ܒܡܘܡܪܬܐ. ܘܐܬܐܡܪܝܐ ܗܟܢ ܚܝܬܐ: ܒܗܝ ܕܐܡܪ ܕܒܝܬܘܬܗ ܕܡܠܟܘܬܗ ܡܢܗ ܒܡܡܪܐ ܐܡܪܢܐ: ܗܘ ܕܠܐ ܗܘܐ ܒܐܝܬܘܗܝ ܕܦܘܩܕܢ̈ܐ ܦܓܪܢܝܐ ܗܘܐ: ܐܠܐ ܒܚܝܠܐ ܕܫܒܪ̈ܐ ܕܠܐ ܡܬܐܡܪܢ. ܗܟܢ ܐܡܪ. ܐܢܐ ܕܝܢ ܕܒܠܗܘܢ ܐܝܟ ܠܝ ܐܢܐ ܒܡܡܪܐ ܐܢܫ ܕܢܬܒ ܡܢ ܚܫܒܐ ܕܒܘܪܫܐ ܕܐܢܫܘܬܐ ܒܫܡܝܐ. ܘܗܘܝܐ ܡܬܚܫܒܐ ܕܒܚܐ ܗܘܕܝܐ ܘܡܬܚܫܒܐ ܕܐܪܐܪܐ ܗܘ ܕܝܬܒ ܐܠܗܐ ܘܠܐ ܒܪܢܫܐ. ܗܟܢ ܐܡܪ: ܗܫܐ ܕܝܢ

57 Jn. 3:13 (Peshitta).
58 Jn. 6:62.
59 Jn. 3:13 (Peshitta).
60 Jn. 8:15.
61 Jn. 21:16.
62 For ܡܬܐܡܪܢܐ ܗܘܐ ܢܕܒܬܐ.

without confusion, so too the names of the natures were united parsopically, for they give and take of one another—not in nature but in the taking of the united parsopa. The Son of the Highest is the Son of Man, and the Son of Man is the Son of the Highest, from the parsopa of the union and conjunction and indwelling, while the Son of the Highest remains in what is his naturally, having put on his own man, and is with him in union one Son of the Highest, and the man of our Lord remains in his nature man in the union. Because he united him with himself within the womb, making him, with himself, one Son for ever, he also took unto himself his humbler names that he might be called with him in the union by one name, Man, as well. "The Son of Man who is in heaven."[57] He called his infinite Godhead "Son of Man", for his manhood was not in heaven when he spoke this word, but from the parsopa of the union; and the titles which were common—as in "When you see the Son of Man ascend to the place where he was before,"[58] and, "No one has ascended to heaven but him who descended from heaven, the Son of Man who is in heaven"[59]—are united and distinguished in one parsopic name, for "ascends" belongs to his manhood unitedly, and "descended" belongs to his Godhead, [though] without departure. But because he was unitedly in his manhood in all this wondrous lowliness, exalting and taking to his own parsopa the likeness of a servant, in which he was revealed in all these things of this wondrous dispensation; and in that he was considered "flesh" and "man", though they were not persuaded of his Godhead which dwelt unitedly in his manhood—as he said, "You judge according to the body"[60]—"The Son of Man who is in heaven" makes known concerning the infinitude of the Godhead which was on earth and in heaven, and as | his {215}
manhood was, with him, one Only-begotten Son and the Lord of glory in the union, so too he was named Son of Man in the union, though not in nature.

[27] Again, in his manhood he was named "Priest", for through him we are brought near in one Spirit to the knowledge of the truth, and he saved us from the dominion of darkness and brought us to the true household. He took away sin and nailed it to his cross, and gave us pardon and salvation through his blood, and by him high priesthood was given in his Church: "Feed my sheep,"[61] etc., and according to that which the blessed Paul said to the Hebrews, "As there was a change in the priesthood, so there was also a change in the law, for he concerning whom these things were said was born of another tribe from which no one had ever ministered at the altar, for it is clear that our Lord sprang from Judah, from a tribe concerning which Moses did not speak regarding the priesthood. And again, this is especially clear[62], in that he said that in the likeness of Melchizedek another priest would rise up who would not be made according to the law of the bodily commandments, but according to the power of an

ܐܫܬܡܫܬܐ ܕܡܬܡܪܐ ܡܢ ܗܿܘ: ܡܛܠ ܢܡܘܣܐ ܡܫܝܚܐ. ܐܝܟ ܕܐܡܪ: ܡܫܝܚܐ ܕܝܢ ܕܐܬܐ: ܗܘܐ ܪܒܟܘܡܪܐ ܕܛܒ̈ܬܐ ܕܥܒܪ. ܘܥܠ ܠܡܫܟܢܐ ܪܒܐ ܘܡܫܡܠܝܐ ܕܠܐ ܥܒܝܕ ܒܐܝ̈ܕܝܐ. ܘܠܐ ܗܘܐ ܡܢ ܗܠܝܢ ܒܪ̈ܝܬܐ. ܘܠܐ ܒܕܡܐ ܕܨܦܪ̈ܐ ܘܕܥܓ̈ܠܐ: ܐܠܐ ܒܕܡܐ ܕܦܓܪܗ ܥܠ ܚܕܐ ܙܒܢ ܠܒܝܬ ܩܘܕܫܐ. ܘܐܫܟܚ ܦܘܪܩܢܐ ܕܠܥܠܡ. ܐܢ ܓܝܪ ܕܡܐ ܕܨܦܪ̈ܐ ܘܕܥܓ̈ܠܐ ܘܩܛܡܐ ܕܥܓܠܬܐ ܡܙܕܪܩ ܗܿܘܐ ܥܠ ܐܝܠܝܢ ܕܡܬܛܡܐܝܢ ܗܿܘܘ. ܘܡܩܕܫ ܗܿܘܐ ܠܗܘܢ ܠܕܘܟܝܐ ܕܒܣܪ̈ܗܘܢ: ܟܡܐ ܗܟܝܠ ܡܬܝܪܐܝܬ ܕܡܗ ܕܡܫܝܚܐ: ܕܒܪܘܚܐ ܕܠܥܠܡ ܩܪܒ ܢܦܫܗ ܕܠܐ ܡܘܡ ܠܐܠܗܐ. ܢܕܟܐ ܐܬܪ̈ܥܝܢ ܡܢ ܥܒ̈ܕܐ ܡܝ̈ܬܐ: ܕܢܫܡܫ ܠܐܠܗܐ ܚܝܐ. ܡܛܠ ܗܢܐ ܗܘ ܗܘܐ ܡܨܥܝܐ ܕܕܝܬܩܐ ܚܕܬܐ ܕܒܡܘܬܗ ܗܘ ܗܘܐ ܦܘܪܩܢܐ ܠܐܝܠܝܢ ܕܥܒܪܘ ܥܠ ܕܝܬܩܐ ܩܕܡܝܬܐ: ܕܢܣܒܘܢ ܡܘܠܟܐ ܐܝܠܝܢ ܕܐܬܩܪܝܘ ܠܝܪܬܘܬܐ ܕܠܥܠܡ. ܐܝܟ ܕܐܡܪ: ܠܐ ܗܿܘܐ ܓܝܪ ܠܒܝܬ ܩܘܕܫܐ ܕܥܒܝܕ ܒܐܝ̈ܕܝܐ ܥܠ ܡܫܝܚܐ ܕܐܬܘܗܝ ܕܡܘܬܐ ܕܗܿܘ ܫܪܝܪܐ: ܐܠܐ ܠܗܿ ܠܫܡܝܐ ܥܠ. ܕܢܬܚܙܐ ܩܕܡ ܦܪ̈ܨܘܦܗ ܕܐܠܗܐ ܚܠܦܝܢ. ܐܦܠܐ ܐܝܟ ܕܢܩܪܒ ܢܦܫܗ ܙܒ̈ܢܐ ܣܓܝ̈ܐܐ ܐܝܟ ܕܥܐܠ ܗܿܘܐ ܪܒ ܟܘܡܪܐ: ܘܟܠ ܫܢܐ ܒܫܢܐ ܒܕܡܐ ܕܠܐ ܕܝܠܗ. ܘܐܢ ܠܐ ܚܝܒ ܗܿܘܐ: ܕܙܒ̈ܢܐ ܣܓܝ̈ܐܐ ܢܚܫ ܡܢ ܫܘܪܝܗ ܕܥܠܡܐ. ܗܫܐ ܕܝܢ ܒܫܘܠܡܗ ܕܥܠܡ̈ܐ. ܚܕܐ ܙܒܢ ܗܘ ܡܢ ܕܒܚ ܢܦܫܗ ܒܕܒܝܚܘܬܗ: ܕܢܒܛܠܝܗ̇ ܠܚܛܝܬܐ ܘܠܡܘܬܐ. ܘܗܘܐ ܗܟܝܠ ܠܟܠܗܝܢ ܐܝܟ ܡܪܝܡ ܘܝܗ̈ܒܝ ܠܢܒܝ̈ܐ ܘܡܠܟ̈ܐ ܘܟܗ̈ܢܐ: ܕܠܐܒܪܗܡ ܕܡܫܝܚܐ ܠܒܢ̈ܝܐ ܒܗ ܒܫܪܒܬܐ ܘܠܐ ܠܐܠܗܘܬܗ. ܠܗ ܓܝܪ ܕܡܐ ܐܦ ܠܗ ܠܐܠܗܐ ܡܠܬܐ. ܦܪܘܫ ܗܟܘ ܓܝܪ. ܘܐܦܠܐ ܥܒܕܐܝܬ ܥܠ ܠܥܡܐ. ܠܐ ܡܫܟܚ ܗܿܘ ܓܝܪ. ܡܫܝܚܐ ܘܐܦܢ ܡܢܗ ܡܠܝܢ ܐܝܟ ܕܒܪ ܘܐܝܟ ܦܪܘܫ ܕܡܘܕܐ. ܘܒܝܕ ܚܕܐ ܘܡܘܡܐ ܕܝܗܘ ܠܗ ܡܫܡܥ ܕܒܫܪܐ ܘܝܗܘ ܠܗ ܡܫܠܡ ܠܗܿ ܚܕ ܠܗܿ ܠܕܝܢܬܐ ܠܐ ܡܫܝܚܐ. ܐܢܫܐ ܕܠܐ ܡܫܝܚܐ ܕܡܬܚܠܦ ܘܡܬܗܦܟ ܚܕ ܚܕܐ ܘܚܕ ܡܘܡܐ ܗܘܘ: ܐܦ ܚܕ ܦܪܨܘܦܐ ܗܢܘܢ ܚܢܢ ܕܡܫܝܚܐ ܡܬܝܕܥܝܢ ܡܚܝܕܐܝܬ ܕܠܐ ܒܘܠܒܠ ܘܠܥܠܡ.

[28] ܐܬܝܗܒ ܐܝܟ ܒܪܗ ܕܕܘܝܕ: ܡܛܠ ܡܩܠܒܢܐ ܕܗܘܐ ܠܗܿ ܕܘܝܕ. ܘܕܝܢ ܩܪܒܗ ܘܡܢ ܢܨܒܬܗ ܕܕܘܝܕ ܐܬܘܗܝ ܒܣܦܪ̈ܐ ܒܐ̈ܝܬܘܗܝ ܐܝܟ ܕܐܡܪ: ܒܪܗ ܕܕܘܝܕ ܒܪܗ ܕܐܒܪܗܡ. ܘܐܝܟ ܫܘܕܥܘܗܝ ܕܦܛܪܘܣ ܦܠܘܣ ܕܒܦܪܟܣܝܣ. ܐܫܟܚܬ ܠܝ ܠܕܘܝܕ ܒܪܗ ܕܐܝܫܝ ܓܒܪܐ ܐܝܟ ܠܒܝ: ܕܗܘ ܢܥܒܕ ܨܒܝ̈ܢܝ ܟܠܗܘܢ. ܡܢ ܙܪܥܗ ܕܗܢܐ ܐܩܝܡ ܐܠܗܐ ܠܐܝܣܪܐܝܠ: ܐܝܟ ܕܐܫܬܘܕܝ ܠܝܫܘܥ ܦܪܘܩܐ. ܘܗܿܘ ܕܠܘܬ ܛܝܡܬܐܘܣ ܐܡܪ: ܐܬܕܟܪ ܠܝܫܘܥ ܡܫܝܚܐ ܕܩܡ ܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܗܿܘ ܕܐܝܬܘܗܝ ܡܢ ܙܪܥܐ ܕܕܘܝܕ ܐܝܟ ܐܘܢܓܠܝܘܢ ܕܝܠܝ. ܘܥܠ ܗܕܐ ܡܕܝܢܐ ܓܒܪܐ ܠܐܬܓܒܝܘܬܐ ܗܕܡ: ܘܐܠܦܗ ܕܥܒܕ ܦܪܘܩܐ ܕܡܘܕܐ ܡܬܓܒܠ ܡܢܗ:

63 Heb. 7:13–16.
64 Heb. 8:1–2.
65 Heb. 8:6.
66 For ܕܥܒܪ.
67 ܡܘܠܟܐ, Peshitta reads “promise”, ܡܘܠܟܢܐ.
68 Heb. 9:11–15.
69 Heb. 9:24–26.
70 Mt. 1:1.
71 Acts 13:22–23.
72 2 Tim. 2:8.

indestructible life."[63] Again he said, "First of all, we have a high priest who is seated at the right hand of the throne of majesty in heaven, and he is the minister of the sanctuary and of the true tabernacle which God has set up and not man."[64] Again, he said, "Now Jesus Christ has received a ministry which is better than that."[65] Again, he said, "Christ, who has come, is the high priest of the good things which he provides[66], and he has entered the great and perfect tabernacle which is not made by hands, nor is it of this creation. And he did not enter with the blood of kids or of calves, but with his own blood he entered the sanctuary once, and secured eternal salvation. For if the blood of kids and calves and the ashes of a heifer were sprinkled upon those who were defiled, and it sanctified them for the cleansing of their flesh, | how much the more, then, will the {216}
blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse our conscience from dead works to serve the living God. Because of this he became the mediator of a new covenant, for by his death salvation came to those who had transgressed against the first covenant, that those who have been called to an eternal inheritance might receive fulness[67]."[68] Again, he said, "For Christ did not enter a sanctuary made by hands, which was a likeness of that true one, but he entered heaven, that he might appear before the presence of God on our behalf, not to offer himself again many times as did the high priest—he entered each and every year with blood not his own—else he would have been obliged to suffer many times from the beginning of the world. But now, at the end of the age, he offered himself once in his own sacrifice, that he might remove sin,"[69] etc. Behold, these things are clear, distinct, and plain to those who are discriminating and knowledgeable in the Scriptures: to the manhood of Christ they are suitable in the union, and not to his Godhead, for God the Word has no blood, since he is Spirit, nor has he recently entered into heaven, for he is infinite, and heaven and earth are filled by him, like the Father and like the Holy Spirit. It is impossible for one nature and qnoma to offer the sacrifice, and for the same to accept the sacrifice, as it is impossible for the temple and its inhabitant to be one nature and one qnoma, although in one parsopa the two natures of Christ are known unitedly, without confusion, for ever.

[28] Again, he is named "Son of David" because of the promises which were to David, for he was truly from his seed, and from the descent of David in his manhood, as it is written, "The son of David, the son of Abraham,"[70] and according to the testimony of the blessed Paul in Acts, "'I have found David, the son of Jesse, | a man according to my heart, who shall fulfill all my desires.' From {217}
the seed of this one God raised up for Israel, as he promised, Jesus the Savior,"[71] and in [a letter] to Timothy he said, "Remember Jesus Christ, who rose from the dead, who was from the seed of David according to my Gospel."[72] And when the

ܠܐܦ̈ܝ ܐܫܝܚܗ ܠܡܠܟܐ. ܘܠܟܘܠ ܥܡܘܪ̈ܐ ܘܡܫ̈ܠܡܢܐ ܕܡܪܝܡܘ ܗ̇ܘ. ܢܬܠ ܠܗ ܠܡ ܡܪܝܐ ܐܠܗܐ ܟܘܪܣܝܐ ܕܕܘܝܕ ܐܒܘܗܝ. ܟܕ ܓܝܪ ܡܢ ܒܝܬ ܥܒܪ̈ܝܐ ܫܒ̈ܛܐ ܡܢ ܝܗܘܕܐ ܐܬܝܠܕ. ܐܠܐ ܐܝܟ ܗ̇ܘܐ ܠܒܝܬܐ ܠܟܗ̈ܢܐ ܐܠܗ̈ܝܐ ܕܡܢ ܝܗܘܕܐ ܢܬܡܪܘܢ ܒܢ̈ܝܐ. ܐܝܟܢܐ ܕܐܘܪܫܠܡ ܐܬܩܢ ܒܪܗ ܕܕܘܝܕ: ܘܒܢ̈ܘܗܝ ܕܐܒܪܗܡ ܘܒܢ̈ܘܗܝ ܕܝܥܩܘܒ: ܘܝܘܣܦ ܒܪܗ ܕܕܘܝܕ ܘܕܥܒܪܐ.

[29] ܘܐܫܬܡܗ ܘܐܦ ܡܠܟܐ: ܒܗ̇ ܕܒܥܒܪ̈ܐ ܝܫܘܥ ܡܠܟܐ ܘܡܠܟ ܡܠܟ̈ܐ ܘܠܥܠܡ ܥܠܡܝܢ. ܒܐܠܗܘܬܗ ܡܬܘܡܝܐ ܘܒܐܢܫܘܬܗ ܡܛܠ ܚܝܘܬܐ ܕܟܠܗ. ܘܐܝܟ ܕܐܡܪ ܡܛܠ ܚܝܐ ܐܠܗܐ. ܡܠܟܐ ܠܡ ܕܡܠܟ̈ܐ ܘܡܪܐ ܕܡܪ̈ܘܬܐ. ܗ̇ܘ ܕܝܠܗ ܒܠܚܘܕܘܗܝ ܠܐ ܡܬܡܣܟܠ. ܘܥܡܪ ܒܢܘܗܪܐ. ܕܐܢܫ ܠܐ ܡܫܟܚ ܕܢܬܩܪܒ ܠܗ. ܘܐܢܫ ܡܢ ܒܢܝ̈ܢܫܐ ܠܐ ܚܙܝܗ: ܘܠܐ ܡܫܟܚ ܠܡܚܙܝܗ. ܘܡܠܟܐ ܕܟܠܗ̇ ܐܪܥܐ ܐܠܗܐ ܗ̇ܘ ܘܙܡܪܘ ܠܗ ܫܘܒܚܐ. ܗܠܝܢ ܘܕܐܝܟ ܗܠܝܢ ܕܐܠܗܘܬܗ ܥܡ ܐܒܐ ܘܥܡ ܪܘܚܐ ܕܩܘܕܫܐ. ܒܗ̇ ܕܒܝܠܗ ܗ̇ܘ ܫܘܠܛܢܐ ܡܬܘܡܝܐ ܘܡܕܒܪܢܘܬܐ ܠܒܪ̈ܝܬܗ ܐܝܟ ܕܪ̈ܒܐ. ܘܒܚܝܘܬܐ ܕܝܢ ܕܐܢܫܘܬܗ ܒܗܘ: ܐܝܟ ܗ̇ܘ ܕܐܡܪ: ܕܠܐ ܢܥܢܕ ܫܒܛܐ ܡܢ ܝܗܘܕܐ ܘܡܕܒܪܢܐ ܡܢ ܒܝܬ ܪ̈ܓܠܘܗܝ. ܥܕܡܐ ܕܢܐܬܐ ܗ̇ܘ ܕܕܝܠܗ ܗ̇ܝ ܡܠܟܘܬܐ. ܘܗ̇ܘ ܕܙܟܪܝܐ ܘܚܕܝ ܒܪܬ ܨܗܝܘܢ: ܕܗܐ ܡܠܟܟܝ ܐܬܐ ܠܟܝ: ܙܕܝܩܐ ܘܦܪܘܩܐ ܘܡܟܝܟ: ܘܪܟܝܒ ܥܠ ܚܡܪܐ ܘܥܠ ܥܝܠܐ ܒܪ ܐܬܢܐ ܘܗ̇ܘ ܐܦܪܬܐ ܕܡܢ ܡܝܟܐ ܢܒܝܐ. ܘܐܢ̱ܬܝ ܠܡ ܒܝܬ ܠܚܡ ܕܝܗܘܕܐ: ܠܐ ܗ̇ܘܝܬ ܒܨܝܪܐ ܒܡܠܟ̈ܐ ܕܝܗܘܕܐ. ܡܢܟܝ ܓܝܪ ܢܦܘܩ ܡܠܟܐ: ܕܗܘ ܢܪܥܝܘܗܝ ܠܥܡܝ ܐܝܣܪܝܠ. ܘܗ̇ܘ ܕܛܘܒܢܐ ܕܢܝܐܝܠ: ܚܙܐ ܗܘܝܬ ܠܡ ܥܡ ܥܢܢ̈ܐ ܕܫܡܝܐ ܐܝܟ ܒܪ ܐ̄ܢܫܐ ܐܬܐ: ܘܡܛܠ ܥܕܡܐ ܠܥܬܝܩ ܝܘܡ̈ܬܐ. ܘܩܪܒܘܗܝ ܩܕܡܘܗܝ ܘܠܗ ܝܗܒ ܫܘܠܛܢܐ ܘܐܝܩܪܐ ܘܡܠܟܘܬܐ. ܕܟܠܗܘܢ ܥܡܡ̈ܐ ܘܐܡܘܬܐ ܘܠܫܢ̈ܐ ܠܗ ܢܦܠܚܘܢ. ܘܠܡܫܝܚܐ ܠܡ ܡܫܝܚܐ ܡܠܟܐ ܘܡܕܒܪܢܐ. ܘܡܪܢ ܐܡܪ ܠܬܠܡܝ̈ܕܘܗܝ: ܐܢ̱ܬܘܢ ܐܢܘܢ ܕܟܬܪܬܘܢ ܒܢܣܝ̈ܘܢܝ: ܘܐܢܐ ܡܛܝܒ ܐܢܐ ܠܟܘܢ ܐܝܟ ܕܐܛܝܒ ܠܝ ܐܒܝ ܡܠܟܘܬܐ. ܘܬܘܒ ܐܡܪ ܠܗ ܕܡܢܐ ܕܥܠܡܐ: ܕܡܠܟܘܬܝ ܕܝܠܝ ܠܐ ܗ̇ܘܬ ܡܢܐ ܘܕܥܠܡܐ.

[30] ܘܐܬܩܪܝ ܬܘܒ ܡܪܝܐ: ܡܛܠ ܕܡܪܐ ܗ̇ܘ ܕܟܠܗܘܢ ܒܪ̈ܝܬܐ ܒܚܝܘܬܗ ܕܥܡ ܐܠܗܐ ܡܠܬܐ. ܐܝܟ ܕܐܬܐܡܪ̈ܝ ܡܢ ܡܠܐܟܐ ܠܪ̈ܥܘܬܐ: ܕܐܬܝܠܕ ܠܟܘܢ ܝܘܡܢܐ ܦܪܘܩܐ ܕܐܝܬܘܗܝ ܡܪܝܐ ܡܫܝܚܐ ܒܡܕܝܢܬܗ ܕܕܘܝܕ. ܘܫܠܝܚܐ ܦܛܪܘܣ ܐܡܪ: ܕܡܪܝܐ ܘܡܫܝܚܐ ܥܒܕܗ ܐܠܗܐ: ܠܗܢܐ ܝܫܘܥ ܕܐܢ̱ܬܘܢ ܙܩܦܬܘܢ.

73 For ܠܐܦ̈ܝ ܐܫܝܚܗ ܠܡܠܟܐ.
74 Lk. 1:32.
75 I.e., David's.
76 Mt. 1:20.
77 1 Tim. 6:14–16.
78 Ps. 47:7.
79 ܡܕܒܪܢܐ.
80 Gen. 49:10 (Peshitta).
81 Zech. 9:9.
82 Babai quotes here Mt. 2:6. Micah 5:2 reads in the Peshitta: You, Bethlehem Ephratha, too small to be [counted] among the thousands of Judah, from you shall come forth a ruler to be over Israel, who comes forth from the beginning, from days of old.
83 ܐܝܟ ܒܪ ܐ̄ܢܫܐ. So the Peshitta.
84 Dan. 7:13–14.
85 Dan. 9:25.
86 Lk. 22:29 (Peshitta).
87 Jn. 18:36.

holy Gabriel announced good news to the blessed Mary, making known to her that through the Holy Spirit [a son] would be fashioned from her, he brought thither the saying[73], according to the indications and promises which had gone before, "The Lord God will give him the throne of his father, David."[74] Although he was born after many generations from his[75] descent, yet it was the custom of the divine Scriptures that sons should be called by [their] descent, as Zerubbabel was called "son of David", and the "sons of Abraham", and the "sons of Jacob", and "Joseph, the son of David",[76] etc.

[29] He is also called "King", in that in truth he is King, and King of kings for ever and ever in his Godhead eternally and in his manhood because of [its] union with him. As it is written concerning the divine nature, "King of kings and Lord of lords, who is alone incorruptible and dwells in the light, whom no one is able to approach, and none among men sees or can see,"[77] and, "God is King of all the earth: sing glory to him."[78] These and such as these are of his Godhead with the Father and with the Holy Spirit, in that eternal dominion belongs to him, and he governs creation as he wills; but in the union of his manhood with him, as it is written, "The scepter shall not depart from Judah, or the Law-giver[79] from between his feet until one to whom the kingdom belongs comes."[80] Then there is the [passage], "Exult and rejoice, daughter of Zion, for behold, your king comes to you, the righteous one, the deliverer, the lowly one, riding upon an ass and upon a colt, the foal of an ass."[81] Again, there is that which is from Micah the prophet, "And you, | Bethlehem of Judah, you are not the least among {218} the kings of Judah, for from you shall come forth a king who shall shepherd my people, Israel."[82] And in the blessed Daniel [it says], "I saw upon the clouds of heaven as a son of men[83] came. And he came as far as to the Ancient of Days and they presented him before him And he gave him the dominion, lordship, and honor, that all the nations, peoples, and tongues should serve him,"[84] and "to the coming of the Anointed One, the King[85]," etc. And our Lord said to his disciples, "You are those who remained through my testings, and I promise you, as my Father promised me, the kingdom."[86] Again, he said to the unjust judge, "My kingdom is not of this place,"[87] etc.

[30] Again, he is called "Lord," for he governs all creation in the union with God the Word, as was said by the angel to the shepherds, "A Savior is born to you today who is the Lord Christ, in the city of David."[88] And the blessed Peter said, "God has made Lord and Christ this Jesus whom you crucified."[89]

88 Lk. 2:11.
89 Acts 2:36.

[31] ܐܫܬܡܠܝ ܗܟܝܠ ܢܒܝܐ: ܐܝܟ ܕܐܡܪ ܡܘܫܐ: ܕܢܒܝܐ ܢܩܝܡ ܡܪܝܐ ܐܠܗܐ ܡܢ ܐܚܝܟܘܢ ܐܟܘܬܝ. ܫܡܠܝܘܬܗ ܕܝܢ ܒܗ ܕܒܪܗ ܐܬܓܠܝܬ ܠܢ ܟܕ ܫܘܠܡ ܫܠܡܝܢ ܗܘܐ: ܘܟܕ ܐܬܪܘ ܕܫܠܡܐ ܕܢܡܘܣܐ: ܘܟܕ ܦܘܩܕ̈ܢܐ ܕܐܬܝܗܒܘ ܠܢܒܝ̈ܐ: ܘܟܕ ܗܝܡܢܘܬܐ ܕܫܠܝ̈ܚܐ: ܘܕܐܢܫܐ ܫܡܝܢܐ ܕܐܬܟܪܙ ܗܪܟܐ ܒܟܠܗ ܥܠܡܐ. ܘܕܐܝܠܝܢ ܐܦ̈ܠܝܢܐ ܘܦܘܩ̈ܕܐ ܫܡܝܢ ܕܢܘܡܘܣ ܒܪܘܚܗ. ܘܟܕ ܡܫܬܡܠܝܐ ܕܡܫܝܚܐ: ܘܕܒܪܬܗ ܕܐܣܪ̈ܢܘܬܐ ܐܝܠܝܢ ܕܡܫܝ̈ܚܐ ܗܘܘ ܠܡܫܡܫܢܘܬܐ ܒܡܕܒܪܢܘܬܗ: ܘܕܒܝܫܐ ܘܢܐ ܚܕܐ ܡܫܬܡܠܝܐ: ܘܐܝܠܝܢ ܕܡܫܡܫܢ̈ܐ ܒܗܝܢ ܗܘܝ: ܘܟܕ ܫܠܡܬ ܢܦܫܐ ܘܕܒܪܬܗ ܕܐܢܫ ܗܘܐ.

[32] ܘܐܫܬܡܠܝ ܗܟܝܠ ܐܕܡ. ܒܗ ܕܒܫܘܪܝܐ ܒܪܝܫܐ ܐܬܗܘܝ ܒܟܝܢܐ. ܒܨܠܡܐ ܕܝܠܗ ܐܝܟ ܐܕܡ ܫܪܝܪ ܡܢ ܗܘ ܕܡܫܝܚ ܘܐܬܗܘܝ ܒܨܠܡܐ ܕܐܠܗܘܬܐ: ܡܛܠ ܚܕܐ ܐܠܗܐ ܕܢܦܫܐ ܠܗ. ܘܐܝܟܢܐ ܕܐܕܡ ܐܫܬܡܠܝ ܡܢ ܐܪܥܐ ܕܝܠܗ ܘܙܥܘܪ ܡܢ ܐܠܗܐ ܘܗܘܐ ܠܢܦܫܐ ܚܝܐ. ܘܐܫܬܡܠܝ ܨܠܡܐ ܕܐܠܗܐ: ܗܟܢܐ ܐܕܡ ܚܕܬܐ. ܗܘܐ ܕܝܢ ܡܫܝܚܐ ܕܒܬܪܗ: ܐܫܬܡܠܝ ܕܝܠܗ ܘܙܥܘܪ ܡܢ ܐܪܥܐ ܚܝܬܐ ܦܓܪܢܝܬܐ ܡܢܝܢ ܒܥܘܠܬܐ ܡܕܝܢܬܐ ܟܕ ܪܘܚܐ ܕܩܘܕܫܐ. ܘܟܕ ܐܬܓܠܝܬ ܐܠܗܐ ܡܠܬܐ ܒܪܐ ܒܗ ܡܫܬܡܠܝܐ: ܘܗܘܐ ܠܗ ܠܢܦܫ ܚܝܐ. ܗܘ ܕܒܦܓܪܗ ܐܫܬܡܠܝ: ܐܠܐ ܘܐܦ ܠܪܘܚܐ ܡܚܝܢܝܬܐ ܡܢ ܒܬܪ ܩܝܡܬܗ. ܢܦܚ ܠܗ ܘܗܘܝܢ ܪܘܚܢܝܐ. ܘܐܝܬܘܗܝ ܐܠܗܐ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ ܒܟܠܗ ܠܡܪܘܬܐ ܡܫܡܠܝܬܐ. ܒܟܠܗܝܢ ܕܝܢܐ ܗܦܟܬܗ. ܗܟܢ ܡܢ ܕܝܠܗܘܢ ܒܢܝܐ ܕܐܠܗܘܬܐ ܒܗܘ. ܒܪܬ ܕܝܢ: ܠܗ ܒܪܘܚܢܐ ܠܡܘܕܥܢܐ ܒܠܚܘܕ: ܐܠܐ ܘܡܬܟܘܪܢܐ ܡܚܝܢܐ ܕܢܝܚ ܦܪ̈ܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܘܐܝܟܢܐ ܕܐܡܪ ܦܘܠܘܣ. ܗܘܝܐ ܐܕܡ ܒܪܢܫܐ ܡܕܡܝܢܐ ܠܟܠܟ ܚܝܐ. ܘܐܕܡ ܐܚܪܝܐ ܠܪܘܚܐ ܡܚܝܢܝܬܐ. ܘܐܝܟܢܐ ܠܗܘܢ ܗܦܟܬ ܕܗܘܝܐ ܐܕܡ ܡܕܡܝܢ ܐܒܐ ܕܫܠܡܐ ܕܡܬܘܬܐ: ܗܟܢܐ ܘܐܦ ܡܫܝܚܐ ܕܒܬܪܗ: ܗܘܐ ܕܝܢ ܐܕܡ ܚܕܬܐ ܗܘܝܐ ܡܫܝܚܢܝܐ ܐܒܐ ܕܫܠܡܐ ܕܚܕܬܐ. ܠܗܘܢ ܠܡ ܫܡܥ ܐܠܗܐ ܘܕܒܪܬܗ. ܒܗ ܕܒܟܠ ܕܒܡܫܝܚܐ ܗܘ ܒܪܝܬܐ ܗܝ ܚܕܬܐ. ܘܡܢ ܒܬܪܗ ܚܝܢ ܘܡܢ ܩܕܡܘܗܝ ܒܚܢ ܐܫܬܡܠܝܬ. ܘܡܢ ܡܠܝܘܬܗ ܟܠܢ ܢܣܒܢ. ܘܐܝܟܢܐ ܕܡܘܬܐ ܡܢ ܐܕܡ ܒܟܠܗܘܢ ܒܢܝ̈ܢܫܐ ܡܠܟܬ. ܗܟܢܐ ܡܘܬܐ ܕܒܪܢܫܐ ܡܢ ܡܫܝܚܐ ܚܝ̈ܐ ܥܠܡܝ̈ܐ ܕܠܐ ܡܝܘܬܘܬܐ ܠܟܠܗܘܢ ܒܢܝ̈ܢܫܐ. ܒܝܕ ܒܪܢܫܐ ܠܡ ܡܘܬܐ. ܘܒܝܕ ܒܪܢܫܐ ܚܝܐ ܡܢ ܡܝ̈ܬܐ. ܘܐܝܟܢܐ ܕܠܒܢܝ ܕܡܘܬܗ ܕܒܗ ܠܒܪ̈ܝܐ ܕܡܝܘܬܘܬܐ: ܗܟܢܐ ܐܠܟܠ ܕܡܘܬܗ ܕܒܗ ܕܡܢ ܟܫܝܪܐ ܚܝܐ ܠܡܬܐ ܡܚܝܢܝܬܐ ܟܠܐ ܡܝܘܬܘܬܐ ܘܠܐ ܡܬܚܒܠܢܘܬܐ: ܘܡܛܠ ܗ ܚܝܐ ܠܡܪܝܐ ܒܟܫܝܪܐ ܐܝܠܝܢ ܕܝܗܒ ܠܗ ܐܠܗܐ. ܗܐ ܐܢܐ ܠܡ ܘܒܢܝ̈ܐ ܕܝܗܒ ܠܝ ܐܠܗܐ.

90 Deut. 18:15; cf. 18:18; Acts 3:22; 7:37.
91 1 Cor. 15:46.
92 1 Cor. 15:45.
93 2 Cf. 2 Cor. 5:17.
94 1 Cor. 15:21.
95 Cf. Heb. 2:13.

[31] Again, he is named "Prophet", as Moses said, "The Lord God will raise up a prophet from your brothers like me."[90] He fulfilled this in that he declared and revealed to us concerning the end of this our world, and concerning the mysteries of the world to come, and concerning the good things which are kept for the saints, and concerning the punishment of the wicked, and how that his Gospel was going to be proclaimed in all the world, and under what distresses and blows his preachers were going to come, and concerning the coming of the Deceiver, and of all the rest of those things which were going to be done in his dispensation, and in what way he will make his coming, and what things will be done at that time, and concerning the general resurrection, and other things such as these.

[32] Again, he is named "Adam", in that in truth he was man in nature, in all belonging to it, as was Adam, except that he was united, and is in the order of the Godhead because of | the divine nature which dwels in him. As Adam {219} was fashioned from the earth by God without intercourse and became a living soul, and was named the "Image of God", so the new Adam, that is, Christ in the flesh, was fashioned without intercourse from the living earth, the blessed Mary, the holy Virgin, through the Holy Spirit, and with his fashioning God the Word dwelt in him unitedly, and he was made with a living soul which was complete in its order, but also a life-giving Spirit after his resurrection—"the physical, then the spiritual."[91] And he was the image of the invisible God in all complete perfection, in all that his Prototype possessed, except for the property of the nature of Godhead which was in him. However, he was not in separation, [as though] for a "manifestation" alone, but was a united dwelling place of the one parsopa of Christ, the Son of God. As the blessed Paul said, "The first man, Adam, became a living soul, and the last Adam a life-giving Spirit."[92] Therefore, as indeed the first Adam became the father of the world of mortals, so too Christ in the flesh, that is the new Adam, became unitedly the Father of the world to come—"God has sealed this one," etc.—in that everyone who is in Christ is a new creation.[93] We are of his flesh and of his bones in the nature of his manhood, and from his fullness we have all received. And as the portion of Adam, all men are mortal, so the portion of the Spirit from Christ is the true life of immortality for all men. "Through man is death, and through man is the resurrection of the dead,"[94] and as we have been clothed with the likeness of the earthly—of mortality—so we shall be clothed with the likeness of him who is going to come from heaven unitedly in immortality and incorruptibility, and with him we are going to dwell in heaven—those of us who are deemed worthy in mercies. "Behold, I and the children whom | God has given me."[95] {220}

[33] ܗܘܒ݂ ܡܫܡܫܢܘܬܗ ܘܐܦ ܒܐܢܫܘܬܗ ܡܫܬܕܥܐ ܨܠܡܗ ܘܕܡܘܬܗ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ ܐܝܟ ܕܐܡܪ. ܕܦܪܩ ܠܢ ܡܢ ܫܘܠܛܢܐ ܕܚܫܘܟܐ ܘܐܥܠܢ ܠܡܠܟܘܬܐ ܕܒܪܗ ܕܐܠܗܐ. ܗܘ ܕܒܗ ܐܝܬ ܠܢ ܦܘܪܩܢܐ. ܘܕܐܝܬܘܗܝ ܫܘܒܩܢܐ ܕܚܛܗ̈ܐ. ܗܘ ܕܐܝܬܘܗܝ ܕܡܘܬܐ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ. ܘܒܘܟܪܐ ܕܟܠܗܘܢ ܒܪܝܬܐ. ܘܐܡܪ ܐܢܘܢ ܠܢ ܒܕܡܘܬܐ ܕܨܘܪܬܐ ܕܒܪܗ ܕܢܗܘܐ ܗܘ ܒܘܟܪܐ ܕܐܚ̈ܐ ܣܓܝ̈ܐܐ. ܢܨܘܪ ܓܝܪ ܒܥܒܕܐ ܘܐܝܟ ܕܐܡܪܢ ܒܫܠܝܚܐ: ܨܠܡܗ ܘܕܡܘܬܗ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ ܒܟܠܗܘܢ ܕܝܠܗ. ܠܗ ܓܝܪ ܠܐ ܡܫܬܕܥܐ ܐܝܟܢܐ ܕܐܝܬܘܗܝ ܐܝܟ ܐܢܐ ܕܡܠܟܐ ܨܠܡܐ ܘܕܡܘܬܐ: ܡܛܠ ܐܡܪ ܒܠܚܘܕ ܕܟܠܗܘܢ ܒܪܝܬܐ. ܐܠܐ ܗܪܟܐ: ܒܗ ܫܪܐ ܟܠܗ ܡܘܠܝܐ ܕܐܠܗܘܬܐ ܓܘܫܡܢܐܝܬ. ܗܟܢ ܓܝܪ ܐܠܗܐ ܐܝܬܘܗܝ ܕܝܗܒ ܗܘܐ ܨܠܡܐ ܠܗ ܡܫܬܕܥܐ. ܘܕܡܘܬܗ ܘܨܠܡܗ ܕܐܝܬ ܠܐ ܡܬܚܙܐ ܐܠܗܐ ܠܦܪܨܘܦܗ ܡܫܬܕܥܐ. ܗܪܟܐ ܓܝܪ ܕܡܘܬܐ ܕܐܠܗܐ ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܘܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ݂ ܡܫܬܕܥܐ ܒܟܠܗܘܢ ܕܐܠܗܘܬܗ ܕܝܠܗ: ܕܒܗ ܗܘ ܡܫܬܟܚܐ ܫܪܝܐ: ܒܪܘܬܐ: ܡܪܘܬܐ: ܫܘܠܛܢܐ: ܚܝܠܐ: ܣܓܝܕܘܬܐ. ܘܐܝܟ ܕܒܟܠܡܕܡ: ܟܠܗܘܢ ܕܐܦܝ̈ܢܐ ܕܒܗ ܡܫܟܢ ܗܕܪܐ ܡܢ ܟܘܠܗ. ܘܐܝܟ ܕܐܡܪ ܛܘܒܢܐ ܦܘܠܘܣ: ܕܐܝܬܘܗܝ ܠܗ ܫܡܐ ܕܡܝܬܪ ܡܢ ܟܠ ܫܡܗ̈ܝܢ ܘܕܫܪܟܐ. ܕܒܗ ܓܝܪ ܢܩܪܒ ܫܘܠܛܢܐ ܠܦܪܨܘܦܐ ܒܟܒܪ ܦܘܩܕܢܐ: ܘܡܛܠ ܠܗ ܗܘܐ. ܘܐܫܬܡܥ ܨܠܡܐ. ܘܐܫܬܡܥܬ ܐܡܪܐ: ܘܐܬܦܠܓܝ ܕܡܘܬܐ. ܒܫܡܫܐ ܓܝܪ ܕܒܦܓܪܐ ܐܬܚܙܝ ܘܐܬܬܩܢ ܘܐܬܚܝܕ ܟܠܗܘܢ ܒܪܝܬܐ ܠܚܕ ܐܡܪܐ ܒܚܕ ܪܘܚܐ ܘܐܬܩܪܒܬ. ܘܥܒܕܐ ܠܐ ܡܫܬܟܚܝܢܢ. ܘܢܣܒܬ ܦܓܪܐ ܕܠܐ ܚܛܝܬܐ. ܘܐܬܥܒܕ ܨܠܡܐ ܘܐܬܩܪܒ ܫܘܦܪܗ ܘܐܝܬ ܚܘܒܗ. ܘܐܬܚܙܝ ܒܗ ܦܓܪܐ ܒܟܠܗܘܢ ܕܝܠܗ. ܘܐܬܚܝܕ ܘܐܬܬܠܝܬ ܐܪ̈ܙܐ ܕܨܠܡܐ ܘܕܠܐ ܚܛܝܬܐ ܐܚܝܕܐ. ܘܕܡܥܝ̈ܢܬܐ ܘܕܡܫܝܚܘܬܐ. ܒܗ ܠܢ ܗܘܐ ܡܩܪܒܐ ܠܐܒܐ ܒܚܕܐ ܪܘܚ ܠܟܠܢ ܐܝܟ ܕܠܐܪܒܥܐ ܫܡܝܐ ܒܫܘܡܠܝܐ ܠܚܕ ܒܪܢܫܐ ܚܕܬܐ.

[34] ܘܐܫܬܡܫܬ ܗܘܒ݂ ܘܟܝܢܐ ܘܩܕܝܫܐ ܐܝܟ ܕܐܡܪ ܦܛܪܘܣ ܫܠܝܚܐ ܠܗܘܢ ܠܝ̈ܗܘܕܝܐ: ܐܢܬܘܢ ܠܢ ܒܘܪܝܐ ܘܩܕܝܫܐ ܟܦܪܬܘܢ. ܘܫܐܠܬܘܢ ܠܟܘܢ ܠܓܒܪܐ ܩܛܘܠܐ ܕܢܬܝܗܒ݂ ܠܟܘܢ. ܘܠܗ ܪܫܐ ܕܚܝ̈ܐ ܩܛܠܬܘܢ. ܕܠܗ ܐܩܝܡ ܐܠܗܐ ܡܢ ܒܝܬ ܡܝ̈ܬܐ.

[35] ܐܬܡܪ݂ ܗܟܝܠ ܘܐܬܟܬܒ ܩܕܝܫܐ. ܒܗ ܕܐܝܬܘܗܝ ܒܒܪܐ ܩܕܝܫܐ ܘܡܩܕܫܢܐ ܘܡܘܗܒ݂ ܕܩܕܝܫܘܬܐ ܒܟܠܗ ܕܫܘܬܐ ܘܕܪܘܫܘܬܐ. ܘܡܢ ܓܒܝܠܬܗ ܩܕܝܫܘܬܗ. ܘܐܝܟܢܐ ܕܐܡܪ. ܕܗܘ ܕܡܬܝܠܕ ܡܢܟܝ ܩܕܝܫܐ ܗܘ ܘܒܪܗ ܕܐܠܗܐ ܢܬܩܪܐ. ܘܗܘ ܠܢ ܕܐܒܐ ܩܕܫܗ ܘܫܕܪܗ ܠܥܠܡܐ. ܘܐܝܟ ܕܐܡܪ ܛܘܒܢܐ ܦܘܠܘܣ: ܗܘ ܠܢ ܕܡܩܕܫ ܘܗܢܘܢ ܕܡܬܩܕܫܝܢ: ܡܢ ܚܕ ܐܢܘܢ ܟܠܗܘܢ. ܒܫܘܝܘܬܗ ܓܝܪ ܗܢܘܢ ܩܕܝܫܐ ܐܠܗܐ ܡܠܬܐ

96 Cf. Col. 1:13–15.
97 Rom. 8:29.
98 Col. 2:9.
99 I.e., God the Word.
100 I.e., in the likeness of a servant.
101 Cf. Phil. 2:9.
102 I.e., to the Prototype.
103 Eph. 2:18.
104 Acts 3:14–15.
105 Lk. 1:35.
106 Jn. 10:36.

[33] Again, in his manhood he is named unitedly the "Image and Likeness of the invisible God", as it is written, "He saved us from the dominion of darkness and brought us to the kingdom of the Son of God, in whom we have salvation, and in whose blood is the forgiveness of sins, who is the Likeness of the invisible God, and the First-born of all creatures."[96] "And he sealed them with the likeness of the image of his Son, that he may be the First-born of many brothers."[97] For he is in truth, as we have said above, the Image and Likeness of the invisible God in all that belongs to him. It is not non-unitedly, as Adam, the father of children, is named the image and likeness because he alone is the bond of all creatures, but thus: in him dwells all the fullness of the Godhead bodily.[98] For there, to Adam, it was given to be the image non-unitedly, and God did not take the likeness and image of Adam to his own parsopa unitedly. But here the likeness of God took the likeness of a servant, and the likeness of a servant received unitedly all that belongs to the Godhead of the Word, in which he[99] dwelt, as in a temple—Sonship, Lordship, dominion, power, wisdom, and altogether, everything that belongs to the Prototype, which was united in it[100] except for his own nature. And as the blessed Paul said, "There was given to him a name which was better than all names,"[101] etc. For the earthly Adam corrupted the image by the transgression of the commandment, and death took hold of him, the image was disfigured, the bond was loosed, and the likeness was corrupted. But in Christ in the flesh all creatures are gathered, joined, and united into one bond in one love and unity, in one incorruptibility, and perfect, unerring knowledge, and the image is renewed and its beauty made to shine, and its brightness to show forth. His Prototype was revealed in him in all that belongs to him[102], and there was united and joined together the mystery of "the people and the peoples", and of men and angels: | "In him both were brought near in one Spirit {221}
to the Father,"[103] that he might build both of them in himself into one new man.

[34] Again, he was named "Righteous and Holy", as the blessed Peter said to the impious Jews: "You have denied the Righteous and Holy One, and you have asked for yourselves a man, a murderer, to be given to you, and you have killed the Source of life, whom God raised up from the dead."[104]

[35] Therefore, he is called, and is, the "Holy One", in that he is in truth holy and the Sanctifier and Giver of holiness in all purity and excellency. With his fashioning was his holiness, as it is written, "He who is to be born from you is holy and shall be called Son of God,"[105] and, "He whom the Father sanctified and sent to the world."[106] As the blessed Paul said, "He who sanctifies and those

ܡܢ ܓܘ ܡܫܒܚܐ: ܗܘܐ ܠܗ ܡܕܝܢܬܐ ܪܡܐ ܡܢ ܟܠ. ܒܫܪܝܬܐ ܘܐܦ ܕܠܐ ܬܬܒܠܠ. ܒܚܕܐ ܡܕܝܢܬܐ ܠܡ ܐܦܢ ܘܠܡ ܪܘܚܐ ܕܩܘܕܫܐ: ܘܐܦܢ ܒܡܘܬܗ ܡܫܝܚܝܐ ܠܐ ܡܬܬܚܠܦܢܘܬܐ ܘܠܐ ܡܬܬܓܠܝܢܘܬܐ ܡܢ ܡܫܚܬܐ ܕܡܫܝܚܐ ܒܚܠܘܦ ܟܠܢܫ ܘܠܥܠܡ.

[36] ܘܐܝܟܢܘܗܝ ܗܘܐ ܕܐܝܬܘܗܝ: ܒܗܘ ܕܚܛܝܬܐ ܠܐ ܚܛܐ. ܘܫܠܝܛܐ ܠܐ ܐܫܬܟܚ ܒܦܘܩܕܢܗ. ܘܡܢܘ ܠܡ ܡܚܝܒ ܡܢܗ ܠܗ ܥܠ ܫܠܝܛܐ. ܘܐܫܬܡܥ ܥܒܕܐ ܠܐܒܘܗܝ. ܘܡܛܠ ܗܠܝܢ ܒܪܘܚܐ. ܘܐܠܗܐ ܗܠܝܢ ܘܝܗܘܐ ܘܐܢܫ ܡܘܬܐ ܕܗܠܝܢ ܒܡܥܝܢ. ܘܒܡܫܝܚܘܬܐ ܕܒܗ ܘܐܦ ܠܡܫܝܚܐ ܘܕܥܒܕܗ.

[37] ܘܐܬܚܙܝ ܗܘܐ ܟܐܦܐ ܐܝܟ ܕܐܡܪ: ܕܟܐܦܐ ܕܐܣܠܝܘ ܒܢܝܐ: ܗܝ ܗܘܬ ܠܪܝܫܐ ܕܙܘܝܬܐ. ܘܐܝܟ ܕܐܡܪ ܐܫܥܝܐ ܢܒܝܐ: ܕܗܐ ܣܐܡ ܐܢܐ ܒܨܗܝܘܢ ܟܐܦܐ ܒܚܝܪܬܐ ܒܙܘܝܬܐ ܝܩܝܪܬܐ. ܦܫ ܐܫܬܐ ܕܫܬܐܣܬܐ. ܥܠ ܕܡܗܝܡܢ ܒܗ: ܠܐ ܢܒܗܬ. ܘܐܬܓܙܪܬ ܗܘܬ ܕܢܝܐܝܠ ܐܡܪ. ܕܫܘܝܐ ܕܐܬܓܙܪܬ ܟܐܦܐ ܕܠܐ ܒܐܝܕܝ̈ܢ ܘܕܥܒܕܬ. ܘܐܝܟ ܕܐܡܪ ܦܘܠܘܣ ܫܠܝܚܐ: ܕܗܘ ܗܘܐ ܪܝܫ ܩܪܢܐ ܕܒܢܝܢܐ ܝܫܘܥ ܡܫܝܚܐ ܘܕܥܒܕܗ. ܘܐܝܟܢܐ ܕܐܦ ܗܘ ܡܪܢ ܐܡܪ: ܕܡܢܘ ܗܘ ܗܢܐ ܕܟܬܝܒ: ܕܟܐܦܐ ܕܐܣܠܝܘ ܒܢܝܐ: ܗܝ ܗܘܬ ܠܪܝܫܐ ܕܙܘܝܬܐ. ܘܟܠܡܢ ܕܢܦܠ ܥܠ ܗܕܐ ܟܐܦܐ ܢܬܪܥܥ. ܘܟܠܡܢ ܕܗܝ ܬܦܠ ܥܠܘܗܝ ܬܕܪܝܘܗܝ. ܒܗ ܓܝܪ ܐܬܚܝܛ ܘܐܬܩܝܡ ܐܝܟ ܕܒܢܝܢܐ ܘܗܘܐ ܗܝܟܠܐ ܘܡܫܟܢܐ: ܒܚܕܐ ܗܝܡܢܘܬܐ ܘܫܘܒܚܐ ܘܡܫܘܕܥܢܘܬܐ ܕܟܠ ܡܕܡ. ܘܡܬܬܒܢܝܢ ܒܗܝܢܐ ܡܫܒܚܐ ܘܠܐ ܡܬܕܟܝܢ ܠܗܝܟܠܐ ܩܕܝܫܐ. ܐܝܟ ܡܠܬܐ ܕܦܘܠܘܣ: ܒܗ ܠܡ ܡܬܚܒܪܝܢ ܟܠܗ ܒܢܝܢܐ: ܘܪܒܐ ܠܗܝܟܠܐ ܩܕܝܫܐ ܒܡܪܝܐ. ܒܗ ܐܦ ܐܢܬܘܢ ܒܗ ܡܬܒܢܝܢܝܢ: ܠܡܥܡܪܐ ܕܐܠܗܐ ܒܪܘܚ.

[38] ܘܐܬܩܪܝ ܗܘܐ ܠܚܡܐ: ܡܛܠ ܗܕܐ: ܡܛܠ ܕܚܝܐ ܘܡܚܝܐ. ܘܐܫܪܬܐ ܡܛܠ ܕܒܠܚܡܐ ܐܫܠܡ ܐܢܘܢ ܠܐܪ̈ܙܘܗܝ ܩܕ̈ܝܫܐ: ܕܐܝܬܝܗܘܢ ܦܓܪܗ ܕܦܓܪܐ ܘܕܡܗ ܘܒܗܘܢ. ܡܛܠܗ ܐܝܟ ܕܐܡܪ: ܕܢܣܒ ܠܚܡܐ ܘܒܪܟ ܘܩܨܐ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ ܘܐܡܪ. ܕܗܢܘ ܦܓܪܝ ܕܥܠ ܐܦܝ̈ ܥܠܡܐ ܕܟܠܗ ܡܬܩܨܐ. ܘܒܬܪ ܗܠܝܢ: ܥܒܕܝܢ ܒܗ ܐܝܟ ܕܡܬܥܒܕܝܢܘܢ ܠܥܘܗܕܢܗ. ܘܠܚܡܐ ܐܚܪܐ ܕܐܝܬ ܐܢܐ: ܦܓܪܝ ܗܘ ܕܥܠ ܐܦܝ̈ ܚܝܘܗܝ ܕܥܠܡܐ ܡܬܩܨܐ. ܘܐܬܩܪܝ ܦܘܠܘܣ ܐܡܪ: ܕܡܪܢ ܝܫܘܥ ܒܗܘ ܠܠܝܐ ܕܡܫܬܠܡ ܗܘܐ. ܢܣܒ ܗܘܐ ܠܚܡܐ ܘܒܪܟ ܘܩܨܐ: ܘܐܡܪ ܗܢܘ ܦܓܪܝ: ܗܢܘ ܦܓܪܝ ܕܥܠ ܐܦܝܟܘܢ ܡܬܩܨܐ ܘܕܥܒܕܗ. ܘܗܟ ܕܐܡܪ ܡܪܢ: ܕܐܢܐ ܐܢܐ ܠܚܡܐ ܕܡܢ ܫܡܝܐ ܢܚܬܬ: ܠܐ ܓܝܪ ܡܢ ܫܡܝܐ ܢܚܬ ܠܚܡܐ ܕܐܝܬܘܗܝ ܒܦܓܪܐ ܘܒܕܡܐ. ܘܐܝܟܢܐ ܕܐܡܪ: ܕܠܚܡܐ ܐܢܐ ܕܐܢܐ ܝܗܒ: ܦܓܪܝ ܗܘ ܕܥܠ ܐܦܝ̈ ܚܝܘܗܝ ܕܥܠܡܐ ܡܬܩܨܐ. ܘܗܘܐ ܓܠܝܐ ܗܘ ܠܟܬܒ̈ܐ ܩܕܝܫܐ. ܕܦܓܪܗ ܕܡܪܢ ܕܠܗ ܩܪܐ ܠܚܡܐ: ܠܐ ܡܢ ܫܡܝܐ

107 Heb. 2:11.
108 Jn. 8:46.
109 Phil. 2:8.
110 Ps. 118:22; cf. Mt. 21:42; Mk. 12:20; Lk. 20:17; 1 Pet. 2:7.
111 Is. 28:16.
112 Dan. 2:45.
113 Eph. 2:20 (Peshitta).
114 Lk. 20:17–18.
115 Eph. 2:21–22.
116 Cf. Mt. 26:26–27; Mk. 14:22–24; Lk. 22:19–20; 1 Cor. 11:23–26.
117 Cf. Jn. 6:51.
118 Cf. 1 Cor. 11:23–24.
119 Jn. 6:41.

who have been sanctified are all of one."[107] For in his union with the Holy One, God the Word, within the womb, he gained holiness higher than all, in a distinct, ineffable way, in one holiness with the Father and with the Holy Spirit, and he gained unitedly, in his own qnoma, immutability and unchangeability by the resurrection from the dead in all excellencies for ever.

[36] Again, he is the "Righteous One", in that he did not commit wickedness, and sin was not found on his lips: "Who among you convicts me of sin?"[108] and, "He was obedient unto death,"[109] and was full of all justice, and perfected all righteousness, and repaid the debt of all his race, and justifies sinners through faith in him, etc.

[37] Again, he is titled the "Rock", as it is written, "The rock which the builders rejected has become the cornerstone,"[110] and as Isaiah the prophet said, "Behold, I lay in Zion an tested rock, a precious corner-stone, the head of the foundation wall. All who have faith in it will not be put to shame."[111] Again, the blessed Daniel said, "You saw that a stone, | not [made] by hands, was hewn {222}
out,"[112] etc. And as the blessed Paul said, "He has become the cornerstone of the building, Jesus Christ,"[113] etc., and as also our Lord said, "What is that which was written, 'The rock which the builders rejected has become the cornerstone, and whoever falls upon this rock will be broken to pieces, and whomever it falls upon it will crush'?"[114] For in him is united and bound up, as in a head-stone, the people and the peoples, in one faith and love, and in unerring knowledge, and they are built into a strong and immovable building for a holy temple. According to the word of Paul, "In him the whole building is put together, and it grows into a holy temple in the Lord, while you too are built in him into a dwelling-place of God spiritually."[115]

[38] Again, he is called "Bread" because of two things: one, in that he gives life and raises up, and the other, because with bread he delivered over the holy Mysteries, which are a type of his body and blood, and a remembrance of his death, as it is written, "He took bread, and blessed and broke, and gave to his disciples, and said, 'This is my body, which is broken for the life of the world. In this way you must do whenever you are gathered for my memorial,' "[116] and, "The bread which I shall give is my body, which is broken for the life of the world."[117] And the blessed Paul said, "Our Lord Jesus, in the night he was betrayed, took bread, and blessed, and broke, and said, 'Take, eat; this is my body which is broken for you,' "[118] etc. And that which our Lord said, "I am the bread which came down from heaven."[119] Bread, which he is in type and in power, did not descend from heaven. And, as he said, "The bread which I will give is my body which is broken

ܢܦܫܗ. ܐܠܐ ܡܢ ܓܠܝܢܝܘܬܐ ܡܫܝܚ ܐܬܝܕܥ ܘܐܬܓܒܠ ܘܐܬܚܫܚ ܕܠܐ ܙܘܥ ܡܢ ܟܝܢܐ ܕܩܢܘܡܐ ܐܝܟ
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ܘܐܦ ܗܢ ܕܠܡܠܬܐ: ܒܗ ܕܗܘܝܐ ܒܟܝܢܐ ܦܓܪܗ ܕܡܠܬܐ ܒܚܕܝܘܬܐ ܘܒܚܝܠܐ ܘܡܟܪܟ ܕܐܢܫܝܘܬܐ: ܘܠܐ
ܒܟܝܢܐ. ܦܪܨܘܦܐ ܓܝܪ ܡܫܬܠ ܗܟܢܐ ܗܟܢܐ ܐܡܪ: ܕܠܡܠܬܐ ܢܦܫܗ ܡܢ ܫܡܝܐ. ܟܕ ܠܗ ܡܢ ܫܡܝܐ ܢܦܫܗ:
ܐܠܐ ܡܢ ܦܪܨܘܦ ܚܕܝܘܬܐ ܕܗܘ ܕܢܦܫܗ ܡܢ ܫܡܝܐ ܠܗ ܒܫܘܝܐ: ܐܠܐ ܒܗ ܕܗܘܝܐ ܒܟܪܝܟܐ. ܒܗܠܝܢ ܓܝܪ
ܫܡܗܐ ܡܫܚܠ̈ܦܐ ܘܦܪ̈ܨܘܦܐ ܐܬܬܚܠܦ ܣܓܝ̈ܐܐ: ܘܒܠܚܘܕܘ ܘܡܥܠܝܘ ܘܡܫܟܠܟ ܐܢܘܢ ܠܟܝ̈ܢܐ ܘܠܩܢܘ̈ܡܐ
ܕܟܝ̈ܢܐ. ܘܐܝܟ ܕܒܟܝܢܗ ܗܟܢܐ ܠܡܠܬܐ ܦܓܪܐ ܒܚܕܝܘܬܐ ܘܠܘ ܒܟܝܢܐ. ܘܦܓܪܐ ܠܡܠܬܐ ܒܚܕܝܘܬܐ ܘܠܘ
ܒܟܝܢܐ. ܘܦܓܪܐ: ܗܢܘ ܕܝܢ ܒܟܪܝܟܗ ܕܡܠܬܐ ܒܗܝ ܒܚܕܝܘܬܐ ܕܟܠ ܒܗܝ ܚܕ ܒܗܝ ܘܠܘ ܒܟܝܢܐ. ܘܐܠܗܐ
ܡܠܬܐ ܟܠ ܐܢܫܘܬܗ ܕܢܣܒ ܠܦܪܨܘܦܗ ܒܗܘ ܕܐܢܫܐ ܒܚܕܝܘܬܐ ܘܠܘ ܒܟܝܢܐ.

[39] ܐܝܬܘܗܝ ܗܘܐ ܓܦܬܐ ܐܝܟ ܕܐܡܪ: ܕܐܢܐ ܐܢܐ ܓܦܬܐ ܘܐܢܬܘܢ ܫܒ̈ܫܐ. ܘܬܘܒ ܐܢܐ ܐܢܐ ܓܦܬܐ
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ܠܢ: ܕܒܪܐ ܒܟܝܢܗ ܗܘ ܕܒܠܚܘܕ ܘܕܥܒܕܐ ܕܒܫܪܪܐ ܒܦܓܪܢܘܬܗ. ܦܠܚܐ ܕܝܢ ܥܡܗ ܠܐܠܗܘܬܗ ܟܡ
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120 Jn. 3:13 (Peshitta).
121 Jn. 15:15.
122 Jn. 15:1–2.

for the life of the world." Behold it is clear to the skilled in truth that he called the body of our Lord "bread". It did not descend from heaven, but from the blessed Mary it was taken and fashioned | and conceived without inter- {223}
course by the Holy Spirit as the Scripture says. For in nature the bread which is placed upon the altar and broken is from wheat. But through prayer and priestly intercession, and the descent of the Holy Spirit, it receives power and becomes the body of our Lord in power and pardon and the forgiveness of sins—one body in union with the actual body in heaven—not in nature, but the bread, being preserved in its own nature, is the body in the union, and the body, remaining in its own nature, becomes bread in the union. And as the eternal Son is in his nature Son, but in the union his manhood is also, with him, one Son, and his manhood is man in nature, and his Godhead with him, because of the union, is named Son of Man, as it is written, "The Son of Man who is in heaven,"[120] and because of the parsopa of the union it is said that he descended, in that he became man and was united, so too with the bread, in that it becomes, by the descent [of the Spirit], the body of our Lord in union and in power, and in all the other things, but not in nature. Because of this, then, it is said parsopically that the bread descends from heaven, though it does not descend from heaven, except in the parsopa of the union of him who descended from heaven—not by way of departure, but in that he was in man. Against these united and parsopic names the ignorant have stumbled, and they have confused and mixed and changed the natures and the types of the natures. Taken together the bread is thus the body in the union, though not in nature, and the body is the bread in union and not in nature, and the body, that is the man of our Lord the Son, is, in the union with the Son, one Son, but not in nature, and God the Word, with the manhood which he assumed to his own parsopa, is Son of Man in the union, but not in nature.

[39] Again, he is named "Vine", as he said, "I am the vine and you are the branches."[121] And again, "I am the true vine and my Father is the Husbandman, and every | branch which in me does not bear fruit he takes away."[122] Here, {224}
then, he shows and makes clear to us that he is consubstantial with the apostles and with the rest of men in his bodiliness, but he names his Godhead with the Father and with the Holy Spirit "Husbandman". As a husbandman and a vine cannot be one nature, so the Godhead and manhood of Christ cannot be one nature.

[40] ܗܘܝ ܐܬܟܢܝ ܐܘܪܚܐ. ܗܢܘ ܕܐܝܬܘ ܕܒܪ ܘܡܒܠ ܘܡܘܒܠ ܠܢ ܐܘܪܚܐ ܕܫܪܪܐ. ܕܗܘ ܡܕܒܪܐ ܠܗܘܢ ܚܝ̈ܐ ܛܘܒܬܢ̈ܐ ܘܡܫܪܪ̈ܐ. ܘܗܘ ܪܕܝܢ ܠܗܘܢ ܡܕܒܪܐ ܕܐܠܗܘܬܐ. ܠܐ ܠܡ ܐܢܫ ܐܬܐ ܠܘܬ ܐܒܝ ܐܠܐ ܐܢ ܒܝ. ܗ̇ܘ ܕܝܢ: ܒܡܗܝܡܢܘܬܐ: ܒܡܥܡܘܕܝܘܬܐ: ܒܟܝܢܘܬܐ: ܒܚܝܘܬܐ: ܒܩܕܝܫܘܬܐ: ܒܚܘܒܐ ܠܡܪܢ ܘܒܥܒܕܐ ܕܡܝܬܪܘܬܐ. ܕܒܘܡܠܝܘܢ ܐܝܬܝܗ̇ ܘܡܫܡܠܝܘܬܐ ܕܒܗ. ܕܗ̇ܘ ܡܫܡܠܝܢ ܠܢܝܫܐ ܕܫܠܡܘܬܐ. ܐܝܟܢܐ ܕܐܡܪ. ܕܐܢܐ ܐܢܐ ܐܘܪܚܐ ܘܫܪܪܐ ܘܚܝ̈ܐ.

[41] ܘܐܬܟܢܝܗ ܗܘܝ ܗܕܐ ܐܝܟ ܕܐܡܪ. ܕܐܢܐ ܐܢܐ ܬܪܥܐ ܕܥܢ̈ܐ. ܘܒܝ ܐܢ ܐܢܫ ܢܥܘܠ ܢܚܐ. ܘܢܥܘܠ ܘܢܦܘܩ ܘܪܥܝܐ ܢܫܟܚ. ܗܢܘ ܕܒܗ ܐܝܬ ܠܢ ܦܘܪܩܢܐ ܘܡܬܩܒܠܝܢܐ ܠܡܥܠ ܠܚܝ̈ܐ ܛܘܒܬܢ̈ܐ. ܡܛܠ ܐܦܝ ܗܕܐ ܕܐܝܬܘܗܝ ܒܬܪܗ. ܘܦܬܚ ܠܢ ܗܕܐ ܕܬܫܡܫܬܐ ܕܬܝܒܘܬܐ: ܕܐܫܬܪܝ ܡܛܠܬܐ ܒܡܘܦܬܐ ܕܛܘܒܢܐ ܕܒܠܒܪ ܢܡܘܣܗ ܕܐܕܡ. ܗܕܐ ܐܝܟ ܕܒܪܢܫܐ ܡܥܡܘܕܝܢ ܕܠܐ ܡܬܓܠܠ. ܡܢ ܚܕܘ ܗܘ ܐܡܪ ܢܐܠܝܢ ܒܗ ܒܢܝ ܠܡܪܐ ܡܕܝܢܐ. ܕܝܘܢܝ ܗܕܐ ܡܠܟܘܬܐ. ܡܢ ܠܡ ܕܡܗܝܡܢ ܘܡܥܡܕ ܚܝܐ. ܘܐܢ ܕܠܐ ܡܬܝܠܕ ܡܢ ܡܝ̈ܐ ܘܪܘܚܐ: ܠܐ ܡܫܟܚ ܠܡܥܠ ܠܡܠܟܘܬܐ: ܐܝܟܢܐ ܕܒܗܝܠ ܕܒܗܕܐ ܗܘܐ ܠܐ ܡܫܟܚ: ܠܡܥܒܪ ܐܝܬܘܗܝ ܘܠܡܫܬܐ. ܘܠܒܣܡܐ ܐܦܪ̈ܐ ܕܠܠܒܠܡ ܡܬܬܕܒܪ. ܐܝܟܢܐ ܕܒܗ ܡܫܟܚ: ܡܥܡܕܢ ܚܕܘܬܐ ܘܡܘܫܚܐ ܘܚܝ̈ܐ ܛܘܒܬܢ̈ܐ. ܐܝܠܝܢ ܕܡܥܡܕܝܢ ܒܫܡܗ: ܠܡܫܝܚܐ ܠܒܪܗ.

[42] ܐܬܟܢܝ ܗܘܝ ܐܦ ܐܡܪܐ. ܡܛܠ ܚܛ̈ܗܐ ܕܥܠܡܐ. ܘܦܘܪܩܢܐ ܕܝܗ̇ܒ ܘܐܦܝܣ ܠܢ. ܘܐܝܟ ܡܠܬܗ ܕܡܥܡܕܢܐ: ܐܝܟ ܐܡܪܐ ܠܢܟܣܬܐ ܐܬܕܒܪ. ܘܐܝܟܢܐ ܕܐܡܪ ܐܘܢܓܠܝܣܛܐ ܝܘܚܢܢ. ܕܠܐܠܗܐ ܠܡ ܐܢܫ ܚܙܐ ܡܡܬܘܡ ܠܡܥܡܕ ܕܐܬܐ ܠܗܘܢ ܘܐܡܪ: ܗܐ ܐܡܪܗ ܕܐܠܗܐ ܫܩܠ ܚܛܝܬܗ ܕܥܠܡܐ. ܗ̇ܘ ܕܐܡܪܬ ܕܒܬܪܝ ܐܬܐ ܓܒܪܐ ܘܗܘܐ ܠܗ ܩܕܡܝ. ܘܗܘܐ ܓܠܝܐ ܝܬ ܗܕܐ ܠܦܘܪܩܢܐ. ܕܠܐܢܫܘܬܗ ܚܙܐ ܘܚܘܝ ܠܬܠܡܝ̈ܕܐ: ܘܠܗ ܠܐܠܗܘܬܗ ܠܐ ܡܫܟܚܐ. ܠܐ ܡܬܚܙܝܢܐ ܗܘ ܓܝܪ. ܘܐܝܟ ܡܠܬܗ ܕܫܠܝܚܐ ܕܡܫܡܫܢܐ. ܠܐܠܗܐ ܠܐ ܚܙܐ ܐܢܫ ܡܡܬܘܡ. ܘܐܝܟ ܕܐܡܪ ܦܘܠܘܣ: ܕܐܢܫ ܡܢ ܒܢܝ̈ܢܫܐ ܠܐ ܚܙܝܗܝ: ܐܦܠܐ ܡܨܐ ܠܡܚܙܝܗ. ܘܠܗܘ ܡܘܫܐ ܐܡܪ: ܕܠܐ ܚܙܐ ܠܝ ܒܪܢܫܐ ܘܚܝܐ. ܘܡܢ ܦܪܨܘܦ ܐܢܫܘܬܗ ܐܡܪܐ ܗ̇ܘ ܕܫܩܠܗ̇ ܠܚܛܝܬܐ ܘܡܚܝܗ̇ ܒܨܠܝܒܗ. ܘܠܐ ܥܠ ܐܠܗܘܬܗ ܐܝܟ ܕܦܥܝܐ ܕܡܚܫ̈ܢܐ ܠܐܠܗܐ. ܐܦ ܓܒܪܐ ܐܘܕܝܩ ܒܡܫܠܡܢܘܬܐ: ܐܠܐ ܟܕ ܒܣܝܒܐ ܕܐܠܗܐ. ܘܐܢܫܘܬܗ ܠܡ ܡܢ ܩܝܣܐ ܘܫܡܘܬܗ ܒܒܝܬ ܩܒܘܪܐ. ܘܐܠܗܐ ܕܝܢ ܐܩܝܡܗ. ܘܗܕܐ ܝܬ ܕܐܡܪ: ܕܫܪܘ ܠܗܝܟܠܐ ܗܢܐ. ܘܠܬܠܬܐ ܝܘܡܝܢ ܐܢܐ ܡܩܝܡ ܐܢܐ ܠܗ.

123 Jn. 14:6.
124 Jn. 14:6.
125 Cf. Jn. 10:9.
126 Mk. 16:16.
127 Jn. 3:5.
128 Is. 53:7.
129 Jn. 1:29.
130 Jn. 1:18, which Babai interprets to be the Baptist's words.
131 1 Tim. 6:16.
132 Ex. 33:20.
133 Cf. Col. 2:14.
134 Acts 13:29–30.
135 Jn. 2:19.

[40] Again, he is titled "Way", in that he treads out, smooths, and shows us the way of truth in which we should travel toward the blessed and true life, and in which we go on to the knowledge of the Godhead. "No one comes to my Father except through me,"[123] that is, in lowliness, in renunciation, in poverty, in gentleness, in kindliness, in perfect love, and in the rest of the virtues, the fulfillment of which is faith in him, through which we are brought near to the knowledge of the Trinity. As it is written, "I am the way, the truth, and the life."[124]

[41] Again, he is named "Door", as he said, "I am the door of the sheep, and if anyone should enter through me, he shall live, and he shall go in and out and find pasture,"[125] for in him we have confidence and trust to enter the blessed life on account of the veil which is his flesh, and he opens to us the merciful door of repentance, which Satan had shut up with the lock of error through the transgression of the law of Adam. This, as in a mystery and promise which is not false, lo, we already enter in through holy baptism, which is the door of the kingdom: "Whoever believes and is baptized shall be saved,"[126] and, "Whoever is not born from water and the Spirit will not enter the kingdom."[127] Whoever, then, does not enter by this door is a thief and a robber, and will be cast into prison for ever. Whoever, then, enters through it finds joy and delight and blessed life. Those who have been baptized into Christ have put on Christ.

[42] Again, he is titled "Lamb" because of the sufferings he endured, and the salvation which he gives and | gladdens us with. According to the word of Isaiah, he was "as a lamb led to the slaughter,"[128] and as the evangelist John said, {225}
"The next day John saw Jesus coming to him, and he said, 'Behold, the Lamb of God who takes away the sin of the world. This is he of whom I said that after me a man is coming who was before me.' "[129] Lo, this is clear to the discerning, that he saw his manhood and showed it to many, and not his infinite Godhead, for it is invisible, and according to the word of the Baptist, no one has ever seen God,[130] and as Paul said, "No one among men has seen him, nor is he able to see him,"[131] and as he said to Moses, "A man does not see me and live."[132] In the parsopa of his manhood it is written that he took sin and "nailed it to his cross,"[133] and it is not concerning his Godhead as the impious Theopaschites [think], for although he was crucified in weakness, yet he rose by the power of God: "And they took him down from the cross and laid him in a tomb, but God raised him up,"[134] and this which he said, "Destroy this temple and in three days I will raise it up."[135]

[43] ܘܡܫܬܡܗ ܬܘܒ ܪܥܝܐ ܐܝܟ ܕܐܡܪ: ܕܐܢܐ ܐ̄ܢܐ ܪܥܝܐ ܛܒܐ: ܘܪܥܝܐ ܛܒܐ ܢܦܫܗ ܣܐܡ ܚܠܦ ܥܪ̈ܒܗ. ܐܓܝܪܐ ܕܝܢ ܕܠܐ ܗܘܐ ܪܥܝܐ ܘܠܐ ܕܝܠܗ ܐܢܘܢ ܥܪ̈ܒܐ: ܡܐ ܕܚܙܐ ܕܐܒܐ ܕܐܬܐ: ܫܒܩ ܥܢ̈ܐ ܘܥܪܩ. ܘܡܒܕܪ ܠܗ̇ ܗܢܘܢ ܐ̄ܢܐ ܣܐܡ ܚܠܦ ܥܪ̈ܒܐ. ܐܝܬ ܠܝ ܕܝܢ ܐܦ ܥܪ̈ܒܐ ܐ̄ܚܪ̈ܢܐ: ܕܠܐ ܗܘܘ ܡܢ ܛܝܪܐ ܗܢܐ. ܘܐܦ ܠܗܘܢ ܘܠܐ ܠܝ ܠܡܝܬܝܘ ܐܢܘܢ. ܗ̇ܢܘܢ ܕܝܢ ܗ̇ܠܝܢ ܕܐܝܬܝܗܘܢ ܡܢ ܥܡܡ̈ܐ ܘܥܡܡܝܗܘܢ ܗܠܝܢ. ܗܘܘ ܕܝܢ ܡܠܟܘܬܗ. ܘܬܗܘܐ ܥܢ̈ܐ ܟܠܗ̇ ܚܕܐ ܒܗܝܡܢܘܬܐ ܘܚܘܒܐ ܘܒܝܕܥܬܐ ܕܠܐ ܦܠܓܘܬܐ. ܬܘܒ ܠܒܪ ܒܥܒܕ̈ܐ ܪܥܝܐ ܕܚܝ̈ܐ ܡܠܝܠܬܐ. ܐܦ ܕܒܕܡܘܬܗ ܘܢܒܝܗ. ܘܐܝܟ ܐܦ ܕܐܬܐܡܪ ܠܗܘܢ ܡܫܝܚܐ ܕܐܡܪ: ܕܪܥܝܐ ܐܢܘܢ ܒܬܡܝܡܘܬܐ ܕܠܒܗ: ܘܒܣܘܟܠܐ ܕܐܝܕܘܗܝ ܕܒܪ ܐܢܘܢ. ܗܟܢ ܕܝܢ ܐܝܟ ܕܒܪܙܐ ܠܣܝܒ ܚܕܐ. ܘܗܪܟܐ ܘܡܢ ܒܟܠܗ ܡܫܬܠܗܘܬ ܛܒܬܐ ܠܡܪܥܝܬܐ. ܬܘܒ ܒܡܪܥܝܐ ܠܡܪܥܝܐ ܢܝܚܐ ܘܡܫܒܚܐ ܘܡܫܡܫܢܐ ܘܡܣܝܒܐ ܘܡܪܚܡܢܐ. ܘܡܠܐ ܟܠ ܫܒܝܚܢ ܘܡܫܡܠܝܐ ܕܢܓܕܬܐ ܢܘܪܐ ܘܕܩܛܠܬܐ ܪܘܚܢܐ ܐܝܟ ܕܐܡܪ: ܕܒܗ ܟܡܝܢ ܟܠܗܘܢ ܣܝܡ̈ܬܐ ܕܚܟܡܬܐ ܘܕܝܕܥܬܐ. ܬܘܒ ܥܣܒܐ ܕܐܬܪܐ ܘܡܫܡܫܢܐ ܕܢܒܝ̈ܐ. ܘܡܫܬܝܐ ܕܦܓܪܗ. ܘܡܫܡܫܢܐ ܕܓܝ̈ܣܐ. ܘܐܡܪܗ ܠܗ ܠܟܠ ܡܕܒܪ ܕܥܡܡ̈ܐ. ܘܐܡܪ ܠܗ ܠܟܠ ܡܕ̈ܝܢܬܐ ܕܥܡܡ̈ܐ ܒܫܘܠܛܢܐ ܘܡܕܒܪܐ ܫܒܛܐ. ܘܫܕܪ ܠܗ ܡܪܝܐ ܫܒܛܐ ܕܥܘܫܢܐ. ܘܐܡܠܟ ܠܗ ܡܢ ܨܗܝܘܢ ܕܢܫܠܘܛ ܥܠ ܒܥܠܕܒ̈ܒܐ: ܘܡܢ ܐܝܕܐ ܕܐܬܒ̈ܪܘ ܡ̈ܠܟܐ ܫܠܝܛ̈ܐ. ܘܗܘ ܐܬܓܙܪ ܠܗ ܡܢ ܛܘܪܐ ܡܬܚܙܝܢܐ ܕܟܐܦܐ ܕܠܐ ܒܐܝܕܝܐ ܡܬܝܕܥܬܐ.

[44] ܘܐܫܥܝܐ ܬܘܒ ܚܘܛܪܐ ܐܡܪ ܕܐܡܪ ܒܡܠܟܘܬܐ ܕܐܡܪ: ܕܢܦܘܩ ܚܘܛܪܐ ܕܡܠܟܘܬܐ ܢܥܒܪ ܡܢܗ ܡܢ ܓܙܪܗ ܘܢܘܥܝܬܐ ܒܚܠܠܦܘܬܗ. ܘܢܦܘܩ ܕܐܡܪ ܚܘܛܪܐ: ܡܛܠ ܐܠܗܐ ܡܠܟܐ ܕܐܢܫܐ ܘܡܫܝܚ ܠܗ ܒܪ ܐܢܫܐ. ܐܝܟ ܒܫܘܡܠܝܐ ܕܒܪܘܚܐ ܡܫܬܟܚ. ܘܐܦ ܕܐܬܢܝܚܬ ܕܒܗ ܪܘܚܐ ܕܡܪܝܐ: ܕܥܡܗ ܕܡܫܝܚܗ ܠܝܠܕܐ ܐ̄ܪܙ ܡܠܟܘܬܐ: ܘܗܘܝܘ ܪܘܚܐ ܕܚܟ. ܘܬܘܒ ܪܘܚܐ ܐܢܫܝܐ ܐܡܪ. ܕܒܗܘ ܚܘܛܪܐ ܡܢ ܪܘܚܗ ܕܐܠܗܐ: ܘܡܦܩܢܐ ܢܦܩܐ ܡܢ ܚܕܪܗ. ܘܬܬܢܝܚ ܘܬܬܒܪ ܥܠܘܗܝ ܪܘܚܐ ܕܐܠܗܐ: ܪܘܚܐ ܕܚܟܡܬܐ ܘܕܣܘܟܠܐ: ܪܘܚܐ ܕܡܠܟܐ ܘܕܓܢܒܪܘܬܐ: ܪܘܚܐ ܕܝܕܥܬܐ ܘܕܕܚܠܬܗ ܕܡܪܝܐ. ܘܠܐ ܐܝܟ ܕܚܙܝܢ ܥܝܢܘܗܝ ܢܕܘܢ. ܘܠܐ ܐܝܟ ܕܫܡܥܢ ܐܕܢܘܗܝ ܢܟܘܣ. ܢܕܘܢ ܒܟܐܢܘܬܐ ܠܡܣܟܢܐ: ܘܢܟܘܣ ܒܬܪܝܨܘܬܐ ܠܡܟܝܟܝ ܐܪܥܐ. ܘܢܡܚܐ ܠܐܪܥܐ ܒܫܒܛܐ ܕܦܘܡܗ. ܘܒܪܘܚܐ ܕܣܦܘܬܗ ܢܩܛܘܠ ܠܪܫܝܥܐ. ܘܬܗܘܐ ܙܕܝܩܘܬܐ ܐܣܪ ܚܨ̈ܘܗܝ: ܘܗܝܡܢܘܬܐ ܚܘܨܪܐ ܕܚܨ̈ܘܗܝ.

136 Jn. 10:12.
137 Jn. 10:16.
138 Jn. 10:27.
139 Cf. Ps. 78:72.
140 Col. 2:3.
141 Ps. 23:2.
142 Cf. Ps. 110:2.
143 Ps. 110:5.
144 Dan. 2:35.
145 Here Babai omits the first clause of Is. 11:3: "He shall shine forth in the fear of the Lord … ."
146 Is. 11:1–5.

[43] Again, he is named "Shepherd", as he said, "I am the good shepherd, and the good shepherd lays down his life for his sheep. But the hireling, who is not the shepherd and to whom the sheep do not belong, when he sees the wolf coming, abandons the sheep and runs away,"[136] and, "I lay down my life for my sheep. However, I have other sheep as well who are not of this fold, and it is also proper that I should bring them in,"[137] that is, such as are of the nations and will "hear my voice",[138] that is to say, his teaching, and it will be all one flock in faith, in love, and in unerring knowledge. For he is in truth the Shepherd of the rational flock which he purchased with his blood, and as it was said regarding the blessed David, "He led them in the simplicity of his heart, and guided them by the understanding | of his hands"[139]—there, as in a type, one people, then here {226}
in all fullness of perfect goodness. He is in truth perfect, gentle, lowly, harmless, compassionate, merciful, full of all wisdom, Fountain of the knowledge of the truth and spiritual understandings, as it is written, "In him are hidden all the treasures of wisdom and knowledge."[140] He is the Binder of the wounded, the Finder of the lost, the Healer of the sick, and the Returner of the straying. He causes us to dwell upon the swelling meadows and leads us beside the still waters[141] in excellence and the knowledge of the truth, delighting us with his blessed Mysteries. He snatches us from the mouth of Satan, the destroying lion, and from the hand of wolves, the children of error. Behold, we are kept within the fortified fold of his Lordly commandments in holy church.

[44] Again, he is titled "Rod", as it is written in the blessed David: "A rod of power the Lord shall send from Zion, and he shall rule over his Adversaries."[142] Who is it that wields the rod because of God the Word, who is held by and united to him, saying, "He breaks kings in the day of his wrath"?[143] This is that which the blessed Daniel makes plain: "The stone which smote the image"—the symbol of a kingdom—"became a great mountain."[144] Again, the blessed Isaiah said, "A rod shall issue from the trunk of Jesse, and a shoot shall spring forth from his root, and the Spirit of God shall rest and dwell upon him, the Spirit of wisdom and of understanding, the Spirit of intelligence and of might, the Spirit of knowledge and of the fear of the Lord.[145] And he shall not judge as his eyes see, nor shall he reprove as his ears hear. He shall judge the meek man in truth, and he shall reprove the poor of the earth with uprightness. He shall smite the earth with the rod of his mouth, and he shall slay the impious with the breath of his lips. Righteousness shall be the bond of his loins, and faithfulness the girdle | {227}
of his sides."[146]

[45] ܗܠܝܢ ܐܢܘܢ ܗܟܝܠ ܐܝܟ ܕܡܚܕܬܢܘܬܐ ܚܕ̈ܬܐ ܘܡܪ̈ܢܝܬܐ ܘܚܘܒ̈ܐ ܕܒܗܘܢ ܐܬܚܙܝ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܘܬܐ ܒܐܠܗܘܬܗ ܘܒܐ̈ܢܫܘܬܗ. ܘܐܝܟ ܕܒܢܘܗ̈ܪܐ ܕܠܐ ܢܓ̈ܗܐ ܘܠܡܫܝܚܘܬܐ ܕܝܠܗܝܢ: ܐܦ ܗܟܢ ܦܪܝܫܝܢ ܘܝܕܝܥܝܢ ܐܢܘܢ: ܕܐܝܠܝܢ ܐܢܘܢ ܕܒܢܝ̈ ܕܐܠܗܘܬܗ: ܘܐܝܠܝܢ ܐܢܘܢ ܕܒܢܝ̈ ܕܐܢܫܘܬܗ: ܘܐܝܠܝܢ ܕܡܫܬܘܬܦ ܦܪ̈ܨܘܦܐ ܕܚܕܝܘܬܐ. ܒܪܡ ܕܝܢ ܠܗ ܒܪܢܫܘܬܐ ܘܠܗ ܒܐܠܗܘܬܐ ܠܐ ܡܫܚܠܦܐ: ܐܠܐ ܒܚܕܐ ܢܨܝܚܘܬܐ ܕܚܕ ܡܪܝܐ. ܝܫܘܥ ܡܫܝܚܐ ܐܬܡܠܝ ܘܝܘܡܢܐ ܘܥܕܡܐ ܘܠܥܠܡ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܐ ܕܩܘܕܫܐ: ܫܘܒܚܐ ܘܬܘܕܝܬܐ ܘܐܝܩܪܐ ܘܣܓܕܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

21.VI ܩܪܝܐ ܕܡܫܪܝܢ ܘܣܝܡ. ܥܠ ܗ̇ܝ ܕܡܢܐ ܡܫܡܠܝܢ ܠܢ ܗܠܝܢ ܚܕ̈ܬܐ ܘܡܪ̈ܝܬܐ ܐ̈ܣܪܝܬܐ:. ܗ̇ܢܘ ܕܝܢ ܢܦܫܬܐ ܘܡܫܘܕܥܬܐ ܘܗܝܟܠܐ ܘܠܒܘܫܐ ܘܢܝܫܘܬܐ. ܘܣܝܡܬܐ

[46] ܢܦܩ ܗܘܐ ܒܣܝܠܗ ܕܝܠܗ ܕܡܫܝܚܐ ܕܠܗܐ ܠܒܝܬܐ ܘܠܗܕܝܘܛܘܬܐ ܗܘܬ ܢܦܫܐ ܠܡܬܕܡܪ ܒܡ ܨܒܝܢܗ ܒܗܝܬܘܬܗ ܕܡܬܚܙܝܢ ܕܐܠܗܘܬܗ: ܘܥܠ ܗܠܝܢ ܚܕ̈ܬܐ ܘܡܪ̈ܝܐ ܕܡܪܝܐ ܐܣ̈ܕܝܬܐ: ܕܒܪ̈ܝܬܐ ܡܬܚܠܦܐ ܐܦܝ̈ܢ ܡܢ ܩܠܝܠܐ ܐܠܗܝܬܐ. ܥܠܝܗ̇ ܕܗܕܐ ܡܬܚܙܝܢܘܬܐ ܗܟܝܢܬܐ. ܘܦܫܛܗ ܕܡܬܦܠܓܝܢ ܠܗ ܒܦܪܨܘܦܐ ܡܪܝܐ ܕܝܠܗܘܢ.

[47] ܡܬܐܡܪܝܢ ܐܝܟ ܗܟܝܠ ܗܢܝܢ ܗܠܝܢ ܡܪܝܐ ܕܝܠܗ̇ ܕܗܕܐ ܣܝܡܬܐ ܗܟܝܢܬܐ. ܐܝܠܝܢ ܕܕܝܠܗ̇ ܐܬܡܠܝ. ܠܡܘܕܥܘ ܢܗܝܪܐ ܘܠܐ ܒܠܚܘܕ ܘܡܫܝܚܐ ܕܐܬܪ̈ܢܝܘܢ ܚܢܢ ܘܕܐܬܪܝܗܘܢ ܡܫܘܕ̈ܥܝܢ ܠܣܝܡ ܦܪ̈ܨܘܦܐ. ܗ̇ܢܘ ܕܝܢ ܢܦܫܬܐ: ܡܫܘܕܥܬܐ: ܗܝܟܠܐ: ܠܒܘܫܐ: ܢܝܫܘܬܐ: ܐܝܟ ܣܝܡܬܐ ܠܗ ܗܟܢ ܢܦܫܬܐ. ܟܕ ܕܢܦܫܬܐ ܐܝܟ ܐܢܫܝ̈ܢ ܡܫܘܕܥܬܐ. ܘܐܦ ܕܝܢ ܠܐ: ܠܒܢ ܟܠܐܝܢܘܢ ܡܪܝܐ. ܟܕ ܕܠܗ ܟܠ ܕܢܦܫ ܡܫܪܐ ܒܗ̇ܘ ܡܢ ܕܐܬܢܦܫ. ܘܐܦܠܐ ܟܠ ܕܡܫܪܐ ܡܫܝܢ. ܢܦܫ ܗܟܢ ܐܠܗܐ ܐܠܝܐ ܡܢ ܐܕܡ ܘܥܕܡܐ ܡܪܢ ܠܣܘܦ ܐܡܪ ܕܝܠܗ̇. ܘܠܗ ܕܡܫܪܐ ܒܗ̇: ܐܘ ܕܗܘܝܐ ܡܫܪܐ ܒܣܝܡܬܐ ܣܝܡܬܐ.

[48] ܗܟܢܐ ܘܐܦ ܒܗ ܡܫܘܕܥܬܐ ܠܠܒܘܫܐ ܠܣܝܡܬܐ ܐܝܟ ܦܪܨܘܦܐ. ܠܗ ܗܟܢ ܡܫܟܚ ܕܠܒܝܫ ܒܪܢܫܐ ܒܐܝܬܘܬܗ: ܐܠܗܝܐ ܕܒܐܝܬܘܬܗ ܡܫܪܐ: ܘܐܦ ܥܡ ܒܐܝܬܘܬܗ ܡܫܝܢ. ܘܐܦܠܐ ܡܫܟܚ ܕܡܫܪܐ ܢܦܫ ܒܗܝܢ. ܐܠܗܝܐ ܕܠܡܫܪܐ ܠܒܣܝܡ.

[49] ܘܗܟܢܐ ܘܐܦ ܒܗ ܡܫܘܕܥܬܐ ܠܗܝܟܠܐ ܐܝܟ ܦܪܨܘܦܐ. ܐܦ ܗܟܢ ܡܫܪܐ ܒܒܢܝ̈ܢܐ ܘܒܐܘܪܚܐ ܥܠ ܐܪܥܐ: ܘܡܢܝ̈ܢ ܒܗܝ̈ܠܐ ܘܩܪ̈ܝܢܐ ܒܟܠܗ ܐܪܥܐ: ܐܠܐ ܠܗ ܗܝܟܠܐ ܡܫܬܟܚ ܐܪܥܐ ܘܡܢܝ̈ܢ. ܟܕ ܕܗ̇ܝܟܠܐ ܘܐܦ ܕܒܢܝ̈ܢܐ ܐܢܘܢ ܘܒܪ̈ܝܬܐ: ܐܠܐ ܘܡܬܚܕ ܗ̇ܢܐ ܡܫܘܕܥ ܕܡܫܬܪܐ ܡܢ ܥܠܡܐ ܕܒ̈ܢܝܐ ܐܣܪܝܐ. ܠܗ ܒܠܚܘܕ ܡܫܟܚ ܢܦܫܗܘܢ. ܐܠܐ ܘܡܫܟܚ ܐܢܫܐ ܕܡܫܘܕ̈ܥܘܢ. ܠܗ ܗܟܢ ܐܝܟ ܒܗ ܐܦܝܣܩܐ. ܐܘ ܒܗ

147 ܕܒܢܘܗ̈ܪܐ as opposed to ܕܠܢܘܗ̈ܪܐ.
148 Cf. Heb. 13:8.
149 I.e., Adam.

[45] These, then are together the names, designations, and titles by which Christ, the Son of God, is called in his Godhead and in his manhood, as for the enlightenment[147] of the ignorant and for the reproof of the erring, for although those which are of the nature of his Godhead, and those which are of the nature of his manhood, and those which are of the taking of each the other's parsopa are distinct and particular, yet it is not at a distance, nor in division, nor in non-united separation, but in one conjunction of one Lord, Jesus Christ, the same, yesterday, today, and for ever,[148] to whom, and to whose Father, and to the Holy Spirit belong glory, confession, honor, and worship for ever and ever. Amen.

VI.21 *Twenty-first Chapter: Concerning what these names and various designations signify to us, that is, the taking, the indwelling, the temple, the clothing, the conjunction, and the union.*

[46] Let us speak now by the power of Christ—which accompanies our wretchedness and our feeble insufficiency in order to perfect in us his will by his grace through our confidence in him—concerning these names and the various other designations which in different ways are mentioned by the theologians concerning this worshipful dispensation, and what it is that they tell us in the distinctiveness of their renderings.

[47] Now such designations of this worshipful union as belong to it are spoken for a clear, unconfused, and united indication of both natures and both qnome of the one parsopa, that is, "taking," "indwelling," "temple," "clothing," and "conjunction." For a union is not a taking, in that a taking is an indwelling, otherwise why are there two designations? For not all that takes dwells in that which is assumed, nor is all that indwells united. | For God took a rib from Adam and {228}
fashioned from it Eve, the mother of generations. It was not that he[149] dwelt in her, or that he was with her in one union.

[48] So too, between the clothing and the indwelling there is a distinction in the union. We do not say that because a man puts on his garment that he dwells in his garment, or that he is united with his garment. Neither do we say that because fishes dwell in the sea that they are clothed with the sea.

[49] So too, there is a distinction between an indwelling and a temple, for although men and beasts dwell upon the earth, and fishes in the sea, and insects in the earth, yet the earth and sea are not named temples, for temples, even though they are buildings and stone, nevertheless make known something more excellent than any of the other houses, not only because of their adornment, but because of the honor of their inhabitants—not like a guest-house, or a house of beasts, or other such things.

ܒܚܘܒܐ ܘܒܫܘܒܚܐ ܕܐܣܛܘܐ. ܘܗܟܢܐ ܐܦ ܟܠ ܡܢ ܕܡܫܬܘܬܦ ܠܗ ܠܡܫܝܚܐ ܐܝܟ ܦܘܠܘܣ. ܡܫܬܘܬܦ ܕܝܢ ܥܡܗ ܠܡܐ̈ܢܐ ܘܠܒܘ̈ܫܝܢ ܠܚܘܒܗܝ. ܘܠܐ ܫܘܝܘܬܐ ܐܫܟܚܢ ܠܠܒܘ̈ܫܝܢ ܥܡܢ ܘܠܒܫܐ ܥܡ ܡܐ̈ܢܐ. ܟܕ ܗܘ ܕܐܦܠܐ ܚܕ ܡܢܗ ܒܚܕ ܦܪ̈ܨܘܦܐ ܘܡܬܚܙܝܢܘܬܐ ܐܝܟܢܐ ܢܗ̈ܘܢ ܘܡܐ̈ܢܐ: ܘܚܝܢ ܘܠܒܝܫܝܢ. ܐܝܟܢܐ ܕܒܥܒܕܗ̈ܘܢ ܡܢ ܦܪ̈ܨܘܦܐ ܕܚܝܘܬܐ ܢܗ̈ܘܢ ܡܐ̈ܢܐ. ܘܡܐ̈ܢܐ ܢܗ̈ܘܢ: ܘܚܝܢ ܠܒܘܫܐ ܘܠܒܝܫܝܢ ܚܕ. ܐܠܐ ܘܐܦܠܐ ܒܟܠ ܕܡܚܝܕ ܥܡ ܐܣܛܘܐ ܠܚܕ ܡܢܗܘܢ: ܐܫܟܚܢ ܕܡܫܬܘܬܦ ܡܫܬܘܬܦ. ܟܕ ܗܘ ܕܡܫܬܘܬܦܐ ܐܦ ܦܘܠܘܣ ܘܠܒܝܫܘܬܐ ܕܚܕ ܠܗܘܢ ܚܕ ܡܫܬܟܚܐ. ܡܫܬܘܬܦܐ ܗܟܢܐ ܢܦܫܐ ܠܦܓܪܐ ܘܦܓܪܐ ܠܢܦܫܐ ܡܫܬܘܬܦܝܢ. ܘܠܐ ܐܫܟܚܢ ܕܡܫܬܘܬܦ ܢܦܫܐ ܠܦܓܪܐ ܘܦܓܪܐ ܠܢܦܫܐ. ܘܐܦܠܐ ܐܚܝܢ ܘܡܫܬܘܬܦ ܠܡܫܝܚܐ. ܘܐܦܠܐ ܗܘ ܕܡܫܬܘܬܦ ܢܘܪܐ ܠܡܫܘܬܦ ܘܠܦܪܙܠܐ: ܐܫܟܚܢ ܕܡܫܬܘܬܦ ܡܫܬܘܬܦ. ܘܐܦܠܐ ܗܟܢܐ ܟܕ ܗܘ ܕܡܫܬܘܬܦܐ ܒܠܚܘܕ ܒܟܠ ܘܡܫܬܘܬܦ ܡܫܬܘܬܦ: ܐܠܐ ܡܫܬܘܬܦܐ ܦܪܨܘܦܐ ܕܝܠܗܘܬܐ ܕܡܫܬܘ̈ܦܐ ܡܫܬܘܬܦ: ܗܘ ܕܡܫܬܘܬܦܐ ܕܡܫܬܟܚ ܚܕ ܠܚܕ: ܗܘ ܡܫܬܘܬܦ ܠܟܠܐ. ܠܐ ܗܟܢܐ ܗܘ ܕܒܥܢܐ ܘܡܫܬܘܬܦ: ܐܠܐ ܗܘ ܕܡܫܬܘܬܦ ܠܡܫܝܚܐ: ܘܠܐ ܡܫܬܘܬܦ ܒܦܓܪܐ ܘܒܢ̈ܦܫܬܐ. ܕܢܦܫ ܠܗ ܠܦܓܪܐ ܕܚܕ ܒܚܕܐ. ܠܐ ܗܟܢܐ ܒܟܠ ܘܡܫܬܘܬܦ ܡܫܬܘܬܦܝܢ.

[50] ܗܟܢܐ ܐܦ ܟܠ ܡܢ ܕܡܫܬܘܬܦ ܠܗ ܠܡܫܝܚܐ ܐܝܟ ܦܘܠܘܣ. ܟܠܢ ܓܝܪ ܒܪ̈ܘܚܢܐ ܡܫܝܚܝܐ ܒܚܕܐ ܗܝܡܢܘܬܐ ܘܒܚܕ ܚܘܒܐ ܕܡܫܝܚܐ: ܒܪܡ ܕܝܢ ܠܐ ܡܫܬܘܬܦ ܚܕ ܠܚܕ̈ܐ ܒܡܫܘܬܦܘܬܐ ܕܝܠܝܬܐ: ܐܘ ܐܚܝܕܝܢ ܒܚܕ̈ܐ ܚܕ̈ܐ: ܐܘ ܡܫܬܘܬܦ ܚܕ ܠܚܕ̈ܐ. ܚܕ ܓܝܪ ܒܡܫܝܚܐ ܐܝܬܝܗ. ܘܐܚܪܢ ܒܡܫܬܘܬܦ ܘܒܫܘܒܚܐ ܕܐܠܗܘܬܐ ܡܫܬܟܚ ܡܢ ܚܕ̈ܐ. ܘܐܦܠܐ ܗܟܢܐ ܚܕ ܕܚ̈ܕܐ ܐܘ ܒܚܕ̈ܐ ܠܡܫܝܚܐ. ܐܝܟ ܓܝܪ ܐܡܪܐ ܗܝ ܐܘ ܕܡܢ ܕܢܦܫ ܠܡܫܝܚ ܗܘܐ ܚܕܐ ܚܕܐ ܪܘܚ: ܘܠܐ ܗܝܡܢܐ ܠܡܫܘܬܦ ܢܦܫ: ܐܘ ܦܪ̈ܨܘܦܐ ܕܚܝܘܬܐ ܠܚܕܐ. ܐܠܐ ܚܕܐ ܪܘܚ ܐܝܬ. ܡܫܬܘܬܦ ܡܫܬܘܬܦܐ ܪܘܚܢܐ ܕܡܫܝܚܐ. ܚܕ ܓܝܪ ܐܝܟ ܕܐܡܪܬ ܐܠܗܘܬܐ ܚܕ ܒܡܫܝܚܐ ܘܐܚܪܢ ܒܡܫܬܘܬܦ: ܡܫܝܚ ܗܘܐ ܠܡܫܝܚ ܘܡܫܬܘܬܦܐ ܘܡܫܬܘܬܦܐ ܪܘܚܢܐ: ܘܫܘܝܘ ܕܚܘܒܐ ܡܫܝܚܝܐ: ܕܒܚܕܐ ܗܝܡܢܘܬܐ ܪܘܚܢܝܬܐ ܐܝܬ. ܕܐܠܗܘܬ ܗܝ ܠܢ ܪܒܐ ܕܚܝ̈ܝܢ: ܘܚܝܢ ܡܫܬܘܬܦ ܠܗ ܒܪܘܚܗ ܗܘܝܢ: ܕܡܫܝܚ ܒܟܠܗ ܚܘܒܗ: ܠܐ ܗܟܢܐ ܡܫܬܘܬܦ ܡܫܬܘܬܦܐ ܘܡܫܝܚܝܐ. ܘܐܦܠܐ ܦܪ̈ܨܘܦܐ.

[51] ܗܟܢ ܐܝܟ ܕܡܫܘܬܦܐ ܘܡܫܬܘܬܦ ܚܕܐ ܗܘ ܡܫܬܘܬܦܘܬܐ ܕܒܡܫܝܚ. ܐܝܟ ܐܡܪ ܡܫܬܘܬܦܐ ܗܝ ܡܫܬܘܬܦܘܬܐ: ܐܝܟ ܗܘ ܕܡܢ ܕܢܦܫ ܠܡܫܝܚܐ. ܘܡܢ ܕܢܦܫ ܠܡܫܝܚܐ. ܠܐ ܗܟܢܐ ܚܕ ܡܫܬܘܬܦܘܗܝ ܒܚܕ̈ܐ ܠܡܫܝܚ ܘܡܫܬܘܬܦ ܚܕ ܠܚܕ ܘܡܫܬܘܬܦ. ܗܟܢܐ ܘܐܦܠܐ ܡܫܬܘܬܦܐ ܗܘ ܕܡܫܬܘܬܦܘܬܐ ܗܝ ܕܡܫܬܘܬܦܐ ܕܚܕܐ ܠܡܫܝܚܘܬܗ. ܘܒܠܗ ܒܪܘܚܢܘܬ ܐܝܟܢܐ. ܐܦ ܗܟܢܐ ܡܫܬܘܬܦܘܬܐ ܗܘܝܐ. ܐܘ ܚܝܘܬܐ ܦܪ̈ܨܘܦܐ ܕܡܫܝܚܐ. ܡܫܝܚ ܗܟܢܐ ܡܫܬܘܬܦ ܒܚܝܘܬܐ ܠܡܫܝܚܐ: ܘܠܐ ܐܫܟܚܢ ܕܡܫܝܚܐ ܡܫܬܘܬܦ ܡܫܬܘܬܦܘ. ܐܠܐ ܘܐܦܠܐ ܗܘ ܕܡܫܬܘܬܦܘܬܐ ܕܡܫܝܚܐ ܘܡܫܬܘܬܦܐ

150 1 Cor. 6:17.

So too, there is a distinction between a conjunction and a union. Fishes are joined to the sea and our clothing to our backs, and we do not say that there is a union of our clothing with us, or of fishes with the sea, for neither do fishes and water constitute one thing in one parsopa and operation, nor do we and our clothing, so that fishes might be named "water" because of the parsopa, and water "fishes", nor [are] we [named] our "clothing", or our clothing "us". But neither do we say of anything that is united with something else into one thing that the conjoined thing is an addition, in that a conjunction indicates both a boundary and a taking hold of one thing relative to another. For a soul is united to a body and a body to a soul qnomically. We do not say that a soul is joined to a body and a body to a soul, nor do they lay hold of or cleave to one another, nor when fire is united to wood or to iron do we say that the conjoined is an addition. Nor is a nature and subsisting qnoma by itself a "conjunction", but "conjunction" | indicates a difference of qnomic property, or of portions {229}
that adhere, one to the other, or a portion to a whole, not because of nature and qnoma, but because they are joined to each other and are not separated in place and position. One is joined to the pitch [which] sticks to his hand, yet the [two of them] do not constitute a nature and qnoma.

[50] So too, there is a distinction between conjunction and union, for all of us Christians are united in the one faith and one love of Christ, but we are not conjoined to one another in proximity of qnome, nor are we holding one another by the hands, nor embracing one another, for one is in the east and another in the west, and in the rest of the lands distant from each other. Neither are we a temple of one another, nor do we dwell in each other. For even if it is said that one who cleaves to our Lord becomes one spirit with him,[150] it is not a qnoma cleaving to a qnoma, nor is a parsopa of union perfected, but it says "one spirit", because of the spiritual birth through baptism, even though, as I have said, there is one in the east and another in the west. Here, then, it speaks concerning the faith and spiritual birth, and the bond of Christian love, which is in one spiritual conjunction, for he is the head of our life, and we are joined to him in the likeness of members, from whom is all our life. But it is not a qnomic or intimate cohesion, nor parsopic.

[51] Again, according to usage, because of intimacy or relationship in something, sometimes "conjunction" is said, as in one who cleaves to a wise man, or as one who cleaves to a fool, but it is not when their qnome are connected to one another or embracing one another or united. So too, neither does a conjunction which is in a proximity of parts, each to its fellow, without separation of place, here become an indwelling, nor does it perfect a parsopic union, for

ܒܬܘܪܬܐ ܡܬܐܡܪܐ. ܘܐܦܠܐ ܠܚܒܪ̈ܐ ܠܓܒܢܫ. ܘܐܦܠܐ ܕܡܬܩ̈ܠܐ ܐܢܘܢ ܕܚܒܪ̈ܐ. ܘܐܦܠܐ ܚܝܘܬܐ ܦܪ̈ܨܘܦܐ ܡܢܢ ܒܡܫܒܚܘܬܐ ܕܚܝܒ ܠܚܒܪܗ. ܗܟܢܐ ܐܘܦ ܒܗ ܒܬܘܪܬܐ ܠܚܝܘܬܐ ܠܒܣܝܡܘܬܐ ܐܝܟ ܦܪܘܫܐ. ܐܡܪ ܓܝܪ ܕܐܥܡܪ ܒܗܘܢ ܘܐܗܠܟ ܒܗܘܢ. ܘܕܥܡܪ ܒܥܡܪܐ ܐܘܦ ܒܐܘܪܫܠܡ. ܘܠܐ ܗܕܐ ܐܡܪܝܢ ܕܡܫܟܚܝܢ ܡܚܝܕܐܝܬ ܦܪ̈ܨܘܦܐܝܬ ܥܡܪ: ܐܝܟܢܐ ܕܗܢܘܢ ܢܗܘܘܢ. ܐܠܗ̈ܐ ܘܐܠܗܐ ܗܢܘܢ ܢܗܒܝܢܐ ܒܚܝܘܬܗ ܕܦܪܨܘܦܐ. ܘܡܫܪܝܢ ܒܒܝܬܐ ܘܡܥܡܪܝܢ. ܘܠܐ ܐܡܪܝܢ ܕܠܒܝܬܐ ܘܠܡܥܡܪܢܐ ܡܫܟܢܝܢ ܘܡܫܪܝܢ ܐܘ ܠܓܒܢܫ. ܘܐܦܠܐ ܦܪܨܘܦܐ ܚܕ ܕܚܝܘܬܐ ܐܡܪܝܢ.

[52] ܗܕܐ ܗܟܝܠ ܚܝܘܬܐ ܫܠܝܡܬܐ ܘܡܬܡܪܬܐ ܘܠܐ ܡܬܡܠܠܢܝܬܐ ܒܟܠܗܘܢ ܗܠܝܢ ܕܬܪ̈ܝܢ ܐܝܬ ܠܗ̇: ܘܠܟܠ ܡܢ ܗܠܝܢ ܐܝܬܝܗ̇: ܒܦܪܨܘܦܗ ܕܝܢ ܠܐ ܡܬܦܠܓܐ ܘܡܬܡܠܠܐ ܐܦ̈ ܡܢ ܡܬܩܢܐ ܡܫܟܚܐ ܠܚܒܪ̈ܐ. ܘܕܠܐ ܡܢ ܠܒܪ ܢܣܒܐ ܒܠܚܘܕ: ܘܕܠܐ ܡܢ ܠܟܠ ܚܒܝܫܬܐ ܘܡܫܟܚܬܐ. ܘܠܐ ܦܪܨܘܦܝܐ ܒܪܚܡܘܬܐ: ܘܠܐ ܒܝܕܥܬܐ ܒܗ ܡܬܒܥܝܐ. ܐܠܐ ܠܐ ܡܫܟܚܐ ܒܡܫܟܚܐ. ܘܡܬܚܙܝܐ ܠܐ ܒܟܠܠܐܝܬ ܠܐ ܡܬܦܪܫܢܐ ܠܐ ܚܠܝܨܢܐ. ܠܐ ܡܬܒܥܝܢܐ ܠܐ ܡܬܐܡܢܐ. ܠܗ ܒܪܚܡܘܬܐ ܐܝܬܝܗ̇ ܗܕܐ ܚܝܘܬܐ. ܘܐܦܠܐ ܚܝܘܬܐ ܐܝܟ ܡܫܟܚܐ ܘܡܬܚܙܝܢܐ ܘܡܬܡܨܝܢܐ: ܐܠܐ ܝܕܝܥܬܐ ܘܦܪܨܘܦܝܬܐ ܠܚܒܪܐ ܡܬܚܒܪܢܘܬܐ ܫܠܝܡܬܐ ܒܚܒܪܐ ܢܣܝܒܬܐ ܘܡܬܡܪܬܐ ܘܚܝܘܬܐ ܕܢܣܒܐ ܥܡ ܢܣܒܐ. ܘܢܣܝܒܘܬܗ̇ ܠܐ ܒܟܠܠܐܝܬ ܘܡܬܐܡܪܐ ܠܐ ܡܫܟܚܐ. ܠܐ ܡܫܟܚܢܐ ܐܝܟ ܥܡܪ ܐܠܗܐ ܡܚܝܕܢܐ ܒܪ̈ܝܫܘܬܗ ܡܫܟܚܐ ܐܝܟ ܥܡܪܐ ܒܪܥܝܢܐ ܘܗܝܢܐ ܒܚܒܪܐ ܚܝܘܬܐ. ܢܫܒܘܬܐ ܐܝܟ ܒܥܘܕܪܐ ܗ̄ܘ ܚܝܠܐ ܕܒܢ̈ܝܐ ܦܪܝܫܐ ܒܕܠܐܬܗܘܢ. ܘܕܐܝܬ ܒܗܝܢ ܡܢ ܕܐܬܟܠܠ ܐܬܢܣܒ. ܘܐܝܬ ܒܗܝܢ ܡܬܟܠܠܐ ܕܟܠܠ ܢܣܒ ܡܫܝܚܐ ܠܗ̇ ܕܢܣܒ ܠܦܪܨܘܦܗ: ܕܗܘܐ ܒܗ̇ ܚܝܘܬܐ ܒܚܒܪܐ ܒܪܘܚܐ ܡܪܘܬܐ. ܢܬܟܠܠ ܡܪܡܪܡܢܐ ܒܓܒܝܬܐ ܕܐܠܗܘܬܐ.

[53] ܘܡܬܡܪܬܐ ܗܘܬ ܘܠܓܒܝܢ ܠܬܘܕܝܬܐ ܕܚܝܘܬܐ ܠܐ ܡܫܟܚܐ. ܘܕܠܐ ܡܣܒ ܢܣܒ ܡܢ ܠܒܪ. ܐܦ ܐܬܐܡܪ̈ܝ ܢܣܒܘܬܐ ܠܬܘܕܝܬܐ ܕܦܪܨܘܦܐ ܒܢ̈ܝܐ. ܐܠܐ ܐܘܦ ܕܒܗ ܥܡܪ ܡܫܟܚܐ ܠܐ ܡܫܟܚܢܐ: ܘܠܐ ܡܬܚܘܐ ܗ̇ܘ ܕܠܓܒܝܢ ܠܚܘܬܐ ܕܒܢ̈ܝܢܐ. ܐܝܟܢܐ ܕܠܐ ܡܬܚܘܝܢ ܕܗܕ̈ܡܐ ܕܚܫܝܟܝܢ ܠܟܠܗ ܡܢ ܗܠܟܬܐ ܘܡܬܚܙܝܬܐ ܘܕܡܫܟܚ ܚܕ ܠܚܕ. ܠܗ ܓܝܪ ܒܪܚܡܘܬܐ: ܐܠܐ ܒܡܪܢܝܬܐ ܘܢܣܝܒܘܬܐ. ܘܐܝܟ ܠܬܘܕܝ ܕܡܪܒܝ ܘܢܣܒ ܠܠܒܘܫܗ: ܐܠܐ ܐܦܠܐ ܒܡܫܟܚܘܬܐ ܐܝܬܝܗ̇ ܗܕܐ ܚܝܘܬܐ: ܐܝܟ ܢܘܟܪܝ ܕܒܦܓܪܐ ܒܠܒܘܫ: ܐܘ ܦܓܪܐ ܕܒܟܠܗܘܢ ܗܕ̈ܡܘܗܝ ܐܝܬܝܗ̇ ܢܘܟܪܝ ܒܚܝܘܬܐ ܘܠܒܪ ܡܢܗ ܠܐ ܐܝܬܝܗ̇. ܘܐܦܠܐ

151 I.e., those in whom he dwells and walks.

parts of a house are joined to one another, and we do not say that its parts dwell in one another. But | also, neither is the intimacy of a man and a woman said {230} [to be] an indwelling, nor that they are "clothed" with one another, nor that they are temples, each of the other, nor do they acquire parsopic union by the taking, each of his companion. So too, between an "indwelling" and a "union" and "conjunction" there is a distinction. It is said, "I will dwell in them, and I will walk in them," and, "He dwells in heaven and also in Jerusalem," but we do not say this, that he dwells conjointly, unitedly, parsopically, so that they[151] may become "gods" or "God" by way of a taking in a union of parsopa. We dwell in a house or in a tent, and we do not say the we are joined and united to—or clothed with—the house or tent, nor are we constituted one parsopa of union.

[52] This worshipful, marvelous, and ineffable union exists, then, in all these ways, but is beyond them in a distinctive way, inscrutable and higher than parts which limit one another, for not only is it beyond conjunction, and not in confinement and finitude, and not parsopically separate, and not voluntary while distant, but infinite in finite, preserved unconfused, unmixedly, without mingling, uncompoundedly, not in parts. This union is not in separation, nor a finite union, or constrained and passible, but voluntary and parsopic, in one worshipful economy in one conjunction and indwelling—a union of the Assumer with the assumed, an unconfused conjunction and infinite indwelling. For God dwells infinitely, unitedly in his finite manhood as the sun in a lustrous pearl, in one union. For the "taking" is a precise indication of the distinct natures in their own properties—that a certain lowly nature which was exalted was assumed, | and a certain exalted nature which did the exalting assumed unit- {231} edly that which received its own parsopa, that one may be with the other, in one Sonship in one Lordship, exceedingly exalted in the order of the Godhead.

[53] Again "indwelling" and "clothing" are for an indication of the infinite union, and that he did not add the conjoined from without. Although "conjunction" is said for an indication of the difference of natures, yet he also dwelt in him unitedly [and] infinitely. He who was "clothed" did not appear to the sight of fashioned creatures, as members are not seen which are wrapped within apparel and vesture which are united, each to the other, for it is not in separation, but in proximity and conjunction, like clothing which is near and cleaves to its wearer. But this union is also not in finiteness, like a soul which is only in the body, or the body, whose soul is in all its members in union, and one does not exist apart from the other, nor only in different use or function, as a man

ܒܫܒܝܠܬܐ ܕܠܚܘܕ ܦܪܝܫܬܐ ܐܘ ܡܫܘܕܥܬܐ: ܐܝܟܢܐ ܕܢܣܒܝܢ ܐܒ̈ܗܬܐ ܘܢܒ̈ܝܐ: ܘܐܝܠܝܢ ܕܡܬܚܙܝܢ ܘܡܬܟܣܝܢ ܚܕ̈ܝܐ. ܟܕ ܦܪܝܫܝܢ ܘܠܐ ܡܚܠܦܝܢ ܠܚܕ ܦܪܨܘܦܐ. ܘܠܐ ܡܫ̈ܚܝܢ ܐܦ ܕܗܘܐ ܗܘܐ ܗܘ ܘܗܘ ܗܘܐ ܒܚܕܐ ܚܕܝܘܬܐ: ܟܡܘܢܐ ܘܡܬܟܡܢܢܐ.

[54] ܩܕܡ ܕܝܢ ܢܦܘܩ ܥܠ ܢܘܗܪܗܘܢ ܕܐܝܠܝܢ ܥܡܘܕܐ ܟܕ ܕܪܫ. ܟܕ ܕܝܒܪܐ ܗܘ ܕܝܠܕ ܐܠܗܝܐ ܥܠܘܗܝ ܘܠܐ ܙܕܩ ܕܢܬܦܢ ܠܗ ܠܡܪܘܬܐ ܒܡܪܝܢܘܬܗܘܢ ܡܬܬܪܝܐ. ܐܢ ܓܝܪ ܗܘ ܕܒܬܪܗ ܠܐ ܡܫܢܐ ܠܗ ܕܢܥܒܕ ܘܢܬܥܒܕ ܐܝܟ ܕܠܝܬܘܪܝܐ ܕܢܘܡܘܣܐ ܘܕܐܢܫܪܝܐ: ܐܦܐ ܠܗ ܟܝ. ܠܟܢ ܙܕܩ ܠܗ ܕܢܗܘܐ. ܐܢ ܐܝܬܘܗܝ ܡܫܡܫܐ. ܐܢ ܕܝܢ ܠܐܝܬܘܬܗ ܡܫܡܫܐ: ܡܟܢܘܫ ܡܬܬܪܘܡ ܠܡܫܡܫܘ ܕܟܠ ܚܫܡ.

[55] ܡܬܚܙܝܢ ܕܝܢ ܕܗܪܡܘܢܝܐ ܒܗܠܝܢ ܥܡܘܕܐ ܘܡܪܝܐ ܐܬܬܠܝܬ ܠܐܒܗ̈ܬܗܘܢ: ܘܡܢܗܘܢ ܕܒܪܝܫܐ ܒܫܡܝܐ ܐܬܚܙܝ ܠܡܫܪܐ. ܘܕܐܝܟ ܚܕ ܡܢ ܒܢܝ̈ܢܫܐ ܐܬܚܙܝ ܗܘܢܐ ܘܡܬܚܙܐ: ܘܟܕܐ ܘܡܬܚܙܐ ܘܡܬܩܢܐ. ܘܟܦܪܐ ܕܡ̈ܐ ܒܐܠܗܘܬܗ ܕܡܬܚܙܝܢܐ ܚܫܒܐ ܒܪ̈ܢܫܘܬܗ. ܘܡܢܗܘܢ ܕܒܫܘܠܡܐ ܗܘܘܢ ܐܪܒܥܐ ܘܟܦܪܐ ܒܫܒܝܬܐ. ܘܡܬܠܠ ܗܕܐ ܐܡܪܐ ܒܫ̈ܡܐ ܘܡܪܝܘ: ܕܕܡܘܬܐ ܕܐܠܗܐ ܕܡܘܬܐ ܕܚܒܪܐ ܢܦܫ. ܘܐܬܪ̈ܘܬܐ ܬܘܒ ܡܕ̈ܢܚܐ ܢܘܪܐ ܒܫܡܗܘܢ ܕܐܠܗܐ ܕܐܪܝܗܘܢ ܒܢ̈ܝܐ ܡܬܚܙܝܢܐ: ܘܐܝܟ ܕܚܕ ܚܕ ܦܪܨܘܦܐ: ܘܐܡܪܘ ܐܦ ܕܐܬܟܣܝ ܘܐܬܚܙܝ. ܘܐܬܚܙܝ ܠܐܝܢܐ ܕܐܡܪ ܕܡܬܚܙܝܢܐ ܗܘ ܐܘ ܡܬܟܣܝܢܐ ܐܝܟܢܐ ܐܠܗܐ. ܕܢܦܠܬ ܠܟܠܝܢ ܕܠܗ ܐܝܟ ܕܒܥܒܕܐ ܕܒܢܝܢ̈ܐ ܐܝܟܢܐ ܗܕܐ ܫܘܕܥܬܐ. ܘܐܦܠܐ ܕܒܚܘܫܒܐ ܐܘ ܒܡܠܟܐ ܗܘܐ: ܐܠܐ ܡܬܚܙܝܢܐ ܢܨܝܚܐ ܠܚܕ ܦܪܨܘܦܐ. ܐܝܟ ܫܡܐ ܒܫܘܪܐ. ܘܢܘܪܐ ܒܫܡܝܐ. ܐܝܟ ܕܐܬܢܣܝ ܒܟܠܝܬܐ.

[56] ܘܐܦ ܗܕܐ ܬܘܒ ܕܢܫܒܘܬܐ ܘܢܫܘܒ. ܕܐܝܠܝܢܗܘܢ ܚܝ̈ܠܘܬܐ ܕܢܘܗ̈ܪܐ ܡܬܚܠܦ̈ܢ ܡܘܕܥܐ. ܕܡܘܬܐ ܕܐܠܗܐ ܚܕ ܡܢ ܢܘܗ̈ܪܐ ܕܐܠܗܝܘܬܐ ܐܠܗܐ ܡܠܟܐ. ܘܕܡܘܬܐ ܕܚܒܪܐ ܚܕ ܡܢ ܢܘܗ̈ܪܐ ܕܒܢܝܢ̈ܐ ܒܪܝܬܐ ܢܘܗܪܐ ܡܫܝܚܐ. ܕܟܠܗ ܢܘܗܪܗ ܐܠܗܐ ܡܠܟܐ ܠܦܪܨܘܦܗ ܘܐܝܟܢ ܒܗ ܕܐܬܟܠܠ. ܘܟܕ ܕܟܠ ܡܫܝܚܐ ܕܢܫܘܒ ܕܢܘܪܐ ܕܐܠܗܐ ܒܢܘܗܪܗ ܕܢܫܒܐ. ܘܐܦܠܐ ܢܫܒܐ ܡܫܝܚܐ ܕܢܘܪܐ ܕܐܠܗܐ ܒܢܘܗܪܗ ܕܢܫܘܒ. ܐܝܟ ܗܒܠ ܢܫܒܘܬܐ ܕܡܢ ܢܫܘܒ: ܐܘܕܥܢ ܠܢ ܘܐܦ ܥܠ ܐܢܫܪܐ ܡܠܟܐ ܕܢܫܒܐ ܠܗܘܢ ܢܫܘܒ. ܘܡܬܠܠ ܗܕܐ ܐܡܪܐ ܐܪ̈ܘܬܐ ܒܢܫܡܐ ܕܐܝܬܝܗܘܢ: ܕܟܠܠ ܢܫܒ. ܐܝܟ ܓܝܪ ܕܢܦܫ ܡܢܐ ܘܡܕܐ ܠܗ: ܐܝܟ ܒܟܦ ܡܠܦܪ̈ܐ ܘܡܦܪܫܐ ܕܐܝܟ ܗܟܝܢ. ܘܐܝܟ ܕܢܦܫ ܡܢܐ ܘܡܬܡܢ ܠܗ ܠܫܒܝܬܐ ܐܝܟ ܕܝܢ: ܘܡܬܡܢܝܘ. ܟܕ ܠܗ ܠܫܒܝܬܐ ܘܠܐ ܠܟܠܡܫܐ ܢܫܒܘ. ܐܝܟ ܐܦ ܕܐܝܠܝܢ ܕܡܢ ܐܝܟ ܕܢܫܒܝܢ: ܘܐܬܬܢܝܚ ܕܗܘܘܢ ܐܒ̈ܗܬܐ ܐܫܪ ܕܟܠܝ̈ܐ. ܘܗܟܢܐ ܘܐܦ ܗܕܐ ܕܡܫܘܕܥܬܐ ܘܠܟܢܫܐ ܘܗܝܟܠܐ. ܟܠܫܒ ܡܢ ܗܠܝܢ ܥܡܘܕܐ. ܡܢܐ ܠܫܘܕܥܐ ܡܫܟܚ ܠܢ ܕܟܠ ܡܢܐ ܗܘ ܐܢܫܪܐ. ܐܦ ܓܝܪ ܒܡܢܐ ܥܡܝܢ ܐܢܘܢ: ܒܡܢܐ ܦܪܝܫܝܢ ܐܢܘܢ ܒܫܘܟܠܐ

152 Cf. Phil. 2:6–7.

153 I.e., the burning bush which Moses saw.

and woman are joined, or those who are associated and support one another, though they are distinct and not united into one parsopa, and it does not belong to them that this one should become that one in one union, a "inhabitant" and a "habitable".

[54] However, let us return to the commentary on these names again, for there is a great need for the matter, and it ought not to weary the reader in their profitable study, for if it has not wearied him who writes to labor and write for the profit of himself and others, then indeed, why ought one to delay, if he is needy. But if he is not needy, let him without grudging leave his scraps to the hungry.

[55] The greater part of heretics have stumbled at these names and designations to their own destruction, some of whom have called our Lord an ordinary man, and that he is a temple and habitation | and son and first-born {232}
and anointed like any man, and the wretches have denied his Godhead, which unitedly dwelt in his manhood. Some others impiously speak of change and beginning, and they deny the taking. Because of this the Scriptures have spoken and made plain that "the likeness of God took the likeness of a servant."[152] Again, the holy fathers have made clear in their creed the properties of both natures unitedly and, concerning the one parsopa, they said "he became incarnate and was made man," and they anathematized anyone who says that God is changeable or mutable, that everyone might learn that this indwelling was not as in the rest of men, and also that there was no change or confusion, but [it was] united conjointly into one parsopa, as the bush[153] in the flame and the flame in the bush, as was demonstrated above.

[56] Again, "taking" and "Assumer" also makes known the exact properties of the complete qnome: the likeness of God, one of the qnome of the Trinity, God the Word, and the likeness of a servant, one of the qnome of men, the united man, Jesus, whom God the Word exalted, taking him to his own parsopa and abiding in him that he might be revealed. And since it is impossible that the Assumer should possess the natural property of the assumed, nor is it possible for the assumed to possess the natural property of the Assumer, therefore the taking, which is by the Assumer, has indicated to us also the exalted honor of the assumed with the Assumer. Because of this the fathers said in their statement of faith "he exalted" [and] "assumed," for there is that which one takes and hurls, as a stone, or a shaft, or other such things, and there is that which one takes and fashions for use, whatever it may be, then abandons it, while one does not take it for union or for clothing—as the rib which was taken from Adam and was fashioned to be a woman, the mother of generations. So too this

ܒܠܚܘܕ ܕܠܗ: ܒܡܠܠܬܐ ܕܐܡܪܢ ܘܐܝܟ ܫܘܠܛܢܗ ܠܗ ܘܡܬܘܪ ܡܘܕܝܢܢ ܘܪܒܘܬܐ ܠܡܫܘܪܘܬܐ. ܕܟܠܗܘܢ. ܕܗܘ ܕܢܚܬ ܡܢ ܫܡܝܐ: ܐܠܐ ܐܦ ܕܣܠܩ ܕܠܐ ܡܢ ܒܪܐ ܡܫܝܚܐ ܢܫܟܚ ܐܠܗܐ ܠܕܡܘܬܐ ܕܫܡܝܐ ܕܟܠܠ ܢܚܬ ܠܦܪܨܘܦܗ. ܐܦ ܐܬܐܡܪܬ ܢܣܝܒܘܬܐ ܠܡܘܕܝܢܐ ܕܠܐ ܐܬܦܠܚܠܗ ܐܘ ܐܬܚܒܫ ܒܢܬܪܐ. ܘܕܐܦܠܐ ܡܬܒܪܝܢܐ ܡܫܝܚܐ. ܘܐܦܠܐ ܡܫܠܛ ܕܐܬܚܒܫ ܒܦܓܪܗ ܕܡܪܢ ܠܒܘܫܐ ܗܕܐ ܡܘܕܝܢܢ. ܕܒܗ ܠܒܘܫܗ ܡܢ ܠܒܪ ܙܢܐ ܘܠܗ ܢܫܟ. ܘܙܢܐ ܠܟܠܗ ܡܢܗ ܡܫܬܝܢ ܫܦܝܪ. ܠܒܘܫܐ ܕܝܢ ܚܘ ܠܦܓܪܗ ܠܐ ܡܬܦܪܫ ܚܕܝܘܬܐ. ܘܪܒܝܢ ܗܘܝ ܕܚܕܝܘܬܐ ܠܐ ܡܬܦܪܫܐ ܡܢܗܘܪܬܐ. ܠܗ ܠܒܪ ܡܢܩܐܝܬ ܕܒܝܬܐ ܕܡܬܪܒܝܢ ܚܕܝܐ ܢܦܠ ܚܕܝܐ: ܒܚܕܝܘܬܐ ܫܡܝܐ. ܒܗ̇ ܕܐܦ ܗܠܝܢ ܡܫܬܒܚܐ ܐܢܫ. ܘܡܢ ܚܕܝܘܬܐ ܡܫܬܒܚ ܘܐܦ ܡܢ ܫܡܝܐ ܕܠܒܪ ܡܢܗ ܡܟܝܢ ܦܪܨܘܦܐ ܡܫܝܚܐ ܡܢ ܗ̇ܘ ܕܦܪܩܢ ܐܢܫ. ܘܕܐܦ ܦܬܚܬܐ ܐܢܫ. ܘܠܗ ܕܢܚܬܐ ܗܘ ܚܕܝܘܬܗܘܢ. ܐܠܗܐ ܠܒܪ ܡܠܟܐ ܕܐܝܬܘܗܝ ܠܐ ܡܫܬܒܚ ܐܝܟ ܐܒܐ ܘܐܝܟ ܦܘܩܐ ܕܡܘܕܝܢܐ. ܢܒܝܐ ܐܢܫܝܐ ܟܠܗ ܒܪܢܫܘܬܗ: ܠܗ ܠܒܪ ܡܫܝܚܐ ܘܐܦܠܐ ܡܬܠܒܫܐ ܘܐܦܠܐ ܡܬܒܪܝܢܐ. ܘܐܦܠܐ ܐܝܟ ܠܒܘܫܐ ܒܠܚܘܕ ܡܢ ܠܒܪ ܙܢܐ ܠܒܘܫܗ ܒܒܢܫܘܬܐ ܒܫܝܡܬܐ ܘܠܗ ܡܫܝܚܐ: ܐܠܐ ܒܗ ܐܝܬܘܗܝ ܒܕܡܘܬܐ ܕܐܠܗܐ: ܕܡܘܬܐ ܕܫܡܝܐ ܢܚܬ. ܕܡܘܬܐ ܒܕܡܘܬܐ. ܐܠܗܐ ܒܒܪܢܫܗ ܡܫܝܚܐ ܕܟܠܠ ܢܚܬܗ ܠܦܪܨܘܦܗ: ܕܢܬܦܠܠ ܒܗ ܒܚܕܝܐ ܚܕܝܘܬܐ. ܐܝܟ ܗܫܘܝܬܐ ܗ̇ܝ ܕܫܡܝܐ ܘܫܡܝܐ. ܠܒܪܢܫܐ ܠܒܪ ܢܗܪܐ ܠܫܡܝܐ ܘܫܡܝܐ ܡܠܟܐ ܢܗܪܐ. ܘܠܒܪ ܡܢܗ ܠܗܘܠܗ. ܕܐܦ ܙܢ ܢܗܪܐ. ܗܟܢܐ ܘܒܪ ܐܝܬܘܗܝ ܐܠܗܐ ܡܠܬܐ ܒܠܐ ܡܫܬܒܚܘܬܐ ܕܒܫܝܡ ܒܒܠܐ: ܒܫܡܝܐ ܘܒܒܠ ܕܗܘ ܐܝܟ ܕܐܡܪ. ܐܠܐ ܒܢܫܘܬܗ ܡܫܝܚܐ ܠܦܪܨ ܘܠܠܠܗ. ܒܗ ܐܝܬܘܗܝ ܗܘ̇ܐ ܒܒܪܢܫ. ܘܗܫܐ ܕܐܝܬܘܗܝ ܒܫܡܝܐ. ܐܢܫܐ ܕܐܦ ܒܗ ܡܫܝܚܐ. ܒܗ ܡܠܟܐ ܡܢܗ ܫܡܝܐ ܘܐܪܥܐ. ܘܠܒܪ ܒܪܢܫܘܬܗ ܡܫܝܚܐ ܠܫܡܝ ܕܢܗܪܐ.

[57] ܘܫܡܝܐ ܡܢܗ ܕܐܢܫܐ ܢܗܪܗ ܠܚܕܝܘܬܗ ܘܠܡܫܬܘܕܥܘܬܗ ܦܪܨܘܦܐ ܕܒܪܢܫܘܬܗ ܠܡܢ ܦܪܨܘܦܐ. ܐܢܫܐ ܕܢܗܪܐ ܙܢܐ ܗ̇ܘ. ܘܗ̇ܘ ܙܢܐ. ܒܗ ܢܗܘܐ ܗ̇ܘ ܘܙܢܐ. ܘܢܚܬ ܚܠܦܝܢ ܡܫܝܚܐ ܐܦ ܫܡܝܐ ܕܒܪܢܫܘܬܐ. ܒܪܗ ܠܟ ܕܒܪܢܫܐ ܗ̇ܘ ܕܐܝܬܘܗܝ ܒܫܡܝܐ. ܡܢ ܦܪܨܘܦ ܚܕܝܘܬܐ ܠܒܪ ܫܡܝܐ: ܘܐܝܟ ܕܐܬܚܫܒܬܬܠܝܬܐ. ܘܗܘ ܙܢܐ ܐܡܪ ܡܢ ܦܪܨܘܦ ܒܪܢܫܘܬܗ: ܕܡܢ ܕܢܬܬܪܝܡ ܒܪܗ ܕܒܪܢܫܐ ܡܢ ܐܪܥܐ. ܘܐܝܟ ܡܬܬܪܝܡ ܡܢ ܐܪܥܐ. ܘܐܝܬܘܗܝ ܒܫܡܝܐ: ܒܗ ܒܝܬܗ ܒܒܠ ܕܗܘ ܐܝܬܘܗܝ ܠܐ ܡܫܝܚܐ. ܘܡܬܠܡܕܢܘܬܗ ܠܟ ܠܒܪܗ ܕܒܪܢܫܐ ܘܡܫܠܡܢܘܬܗ. ܘܠܡܫܚ ܕܐܠܗܐ ܢܚܬ. ܠܗ ܠܒܪ ܒܫܡܝܐ ܐܠܗܝܐ ܡܬܡܫܠܚ: ܐܦ ܐܝܬܘܗܝ ܒܪܗ ܕܒܪܢܫܐ ܕܢܚܬ ܡܢ ܫܡܝܐ ܘܐܝܬܘܗܝ ܒܫܡܝܐ. ܘܕܐܢܐ ܐܢܐ ܠܚܡܐ ܕܢܚܬ ܡܢ ܫܡܝܐ. ܡܢ ܦܪܨܘܦ ܚܕܝܘܬܐ

154 I.e., God's.
155 Jn. 3:13 Peshitta.
156 Cf. Jn. 3:14; 12:32.
157 Cf. Mk. 9:31.
158 Jn. 6:41, 51.

"indwelling," "clothing," and "temple"—each one of these names—|indicates {233}
to us something unique which the other does not possess. Although they are somewhat alike, they are somewhat different in the meaning which pertains to them. Indwelling, then, indicates and clarifies for us its sense, as we said above, that not only is it one in another, but also this, that God is not joined outside, in a limited fashion, to the likeness of a servant, whom he exalts [and] takes to his own parsopa, although "conjunction" is said for an indication that the natures were not confused or confounded, or united by way of composition; nor because the man of our Lord is titled "clothing" does this indicate that while his[154] clothing is outside and joined to him, he is inside it, limited [and] enclosed, for clothing and its wearer do not make a union. Again, a composite union does not make an indwelling, for the parts of a house constructed one against another do not dwell in one another, for these are also finite and limited by one another, and also by another, who is outside, they acquire a structure, united by the one who compounds them, and they are without perception, and their union is involuntary. God the Word, who is infinite like the Father and like the Holy Spirit, voluntarily dwelt in his manhood, not in a limited way, nor by constraint, nor by way of composition, nor as clothing is only on the outside of its wearer in an ordinary conjunction and not in union; but while he was in the likeness of God, he took the likeness of a servant—the Likeness in the likeness, God in his united man, whom he exalted [and] assumed to his own parsopa, that he might be revealed in him in one union, like the example of the bush and fire. For the fire was clothed with the bush, and the bush was full of fire, and outside was its flame, which was also the fire. In the same way, while God the Word, in the infinitude of his nature, is in all—in heaven and in every place, as it is written—
yet in his manhood he dwells unitedly for ever, | while it was on earth, and now {234}
is in heaven, as also in it [he dwells] unitedly, while heaven and earth are filled by him, and dwelling in his manhood unitedly he is going to come [again].

[57] Let us hear from him how he explained his own union and his distinct indwelling in his own manhood in one parsopa, so that this may be that, and that this, while this and that remain: he assumed unto himself unitedly also the name of manhood—"The Son of Man who is in heaven"[155]—the title being from the parsopa of the union, as was demonstrated above. And lo, he says from the parsopa of his manhood, "When the Son of Man is lifted up from the earth."[156] And how is he lifted up from the earth while he is in heaven and his nature exists everywhere infinitely? "And they shall deliver over the Son of Man and kill him, and the third day he shall rise."[157] The divine nature is not killed, although he is called "the Son of Man who descended from heaven" and "is in heaven". "I am the bread which descended from heaven"[158]—from the parsopa

ܠܒܪ. ܘܐܝܟ ܕܐܡܪ ܕܠܚܡܐ ܐܢܐ ܕܐܢܐ ܐܬܠ. ܦܓܪܝ ܗܘ ܕܥܠ ܐܦ̈ܝ ܚܝܘܗܝ ܕܥܠܡܐ ܡܬܝܗܒ. ܘܗܘܐ ܗܒܠ ܦܓܪܗ ܠܗ ܡܢ ܥܡܡܐ ܢܟܝܐ: ܐܠܐ ܡܢ ܚܝܢܗ ܕܝܗܘܕܝܐ ܡܛܠ ܕܐܬܝܗܒ ܘܡܢ ܙܪܥܐ ܕܕܘܝܕ ܐܬܝܠܕ. ܘܠܘ ܠܐ ܡܫܟܚ ܗ̇ܘ ܒܟܝܢܗ. ܕܗܘܐ ܒܓܘ ܡܒܪܐ ܐܬܝܠܕ. ܘܐܦܠܐ ܐܠܗܐ ܡܠܟܐ ܡܬܩܪܐ. ܐܘܟܝ ܗܢܘ ܠܒܪ. ܘܐܦܠܐ ܡܫܟܚܝܢ ܠܡܐܡܪ ܒܟܝܢܗ. ܟܕ ܠܓܘܫܡܗ ܘܗܝܟܠܗ ܠܒܪ ܡܢܗ. ܫܡܥܐ ܠܒܪ ܘܐܒܗܐ ܡܢܗ ܡܠܝܢ ܘܠܐ ܡܫܟܚܝܢ ܠܗ. ܐܦ ܡܫܝܚܐܝܬ ܠܡܐܡܪ ܒܐܢܫܘܬܗ. ܐܝܟ ܫܡܥܐ ܒܡܫܝܚܘܬܐ ܘܡܫܪܝܢܘܬܐ ܘܗܢܝܐ: ܐܝܟ ܕܐܬܚܘܝ ܒܡܠ̈ܟܐ. ܡܕܝܢ ܗܘ ܐܬܝܕܥܝ ܠܗ̇ ܘܐܦ ܗܘܐ ܕܠܐ ܡܫܟܚ ܠܐ ܡܬܐܡܪ. ܘܫܝܢܘܬܐ ܒܫܝܢܐ ܘܫܘܫܛܐ ܠܐ ܡܥܒܕ ܕܬܗܘܐ ܠܗ: ܐܠܐ ܡܪܝܢܘܬܐ ܘܦܪ̈ܨܘܦܐ ܕܢܣܒ ܠܦܪܨܘܦܗ ܘܡܫܒܠܗ ܕܝܠܗ. ܗܘܐ ܠܡ ܒܕܡܘܬܐ ܕܒܢ̈ܝܢܫܐ. ܘܒܐܣܟܡܐ ܐܫܬܟܚ ܐܝܟ ܒܪܢܫܐ. ܐܢܫܐ ܒܐܢܫܐ. ܘܠܘ ܒܟܝܢܐ ܕܐܠܗܘܬܐ. ܢܣܒ ܐܝܩܪܗ ܫܡܐ ܕܡܬܐܡܪ ܡܢ ܟܠ ܥܡ̈ܡܝܢ ܡܫܝܚܐ ܠܗ ܒܪܫܡܘܬܐ: ܐܠܐ ܐܝܟ ܛܒܥܐ ܕܠܒܝܫܐ ܠܗ ܢܘܪܐ. ܟܕ ܡܬܚܪܝܢ ܒܢܝ̈ܐ ܠܐ ܒܠܠܢܝܐ ܒܕܝܠܝܘܬܐ ܕܡܫܡܫܢ̈ܘܬܗܘܢ ܡܫܝ̈ܚܐ.

[58] ܒܪܡ ܕܝܢ ܡܠܠܢ ܗ̇ܢ ܗܕܐ ܠܡܬܘܪܬܐ ܘܫܝܢܘܬܐ ܘܡܫܠܡܘܬܐ ܡܢ ܥܠܘܗܝ ܕܩ̈ܪܝܢ ܗܢܐ ܥܡܐ ܘܡܫܥܒܕܐ ܡܫܝܚܐ. ܒܗ̇ ܕܠܐ ܡܥܒܕܝܢ ܕܐܬܕܪܟ ܐܪܥܝܬܐ. ܕܐܢܫܐ ܕܗܘ ܟܕ ܗܘ ܦܪܨܘܦܐ ܡܫܝܚܐ ܕܡܫܟܚ ܘܠܐ ܡܫܟܚ: ܘܕܟܝܢܐ ܠܟܝܢܐ ܘܡܫܟܚ ܢܗܘܐ ܢܣܒ ܠܠܐ ܡܫܟܚ ܡܫܝܚܐ ܒܦܪܨܘܦܗ ܘܐܢ ܟܕ ܒܟܠ ܐܢܫܘܬܗ ܘܢܗܘܐ ܡܫܟܚ ܢܣܒ ܠܗ ܒܫܝܢܐ ܒܪܘܚܐ: ܒܫܝܢ ܚܝܠܐ: ܒܫܝܢ ܙܒܢܐ: ܒܫܝܢ ܫܘܠܛܢܐ: ܒܫܝܢܐ ܡܪܘܬܐ. ܘܗܢܘ ܟܕ ܗܘ ܗܘܠܠܐ ܘܠܓܘܫܡܐ ܘܐܦ ܒܪܐ. ܟܕ ܒܡܠܟܘܬ̈ܐ ܒܟܝܢܗ ܠܐ ܡܫܟܚ ܐܢܫܘܗܝ. ܗܘܕܒ ܐܝܟ ܕܒܒܪܐ ܒܫܝܢܘܬܐ ܕܫܝܢܐ ܒܪܘܬܐ. ܡܘܥܐ ܠܡ ܐܝܟ ܚܒܪܐ ܐܬܗܘܢܝܢ ܒܒܢܬܐ ܒܠܗ. ܡܥܢܝܐ ܕܝܢ ܐܝܟ ܒܪܐ ܥܠ ܒܢܬܗ. ܘܒܗ ܠܡ ܡܫ̇ܪܐ ܒܠܗ ܡܘܠܕܐ ܕܐܠܗܘܬܐ ܠܡܥܡܪܢܘܬܐ. ܘܓܘܫܡ ܕܡܘܬܐ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ. ܗܠܝܢ ܠܐ ܡܬܡܠܠܢ̈ܝܬܐ ܐܝܬܝܗܝܢ ܘܡܠܟܟ ܡܢ ܒܢ̈ܬܐ. ܠܐ ܠܒܪ ܡܬܬܘܡ ܡܬܩܪ̈ܘܢ ܡܩ̈ܢܬܐ ܕܚܡ ܚܕ̈ܝܐ ܡܬܐܡܪܝܢ. ܕܚܝܐ ܗܘܘܐ ܕܡܘܬܐ ܕܫܝܢܬܗ ܕܠܐ ܡܬܚܙܐ: ܐܠܐ ܘܐܦܠܐ ܕܚܝܐ ܠܐܢ̈ܫܐ ܠܒܢܝܐ.

[59] ܬܬܦܠܫ ܠܒܪ ܡܠܬܐ ܢܛܪ ܒܢܛܪ: ܒܗ̇ ܕܥܒܕܐ ܐܝܬܘܗܝ ܕܒܪܐ ܐܠܗܐ ܠܠܗܘܬܗ. ܐܚܪܝܢ ܠܒܪ ܠܓܘܫܡܐ ܘܐܚܪܝܢ ܗ̇ܘ ܐܬܚܠܐ ܘܐܚܪܝܢ ܢܣܒܘܬܐ ܘܐܚܪܝܢ ܚܝܘܬܐ. ܗܕܪ ܗܒܠ ܥܠܘܗܝ ܒܥܠܘܗܝ ܒܬܘܪܐ ܬܗܘܪܐ ܘܕܡܪܐ ܕܠܐ ܡܬܡܠܠ ܐܝܬܘܗܝ ܒܥܠܘܗܝ. ܗܕܪܐ ܠܒܪ ܐܝܬܘܗܝ ܒܪܢܫܐ ܕܡܪ̈ܝ: ܠܗ ܒܠܚܘܕ ܠܥܡܘܕܐ ܕܠܐ ܒܪܢܫܘܬܐ ܐܝܬܘܗ̇ ܐܠܗܘܬܐ ܡܢ ܢ̇ܣܒܘܬܐ: ܐܠܐ ܘܕܐܦܠܐ ܐܝܟ ܐܢܘܟܪܝܐ ܥܡܗܠܐ ܢ̇ܣܒܘܬܗ ܦܪܨܘܦܐ ܕܐܠܗܘܬܐ ܒܪܢܫܘܬܐ. ܐܠܐ ܢܣܒܘܬܗ. ܘܐܦ ܢܛܪ̈ܝ ܐܝܢ ܕܝܠܝܬܐ ܕܐܠܗܘܬܗ ܘܕܐܢܣܒܘܬܗ: ܕܠܐ ܒܥܠܒܠ. ܘܕܠܐ ܫܝܢܘܬܐ ܗ̇ܢ ܕܪܘܚܐ. ܘܐܦܠܐ ܡܬܪܢܝܬܐ. ܠܗ ܠܒܪ ܗܝܟܠܐ ܕܫܝܢ̈ܐ

159 Cf. Jn. 6:51.
160 Phil. 2:7.
161 Cf. Heb. 3:5–6.
162 Col. 2:9.
163 Col. 1:15.
164 I.e., speak in the name of someone as an ambassador or apostle might.

of the union—and, as he said, "The bread which I will give is my body, which is broken for the sake of the life of the world."[159] Behold, then, his body did not descend from heaven, but was taken from the nature of the Virgin Mary and was fashioned by the Holy Spirit. It is not infinite in its nature, for lo, it was enclosed within the tomb. Neither is God the Word "broken", for he is Spirit, nor does he dwell in a limited way in his nature, while his "clothing" and "temple" are external to him. For heaven and earth are filled by him, but do not limit him, although unitedly he dwells in his manhood, like the sun in a mirror or lustrous pearl, as was demonstrated above. Therefore, lo, it is obvious also here that he is infinite and not compounded, and it is impossible for him to have a natural and qnomic union, but [it is] voluntary and parsopic, for he assumed [him] to his own parsopa | and gave him what was his own. "He came to be in the like- {235}
ness of men, and in form he was found as a man"[160]—one in another, and not by way of composition. His manhood received the name more excellent than all names unitedly and not separately, but like a metal plate which is clothed with fire, while the natures are preserved without confusion in the property of their united qnome.

[58] However, this indwelling. union, and conjunction is higher than all those things which possess this name and united operation, for it is impossible for the mind to comprehend how that the same united parsopa is finite and infinite, and [how] a fashioned and finite nature can be joined to an infinite one unitedly in a distinctive way while it remains in all, and [how] the finite can be joined to the same in one Sonship, in one power, in one will, in one authority, in one Lordship, and the same be "temple," "clothing," and also "Son." While in his infinite nature he remains everywhere, [he is] here as in the Son in a union of one Sonship. "Moses was found trustworthy as a servant in all his house, but Christ as a Son over his house."[161] "In him dwelt all the fullness of the Godhead bodily,"[162] and "he is the likeness of the invisible God."[163] These things are ineffable and beyond inquiry, for parts which are compounded with one another are never named, in which one becomes the likeness of its invisible fellow, nor yet that one is clothed with the other.

[59] The subject ought to be more and more elaborated, for it is a very pressing matter: one thing is "clothing", another "temple", another "conjunction", and another "union". Here, then, utterly all of them, in a stunning and wondrous marvel, are ineffable. Thus the man of our Lord is named—not only for an indication that the Godhead is not separate from the manhood, | but also that {236}
his manhood does not bear the parsopa of Godhead separately, like an ambassador[164], but conjointly—and also, the properties of his Godhead and of his

ܡܫܬܩ̈ܘܗܝ ܡܢܩ̈ܘܬܗ ܕܟܝܢܐ ܚܕܐ ܕܚܕܐ. ܘܐܦܠܐ ܐܝܟ ܫܪܒܐ ܕܒܫܡܝܐ ܫܢܝܢܐ ܐܬܒܣܝܡ ܢܩܦܘܗܝ ܘܡܬܘܡܪܐ
ܘܒܗܝܢ ܡܥܕܪܢܐ ܘܐܘܪ̈ܚܐ ܒܬܘܕܝܬܐ: ܗܕܝܢ ܐܝܬܘܗܝ ܠܗ ܗܝܟܠܐ ܕܐܬܥܡܪܒܗ: ܐܘ ܠܬܘܡܪܬܐ ܘܚܒܝܫܐ. ܐܠܐ
ܒܫܪܪܐ ܝܩܘܡ ܗܝܟܠܐ ܡܪܢܝܐ. ܘܠܘܩܒܠ ܗܦܝܟܝܢ ܗܘܘ ܒܠܗܘܢ ܫܩ̈ܡܗܐ ܕܗܝܟ̈ܠܐ ܡܪ̈ܡܝܐ ܐܝܟ ܕܠܘܬ
ܗܦܟܬ ܫܪܝܪܐ: ܠܐ ܡܬܩܒܠ ܡܢܗ ܫܘܚܠܦܐ ܘܐܦܠܐ ܦܫܐ ܗܝܟܠܐ ܗܘ ܡܫܝܚܐ ܘܡܫܬܓܕܐ ܒܫܘܝܐ
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ܥܒܕܝܢ ܘܠܐ ܒܠܒܠܝܬܐ. ܘܐܝܬܘܗܝ ܚܕܐ ܐܝܬܘܗܝ ܘܡܓܪܐ ܘܫܠܐ ܘܡܬܩܢܝܢ ܘܡܪܢܝܐ. ܐܦ ܓܝܪ
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ܡܠܬܐ ܥܡ ܗܝܟܠܗ ܒܚܕܐ ܢܩܝܦܘܬܐ ܘܡܫܬܓܕܐ ܒܗ ܒܐܥܡܘܪܗ ܕܒܪܐ ܥܠܗ ܐܠܗܘܬܐ. ܐܒܐ ܠܐ
ܡܫܝܚܐ ܘܒܪܐ ܡܫܝܚܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܫܝܚܐ. ܘܗܟܢܐ ܕܐܝܬܘܗܝ ܐܢܫܘܬܗ ܕܒܪܐ ܡܫܬܓܕܐ ܥܡܗ
ܒܚܕܐ ܚܕܝܘܬܐ. ܘܡܢ ܐܒܐ ܠܐ ܡܫܝܚܐ ܘܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܫܝܚܐ: ܚܕܐ ܣܓܕܬܐ ܒܚܕܐ ܡܪܘܬܐ
ܒܚܕ ܫܘܠܛܢܐ ܕܐܠܗܐ ܡܠܬܐ ܥܡ ܗܝܟܠܗ ܡܫܝܚܐ. ܘܡܢ ܐܒܐ ܠܐ ܡܫܝܚܐ. ܘܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܠܐ
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ܠܐ ܡܫܝܚܐ. ܘܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܫܝܚܐ ܠܥܠܡ ܥܠܡܝܢ.

[60] ܐܦ ܓܝܪ ܐܬܩܪܝܘ ܗܝܟ̈ܠܐ ܕܐܠܗܐ. ܘܕܥܡܪ ܒܗܘܢ ܐܠܗܐ. ܢܚܘܪܘܢ ܓܝܪ ܠܡܠܬܐ:
ܘܢܣܒ ܗܘܬܠܐ ܡܢ ܩܕܡ ܫܠܝܚܐ ܒܥܠܝ ܒܐܠܗܘܬܗ ܕܡܫܝܚܐ ܠܡܪܢ ܒܐܥܡܘܪܗ. ܐܡܪܝܢ ܓܝܪ
ܕܩܢܐ ܒܟܘܪ̈ܣܘܬܗܘܢ: ܕܐܦ ܒܫܝܢ̈ܐ ܥܡ ܐܬܬܣܝܡܘ ܗܝܟ̈ܠܐ ܘܩܝܡܐ: ܐܠܐ ܠܗ ܗܘܝܢ ܐܘ ܒܩܘܪ̈ܐ. ܐܦ ܓܝܪ
ܐܬܬܣܝܡܘ ܫܠܝ̈ܚܐ. ܗܝܟܠܐ ܕܐܠܗܐ ܘܕܥܡܪ ܒܗܘܢ ܐܬܚܠܛ ܘܒܗܘܢ ܕܒܗ: ܘܐܦ ܒܫܡܝܐ ܘܐܦ ܒܒܝܬܐ:
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ܘܝܘܚܢܢ ܠܗܝܟܠܐ ܒܫܥܬ ܨܠܘܬܐ ܠܬܫܥ ܫܥܝܢ: ܘܡܬܩܪܝܢ ܐܦ ܢܘܗܪܐ ܕܚܝܐ ܘܡܢܐ ܥܡܘܪܐ ܕܝܠܗ

165 Col. 2:9.
166 Jn. 1:14.
167 1 Cor. 3:16.
168 2 Cor. 6:16. Cf. Lev. 26:11–12.
169 Acts 3:1.

manhood are preserved without confusion—and that the union is not a composition, nor of necessity. For parts of a house—each of the other—are not named a "temple" of one another. Nor is his manhood a "temple" for him in the same way as other things which under an assumed name are called temples and dwelling places and tabernacle[s] and abodes in a transitory sense, or for a temporary abode, but in truth he is the proper temple, and all the names of previous temples were symbols with reference to him, as to the true antitype. His united and worshipful "templehood" [will] never change or cease by removal from him; and as anointed ones, high priests, first-borns, and kings were symbolic references to the true antitype, who is Christ, the Head of our life and our God, so too previous temples were symbolic references to the abiding truth of this proper temple, for "in him dwelt all the fullness of Godhead."[165] For God the Word assumed him unitedly to his own parsopa—and the Father and the Holy Spirit, because of the oneness of nature and will of the Trinity, who dwell in one another infinitely and unconfused, and are one Being and will and power and authority and Lordship. For although the union which God the Word had was with his own manhood, in that it was said concerning him that he "became flesh and dwelt among us"[166] unitedly, yet as in a rational temple, in his same united manhood, because of the oneness of nature and will and infinitude, all the Trinity dwelt and is worshiped in one worship for ever. One is the worship of God the Word with his temple in one | conjunction, and the entire Trinity is {237}
worshiped in the manhood of the Son: the non-united Father, the united Son, and the non-united Holy Spirit. And the temple which is the manhood of the Son is worshiped with him in one union, and with the non-united Father, and with the non-united Holy Spirit—one worship in one Lordship in one authority of God the Word with his united temple, and with the non-united Father, and with the non-united Holy Spirit for ever and ever.

[60] Now although many have been known as "temples" of God, and that God dwelt in them, let us shed light upon the matter and take stumbling-blocks from before the ignorant who deny his Godhead which unitedly dwelt in his manhood. For the wretches say in their blasphemies, "Men were named temples and houses as well," but it is not in the same way, O apostates! For although many were named temples of God, and that he dwelt in Jerusalem and in the temple which is in it, and also in heaven, and also in a house,—as it is written, "Do you not know that you are the temple of God?"[167] and, "I will dwell among them and walk among them"[168]—yet it should be understood [that] the same name is not the same thing, as neither is "Being," "Life," "Anointed One," "First-born," "Son," "Body," and "Man." For a house in Jerusalem is named "temple"—"Simon and John, were going up to the temple at the ninth hour to pray"[169]—and also naves

ܒܐܘܪܫܠܡ ܗܝܟܠܐ ܕܐܠܗܐ: ܡܛܠ ܫܟܝܢܬܐ ܕܒܗܘܢ ܡܬܡܛܝܐ ܠܐܠܗܐ: ܘܒܗ̈ܝܢ ܕܒܗܘܢ ܢܦܩܝܢ ܒܩ̈ܠܐ:
ܘܡܠܬܐ ܕܐܠܗܐ ܕܒܗܘܢ ܡܬܒܥܝܐ ܠܒܢܝܢܐ ܕܡܬܝܩ̈ܢܐ. ܘܐܟܘܬ ܕܦܘܪܫܢ ܕܒܗܘܢ ܡܬܝܠܦܢ. ܘܐܝܟ
ܕܐܡܪ ܒܥܢܝܢܬܐ: ܕܡܢ ܗܝܟܠܐ ܩܪܢܐ ܕܐܟܪܙ ܦܠܐ. ܒܢ̈ܬ ܡܠܟ̈ܐ ܢܬܩܪܒܘܢ ܒܗܝܟܠܐ. ܘܐܝܟ ܡܫܡܫܢܐ
ܕܢܘܗܪܐ ܕܐܝܬܘܗܝ ܠܝ ܒܫܘܪܝܐ. ܡܢ ܗܝܟܠܐ ܩܪܝܐ ܡܢ ܠܗܘܢ ܚܕܘܬܐ. ܡܬܬܡܗܝܢ ܐܝܟ ܚܢܢ ܘܐܦ
ܡܬܝܩܪܐ ܒܫܘܒܚܐ ܕܐܠܗܐ ܗܝܟܠܐ. ܚܕܐ: ܡܛܠ ܥܡܝܪ̈ܐ ܕܪܘܚܐ ܕܡܘܕܝܢ ܕܒܗܘܢ ܕܒܗ ܡܫܒܚܬܐ
ܡܫܬܠܛܬܐ. ܘܕܒܗܘܢ ܡܬܚܙܝܐ ܘܡܬܒܥܝܐ ܫܟܝܢܬܐ ܕܚܝܐ: ܘܒܗܘܢ ܡܬܚܙܝܐ ܪܒܘܬܗ ܠܚܘܒܐ ܒܗܝ
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ܣܘܥܪܢܐ. ܘܟܠ ܐܝܟ ܗܕܐ ܘܡܛܠ ܗܕܐ: ܠܡܗܘܕܥܘ ܡܬܬܗ ܒܠܒܘܬ ܗܘ ܐܝܟ ܚܟܡܬܗ ܡܬܚܙܝܐ ܦܪܝܫܬܗ
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ܘܡܬܢܗܪ ܐܦܢܝܬܐ.

[61] ܒܬܪ ܕܝܢ ܘܟܕ ܚܕܐ ܥܘܡܪܐ ܠܗܢܐ ܕܗܝܟܠܐ. ܐܠܐ ܫܘܟܠܠܐ ܕܒܗܘܢ ܦܪܝܫܝܢ ܐܢܘܢ. ܗܝܟܠܐ
ܗܟܢܐ ܘܒܗܘܢ ܠܬܘܪܬܐ ܘܢܒܝܘܬܐ ܫܟܝܢܬܐ: ܠܗ ܗܟܢܐ. ܐܠܐ ܡܢܝܢܐ ܗܝܟܠܐ: ܠܐ ܡܬܬܟܝܢܢܝܬܐ
ܠܗܘܢܐ: ܫܟܝܢܬܐ ܗܝܟܠܐ ܠܗܘܢ ܘܗܘܐ ܒܗ ܘܠܟܠܠܡ. ܐܝܟܢ ܗܟܢܐ ܐܬܚܙܝܬ ܕܡܬܒܝܢ ܒܪܐ
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ܐܝܟ ܕܐܡܪ ܒܠܗ ܡܬܠܝܐ ܐܝܟ ܕܐܦܬܐ. ܗܢܘ ܕܝܢ ܒܒܪܐ ܐܠܗܝܐ. ܐܠܗܐ ܡܠܬܐ ܡܢܝܢܐ ܦܪܨܘܦܝܐ:
ܘܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ. ܡܛܠ ܥܘܡܪܐ ܒܒܪܐ ܠܐ ܡܫܟܚ ܘܟܝܢܐ ܡܬܠܬܝܐ ܕܒܚܕܐ ܡܪܘܬܐ. ܒܬܪ ܕܝܢ
ܠܗ ܡܢܝܢܐ ܦܪܨܘܦܝܐ ܐܡܪ ܒܗ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ: ܐܠܐ ܒܗܘ ܕܒܒܪܐ ܘܥܘܡܪܐ ܟܝܢܐ: ܘܐܝܟܢܐ
ܕܐܬܚܡܬܒܠܠܬܐ ܒܪܗ ܐܬܡܪ. ܒܬܪ ܕܝܢ ܗܘ ܒܪܝܬܗ ܕܡܪܢ ܕܐܝܬܘܗܝ ܗܝܟܠܗ. ܡܬܐܡܪ ܠܡܗ
ܘܡܬܬܟܝܢ ܡܢ ܟܠ ܒܢܝ̈ܢ ܒܛܟܣܐ ܕܐܠܗܘܬܐ. ܠܡ ܐܒܐ ܠܐ ܡܢܝܢܐ ܘܠܡ ܪܘܚܐ ܕܡܘܕܝܢ ܠܐ ܡܢܝܢܐ.
ܒܠ ܒܪܘܟ ܠܡ ܠܗ ܐܬܚܙܝ ܕܒܥܡܝܢ ܘܒܐܪܥܐ. ܘܡܛܠ ܕܡܢܝܢܐ ܠܡܐܪ ܒܗ ܘܠܟܠܠܡ. ܘܡܬܐܡܪ
ܠܡ ܐܠܗܘܬܐ ܒܚܕܐ ܫܟܝܢܬܐ.

170 In the Syriac, “temple” and “palace” are the same word here.
171 Cf. Ps. 45:8.
172 Ps. 76:1.
173 Heb. 1:1.
174 Eph. 3:10.
175 Cf. Heb. 9:9.
176 Cf. Jn. 1:29.
177 Cf. Heb. 12:24.
178 Cf. Col. 1:19.
179 Cf. Phil. 2:10.

of churches and the sanctuar[ies] of us Christians are also called "temples" of God because of the worship which is offered to God in them, and the priests in them who receive gifts, and the word of God which is proclaimed in them to the assembly of believers, and the Mysteries of our salvation which are perfected in them. As it is written in prophecy, "From the finest palaces[170] of ivory the daughters of kings will glorify you with honor,"[171] according to a Greek edition, which is for us in Syriac, "From | the finest palace, from my presence, they {238}
have made you glad." The faithful, the members of the household of God, are also named "temples": first, because of the graces of the Holy Spirit which are in them through various gifts, and [second] that through them is made known and proclaimed the Gospel of life, and through them is made known his hidden greatness through his special care for them, as in "God is known in Judah, and his name is great in Israel,"[172] and, "In manifold and sundry ways God spoke to the fathers of old,"[173] and, "Through the church the manifold wisdom of God shall be made known to the rulers and authorities in heaven."[174] But the temple in Jerusalem became a desolation, and the sacrifices and drink offerings in them, which were not able to heal the consciences of those who had sinned,[175] were rejected,. There came to us the true hope, better than the first, and instead of the blood of dumb beasts was the blood of the rational, living, and life-giving Lamb, taking away the sin of the world,[176] more eloquent than [the blood] of Abel,[177] and in the very acts, in the shedding of his blood, giving us pardon. For the sake of this, and because of this, lo, for the remembrance of his death, always in his church his body is sacrificed mystically for the pardon of our debts and for our growth in the truth until his glorious appearance. For the symbols and types have come to an end, and the Antitype has appeared.

[61] However, while the common name of temples is one, yet the operations in them are different. Here, then, in this indwelling and worshipful union, it is not thus, but is unitedly a temple, the inhabitant of which is immovably, worshipfully with it, and is in it for ever. The manhood of Christ, the Son of God, is therefore the temple of the Godhead of Christ, the Son of God, in a different, exalted way which is without equal; for in him dwelt all the fullness,[178] as I have said, that is, the divine nature, | God the Word, unitedly, parsopically, {239}
and the Father and Holy Spirit, because of the oneness of the infinite nature and authoritative will in one Lordship. But the Father and Holy Spirit do not dwell in him unitedly, parsopically, but because of nature and oneness of will, and as was demonstrated above in myriad demonstrations. But the man of our Lord who was his temple is honored with him and worshiped by all creatures in the order of his Godhead, with the non-united Father and with the non-united Holy Spirit. "All shall bow the knee in heaven and on earth,"[179] for unitedly he dwells in him for ever, and is honored with the Godhead in one worship.

[62] ܦܪܝܫ ܗܘ ܘܡܟܠܠ ܒܐܝܩܪܐ ܗܝܟܠܗ. ܘܫܒܝܚ ܘܡܝܩܪ ܒܠܚܘܕܝܐܝܬ ܙܝܘ ܡܟܠܠܐ ܘܡܪܘܡܡܐ ܡܢ ܟܠܗܘܢ ܐܝܠܝܢ ܕܐܬܒܢܝܘ ܒܫܡ ܗܝܟܠܐ: ܘܐܝܟܢܐ ܗܘܐ ܘܐܦ ܡܕܒܚܢܘܬܐ ܠܛܘܦܣܐ: ܘܕܒܚܘܬܐ ܠܛܘܦܣܐ ܠܗܝ ܠܬܘܡܐ ܠܛܦܣܝܢ ܗܘܘ. ܘܕܒܚܬܐ ܐܟܙܢܐ ܡܬܩܪܒܢ ܗܘܝ ܥܠܝܗܘܢ ܘܚܝܘܬܐ ܐܘ ܒܐܡܪܐ ܢܟܝܣܐ. ܚܠܦܝܗܘܢ ܕܝܢ ܕܗܠܝܢ: ܡܫܝܚܝܐ ܡܚܝܕܢܐ ܐܬܝܗܒ ܗܝܟܠܐ ܫܪܝܪܐ: ܡܛܠ ܐܠܗܘܬܐ ܕܒܗ ܠܥܠܡ ܡܚܝܕܢܐ ܠܐ ܡܬܚܠܦܢܐ ܠܐ ܡܬܦܪܫܢܐ ܘܠܥܠܡ. ܘܗܘ ܡܫܬܡܗ ܦܪܨܘܦܝܐ ܒܣܪܐ ܡܫܒܚܐ ܗܘ ܒܗܝܟܠܗ. ܘܗܝܟܠܗ ܡܛܠ ܕܡܫܝܚܐ ܥܡܪ ܒܗ ܒܣܪܐ ܡܫܒܚܐ ܥܡ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܒܣܪ ܐܝܡܪܐ ܘܠܥܠܡ. ܘܟܕ ܐܝܬܘܗܝ ܒܗ ܥܡ ܥܘܕܝ ܠܒܝܬܗ. ܗܘ ܠܡܪܗ ܒܟܠܗܘܢ ܡܠܟܘܬܐ: ܒܠܐ ܡܬܘܬܐ. ܒܠܐ ܫܘܚܠܦܐ. ܒܠܐ ܡܫܬܚܠܦܢܘܬܐ ܘܒܗܠܝܢ ܕܥܒܪܬ ܒܗ̇ ܒܣܝܒܪܘܬܐ. ܘܟܕ ܒܟܠ ܕܘܟ ܐܝܬܘܗܝ ܐܠܗܐ ܒܠܐ ܡܫܬܚܠܦܢܘܬܗ. ܘܡܠܝܢ ܡܢܗ ܟܡܐ ܘܐܪܟܐ ܘܠܐ ܡܫܬܚܠܦ ܠܗ. ܐܠܐ ܢܦܫܗ ܡܢܗ ܕܡܫܘܪ ܘܐܦ ܡܢ ܦܓܪܐ ܕܐܬܢܟܠܬܗ: ܘܕܐܝܟܢܐ ܐܝܬܘܗܝ ܠܗ ܒܦܪܨܘܦܗ ܦܪܨܘܦܝܐ ܗܝܟܠܐ ܘܗܘ ܡܫܝܚܐ ܥܡܪ ܘܠܥܠܡ. ܫܪܘ ܠܟܘܢ ܗܝܟܠܐ ܗܢܐ ܘܠܬܠܬܐ ܝܘܡܝܢ ܐܢܐ ܡܩܝܡ ܐܢܐ ܠܗ. ܘܡܢܘܪ ܐܘܬܠܬܐ ܘܡܘܚܕ ܒܪ ܐܢܫܐ ܫܡܥܢܐ ܒܟܠܗ̇ ܒܪܝܬܐ. ܐܡܪܝܢ ܕܝܢ ܦܘܠܚܢܐ ܐܢܫܝܢ ܠܛܥܝܢܘܬܐ ܘܡܬܩܪܝܢ ܕܡܠܟܘܬܐ ܚܘܬܡܐ ܕܐܬܪܐ ܕܐܠܗܐ ܡܫܝܚܐ ܕܒܝܬ ܡܠܟܐ ܘܠܗ ܒܛܝܢ. ܗܘ ܠܡ ܐܡܪ ܥܠ ܗܝܟܠܐ ܕܦܓܪܗ. ܫܘܝܐ ܦܪܨܘܦܐ ܡܫܝܚܐ ܘܡܠܟܘܬܐ ܡܠܟܝܬܐ: ܘܟܡܐ ܕܥܡ ܐܬܚܝܒ ܦܪܨܘܦܗ: ܗܝܟܠܐ ܠܡ ܕܦܓܪܗ. ܕܝܠܗ ܠܡ ܐܝܬܘܗܝ ܦܓܪܐ ܡܪܝܐ ܒܣܪ ܦܪܨܘܦܐ ܡܫܝܚܐ. ܘܐܡܪܝܢ ܕܐܝܬܘܗܝ ܠܝ ܗܘܐ ܦܓܪܐ ܕܝܠܝ ܥܡ ܢܦܫܝ ܚܕ ܒܪܢܫܐ: ܘܡܬܩܪܐ ܦܓܪܐ ܕܝܠܝ: ܐܦ ܗܪܟܐ ܫܡܝܐ ܗ̇ܝ ܡܫܪܝܬܐ ܘܫܡܝܐ: ܐܫܘܝܬܐ ܗ̇ܝ ܠܒܪ ܘܐܝܟ ܕܐܫܘܝܬ ܒܟܠܗܝܢ. ܗܟܢܐ ܘܟܕܘܬ ܘܙܢ ܐܝܬܘܗܝ ܠܗ ܗܝܟܠܗ ܠܐܠܗܐ ܡܠܟܐ ܦܪܨܘܦܝܐ: ܘܕܝܠܗ ܡܬܝܚܕ ܠܡܫܝܚܐ ܦܓܪܐ ܘܡܬܩܪܐ ܒܣܪ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܡܪܝ. ܠܐ ܡܫܬܒܚ ܒܡܫܬܒܚ ܒܣܪܐ ܢܣܝܒܘܬܐ ܘܠܥܠܡ.

[63] ܠܗ ܠܒܪ ܒܟܝܢܐ ܡܫܒܚܐ ܫܘܬܦܢܝܐ ܠܚܒܪܘܬܐ ܘܫܒܝܚܘܬܐ. ܐܝܟ ܢܦܫܐ ܘܦܓܪܐ ܒܫܝܢܘܬܐ ܒܟܝܢܐ ܘܒܩܢܘܡܐ. ܘܒܝܢ ܠܒܪ ܡܫܬܡܥܝܢ ܐܬܦܪܫ ܠܗ̇ ܠܗܘܢ. ܐܡܪܝܢ ܕܠܐ ܢܬܒܥܘܢ ܡܫܒܚܐ ܘܫܘܬܦܢܐ ܠܐܠܗܐ ܐܡܪܝܢ ܕܡܬܒܥܝܢ ܗܕܝܘܬܐ. ܠܐ ܗܟܝܠ ܡܬܒܥܝܢ ܕܗܝܟܠܐ ܡܫܒܚܐ ܕܐܝܬܘܗܝ ܦܓܪܐ ܘܢܦܫܐ ܒܪܢܫܐ: ܘܡܬܡܪܗ ܕܐܝܬܘܗܝ ܪܘܚܐ ܠܐ ܡܫܒܚܐ ܘܠܐ ܫܘܬܦܐ ܒܟܝܢܗ: ܕܗܘܐ ܚܕ ܒܪܐ ܘܚܕ ܡܫܝܚܐ ܡܪܟܒܐ ܐܘ ܡܬܝܚܕܐ ܐܘ ܡܫܬܠܛܐ. ܘܡܬܚܫܒ ܘܡܬܩܠܩܠ ܘܢܦܩܝܢ ܕܝܠܢܝܬܗܘܢ: ܟܕ ܠܐ ܦܪܝܫ ܒܟܝܢܗ ܡܫܝܚܐ ܗܘ ܕܥܠܡܐ ܘܗܘ ܕܡܬܚܫܒ. ܘܐܢ ܕܝܢ ܠܐ: ܗܘܝܢ ܒܠܗ̇ ܒܟܠܗܘܬܐ. ܘܗܝܟܠܐ ܝܘܡܢ ܠܡܘܬܗ. ܘܡܬܡܪܗ ܝܘܡܢ ܗܝܟܠܐ . ܘܗ̇ܘ ܕܒܪܐ ܝܘܡܢ ܕܡܫܝܚ. ܘܕܡܘܬܐ ܕܛܒܝܒܐ ܕܐܬܢܫܟܚ ܝܢ ܐܝܟܢܐ ܕܡܘܬܐ

180 Jn. 2:19.

181 ܛܥܝܢܘܬܐ for ܛܥܝܢ̈ܬܐ.

182 Jn. 2:21.

183 ܟܢܘܢ for ܡܟܝܢܘܬܐ.

[62] His temple is distinct and exalted in its honor, and worshiped and honored in a singular way higher and more exalted than all those things which were given the name of temples but were also symbolic manifestations and were typical, in the likeness of symbol to substance, and in the likeness of transitory temples and the temporary tabernacle[s], or [received] ordinary honor. The man of our Lord properly and unitedly was the worshipful temple because of the Godhead which dwelt in him unitedly, immovably, inseparably, and for ever, and in his temple he is worshiped, as well as his temple, parsopically in one worship, because he dwells unitedly in it in one worship with the Father and Holy Spirit in one honor for ever. And while he was in him at the beginning of his fashioning, he perfected him with all exalted things, with immortality, impassibility, immutability, and other such things, in the union. and while God is everywhere in his infinitude, and heaven and earth are filled by him, but do not limit him, yet let us hear from his Inhabitant and from the explanation of the Evangelist how that his man is for him | distinctly a temple in which he {240} dwells unitedly and for ever: "Destroy this temple, and after three days I will raise it up."[180] And the Evangelist makes clear, and the heavenly Son of Thunder cries out in all creation, so that stopped up[181] and uncircumcised ears might be opened, which are clogged with the ways of the wickedness of the error of darkness: "He spoke concerning the temple of his body."[182] Take note of the united distinction and exalted conjunction, and how strongly the distinction appears—"the temple of his body." His is indeed his own actual body in one united parsopa, and as this body of ours is for us, with our soul, one man, and is called our body—although here the union is necessary and natural, for the explanation is as was demonstrated above—so in this way does his temple distinctly belong to God the Word, and the body is reckoned as his alone, and his dwelling place, in the one parsopa of Christ our Lord—Infinite in finite, in one conjunction for ever.

[63] It is not naturally, finitely [and] passibly an indwelling and union, as the soul and body are in a natural and qnomic union. Many times we have said this so that we may not make God finite and passible as the heretics assert impiously. It is impossible, then, for a finite temple, which body and soul is a man, and its Inhabitant, who is infinite and impassible Spirit in his nature, to be one nature and one compound qnoma, or mixed, or mingled, and their properties confounded, confused, and negated, while he who dwells and he who is indwelt are not distinguished in his united nature. If [they are] not, here is utter confusion: the temple is its Inhabitant, and its Inhabitant is the temple; he who rose is the same who raised; the likeness of a servant which was taken is the likeness of God who took; he who abode is the same as the resting-place[183]. | This is not {241}

ܕܐܠܗܐ ܕܝܠܕܬ. ܘܗܘ ܕܐܬܝܠܕ ܙܥܘܪ ܡܬܚܙܝܢܘܬܐ. ܘܗܕܐ ܥܡ ܗܝ ܕܠܐ ܡܬܡܨܝܢܘܬܐ ܐܝܬܝܗ̇. ܐܠܐ ܐܦ
ܠܗܘܕܝܐ ܘܐܘܡܢܐ ܡܠܟܐ. ܘܐܦ ܠܗ ܕܡܠܟܘܬܐ ܠܗ ܚܙܝܐ. ܘܐܦ ܠܗ ܚܙܝܐ ܕܐܬܝܗܒ ܠܗ ܚܣܝܢܘܬܐ.

[64] ܘܗܟܢܐ ܗܟܘ ܐܦ ܠܓܘܫܡܐ ܕܐܬܒܣܡܬܗ ܐܬܒܣܡܬܗ ܕܡܠܟܐ. ܐܦ ܗܢܐ ܠܗ ܒܠܚܘܕ ܗܘܐ ܡܫܘܚ
ܘܡܫܒܠܠ ܠܦܓܪܐ. ܕܠܢܦܫܐ ܘܠܓܘܫܡܐ: ܠܐ ܡܫܟܚ ܕܢܗܘܘܢ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ. ܐܠܐ ܐܦ
ܕܢܘܕܥ ܠܢ ܟܗܢܐ ܡܫܒܠܢܝܬܐ ܥܠ ܟܗܢܐ ܕܒܓܠܝܐ ܟܣܝܐ ܡܫܝܚܘܬܐ ܐܝܟ ܕܐܬܡܫܚ ܒܡܠܟܘܬܐ.
ܘܕܠܐ ܡܬܚܫܒܐ ܐܠܗܘܬܗ ܕܒܪܐ ܕܟܗܢܐ ܒܐܢܫܘܬܗ ܡܫܝܚܝܬܐ: ܐܝܟܢܐ ܕܠܐ ܡܬܚܙܝܢ ܗܘܢܐ ܕܡܟܗܢ
ܘܡܫܠܡ ܠܟܠܗ ܡܢ ܠܟܗܢܐ. ܐܦ ܢܘܗܪ ܠܦܓܪܐ ܘܦܪܝܫ ܠܓܘܫܡܐ ܒܟܗܢܗ ܡܢ ܠܦܓܪܗ. ܒܗ ܕܠܐ
ܡܫܟܚ ܕܢܗܘܘܢ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ ܠܓܘܫܡܐ ܘܠܦܓܪܗ. ܘܐܝܟܢܐ ܕܠܐ ܡܬܐܡܪ ܦܠܓܐ ܠܓܘܫܡܐ ܘܚܕܐ
ܥܡ ܘܚܕܐ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ ܐܦ ܠܓܘܫܡܐ ܠܗ ܘܡܫܟܚ ܠܓܘܫܡܐ ܗܘܐ. ܐܠܐ ܦܠܓܐ ܠܟܝܢܐ ܘܩܢܘܡܐ:
ܘܗܕܐ ܗܝ ܕܐܬܐܡܪܬ ܒܢܒܝܐ ܕܒܪܝܬܐ ܡܢܝܢܐ: ܕܐܬܒܣܡ ܘܐܬܒܣܡܬ. ܕܦܓܪܐ ܐܝܟ ܕܡܠܟܘܬܐ ܠܓܘܫܡܐ
ܐܠܗܐ ܡܠܟܐ. ܗܘܢܐ ܕܦܓܪܘܬܗ ܡܫܝܚܘܬܐ. ܕܢܫܡܫ ܡܗܘܡܢ ܒܟܕ ܢܦܫܐ ܕܡܘܬܐ. ܡܢ ܡܠܟܘܬܐ
ܕܦܓܪܗ ܕܒܬܘܠܬܐ ܡܬܒܣܡܬܐ ܡܫܝܚ. ܘܥܡ ܥܘܕܪ ܕܢܘܗܪܐ ܠܟܗܢܐ ܒܗ ܘܠܟܠܗܘܢ. ܠܐ ܥܠܘܬܐܝܬ ܠܐ
ܡܬܦܪܫܢܝܬ ܐܠܐ ܘܚܕ ܠܓܘܫܡ ܠܗ ܠܠܓܘܫܡܗ ܠܦܓܪܐ ܘܠܢܦܫܐ ܕܐܬܗܘܐ ܥܡܗ ܐܬܒܣܡܬܗ. ܐܬܚܠܠ
ܠܠܐ ܡܢܘܬܐ ܡܬܦܪܫܬܐ ܒܟܠ ܥܘܦܪܝܢ ܒܓܘܫܡܐ ܕܝܠܗ ܕܦܓܪܐ. ܗܢܘ ܕܝܢ ܒܟܢܫܗ ܕܢܘܟܪܝܐ ܡܟܝܢܐ.
ܢܚܠܠ ܠܗ ܒܡܫܪܐ ܠܓܘܫܡܗ ܘܒܘܫܡܐ ܕܡܫܝܚܐ ܐܬܒܣܡܗ. ܘܒܬܪ ܟܗܢܘܬܗ ܡܢ ܡܫܪܐ ܡܠܟܐ ܚܕܐ.
ܘܫܘܦܝ ܥܠܘܗܝ ܡܢ ܫܠܝܐ ܒܘܟܪܐ ܕܡܫܝܚܘܬܗ. ܡܢ ܥܒܪܐ ܕܝܢ ܐܝܟ ܕܡܢ ܡܫܝܚܐ ܥܠ ܟܠܗ ܩܢܘܡܐ ܐܡܪ:
ܗ̇ܢܘ ܗܘ ܕܒܟܗܢܐ ܐܬܟܪܙ ܘܐܬܐܬܦܐܬ ܒܡܓܕܐ. ܘܠܐܠܗܐ ܢܩܦܢ ܒܗ ܒܢܝܐ ܐܠܗܘܬܐ ܕܒܗ. ܡܦܪܐ
ܠܗ ܘܢܦܫܐ ܘܐܬܒܣܡܬܐ. ܡܟܗܢܢ ܒܠܗܘܢ ܠܓܘܫܡܝܢ. ܕܢܐܡܪ ܒܠܗܘܢ ܕܗܕܡܝ ܦܓܪܗ. ܒܗ ܕܒܢܘܗܪܐ
ܘܟܗܢܘܬܗ ܕܒܪܢܫܗ ܕܡܠܟܐ ܐܬܒܣܡܠܢ ܗܠܝܢ ܐܝܟ ܕܡܫܒܚ ܘܐܬܒܠܠܬܐ. ܐܝܢܐ ܠܗ ܡܦܪܐ ܘܡܠܟܘܬ
ܠܢܦܫܬܐ. ܘܒܪܓܘܫ ܒܟܗܢܐ ܘܒܟܗܢܐ ܘܫܡܫܘܗܝ ܒܡܓܕܐ. ܘܠܗ ܠܗܘܢ ܐܠܗܘܬܗ ܐܬܡܫܚܢ ܗܘܠܝܢ:
ܢܦܫܐ ܗܘ ܐܡܪ. ܐܠܐ ܠܗܘܢ ܗܢܟܠܗ ܕܐܬܒܣܡܗ ܠܐܠܗܐ ܢܩܦܝܢ. ܐܦ ܐܡܪܐ ܕܠܗܘܢ ܗܢܟܠܗ ܟܠܗܘܢ
ܫܦܝܪ ܡܫܠܠ ܕܠܓܘܫܡܗ ܐܝܬܘܗܝ. ܘܐܝܟܢܐ ܕܡܬܒܣܡܝܢ ܐܦܠܝܢ ܡܠܟܐ ܠܗ ܡܬܐܡܪ ܟܠܗܘܢ ܕܡܪܐ.
ܟܕ ܚܙܐ ܠܗܘܢ ܢܩܦܘ ܡܠܟܐ ܒܓܘܫܡܐ ܕܐܬܒܣܡܬܗ ܠܐ ܡܟܪ. ܟܕܡ ܕܝܢ ܐܡܪܐ ܠܗܘܢ ܡܠܟܐ ܥܡܪ:
ܘܗܟܢܐ ܐܦ ܡܫܠܠ ܕܐܠܗܐ ܡܠܟܐ ܠܐ ܡܬܚܙܐ ܐܠܐ ܚܙܝܢܐ ܐܝܬܘܗܝ ܒܟܢܫܗ. ܘܕܦܠܓܐ ܒܚܕ ܡܢ
ܘܬܪܝܢ ܡܟܗܢܐ ܕܐܬܡܫܚ ܠܗܘܢ ܚܙܐ ܗܘ ܫܒܠܐ ܡܕܡ. ܫܦܝܪ ܐܡܪ ܢܘܗܪܐ ܘܚܝܐ ܐܠܐ ܡܬܚܫܒܢܐ ܐܠܐ

184 For ܗܘ ܒܗ ܠܓܘܫܡܗ ܕܢܘܗܪܐ ܥܘܕܪܢ ܥܡ. For ܠܓܘܫܡܗ̇ I have substituted ܠܓܘܫܡܗ.

185 For ܥܠܘܬܐܝܬ.

186 This sentence stresses the immediacy of the incarnation—at the moment of conception.

187 I.e., the qnoma of his manhood.

188 Gen. 49d:11–12.

189 Ps. 45:8.

190 A conflation of several Gospel accounts. Cf. Jn. 19:39; Mk. 15:46; Lk. 23:53.

only impossible, but is also full of falsehood and impiety. If there are no properties, there are no natures, and if there are no natures which were conjoined, there is no union.

[64] It is the same also with the "clothing" which the manhood of our Lord was named: here too, not only does this manifest and make known to the discerning, that the clothing and the clothed cannot be one nature and qnoma, but also, that the title might inform us instructively concerning the "hidden" in the "manifest" in one conjunction, as was demonstrated above, that the Godhead of the Son, which is hidden in his united manhood, is unsearchable, as members are not seen which are hidden and wrapped within clothing. Though the clothing is manifest, the clothed is distinct in his nature from his clothing, for it is impossible for the clothing and the clothed to be one nature and one qnoma, as it is not said [that] the soldier clothed with his armor is one nature and one qnoma with his armor, though he is clothed with it and concealed within it, but [that] the soldier is armed and equipped. This which was said in the creed of the holy fathers—that "he became flesh and was made man"—the members of his worshipful bodily nature were royal purples clothing God the Word, which were woven and made secure by the Holy Spirit from the material of the body of the blessed Virgin Mary, at the beginning of the weaving [of] his garment in her[184] and for ever, not nakedly[185], not separately, but being clothed with his garment, body and soul, which was the qnoma of his manhood.[186] It[187] was cleansed for resplendent immortality in all beauties by his own blood of the body, that is, by the suffering of the life-giving cross: "He shall wash his garment in wine, and his cloak in the blood of grapes. His eyes are redder than wine" because of the suffering, "and his teeth are whiter than milk"[188] at the time of his resurrection. It speaks of "teeth", as from a part, concerning the whole qnoma. This is he who was wrapped with perfumes and laid | in a tomb, and after three days rose by {242}
the power of the Godhead in him. "All your garments are anointed with myrrh and cassia and stacte,"[189] that is to say, "all the members of your body," for in the crucifixion and in the death of the man of our Lord these things were fulfilled, as the Evangelist testifies: "They brought myrrh and aloes for spices, and wrapped him with sweet spices and with linen and laid him in the tomb."[190] It was not to his Godhead that these things were done, for he is Spirit, but to his temple which he raised up after three days, although the dishonor to his temple rests upon him, for it is his own garment. And as, when the purples of the king are rent, blood is not poured out upon them, while suffering does not touch the qnoma of the king by the rending of his purples, yet dishonor comes to the king, so too, since God the Word is immortal and impassible in his nature, and also there is no way possible for suffering or any harm to come near him,

ܡܬܚܙܝܢܐ: ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ. ܒܪܡ ܕܝܢ ܐܟܚܕܐ ܕܦܪܨܘܦܐ ܕܐܬܚܝܠ ܠܐܝܬܘܬܗ ܘܠܠܒܘܫܗ ܚܠܘܦ ܗܠܝܢ: ܡܛܠ ܕܡܬܚܙܝܢܐ ܒܗ ܟܠܗ ܘܠܒܘܫܗ ܡܬܚܙܐ ܐܝܬܘܗܝ. ܒܗ ܕܗܘ ܕܠܒܫ ܠܒܘܫܗ: ܠܐ ܠܐ ܡܬܚܙܝܢܐ ܠܠܒܫ ܠܗ: ܘܐܦܠܐ ܕܒܪܘܚܘܬܐ ܐܝܬܘܗܝ ܠܒܘܫܗ ܡܢܗ ܐܠܐ ܡܬܦܪܫܐ.

[65] ܘܡܛܠ ܗܕܐ ܐܡܪ ܐܦܘܣܛܘܠܐ ܐܝܟ ܕܐܬܐܡܪ ܒܠܠܝܬܐ: ܕܣܪܩ ܢܦܫܗ. ܘܠܗܢ ܕܢܦܫ ܡܢܡ ܘܐܬܦܪܫܬ ܒܗ ܠܗ ܒܪ ܟܝܢܗ ܐܝܬܘܗܝ. ܕܡܬܒܥܐ ܕܢܬܒܥܐ ܠܥܠܡ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ: ܗܘ ܕܐܬܥܒܕ ܠܘ ܩܢܘܡܗ ܡܢܡ ܐܚܪܢ. ܘܕܝܠܗ ܒܗ ܕܝܠܗ ܩܢܘܡܐ ܒܚܬܝܬܘܬܗ ܡܬܝܕܥܐ. ܗܕܐ ܓܝܪ ܠܐ ܡܬܩܝܡܐ ܐܝܟܢܐ: ܕܢܬܒܥܐ ܒܗܘܐ ܥܡ ܢܬܒܥܐ ܚܕ ܩܢܘܡܐ ܡܬܝܕܥ. ܕܗܐ ܢܬܒܥܐ ܡܬܝܕܥ ܡܢܗ ܗܘ ܒܩܢܘܡܬܗܘܢ ܠܐܒܪܗܡ ܘܠܐ ܡܬܝܕܥܬܐ: ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ. ܘܐܝܟܢܐ ܒܟܝܢܐ ܠܐ ܡܬܝܕܥ ܡܬܒܥܐ ܕܐܝܬܘܗܝ ܗܘ ܫܘܠܛܢܐ ܐܝܟܢܐ ܕܐܝܬܘܗܝ. ܘܡܛܠ ܗܕܐ ܡܬܐܡܪܐ ܗܕܐ ܚܕܝܘܬܐ: ܘܐܦ ܢܦܫܗ ܐ ܚܕܝܘܬܐ. ܕܐܬܩܪܝ ܐܢܫ ܒܟܠ ܒܚܝܠܘܬܐ ܕܩܢܘܡܝܗܘܢ. ܕܠܐ ܒܘܠܒܠ ܘܕܠܐ ܡܘܙܓ ܐܝܟ ܕܐܬܚܫܒܘ ܒܠܠܝܬܐ. ܒܗ ܕܗܘ ܕܒܠܒܠ ܘܡܘܙܓ: ܠܘ ܡܫܟܚ ܢܦܫܗ: ܐܠܐ ܚܠܝܛܐܝܬ ܐܝܬܘܗܝ ܥܡ ܚܒܪܗ. ܘܠܐ ܬܛܪ ܒܚܝܠܗ. ܘܡܛܠ ܗܕܐ ܒܗ ܡܦܪܫ ܫܠܝܚܐ ܦܘܠܘܣ ܕܐܠܗܘܬܗ ܕܩܢܘܡܐ ܒܗ ܒܗܘܢ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ: ܐܡܪ: ܕܕܡܘܬܐ ܕܐܠܗܐ ܕܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܘܗܘܐ ܠܗ ܒܕܡܘܬܐ ܕܒܢܝܢܫܐ. ܕܒܗܘܐ ܢܦܠܛ ܠܗ ܕܐܬܚܙܝ ܐܢܫ. ܒܢܝܢ ܒܚܝܠܘܬܐ ܡܬܩܝܡܘܬܗܘܢ ܡܫܒܚܐ: ܕܕܡܘܬܐ ܕܐܠܗܐ ܐܠܗܐ ܡܠܬܐ ܚܕ ܗܝ ܩܢܘܡܐ ܕܐܬܠܒܫܬܐ. ܘܕܡܘܬܐ ܕܥܒܕܐ ܒܪܢܫܐ ܢܣܒܗ ܡܫܝܚܐ ܚܕ ܗܝ ܩܢܘܡܐ ܕܒܢܝܢܫܐ. ܒܪܢܫܐ ܕܐܬܪܝ ܘܐܡܪ ܚܕܬܐ ܠܐ ܡܬܚܙܝܢܐ ܒܡܬܚܙܝܢܐ ܒܚܕ ܦܪܨܘܦܐ.

[66] ܨܠܡܐ ܠܗ ܕܕܡܘܬܗ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ. ܠܗ ܒܪܢܫܘܬܐ. ܘܡܛܠܗܕܐ ܐܬܡܪܝ ܠܒܘܫܐ ܘܐܝܬܘܬܐ. ܠܗ ܓܝܪ ܒܪܢܫܘܬܐ ܢܦܫܗ ܦܪܨܘܦܐ ܕܒܪܐ ܐܝܟ ܐܢܘܠܦܐ: ܗܘ ܡܢܗܠ ܕܗܒܬܐ ܕܐܝܩܪܐ: ܐܝܟ ܐܬܚܙܝ ܗܘ ܐܠܗܐ ܕܒܪܢܫܐ ܡܢ ܒܪܝܬܐ ܒܬܘܪܐ: ܘܡܬܒܪܝ ܒܗܘܢ ܘܐܘܝܘܬܐ ܘܒܪܢܫܐ ܘܒܥܠܡܘܬ ܝܒܫܐ. ܐܠܐ ܒܡܪܢܝܘܬܐ ܘܒܫܘܠܛܢܘܬܐ ܘܒܥܘܡܪܘܬܐ ܡܬܚܙܝܐ ܕܒܚܕ ܦܪܨܘܦܐ ܕܕܡܘܬܐ ܒܕܡܘܬܐ ܥܡܘܪܐ ܒܐܝܬܘܬܗ. ܐܠܗܐ ܒܒܪܝܬܗ. ܠܗܢ ܓܝܪ ܕܗܘܐ ܘܫܡܪ ܒܪܢܫܐ ܘܡܛܠ ܒܗ: ܕܒܗܘܐ ܪܫܝܡ ܡܢܗ: ܘܡܒܥܐ ܒܬܪܐ ܗܘ ܒܛܘܪܐ. ܐܠܐ ܒܚܕܐ ܚܝܘܬܐ ܘܫܘܠܛܢܘܬܐ ܕܚܕ ܦܪܨܘܦܐ. ܘܗܟܢ ܘܢܦܫܗ ܕܒܪܝܬܐ

191 For ܒܩܢܘܡܬܗܘܢ.
192 Cf. Phil. 2:6–7.
193 Col. 1:15.

for he is Light and Life and incorruptible and invisible, like the Father and like the Holy Spirit, yet the dishonor of the crucifiers, which they inflicted upon his temple and his garment, rested upon him. For unitedly he dwelt in it, and his garment was assumed, in that he who put on his garment did not put it on in a non-assumed way, nor was his garment separate from him, but in conjunction with [him].

[65] Because of this the fathers said, as has been asserted above, that he exalted [and] took, not that he took something—especially when it was not consubstantial with him—which he was able to make one nature and one qnoma with himself, or that something else was added to his own qnoma, but that it is the same qnoma in its original simplicity. This is impossible that the assumed should be with the Assumer one subsisting qnoma! For lo, the Assumer preexisted in his perfect and infinite subsistence[191], like | the Father and like the {243}
Holy Spirit. How can there be an addition to infinite nature? Because of this, this is called a "union", as well as a "conjunction", that it might be clear that the natures are preserved in the property of their qnome without confusion and without mixture, as has been demonstrated above, for that which is confused and mixed does not cleave to the conjoined, but is with its fellow in a mingled way, and its property is not preserved. Therefore, when the blessed Paul distinguished the properties of the qnome in this one parsopa of Christ, he said, "The likeness of God took the likeness of a servant, and was found in the likeness of men,"[192] [it was] that he might demonstrate [and] indicate to us that the natures are preserved in the property of their united qnome, the likeness of God, God the Word, one of the qnome of the Trinity, and the likeness of a servant, the united man Jesus, one of the qnome of men, the second man, the new Adam, the Invisible in the visible in one parsopa.

[66] "He is the likeness of the invisible God,"[193] not in separation, and because of this he is called garment and temple, for it is not in separation that they received the parsopa, each of the other, as an emissary [would], or one who fills the place of others, like a vice-regent, or those who are distant from one another in place, but joined in love, unity of mind, and agreement of will, but in presence, and in conjunction, and in a united indwelling which is in one parsopa, Likeness in likeness, Inhabitant in his temple, God in his man. It is not that he became and dwelt in another and rested upon him so as to be separate from him and removed in place or space, but in one union and conjunction of one parsopa, they gave and received of one another parsopically. They did not give their natures or qnome to one another, but the Word took the likeness of a servant from the seed of Abraham | and was revealed in him unitedly. "He {244}

ܦܪܨܘܦܐ. ܠܐ ܒܟܝܢܝܗܘܢ ܘܒܩܢܘܡܝܗܘܢ ܐܝܟܢ ܠܒܝܫܐ: ܐܠܐ ܐܝܟ ܡܐܡܪܐ ܫܠܝܚܐ ܕܡܘܕܐ ܕܐܬܓܠܝ
ܡܢ ܘܪܘܚ ܕܐܬܒܪܝܘ. ܘܐܬܥܠܝ ܒܗ ܡܫܝܚܐ. ܘܐܬܟܠܠ ܠܗ ܒܟܠܗ. ܘܒܪܢܫܗ ܡܫܝܚܐ ܝܗܒ ܫܡܐ
ܕܡܝܬܪ ܡܢ ܟܠ ܫܡܗܝܢ. ܕܐܝܬܘܗܝ ܒܪܐ ܒܚܝܕܝܘܬܐ ܕܥܡ ܒܪܐ ܡܬܝܕܥܐ: ܚܕ ܒܪܐ: ܚܕ ܡܪܝܐ: ܘܚܕܐ
ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܐܬܡܠܝ ܘܝܘܡܢܐ ܗܘܝܘ ܘܠܥܠܡ: ܒܚܕ ܦܪܨܘܦܐ ܡܫܝܚܐ. ܠܝܬ
ܓܝܪ ܚܝܕܝܘܬܐ ܕܒܣܪܐ ܢܦܫܢܝܬܐ ܘܡܬܝܕܥܘܬܐ ܕܡܢ ܬܪܝܢ: ܕܐܒܗ̈ܝ ܕܡܠܟܘܬܐ ܕܚܕ ܚܕ ܡܢܗܘܢ. ܠܗܠܝܢ
ܡܦܠܓ ܚܝܕܝܘܬܐ: ܐܠܐ ܐܒܗܬܐ ܕܚܝܕܝܘܬܐ: ܘܐܠܐ ܩܘܡ ܡܬܩܝܡܐ ܚܝܕܝܘܬܐ: ܕܠܗ ܡܢ ܬܪܝܢ ܐܘ ܡܢ ܗܠܝܢ
ܡܬܝܕܥܐ: ܘܠܐ ܡܬܐܡܪܐ ܚܝܕܝܘܬܐ: ܚܕ ܦܪܨܘܦܝܐ ܒܪ ܠܐ ܡܫܝܚ ܥܡ ܐܠܗܐ ܕܐܝܬܘܗܝ ܚܕ ܒܗܘ ܡܢ
ܕܐܬܚܝܕܘ ܒܗ ܐܦ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܒܗ ܒܚܝܕܝܘܬܐ. ܒܗ ܠܐ ܐܒܘܢ ܕܐܠܗܘܬܗ. ܐܢܐ ܠܡ ܘܐܒܝ ܚܕ ܚܢܢ.
ܠܐ ܗܟܝܠ ܡܬܚܫܒܐ ܐܘ ܕܐܢܐ ܘܐܒܝ ܕܐܝܬܝܗ̇ ܡܫܘܕܥܢܘܬܐ ܕܩܢܘܡ̈ܐ: ܠܗܘ ܕܚܕ ܚܢܢ: ܘܗܟܢܐ ܘܐܦܠܐ ܐܘ
ܕܡܢ ܕܢܦܫ ܠܡܪܝ ܗܘܐ ܠܚܡܐ ܚܕ ܦܓܪ: ܡܬܚܫܒܐ ܠܗܘ ܕܢܦܫ: ܘܡܬܚܫܒܐ ܠܗܘ ܕܟܠܗ ܐܬܢܦܫ ܒܫܘܪܐ
ܘܟܝܢܐ ܘܒܪܝܬܐ ܗܘܝܬܐ. ܐܘ ܒܡܬܚܫܒܬܐ ܦܫܝܛܬܐ. ܗܟܢܐ ܘܐܦܠܐ ܐܘ ܕܟܝܢܐ ܘܐܢ̈ܫܐ ܕܡܬܦܫܩܝܢ
ܠܡܬܡܪ ܚܕ ܒܫܡܐ ܒܬܘܦܣܐ ܕܠܒܪ: ܡܬܚܫܒܐ ܠܗܘ ܕܟܝܢܐ ܘܐܢ̈ܫܐ. ܗܟܢܐ ܘܐܦܠܐ ܐܘ ܕܐܠܗܘܬܗ
ܘܐܢܫܘܬܗ ܕܡܪܢ ܕܒܚܝܕܝܘܬܐ ܐܬܚܝܕܘ ܚܕ ܒܪܐ ܚܕ ܡܫܝܚܐ: ܡܬܚܫܒܐ ܠܗܘ ܕܐܠܗܘܬܗ ܘܐܢܫܘܬܗ.
ܢܦܩܐ ܐܦ̈ ܒܪܐ ܐܢܫܘܬܗ ܕܡܫܝܚܐ ܠܐܠܗܘܬܗ ܕܡܫܝܚܐ ܒܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܡܢ ܫܘܒܚܗ ܕܡܠܐܟܐ
ܠܒܪܢܫܐ ܘܡܠܟ ܫܘܒܚ ܓܒܝܠܬܗ ܡܫܝܚܐ ܕܐܬܚܠܛ. ܘܡܛܠ ܐܠܗܘܬܗ ܕܡܫܝܚܐ ܒܐܢܫܘܬܗ ܡܫܝܚܬܐ
ܕܡܫܝܚܐ ܕܐܝܬܘܗܝ ܘܡܠܟܗ ܥܡ ܫܘܒܚ ܓܒܝܠܬܗ ܕܐܬܓܫܡ ܐܬܡܠܝ ܘܠܥܠܡ.

[67] ܘܠܒܪܢܫܐ ܐܠܗܘܬܗ ܠܐ ܡܫܬܢܝܐ ܠܐܢܫܘܬܗ ܡܫܟܚܐ ܘܢܦܩܐ ܠܗ ܡܫܝܚܐ. ܠܗ ܐܝܟ
ܠܒܝܫܐ ܒܠܚܘܕ ܕܢܦܫ ܠܠܒܘܫܐ ܡܢ ܠܒܪ: ܐܠܐ ܐܦ ܐܢܫܝܢ ܐܠܗܘܬܐ ܠܟܠ ܘܠܒܪ ܠܐ ܡܫܬܢܝܐ.
ܘܡܛܠ ܗܕܐ ܫܡܗܐ ܕܢܦܫ ܘܕܝܢܩܘܬܐ ܐܦ ܕܡܬܘܪܘܬܐ ܒܗ̇ ܕܡܬܚܙܝܐ ܡܢ ܠܒܪ. ܢܩܝܦܘܬܐ
ܕܝܢ ܘܢܫܝܢܬܐ ܐܦ ܠܒܪ ܒܠܐ ܡܫܬܢܝܬܐ ܕܒܡܗ ܐܠܗܘܬܐ ܐܝܟ ܗܦܝܟܬܐ ܕܗܠܝܢ ܕܡܢ ܠܒܪ.
ܘܡܫܝܚܐ ܐܠܗܘܬܗ ܒܐܢܫܘܬܗ ܘܚܕ ܦܪܨܘܦܐ ܠܗ ܒܪܢܫܘܬܐ ܐܘ ܐܝܟ ܐܢܘܫܐ ܐܘ ܐܝܟ ܐܬܚܠܦ:
ܐܘ ܐܝܟ ܐܠܗܐ ܕܒܪܢܫܐ ܗܘܐ. ܐܘ ܕܢܣܒܐ ܒܠܚܘܕ ܒܝܬ ܢܦܫܢ: ܐܠܐ ܠܒܘܫܐܝܬ ܠܐ ܚܠܘܦܐܝܬ.
ܢܩܝܦܐܝܬ ܠܐ ܦܪܝܫܐܝܬ. ܢܩܝܦܐܝܬ ܠܐ ܒܠܒܠܐܝܬ. ܘܡܚܠܠܐܝܬ ܠܐ ܚܠܝܛܐܝܬ. ܡܦܪܫܐܝܬ ܠܐ ܗܕܝܡܐܝܬ.
ܡܚܝܕܐܝܬ ܠܐ ܡܚܠܛܐܝܬ. ܕܚܕ ܦܪܨܘܦ ܡܚܝܕ. ܘܚܕ ܡܚܝܕ ܦܪܨܘܦ. ܐܝܟܢܐ ܕܐܡܪܝܗܘܢ ܚܕ ܡܕܡ
ܢܗܘܘܢ ܬܪܝܗ ܕܝܢ ܚܕ ܦܪܨܘܦܐ. ܢܩܘܦܐ ܥܡ ܢܩܝܦ. ܚܕ ܓܝܪ ܗܘ ܘܗܘܐ ܒܚܕܐ ܚܝܕܝܘܬܐ ܕܚܕ ܡܪܝܐ
ܡܫܬܡܫܢܐ ܒܪܐ ܕܐܠܗܐ.

194 1 Tim. 3:16.
195 Phil. 2:9.
196 I.e., the “son of Abraham”.
197 Heb. 13:8.
198 For ܦܫܝܛܐܝܬ.
199 Jn. 10:30.
200 1 Cor. 10:17.
201 ܢܩܝܦܘܬܐ for ܢܩܘܦܐ.

was revealed in the flesh,"[194] and his united man "received the name which is better than all names,"[195] which is the son[196] in union with the eternal Son, one Son, one Lord. And one is the Lord Jesus Christ, the Son of God, "the same, yesterday, today, and for ever,"[197] in one worshipful parsopa. There is not a union in one conjunction and indwelling which is from two where the properties of each one of them come to an end. It is not then a union, but the negation of a union. And there was never a union accomplished which was not from two or from many. And one by itself[198] is not called a "union" when it is not united to another to become one with it when they are united, while also what belongs to it is preserved in the union, its property not coming to an end. "I and my Father are one."[199] That which is "I" and "my Father", which is indicative of the qnome, does not bring to an end the one nature. So too, "Whoever is joined to Christ becomes one spirit with him"[200] does not bring to an end the one who cleaves, nor does it destroy the one to whom he is joined in love and in understanding and in true confession, or in spiritual birth. In the same way as well, in that a man and a woman are joined to constitute one flesh in the fellowship of birth-giving does not bring to an end the man and the woman. So too that Godhead and manhood of our Lord in the union are one Son, one Christ, does not bring to an end that which is his Godhead and that which is his manhood, for the manhood of Christ is joined to the Godhead of Christ in one parsopa of Sonship, from the annunciation of the angel Gabriel, at the beginning of the united fashioning of the temple. The Godhead of Christ dwelt in the united manhood of Christ, which is his temple, at the beginning of his fashioning which was completed in its order and for ever.

[67] The infinite Godhead was clothed with his finite manhood and was joined to it unitedly, not as a garment | alone, which is joined to its wearer outside, but {245}
the Godhead is also within and without infinitely. Because of this is the name "taking"[201] and "conjunction," as well as "indwelling," because an "inhabiter" is within, but the taking and conjunction are also without in the infinitude of his divine nature, according to the demonstrations of these things above. And united is his Godhead in his manhood, and one parsopa, not in separation or as an emissary, or as a vice-regent, or as those who are in agreement or in love alone while being separated, in the way of a garment, not nakedly; conjointly, not separately; as a taking; not confusedly; in the manner of a temple; not in a mingled way; in the way of an indweller; not dividedly; unitedly, not as mixed. While they are distinct, they are united, and while they are united, they are distinct, so that the two may be one thing, that is, one parsopa, the Assumer with the assumed, while the one and the other are preserved in one union of one Lord Jesus Christ the Son of God.

[68] ܐܠܐ ܡܛܠ ܕܠܘܩܒܠ ܡܛܝܢ ܒܚܝܠܗ ܕܝܠܗ ܕܡܫܝܚܐ. ܕܠܘܬ ܠܒܘܩܘܗܝ: ܕܝܘܡܢ ܣܓܝܐܬܗܘܢ ܘܗܕܪܝܗܘܢ ܘܣܝܟܠܐ ܘܠܒܘܫܝܗܘܢ. ܘܐܦ ܠܗܘܢ ܗܠܝܢ ܦܘܪܫܢܐ ܡܣܝܒܪܐ ܕܗܠܝܢ ܫܡܗ̈ܐ ܡܛܒܪܐ ܕܒܗܕܐ ܡܕܒܪܢܘܬܐ. ܢܗܘܦܟ ܒܪ ܕܒܪܫ ܘܡܦܪܫ ܐܢܘܢ ܠܕܘܡܫܬ̈ܘܗܝ ܡܣܝܒܪܐ: ܘܡܣܝܒ ܐܢܘܢ ܡܦܪܫܢܐܝܬ ܕܐܠܐ ܒܘܠܒܠ: ܐܝܟܢܐ ܕܝܬܝܪ ܒܝܬܝܪ ܢܬܝܪ ܪܒܪܒܐ ܘܢܬܛܠܠܐ ܫܪܪܐ ܘܬܬܢܫܒ ܠܡܬܘܬܒܘܬܐ ܡܢ ܡܕܡ ܣܟܠܬܐ ܠܐ ܨܒܝܢ. ܘܢܬܦܫ ܒܗ ܒܗܘܦܟܐ ܦܘܣܩܐ: ܐܝܟܢܐ ܕܝܬܝܪ ܢܬܒܪܐ ܕܗܒܝ ܘܢܬܛܠܠܐ ܘܢܘܒܗܐ ܒܗܦܟܗ ܘܦܪܨܘܦܗ ܕܝܠܝܕܐ ܡܠܟܐ. ܐܠܐ ܡܒܝܢܝܢ ܗܘܝܐ ܒܬܐܘܬܐ ܠܡܠܬܗ ܒܬܚܘܡܐ ܡܬܚܡܐ ܘܠܐ ܡܬܬܪܝܡܐ. ܡܠܬܗ ܒܪܝܪܬܐ ܕܝܗܘ ܐܝܟ ܡܬܒܪܪܢܐ ܡܬܒܠܢܐ ܬܪܝܨܐ ܠܠ ܒܬܐܘܬܐ ܦܛܪܘܫܘܬܐ ܘܕܡܘܬܘܬܐ ܒܕܘܟܝܐ ܬܪܝܨܐ ܘܡܣܝܒܪܐ: ܕܛܘܒܢܐ ܬܕܘܪܘܫ ܡܦܫܩܢܐ: ܐܡܪ ܓܝܪ ܬܠܡܝܕܘܗܝ ܠܡܫܪܐ ܕܒܠܠܝܐ ܛܘܒܢ̈ܐ ܗܘ ܒܝܬ ܫܒܝܬܐ ܕܪܘܚܘܡܝܪܐ: ܗܘ ܐܡܪ ܕܒܠ ܛܘܒܢ ܘܡܣܬܟܠܢ ܕܡܬܬܪܬܐ ܘܡܚܡܪܐ ܡܫܪܪܐ ܕܐܠܐ ܡܡܛܠܡ ܐܬܬܘܣܝܡ ܐܘ ܡܬܬܘܣܝܡ ܘܠܠܠܡ. ܐܡܪ ܓܝܪ ܗܒܝܢ: ܣܝܡܘܬܐ ܐܡܪܝܢ ܢܣܩܘܬܐ ܕܐܡܪܝܢ: ܡܢ ܕܚܝܕ ܡܕܡ ܡܬܚܒܝܢ ܒܦܪܨܘܦܐ. ܐܝܟ ܠܗܕܐ ܡܠܬܐ ܐܠܐ ܡܘܕܥܢܘܬܐ ܕܒܕܡܘܬ ܪܫ ܕܒܪܐ ܐܪܝܟ ܘܫܠܝܛ ܫܒܝܚ ܐܪܡܝܟ ܠܟܠ ܫܘܪܝܢ ܕܚܝܠܘܬܐ. ܢܣܩܘܬܐ ܠܟ ܕܐܡܪܝܢ: ܗܘܐ ܕܝܢ ܕܚܝܘ ܐܠܗܐ ܘܕܚܝܘ ܐܢܫܐ ܕܡܫܝܚܐ. ܠܐ ܠܠܛܠܐ ܕܡܬܕܟܪܐ: ܐܘ ܠܡܬܘܕܥ. ܐܘ ܠܒܘܠܒܠܐ: ܐܘ ܠܚܝܘܬܐ ܒܚܝܢܐ ܘܒܝܘܡܝܐ: ܐܘ ܕܒܠܠܗ ܚܕ ܠܚܒܪܗ. ܡܢ ܒܬܪ ܕܐܬܚܝܕܘ ܐܝܟ ܬܘܟܠܐ ܕܬܪܝܢܐ. ܐܠܐ ܢܣܩܘܬܐ ܠܟ ܕܐܡܪܝܢ. ܗܘܘ ܕܝܢ ܐܡܪܝܢ ܘܢܣܩܝܢ ܘܦܪܫܝܢ ܕܝܠܝܕܘܬܗܘܢ. ܘܦܝܘ ܕܚܒܪܐ ܗܘܐ ܢܣܩܘܬܐ. ܡܢ ܠܟ ܕܚܝܕ ܡܕܡ ܡܬܐܡܪܝܢ ܒܦܪܨܘܦܐ: ܠܐ ܠܟ ܒܚܝܢܐ ܚܕ ܡܕܡ: ܐܠܐ ܒܦܪܨܘܦܐ ܚܕ ܒܪܐ ܡܪܝܐ ܡܫܝܚܐ ܒܚܝܘܬܐ. ܘܒܫܪܪܐ.

[69] ܠܐ ܗܟܝܠ ܡܫܝܚܐ ܕܐܬܚܝܕ ܗܘ ܚܕ ܗܘ ܡܕܡ. ܒܗ̇ ܕܚܝܕ ܥܡ ܐܒܐ: ܐܘ ܢܬܡܪܐ ܚܝܘܬܐ ܚܕ ܚܢܢ ܦܫܝܛܐ: ܚܕ ܠܐ ܐܝܬ ܐܡܪܝܢ ܘܡܣܟܠܝܢ ܘܡܬܛܒܪܝܢ ܗܠܝܢ ܕܐܬܚܝܕܘ ܠܚܕ. ܘܐܠܐ ܡܬܬܘܡ ܐܘܟܝ ܚܕ ܠܡܪܝܐ. ܐܝܟܢ ܠܐ: ܠܐ ܐܝܬܝܗ̇ ܚܝܘܬܐ ܡܢ ܒܬܪ ܚܝܘܬܐ ܕܠܚܕ. ܘܐܠܐ ܗܘܐ ܡܫܝܚܐ ܕܒܝܕ ܗܪܟܘܢ ܐܝܬܝܗܘܢ ܒܢܣܩܘܬܐ ܘܒܚܝܘܬܐ: ܕܡܢ ܒܬܪ ܚܝܘܬܐ ܠܐܝܬܝܗܘܢ ܡܣܬܒܪܐ ܗܘܝܢ ܗ̇ܘܝܢ ܕܐܬܚܝܕܘ. ܘܠܝܬ ܚܝܘܬܐ ܕܠܗ ܒܡܕܡ ܦܫܝܛܐ: ܘܡܚܕܡ ܐܝܬܝܗ̇ ܚܕ. ܐܡܪ ܓܝܪ ܡܪܢ ܕܐܝܬ ܘܐܒܐ ܚܕ ܚܢܢ. ܠܐ ܗܟܝܠ ܐܘܚܕܢ ܗ̇ ܕܚܝܕ ܒܟܝܢܐ: ܠܗ̇ ܕܐܝܬ ܘܐܒܐ ܕܐܝܬܝܗܘܢ ܒܐܘܣܝܐ ܕܫܘܝܘܬܐ ܒܗ ܒܗܝܬ ܚܕ ܒܟܝܢܐ. ܠܐ ܓܝܪ ܐܒܐ. ܒܪܐ. ܘܐܠܐ ܒܪܐ. ܐܒܐ: ܒܗ̇ ܕܚܝܕ. ܗܘܬ ܐܡܪܐ: ܕܐܝܬ ܕܢܩܦ ܠܡܪܢ: ܗ̇ܘ ܚܝܘܗ ܚܕܐ ܪܘܚ. ܠܐ ܓܝܪ ܡܬܒܪܐ ܗ̇ ܕܚܝܕܐ ܪܘܚ: ܒܬܘܒܢܐ: ܠܗ̇ܘ ܕܢܩܦ ܘܠܗ̇ܘ ܕܡܬܢܩܦ. ܐܠܐ ܐܝܬܝܗܘܢ ܘܡܣܟܠܝܢ ܒܚܕܐ ܪܘܚ.

202 ? for ܕܘܡܫܬ̈ܘܗܝ.
203 Jn. 10:30.
204 1Cor. 6:17.

[68] But since we have reached this point by the power of Christ, who accompanies our ignorance, for he is our Wisdom, and our Hope, and our Strength, and our Consolation, let us again return to the united differences of these worshipful names which are in this economy, and distinguish their united structures[202], and let us unite them distinctly without confusion, as more and more the matter is made clear and the truth is revealed, and let the darkness be removed from before the ignorant if they choose. Let us blow on the spiritual crucible so that the gold may be the more purified, and the beauty and parsopa of the royal image may be revealed and be made resplendent. But first let there be a foundation for our argument by a settled and indestructible definition, the reliable word of one who builds steadfastly, bulwark-like, [and] uprightly upon | the {246}
Petrine and adamant groundwork, on the upright and united foundations of the blessed Theodore the Interpreter, I mean, the perfect disciple of the blessed apostles, the dwelling-place of the Holy Spirit, the abode of all blessings, the mirror of excellence and steadfast pillar which never is moved nor ever shaken. He says this: "We say a union is the conjunction of two when they are considered one parsopically." Well said, this invincible saying, which, in the likeness of a battering-ram, broke through, drove off, cast out, and cast down all the beginnings of error! "The conjunction of two," that is, of the divine nature and of the human nature of Christ, not for the cancellation of one another, or for a mixture, or for a confusion, or for a natural and qnomic union, or that one swallows up his fellow after they are united, according to the impiety of the wicked, but a "conjunction of two," that is, two [different things], and they are joined, and their properties are distinct. And what is it that this conjunction has made? They are called "one thing in parsopa"—not in nature "one thing", but in parsopa: one Son, the Lord Christ, Emmanuel, etcetera.

[69] Now it is not possible for one and the same thing to be "united", in that it is one with itself, or for one simple nature to be called a "union", when there are not two. These, which have been united into one, are two-fold and preserved; and one never nullifies his fellow. If not, there is no union subsequent to the union into one. Again, it is impossible that, while there are two in conjunction and in union, after the union they are not unitedly one and another which have been united. And there is no union which is not in some things distinguishable and in some things one. Our Lord said, "I and my Father are one."[203] It is not, then, that "one" in nature has negated "I" and "my Father", which are an indication of the qnome in this one nature, for | the Father is not the Son and the {247}
Son is not the Father in that [they are] one. Again, it is said, "Whoever is joined to our Lord is made one spirit with him."[204] That "one spirit" by grace does not negate the one joining or the one who has been joined, but they remain and are joined in one spirit.

[70] ܬܘܒ ܐ̱ܚܪܢܝܬܐ ܘܡܚܘܝܬܐ. ܐܡܪܐ ܗܼܝ ܓܝܪ ܥܠ ܓܒܪܐ ܘܐܢ̄ܬܬܐ ܗܟܢܐ. ܢܫܒܘܩ ܠܗ ܓܒܪܐ ܠܐܒܘܗܝ ܘܠܐܡܗ ܘܢܩܦ ܠܐܢ̄ܬܬܗ: ܘܢܗܘܘܢ ܬܪ̈ܝܗܘܢ ܚܕ ܒܣܪ. ܠܘ ܓܝܪ ܡܛܠ ܕܗܘܝܘ ܒܫܘܬܦܘܬܐ ܚܕ ܒܣܪ: ܐܬܩܪܝܘ ܠܗܘܢ ܕܓܒܪܐ ܘܐܢ̄ܬܬܐ. ܠܐ ܓܝܪ ܓܒܪܐ ܢܣܒ ܡܢ ܕܒܪܝܘܬܗ ܘܗܘܝܐ ܐܢ̄ܬܬܐ. ܐܝܟܢܐ ܕܐܦܠܐ ܐܢ̄ܬܬܐ ܗܘܝܐ ܓܒܪܐ. ܘܗܘ ܒܥܝܢ: ܕܐܪܙܐ ܕܡܫܝܚܐ ܘܕܥܕܬܗ: ܗܟܢܐ ܐܦ ܒܗܕܐ ܚܕܝܘܬܐ ܐܬܡܪܬ ܘܐܫܬܪܪܬ ܘܠܐ ܡܬܦܠܓܢܐ. ܬܪܝܢ ܦܪ̈ܨܘܦܝܢ ܒܟܝ̈ܢܐ ܘܒܝܬ̈ܠܘܬܐ ܕܩܢܘܡ̈ܝܗܘܢ. ܡܫܝܚܐ ܕܝܢ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܕܡܘܬܐ ܕܐܠܗܐ ܐܠܗܐ ܒܟܝܢܐ. ܘܕܡܘܬܐ ܕܥܒܕܐ ܒܪܢܫܐ ܒܟܝܢܐ. ܡܬܩܪܘܢ ܠܗ ܡܫܝܚܐ ܒܚܕܐ. ܗܕܐ ܕܐ̱ܢܫܘܬܗ ܕܡܫܝܚܐ. ܕܐܝܬܘܗܝ ܐܠܗܐ ܥܠ ܟܠ. ܗܕܐ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ. ܚܕ ܗܟܝܠ: ܚܕ ܡܕܡ ܡܬܝܕܥ ܕܐܝܬܘܗܝ ܥܠ ܐܦܝ̈ ܕܠܝܬ ܚܕܝܘܬܐ. ܚܕ ܕܝܢ ܒܠܚܘܕܝܘܬܐ: ܠܐ ܡܬܐܡܪ ܚܕܝܘܬܐ. ܚܕܝܘܬܐ ܕܝܢ ܡܬܐܡܪܐ ܐܦ ܚܕ: ܡܛܠ ܕܢܩܦܘܬܐ ܘܚܕܝܘܬܐ ܕܬܪܝܢ ܒܚܕ ܦܪܨܘܦܐ.

[71] ܒܬܪ ܕܝܢ ܐܝܟ ܙܢ̈ܝܐ ܐ̱ܚܪ̈ܢܐ ܕܚܕܝܘܬܐ: ܠܘ ܒܠܚܘܕ ܕܡܢ ܗܕܝܢ: ܐܠܐ ܐܦ ܡܢ ܗܠܝܢ. ܐܠܐ ܠܗ ܢܚܘܐ ܠܡܫܪܝܢܝܬܐ ܘܡܠܐܟܝܬܐ ܠܡܥܒܕܢܝܬܐ ܠܚܕ ܦܪܨܘܦܐ. ܕܒܬܪ̈ܝܢ ܡܬܝܕܥܝܢ ܒܟܠܗܘܢ ܕܡܫܝܚ. ܐܝܟ ܢܦܫܐ ܒܥܝܢܐ ܘܥܝܢܐ ܒܢܦܫܐ: ܐܝܟ ܡܠܬܐ ܕܒܪ̈ܘܚܐ ܘܐܝܟ ܕܒܥܒܕܗ ܘܐܝܟ ܕܐܬܪܐ ܒܟܠܝ̈ܬܐ. ܕܡܛܠ ܗܕܐ ܘܟܠ ܐܦܠ ܗܕܐ: ܡܫܬܪܝܢ ܒܩܢܘܡܘܗܝ ܕܡܪܢ. ܐܦ ܡܢ ܗܕܐ ܚܕܝܘܬܐ ܗܝ ܒܗܕܐ ܚܕܝܘܬܐ ܕܗܘܐ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ. ܒܗܝ ܕܠܝܬ ܡܕܡ ܒܠܚܘܕܝܘܬ ܙܢ ܕܐ̱ܢܫܘܬܐ ܘܕܡܘܬܗ: ܕܢܬܠ ܠܢ ܗܦܟܐ ܥܠ ܗܘ ܡܬܠܕܐ ܡܬܘܡܝܐ ܘܠܐ ܡܬܡܠܠܝܢ: ܘܥܠ ܗܕܐ ܚܕܝܘܬܐ ܕܡܪܢܐ ܘܫܘܒܚܐ: ܒܗܝ ܕܠܗ ܡܬܠܕܐ ܗܘ ܙܒܢܐ. ܕܒܪܢܫܐ ܘܒܥܘܪܢܐ ܘܒܦܓܪܐ: ܘܒܗܝ ܕܠܗ ܬܘܒ ܚܕܝܘܬܐ ܗܝ ܗܕܐ ܒܥܝܢܐ ܘܡܘܬܡܝܢܐ ܐܝܟ ܢܦܫܐ ܘܦܓܪܐ. ܘܕܡܢ ܡܬܘܬܐ ܠܥܘܡܠܐ ܒܥܝܢ ܘܡܘܬܡܢ: ܐܠܐ ܒܬܪܝܢ ܡܥܡܠܢܐ ܒܕܝܠܝܬܐ ܩܢܘܡܝܗܘܢ ܕܐܠܗܘܬܐ ܘܕܐ̱ܢܫܘܬܐ ܒܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܘܐܦܠܐ ܬܘܒ ܒܪܚܡܘܬܐ ܘܒܝܬܝܐ ܘܥܘܡܪܐ ܒܠܚܘܕ. ܐܘ ܡܢ ܡܬܩܐ ܠܥܘܡܠܐ ܐܝܟ ܒܗܐ ܘܐܠܦܐ ܘܡܫܪܝܐ. ܘܐܦܠܐ ܡܬܘܕܥܢܝܬܐ ܒܠܚܘܕܝܘܬܐ ܐܝܟ ܚܟܡܬܐ ܘܡܠܬܐ. ܘܐܦܠܐ ܕܡܘܬ ܚܘܠܛܢܐ ܐܝܟ ܡܡܠܠ ܕܡܠܟܐ ܘܕܫܠܝܛܐ. ܘܐܦܠܐ ܒܣܝܒܪܘܬܐ: ܐܝܟ ܙܟܝܐ ܕܒܥܒܕܐ ܘܕܓܠܝܢܐ ܘܕܥܠܡܝܢ̈ ܕܒܥܝܢ ܘܠܐ ܡܬܚܙܝܢ. ܘܐܦ ܡܫܟܚܢ ܠܦܬܓܡܐ ܘܡܢ ܣܬܪܐ: ܦܘܠܓܐ ܗܘ ܓܝܪ ܗܘܐ. ܒܗܝ ܕܦܘܪܫܢܐ ܘܚܘܠܩܢ ܐܝܟ ܕܐܡܪܬ: ܣܠܩܬܐ ܘܒܠܝܠܘܬܐ ܘܦܫܝܛ ܡܬܝܕܥ. ܗܟܢ ܓܝܪ ܒܚܕܝܘܬܐ ܗܝ ܕܐܡܪܬ: ܐܠܗܐ ܡܫܡܠܝܐ ܒܒܪܢܫܐ ܡܫܡܠܝܐ ܠܐ ܡܫܬܟܚ ܒܡܫܟܚܐ ܠܡܐܪ ܘܡܫܝܚ ܘܠܓܒܪܐ ܘܢܫܒܘܩ. ܘܟܕ ܡܫܝܚܐ ܦܪܝܫܝܢ ܒܟܝܢܝܗܘܢ. ܘܟܕ ܦܪܝܫܝܢ ܡܫܝܚܐ ܚܕ ܦܪܨܘܦܐ. ܘܐܝܟ ܕܒܟܝܢܗ ܟܕ ܡܬܦܪܫܝܢ ܗܘܝܢ ܒܟܝܢܐ: ܚܕ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܘܐܠܗܐ.

205 Cf. Gen. 2:24; Mt. 19:5; Eph. 5:31.
206 Rom. 9:5 (Peshitta).

[70] Again, in another way and by way of example: thus it is written concerning a man and a woman, "A man shall leave his father and his mother and be joined to his wife, and the two shall be one flesh."[205] It is not that, since they are in intimacy "one flesh", they have negated the "man" or the "woman", for the man did not depart from his masculinity and become the woman, as neither did the woman become the man. And in the manner of the mystery of Christ and his church, so too in this marvelous, worshipful, and ineffable union: two are distinct in nature and in the properties of their qnome, but united in the one parsopa of Christ: the Son of God, the likeness of God, God in nature; and the likeness of a servant, man in nature, "from whom is Christ in the flesh"—this being the manhood of Christ—"who is God over all"[206]—this being the Godhead of Christ. "One," then, indicates "one thing" which exists when there is not a union, and one by itself is not called a union. A union is called "one" because of a conjunction and union of two in one parsopa.

[71] However, there are other ways of union, not only from two, but also from many, though not conjointly, by way of indwelling, or in the manner of a temple, or in the manner of a garment, in one parsopa, which are known in each other in all that they possess, like the fire in the bush and the bush in the fire, according to the word of the fathers, and as together. As I have said above, because of this and on account of this there are many names of our Lord, whether before the union or whether in this union of this | one parsopa of Christ, the Son of {248}
God; for there is nothing in a singular type of example or likeness which can give us an indication of the eternal and ineffable generation, and concerning this wondrous and worshipful union, in that it is not a temporal generation, which is by way of succession, or by way of beginning, or by way of division; and again, in that this is not a natural and qnomic union, as a soul and body, which is of parts for the completion of a nature and qnoma, but complete natures in the property of the qnome of Godhead and manhood in one parsopa of Sonship. Nor [is it], again, in separation, or by will and by love alone, or from parts into a whole as a house, a ship, or a door, etc., nor mixedly, confusedly, as wine with water, nor like a mingling, as the flour of barley and wheat, nor by commingling, like the seed of pulse and of beans and of lentils, which are distinct and not united, and are discrete, each to the other, and each from the other. This is an impiety, for here and in these things, as I have said, is understood mingling, confusion, and division. But there, in the wondrous union, is complete God in complete man, the Infinite dwelling in the finite, and united, assumed, and joined. And though are united, they are different in their properties; and though they are different, they are united in one parsopa and as together, the two natures being preserved in the one Christ, the Son of God, and for ever.

[72] ܐܦ ܗܟܢܐ ܥܠ ܗܠܝܢ ܕܡܢ ܩܕܡ ܚܙܝܬܐ: ܡܛܠ ܓܒܪܐ ܐܦܠܣܛܘ̇ ܠܡܠܬܐ: ܐܦ ܐܢܬܬܗ ܒܪܐ ܡܠܬܐ ܒܠܚܘܕ ܘܠܐ ܢܦܩ ܠܗ ܒܥܘܡܪܗ ܕܐܠܗܘܬܐ ܘܕܐܝܬܘܗܝ ܐܠܗܐ ܠܘܬ ܐܠܗܐ: ܡܬܬܒܪܐ ܗܘܬ ܕܚܝܠܐ ܡܕܡ ܕܐܝܬܘܗܝ ܕܠܐ ܡܢܘܬ ܐܝܟ ܕܦܥܠܐ ܕܗܪܛܝܩܐ. ܘܐܘܦ ܐܦ ܐܢܬܬܗ ܐܠܗܐ ܠܘܬ ܐܠܗܐ: ܘܠܐ ܐܬܦܪܫ ܡܠܬܐ ܘܝܚܝܕܐ: ܦܪܨܘܦܐ ܚܕܐ ܡܫܟܚܐ ܗܘܬ ܘܐܚܝܕܘܬܐ ܘܐܠܗܐ ܗܕܝܐ ܘܡܫܝܚܐ. ܘܕܠܗ ܡܢ ܟܝܢܗ ܕܐܒܐ ܐܬܝܠܕ ܡܬܘܡܐܝܬ ܘܕܠܐ ܙܒܢ. ܘܐܘܦ ܐܦ ܐܢܬܬܗ ܝܚܝܕܐ: ܘܠܐ ܢܦܩ ܥܡ ܥܡ ܝܚܝܕܐ ܒܗܘܢ ܦܓܪܐ ܕܒܥܘܡܪܗ: ܡܬܒܪܝܐ ܗܘܬ ܗܕܐ ܦܓܪܐ ܕܒܬܪܝܢ ܡܢ ܡܕܡܝܬܐ: ܚܕܐ ܕܡܬܬܒܢܝܢܘܬܐ ܘܚܝܠܐ ܐܝܬܘܗܝ ܐܝܟ ܗ̇ܘ ܕܡܠܬܐ: ܘܕܠܐ ܗܘܐ ܕܡܢ ܠܐܒܐ ܒܒܝܬܐ ܘܒܟܠܗܘܢ ܕܝܠܗ. ܐܝܟ ܒܪܐ ܡܢ ܐܒܐ. ܐܠܐ ܗܕܒܪ ܒܟܠܗܘܢ ܗܠܝܢ ܚܫ̈ܩܝܬܐ ܠܐ ܡܬܕܒܪܢܝܬܐ. ܐܬܚܙܝ ܘܐܬܒܠܥ ܦܘܡܐ ܕܒܟܠܗܘܢ ܗܪ̈ܛܝܩܐ. ܘܡܬܦܪܫܢܝܬܐ ܕܐܪ̈ܝܘܣ ܘܕܠܐ ܡܬܩ̈ܢܝܢܐ. ܒܗܝ ܕܝܚܝܕܐ ܠܗ ܒܪܝܬܐ ܗ̇ܝ ܕܬܘܕܪܐ ܐܠܐ ܡܢ ܒܪܝܗ. ܘܝܠܕܐ ܗܘܐ ܘܕܡܘܬܐ ܢܘܗܪܐ ܡܢ ܢܘܗܪܐ. ܘܟܕ ܕܒܟܠ ܡܕܡ ܠܐܒܐ ܢܠܘܕܗ ܕܡܐ ܐܝܟ ܫܝܬ ܠܐܕܡ. ܘܐܠܗܐ ܠܡ ܐܕܡ ܒܕܡܘܬܗ ܐܝܟ ܝܠܕܗ. ܘܐܘܦ ܐܦ ܐܬܩܪܝ ܝܠܕܐ ܕܐܝܬܘܗܝ. ܘܠܐ ܡܕܡ ܠܗ ܥܡ ܝܚܝܕܐ ܠܡܬܘܡܝܬܐ ܕܒܪܐ ܒܥܝܢܐ: ܡܬܬܒܪܐ ܗܘܬ ܕܠܗ ܒܪܐ ܡܬܩܢܘܡܘܬܗ ܕܐܒܐ ܐܝܬܘܗܝ: ܐܠܐ ܒܪܢܝܬܗ. ܐܘ ܒܪܐ ܐܝܟ ܗ̇ܘ ܕܐܬܐܡܪܬ ܥܠ ܐܢܫܘܬܗ: ܗܘ ܕܝܢ ܕܡܘܬܐ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ ܘܐܬܝܠܕ ܒܗ̇. ܕܝܘܡܢ ܠܡ ܕܡܘܬܗ. ܗܘ ܕܝܢ ܝܠܕܗ ܕܐܠܗܐ ܕܠܐ ܡܬܚܙܐ.

[73] ܘܡܛܠ ܗܕܐ ܗܠܝܢ ܦܘܪ̈ܫܢܐ ܒܝܘܬܪܐ ܠܡܠܘ̈ܟܐ: ܠܘܬ ܚܕܐ ܚܒܝܫܬܐ ܠܡܫܪܬܐ ܕܠܐ ܦܠܓܘܬܐ. ܘܗܠܝܢ ܥܡܘ̈ܕܐ ܡܬܩ̈ܢܝܢܐ ܥܠ ܗ̇ܘ ܠܫܘܒܚܐ ܒܚܫܝܒܘܬܗ ܕܒܟܠ ܡܢ ܟܠ ܥܡ ܕܡܥܡܪܢܗ ܕܡܢ ܥܡܘ̈ܕܐ ܘܡܢܝܬܐ ܕܠܘܬܗ̇. ܢܬܬܟܠ ܕܒܪܐ ܒܝܬܗ ܗ̇ܘ ܕܐܒܐ ܘܡܢܗ ܝܠܝܕ. ܗܘ ܕܝܢ ܒܪܐ: ܝܚܝܕܐ: ܡܠܬܐ: ܕܡܘܬܗ ܕܐܒܐ: ܠܐ ܡܫܬܢܐ ܡܢ ܠܐ ܡܫܬܢܐ: ܘܡܬܩܘܡܢܐ ܡܢ ܡܬܩܘܡܢܐ: ܘܢܘܗܪܐ ܡܢ ܢܘܗܪܐ: ܐܚܝܕ ܟܠ ܡܢ ܐܚܝܕ ܟܠ. ܕܐܝܬܘܗܝ ܘܠܐ ܐܬܒܪܝ. ܗܘܝܐ ܘܐܦ ܒܗܕܐ ܡܬܒܪܢܝܘܬܗ ܕܒܪ̈ܝܬܐ: ܘܕܝܠܝܕܘܬܐ ܗܕܐ ܕܡܫܪܬܐ ܘܡܬܝܠܕܬܐ. ܐܡܬܝ ܓܒܪܐ ܠܡܫܪܐ ܘܡܬܚܘܬܐ ܘܗܝܡܢܘܬܐ ܘܠܚܕܝܘܬܐ ܘܝܚܝܕܘܬܐ. ܟܕ ܕܠܐ ܡܥܒܕܢܐ ܕܒܚܕܐ ܗܝܡܢܘܬܐ ܘܡܢܝܢܐ ܗܟܢܐ ܘܡܥܒܕ ܐܢܘܢ ܠܡܠܘ̈ܟܐ: ܥܠ ܗܕܐ ܚܕܝܘܬܐ ܕܡܫܪܬܐ: ܠܐ ܒܠܚܘܕܝܬܐ ܘܠܐ ܫܠܝܛܘܬܐ ܘܠܐ ܡܡܘܬܢܝܬܐ ܘܠܐ ܫܥܒܕܘܬܐ. ܗܘ ܕܝܢ ܠܐ ܡܬܡܠܟܢܝܬܐ. ܕܐܠܗܐ ܡܠܬܐ ܕܐܝܬܘܗܝ ܠܐ ܡܫܬܢܐ ܐܝܟ ܐܒܐ. ܢܬܬܒ ܠܡܠܟܘܬܗ ܒܪ̈ܢܫܐ ܡܫܬܢܐ ܗ̇ܘ ܕܒܡܠܟܘܬܗ ܐܢܬܡܠܟ: ܕܒܗܘܬܐ ܚܡܘܬܗ ܚܕ ܦܪ̈ܨܘܦܐ ܕܒܪܬܗ. ܐܠܐ ܐܦ ܟܕ ܟܠܗܘܢ ܕܘܡܝܐ ܘܡܬܩܢܝܢܐ ܘܡܢܝܬܐ: ܘܡܬܩܢܘܡܐ ܕܡܫܬܡܠܝܢ ܘܡܬܪܚܝܢ ܠܝ ܥܠ ܥܒܕܐ ܗܘܝܐ: ܐܝܬܝܗ ܕܒܠܐ ܘܡܫܚܠܦ ܥܠܝܗ̇ ܕܗܕܐ ܚܙܝܬܐ ܫܟܝܚܬܐ: ܒܚܠܬܗ̇

207 See Gen. 5:3.
208 See Col. 1:15.

[72] If, then, concerning such things as preceded the union—for I shall belabor the matter more—if the Son is called "Word" alone, and one does not join to him the name of Godhead—that he is God with God—it would seem as though he were some power without qnoma like the impiety of the heretics. Again, if God with God is named, and he is not called "Word" and "Effulgence", a difference of | nature has been indicated, and a sequentialness, and a second and {249} finite God, and that he was not begotten of the nature of the Father eternally [and] timelessly. Again, if he is named "Effulgence", and one does not join with the name Effulgence the title "Image" of his qnoma, two errors are conceived which are worse than the first: one, that he is an operation or power like that "Word", and again, that he is not like the Father in nature and in all that belongs to him, like a son from a father. But here, in all these impregnable examples, the mouth of all heretics is silenced and stopped, especially the unrepresentative Arians, for the "Effulgence" is not a creation of light, but from its own nature. Again, the "Image" and "Likeness" [is] qnoma from qnoma, for he is like the Father, his Begetter, as Seth is to Adam: "And Adam begot in his own likeness, according to his own image."[207] Again, if he had been called "Image of his Being", and the name "Effulgence" had not preceded it for an indication of the "same" nature, it would have seemed that he is not co-eternal with the Father, but his creation, or, perhaps, as that which has been said concerning his manhood, that is, the likeness of the servant which he took and in which he was revealed: "He is the likeness"—that is, the image—"of the invisible God."[208]

[73] Therefore these distinctions are for the gradual progress of learners toward the one perfect, unerring knowledge, and these indicative names concern the Singular One in his uniqueness, who, above any name which is named from among the names and designations which relate to us, should be understood to be consubstantial with the Father and begotten of him, that is, a Son, Effulgence, Word, Likeness of the Father, Infinite from Infinite, Eternal from Eternal, Light from Light, Omnipotent from Omnipotent, who was begotten and not made. It is the same also in the dispensation in the body, and this wondrous and worshipful union, for it is called | dwelling-place, conjunction, temple, garment, and union. For it is impossible by one example and designation {250} to enlighten and convince learners concerning this wondrous, unconfused, unmingled, unmixed and impassible—that is, ineffable—union of God the Word, who, being infinite like the Father, assumed for his manifestation a finite man, who was completed in his order, to be with him one parsopa of Sonship, except when all the likenesses and indications and designations and names enlighten and confirm for us the truth of our confession, so that we may learn and be educated concerning this worshipful union, utterly undivided, and in

ܠܐ ܦܠܓܘܬܐ ܘܕܘܡܝܘܬܐ ܕܠܐ ܓܡܝܪܐ. ܠܘ ܓܝܪ ܟܠ ܕܝܗܒ: ܝܗܒ ܘܡܣܒ ܘܠܚܒܪܗ. ܐܝܟܢܐ ܕܠܐ
ܝܗܒܝܢ ܘܡܣܒܝܢ ܠܚܕܕܐ: ܡܫܘܬܦܘܬܐ ܕܟܝܢܐ ܘܕܝܠܝܬܐ ܘܕܡܕܝܢܬܐ: ܠܟܝܢܐ ܘܠܕܝܠܝܬܐ ܘܠܡܕܝܢܬܐ.
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ܦܪܨܘܦܐ. ܐܝܟܢܐ ܕܐܡܗܐ ܦܪܨܘܦܝܗ ܠܓܘܫܡܐ ܠܓܘܫܡܐ. ܘܠܓܘܫܡܐ ܠܓܘܫܡܐ ܟܣܝ ܣܠܐ ܘܦܓܪܐ. ܘܕܡܪܚܐ.
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ܡܠܐܟܐ ܠܥܡܡܐ ܟܣܝ ܦܪܨܘܦܐ ܕܝܗܒܝܢ ܘܡܢܗܘܢ ܘܠܐ ܦܪܥܝܢ ܠܗܘܢ. ܘܐܦܠܐ ܐܪܥܐ ܡܣܒܐ ܠܫܡܫܘܬܗ ܘܐܦܠܐ
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ܒܦܓܪܐ. ܘܐܦܠܐ ܗܘܝ ܟܠ ܕܝܗܒ ܘܡܣܒ ܡܬܬܡܪ ܠܗ ܢܣܝܒܘܬܐ. ܠܐ ܓܝܪ ܕܝܗܒ ܢܣܒܐ ܢܦܫܐ
ܠܦܓܪܐ. ܘܦܓܪܐ ܠܢܦܫܐ: ܐܡܪܝܢ: ܐܠܐ ܕܡܣܒܝܢ ܚܠܦܝܗ. ܘܐܦܠܐ ܗܘܝ ܡܛܠ ܕܡܣܒܝܢ ܠܚܕܕܐ:
ܐܡܪܝܢ ܕܦܓܪܐ ܒܢܦܫܐ ܝܗܒ.

[74] ܗܘܝ ܐܚܪܢܝܬܐ. ܝܗܒ ܐܠܗܐ ܒܒܪܝܬܗ ܠܐ ܡܣܬܒܪܢܐ: ܐܦ ܒܡܕܒܪܢܘܬܐ ܒܟܠܗ ܕܥܠܡܐ ܒܚܘܒܐ
ܘܒܛܝܒܘܬܐ. ܘܠܘ ܡܛܠ ܗܕܐ ܐܡܪܝܢ ܕܐܠܗܐ ܡܣܒ ܐܘ ܢܣܒ ܠܒܪܝܬܗ ܒܚܝܘܬܐ ܦܪܨܘܦܝܬܐ:
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ܐܠܗܐ ܡܠܬܐ ܠܐܢܫܘܬܗ: ܐܦ ܐܢܬ ܠܗ ܕܘܡܝܐ ܒܡܕܝܪ. ܐܠܐ ܗܕܐ ܡܫܒܚܘܬܐ ܘܣܥܘܪܘܬܐ.
ܘܡܬܬܡܠܠܢ ܡܢ ܚܕܕܐ ܠܣܒܪܐ ܗܘܢܝܬܐ. ܘܚܝܘܬܐ ܚܝܬܐ ܘܡܫܬܪܝܬܐ ܡܬܐܡܪܝܢ ܗܘܐ. ܘܟܝܢܐ
ܢܦܫܐ ܒܓܕܫܗ. ܘܠܐ ܐܠܗܐ ܘܠܐ ܒܪܝܬܐ. ܘܐܦ ܗܘܝ ܐܝܟ ܕܝܗܒ ܒܒܪܝܬܗ ܐܝܟ ܕܐܡܪ: ܕܢܦܫܐ ܘܐܪܥܐ
ܡܢܢ ܡܠܝܢ: ܘܐ ܐܝܟ ܕܒܡܕܝܢܬܗ ܒܥܘܒܕܐ ܘܕܘܡܝܐ: ܠܝܬ ܗܘܐ ܚܝܘܬܐ ܕܒܝܫܘܬܐ. ܘܐܦܠܐ ܠܓܘܫܡܐ
ܡܣܒܪܐ. ܘܐܦܠܐ ܢܣܝܒܘܬܐ ܕܒܥܘܒܕܘܬܐ. ܘܐܦܠܐ ܦܪܨܘܦܐ ܕܚܝܘܬܐ ܡܬܐܡܪܐ ܗܘܐ. ܘܐܦ ܗܘܝ
ܒܟܠܡܐ ܥܒܕܝܢ ܘܡܬܡܠܠܝܢ ܒܠܚܘܕ ܡܬܐܡܪ ܗܘܐ ܕܝܗܒ ܗܘܐ ܦܪܨܘܦܐ: ܐܝܟܢܐ ܕܢܦܫܐ ܐܢܫܝܬܐ
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ܠܐ ܓܝܪ ܢܦܫܐ ܡܠܬܐ ܦܪܨܘܦܗ ܕܐܢܫܘܬܐ. ܐܝܟܢܐ ܕܢܦܫܐ ܐܢܫܝܬܐ ܦܪܨܘܦܗ ܕܡܠܬܐ. ܐܠܐ ܐܦ
ܢܣܝܒܝܢ ܡܢ ܚܕܕܐ ܘܠܐ ܢܣܒܝܢ: ܘܐܦܠܐ ܚܝܘܬܐ ܗܝ ܕܒܥܘܒܕܘܬܐ ܡܫܒܚܬܐ.

the faith which does not lead astray. For not everything that dwells is conjoined, united, and clothed, since the residents of a house, or ship, or city are not conjoined and united to the house, ship, or city, each to the other; and not everything that is joined is united and indwells, as armor does not indwell a wearer, and is not united with him in one parsopa, so that parsopically the garment may become the wearer and the wearer the garment in one power and will, etc. Also, we do not say that a man and a woman, about whom it is said that in their conjunction that they are one flesh, are clothed with one another or that they dwell in one another, nor do we say that those who are united in love to one another or in agreement of will dwell in one another or are clothed, each with the other. Again, not everything which dwells and is conjoined is also united, for fishes are not united to the water in one parsopa of fishes and water, nor a bird to the air. Neither is the earth united to its inhabitants, nor are they made known, each by the other, nor is an infant who dwells and is in the maternal womb unitedly dwelling in her as a soul in a body. Again, neither is everything which indwells and is united called a conjunction, for we do not say that the soul makes a conjunction with the body, | or the body to the soul, but {251} they are united naturally, nor again do we say that, because they are united to one another, the body dwells in the soul.

[74] Again, in another way: God dwells in his creation infinitely, and also in his saints, his householders, in love and voluntarily. We do not say that because of this God is united or joined to his creation in a parsopic union, or it is his garment; nor again do we say that those who are united to him in love and faith are with him in one Lordship and in one authority. For if we should say that God the Word is united to his manhood as the soul within the body, even though there is somewhat a likeness, yet here is finitude and passibility; and they are completed by one another for one operation, and the union has been considered natural and necessary, and a solitary nature in its own species, neither God nor man. Again, if [it is] as he dwells in his creation—as he says, "Heaven and earth are filled by me"—or as in his saints, in love and voluntarily, there is not a union through conjunction, nor a united garment, nor a conjunction through indwelling, nor has it been called a parsopa of union. And again, if it is said that in agreement of will and in authority alone he indwells this parsopa, as an ambassador bears the parsopa of the king, it has not been said that he indwells, is conjoined, and is united, nor is the term mutually exchanged. As the manhood of our Lord bore the parsopa of his Godhead, so his Godhead [bore] that of his manhood in one conjunction. But the king does not bear the parsopa of the ambassador as the ambassador bears the parsopa of the king, but they are even separated from one another and not conjoined. Nor is the union | in a finite indwelling. {252}

[75] ܗܪܟܐ ܗܟܝܠ ܟܕ ܗܿܘ ܐܕܡ ܘܬܡܘܗ ܘܕܡܘܬܐ ܫܘܒܚܐ: ܒܗ ܕܐܠܗܐ ܡܠܟܐ ܢܫܒ ܠܦܪܕܝܣܐ
ܕܡܘܬܐ ܕܚܕܕܐ. ܗܢܘ ܕܝܢ ܒܪܢܫܐ ܡܫܡܠܝܐ ܘܡܫܪܪ ܒܗ ܡܫܝܚܐ ܠܐ ܡܫܬܪܝܐ. ܐܬܠܒܫ ܠܗ ܒܒܣܪܐ.
ܘܒܚܝܘܬܐ ܕܟܠܗ: ܢܦܫܐ ܐܢܫܝܬܐ ܫܘܡܠܝܐ ܕܡܫܬܪܐ ܡܢ ܟܠ ܫܘܪܝܢ. ܗܢܘ ܕܝܢ ܒܪܐ ܘܡܪܝܐ. ܒܚܕ
ܫܘܠܛܢܐ ܘܚܝܠܐ ܡܪܘܬܐ. ܘܗܘܝܐ ܗܘ ܗܢܐ ܒܚܝܘܬܐ ܘܠܘ ܒܟܝܢܐ. ܒܪܗ ܠܗ ܕܐܢܫܐ ܗܘ ܕܐܝܬܘܗܝ
ܒܫܡܝܐ: ܘܗܘܐ ܗܢܐ ܗܘ ܒܚܝܘܬܐ ܘܠܘ ܒܟܝܢܐ. ܗܢܘ ܕܝܢ ܒܪܐ ܘܡܪܝܐ ܕܐܫܬܘܫܛܐ. ܘܒܗ ܒܗܢܐ ܚܕ
ܦܪܨܘܦܐ ܡܬܝܕܥܝܢ ܐܪܒܥܐ ܚܝܠܘܬܐ ܒܢܝܢܐ ܕܝܠܗܘܢ ܕܟܠ ܦܘܪܫ. ܘܚܕ ܗܿܘ ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ ܚܝܕܝܐ
ܒܪܐ ܕܐܠܗܐ ܢܬܪܚܡ ܥܠܝܢ ܘܥܠ ܟܠܢ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܐ ܕܩܘܕܫܐ: ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܣܓܕܬܐ
ܘܪܘܡܪܡܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ܫܠܡ ܡܐܡܪܐ ܕܫܬܐ.

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[75] Here, then, is a great mystery, and a marvelous and wondrous thing, in that God the Word assumed for his parsopa the likeness of a servant, that is a complete man, and dwelt in him unitedly [and] infinitely—"He was revealed in the flesh"[209]—and in union with him his manhood received the name which is more excellent than all names,[210] that is "Son" and "Lord", in one authority and in one Lordship. That became this in the union but not in nature—"The Son of Man who is in heaven"[211]—and this became that in the union but not in nature, that is, Son and Lord of glory. In the same one parsopa are known two natures in their properties without separation, and one is the Lord Jesus Christ, the Only-begotten Son of God, yesterday, today, and for ever[212], to whom, and to whose Father, and to the Holy Spirit be glory, honor, worship, and exaltation, for ever and ever. Amen.

The Sixth Treatise is ended.

209 1 Tim. 3:16.
210 Cf. Phil. 2:9.
211 Jn. 3:13 (Peshitta).
212 Heb. 13:8.

VII ܡܐܡܪܐ ܕܫܒܝܥܝܐ. ܕܥܒܝܕ ܚܘܒܐ ܕܐܪܥܘܬܐ ܕܒܦܫܝܛܘܬܐ ܠܘܩܒܠ ܚܛ̈ܗܐ ܒܪܢܫܘܬܗ ܕܠܒܫ. ܕܐܬܚܫܒ ܡܫܬܢܝܢܘܬܐ ܡܢ ܐܠܗܐ ܡܠܬܐ: ܘܠܘܩܒܠ ܐܢܫܝܢ ܕܡܪܥܝܢ ܚܕܝܘܬܐ. ܒܝܢܬܐ ܘܡܣܘܡܝܢܘܬܐ ܘܡܫܬܝܢ ܠܐܠܗܐ. ܥܡ ܒܘܝܐܐ ܕܟܠܗܘܢ ܥܒ̈ܕܐ ܕܡܢ ܠܟܠ.

[1] ܡܠܬܐ ܠܡ ܒܣܪܐ ܗܘܐ: ܘܐܢܘܢ ܕܐܬܚܠܛ ܘܫܚܠ ܘܫܢܐ. ܘܐܢܘ ܠܡ ܒܣܝܡܐ ܘܒܣܘܥܪܢܐ ܘܠܐ ܐܫ̈ܬܢܝ: ܕܠܐ ܢܗܘܘܢ ܚܕܝܢ.

[2] ܐܪܐ ܘܠܦܢ ܢܬܒܝܢ ܒܕܘܟܬ ܕܐܬ̈ܝܢ ܥܘ̈ܒܕܐ[1]: ܘܡܫܠܡܝܢ ܥܒܕܘܗܝ ܠܟܠܗ ܢܘܗܪܐ ܕܦܘܠܚܢܐ: ܗܘ ܠܒܪ ܕܐܬܒܥܝ ܕܡܠܬܐ ܒܣܪܐ ܗܘܐ: ܘܐܘ ܦܫܝܛ ܠܡܠܬܗ ܘܡܣܩܦܗ. ܟܕ ܕܐܡܪ ܘܐܢܫ ܟܝ: ܗܘܐ ܕܝܢ ܐܣܪܐ ܒܐܣܪܐ. ܘܗܘܐ ܗܪܝܢ ܚܣܬܐ ܘܗܪܝܢ ܡܣܘܩܐ. ܗܘܐ ܕܝܢ ܐܠܗܐ ܡܠܬܐ ܕܐܬܢܘܬ ܗܘܐ ܒܪܐܫܝܬ ܡܬܘܡܝܢܝܬ ܠܘܬ ܐܠܗܐ ܐܒܐ. ܘܒܣܪܐ ܕܗܘܐ. ܗܘܐ ܕܝܢ ܕܢܣܒ ܘܐܢܫ ܟܝ. ܐܚܝܕܐ ܕܗܘܝܐ ܢܬܬܟܠ ܠܒܣܪܐ ܗܘ ܕܠܗ ܡܢ ܒܪܐܫܝܬ. ܗܘ ܕܝܢ ܕܐܢܫ ܟܝ: ܢܬܬܟܠ ܥܠ ܐܠܗܐ ܡܠܬܐ. ܗܘ ܕܐܡܪ ܕܒܪܐܫܝܬ ܐܝܬܘܗܝ ܗܘܐ. ܐܦ ܗܟܢܐ ܐܝܬܘܗܝ ܗܘܐ ܒܪܐܫܝܬ: ܠܐ ܫܪܝ ܒܗܘܝܐ: ܐܠܐ ܗܘܐ. ܫܪܝ ܠܗ ܐܘ ܐܫܬܟܠ. ܘܐܡܪ ܠܟ. ܗܘܝܐ ܕܐܪܥܘܬܗ ܐܘ ܕܢܝܕ. ܘܐܦ ܕܐܢܫ ܟܝ. ܕܐܪܥܘܬܗ ܐܘ ܕܢܝܕ. ܘܡܠܬܐ ܕܗܘܬ. ܒܣܪܐ: ܒܣܪܐ ܗܘܐ ܡܠܬܐ ܐܘ ܠܗ ܗܘܐ ܡܠܬܐ. ܐܦ ܗܘܐ: ܐܝܟ ܗܘܐ ܒܣܪܐ: ܐܦ ܗܘܐ ܒܣܪܐ: ܠܐ ܗܘܐ ܡܕܡ ܐܠܗܐ ܗܘ: ܐܠܐ ܒܣܪܐ ܒܣܝܡܐ. ܐܦ ܒܣܪܐ ܗܘܐ ܡܠܬܐ ܒܣܝܡܐ. ܒܣܘܥܪܢܐ ܡܕܡ ܕܒܣܪܐ ܡܢ ܡܠܬܐ ܐܬܝܗܒ: ܘܕܠܐ ܢܬܬܪܝ ܗܘܐ ܘܐܦ ܒܣܘܥܪܢܐ ܕܗܘܝܐ. ܐܪܐ ܐܡܪ ܠܟ. ܒܣܪ ܗܘ ܕܗܘܐ ܗܘ ܕܗܘܐ. ܐܘ ܠܐ ܒܣܪ. ܡܠܬܐ ܕܗܘܐ ܒܣܪܐ ܒܣܪ ܟܕ ܕܗܘܐ ܒܣܪܐ: ܡܕܡ ܒܣܪܐ ܒܣܪ. ܘܠܝܬ ܡܕܡ ܒܣܘܥܪܢܐ ܕܐܠܗܐ ܡܠܬܐ: ܘܐܦܠܐ ܒܣܝܡ ܡܬܘܡܝܢ ܕܐܬܘܗܝ ܦܘܫ ܠܐ ܡܫܬܢܐ. ܟܕ ܕܡܬܒܠ ܒܣܪܐ ܗܘܐ ܒܣܝܡܐ ܘܒܣܪ. ܐܦ ܗܘܐ ܡܠܬܐ ܘܒܣܪ ܐܠܗܐ ܐܦ ܕܡܬܩܛܪܢ ܦܓܪܢܐܝܬ: ܐܪܐ ܢܣܒܗ. ܒܠܗ ܗܘܐ. ܒܠܗ ܒܣܪ: ܦܠܓܗ ܗܘܐ: ܦܠܓܗ ܒܣܪ. ܐܦ ܗܘܐ ܒܠܗ ܗܘܐ: ܡܢܗ ܕܒܣܪ. ܐܦ ܦܠܓܗ ܗܘܐ ܘܦܠܓܗ ܒܣܪ: ܡܕܡ ܢܘܗܪܐ ܕܡܬܦܠܓ ܠܡܬܦܫܛܘ ܐܝܬܘܗܝ ܐܠܗܐ: ܘܠܐ ܗܘܐ ܦܘܫ ܠܐ ܡܫܬܢܐ. ܘܦܠܓܗ ܐܠܗܐ ܗܘ ܕܗܘܐ ܡܠܬܐ ܦܓܪܢܐܝܬ ܡܕܡܐ. ܐܦ ܐܠܗܐ ܒܣܪ ܒܕܡܠܬܗ: ܗܘ ܕܒܣܪܐ ܡܢ ܐܢܫ ܐܝܬܘܗܝ. ܘܡܢ ܐܢܫ ܒܣܢܫ ܐܬܢܣܒ. ܐܠܐ ܐܦ ܕܠܡܐ ܠܗ ܠܒܣܪܐ ܦܓܪ ܐܠܗܐ ܡܠܬܐ: ܕܗܘܝ ܒܣܪܐ ܫܠܝܛ. ܟܕ ܕܐܢܐ ܠܐ ܡܬܒܥܐ ܐܢܐ ܕܐܗܘܐ ܒܣܪܐ:

1 ܚܘܦ̈ܬܐ :ܕ.ܗ

2 Jn. 1:14.

VII Seventh Book

Which was composed briefly in a controversial way against those who deny the First-fruits of our race, which was assumed unitedly by God the Word, and against those who impiously speak of a natural and qnomic union and impute suffering to God, with a summing-up of all the arguments above.

[1] "The Word became flesh, and the same was crucified, suffered, and died. It was in his own nature, and in his own qnoma, and not in another, that there might not be two."

[2] Well then, why, O impudent ones, have you rent asunder, in the likeness of wolves, and corrupted, and forgotten the whole | body of the text? He who {253}
wrote "the Word became flesh" explains the saying by its continuation, for he says, "and dwelt in and among us,"[2] that is, one in another. Behold, [there are] two natures and two qnome, that is, God the Word who was in the beginning eternally with God the Father, and the flesh which he became, that is, which he assumed, and "dwelt in us." As for the "becoming", we should understand [it to be] the flesh, which was not from the beginning. But the "dwelt in us" we should understand concerning God the Word, who he said was "in the beginning." If, then, he was "in the beginning," he did not "begin" in existence. If he did, he [either] began [in existence] or was changed. Tell me, [is] the "coming into being" of both of them or of one? And that "dwelt in us," [is it] of both or of one? And the Word which "became flesh"—is the flesh the very same Word, or is it not the very same Word? If it is the same, how is it flesh? If it is flesh, it is then not God, but flesh in nature. And if the flesh is the very same Word in nature, then the name "flesh" is superfluous and without value, as well as the designation "becoming". Well then, tell me, does the one who became continue to be the one who became, or does he not continue? Does the Word, having become flesh, remain, in that it became flesh? Then flesh remains, and there is no longer the name "God the Word", nor his eternal nature which is infinite Spirit, for thenceforth he is flesh in his nature and remains [so]. If the Word "became", yet God remained, as they imagine fantastically, well then, let them answer: did all of him become? Did all of him remain? Did part of him become? Did part of him remain? If, then, all of him became, what was it that remained? And if part of him became, and part of him remained, then God is a body which is divided into parts, and is not infinite Spirit, and the blessed Mary bore the part of God which he "became". If God remained in that which belongs to him, where does that which belongs to the flesh come from? And from what nature | {254}
was it taken?—unless, perchance, God the Word commanded the flesh, "Flesh,

ܡܛܠ ܕܒܚܫܘܟܐ ܠܐ ܡܬܚܙܐ ܐܢܫ: ܘܡܚܒܠ ܡܬܚܫܒܢ ܥܠܠ ܐܝܟ ܗ̇ܘ ܕܐܡܪ ܗ̇ܘ ܕܣܘܦܩ ܒܒܣܪܐ. ܡܛܠ ܣܘܟܠ ܕܠܘܬ ܒܒܣܪ̈ܐ: ܘܐܢܐ ܗ̇ܘ ܕܡܛܐ ܐܢܐ ܚܕ ܠܐ ܡܛܐ ܐܢܐ.

[3] ܒܘܫ ܐܣܪܢܝܐ. ܐܢ ܡܢ ܩܕܡ ܕܢܗܘܐ ܒܣܪܐ: ܐܠܗܐ ܡܠܬܐ ܚܕ ܩܢܘܡܐ. ܐܝܟ ܐܡܪ ܘܐܝܟ ܦܘܫ ܕܡܘܕܝܢ: ܘܡܢ ܒܬܪ ܕܗܘܐ ܒܣܪܐ ܗܘܘ ܥܡ ܗܘ ܚܕ ܩܢܘܡܐ ܕܒܣܪܐ. ܡܢ ܕܝܢ ܠܩܢܘܡ ܡܠܬܐ ܘܐܒܕܗ ܡܢ ܕܘܟܬܗ ܠܐ ܡܫܬܢܐ. ܘܗܘܐ ܩܢܘܡ ܒܣܪܐ ܘܡܫܬܢܐ. ܘܐܢ ܠܐ ܐܘܒܕܗ: ܢܛܪ ܗ̇ܘ ܡܢ ܩܢܘܡ ܡܠܬܐ. ܘܐܢ ܢܛܪ ܗ̇ܘ ܩܢܘܡ ܡܠܬܐ: ܒܣܪܐ ܡܢ ܐܝܢܐ ܗ̇ܘ ܗܘܐ. ܘܐܢ ܠܝܬ ܠܗ ܩܢܘܡ ܠܗ ܠܒܣܪܐ ܒܒܣܪܢܘܬܗ: ܠܝܬܘܗܝ ܒܣܪܐ: ܐܠܐ ܒܪܢܫܐ ܗ̇ܘ ܕܒܒܣܪܐ ܕܠܐ ܩܢܘܡ ܘܩܢܘܡ. ܘܐܢ ܬܪ̈ܝܢ ܩܢܘܡ ܗܘܐ ܒܒܣܪܢܘܬܗ: ܠܐ ܩܢܘܡ ܡܠܬܐ ܐܬܐܘܝ ܒܣܪܢܘܬܗ. ܐܢ ܬܪ̈ܝܢ ܒܣܪܐ ܩܢܘܡ ܗܘܐ: ܘܗܘܐ ܠܗ ܦܘܫ ܗ̇ܘ. ܐܡܪ ܠܝ: ܡܫܝܚܐ ܐܢܫܐ ܒܣܪܐ ܣܓܝܐ: ܘܐܢܘܢ ܒܣܪܐ ܕܒܗ ܡܬܝܕܥ: ܐܝܟ ܒܣܪܐ ܓܒܝܐ ܕܩܢܘܡ̈ܐ ܕܒܣܪܢܘܬܗ. ܐܠܐ ܐܡܪܝܢ ܠܩܢܘܡ̈ܐ ܕܒܣܪܐ ܒܣܪܐ ܘܩܢܘܡܐ ܡܬܩܢܘܡܐ ܕܒܠܚܘܕܘܬܗ ܩܢܘܡ̈ܐ ܡܫܬܡܥܢܐ ܘܡܬܩܢܘܡ̈ܐ ܡܬܝܕܥ ܠܐ ܣܓܝܐ: ܒܗ ܕܒܠܚܘܕ ܩܢܘܡ̈ܐ ܡܫܬܡܥܢܐ ܐܝܟ ܒܐܢܘܢ ܒܠܚܘܕܝܗܘܢ ܕܠܚܘܕܝܗܘܢ: ܒܟܠ ܡܫܬܚܠܦܐ: ܒܟܠ ܓܒܝܘܬܐ: ܒܟܠ ܣܝܡܘܬܐ. ܒܟܠ ܡܬܬܚܠܦܢܘܬܐ: ܒܟܠ ܡܫܬܘܚܠܦܘܬܐ: ܠܒܪ ܡܢ ܦܓܪ̈ܐ ܘܩܢܘܡ̈ܐ. ܘܐܝܟܢ ܠܐ: ܡܢ ܐܢܫܐ ܗܘܐ ܒܣܪܐ. ܐܢ ܒܡܬܚܠܦܐ ܠܐ ܗ̇ܘܐ. ܒܣܪܐ ܡܠܬܢܘܬܐ ܒܕܝܠܗ. ܘܐܢ ܒܒܣܪܐ ܗܘܐ ܒܣܪܐ: ܗܘܐ ܠܗ ܡܢ ܒܡܬܪܐ: ܒܗ ܕܒܗ ܡܢ ܩܢܘܡ̈ܐ ܕܝܠܗ ܗܘܐ ܠܗ ܒܡܬܚܠܦܐ. ܘܗܘܐ ܩܢܘܡܐ ܐܢܫܝܐ ܒܩܢܘܡܗ ܒܣܪܐ. ܘܐܬܚܠܦ ܡܠܬܐ ܒܣܪܐ ܐܢܫܝܐ ܕܒܣܪܐ ܘܡܠܬܐ: ܘܐܢ ܫܘܐ ܒܣܪܐ ܐܬܚܠܦ ܠܗ ܡܠܬܢܘܬܐ: ܘܒܣܪܐ ܒܒܣܪܢܘܬܗ. ܗܘܐ ܚܕ ܒܣܪܐ ܥܡ ܡܠܬܢܘܬܐ. ܘܚܕ ܩܢܘܡܐ ܥܡ ܐܠܗܐ ܡܠܬܐ. ܘܗܘܐ ܡܢ ܫܘܬܦܘܬܐ ܒܡܠܬܢܘܬܐ: ܘܐܢ ܠܝܬ ܫܘܬܦܘܬܐ: ܩܢܘܡ ܒܣܪܐ ܐܝܟ ܒܩܢܘܡܗ. ܒܡܠܬܢܘܬܐ ܠܒܪ ܠܝܬ ܠܗ ܐܬܪܐ. ܒܗ ܕܡܠܬܢܘܬܐ ܒܣܪܐ ܗ̇ܘ ܠܒܪ ܒܣܪܗ. ܘܐܝܬܘܬܐ ܗ̄ܝ ܠܐ ܡܫܬܚܠܦܐ ܘܠܐ ܡܬܚܠܦ ܡܬܚܠܦܐ ܘܫܘܬܦܘܬܐ: ܐܝܟ ܕܐܦܠܐ ܒܝܘܡܐ. ܘܠܝܬ ܠܐܝܬܘܬܗ ܡܬܬܚܝܢܐ ܠܐ ܕܡܬܚܠܦ ܘܠܐ ܕܡܫܬܚܠܦ ܒܡܠܬܐ ܚܕ ܡܢ ܬܪ̈ܝܢ: ܡܢ ܦܓܪ ܠܗ ܒܣܪܐ: ܕܠܐ ܚܝܢ. ܘܐܬܩܘܝܡ ܠܗ ܕܠܐ ܩܢܘܡ. ܘܐܢ ܐܝܬ ܠܗ ܩܢܘܡܐ ܡܫܡܫ ܒܗܘ: ܡܢ ܥܡ ܒܣܪ̈ܐ ܚܕ̈ܢܘܬܐ ܚܕܢܘܬ ܒܚܝܘ ܡܢ ܟܠ ܦܪܨܘܦ.

[4] ܒܘܫ ܐܣܪܢܝܐ. ܐܢ ܗܟܝܠ ܗܘܐ ܕܒܣܪܐ ܠܡܠܬܐ ܩܢܘܡܝܐ ܢܦܫ. ܐܘ ܕܒܣܪܗ ܕܢܟܠ ܒܢ: ܒܦܝ ܢܟܠ ܘܐܡܪ. ܐܪܐ ܒܡܠܬܗܘܢ ܒܣܪ̈ܐ. ܘܡܢ ܐܢܫ ܗܠܝܢ ܒܣܪܐ. ܘܐܡܪ ܠܢ ܙܘ ܒܣܪܐ ܗܘܐ ܒܒܣܪܐ. ܐܘ ܡܠܬܐ ܒܒܣܪܐ: ܐܘ ܡܠܬܐ ܒܒܣܪܐ. ܐܢ ܗܟܝܠ ܒܣܪܐ ܒܒܣܪܐ. ܒܐܪܡ ܡܢ ܐܘ ܒܣܪ̈ܐ.

3 I.e., the Trinity.

be in my stead, for I am not able to become flesh, for in my nature I am infinite, and then it will be reckoned unto me as though I were one who became flesh because of my love for corporeal beings, and [as though] I were one who died, though I did not die."

[3] Again, in another way: if before he became flesh God the Word was one qnoma like the Father and like the Holy Spirit, and after he became flesh the very same was a qnoma of flesh, then he caused the qnoma of the Word to cease from its infinite spiritual existence and become a qnoma of flesh and finite. If he did not bring it to an end, then the qnoma of the Word is preserved. If the qnoma of the Word is preserved, from what nature is the flesh? If the flesh in its fleshiness does not itself have a qnoma there is no flesh, but the name "flesh" is without qnoma and substance. If it possesses its own qnoma in its fleshiness, there is no qnoma of the Word in its spiritual existence. If the flesh possesses a qnoma of its own, and this is not spirit, tell me, to what nature is it subject, and what is the nature in which it is made known according to a common nature of qnome which are subject to it? It is clear to the discerning, then, that it is not recognized [as] subject to the eternal nature of the Trinity of worshipful and eternal qnome, for these worshipful qnome are equal in all that belongs to them—in infinitude, in incorporeality, in impassibility, in immutability, in invisibility, above times and intervals. But if not, where does this flesh come from? If it was not by a change, the Trinity remained in what belongs to it. If in fact he "became" flesh, there was a contraction in it[3], in that one of its qnome underwent change, becoming | another qnoma in its fleshly qnoma, {255}
and being subjected to another nature of fleshly and fashioned things. Again, if flesh was exalted to the Trinity and remained in its fleshiness, and became one nature with the Trinity and one qnoma with God the Word, behold, then there was an addition into the Trinity. If there is no addition, where may one place the qnoma of flesh, for there is no place in the Trinity for it, since the Trinity is a complete nature in itself, and infinite Being, and never receives addition, as, indeed, no subtraction? It does not belong to its eternal Being either to be changed, or to receive variation in any way. Therefore, the flesh remains without nature and is left without qnoma. But if it does have a subsisting qnoma by itself, then with its fellow fleshly creatures it is by all means subject to its own nature.

[4] Again, in another way: If, then, it happens that the flesh was joined to the Word qnomically, after which "he dwelt in us", in what did he "dwell", and when? Was it in all men, and what are these in nature? And tell me, was it flesh [dwelling] in flesh, or the Word in flesh? Whether then it was flesh in flesh or

ܘܐܝܟܢܐ ܒܣܪܐ ܒܒܣܪܐ ܢܣܒ. ܗܘ ܕܠܐ ܡܬܚܣܢ. ܐܘ ܕܠܡܐ ܡܠܬܐ ܒܡܠܬܐ. ܐܘ ܕܠܡܐ ܐܝܟ ܕܡܗܝܡܢܝܢ:
ܘܕܡܠܬܐ ܗܘܬ ܒܣܪܐ ܒܩܢܘܡܐ: ܘܒܣܪܐ ܗܘܬ ܡܠܬܐ ܒܩܢܘܡܐ: ܗܕܐ ܕܠܐ ܡܬܚܣܢ.

[5] ܬܘܒ ܐܚܪܢܝܬ. ܐܢ ܗܟܝܠ ܗܘ ܕܝܠܗ ܒܪ ܒܐܠܗܘܬܐ ܐܝܬܝܗ̇ ܡܫܝܚܘܬܗ ܐܝܟ ܕܡܗܝܡܢܝܢ ܓܠܝܢ: ܡܢ ܩܕܡ ܡܫܝܚܘܬܐ ܕܒܒܣܪܐ ܗܘܝܐ ܒܣܪܐ ܘܗܘ ܐܠܗܐ. ܗܟܢܐ ܓܝܪ ܐܡܪ ܦܘܠܘܣ ܒܚܕ. ܕܡܠܬܐ ܒܣܪܐ ܗܘܐ ܘܐܝܟ ܒܪ. ܠܐ ܓܝܪ ܡܢܝܢ ܡܬܚܠܦܝܢ ܠܗ̇ ܐܝܟ ܕܡܗܝܡܢܝܢ: ܐܦܐ ܘܐܝܟܢܐ ܘܐܡܪܬ ܗܘܐ ܒܣܪܐ ܘܗܘ ܐܝܟ ܒܐܠܗܘܬܐ. ܒܐܝܟܢܐ ܐܘ ܒܐܝܟܢܐ. ܘܒܐܝܟܢ ܗܘܢܝܢ ܘܐܝܟܢܝܢ ܐܝܟ ܐܝܟ ܒܪܐ. ܘܒܪ ܡܢܠܗ ܐܝܟ ܒܐܝܟܢ ܐܝܟܢܝܢ ܘܗܘܢܝܢ ܒܐܠܗܘܬܐ. ܘܒܪ ܐܝܬܘܗܝ ܒܪܢܫܐ ܡܫܡܠܝܐ ܒܟܠܗܘܢ ܕܝܠܗ: ܐܘ ܒܣܪܐ ܐܝܟ ܘܒܪܢܫܐ ܐܢܫܐ. ܘܐܦ ܗܪܟܐ ܒܐܠܗܘܬܗ ܠܐܢܫܐ ܒܡܫܝܚܐ. ܠܡܐ ܗܘ ܟܠܗܝܢ ܕܐܬܝܠܕ ܒܟܠ ܒܪܢܫܐ: ܘܐܝܟܢ ܒܪ ܒܣܪܐ ܕܐܡܪ: ܐܡܪܢ ܩܠܐ ܐܠܗܝܬܐ. ܘܐܢ ܒܗ̇ ܒܐܠܗܘܬܐ ܡܢ ܒܣܪ ܕܝܠܗ ܗܘܐ ܒܣܪܐ: ܡܢܝܢ ܠܡܩܕܡ ܐܝܟ ܘܗܘ ܗܘܐ ܒܣܪܐ. ܐܢܫܐ ܕܒܗܘܐ ܗܟܢܐ. ܕܡܠܬܐ ܐܝܟ ܘܒܣܪܐ ܗܘܐ. ܘܗܘ ܒܣܪܐ ܐܝܟ ܕܡܢ ܒܪܢܫ ܠܐ ܡܗܘܐ ܡܢܗ. ܘܐܦܠܐ ܡܠܬܘܬܐ ܢܣܒ. ܒܗ̇ ܕܒܗܘܢ ܒܗܘܢ ܡܬܚܙܝܐ ܕܒܣܪܐ ܒܠܚܘܕܝܘܬܗ ܘܗܘܐ ܐܝܟ ܕܡܢ ܒܪܢܫ: ܚܕܐ ܡܫܝܚܐ ܘܟܠ ܘܒܢܝܢܫܐ ܘܠܐ ܡܫܬܚܠܦܐ ܡܫܬܚܠܦ ܠܢ. ܒܣܪܐ ܠܢ ܘܕܡܐ ܡܠܬܘܬܐ ܕܐܠܗܐ ܠܐ ܢܣܒܢ. ܘܡܫܠܡ ܕܒܣܪܢܝܬܐ ܚܕܐ ܡܫܝܚܐ ܐܝܟ ܕܡܢ ܒܪܢܫ. ܐܡܪ ܘܡܫܬܪ ܠܗ̇ ܠܡܠܬܗ: ܘܠܐ ܚܕܐ ܢܣܒ ܠܐ ܡܫܬܚܠܦܢܘܬܐ. ܘܟܠ ܒܣܪ ܠܢ ܚܡܫܪܐ ܗܘ. ܒܪܢ ܕܝܢ ܒܗ̇ ܕܡܫܬܡܫܝܢ ܡܫܠܡ ܡܫܬܘܬܐ ܒܣܪܢܐ. ܗܟܢܐ ܘܐܦ ܕܡܢ ܡܫܬܐ ܡܫܬܡܫ ܒܟܠܗ ܒܪܢܫܐ ܒܫܡ ܒܣܪܐ. ܐܝܟ ܗܘ ܕܠܗܘܢ ܒܟܠ ܒܣܪ ܢܫܐ. ܠܘ ܓܝܪ ܒܣܪܐ ܕܠܐ ܢܦܫܐ. ܘܡܫܬܘܐ ܠܗ ܠܢ ܚܘܠܫܢܐ ܚܠ ܚܠ ܒܣܪ. ܠܘ ܓܝܪ ܚܠ ܒܣܪܐ ܒܠܚܘܕ ܡܢܐ ܚܘܠܫܢܐ. ܘܡܫܠܡܘܬܐ ܐܝܟ ܕܡܢ ܡܫܬܐ ܒܠܗ ܒܢܝܐ ܐܢܫܘܬܗ.

[6] ܐܢ ܗܟܝܠ ܠܐ ܗܘܐ ܒܣܪܐ ܘܗܘܝܢ ܐܝܟ ܒܐܠܗܘܬܐ: ܡܢܝܢ ܗܘ ܕܐܝܟ ܒܪ ܢܝܫܐ ܗܘ: ܕܐܠܗܐ ܒܒܣܪܐ ܐܝܟ ܕܐܬܝܗܒ ܒܣܪܐ ܒܪܢܫܐ ܡܢ ܒܪܢܫ. ܘܗܘ ܕܒܢ: ܐܝܟ ܗܘ ܕܒܡܫܝܚܘܬܐ ܘܐܢܫܘܬܐ ܒܐܢܫܘܬܐ ܘܐܠܗܝ ܠܒܪܢ. ܗܘܢ ܕܝܢ ܚܕ ܒܪܢ ܡܫܝܚ. ܘܒܗܝܟܠܗ ܚܠܦ ܡܫܝܚܐܝܬ ܘܫܒܩ ܦܬܓܡܐ ܕܡܬܚܙܐ. ܘܠܗܘܢ ܢܠܒܫ ܒܐܠܗܘܬܐ. ܘܗܘ ܕܗܘܐ ܒܣܪܐ: ܠܗ ܠܡܫܝܚ ܒܣܪܐ ܐܡܪ ܕܗܘܐ ܒܣܪܐ. ܠܗܘ ܕܐܬܝܗܒ ܡܢ ܡܪܝܡ ܕܐܬܝܠܕ ܡܢ ܓܒܪܐ ܘܡܢ ܢܫܘܬܗ ܕܐܒܪܗܡ. ܘܡܫܬܠ ܗܘܐ ܐܡܪ ܕܗܘܐ ܒܣܪܐ ܘܐܠܗܐ. ܕܢܫܘܐ ܕܒܒܣܪܐ ܠܐܢܫܐ ܐܢܫܘܬܐ ܐܠܗܐ ܡܠܬܐ ܡܫܬܠ ܦܘܪܩܢ. ܕܒܠܒܫ ܒܣܪܐ ܘܡܫܬܒܪ ܒܣܪܐ. ܗܘܢ ܕܝܢ ܒܪܢܫܐ. ܒܗ̇ ܕܦܓܪܐ

4 Jn. 1:14.
5 Lit., “his arm.” Cf. Jer. 17:5.
6 1 Cor. 15:10.
7 1 Pet. 1:24.
8 Ps. 65:2.
9 Jn. 17:2.
10 Mt. 1:23.

Word in flesh, was it in two, then, or in many? How can flesh dwell in flesh, which is impossible, or, perhaps, Word in Word? Or perhaps it is as they fantasize, that the Word was the same as flesh in qnoma, and the flesh was the very same Word in qnoma. This is impossible!

[5] Again, in another way: If it be that the "dwelling in us" was his indwelling in the Virgin, according to those who are accustomed to speaking madly, then he became flesh before the indwelling in the flesh, and then he dwelt, for thus the text says, "The Word became flesh and dwelt in us"[4]—for they are not able to change | it as is their custom. Well, then, where and when did he become flesh {256}
and then dwell in the Virgin? [Was it] in heaven or on earth? In which of her members and sensory organs did he enter, dwell, and inhabit? When he was formed did he enter in the doors of the organs and members of the Virgin, and when he was a complete man in all that belongs to him? Or did "flesh" enter and come out a man? Here too, in both these things there is a curse present: "Cursed is anyone who puts his trust in man, and makes a son of flesh his protection[5]," say the divine words. If he became flesh after he entered the Virgin, then first he indwelt and then he became flesh in order for it to be thus, that the Word dwelt and became flesh. But behold, the flesh, according to its nature, is good for nothing, nor does it inherit the kingdom, for an investigation of the proper name "flesh" by itself, in its own way, according to its own nature, indicates corruption, and informs us of its temporality and impermanence. "Flesh and blood do not inherit the kingdom of God." And because "fleshiness" indicates corruption according to its own nature, he states, clarifying his own saying, "Corruption does not inherit incorruption,"[6] and, "All flesh is grass."[7] However, since we are called fleshly beings because of mortality, so too, from a "part" the whole man is called by the name "flesh", as in, "To you all flesh shall come."[8] It is not flesh without a soul. And, "You have given him authority over all flesh."[9] It is not over fleshly being alone [that] he possesses authority. Because of this, as it were from a portion, the entire nature is named.

[6] If, then, he did not become flesh and then dwell in the Virgin, then "dwelt in us" is clear: God dwelt in flesh, for flesh is the man from our nature, and "in us", as "Emmanuel", and one in another, and "Our God is | with us,"[10] that is, {257}
united with our nature. He dwelt in his temple unitedly, and one is the parsopa of Christ. To this one the Virgin gave birth. "Became flesh" speaks of the qnoma of flesh which became flesh, that which was taken from Mary, who was from the race and from the descent of Abraham. Because of this he says "became flesh and dwelt," that he might indicate how far God the Word humbled himself for our salvation, putting on the flesh and being considered "flesh", that is, a man,

ܗܿܘ ܕܡܬܚܫܢܐ ܘܦܓܪܐ ܠܐ ܡܬܚܫܢܐ. ܘܡܢ ܡܝܬܐ ܥܠ ܟܠܗ ܐܡܪ. ܘܠܘ ܒܡܫܠܡܢܘܬܐ ܡܬܘܕܥܐ ܗܿܝ ܕܗܘܝܐ. ܐܠܐ ܒܡܣܟܢܘܬܐ ܐܝܟ ܕܟܬܒ ܫܠܝܚܐ ܦܘܠܘܣ: ܕܒܕܡܘܬܐ ܕܐܠܗܐ ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܗܘܐ ܒܕܡܘܬܐ ܕܒܢܝܢܫܐ. ܕܐܦ ܟܕ ܐܦ ܐܢܫܘܬܗ. ܘܗܘ ܕܡܢ ܐܠܗܐ ܡܫܝܚ ܕܐܝܟܢܐ ܟܢ: ܐܣܬܟܡ ܒܐܣܟܡܐ. [7] ܘܐܦ ܗܘ ܗܟܝܠ ܠܗ ܢܚܬܘܬܐ ܘܠܝܬ ܡܬܒܣܪܘܬܐ. ܘܐܦܠܐ ܚܝܘܬܐ ܘܠܐ ܒܘܣܡܐ ܕܚܝܘܬܐ. ܟܕ ܕܗܘܐ ܒܠܚܘܕܝܘܬܐ ܠܐ ܡܬܝܕܥ ܚܝܘܬܐ ܕܝܠܗ ܠܟܝ. ܒܕܠܝܬܗ ܢܫܡܬܐ ܘܡܬܢܫܡܬܐ. ܘܗܘܐ ܕܗܘܝܐ ܒܥܕܢܐ: ܗܿܝ ܕܢܫܒ ܒܥܕܢܐ ܡܫܬܟܚܐ. ܘܐܝܟ ܗܿܝ ܕܗܘܝܐ ܠܡܬܚܐ ܡܛܠ ܕܥܡܠܗ ܠܠܡܬܚܐ. ܘܗܿܝ ܕܐܬܥܒܕ ܚܝܘܬܐ ܕܡܫܬܦܪܐ ܗܿܘܝܐ ܕܡܛܠ ܚܝܘܬܐ ܐܘܕܥܬ. ܟܕ ܕܐܡܪ. ܕܠܚܝܛ ܗܿܘ ܚܠܦܢ ܕܡܬܐܬܐ ܒܡܫܚܐ. ܥܒܕܗ ܠܗ ܠܚܝܘܬܐ ܘܡܥܒܕܢܗ ܒܘܣܡܗ. ܘܐܝܟ ܕܐܡܪܐ ܒܥܒܝܕܘܬܐ: ܕܚܕܒ̈ܬܐ ܘܚܘܕܬܗܝܢ ܗܘ ܗܒܠ. ܐܦܐ ܐܡܪ ܠܗ: ܗܿܘ ܕܐܬܓܒܠ ܟܕ ܕܗܘܐ ܒܡܫܚܐ ܐܬܓܒܠ: ܐܘ ܟܕ ܕܐܡܪ. ܐܦ ܟܕ ܕܐܡܪ: ܒܡܫܚܐ ܠܐ ܐܬܓܒܠ. ܘܐܦ ܟܕ ܕܗܘܐ ܒܡܫܚܐ: ܡܕܡ ܒܡܫܚܐ ܐܬܓܒܠ ܘܠܘ ܐܠܗܐ. ܕܐܝܬܘܬܗ ܡܫܘܚܐ ܠܐ ܡܬܚܙܝܐ ܒܐܘܣܝܘܬܗ. ܘܟܕ ܘܠܐ ܐܬܚܫܠܦ. ܘܐܦ ܡܫܘܡܠܝܐ ܒܡܫܚܐ ܢܣܒܘ ܐܠܗܐ: ܠܡܫܚܘܗܝ ܗܿܘ ܕܟܕ. ܘܐܦ ܟܕ: ܐܡܪ ܡܢ ܐܬܓܒܠ ܐܢܫ ܠܐ ܡܫܡܠܝܐ ܠܗ ܡܓܒܠܢܘ̈ܬܐ. ܘܐܦ ܟܕ ܕܒܡܫܚܐ ܐܬܓܒܠ: ܗܘ ܐܣܬܚܦ ܒܡܫܚܐ ܠܐܢܫ ܠܐ ܡܫܡܠܝܐ ܘܠܐ ܡܬܚܫܢ̈ܝܬܐ.

[8] ܚܕ ܠܗ ܘܡܫܚ. ܡܢܗ ܗܘܐ ܕܚܕ ܘܡܫܚ. ܐܠܗܐ ܠܗ ܡܠܬܐ ܕܐܬܒܣܪ. ܐܡܪ ܠܗ: ܒܬܪܬܝܗܘܢ ܚܕ ܒܐܠܗܘܬܗ ܘܒܒܣܪܗ: ܐܘ ܒܒܣܪܗ ܒܠܚܘܕ. ܐܦ ܗܟܝܠ ܒܬܪܬܝܗܘܢ: ܒܬܪܬܝܢ ܡܬܐܡܐ ܘܐܦ ܚܕܐ. ܘܬܪܝܢ ܡܬܬܝܢ ܘܬܪܝܢ ܚܬܝܢ ܠܚܕ ܡܫܝܚܐ. ܘܐܦ ܒܬܪܐ ܗܿܘ ܕܚܕ. ܗܘܝܘ ܕܐܦ ܡܢܗ. ܘܗܘܐ ܗܟܝܠ ܐܝܬ ܕܬܪܝܢ ܘܠܐ ܡܢܗ. ܘܐܝܬ ܕܬܪܝܢ ܘܡܢܗ. ܦܓܪܐ ܗܟܝܠ ܬܪܝܢ ܘܐܦ ܡܢܗ. ܢܦܫܐ ܕܝܢ ܚܝܐ ܒܫܘܬܦܘܬܗ. ܟܕ ܕܡܫܬܐ ܐܝܟ ܕܒܪܝܢ ܒܟܪܝܬܐ ܚܝܘܬܐ: ܘܒܚܝܘܬܗ ܚܝܐ. ܒܡܫܘܬܗ ܕܝܢ ܠܐ ܡܫܬܐ ܘܐܝܟ ܡܠܬܐ ܡܟܪܝܬܐ. ܐܡܪ ܠܗ ܐܝܟ ܚܝܘ ܘܡܫܘܬܗ ܕܐܠܗܐ: ܗܿܘ ܕܦܓܪܐ. ܡܕܡ ܒܬܪ ܗܿܘ ܡܢ ܢܦܫܐ ܕܚܝܐ ܘܠܐ ܡܫܬܐ. ܘܐܦ ܚܝܐ ܕܢܦܫܐ ܚܕ ܘܡܫܘܬܐ ܕܝܢ ܕܦܓܪܐ ܡܫܬܐ. ܘܐܦ ܗܪܟܐ ܦܘܠܘܣ ܗܿܘ. ܕܐܦ ܟܕ ܒܗܘܢܐ ܒܬܪ ܗܿܘ ܘܡܫܬܠ ܡܢ ܢܦܫܐ. ܕܗܘܐ ܟܕ ܚܝܐ ܠܗ ܦܓܪܐ: ܡܛܠ ܕܐܦ ܒܟܪܝܗ ܚܝܘܬܐ ܐܡܝܢܐ: ܠܐ ܕܝܢ ܡܫܬܐ. ܡܛܠ ܕܒܟܪܝܗ ܠܐ ܡܫܬܘܬܐ ܐܡܝܢܐ. ܘܚܝܠ ܗܘܐ ܠܐ ܐܚܪܢ ܡܫܬܐ ܕܢܫܬܒܩ. ܘܐܠܐ ܐܠܗܐ ܚܝܐ ܐܬܝܗܒ ܒܡܫܬܗ. ܘܐܠܐ ܕܐܝܬܘܗܝ ܠܐ ܚܝܘܬܐ ܒܟܪܝܗ ܘܐܠܐ ܡܫܬܐ: ܘܗܘܐ ܐܚܝܘܗܝ ܡܓܒܠܢܘ̈ܬܐ ܘܐܬܓܒܠܘܗܝ ܘܡܫܬܘܗܝ ܗܘܝܘ ܦܓܪܘܗܝ ܕܡܘܬܐ. ܘܠܒܪܝܢܐ ܕܐܬܚܝܝ ܚܝܘܬܐ: ܠܐ ܡܬܚܫܒ ܠܡܬܐܡܪ ܕܡܝܬܐ.

11 Cf. Phil. 2:6, 7.
12 Gal. 3:13.
13 Cf. Col. 2:14 (Peshitta).
14 Is. 53:4.

in that he was a visible body and an invisible soul, and from a part he speaks concerning the whole. "Became" does not indicate a "change", but a "taking", as the blessed Paul explained, "The likeness of God took the likeness of a servant, and became in the likeness of men,"[11] which was the same as "dwelt in us" from the blessed John, one thing in another.

[7] If, then, there is not a taking and not an indwelling, neither [is there] a union nor the name of a union, for "coming into being" alone does not indicate a union of two into one, for there is no assumer or assumed. This "became flesh", which has the meaning "assumed flesh", [is] like "he became a curse," for he "bore the curse," and "he was made sin," for it was considered that for sin he was crucified, for it is written, "Cursed is everyone who is hanged on a tree."[12] "He took sin and nailed it to his cross."[13] And as it is written in prophecy, "He bore our pains and sicknesses."[14] Now tell me, he who was crucified, was he crucified because he became flesh or because he remained [the same]? If because he remained [the same], flesh was not crucified. If because he became flesh, then flesh was crucified and not God, who is infinite qnoma in his spiritual state, and this remains [the same] and is not changed. And if God is the same flesh qnomically, he is not one who remained [the same], and if he remained [the same], how is infinite spirit crucified, O blasphemers? | If [it is] because {258}
the flesh was crucified, lo, the flesh is other than infinite and invisible spirit.

[8] "He suffered and died." Who is this who suffered and died? "God the Word who became incarnate." Tell me, did he suffer in both his Godhead and flesh, or in his flesh alone? If, then, in both of them, in both of them was death as well as suffering—two deaths and two sufferings in one qnoma. If it was the flesh that suffered, it was the same which also died. Behold, then, there is that which suffers and does not die, and there is that which suffers and dies. The body, then, suffers and also dies, but the soul suffers by way of participation, in that it is a part of the nature of a passible man and suffers in his sufferings, but it does not die in his death, according to the proper word. Tell me, what is the suffering and death of God? That of the body? Then he is less than the soul, which suffers but does not die. If he suffered the suffering of the soul, but died the death of the body, there is also a difference here, for even in this he is less and weaker than the soul, for this, while it suffers with the body since it too is naturally passible, does not die, because it is naturally immortal, and the power of such death is not able to overcome; but it casts down God, making him fall in the death of the body, this one who is impassible in his nature and immortal. Behold, the blasphemous have imputed suffering to him, and crucified him, and made him subject to the bonds of death, but the soul, which is passible, they do not venture to say that it died.

[9] ܬܘܒ ܐܣܟܝܡܐ. ܟܠ ܕܐܢܫ ܕܠܐ ܕܐܢܫ ܗܘܐ ܡܬܦܠܓ ܗܿܘ ܚܣܝܐ ܗܘ ܕܡܫܚ ܠܗ: ܘܕܠܐ ܕܐܝܬܘܗܝ ܣܟܘܡܐ ܒܚܡܫܐ. ܡܢ ܡܫܘܚܬܐ ܐܢܫ ܡܢ ܠܚܒܝܒܬܐ ܐܘ ܡܢ ܒܝܬܐ: ܘܐܝܟ ܐܡܪܬ ܕܡܢ ܐܝܠܝܢ ܕܡܫܚܝܢ ܠܗ ܐܢܫ ܐܦ ܡܢܗ. ܐܘ ܐܠܗܐ ܚܕ ܒܒܪܢܫܐ: ܘܕܠܐ ܒܒܪܢܫܐ ܠܐ ܐܢܫ. ܒܒܪܢܫܐ ܕܝܢ ܚܕ ܘܡܢܗ: ܒܟܠ ܦܪܘܫ ܢܩܒ ܠܗ ܡܢ ܠܐ ܚܫܘܒܘܬܗ. ܘܡܢ ܒܪ ܐܢܫܘܬܐ ܕܐܝܬܘܗܝ ܘܦܪܘܫ ܕܡܘܕܝܐ: ܘܡܢ ܚܝܐ ܡܬܘܡܝܐ ܕܚܝܕܐ ܐܢܫܘܬܐ. ܗܿܘ ܕܝܠܘܦ ܚܣܝܪܐ ܒܠܚܘܕܘܗܝ ܘܡܩܪܒ ܒܡܘܗܒܬܐ. ܘܐܡܪ ܠܐ ܚܘܝܗܝ. ܘܟܠ ܡܬܒܥ ܠܡܬܡܪܒܘ ܠܗ. ܕܗܘܐ ܗܕܝܠ ܗܢܝ ܠܗ ܘܐܬܒܥܠ ܘܐܬܚܘܝ ܠܗ ܡܫܝܚܐ ܢܗܪ ܡܢ ܒܪܢܫܐ. ܕܠܐ ܕܐܚܝܕܘܗܝ ܘܝܠܕܘܗܝ ܘܡܠܟܘܬܗ ܗܢܝܢ ܗܘܝܐ. ܘܡܬܕܒܪܘܗܝ ܗܦܟܝ ܕܐܡܪ ܕܐܚܝܕ ܠܗܘܢ ܒܚܝܠܐ ܕܡܠܟܘܬܗ. ܘܚܪܬ ܒܪܚܡܐ ܘܢܚܬܐ. ܘܒܠܗܘܢ ܒܡܫܪܐ ܐܝܟ ܢܘܦܩܬܐ ܚܟܡܬܗ: ܗܘ ܝܠܕܘܗܝ ܕܟܠ ܢܬܘܚܕ. ܘܐܬܚܘܝܗܝ ܕܟܠ ܢܚܘܕ ܘܢܘܚܕ ܐܢܘܢ. ܘܗܿܘ ܕܟܠ ܡܬܚܒܠ ܘܐܬܚܘܝ ܐܝܟ ܕܐܬܘܗܝ ܗܘܐ ܐܬܚܠܦ ܠܗ ܡܢ ܐܬܘܬܗ. ܘܗܘܐ ܝܘܒܠܐ ܠܠܝܠܘܬܐ ܐܘ ܕܒܥܠ ܒܟܠ.

[10] ܬܘܒ ܐܣܟܝܡܐ. ܐܘ ܒܒܪܢܫܐ ܚܕ ܒܒܪܢܫܐ ܠܐ ܚܕ. ܐܘ ܒܒܪܢܫܐ ܠܐ ܚܕ: ܘܝܘܡ ܚܕ. ܚܠܦܝ ܗܿܘ ܒܒܪܢܫܐ ܡܢܗ ܕܚܕ ܒܗ. ܐܘ ܗܪܟܘܢ ܚܕܐ: ܘܐܦ ܗܪܟܐ ܗܪܟܝܢ ܕܐܬܚܙܝܐ ܚܙܝܢ ܒܥܠܡܐ. ܕܠܐ ܕܗܘ ܒܪܢܫܐ ܐܢܫ ܒܦܓܪܗ ܘܡܢܗ. ܘܢܦܫܐ ܚܕܐ ܘܟܠ ܡܢܗ. ܘܐܠܗܐ ܕܡܚܝܕ ܡܘܡܢܝܬܐ ܥܡ ܢܦܫܐ ܘܥܡ ܦܓܪܐ: ܘܐܢܫ ܘܡܢܗ ܥܡ ܦܓܪܐ ܘܐܢܫ ܥܡ ܢܦܫܗ. ܘܝܘܡ ܗܢܐ ܘܢܦܫܐ ܚܡܫܐ ܠܐ ܡܢܗ. ܘܗܘܐ ܐܝܬܘܗܝ ܗܘܐ ܚܕ ܡܘܡܢܐ. ܘܐܠܗܐ ܕܐܬܒܪܝ ܐܝܟ ܕܐܡܪܝܢ ܗܠܝܢ ܒܥܠܡܐ: ܕܡܢܗ ܗܠܗ ܕܚܠܬܐ ܦܪܥܬܐ. ܠܐ ܡܬܚܙܐ ܕܡܢܗ ܘܢܦܫܐ ܕܟܠ ܡܢܗ ܘܦܓܪܐ ܕܡܢܗ: ܘܐܡܪ ܠܟ: ܐܠܗܐ ܡܠܬܐ ܐܝܟ ܕܡܬܒܥܝܢ ܐܢܫܘܢ. ܕܐܠܗܐ ܚܕ ܒܒܪܐ ܘܚܕ ܡܘܡܢܐ ܥܡ ܒܒܪܢܫܐ ܕܐܬܒܪܝ: ܒܕ ܐܝܬܘܗܝ ܚܕ ܒܒܪܐ ܘܚܕ ܡܘܡܢܐ ܐܬܒܪܝ: ܡܕܝܢ ܒܒܪܢܫܘܬܗ ܚܡܫܐ ܠܗ ܚܕ ܒܒܪܐ ܘܠܗ ܚܕ ܡܘܡܢܐ. ܐܘ ܐܝܬܘܗܝ ܚܡܫܐ ܚܕ ܒܒܪܐ ܘܚܕ ܡܘܡܢܐ. ܡܕܝܢ ܘܐܦ ܡܢ ܩܕܡ ܕܐܬܒܪܝ ܚܕ ܒܒܪܐ ܘܚܕ ܡܘܡܢܐ. ܘܡܢ ܒܬܪ ܕܐܬܒܪܝ ܝܬܝܪ ܒܕ ܗܘ ܚܕ ܒܒܪܐ ܘܚܕ ܡܘܡܢܐ. ܘܐܝܬܘܗܝ ܗܘܐ ܚܕ ܒܒܪܐ ܘܚܕ ܡܘܡܢܐ: ܐܠܗܐ ܘܦܓܪܐ ܘܢܦܫܐ. ܕܗܘܐ ܒܒܪܢܫܐ ܘܡܘܡܢܐ ܥܡ ܐܢܫ ܘܦܪܘܫ ܕܡܘܕܝܐ ܒܚܕ ܒܒܪܐ. ܘܡܘܡܢܘܬܗ ܐܝܟ ܚܕ ܡܘܡܢܐ. ܘܐܚܪܢܐ ܗܘܐ ܗܠܝܢ ܩܢܘܡܝ ܚܕ ܡܘܡܢܐ. ܘܡܘܐ ܒܡܘܡܢܘܬܗ ܐܝܟ ܐܢܫ ܘܐܦ ܦܪܘܫ ܕܡܘܕܝܐ: ܕܟܠ ܡܢܗ ܒܡܘܡܢܘܬܗܘܢ ܗܠܝܢ ܗܠܝܢ ܩܢܘܡܐ ܕܡܚܘܝܢ ܩܢܘܡܝ ܘܡܚܘܝܢ ܠܐ ܩܢܘܡܝ. ܒܥܒܕܐ ܕܗܘ ܠܗܘܢ ܠܡܬܒܥܝ ܐܠܗܐ. ܘܒܦܪܣ ܒܡܫܟܚܘܬܗ ܕܒܪܐ ܠܟܠܗ. ܘܠܗܘܢ ܕܡܬܟܠܟܠܝܢ ܒܟܠܗ ܘܒܦܪܣܝ ܒܪܝܬܐ ܕܡܘܡܢܘܬܗܘܢ.

15 ܒܟܒܟܒܘܗܝ for ܟܒܟܒܘܗܝ.

[9] Again, in another way: anyone who suffers, behold, in that he suffers he falls under the one who causes him to suffer, and in that he is passible in his nature he suffers from many things, whether from grievous or from lesser things, and sometimes he suffers and dies from those things which smite him. If God suffered in his flesh, | and without his flesh he does not suffer—but in his flesh he {259}
suffered and died—by all means he has departed from his impassibility and co-essentiality with his Father and the Holy Spirit, and the eternal nature in one Being, who is alone mighty and dwells in the light, whom no one has seen, nor is able to approach. For lo, he is then enfeebled, brought low, and seen to be weaker than his creatures, for they have made him to suffer, crucified him, and cast him down beneath death. They have subdued him[15]—those of whom it is written that he holds them by the power of his word, and he looks upon the earth and it trembles—and all the nations have considered him, as it were, a "small thing". Lo, they have crucified him who cannot be moved, and have put him to death that he may not hold them or shake them. And he who is incorruptible and is as he is, is now changed from his Being. This blasphemy be upon you, O utterly impious ones!

[10] Again, in another way: if in the flesh he suffered, did not his own flesh suffer? And if his own flesh did not suffer, but he suffered, is his flesh mightier than he, who suffered in it? If both of them suffered, and here both alike suffered in what belonged to them, for the man suffered in his body and died, and the soul suffered but did not die, and God, who was united qnomically with the soul and with the body, suffered and died with the body and suffered with its soul, and it died, and the soul with it did not die, and behold, this is one qnoma—God, who became incarnate as these impious ones say—which possessed three distinct properties, the Infinite who died, the soul which did not die, and the body which died, tell me, did God the Word—since you impiously say, "God is one nature and one qnoma with his flesh, for he became incarnate"—become incarnate while being one nature and one qnoma? Then his fleshly nature is not one nature and one qnoma with him. | If it is one nature and one qnoma with {260}
him, then also before he became incarnate [it was] one nature and one qnoma, and after he became incarnate it was the same one nature and one qnoma, and this one nature and one qnoma was God, and body, and soul, which was equal in nature and qnoma with the Father and Holy Spirit in one nature, and in its qnoma [it was], as it were, one of them. How is this "one" three parts [and] one qnoma, and equal in its qnoma—like the Father and like the Holy Spirit—for they do not possess in their qnome these three parts, some of which die and some of which do not die? In truth, woe to the Theopaschites and those who deny the taking of the Head of our race, and to those who confuse the natures and deny the properties of their qnome!

[11] ܬܘܒ݂ ܐܵܣܪܝܢܝܐ. ܒܡܠܬܗ ܐܠܗܐ ܡܠܬܐ ܕܐܬܒܣܪ ܡܢܐ: ܡܕܡ ܡܢܐ ܢܦܫܐ ܘܠܐ ܒܟܠܡܕܡ ܐܬܕܡܝ ܠܗ. ܕܗܐ ܢܦܫ̈ܬܐ ܕܟܠܗ ܠܐ ܡܝܬܢ ܐܝܟ ܡܠܬܐ ܡܕܝܢܬܐ. ܘܐܦ ܠܐ ܡܝܬܐ ܢܦܫܐ ܘܐܠܗܘܬܐ ܡܝܬܐ: ܣܠܩܬܐ ܢܦܫܗ ܡܢ ܐܠܗܘܬܗ. ܕܢܣܒ ܗܕܐ ܐܢܫܘܬܐ ܘܗܕܐ: ܘܢܦܫܐ ܐܝܟ ܝܩܪܐ ܐܬܦܠܛܝ ܡܢ ܡܘܬܐ ܘܐܬܬܘܣܦܬ ܒܦܓܪܗ ܐܝܟ ܕܝܘܗ ܐܡܪ ܠܘܬ ܐܒܘܗܝ: ܕܢܦܫܝ ܒܐܝ̈ܕܝܟ ܣܐܡ ܐܢܐ. ܘܢܣܒ ܐܠܗܘܬܗ ܐܢܫܘܬܐ. ܘܦܓܪܗ ܘܐܬܩܒܪ ܘܐܬܒܠܥ ܡܢܗ ܣܬܘܗܝ ܘܗܘܐ ܠܐ ܡܕܡ. ܘܡܟܝܠ ܐܦ ܝܘܡ ܡܢܘܡ ܐܠܗܐ ܡܠܬܐ ܕܐܬܒܣܪ: ܐܬܦܠܛ ܠܗ ܒܡܘܡܬܗ ܥܠ ܝܕܗ: ܘܗܘܐ ܣܘܪܚܐ ܒܡܫܝܚܘܬܐ. ܘܦܠܛܘܗܝ ܡܫܬܝ ܠܐܠܗܐ ܕܥܒܕܢܘܬܐ ܐܝ ܕܒܗ ܡܫܬܟܚܝܢ ܠܥܕܬܐ. ܥܠ ܕܡܬܟܪܙ ܥܕܬܐ ܐܝܟ ܕܡܠܟܝܢ ܒܡܚܝ̈ܐ. ܘܡܬܗܕܝܢ ܕܐܝܢܝܢ ܐܢܫܝ ܒܣܬܪ ܘܐܝܢܝܢ ܡܢܘܬܐ: ܕܡܘܬܐ ܕܐܠܗܐ ܘܕܡܘܬܐ ܕܚܝ̈ܐ. ܗܢܠܝܢ ܘܡܫܬܘܕܥܝܢ. ܘܕܝܘܡܐ ܠܡܣܘܪܗ ܕܐܢܫܘܬܗ ܠܗܝܟܠܗ ܕܐܬܬܢܝܚ ܒܩܘܡܬܐ. ܒܗ ܕܐܠܗܘܬܗ ܠܐ ܡܝܬܐ ܘܠܐ ܡܢܬܐ. ܘܐܦ ܡܝܬܐ ܠܟܠ ܡܕܡ ܥܕܡܐ.

[12] ܬܘܒ݂ ܐܵܣܪܝܢܝܐ. ܐܢ ܗܦܟܬ ܣܝܡܘܬܐ ܡܫܘܡܠܝܬܐ ܐܝܟܢܐ ܕܣܡܟ ܡܢܘܡ ܒܕܝܢܐ: ܗܦܟܐ ܐܢܫܘܬܗ ܣܝܡܘܬܐ ܕܐܠܗܐ ܡܠܬܐ ܘܕܐܢܫܘܬܗ. ܗܐ ܗܦܟܬ ܗܕܐ ܣܝܡܘܬܐ ܕܟܠܢ: ܐܦ ܡܬܬܢܝܚ ܢܦܫܐ ܡܢ ܦܓܪܐ ܒܩܒܪܗ ܕܡܫܝܚܐ. ܒܬܪ ܕܝܢ ܢܦܫܐ ܡܬܗܦܟܐ ܒܟܠ ܫܘܢܝܐ ܒܗ ܒܟܠ ܡܫܬܘܬܐ ܕܟܝܢܗ. ܐܡܪ ܠܟ: ܗܕܐ ܗܦܟܬ ܣܝ ܡܫܘܡܠܝ ܕܐܠܗܐ ܡܠܬܐ ܕܐܬܒܣܪ: ܡܫܘܬܐ ܕܓܒܐ ܠܡܠܬܗ ܘܡܦܠܬܗ: ܘܗܐ ܥܕܡܐ ܕܣܝܡܘܬܗ ܡܫܘܡܠܝܬܐ ܥܡ ܦܓܪܐ ܒܟܠܗ ܡܕܡ: ܘܢܦܫܐ ܠܦܪܘܩܘܬܐ ܐܢܫܝܐ ܕܡܢ ܐܠܗܘܬܗ ܠܐܝܬ ܐܢܫܝܐ: ܘܒܐܝܢܐ ܐܡܪܐ ܒܡܪܝ: ܗܠܝܢ ܗܠܝܢ ܡܘܬܝܢ. ܐܢ ܠܐܢܫܘܬܐ ܗܘ ܒܦܓܪܐ ܘܐܦܠܐ ܒܢܦܫܐ. ܡܕܡ ܡܫܬܟܚܐ ܐܢܫܘܬܗ ܐܠܗܘܬܐ: ܘܒܐܡܪܐ ܣܝ ܒܡܪܝ ܕܟܠ ܫܘܢܝܐ ܡܬܩܪܝܢ ܡܢܬܐ ܒܗ ܡܢܗܘܢ: ܥܕܡܐ ܕܐܬܦܢܝܘ ܢܦܫܐ ܘܦܓܪܐ ܠܣܝܒܪܐ ܒܡܘܬܗ ܕܡܫܝܚܐ. ܒܗ ܕܐܦ ܐܡܪܐ ܦܪܘܩ ܗܘܐ ܠܒܠܥܝ ܣܝ ܡܘܬܐ. ܕܐܢܝܢ ܡܬܐܡܪ ܥܕܡܐ ܠܡܫܝܚܐ. ܘܕܝܠܗ ܐܝܟ ܐܡܪܗ. ܘܐܦ ܠܐ ܒܐܡܪܐ ܐܠܗܐ ܒܡܠܟܘܬܐ ܝܘܡ. ܡܕܡ ܐܦ ܒܦܓܪܗ ܕܒܗ ܡܒܪܐ ܘܒܢܦܫܗ ܕܒܦܓܪܝܢܐ ܐܢܫܘܬܗ ܗܘܬ ܒܩܒܪܐ ܠܐ ܡܬܚܒܠ. ܒܗ ܕܐܦ ܐܡܪܐ ܡܢ ܦܪܨܘܦ ܐܢܫܘܬܗ: ܕܠܐ ܫܒܩܬ ܠܢܦܫܝ ܒܫܝܘܠ. ܘܠܐ ܝܗܒܬ ܠܚܣܝܕܟ ܕܢܚܙܐ ܚܒܠܐ. ܘܐܢ ܣܝܡܘܬܐ ܠܐ ܐܫܬܢܝܬ ܐܢܫܐ ܕܟܠܐ ܐܫܬܢܝܬ. ܘܗܠܝܢ ܡܬܚܫܒܝܢ ܕܐܠܗܐ ܡܫܘܡܠܝܬܐ ܡܢܗ ܒܒܣܪ. ܘܐܢܫܘܬܗ ܗܘܬ ܒܒܣܪܗ ܕܡܢܗ ܥܡ ܗܘܡ ܗܘܬ ܒܡܒܪܐ ܘܡܢܗ ܘܐܦ ܝܘܡ ܒܗ. ܘܐܢܫܘܬܗ ܗܘܬ ܒܢܦܫܐ ܥܡ ܐܢܫܘܬܗ ܗܘܬ ܒܦܓܪܝܢܐ: ܘܡܬܒܪܐ ܗܘܬ ܒܗ ܒܟܠ ܡܫܬܘܬܐ: ܘܐܢܬ ܥܡ ܢܦܫܐ ܕܒܗ ܡܢܚ ܐܠܗܐ ܡܫܘܡܠܝܬܐ ܡܢܗ ܠܗ ܥܡ ܢܦܫܐ ܠܐ ܡܢܬܐ. ܘܐܦ ܥܡ ܦܓܪܐ ܕܐܢܫܘܬܗ ܒܗ ܡܒܪܐ ܘܡܢܚ ܗܘܬ ܒܩܒܪܗ. ܘܐܦ ܗܢܘܢ ܡܢܐ. ܡܕܡ ܐܝܟ ܪܡܙܘܗܝ ܕܗܠܝܢ: ܡܢܗ ܕܗܢܐ ܡܫܘܡܠ ܐܢܫܘܬܗ ܡܢܘܬܐ. ܗܢܘ ܕܝܢ ܦܓܪܐ ܘܐܠܗܘܬܐ. ܘܡܢܗ ܠܐ

16 I.e., the soul.

17 Possibly a misreading of Lk. 23:46.

18 Ps. 16:10; cf. Acts 2:27, 31; 13:35.

19 I.e., the soul's nature.

[11] Again, in another way: did utterly all of God the Word, who became incarnate, die? Then his soul died, and he was not in everything like us, for lo, our souls do not die, according to the proper word, and if a soul does not die, but the Godhead died, his soul was mightier than his Godhead. The crucifiers were no match for this one[16], and the soul escaped from death like a bird and was placed in safety, as he said to his Father, "I place my soul in your hands."[17] But they were equal to his Godhead, and bound him, crucified him, and took his life from him, and he became nothing. Thereafter the qnoma of God the Word, who was incarnate, was divided in its qnoma from itself. A sword appeared in the midst, and the Theopaschites divided him impiously, that for which they accuse the trustworthy because they proclaim the truth as the Scriptures teach, making clear that there are two natures and two qnome, the likeness of God and the likeness of a servant, the temple and its Inhabitant—its same Inhabitant who raised up his temple which had been destroyed in death. For his Godhead did not die and does not die, and if it dies nothing remains.

[12] Again, in another way: If, then, the union of God the Word and his Manhood was thus a qnomic union, as we are a qnoma of man, behold, then, this union of ours—even if the soul departs from the body at the time of death, yet the soul abides without function in the immortality of its nature—tell me, then, this one qnoma of God the Word incarnated, the death which came upon it and cast it down, and lo, the loosing of the qnomic union when the body was in the tomb and the soul departed to Paradise, where did his Godhead go, and in what place did it remain these three days? If it was not in the body nor in the soul, then the Godhead was limited, and in a certain place remained without function. As the dead do not function when they die until the body and soul have returned to one another on the day of resurrection, for there is a separate place for each one of them, where did it remain until the resurrection, and what was its place? If it was not in a place but was everywhere, then it was also in his body within the tomb and in his soul in Paradise in its infinite nature, for it is also said in the parsopa of his manhood, "You did not leave my soul in Sheol, nor give your Holy One to see corruption."[18] If the union was not loosed, as indeed it was not loosed, and these impiously say that God died in the flesh qnomically, and was in his flesh which had died when it was placed in the tomb, and it was dead, as well as he with it, and he was in the soul when it was in Paradise, and its nature[19] was preserved in immortality, how with the soul, in which God was united qnomically, did he die while the soul did not die? And with the body which was in the tomb and united with him, | was he also dead there? Therefore, according to the impiety of such, part of this qnoma is mortal, that is the body and God, and part of it is immortal, that is, the soul. If with the soul he

ܡܫܘܚܬܐ: ܦܘܫ ܕܝܢ ܢܘܟܪܝܐ. ܘܐܝ ܠܡ ܢܘܟܪܝܐ ܡܫܘܚܬܢܐ ܐܝܬܘܗܝ ܠܐ ܡܫܘܚܬܐ: ܘܠܡ ܦܠܓܘܬܐ ܡܫܘܚܬܢܝܐ ܐܝܬܘܗܝ ܡܫܘܚܬܐ. ܡܕܝܢ ܘܐܦ ܗܘ ܡܫܘܚܬܗ ܡܬܦܠܓܢܐ ܐܝܬܘܗܝ ܟܠܗ. ܘܡܟܝܠ ܒܡܠܬܐ ܘܬܪ̈ܝܢ ܦܪ̈ܨܘܦܐ ܐܠܗܐ ܡܠܬܐ ܡܢ ܐܒܐ ܘܡܢ ܙܪܥܐ ܕܕܘܝܕ. ܒܟܝܢܗ ܡܫܘܚܬܐ ܕܟܝܢ ܡܫܘܚܐ. ܘܡܫܘܚܬܐ ܕܦܠܓܘܬܗ ܕܐܠܗܐ ܡܠܬܐ ܦܪܝܫܝܢ: ܘܠܐ ܒܡܫܘܚܬܐ ܕܟܝܢܗ. ܘܗܢܐ ܓܡܝܪܐ ܥܠ ܦܪܨܘܦܐ ܕܡܫܝ̈ܚܐ ܠܐܠܗܐ ܗܘ̈ܝܬܐ. ܒܡܫܘܚܬܐ ܟܝܢܝܬܐ ܘܡܫܘܚܬܢܝܬܐ. ܕܠܐ ܡܫܘܚܢ ܕܐܢܫ̈ܘܬܐ ܕܐܠܗܘܬܐ ܕܐܬܝܢ ܠܚܕ ܦܪܨܘܦܐ ܕܡܫܬܡܠܝܘܬܐ ܗܕܐ ܫܒܝܚܬܐ.

[13] ܐܝ ܗܟܝܠ ܐܢܫ̈ܘܬܐ ܐܝܬ ܕܐܠܗܘܬܐ ܕܐܬܝܢ̈ܝܢ ܟܝ̈ܢܐ ܕܡܬܝܚܕܐ ܒܡܫܘܚܬܢ̈ܝܬܐ ܐܝܟܢܐ ܕܐܦ ܐܢܫ̈ܘܬܐ. ܦܘܫ ܕܝܢ ܕܐܠܗܐ ܡܠܬܐ ܒܠܐ ܡܫܘܚܬܗ ܡܬܡܫܚܬܐ: ܘܟܠܐ ܫܘܚܠܦܗ ܘܠܐ ܡܬܚܠܦܢܘܬܗ. ܘܝܗܒ ܫܠܝܛܐ ܒܠܫܘܢܗ ܠܡ ܐܒܐ ܘܠܡ ܐܒܐ ܪܘܚܐ ܕܩܘܕܫܐ: ܚܕ ܒܢܐ ܕܠܐ ܡܬܚܘܐ ܘܠܐ ܡܬܚܙܝܐ ܘܠܐ ܡܬܡܫܚܢܐ ܪܘܚܗ ܐܝܟ ܡܠܬܗ ܕܒܗܬܐ: ܘܐܝܬܘܗܝ ܐܝܟ ܕܐܝܬܘܗܝ. ܘܒܪܢܫܘܬܗ ܐܢܫܐ ܗܘ ܒܗ ܒܝܠܝܕܘܬܐ ܕܡܫܘܚܬܗ. ܦܠܓܘܬܗ ܠܡ ܢܘܟܪܝܐ ܒܚܕ ܡܫܘܚܐ ܡܫܡܫܐ ܒܪܢܫܐ. ܘܡܬܡܫܚܬܐ ܕܒܝܬܗ ܠܗ ܒܪ ܡܬܡܫܚܬܐ ܕܐܠܗܐ ܐܝܬܘܗܝ ܐܦ ܡܫܝܚ ܠܐܠܗܐ ܡܠܬܐ ܒܚܕܐ ܒܪܬܐ. ܘܐܝܬܘܗܝ ܒܚܒܫܐ ܕܐܠܗܘܬܐ ܒܚܕܐ ܫܒܝܚܬܐ ܘܡܬܡܠܝܢܐ. ܘܐܝ ܕܝܢ ܠܗ ܗܟܢܐ ܘܦܪܝܫ ܕܐܠܗܘܬܐ ܠܐ ܐܢܫ̈ܘܬܐ ܒܗܕܐ ܚܝܘܬܐ ܕܗܘܐ ܚܕ ܦܪܨܘܦܐ ܕܚܕ ܡܕܪܐ ܢܫܘܡ ܡܫܝܚܐ: ܠܗܘ ܡܕܝܢ ܠܐ ܒܢ ܐܠܗܘܬܐ ܘܠܐ ܒܢ ܒܪܢܫܘܬܐ ܘܠܐ ܢܨܒܬ ܘܠܐ ܢܨܒܘܬܐ: ܘܐܦܠܐ ܝܗ ܚܝܘܬܐ ܘܒܠܚܘܕ ܒܚܠܘܕ ܗܟܢܐ ܐܝܬܘܗܝ: ܘܟܠܐ ܡܕܡ ܥܒܕܗ ܚܝܘܬܐ. ܘܗܠܝܢ ܕܝܠܗ. ܘܟܠ ܠܐ ܡܕܡ ܐܝܬܘܗܝ ܗܒܪܗܘܢ ܕܗܘܝܘܬܐ ܕܗܘ ܕܟܠܗ ܐܢܫܝ ܠܟܗܢ̈ܐ: ܘܠܝܬ ܠܗܘܢ ܗܘ ܕܡܬܚܫܚܝܢ ܕܒܗ ܡܢ ܥܠܡܐ ܐܝܟܢܐ ܕܐܬܚܘܝ ܕܗܟܢ. ܘܡܬܚܙܝܢܐ ܐܝܬܘܗܝ ܘܗܘܝܘ ܕܡܬܚܙܝܢܐ ܦܘܠܘܣ. ܕܟܬܒ ܕܥܘܠܡ ܪܘܡܗ ܕܗܘܐ ܕܐܝܟ ܕܠܡܬܚܠܠܢܐ ܡܬܚܙܐ ܘܡܬܗܘܝܢܐ ܕܠܐ ܘܕܠܐ ܕܡܬܚܙܝܢܐ: ܡܟܡܪ ܠܗ ܠܪܘܚܡܗ ܡܬܢܬܐܘܣ: ܕܡܬܚ ܢܣܒܗ ܒܡܘܕܝܬܐ ܗܕܐ ܗܪܛܝܩܐ ܕܡܠܠ ܐܬܥܘܬܗ. ܘܡܘܕܐ ܠܗ ܕܡܠܠܘܬܗ ܠܡܬܚܙܝܢܐ: ܕܠܐ ܡܬܚܙܐ ܘܡܬܒܝܢ ܡܢ ܚܝ̈ܐ ܥܠܡܐ. ܐܬܕܟܪ ܠܡ ܠܝܫܘܥ ܡܫܝܚܐ ܕܩܡ ܡܢ ܒܝܬ ܡܝ̈ܬܐ: ܦܘ ܕܐܝܬܘܗܝ ܡܢ ܙܪܥܗ ܕܕܘܝܕ: ܐܝܟ ܐܘܢܓܠܝܘܢ ܕܝܠܝ: ܕܒܗ ܗܫܐ ܐܢܐ ܒܡܝ̈ܬܐ ܥܕܡܐ ܠܐܣܘܪ̈ܐ ܐܝܟ ܥܒܕ ܒܝܫܬܐ. ܘܗܘܐ ܠܐ ܐܡܪ ܐܬܕܟܪ ܠܦܘ ܕܐܝܬܘܗܝ ܡܢ ܙܪܥܐ ܕܕܘܝܕ. ܕܟܠܡܐ ܗܘܐ ܡܫܬܪܝܘܬܐ: ܕܗܘ ܐܬܡܫܠܡ ܠܗ ܠܡܬܐ ܕܐܠܗܘܬܐ: ܘܐ ܐܬܟܠܠ ܠܗ ܘܠܝܬܘܗܝ ܐܝܟ ܕܡܬܪܥܝܢ ܡܬܦܪ̈ܫܢ: ܟܠܐ ܕܐܝܬܘܗܝ ܡܢ ܙܪܥܗ ܕܕܘܝܕ ܘܡܬܚܕ ܒܚܝܘܗ ܘܒܫܘܚܠܦܗ ܐܢܫܘ̈ܬܐ: ܒܗ ܒܫܪܝܘܬܐ ܕܚܕ ܦܪܨܘܦܐ ܕܢܫܘܡ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ. ܘܒܗ ܕܟܠܗܘܢ ܥܠܡ̈ܐ: ܡܢ ܕܗܕܪ ܒܚܠܘܬܗ ܐܬܦܪܫܗ ܗܘܠܝܢ ܕܐܠܗܘܬܗ ܘܗܘܠܝܢ ܕܐܢܫܘܬܗ: ܒܗ ܒܗܕܐ ܚܕ ܦܪܨܘܦܐ ܕܒܪܗ ܕܐܠܗܐ ܘܡܬܪܐ ܡܢ ܥܢܗ ܕܐܬܦܪܫܬܐ ܒܗܘ ܕܒܪܗ ܡܬܟܠܡ ܒܗ ܒܟ ܒܗ ܒܦܪܨܘܦܐ ܡܫܝܚܐ ܘܐܡܪ: ܢܫܘܥ ܡܫܝܚܐ ܐܬܡܠܝ ܘܡܘܡܬܐ ܝܗܘܒ ܘܠܥܠܡ.

20 The pronoun remains masculine at this point, but the antecedent would appear to be “manhood”.

21 ܢܨܒܬ for ܢܨܒܘܬܐ.

22 2 Tim. 2:8–9.

was qnomically immortal, and with the body he was qnomically mortal, then his own qnoma was divisible from him. Therefore God the Word is different in three ways from the Father and from the Holy Spirit. By part of a part of one qnoma, and by the death of a part of God the Word, we are saved, and not by the death of all of him, and this blasphemy is upon the head of those heretics who impute suffering to God through a natural and qnomic union, for they do not acknowledge that the properties of both are preserved in one parsopa of this worshipful economy.

[13] If, then, the properties of the two natures of Christ are preserved in their qnome, as indeed they are preserved, that is, of God the Word in his eternal infinitude, and in impassibility and his immutability, and the same is alone mighty with the Father and with the Holy Spirit, one invisible and incorruptible nature, whose greatness is unbounded, according to the word of Scripture, and he is as he is; and he is preserved in his manhood in the property of its[20] qnoma, its body with its soul in one subsisting qnoma, a man, and he is not co-eternal with God in the finitude of his nature, although he is united to God the Word in one Sonship, and is in the order of Godhead in one worship and authority. But if it is not so, and these properties are not preserved in this union of this one parsopa of one Lord Jesus Christ, there is not, then, the nature of Godhead, nor the nature of manhood, nor the Assumer, nor the assumed[21]. Neither is there a union, and all in all they are an illusion, and the union amounts to nothing, and such things as belong to it, and the hope of the heretics is for naught. | For {263}
lo, they falsify the Scriptures, and they do not have that for which we wait, who is coming from heaven as he was seen to ascend, and in vain is the admonition of the blessed Paul at the time of the end of his race—the same which was, as it were, for an excellent deposit and memorial which ought not be forgotten. He commanded his friend Timothy to preserve his life in this upright confession concerning his manhood, and warned him to teach the faithful, that they might not stray and be deprived of true life: "Remember Jesus Christ, who rose from the dead, who was of the seed of David, according to my Gospel, in which I have endured evils, as far as to bonds like an evil-doer."[22] Behold, did he not say, "Remember him who is from the seed of David," lest there be suspicion that either he was changed into the nature of Godhead, or that he was swallowed up by it? It is not as the blasphemers impiously say, but he is "from the seed of David," and is preserved in his human nature and qnoma in the union of the one parsopa of Jesus Christ, the Son of God. And in that which is to the Hebrews, when he sets in array in all his letter certain things belonging to his Godhead and certain belonging to his manhood in this one parsopa of the Son of God, beginning from the start of the letter. In that the Son is complete in the

ܡܛܠ ܗܘ ܠܗ ܡܫܝܚܐ ܒܟܝܢܗ ܘܒܩܢܘܡܗ ܐ̈ܢܫܝܐ ܗܘ ܕܘܒܪܢܝܬܐ ܐܬܝܠܕ ܡܢ ܒܬܘܠܬܐ ܡܪܝܡ ܘܐܦܠܐ ܠܗܘܐ ܘܐܬܚܒܠ ܒܝܕ ܪܘܚܐ ܕܩܘܕܫܐ: ܕܐܝܬܝܗ̇ ܗܝ ܕܐܬܛܠܒܬ ܘܡܘܡܐ. ܘܡܛܠ ܗܘ ܒܕܝܠܝܬܗ ܘܐܦ ܒܩܢܘܡܗ ܐܠܗܐ: ܗܘ ܕܡܫܬܡܫ ܐܝܬܘܗܝ ܡܢܗ ܚܠܦܝܢ ܕܠܐ ܒܡܫܠܛ ܘܠܥܠܠܡ. ܘܗܘ ܕܝܘܡܢܐ: ܕܐܬܡܠ ܕܝܘܡܢ ܚܕ ܗܘ ܗܘܐ ܣܝܒ ܦܬܓܡܐ. ܘܠܐ ܡܫܬܪܝܐ ܘܠܐ ܡܫܬܚܠܦܐ ܗܕܐ ܚܝܘܬܐ ܘܠܥܠܡ.

[14] ܝܠܕܬ ܠܡ ܒܬܘܠܬܐ ܐܠܗܐ ܐܝܬܝܗ̇ ܕܐܬܒܥܝ. ܐܪܐ ܗܝ ܕܝܠܕܬ ܐܝܟ ܗ̇ܝ ܘܐܝܟܢܐ ܘܐܝܟܢ. ܐܝܟ ܕܡܢ ܟܝܢܗ̇: ܐܝܟ ܕܡܛܠ ܚܝܘܬܐ: ܐܝܟ ܒܬܘܠܘܬܐ: ܐܝܟ ܕܐܝܬ ܐܢܫ. ܐܘ ܐܝܟ ܕܡܢ ܟܝܢܗ̇: ܩܢܘܡܐ ܕܡܢ ܩܢܘܡܐ ܟܘܢܐ ܕܝܠܝܕܘܬܐ: ܡܕܝܢ ܟܕ ܟܝܢܗ̇ ܝܠܕܬ: ܘܡܢ ܗܟܢ ܥܒܕܠ ܦܪܨܘܦܐ. ܘܡܕܐ ܡܢ ܗܕܡܝܢ. ܕܐܘ ܐܠܗܘܬܐ ܗ̇ܝ ܒܟܝܢܗ̇ ܒܬܘܠܬܐ ܪܘܚܐ ܠܐ ܡܬܝܠܕ: ܘܐܦ ܟܝ ܐܠܗܬܐ ܗܝ ܕܐܬܒܥܝܬ: ܘܝܠܕܬ ܐܠܗܐ ܕܡܬܒܥܐ ܡܢ ܟܝܢܗ̇. ܐܘ ܟܕܘ ܐ̈ܢܫܐ ܗ̇ܝ ܐܝܟ ܠܒܘܫܐ: ܡܢܗ̇ ܢܦܩܐ ܘܦܓܪܐ ܩܢܘܡ ܟܪܝܗܐ. ܘܝܠܕܬ ܟܪܝܗܐ ܟܝܢܐ ܕܐ̈ܢܫܘܬܗ: ܘܐܝܟ ܕܢܘܦܩ ܟܪܝܗܘܬܗܘܢ ܕܫܘܟܢܐ. ܘܗܘ ܕܝܠܕܬ ܥܡܗܘܢ ܫܪܝ ܕܡܪܝܐ ܘܒܪܬܗ ܚܠܝܐ ܒܐܝܩܪܐ ܡܛܠ ܚܝܘܬܐ. ܟܕ ܠܐ ܟܝܢܗ ܐ̈ܢܫܝܐ ܕܡܢܗ̇ ܐܬܝܠܕ ܡܫܝܚܐ. ܐܦ ܗܟܢܐ ܥܡܗܘܢ ܒܠܚܘܕ ܡܢ ܩܢܘܡܐ ܗܘ ܗ̇ܘ ܕܐܬܒܥܐ ܡܢܗ̇: ܡܕܝܢ ܠܐ ܐܬܒܥܐ. ܐܦ ܟܝܢܐ ܗܘ ܐܠܗܝܐ ܕܡܢܗ̇ ܐܬܝܠܕ. ܒܥܠܬܐ ܕܒܗ̇ ܐܬܒܥܐ ܡܢ ܐܢܫܐ ܟܝܢܐ ܢܣܝܒܘܗܝ. ܡܢ ܟܢ ܐܠܗܘܬܐ. ܡܕܝܢ ܐܠܗܘܬܐ ܒܥܠܬܐ ܗ̇ܝ. ܐܦ ܠܐ ܒܥܠܬܐ ܗ̇ܝ. ܡܕܝܢ ܒܥܠܬܐ ܠܗ ܡܢ ܟܝܢܗ̇ ܕܐܠܗܘܬܐ. ܘܐܦܠܐ ܟܕ ܟܝܢ ܕܝܠܗ: ܡܛܠ ܕܠܗ ܡܢ ܟܝܢ ܗܘ. ܘܡܟܝܠ ܒܥܠܬܐ ܠܗ ܒܥܠܬܐ ܗܘ: ܐܠܐ ܥܡ ܒܥܠܬܐ ܗܟܝܠܝܢ. ܐܦ ܒܟܝܢܐ ܒܥܠܬܐ ܠܟܠܗܘܢ ܗܝܢ ܕܒܗ ܐܬܒܥܐ ܐܠܗܐ ܡܠܟܐ ܘܐܬܝܠܕ: ܡܕܝܢ ܒܥܠܬܐ ܟܕ ܟܝܢܐ ܗܘ ܕܝܠܕܬܗ. ܘܠܐ ܟܕ ܟܝܢܗ ܕܐܠܗܐ. ܘܐܠܗܐ ܡܠܟܐ ܟܕ ܟܝܢܗ ܗܘ ܕܐܬܒܥܐ. ܘܡܛܠ ܚܝܘܬܐ ܡܬܐܡܪܐ ܒܬܘܠܬܐ ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܘܝܠܕܬ ܟܪܝܗܐ. ܝܠܕܬ ܟܪܝܗܐ ܕܝܢ ܐܝܟ ܕܡܢ ܟܝܢܗ̇. ܘܝܠܕܬ ܐܠܗܐ ܕܝܢ ܡܛܠ ܚܝܘܬܐ ܕܗܘܝܐ ܠܗ ܥܡ ܐܢܫܘܬܗ ܕܐܬܝܠܕ ܗܝܟܠܗ ܥܡ ܥܘܬܪ ܠܒܝܠܬܗ ܕܒܗ̇ ܡܪܟܒܐ ܘܡܬܝܕܥܐ ܝܠܕܬ. ܘܡܛܠ ܕܩܘܡܬܗ ܕܡܫܝܚܐ ܡܫܘܕܥܐ ܗܘ ܕܐܬܝܗܒ ܒܫܡܐ ܒܩܘܡܐ ܡܫܘܡܫܢܘܬܗ ܕܐܠܗܘܬܗ ܘܕܐ̈ܢܫܘܬܗ. ܐܡܪܝܢ ܒܟܬܒ̈ܐ: ܕܡܫܝܚܐ ܝܠܕܬ ܒܬܘܠܬܐ ܡܪܝܡ. ܘܠܐ ܐܠܗܐ ܦܫܝܛܐ ܠܐ ܡܬܝܠܕܐ: ܟܕ ܠܐ ܠܒܝܫ ܠܗ ܐܠܗܐ ܡܠܟܐ. ܘܐܝܟ ܕܐܡܪܝܢ ܕܒܟܝܢܐ ܝܠܕܬ ܐܢܫܐ: ܘܠܐ ܐܡܪܝܢ ܕܝܠܕܬ ܝܠܕܬ. ܐܘ ܕܝܠܕܬ ܕܐܬܒܥܝܬ ܝܠܕܬ ܐܘ ܕܦܓܪܐ ܝܠܕܬ.

23 Heb. 13:8.
24 Lit., “from that place,” i.e., from her nature.
25 Lit., “a goddess.”

same united parsopa, he says, "Jesus Christ is the same, yesterday, today, and for ever,"[23] namely, Christ is preserved in his nature and human qnoma, which was temporally born of the Virgin Mary and came into being and was fashioned through the Holy Spirit, which is "yesterday" and "today", and he is preserved in his property as well in his divine qnoma, which is eternal, being before the ages, without change, for ever, and is "the same", which is to say, he is the very same "one parsopa", and this union is indestructible and unconfused for ever.

[14] "The Virgin bore God who became flesh." Well, then, she bore | in what {264}
manner? and how? [Was it] as from her own nature? as a result of the union? as a favor? according to law? How? If as from her own nature, qnoma from qnoma by way of giving birth, then she bore one consubstantial with her, and there[24] he began. One of two things [is possible]: either the Virgin is divine[25], infinite spirit in her nature, and also a goddess who became incarnated and bore God who became flesh from her nature, or she was the daughter of man like her race, possessing a soul and body, a qnomic "man", and gave birth to a man in the nature of his manhood, as the truth of these matters bears witness, and him whom she bore possessed the name "Lord" and "Son of the Highest" in honor because of the union, while his human nature, which was from her, was given birth unitedly. If, therefore, he who was incarnated of her was a "name" without a qnoma, then he was not did not become flesh, and if the nature was divine which was born of her, from what nature may we consider the flesh [to be] which was incarnate in her? [Was it] from the nature of the Godhead? Then Godhead is flesh. If [the Godhead] is not flesh, then the flesh was not of the nature of the Godhead, nor consubstantial with us, for it is not from our nature. Therefore, the flesh was not flesh, but the name of imaginary flesh. If in nature this one in whom God the Word became incarnate was flesh and was born, then the flesh was consubstantial with its bearer and not consubstantial with God, and God the Word is consubstantial with the Father, and because of the union the blessed Mary is called Mother of God and Mother of Man—mother of man as from her own nature, and mother of God because of the union which he had with his manhood, which was his temple at the beginning of its fashioning within the womb, and born unitedly. And because the name "Christ" | is an {265}
indicator of both natures in the qnomic state of his Godhead and his manhood, the Scriptures say that the blessed Mary bore Christ, not simply "God" in a non-united way, and not "man" in an ordinary way, God the Word not being clothed with him, as we say that a woman has born a "man", and we do not say that she has born a "soul", or that she has born a "soul which became incarnate", or that she has born a "body".

[15] ܐܢܐ ܐܡܪ ܠܗ: ܟܕ ܕܐܝܬܘܗܝ ܐܠܗܐ ܐܠܗܐ ܒܩܢܘܡܐ ܝܠܕܬܗ ܐܠܗܐ ܐܝܟܢܐ ܒܬܘܠܬܐ: ܐܘ ܟܕ
ܕܐܬܒܣܪ. ܐܘ ܟܕ ܕܐܝܬܘܗܝ ܐܠܗܐ ܒܩܢܘܡܐ ܐܝܟ ܐܒܐ ܝܠܕܬ: ܐܠܗܬܐ ܐܝܟܢܐ ܒܬܘܠܬܐ ܘܒܣܒܪܗ ܕܡܢ
ܒܣܪܗ ܝܠܕܬ ܐܠܗܐ ܒܪ ܒܣܪܐ ܕܐܒܪ ܩܢܘܡܐܝܬ. ܘܒܪ ܐܦ ܒܠܘܚܘܕ ܒܢ̈ܝ ܝܠܕܬ ܐܠܗ̈ܐ ܐܝܬܝܗܘܢ ܒܒܣܪܐ.
ܐܘ ܡܪܝܡ ܠܗ ܒܪ ܒܣܪܗ ܕܐܒܪ ܐܝܬܝܗ: ܐܠܐ ܒܪܢܫܐ ܘܒܪܬ ܐܢ̈ܫܐ ܕܒܣܪܐ ܦܓܪܐ ܘܢܦܫܐ. ܘܐܝܟܢܐ ܝܠܕܬ
ܡܢ ܒܣܪܗ ܗܘ ܒܪ ܗܘ ܩܢܘܡ ܐܠܗܐ ܡܠܬܐ ܗܘ ܕܡܬܩܢܘܡܝܐ ܡܢ ܐܒܐ ܝܠܝܕ ܩܕܡ ܥܠܡܝܢ ܟܠܗܘܢ.
ܘܐܡܪ ܥܡ ܒܣܪܗ ܚܕ ܩܢܘܡܐ ܘܗܘܐ ܩܢܘܡܐ ܥܠܡܐ ܒܥܠܡܐ ܡܢ ܡܪܝܡ ܕܐܬܝܠܕ: ܒܐܪܢܘܗܝ ܡܕܝܢ
ܝܠܕܬܗ. ܡܢ ܒܣܪܗ ܒܐܠܗܘܬܗ ܘܒܒܣܪܗ. ܐܘ ܠܗ ܒܐܪܢܘܗܝ ܐܠܐ ܒܒܣܪܗ: ܡܕܝܢ ܒܣܪܐ ܝܠܕܬ ܡܢ
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ܕܟܡ ܐܠܗܐ ܡܠܬܐ: ܕܐܝܬܘܗܝ ܚܡܗ ܚܕ ܒܪܗ ܕܟܠܢܐ ܒܦܓܪܐ ܕܐܠܗܘܬܐ. ܐܘ ܙܘܓ ܚܕ ܗܘ ܚܕ
ܩܢܘܡܐ ܝܠܝܕ ܡܢ ܐܒܐ. ܘܙܘܓ ܚܕ ܗܘ ܚܕ ܩܢܘܡܐ ܝܠܝܕ ܡܢ ܡܪܝܡ. ܚܕܐ ܡܢ ܬܪܬܝܢ ܝܠܝ̈ܕܘܬܐ. ܐܘ
ܡܢ ܡܪܝܡ ܕܠܐ ܒܣܪ. ܐܘ ܡܢ ܐܒܐ ܒܒܣܪ. ܐܘ ܡܢ ܐܒܐ ܠܗ ܒܣܪܐ: ܘܡܢ ܡܪܝܡ ܒܣܪܐ. ܐܬܦܠܓ ܠܗ
ܒܩܢܘܡܗ ܡܢ ܐܒܐ ܘܡܢ ܡܪܝܡ: ܡܢ ܐܒܐ: ܕܒܣܪܐ. ܘܡܢ ܡܪܝܡ ܟܕ ܕܐܠܗܐ ܘܐܝܬܘܗܝ ܚܝܕܝ ܒܩܢܘܡܗ
ܒܠܚܘܕܘܗܝ ܘܠܝܬ ܠܗ ܒܣܪܐ ܕܡܢܗ ܐܝܬܘܗܝ ܒܩܢܘܡܐ ܟܠܗ ܕܐܬܚܘܬܘܗܝ ܚܝܕܐ ܘܒܗ ܡܬܝܕܥ. ܐܕܝܢ
ܐܒܐ ܘܡܪܝܡ ܬܪܝܢ ܒܢ̈ܝܐ: ܘܬܪܝܢܘܗܝ ܒܢ̈ܝܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܒܗ ܡܬܝܕܥܝܢ: ܡܕܝܢ ܬܪܝܢ ܒܢ̈ܝܐ
ܐܝܬܘܗܝ ܘܬܪܝܢ ܩܢܘ̈ܡܐ ܒܚܕ ܦܪܨܘܦܐ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܘܠܝܬ ܐܚܪܢܝܬܐ.

[16] ܬܘܒ ܐܚܪܢܝܬܐ. ܟܕ ܐܝܬܘܗܝ ܗܘܐ ܐܠܗܐ ܡܠܬܐ ܩܢܘܡܐ ܡܫܡܠܝܐ ܡܬܩܢܘܡܝܐ ܐܝܟ ܐܒܐ ܐܬܝܠܕ
ܡܢ ܡܪܝܡ: ܐܘ ܟܕ ܠܐ ܡܫܡܠܝ ܗܘܐ. ܟܕ ܕܠܝܬ ܗܘܐ ܒܣܪܐ. ܐܘ ܟܕ ܐܝܬܘܗܝ ܩܢܘܡܐ ܡܫܡܠܝܐ ܐܝܟ
ܐܒܐ ܐܬܝܠܕ ܡܢ ܐܒܐ: ܡܕܝܢ ܒܩܢܘܡܗ ܡܢ ܡܪܝܡ ܠܐ ܐܬܝܠܕ. ܐܠܐ ܟܕ ܕܐܬܒܣܪ. ܘܒܣܪܗ ܠܗ ܩܢܘܡܗ
ܐܠܐ ܩܢܘܡ ܐܢܫܘܬܐ. ܘܗܘܐ ܬܪܝܢ ܩܢܘ̈ܡܐ.

[17] ܬܘܒ ܐܚܪܢܝܬܐ. ܐܘ ܡܢ ܩܕܡ ܚܝܘܬܐ ܚܕ ܩܢܘܡܐ ܠܐ ܡܬܒܣܪܐ: ܘܡܢ ܒܬܪ ܚܝܘܬܐ ܙܘܓܐ ܚܕ
ܩܢܘܡܐ ܡܬܒܣܪܐ. ܘܗܘܐ ܩܢܘܡܐ ܒܪ ܒܢܝܐ ܙܘܓ ܕܐܒܐ ܘܕܪܘܚܐ ܕܩܘܕܫܐ: ܗܘ ܬܘܣܦܬܐ ܒܬܠܝܬܝܘܬܐ. ܐܘ
ܠܝܬ ܬܘܣܦܬܐ ܘܠܐ ܡܬܒܥܐ ܕܬܗܘܐ. ܡܕܝܢ ܒܬܪ ܩܢܘܡܐ ܙܘܓ ܐܚܪܢܐ ܘܡܬܚܫܒ ܒܕܝܠܗ ܘܫܠܝܡ ܒܣܪܗ.
ܐܘ ܠܐ ܫܠܝܡ ܒܣܪܗ ܐܘ ܐܫܬܠܡ ܠܗ ܐܝܟ ܠܥܠܐ ܡܢ ܥܒܕܐ ܐܝܟ ܕܐܡܪܝܢ ܐܚܪ̈ܢܐ ܒܢܝ̈ ܬܘܒܥܝ.

26 Eph. 5:30 (Peshitta)

[15] Well, then, tell me: is it because God was God in a qnoma, that the Virgin is the mother of God, or because he became incarnate? If [it is] because he was God, in a qnoma like the Father, [that] he was born, the Virgin is a goddess, and in her nature and from her nature she bore God, consubstantial with the Father qnomically, and perhaps all women are in nature "mothers of gods". If Mary was not consubstantial with the Father, but his creature and the daughter of man, who possessed a body and soul, how did she give birth from her own nature the very qnoma of God the Word who is eternally begotten of the Father before all worlds? If he is one qnoma with his flesh, and this qnoma is all in all born of Mary, then she bore him in both things from her own nature, in his Godhead and in his flesh. If it is not in both of them, but in his flesh, then she bore flesh from her own nature, though while united to God, who was in him whom she bore, and in this we are also brothers to him in the flesh. "We are of his flesh and of his bones."[26] Because of this it is right that we should become like his brothers in everything, as in bodily nature we are his brothers, but he is for us Lord, and more worshipful than all, because of his exalted union with God the Word, who is with him one Son of the Highest in the order of the Godhead. If the very same single qnoma was begotten of the Father, and the very same single qnoma was born of Mary, it happened one of two ways: either from Mary without flesh, | or from the Father in the flesh. If from the Father there is no flesh, {266} and from Mary there is the flesh, he is divided in his qnoma from the Father and from Mary—from the Father because of the flesh, and from Mary because of God—and he is unique in his qnoma alone, and it does not have a nature from which it comes, to which it is qnomically wholly subject and in which it is known. But if the Father and Mary are two natures, and both the natures of his Godhead and his manhood are known in him, then he is two natures and two qnome in one Parsopa, Christ the Son of God, and not otherwise.

[16] Again, in another way: Was God the Word born of Mary while he was a complete qnoma, eternally like the Father, or while he was incomplete in that he was not flesh? If being a complete qnoma like the Father he was begotten of the Father, then in his qnoma he was not born of Mary; but in that he became incarnate, and his flesh was not his own qnoma but a qnoma of manhood, behold [there are] two qnome.

[17] Again, in another way: if before the union the one qnoma was incorporeal, and after the union the same one qnoma became corporeal, and this qnoma is consubstantial with the Father and Holy Spirit, behold, [there is] an addition to the Trinity. If there is no addition and this cannot be, then flesh is another qnoma and finite in its property, and its nature is preserved. If it is not preserved

ܐܘ ܐܫܬܟܚ ܠܗ ܥܡ ܟܝܢܐ ܠܐ ܡܫܟܚ. ܗܘܐ ܠܐ ܡܫܟܚ. ܘܗܘ ܐܠܗܘܬܐ ܒܘܫܠܐ ܠܐ ܡܫܬܚܠܦܐ ܐܝܟܢܐ ܕܐܦ ܠܐ ܒܘܨܪܐ ܐܠܐ ܐܝܟ ܕܐܝܬܝܗ̇ ܐܝܬܝܗ̇.

[18] ܬܘܒ ܐܚܪܢܝܬܐ. ܒܣܪܗ ܕܡܠܬܐ ܒܪ ܟܝܢܗ ܕܡܠܬܐ: ܐܘ ܒܪ ܟܝܢܗ̇ ܕܒܬܘܠܬܐ: ܐܢ ܒܪ ܟܝܢܗ ܕܡܠܬܐ. ܡܕܝܢ ܘܐܦ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܐܬܒܣܪܘ. ܘܐܬܕܓܠܬ ܠܗ̇ ܗ̇ܝ ܡܠܬܐ ܕܒܣܪܐ ܗܘܐ ܘܐܓܢ ܒܢ. ܗ̇ܢܘ ܕܝܢ ܢܣܒ ܒܣܪܐ ܘܡܚܒܪ ܒܗ ܐܝܟ ܕܒܐܣܟܝܡܐ ܛܘܒܢܐ ܦܘܠܘܣ: ܕܕܡܘܬܐ ܕܐܠܗܐ ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ: ܘܗܘܐ ܒܕܡܘܬܐ ܕܒܢܝܢܫܐ: ܘܐܫܬܟܚ ܒܐܣܟܡܐ. ܘܐܢܗܘ ܗܟܢܐ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܠܗ ܟܬܒ̈ܐ ܟܝܢܐ ܐܢܘܢ ܕܒܣܪܗ. ܟܝܢܘܬܐ ܕܒܪܐ ܘܒܣܪܐ ܝܗܒ ܟܝܢܘܬܐ ܕܡܠܬܐ ܘܠܗ ܐܚܪܢܐ: ܦܪܝܫ ܗܘ ܡܕܝܢ ܟܝܢܘܬܗ ܕܐܠܗܐ ܡܠܬܐ ܡܢ ܐܒܐ ܘܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܟܕ ܗ̇ܘ ܕܒܣܪܐ. ܘܡܫܟܚ ܐܠܗܘܬܐ ܠܗ ܐܠܗܘܬܐ ܥܡܗ ܒܟܠ ܐܦܢ. ܐܠܐ ܐܢܫܘܬܐ ܒܟܠ ܕܥܡܗ ܒܟܠ. ܘܗܘܐ ܠܗܘܢ ܡܢܝܢܐ.

[19] ܬܘܒ ܐܚܪܢܝܬܐ. ܒܣܪܗ ܕܡܠܬܐ ܒܪ ܟܝܢܗ̇ ܕܡܪܝܡ: ܐܝܢ ܠܡ. ܒܣܪܗ ܕܡܠܬܐ ܥܡܗ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ: ܐܝܢ ܠܡ: ܡܕܝܢ ܡܪܝܡ ܘܐܠܗܐ ܡܠܬܐ ܚܕ ܟܝܢܐ ܐܦ ܒܩܢܘܡܐ ܦܪܝܫܝܢ ܐܝܟ ܐܒܐ ܡܢ ܪܘܚܐ.

[20] ܬܘܒ ܐܚܪܢܝܬܐ. ܐܢ ܐܠܗܘܬܗ ܕܡܠܬܐ ܥܡ ܒܣܪܐ ܚܕ ܩܢܘܡܐ: ܗܘܐ ܩܢܘܡܐ ܒܪ ܟܝܢܗ̇ ܗ̇ܘ ܕܡܪܝܡ: ܡܕܝܢ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܘܡܪܝܡ ܚܕ ܟܝܢܐ. ܘܐܦ ܟܠܗܘܢ ܟܝܢ̈ܐ ܥܡ ܐܠܗܐ ܚܕ ܟܝܢܐ ܗ̇ܢܘ ܕܡܪܝܡ ܟܕ ܐ̄ܢܫܐ ܗ̣ܝ. ܘܡܟܝܠ ܐܦ ܟܠܗܘܢ ܒܪ̈ܝܬܐ ܥܡ ܐܠܗܐ ܚܕ ܟܝܢܐ. ܗ̇ܢܘ ܕܒܪ̈ܝܬܐ ܐܡܪܐ ܗ̇ܘ ܘܣܘܡܐ ܕܟܠܗ̇ ܒܪܝܬܐ. ܘܠܝܬ ܡܟܝܠ ܦܘܪܫܢܐ ܒܝܬ ܐܠܗܐ ܒܪܘܝܐ ܘܡܬܒܪܝܢܐ ܠܒܝܬ ܒܪܝܬܗ ܘܒܪ̈ܝܬܐ. ܘܗ̇ܢܘ ܛܘܦܣܐ ܥܠ ܐܢܫܐ ܕܐܢܫܝܢ ܕܡܬܕܡܝܢ ܚܕܝܘܬܐ ܟܝܢܝܬܐ ܘܩܢܘܡܝܬܐ ܒܡܨܥܝܬܐ ܘܠܐ ܢܛܪܝܢ ܒܚܘܝܕܝܗܘܢ ܕܝܠܬܗܘܢ ܕܟܝܢ̈ܐ ܕܒܩܢܘܡ̈ܝܗܘܢ ܡܬܚܝܕܝܢ. ܠܝܬ ܓܝܪ ܒܟܝ̈ܢܐ ܕܠܗ ܒܩܢܘܡ̈ܐ ܡܬܚܝܕܐ ܕܦܪܝܫ ܒܝܚܝܕܝܘܬܗ ܡܢ ܟܝܢܐ ܐܚܪܢܐ. ܘܠܝܬ ܩܢܘܡܐ ܕܠܗ ܗܣܝܐ ܟܝܢܐ ܚܕܢܐ. ܘܟܕ ܡܬܚܝܕܐ ܕܦܠܘܓ ܠܗ ܓܒܪܐ ܡܠܐܟܐ ܟܡܝܢ.

[21] ܬܘܒ ܐܚܪܢܝܬܐ. ܒܣܪܗ ܕܡܠܬܐ ܙܩܝܦ ܩܢܘܡܗ ܘܟܝܢܗ: ܘܗܘܐ ܒܣܪܐ ܕܐܝܬܘܗܝ ܟܝܢܗ ܕܡܠܬܐ ܚܕܐܝܬ ܗ̇ܘ: ܐܘ ܡܬܩܢܡܢܝܬ ܒܣܪܐ. ܐܢ ܙܩܝܦ ܚܕܐܝܬ ܗ̇ܘ: ܘܗܘܐ ܒܣܪܐ ܟܝܢܗ ܗ̇ܘ ܕܐܠܗܐ ܡܠܬܐ. ܡܕܝܢ ܠܐܠܗܐ ܚܕܬܐ ܦܓܪܝܢ ܟܠܗܘܢ ܒܡܫܝܚܘܬܗ ܕܐܝܬ ܠܗܘܢ.

27 Jn. 1:14.
28 Cf. Phil. 2:6–7.

in its nature, either it vanishes like vapor from the sun, as others say—the children of error—or it is mingled with infinite nature, and becomes infinite. Lo, the Trinity does not receive an addition, as neither a subtraction, but remains as it is.

[18] Again, in another way: is the flesh of the Word consubstantial with the Word | or consubstantial with the Virgin? If [it is] consubstantial with the Word, {267}
then also the Father and Holy Spirit became flesh, and the saying is falsified that he "became flesh and dwelt among us,"[27] that is, "assumed" flesh and dwelt in it as in his temple. According to the demonstration of the blessed Paul, "The likeness of God took the likeness of a servant, and was made in the likeness of men, and was revealed in the flesh."[28] If, then, the Father and Holy Spirit are not consubstantial with his flesh, [and] the qnoma of the Son and the flesh are the same qnoma of the Word and not another, then the qnoma of God the Word is different from the Father and from the Holy Spirit because of nature. Therefore the Trinity is not a Trinity equal in all, but a duality in all which is equal in all, and lo, a blasphemy is impiously spoken.

[19] Again, in another way: is the flesh of the Word consubstantial with Mary? "Yes." Is the flesh of the Word one nature and one qnome with him? "Yes." Then Mary and God the Word are one nature, although in qnoma they are distinct, as the Father is from the Spirit.

[20] Again, in another way: If the Godhead of the Word is one qnoma with the flesh, and this qnoma is consubstantial with Mary, then the Father, the Son, the Holy Spirit, and Mary are one nature. Also, all men are one nature with God because Mary is a daughter of man, and therefore all creatures as well are one nature with God, for man is the bond and connection of the whole creation. Therefore, there is no difference between God, the eternal Creator, and his temporal creation. This blasphemy is upon the head of those who impiously claim a natural and qnomic union in Christ, | and do not preserve in their confession {268}
the properties of nature which are made known through their qnome; for there is no nature which is not made known through qnome, which is distinct in its property from another nature; and there is no qnoma which is not subject to a nature by which its property is made known. For Paul is not the angel Gabriel in nature.

[21] Again, in another way: is the flesh of the Word his own very same qnoma and nature, and was this flesh, which was the nature of the Word, newly or eternally flesh? If, then, it was made newly, and this flesh is the nature of God the Word, then all who deny the taking of the Head of our race worship a new God.

[22] ܬܘܒ ܐܪܝܢܝܐ. ܐܢ ܐܠܗܐ ܡܠܬܐ ܩܢܘܡܝܐ ܗܘܐ ܒܣܪܐ: ܘܗܘܐ ܒܣܪܐ ܢܩܦ ܥܡ ܐܠܗܐ: ܘܠܐ ܒܣܪܐ ܢܣܒ ܡܢ ܙܪܥܗ ܕܐܒܪܗܡ ܐܝܟ ܕܡܠܟ ܥܒܕܐ. ܘܗܘܐ ܒܣܪܐ ܩܢܘܡ ܐܠܗܐ ܚܕܬܐ ܕܠܝܬܘܗܝ ܡܫܬܘܐ ܥܡ ܐܒܐ: ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܐܬܦܓܪ. ܐܝܟ ܕܐܡܪܬ. ܕܗܘ ܕܡܬܝܠܕ ܡܢܟܝ ܡܢ ܪܘܚܐ ܗܘ ܕܩܘܕܫܐ. ܡܕܝܢ ܪܘܚܐ ܕܩܘܕܫܐ ܐܠܗܐ ܓܒܠ ܘܡܓܒܠ. ܘܐܡܪܝܢ ܐܒܘܗܝ ܐܝܬ ܠܗ ܠܐܠܗܐ ܡܠܬܐ. ܚܕ ܐܒܐ ܗܘ ܕܒܠܐ ܒܣܪܐ ܡܬܩܢܘܡܝܐ. ܘܚܕ ܪܘܚܐ ܕܩܘܕܫܐ ܕܡܢܗ ܐܬܦܓܪ ܒܒܣܪܐ ܘܢܦܫܐ. ܘܡܕܝܢ ܡܢ ܗܪܟܐ ܐܢܫܘ ܐܝܟܘ ܘܒܢܘܡܘܣܐ ܗܟܢܐ.

[23] ܬܘܒ ܐܪܝܢܝܐ. ܟܕ ܕܝܠܝܕ ܐܠܗܐ ܡܠܬܐ ܩܢܘܡܝܐ ܡܢ ܐܒܐ ܕܠܐ ܙܒܢ: ܗܘ ܝܠܝܕ ܡܢ ܡܪܝܡ ܩܢܘܡܝܐ ܕܠܐ ܐܒܐ. ܡܕܝܢ ܬܪܝܢ ܕܕܠܐ ܐܒܐ ܡܢ ܡܪܝܡ. ܗܘ ܟܕ ܗܘ ܕܠܐ ܙܒܢ ܡܢ ܐܒܐ ܘܦܘܫ ܝܠܝܕܐ ܘܠܐ ܒܣܪܐ ܟܕ ܒܟܪܣܗ. ܘܠܐ ܡܬܝܠܕ ܝܠܝܕܐ: ܘܠܐ ܡܬܝܠܕ ܐܟܘܬܗ. ܐܘ ܕܠܡܐ ܐܒܐ ܒܣܪܐ ܝܠܕ: ܘܠܐ ܐܠܗܐ ܡܠܬܐ ܒܪ ܟܪܣܗ. ܘܐܢ ܗܟܢ ܕܐܬܝܠܕ ܓܝܪ ܟܕ ܓܝܪ ܒܩܢܘܡܗ ܘܒܟܝܢܗ ܡܢ ܐܒܐ ܘܡܢ ܡܪܝܡ: ܡܕܝܢ ܐܒܐ ܘܡܪܝܡ ܚܕ ܟܝܢܐ. ܐܝܟ ܐܕܡ ܘܚܘܐ ܕܐܬܝܠܕܘ ܠܟܝܢܐ ܒܪ ܟܝܢܗܘܢ ܘܐܝܟ ܟܝܢܗܘܢ ܘܐܝܟ ܩܢܘܡܝܗܘܢ ܘܟܠ ܡܕܡ ܕܐܝܬ ܠܗܘܢ ܟܕ ܒܟܝܢܐ. ܘܐܢ ܡܬܡܠܠܝܢܐ ܡܠܝܠ ܡܬܩܢܘܡܝܐ ܒܩܢܘܡܗ ܡܢ ܐܒܐ ܕܠܐ ܐܡܐ: ܐܦܐ ܡܢ ܐܡܐ ܕܠܐ ܐܒܐ ܡܢ ܐܢܫܐ: ܟܕ ܠܐ ܡܦܪܫ ܠܗ ܐܒܐ: ܘܩܒܠ ܕܝܠܝܕܐ. ܐܢ ܐܝܟ ܟܝܢܗ ܝܠܝܕܘܬܗ ܕܠܐ ܐܒܐ. ܠܐܡܘܢ ܒܪ ܟܝܢܗ ܕܐܒܐ ܗܘ ܕܝܠܝܕܐ: ܐܠܐ ܒܪ ܟܝܢܗ. ܘܐܢ ܠܗ ܒܪ ܟܝܢܗ ܝܠܝܕܐ ܐܠܐ ܠܗ ܚܕ ܠܗ ܠܒܪ ܟܝܢܗ ܕܐܒܐ: ܡܕܝܢ ܡܢ ܡܪܝܡ ܐܬܡܠܝܢܐ ܡܬܩܢܘܡ ܐܡܗ ܚܕ ܡܢ ܟܝܢܗ ܠܐܡܘܢ. ܐܘ ܒܟܪ ܡܠܬܢܝܐ ܡܬܩܢܘܡܝܐ ܒܒܪ ܟܝܢܗ. ܠܐ ܓܝܪ ܡܬܚܫܒܝܢ ܡܢܗ ܕܡܬܩܢܝܢ ܒܡܠܬܢܐ ܠܒܪܗ ܕܡܠܬܐ.

[24] ܬܘܒ ܐܪܝܢܝܐ. ܐܢ ܒܣܪܗ ܕܡܠܬܐ ܒܪܢܫܐ ܘܡܬܚܫܒܐ ܐܝܬܘܗܝ. ܘܒܣܪܐ ܩܢܘܡܗ ܗܘ ܕܡܠܬܐ: ܡܕܝܢ ܡܠܬܐ ܒܩܢܘܡܗ ܒܪܢܫܐ ܐܝܬܘܗܝ ܘܡܬܚܫܒܐ: ܘܗܘܐ ܦܪܨܘܦܐ ܒܪܢܫܐ. ܘܐܢ ܠܗ ܒܪܢܫܐ ܘܡܬܚܫܒܐ ܐܝܬܘܗܝ ܒܣܪܗ ܕܡܠܬܐ. ܡܕܝܢ ܡܬܩܢܘܡܝܐ ܐܝܬܘܗܝ ܩܢܘܡܝܐ ܥܡ ܐܠܗܐ ܡܠܬܐ.

[25] ܬܘܒ ܐܪܝܢܝܐ. ܟܠ ܕܐܬܝܠܕ ܒܟܝܢܐ ܘܒܩܢܘܡܐ: ܐܘ ܠܐ ܒܪܢܫܐ ܐܝܬܘܗܝ ܐܘ ܒܪܢܫܐ. ܐܘ ܡܬܩܢܘܡܐ ܐܘ ܘܚܝܕܝܐ. ܐܢ ܗܟܝܠ ܒܣܪܗ ܕܡܠܬܐ ܠܐ ܒܪܢܫܐ ܗܘ: ܡܕܝܢ ܒܪܢܫܐ ܗܘ ܒܟܝܢܗ ܐܝܟ ܐܒܐ ܘܐܝܟ ܩܢܘܡܐ ܕܩܘܕܫܐ. ܘܐܢ ܡܬܩܢܘܡܐ ܗܘ: ܠܐ ܘܚܝܕܝܐ ܗܘ: ܘܠܐ ܡܢ ܡܪܝܡ ܘܚܝܕܝܐ. ܘܡܬܡܠܝܢܐ ܡܢܗ ܘܐܬܦܠܓܘܬܐ ܗܦܠܓܘܬܐ ܘܣܓܝܐܝܢ ܥܩܒܬܐ ܡܢ ܟܠܟܠ ܠܟܝܢܐ ܘܡܢ ܟܝܢܐ ܠܟܠܟܠ. ܘܡܬܦܪܫܝܢ ܕܐܝܠܝܢ ܐܝܟ ܕܟܬܒܬ

29 A misquotation of Lk. 1:35?

[22] Again, in another way: if God the Word qnomically was made flesh, and this flesh is the same nature as God, and it is not flesh assumed from the seed of Abraham as the truth teaches, and this flesh is the qnoma of a new God who is not eternal with the Father, was fashioned by the Holy Spirit—as it is written, "He who will be born you is by the Holy Spirit"[29]—then the Holy Spirit fashions and makes "gods", and God the Word has two Fathers—one Father who is eternally without flesh, and one Holy Spirit by whom he was fashioned in the flesh temporally, and Mary his mother is superfluous and with an empty title.

[23] Again, in another way: in that God the Word was begotten qnomically by the Father without a mother, and in the same he was born from Mary qnomically without a father, then that which was without a father from Mary was the same begotten without a mother by the Father, she bore a spirit, and not flesh consubstantial with her, and she bore the infinite, not the finite like her, or, perhaps, the Father begot the flesh | and God the Word is not consubstantial {269}
with him. If this one who was begotten of the Father and of Mary is the same in his qnoma and nature, then the Father and Mary are one nature, like Adam and Eve, who begot Seth, the son of their nature, like their nature and like their qnome, and in everything resembling them in what was nature. If he is begotten fully, eternally in his qnoma, from the Father without a mother, whence is he from the mother without a father, the father not being present? Who is it that she bore? If according to her nature she bore him without a father, he is not consubstantial with the Father who "begot", but consubstantial with her. But if it is not the same nature as her own she bore, but the same is consubstantial with the Father, then Mary is called his mother inordinately because he is not consubstantial with her—or perhaps it may be as a channel or by way of containment he passed through her; but water which passes through a channel is not called "offspring" of the channel.

[24] Again, in another way: If the flesh of the Word is created and fashioned, and the flesh is the qnoma of the Word, then the Word in its qnoma is fashioned and made. Behold, the Arian impiety! If the flesh of the Word is not created and made, then it existed eternally [and] qnomically with God the Word.

[25] Again, in another way: All that exists in nature and qnoma is either uncreated or created, either eternal or temporal. If, then, the flesh of the Word is uncreated, then it is the Creator in its nature like the Father and like the Holy Spirit; and if it is eternal, it is not temporal, nor [was it] from a temporal Mary, and vainly do the Evangelists number the generations and reckon the genealogies from top to bottom and from bottom to top, and explain that those are

ܒܒܣܪ ܐܝܟ ܕܡܢ ܚܢܢܐ. ܘܐܝܠܝܢ ܐܢܘܢ ܐܝܟ ܕܡܢ ܡܫܡܫܢܘܬܐ ܘܥܒܕܐ ܢܡܘܣܝܐ. ܘܡܢ ܗܝܕܝܢ ܐܡܪܘܗܝ ܒܪܗ ܕܕܘܝܕ ܒܪܗ ܕܐܒܪܗܡ. ܘܡܢ ܙܒܢܗ ܐܬܝܠܕ. ܘܠܝܫܘܥ ܡܕܒܘܪܬܐ ܘܐܢ̈ܝܢ ܢܨܝܚܬܐ ܕܒܬܘܠܘܬܐ ܐܡܗ ܡܠܟܘܬܗ ܕܟܠ ܙܒܢ. ܠܘ ܓܝܪ ܡܕܒܘܪܬܐ ܗܝ ܕܒܪܐ ܕܗܘ ܕܐܬܘܗܝ ܒܟܝܢܐ ܐܠܗܝܐ ܕܟܠ ܙܒܢ ܐܬܝܠܕ. ܒܪܗ ܕܒܪܢܫܐ ܗܘ ܗܢܐ ܘܡܫܝܚܐ ܗܘ ܡܢ ܙܒܢܐ ܘܡܢ ܗܘܠܕܐ ܘܡܢ ܥܕܢܐ ܕܡܘܠܕܐ. ܕܗܘ ܗܪܟܐ ܐܠܗܐ ܡܠܬܐ ܕܡܢ ܐܒܐ ܕܡܬܘܡܝܘܬܐ ܝܠܝܕ ܕܟܠ ܐܬܪ. ܡܫܢܐ ܗܘ ܡܢ ܗܠܝܢ.

[26] ܣܘܦ ܐܣܛܝܢܝܐ. ܟܠ ܡܘܡܐ ܡܫܡܫܐ: ܗܢܘ ܚܘܒܐ ܕܕܝܠܗ ܐܢܬܘܢ ܡܘܡܐ ܚܒܝܒ. ܘܠܐ ܡܥܒܕ ܕܢܥܒܘܫ ܚܘܒܗ ܘܢܗܘܐ ܒܪ ܚܝܐ ܕܐܣܝܪܐ. ܘܟܠ ܚܘܒܐ ܒܡܘܡܐ ܕܡܫܬܘܬܦܘܢ ܡܫܝܚܐ: ܐܝ ܚܝܕ ܗܝ ܒܛܝܒܘܬܐ. ܒܗܝ ܕܐܝ ܒܥܠ ܡܠܘܟܐ ܕܝܕܥ ܕܒܐܝܠܝܢ ܡܘܡܐ ܡܫܡܫ ܐܠܗܐ: ܒܥܒܕܘܗܝ ܡܠܟ ܡܢ ܗܘ ܕܡܦܫ ܒܗܝܒܐ ܕܐܒܐ ܘܚܒܪܐ ܘܥܘܕܪܢܐ ܕܡܘܕܥܐ. ܘܐܝ ܒܥܠ ܣܘܦ ܕܝܕܥ ܐܘ ܕܢܦܪܘܥ ܕܐܝܬܘ ܚܘܒܐ ܕܡܠܐܟܐ ܐܘ ܕܚܛܝܬܐ: ܘܒܐܝܠܝܢ ܡܫܡܫ ܚܕ ܚܕ ܡܢܗܘܢ. ܡܟܝܠ ܐܡܪ ܠܗ: ܕܚܘܒܐ ܕܡܠܐܟܐ ܡܫܡܫ ܒܥܒܕܝܗ ܐܘ ܒܡܫܒܚܘܬܗ. ܘܚܘܒܐ ܕܚܛܝܬܐ ܡܫܡܫ ܒܥܒܕܘܗ ܐܘ ܒܫܘܠܛܢܗ. ܘܐܦ ܡܛܘܠ ܠܗ ܒܡܘܕܥܐ ܦܠܢ ܘܦܠܢ ܗܠܝܢ. ܒܡܘܡܝܗܘܢ ܗܢܘ ܚܘܒܐ ܐܢܘܢ ܕܒܚܛܝܬܐ. ܕܒܗܘܢ ܡܫܡܫܐ ܠܡܫܝܚܐ.

[27] ܐܡܪ ܠܗ ܗܟܢܐ ܡܘܫܐ ܒܥܒܪܗ ܕܡܠܬܐ. ܗܢܐ ܕܚܙܐ ܠܗܢ ܗܢܘ: ܗܢܘ ܐܢܐ ܚܘܒܐ ܗܘ ܘܐܢܫ ܚܘܒܐ ܡܫܡܫ. ܐܝ ܕܐܠܗܘܬܐ. ܗܢܐ ܠܘ ܒܥܒܪܐ ܗܘ ܚܘܒܐ ܐܠܗܝܐ. ܥܒܕ ܗܘ ܓܝܪ. ܘܐܝܟ ܐܡܪܬ ܕܠܝܬܘܗܝ ܗܘܐ ܗܢܐ ܒܥܒܪܐ. ܐܝ ܗܢܘ ܚܘܒܐ ܕܒܚܛܝܬܐ. ܗܢܐ ܐܫܬܡܥ ܠܗ ܫܪܪܐ: ܡܛܠ ܒܥܒܕܘܗܝ ܕܡܪܝ ܐܦ ܡܫܝܚ ܘܐܝܬܘܗܝ ܒܫܘܠܛܢܐ ܕܐܠܗܘܬܐ ܘܫܘܒܚܐ ܒܚܝܠܐ ܢܨܝܚܘܬܐ ܕܒܗ ܐܠܗܐ ܡܠܬܐ ܕܟܠܗ ܢܦܫܗ ܠܦܪܨܘܦܗ ܘܒܥܒܕܘܗ ܚܡܫܗ ܚܕ ܚܕ: ܐܠܐ ܒܚܝܠܗ ܐܢܫܐ ܡܢ ܫܘܒܚܐ ܡܪܝܡ ܐܬܝܠܕ ܡܫܝܚܐ. ܘܐܝܬܘܗܝ ܡܘܡܐ ܡܢ ܡܘܡܘܗ ܐܝܟ ܕܘܝܕ ܘܐܒܪܗܡ ܕܡܢܗܘܢ: ܘܒܥܒܕܐ ܡܫܡܠܝܐ ܒܚܠܘܡ ܕܝܠܗ ܫܪܪ ܡܢ ܗܘ ܕܟܠ ܙܒܢ ܐܬܝܠܕ: ܘܐܝܬܘܗܝ ܡܫܝܚܐ ܘܒܫܘܒܚܐ ܕܐܠܗܘܬܐ.

[28] ܐܡܪ ܠܗ ܐܝ ܓܒܪܐ ܘܐܝܬܘܗܝ ܗܘܐ ܡܪܝ ܚܡ ܡܫܬܥܪܢܗ. ܘܐܝܟ ܗܘܐ ܣܓܝܐܐ ܡܘܡܐ ܘܚܒܪܐ ܐܣܝܪܐ: ܒܗܘ ܡܕܡ ܗܓܒܠ ܕܡܡܣܟܐ ܒܥܒܕܘ ܕܡܪܝ ܒܠܠܡܗܘ. ܒܗܝ ܕܒܐܠܗܘܬܗ ܠܐ ܡܫܬܚܠܦܐ ܐܢܘܢ. ܚܡ ܐܝܠܝܢ ܡܘܡܐ ܡܫܡܫܐ ܗܘܐ. ܠܠܐ ܓܝܪ ܕܚܡ ܗܘܢܝ ܕܐܠܡܫܒܚܘܗܝ ܐܦ ܡܫܠܡ ܡܢܗܘܢ ܒܫܘܒܚܐ ܕܐܠܗܘܬܐ. ܒܗܝ ܕܐܦ ܒܥܒܕܐ ܕܗܢܝܢ ܡܢܐ ܠܗ ܚܘܒܐ ܒܡܘܡܘܗ ܐܣܝܪܐ. ܡܛܠ ܒܗܢܝܢ ܚܘܒܐ

30 Mt. 1:1.

his fathers according to the flesh according to nature and according to the status of the legal seed, and inordinately did they call him "son of David, son | of {270}
Abraham,"[30] and from his seed was he begotten; and it was not a marvel and prophetic sign that the Virgin, his mother, bore him without intercourse, for this is not a marvel that he who is in nature divine should be born without intercourse, for the same is spirit, and free from seed, and from matter, and from the succession of descent. Behold, then, God the Word, who is from the Father, who is eternally begotten without a mother, is free of such things.

[26] Again, in another way: every subsisting qnoma is a qnoma subject to a nature of its own, and it is impossible for it to leave its nature and become consubstantial with another. And every nature is made known in a qnoma which is subject to it, whether by one or by many, for if a student seeks to know that in certain qnome God is made known, immediately he learns from one who is skilled in Scripture, "In the Father, Son, and Holy Spirit." And if he further seeks to know or to distinguish what is the nature of angels or of men, and by what each one of them is known, then he tells him, "The nature of angels is known in Gabriel or Michael, and the nature of men is known in Peter or in Paul." Also, he shows him [that] such and such, the ones nearby, are, in their qnome, subject to the nature of men, in whom what is common to [that nature] is made known.

[27] Tell me, now, this qnoma of the flesh of the Word, when it did not exist, beneath what nature was it placed, and what nature was made known? If Godhead, behold, the divine nature is not flesh, but is spirit, and at some time this flesh did not exist. If subject to the nature of men, behold the truth is discovered. Therefore, the man of our Lord was in the order of the Godhead, albeit united, and worshipped in one conjunction with God the Word, who exalted [and] assumed him to his own parsopa, and made him with himself one Son.
But in his human nature | he was born of the Virgin unitedly, and was a qnoma {271}
from her qnoma, as David and Abraham, from whom [he is], and a complete man in all that belongs to him except that he was born without intercourse, and is united and in the order of the Godhead.

[28] Tell me, if it happened our Lord was with his Twelve, and there were around them other qnome and natures, in some way, then, the man of our Lord would have been seen in his openness. Since in his Godhead he is invisible, with what qnome would he be numbered? Plainly, with those of his disciples, although higher than they in the order of the Godhead. For even the Scripture numbers him the "second man" in his human qnoma. Therefore, in two natures

ܘܒܬܪܝܢ ܩܢܘ̈ܡܐ ܡܬܝܕܥ ܡܫܝܚܐ. ܕܒܩܢܘܡ ܐܠܗܘܬܗ ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ ܠܐ ܡܬܚܙܐ ܘܠܐ ܡܬܓܫܫܐ. ܘܒܩܢܘܡܗ ܐ̱ܢܫܐ ܡܬܚܙܐ ܘܡܬܓܫܫܐ. ܕܡܛܠ ܕܐܠܗܐ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܬܠܝܬܝܘܬܐ. ܘܡܛܠ ܕܐܬܓܒܝ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܐ̱ܢܫܘܬܐ ܒܪܢܫܐ ܥܡܗ ܡܫܝܢܐܝܬ ܒܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܘܠܥܠܡ. ܡܕܝܢ ܥܒܕܐ ܘܡܠܟ ܠܫܡܝܐ ܐܬܩܪܝܬ ܛܘܒܢܝܬܐ ܡܪܝܡ ܝܠܕܬ ܡܫܝܚܐ. ܕܐܝܬܘܗܝ ܥܡܗ ܡܬܝܕܥܢܐ ܕܚܕ ܦܪܨܘܦܐ ܕܚܝܘܬܐ. ܕܒܚܝܢܗ ܐ̱ܢܫܐ ܡܢ ܒܛܢܗ̇. ܒܐܠܗܘܬܗ ܕܝܢ ܠܐ ܡܢ ܒܛܢܗ̇. ܐܠܐ ܡܛܠ ܕܒܗ ܥܡܪ ܥܘܪܝ ܓܒܝܠܬܗ ܕܒܪܢܫܗ ܕܡܪܝ ܕܡܪܗ̇: ܢܩܪܐ ܒܗ ܐܠܗܐ ܡܠܬܐ ܘܡܟܠܐܝܬ ܡܫܝܢܐܝܬ: ܘܡܕܒܪܗ ܥܡܗ ܚܕ ܒܪܐ ܘܠܥܠܡ.

[29] ܢܬܚܙܐ ܠܡܠܬܢ ܐܝܟ ܕܠܝܘܕܝ̈ܐ. ܐܡܪܝܢ ܗܟܝܠ ܕܝܠܕܬ ܐܠܗܐ ܐܬܚܙܬ ܘܝܠܕܬ ܒܪܢܫܐ. ܝܠܕܬ ܒܪܢܫܐ: ܐܝܟ ܕܡܢ ܒܛܢܗ̇. ܝܠܕܬ ܐܠܗܐ ܕܝܢ: ܡܛܠ ܕܡܫܝܚ ܠܒܪܢܫܗ ܡܢ ܥܘܪܝ ܓܒܝܠܬܗ. ܘܐܝܬܘܗܝ ܠܗ ܗܝܟܠܐ ܘܠܥܠܡ. ܘܐܝܬܘܗܝ ܐܠܗܐ ܘܒܪܢܫܐ ܡܫܝܢܐܝܬ: ܚܕ ܒܪܐ ܚܕ ܡܫܝܚܐ. ܐܡܪܝܢ ܕܡܫܝܚܐ ܝܠܕܬ: ܕܐܝܬܘܗܝ ܦܪܨܘܦܐ ܕܚܝܘܬܐ. ܟܕ ܠܐ ܐܡܪܝܢ ܕܡܪܗ̇ ܢܒܥ ܪܥܝܬܐ ܕܗܘܝܐ ܐܠܗܐ ܡܠܬܐ. ܕܗܘ ܐܡܪ: ܕܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘ̣ܐ ܠܘܬ ܐܒܐ. ܘܐܠܗܐ ܐܝܬܘܗܝ. ܠܗ ܓܝܪ ܒܪܢܫܐ ܚܫܡܐ ܘܪܫܝܥ ܕܐܡܪ ܕܝܠܕܬ ܛܘܒܢܝܬܐ ܡܪܝܡ. ܕܠܐ ܗܘܐ ܦܠܘܫܝܬܗ ܕܒܬܪܝܢ ܒܐܠܗܘܬܗ ܡܣܬܒܪܐ ܕܟܠܡ ܐ̱ܢܫܘܬܗ ܠܚܕ ܦܪܨܘܦܐ ܕܡܕܒܪܢܘܬܐ. ܘܐܦܠܐ ܗܘܬ ܕܐܠܗܐ ܝܠܕܬ ܡܬܩܪܝܐ. ܟܕ ܠܐ ܠܓܒܪܐ ܠܦܓܪܗ ܡܢ ܓܘ ܡܪܒܥܐ ܕܐܝܬܘܗܝ ܠܗ ܗܝܟܠܐ ܫܒܝܩܐ ܥܡܗ ܒܚܕܐ ܢܦܩܬܐ ܒܚܕܐ ܚܝܘܬܐ ܕܒܪܘܬܐ ܘܠܥܠܡ. ܕܠܐ ܗܘܐ ܡܝ̈ܬܢܐ ܒܦ̈ܪܝ ܒܐ̱ܢܫܘܬܗ ܘܕܒܦܝܠܘܬܐ ܐܬܚܙܝ. ܘܐܦܠܐ ܐܝܟ ܗ̇ܢܘܢ ܕܡܪܫܥܝܢ ܗܘܝܢ ܘܡܫܬܠܦܝܢ. ܐܠܐ ܐܝܟ ܕܐܡܪܝܢ ܒܟܬ̈ܒܐ: ܕܝܠܕܗ ܕܝܢ ܕܝܫܘܥ ܡܫܝܚܐ ܗܟܢܐ ܗܘܐ. ܘܟܬܒܐ ܠܡ ܕܝܠܝܕܘܬܗ ܕܝܫܘܥ ܡܫܝܚܐ. ܕܐܝܬܘܗܝ ܥܘܡܪܐ ܕܢܘܗܪܐ ܕܝܠܝܕܘܬܗ ܕܦܪܨܘܦܐ ܕܐܬܝܗܘܗܝ ܒܒܢ̈ܝ ܢܛܪ̈ܐ ܕܝܠܕ̈ܬܗܘܢ ܒܩܢܘܡ̈ܝܗܘܢ. ܡܢܗܘܢ ܠܡ ܐܬܚܙܝ ܡܫܝܚܐ. ܗܘ ܦܪܨܘܦܐ ܕܚܝܘܬܐ. ܒܒܣܪ. ܗܘ ܩܢܘܡ ܐ̱ܢܫܘܬܗ. ܕܐܝܬܘܗܝ ܐܠܗܐ ܕܥܠ ܟܠ. ܗܘ ܩܢܘܡ ܐܠܗܘܬܐ. ܝܫܘܥ ܠܡ ܡܫܝܚܐ ܐܬܡܠܝ ܘܝܘܡܢܐ ܗ̣ܘܝܘ ܘܠܥܠܡ. ܗ̇ܘ ܕܐܬܡܠܝ ܘܝܘܡܢܐ: ܕܐ̱ܢܫܘܬܗ ܕܡܫܝܚܐ. ܗ̇ܘ ܕܝܢ ܕܠܥܠܡ. ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ. ܗ̇ܘ ܕܝܢ ܕܝܘܡܢܐ: ܝܘܡܢܐ ܗܘ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܘܠܥܠܡ. ܗܢܘ ܗܟܝܠ ܫܪܪܐ ܬܘܕܝܬܐ ܦܪܘܫܬܐ: ܕܠܐ ܡܬܬܙܝܥ ܡܬܬܙܝܥܢܐ ܘܠܥܠܡ.

31 Mt. 1:18.

32 Mt. 1:1.

33 Rom. 9:5 (Peshitta).

34 Heb. 13:8.

and in two qnome is Christ made known: in the qnoma of his Godhead, like the Father and like the Holy Spirit, infinite and invisible; and in his human qnoma, finite and visible: the likeness of God, one of the qnome of the Trinity, and the likeness of a servant, one of the qnome of manhood, the man Jesus, unitedly in the one parsopa of Christ, the Son of God for ever. Therefore, well and good has the blessed Virgin Mary been aptly named "mother of Christ," for it is the name signifying the one parsopa of the union, which in its human nature is from her nature, but in its Godhead is not from her nature. But because, with the beginning of the fashioning of the man of our Lord, who is from her, God the Word dwelt in him as in a temple, unitedly, he made him with himself one Son for ever.

[29] Let us repeat our word for the sake of clarification: we say, then, that she is the mother of God and mother of man: mother of man as from her own nature, but mother of God because he was united with his man from the beginning of his fashioning, and he is for him a temple for ever. He is God and man unitedly: one Son, one Christ. We say that she bore Christ, who is the parsopa | of the {272}
union, though we do not say that God the Word received a "beginning" of existence from her, for lo, it is written that in the beginning he was with the Father, and was God. It is not right to say that the blessed Mary gave birth to ordinary man, that we might not be Paulinians, who deny his Godhead united with his manhood into one parsopa of the economy. Neither again that she simply gave birth to God, while not clothed with his body within the womb, which was for him a worshipful temple with him in one conjunction, in one union of Sonship for ever. For we may not be Manicheans, deniers of his manhood—that he appeared in fantasy—nor as those who impiously speak of beginning or of change. Instead, as the Scriptures say, "The birth of Jesus Christ took place in this way,"[31] and, "The record of the genealogy of Jesus Christ,"[32] [each of] which is a clear indication of the union of the parsopa of both natures, preserved in their properties within their qnome. "From them appeared Christ"—behold, the parsopa of the union—"in the flesh"—behold, the qnoma of his manhood—"who is God over all"[33]—behold, the qnoma of the Godhead—"Jesus Christ, the same, yesterday, today, and for ever."[34] What is today and yesterday is of the manhood of Christ, but that which is for ever is of the Godhead of Christ. But that which is the same is this one parsopa of Christ, the Son of God for ever. This is, then, the true Petrine confession, which is never shaken and eternal.

[30] ܠܐ ܠܟ ܡܦܪܫ ܐ̄ܢܐ ܢܫܡܬܐ ܡܢ ܢܦܫܐ ܕܒܪܐ ܢܗܘܘܢ ܡܪܗܘܢ ܒܢ̈ܝ. ܐܠܐ ܠܟ ܕܗܘܐ ܒܣܪܐ.
ܐܪܐ ܠܗ ܗܪܟܐ ܒܬܪ̈ܝܢ ܘܠܗ ܗܪܟܐ ܡܫܝ̈ܚܐ ܐܦܪ̈ܫܢ: ܐܠܐ ܚܕ ܡܫܝܚܐ ܕܐܝܬܘܗܝ ܦܪܨܘܦܐ ܕܐܒܘܗܝ
ܒܬܪ̈ ܒܫܘܡܠܝ̈ܗܘܢ. ܐܢ ܕܝܢ ܠܗ ܐܡܪܐ: ܡܕܝܢ ܒܡܫܝܚܐ ܐܡܪ ܫܠܝܚܐ ܦܘܠܘܣ: ܕܡܢ ܒܬܪ ܕܐܡܪ:
ܗܕܐ ܐܬܪܥܘ ܒܢܦܫܟܘܢ ܗܝ ܕܐܦ ܝܫܘܥ ܡܫܝܚܐ: ܘܡܕܡ ܗ̇ܘ ܦܪܨܘܦܐ ܕܫܚܠܦܘܬܐ. ܐܡܪ ܠܗܘܢ ܦܘܪܫ
ܡܫܘܕܥ: ܗ̇ܘ ܕܒܕܡܘܬܐ ܕܐܠܗܐ ܕܐܝܬܘܗܝ ܡܫܘܐ ܕܡܠܟܐ: ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܕܐܝܬܘܗܝ ܡܫܘܡ ܒܪܢܫܐ
ܢܣܘܒ ܡܫܝܚܐ. ܐܪܐ ܕܗܘܐ ܒܣܪܐ ܥܒܕܗ. ܕܐܝܬܘܗ̇ ܕܐܠܗܘܬܗ ܕܒܣܪܐ. ܕܠܗ ܡܬܘܡܢܝܐ ܒܪܢܫܐ. ܘܗ̇ܘ
ܕܝܠܟ ܕܡܫܝܚܐ ܒܡܐܡܪܗ: ܠܐ ܐܬܚܒܠܗ ܕܐܝܬܘܗ̇ ܐ̄ܣܪܐ ܒܐ̄ܣܪܐ ܐܝܟ ܕܐܬܚܘܝܬ ܒܟܝܢܐ: ܐܘ ܡܛܠ
ܕܐܬܢܣܒܝܢ ܡܢܝܬܐ ܐܢܫܘܬܐ. ܘܡܕܡܝܢܐ ܗ̇ܝ ܕܗܘܬ ܠܗ̇ ܕܝܠܗ̇: ܥܒܕ ܠܗ ܗ̇ܘ ܐܘܟܝܠܘܬܐ ܘܚܕܐ:
ܒܪܢܫܐ: ܐܢܫܘܬܐ: ܐܠܗܘܬܐ: ܡܠܟܐ: ܒܣܪܐ: ܗܘܢܐ: ܡܬܢܣܝܘܬܐ. ܗ̇ܘ ܡܛܠ ܠܟܠܚܕܐ ܚܕܐ ܕܝܠܗ̇. ܕܠܡܐ
ܡܬܘܡܝܘܬܐ ܐܢܫܘܬܐ ܠܒܣܪܐ: ܐܘ ܗܘܢܐ ܠܡܠܟܐ. ܕܠܡܐ ܒܪܢܫܐ ܠܒܣܪܐ. ܐܘ ܡܬܢܣܝܘܬܐ ܠܗܘܢܐ: ܐܘ
ܠܗ̇ ܕܒܢ ܕܒܐܠܗܐ. ܐܠܐ ܠܗ ܗܘܢܐ. ܚܕ ܘܚܠܝܛ ܐܘܟܝܠܘܬܐ: ܐܝܟ ܕܐܠܐ ܢܦܩܝܢ ܘܡܬܦܪ̈ܫܝܢ: ܐܠܐ
ܡܢܐ: ܒܪܢܫܐ ܐܢܫܘܬܗ ܗ̇ܘܐ ܡܠܟܐ. ܘܐܦܐ ܒܟܠܗ ܗܘܢܐ ܚܕܝܢܐ ܠܗ̇ܘܢ ܗ̇ܝ ܕܗܘܐ ܕܗ̇ܘ ܕܢܣܒ ܗܘܢܐ ܒܟ
ܠܐ ܐܝܬܘܗ̱ܝ. ܡܢܗ ܗܘܢܐ: ܒܣܪܐ ܠܟ ܕܐܠܐ ܐܝܬܘܗܝ ܒܪܢܫܐ ܗ̇ܘܐ. ܘܡܛܠ ܐܦ̈ܐ ܐܢܫܐ ܗ̇ܘܐ. ܕܝܠܗ̇ ܒܗ ܐܠܗܐ
ܡܠܟܐ ܕܢܣܒܗ ܠܦܪܨܘܦܗ. ܘܐܝܟ ܐܢܫܐ ܗ̇ܝ ܕܡܢ ܫܘܒܚܐ ܦܘܠܘܣ ܐܬܢܣܒ. ܐܪܐ ܘܐܦ ܢܣܒܐ ܝܘܡܢ
ܢܣܘܒ. ܠܟܠ ܗܪܟܐ ܥܒܕ̈ܝܢ ܘܗܪ̈ܟܝܢ ܕܟܠܗܘܢ ܕܡܘܬܐ ܒܕܡܘܬܐ . ܘܐܝܟܢܐ ܗ̇ܘ ܕܗܘܐ ܒܕܡܘܬܐ ܕܒܪܢܫܐ
ܝܘܡܢ ܒܪܢܫܐ ܒܚܝܐ. ܘܐܦ ܚܕ ܡܕܡ ܒܡܫܘܡܐ ܡܬܘܕܥܐ ܗ̇ܘ ܕܢܣܘܒ ܘܢܣܒ. ܢܣܒܐ ܘܐܦ ܗܦܟܬܐ.
ܕܕܡܘܬܐ ܕܥܒܕܐ ܠܐ ܗ̇ܘܐ ܣܗܘܦܐ ܚܣܝܢܗ̇ ܠܗܘܕܐ. ܕܐܝܬܘܗܝ ܦܫܝܛܐ ܕܐܠܗܐ: ܐܠܐ ܢܣܝܒܗ ܗܪܟܐ.
ܘܕܡܘܬܐ ܕܐܠܗܐ ܢܣܒ. ܘܗܘܐ ܒܕܡܘܬܐ ܕܒܢ̈ܝ ܐܢܫܐ. ܘܗ̇ܘ ܕܐܬܡܟܟ ܥܕܡܐ ܠܡܘܬܐ. ܕܐܝܬܘܗ̇ ܕܕܡܘܬܐ
ܕܥܒܕܐ ܕܐܬܡܫܚܝ. ܗܟܢܐ ܢܣܒ. ܕܕܡܘܬܐ ܕܐܠܗܐ ܐܠܗܐ ܡܠܟܐ: ܐܬܡܫܚ ܥܕܡܐ ܠܡܘܬܐ. ܡܛܠ
ܗܘܐ ܒܪܢܫܐ ܐܬܚܠܠ ܐܬܡܟܟ. ܘܢܬܦܪ ܠܗ ܥܡܗ ܕܐܝܬܘܗܝ ܡܢ ܟܠ ܥܒܕ̈ܝܢ. ܘܡܫܡܠܐ ܟܠܗܘܢ ܢܗܘܦܩ
ܠܗ ܚܫܐ ܘܗܘܐ ܒܪܢܫܐ ܐܠܗܐ ܒܚܝܐ ܘܡܫܘܒ. ܘܐܠܗܐ ܢܣܒ ܒܪܢܫܐ ܒܚܝܐ. ܗܟܢ ܟܠܗܘܢ
ܥܒܕܬܐ ܡܠܝ̈ܬܐ ܡܠܝ̈ܬܗܘܢ ܕܐܢܫܝܢ ܕܠܐ ܢܣܒܝܢ ܕܡܠܝܬܐ ܡܢ ܒܬܪ ܚܝܘܬܐ.

35 Jn. 1:14.
36 Phil. 2:5 (Peshitta).
37 Phil. 2:6.
38 Phil. 2:7.
39 Jn. 1:14.
40 Verse 1.
41 Verse 14.

[30] "I do not distinguish the assumed from the Assumer that there may not be two sons, but 'he became flesh.'[35]" Well, now, we do not say two sons, or two Christs, but one Christ, who is the parsopa of both natures in their own qnome. If it is not thus, then wickedly the blessed Paul spoke, after saying, "Be reconciled in yourselves with that which is also Jesus Christ,"[36] and before setting forth the parsopa of the union, he came to | the distinction of qnome: "The {273} likeness of God,"[37] which was the qnoma of the Word, "took the likeness of a servant,"[38] which was the qnoma of the united man, Jesus. Well then, have you heard that "became flesh" is a property of the flesh, which was not eternally in the beginning? And [the] "dwelt"[39], which is placed after it, have you not understood that it is one in another, as was demonstrated above? Or, because the readings are linked together, first "became" to "dwelt"? For the Evangelist sets down and links seven [things]: "in the beginning," "existing," "God," "the Word," "flesh," "becoming," "indwelling". Then give each one what belongs to it—perhaps eternal Being to the flesh? or origin to the Word? perhaps "in the beginning" to the flesh? or indwelling to "becoming"? or "in God" to "in us." But the Evangelist has not thus mixed and mingled so that they might not be distinguished and distinct. But what? "In the beginning was the Word,"[40] and he comes through an entire sequence until "became"[41]—that which begins while not [previously] existing. What is this? "The flesh, which did not exist, was in the beginning?" For the sake of what did it "become"? That God the Word might dwell in it, which he assumed to his own parsopa. The same is elucidated by the blessed Paul. Well then, if the assumed is the same as the Assumer, why [are there] two names and two parts, Likeness in likeness? How is he who was made in the likeness of man the very same man in nature? And if [there is] one thing in qnoma, [why] does it indicate a Assumer and a assumed? Should we read also conversely that "the likeness of a servant did not consider this robbery that he was the equal of God, but emptied himself and took the likeness of God, and was made in the likeness of the sons of gods"? And that "he humbled himself unto death", which was about the likeness of a servant which was assumed, should we read [it] conversely?—"The likeness of God, God the Word, was obedient unto death. Because of this man greatly | exalted him, and {274} gave him a name better than all names." Should we then reverse the order in all things, and man become God and the Assumer in nature, and God become the assumed [and] man in nature? The words of those who do not allow for the properties after the union are full of all such disgraceful things.

[31] ܐܝܟܢܐ ܕܦܓܪܐ ܘܢܦܫܐ ܚܕ ܩܢܘܡܐ ܒܪܢܫܐ: ܗܟܢܐ ܐܠܗܐ ܡܠܬܐ ܘܒܪܢܫܐ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ ܕܐܬܩܢܡ ܡܢ ܐܠܗܐ ܘܡܢ ܦܓܪܐ ܘܡܢ ܢܦܫܐ: ܘܐܚܝܕ ܐܝܟܐ ܟܝܢܐ ܢܣܛܘܪܝܘܣ. ܠܐ ܐܠܗܐ ܕܐܬܒܣܪ: ܗܘ ܠܗ ܟܝܢܐ ܘܩܢܘܡܐ ܦܫܝܛܐ ܡܫܝܚ ܐܠܗܐ ܡܠܬܐ ܕܝܠܝܕ ܡܢ ܐܒܐ: ܐܦ ܐܬܒܣܪ: ܘܐܦܠܐ ܫܢܝ ܢܦܫܐ ܘܦܓܪܐ: ܢܦܫܐ ܕܡܦܓܪܐ ܡܬܚܝܕܝܢ. ܐܠܐ ܒܪܢܫܐ. ܟܡܐ ܡܬܚܝܕܢܘܬܐ ܕܩܢܘܡܐ ܕܚܝܘܬܐ ܟܝܢܝܬܐ. ܘܐܦ ܗ̇ܘ ܕܐܠܗܐ ܕܡܠܬܐ: ܠܗ ܥܘܡܪܐ ܕܩܢܘܡܐ ܕܒܣܪܐ ܕܒܗ ܐܬܒܣܪ ܡܘܕܝܢ. ܒܗ̇ ܓܝܪ ܒܗ̇ܘ ܕܐܬܒܣܪ ܡܬܝܕܥ ܠܟܠܢܫ. ܕܢܣܒ ܒܣܪܐ ܒܟܝܢܐ ܘܩܢܘܡܐ. ܘܢܣܒ ܐܠܗܐ ܡܠܬܐ ܒܟܝܢܐ ܘܒܩܢܘܡܐ: ܘܐܬܒܣܪ ܒܒܣܪܐ. ܠܐ ܓܝܪ ܡܬܚܫܒ ܕܙܝܢܗ ܕܦܠܚܐ ܘܠܒܘܫܗ ܕܠܒܘܫܐ ܕܢܗܘܘܢ ܚܕܐ ܚܕ ܟܝܢܐ ܘܚܕ ܩܢܘܡܐ. ܘܠܐ ܡܫܬܠܛ ܙܝܢܐ ܦܠܚܐ ܒܙܝܢܗ ܘܠܒܫ ܕܠܒܘܫܐ ܠܒܘܫܗ: ܗܟܢܐ ܐܦܪܫܢ. ܕܦܠܚܐ ܙܝܢܗ ܘܠܒܘܫܐ ܠܒܘܫܗ ܚܕ ܩܢܘܡܐ. ܒܗ ܕܦܠܚܐ ܥܡ ܦܠܚ̈ܝ ܚܒܪܘܗܝ ܚܒܝܒ ܒܟܝܢܐ. ܘܐܦ ܒܩܢܘܡܐ ܐܝܟ ܚܕ ܡܢܗܘܢ. ܘܙܝܢܐ ܥܡ ܙܝ̈ܢܐ ܘܠܒܘܫܐ ܥܡ ܠܒܘ̈ܫܐ ܐܚܪ̈ܢܐ ܡܬܚܫܒܝܢ. ܘܐܚܪܢ ܦܠܚܐ ܒܩܢܘܡܗ ܘܐܚܪܢ ܙܝܢܐ ܕܒܗ ܙܝܢ. ܗܟܢܐ ܘܐܚܪܢ ܐܠܗܐ ܡܠܬܐ ܒܟܝܢܗ ܘܒܩܢܘܡܗ: ܘܐܚܪܢ ܦܓܪܐ ܘܢܦܫܐ ܕܐܬܢܣܒ ܩܢܘܡܐ ܐܢܫܝܐ: ܕܒܗܝܢ ܡܬܚܙܝܢܐ ܠܒܪ̈ܢܫܐ. ܘܗܘܐ ܠܒܘܫܗ ܘܗܝܟܠܗ ܘܡܫܟܢܗ.

[32] ܟܝܢܐ ܕܝܢ ܘܩܢܘܡܐ ܕܝܠܗ ܕܐܠܗܐ ܡܠܬܐ: ܫܘܐ ܒܟܠܗܝܢ ܕܝܠܗ ܥܡ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܗܟܢܐ ܡܢ ܐܒܗܘܬܐ ܘܒܪܘܬܐ. ܚܕܐ ܓܝܪ ܐܝܬܝܗ ܐܝܬܘܬܐ ܠܐ ܡܬܦܠܓܐ. ܠܐ ܓܝܪ ܡܬܚܫܒܐ ܕܩܢܘܡܝܢ ܕܬܠܬܝܗ ܕܩܢܘܡܐ ܕܝܘܩܢ ܡܬܦܠܓ. ܘܩܢܘܡܝܢ ܝܘܩܢ ܠܐ ܡܬܦܠܓ. ܘܩܢܘܡܝܢ ܡܬܬܘܡܝܢ ܘܩܢܘܡܝܢ ܘܬܠܝܬܝܐ. ܒܪܢܫܐ ܓܝܪ ܕܐܬܚܘܝ ܦܓܪܐ ܘܢܦܫܐ: ܗܠܝܢ ܡܬܦܠܓܐ ܐܝܟ ܕܚܕ ܩܢܘܡ ܒܪܢܫܐ: ܕܐܬܩܢܡ ܒܟܝܢܘܬܐ ܡܢ ܐܠܗܐ ܒܪܘܚܐ. ܘܚܝܘܬܐ ܗ̇ܘ ܗܟܢܐ ܩܢܘܡܝܬܐ ܘܡܬܦܠܓܐ ܘܡܬܚܫܒܐ. ܘܚܕܐ ܡܢ ܡܬܦܠܓܐ ܒܟܠܚܕ ܡܢ ܚܒܪܗ: ܠܐ ܡܬܚܙܝܐ. ܘܠܐ ܚܙܝܐ. ܘܠܐ ܡܬܒܪܐ. ܒܗ̇ ܕܦܓܪܐ ܒܝܕܝ ܕܢܦܫܐ ܚܝ. ܘܢܦܫܐ ܒܗ ܫܪܝܐ ܘܚܝܐ: ܘܐܬܪܓܫܘܢ ܕܚܙ̈ܝܐ ܐܝܬܝܗܘܢ ܒܚܕ ܩܢܘܡܐ. ܘܐܢ ܡܬܦܠܓܝܢ ܡܢ ܚܕ̈ܕܐ: ܒܡܠܬܐ ܡܬܦܠܓܬܐ ܕܐܬܪܝܗܘܢ. ܠܐ ܓܝܪ ܦܓܪܐ ܗ̇ܘ ܘܐܦܠܐ ܢܦܫܐ ܚܝܬܐ ܒܠܚܘܕ ܡܢ ܦܓܪܗ: ܐܘ ܡܬܦܪܫܐ ܚܕܐ ܡܢ ܚܒܪܬܗ. ܐܦ ܚܝܘܬܗ ܘܡܫܬܠܡܢܘܬܗ ܢܦ̈ܫܬܐ ܠܦܓܪܐ ܐܝܟ ܕܒܟܝܢܐ ܕܟܠ ܡܬܚܙܐ. ܚܒܝܫܐ ܕܟܝܢܐ ܠܗܘܢ ܒܗ ܘܥܠܗ. ܘܐܝܟܢܐ ܕܟܠ ܡܬܚܙ̈ܝܢ ܡܬܦܠܓܗ ܕܦܓܪܐ ܕܚܝܐ ܡܢ ܚܝܘܬܐ ܕܡܢ ܐܢܫܝܐ ܐܬܚܘܝ̈ܢܐ: ܡܢ ܕܐܬܚܙܝܬ ܠܗ ܡܬܦܠܓ ܗ̇ܘ ܐܬܚܙܝ ܒܩܢܘܡ ܦܓܪܐ: ܐܦ ܡܬܚܙܝܢ ܐܢܘܢ ܐܬܦܠܓܘܬܐ ܕܡܢ ܡܬܦܠܓܘܬܗܘܢ ܗܘܝܐ ܚܝܘܬܐ ܐܝܟܐ ܕܝ̇ܢ.

[31] "Since the body and soul are one qnoma—a man—so God the Word and man are one nature and one qnoma, which is constituted of God, of the body, and of the soul." To which nature shall we subject [the qnoma]? If [to] God, who became incarnate, behold, is not God the Word established as a different nature and qnoma which is foreign to the Father, even though he became incarnate? Never do we name the soul and body the "incarnate soul," but "man," a name indicating a qnoma of natural union. So "God, who became incarnate," does it not indicate the name of the qnoma of flesh in which he became incarnate? For by "became incarnate" it indicates to the discerning that one thing is flesh in nature and qnoma, and another God the Word in nature and qnoma, and he became incarnate in flesh. For it is impossible for the armor of the soldier or the clothing of the clothed to be one nature and one qnoma with him. We do not say this, that because the soldier equips himself with his armor or the clothed dons his clothing, that the soldier and his armor and the clothed and his clothing are one qnoma. The soldier is included with his fellow soldiers in nature, and also in qnoma, as one of them, and the armor is included with armor and clothing with other clothing. One thing is the soldier in his qnoma and another the armor with which he equips himself. In the same way, one thing is God the Word in his nature and in his qnoma, and another the body and soul which is a human qnoma which he assumed unitedly for his own parsopa, and is his clothing, his temple, and his dwelling-place.

[32] Now the nature and qnoma of God the Word | is equal in everything {275}
belonging to it with the Father and the Holy Spirit except for Fatherhood and Procession, for one is the infinite Being. But it is impossible that some portions of a qnoma should be finite and some should be infinite, some of them [existing] eternally and some temporally. [For] a man who is body and soul, these parts are of one qnoma of a man, who is constituted by an operation of God the Creator, and this is a qnomic, finite, and passible union, one of whose parts does not function without its fellow, nor suffer, nor act, for the body lives by the life of the soul, and the soul learns and suffers in it, and they are each the instrument of the other in one qnoma. If they are loosed from one another, the operation of both of them comes to an end. For the body does not live [without its soul], nor does the soul suffer without its body, nor do any of its natural things function, though its life and its reason are reserved to it, as in sleep, without operation until it returns to its companion. As the parts of the body of any living thing which is from the four elements do not operate when their combination is destroyed, or the composition of the body is loosed—although the elements, from whose combination living things, whatever they may be, came about, are preserved—and as the lives of each and every one of the living things

ܘܐܝܟܢܐ ܕܠܚܝܕܐ ܡܢ ܚܬܘܡܐ ܕܠܐ ܢܘܟܪܝܐ ܕܡܫܝܚܘܗܝ ܡܢ ܐܪܟܢܐ ܐܫܬܘܕܥܬ: ܘܠܚܕܐ ܡܢ ܐܪ̈ܒܥܬܗܘܢ ܠܐ ܡܬܬܣܝܡܐ ܚܘܬܡܗܘܢ ܒܡܫܘܡܠܝܘܬܗܘܢ. ܐܝ ܐܪܝܐ ܘܐܝ ܬܘܪܐ ܘܐܝ ܢܫܪܐ ܐܝܕܐ ܕܝܢ. ܗܝܕܝܢ ܒܠܚܘܕ ܡܢ ܦܓܪܐ ܘܢܦܫܐ: ܠܐ ܡܬܬܣܝܡ ܫܘܡ ܒܪܢܫܐ. ܒܗ ܕܩ̈ܢܘܡܐ ܐܝܟ ܕܫܘܡ ܒܪܢܫܐ. ܘܐܫܪܐ ܐܝܬܘܗܝ ܕܒܠܗ̇ ܒܪܢܫܐ: ܘܨܠܡܐ ܕܝܠܝܕܘܬܐ ܕܒܪܢܫܐ. ܕܡܢܗ ܗ̇ܘܐ ܘܐܬܒܪܝ: ܟܠ ܕܡܬܚܙܐ ܘܟܠ ܕܠܐ ܡܬܚܙܐ.

[33] ܘܠܐ ܡܫܟܚܐ ܕܒܪܢܫܐ ܘܡܬܝܠܕܐ ܕܢܗܘܐ ܥܡ ܒܪܘܚܗ ܚܕ ܩܢܘܡܐ. ܘܐܦܠܐ ܟܕ ܒܬܪ̈ܝܢ ܗ̇ܘ̈ܝ ܗܠܝܢ ܡܢ̈ܘܬܐ ܕܒܪܢܫܘܬܗ ܕܡܪܢ ܡܢ ܫܘܠܡܘܬܗܘܢ ܒܟܝܢܗ ܕܡܘܬܐ. ܗ̇ܘ ܕܝܢ ܢܦܫܗ ܘܦܓܪܗ ܕܐܢܫܘܬܗ ܡܢ ܬܪ̈ܝܢܐ. ܗܘܝܐ ܐܦܪܫܢ ܕܚܕܝܘܬܐ ܕܐܠܗܘܬܐ ܡܢ ܦܓܪܐ ܘܢܦܫܐ ܐܢܫܝܐ. ܕܗܘ ܐܡܪܬ ܗ̄ܘ: ܕܠܐ ܐܫܬܒܩܬ ܢܦܫܗ ܒܫܝܘܠ: ܘܐܦܠܐ ܦܓܪܗ ܚܙܐ ܚܒܠܐ. ܘܐܦܠܐ ܒܗܝܟܠ ܗ̇ܘܐ ܐܠܗܐ ܡܠܬܐ ܡܢ ܗ̇ܘ ܕܥܡ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܥܠ ܢܛܘܪ ܠܡܫܡܫܘܗܝ: ܘܡܕܒܪ ܘܡܦܪܢܣ ܒܗܠܝܢ ܗܠܝܢ ܩܝ̈ܡܝܢ. ܠܘ ܓܝܪ ܚܝܘܬܐ ܝܗܒܐ ܗ̇ܘܬ ܐܠܗܘܬܐ ܠܦܓܪܐ ܕܗܘ ܒܢܦܫܐ ܚܝ ܗ̇ܘܐ ܐܝܟ ܟܠܗܘܢ ܒܢ̈ܝܢܫܐ. ܢܦܫܢܐ ܠܡ ܘܗܝܕܝܢ ܪܘܚܢܐ. ܘܟܕ ܐܫܠܡ ܢܦܫܗ ܒܨܒܝܢܗ ܕܙܩܝܦܐ. ܘܐܠܗܘܬܐ ܡܢܗ ܠܐ ܫܢܝܬ: ܟܕ ܚܒܝܟ ܒܗ ܐܝܬܝܗ̇ ܗ̇ܘܬ. ܚܝܘܬܐ ܠܦܓܪܐ ܠܐ ܝܗܒܐ ܗ̇ܘܬ. ܒܗ̇ ܕܠܗ ܫܠܦ ܢܦܫܐ ܐܝܬܝܗ̇ ܒܗ ܡܬܡܨܝܢܐ: ܐܠܐ ܠܦܪܨܘܦܐ ܡܚܝܕܐ ܕܡܬܕܒܪܢܘܬܐ. ܡܢ ܕܦܢܬ ܢܦܫܗ ܠܓܗ ܦܓܪܐ ܒܘܟܪܐ ܕܡܝ̈ܬܐ: ܗܝܕܝܢ ܚܝܐ ܦܓܪܐ ܘܩܡ ܗܝܕܝܢ ܐܬܟܠܠ ܒܗ ܒܫܘܡܠܝܐ ܐܢ̈ܫܝܐ: ܘܟܕ ܡܫܝܚ ܠܐܠܗܐ ܡܠܬܐ ܕܒܗ. [34] ܡܛܠ ܐܠܗܐ ܥܡ ܗܝܟܠܗ: ܚܕܝܘܬܐ ܒܟܝܢܐ ܘܡܫܘܡܠܝܘܬܐ ܘܡܣܘܒܒܬܐ ܠܐ ܐܫܬܘܝ. ܐܠܐ ܚܕܝܘܬܐ ܝܩܝܪܬܐ ܘܦܪܨܘܦܝܬܐ. ܕܡܘܬܐ ܕܐܠܗܐ ܐܠܗܐ ܡܠܬܐ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܐܠܗܘܬܐ. ܘܕܡܘܬܐ ܕܥܒܕܐ ܕܐܬܢܣܒܬ. ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܒܢ̈ܝܢܫܐ ܒܪܢܫܐ ܝܫܘܥ: ܒܚܕ ܦܪܨܘܦܐ ܡܫܝܚܐ: ܐܬܝܕܥܘ ܒܬܪ̈ܝܢ ܟܝ̈ܢܝܗܘܢ ܘܒܫܘܡܠܝܘܬܗܘܢ. ܦܓܪܐ ܘܡܫܝܚܐ. ܘܣܟܘ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ.

[35] ܫܕܪ ܠܡ ܐܠܗܐ ܠܒܪܗ: ܘܗܘܐ ܡܢ ܐܢ̄ܬܬܐ.. ܫܦܝܪ.. ܡܫܡܠܝܐ ܗ̇ܘܐ ܒܪܐ ܒܡܫܘܡܠܝܘܬܗ ܐܝܟ ܐܒܐ ܘܐܝܟ ܪܘܚܐ ܕܩܘܕܫܐ ܟܕ ܐܫܬܕܪ.. ܐܝܟ ܠܡ.. ܘܡܢ ܐܢ̄ܬܬܐ ܦܓܪܗ ܕܝܠܗ. ܐܪܐ ܡܫܘܡܠܝܐ ܕܐܠܗܐ: ܘܗܘܐ ܐܢܫܐ ܗ̇ܘܐ ܡܫܘܡܠܝܐ ܟܕ ܐܫܬܕܪ. ܡܛܠ ܗܘܐ ܦܓܪܗ ܕܫܦܝܪ.. ܫܘܚܠܦܐ.. ܠܐ ܠܡ. ܘܦܓܪܗ.. ܒܪܢܫܐ ܠܡ.. ܘܐܝ ܠܐ ܐܫܬܚܠܦ: ܐܝܟ ܗ̇ܘܐ ܒܪܢܫܐ: ܒܡܫܘܡܠܝܐ.. ܗ̇ܘܐ ܠܡ ܘܒܬܪ.. ܐܝܕܐ ܢܠܒܫ: ܐܝ ܗ̄ ܕܒܬܪ. ܗܘ ܗ̇ܘܐ ܠܗ. ܘܐܝ ܗ̄ ܕܗܘܐ: ܗܘ ܒܬܪ ܠܗ. ܘܠܐ ܗܘܐ ܫܪܝܪ ܘܠܐ ܗ̇ܘ ܕܒܬܪ ܒܬܪ: ܐܠܐ ܗܝܟܢܐ ܘܦܫܝܛܐ. ܠܗ ܗܘܐ ܐܘ ܚܫ̈ܚܬܐ. ܐܠܐ ܡܛܠ ܕܡܢ ܦܪܘܫ ܚܝܘܬܐ ܡܫܬܠܠܝܢ ܒܡܬ̈ܐ ܘܐܝܟ ܕܒܟܠ ܚܕ. ܘܐܝܟ ܗ̄ ܕܡܫܘܚܬܗܘܢ ܐܬܚܙܝ ܡܫܟܚܐ ܒܒܣܪܐ. ܕܐܝܬܘܗܝ ܐܠܗܐ ܥܠ ܟܠ. ܡܫܬܟܠܠܝܢ ܕܐܝܬܘ ܒܟܠ ܕܡܢ ܡܬܩ̈ܪܝܐ: ܘܐܝܬܘ ܒܣܪܐ ܕܐܝܬܘܗܝ ܐܠܗܐ ܥܠ ܟܠ. ܠܐ ܓܝܪ ܡܢ ܡܬܩ̈ܪܝܐ ܐܠܗܐ ܕܥܠ ܟܠ. ܘܐܝܟ ܗ̄ ܕܡܠܬܐ ܒܣܪܐ ܗ̇ܘܐ ܘܐܓܢ ܒܢ: ܫܡܝܢ ܓܒܪ ܠܗܘܢ ܚܕ̈ܝܐ ܢܦܫܢܝܐ. ܒܪܡ ܕܝܢ ܐܦ ܗܕܐ ܡܫܬܟܠܠܝܢ: ܕܐܝܬܘ ܒܣܪܐ

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42 Cf. Ps. 16:10.

43 1 Cor. 15:46.

44 I.e., the Godhead.

45 Gal. 4:4.

without a soul, which are from the four elements, and not constituted in their qnoma without the four elements, whether a lion, or a bull, or whatever other sort, so without the soul and the body the qnoma of a man is not constituted, for they are parts of the qnoma of a man, and he is the bond of all creation and the image of the invisibility of his Creator, by whom came into being and was created all that is seen and all that is unseen.

[33] It is impossible that the created and made can be one qnoma with its Creator. Nor, when the parts of the man of our Lord ceased from their operation at the time of death, that is, [when] his soul and body were loosed from each other, do we say this, that the union of Godhead was loosed from the body and soul, for behold, it is written that his soul was not left in Sheol, nor did his body see corruption[42]. Nor did God the Word cease to do all with the Father and the Holy Spirit, or to govern and manage in these three days. It was not the Godhead which gave vitality to the body, for lo, [the body] lived by the soul like all men: "The natural and then the spiritual."[43] When he delivered up his soul at the time of the crucifixion, the Godhead did not depart from him. Although it was in him, it did not give life to the body, for it[44] was not in him qnomically in the place of a soul, but for the united parsopa of the economy. When the soul returned within the body at the time of the resurrection, then the body lived and the temple rose in its human qnoma, united to God the Word in it. {276}

[34] Thus God with his temple did not constitute a natural, qnomic, and passible union, but a voluntary and parsopic union: the likeness of God, God the Word, one of the qnome of the Trinity, and the likeness of a servant, who was assumed, one of the qnome of men, the man Jesus, in one united parsopa, and their two natures, preserved in their properties and in their distinct but united qnome. One is the Lord Jesus Christ, the Son of God.

[35] "God sent his Son, and he was made from a woman."[45] ... Very well ... . Was the Son complete in his qnoma as the Father and as the Holy Spirit when he was sent? ... "Yes." ... And what was made from a woman? Was it the qnoma of God? Behold, he was a qnoma when he was sent. Then the "coming into being", what did it effect? ... A Change? ... "No." ... | What? ... "A man." ... If he {277}
was not changed, how did he become a man, in qnoma? ... "He became, but he remained [the same]" ... What shall we hold to? If "he remained [the same]", lo, [there is] "became", and if "he became", lo, "he remained", and there is no true origin, nor does he who "remains [the same]" remain. [There is] only an illusion and fantasy. It is not thus, O ignorant ones, but the Scriptures speak in the parsopa of the union and as though concerning one, as, "From them Christ

ܗܘܝܐ ܟܕ ܠܐ ܐܝܬܘܗܝ ܗ̄ܘܐ. ܘܐܝܬܘ ܐܝܬܘܗܝ ܒܟܝܢܐ ܠܗܘܢ ܐܒܐ: ܘܡܛܠ ܠܦܪ̈ܨܘܦܐ ܡܫܝܚܝܐ ܦܓܪ̈ܐ ܘܢܟܝܠ ܗܘ. ܗܢܘ ܕܗܘܐ ܠܐ ܡܫܟܚ ܕܢܫܟܠ: ܡܛܠ ܕܡܬܘܡܝܐ ܐܝܬܘܗܝ. ܘܗܟܢܐ ܐܘܦ ܗܘܐ ܕܐܡܪ ܐܠܗܐ ܠܒܪܗ ܘܗܘܐ ܡܢ ܐܢ̄ܬܬܐ. ܐܟ ܟܕ ܐܢܫ ܕܟܠ ܚܕ ܦܪ̈ܨܘܦܐ ܐܡܪܢܐ. ܡܛܠ ܗ̇ܢܐ ܕܥܘܡܪܐ ܕܒܪܐ ܦܪ̈ܨܘܦܐ ܗ̄ܘ ܕܡܫܝܚܘܬܐ ܡܢ ܗܘܒܪܗ ܕܡܠܐܟܐ ܠܒܪܢܫܐ ܘܠܥܠܡ. ܐܝܟ ܕܐܡܪ ܠܗܘܢ ܠܦܘܠܝܛܐ ܡܪܝܡ. ܕܒܪܗ ܕܐܠܗܐ ܐܬܡܪ. ܡܛܠ ܚܝܘܬܐ ܕܠܗܘܢ ܒܪܗ ܕܐܠܗܐ ܚܕ ܒܪܗ ܕܐܠܗܐ. ܘܦܘܠܘܣ ܐܡܪ. ܕܡܠܠ ܥܡܢ ܒܒܪܗ. ܘܡܦܪܫ ܕܐܝܠܝܢ ܐܢܫ ܕܐܬܝܠܕܘܗܝ ܒܗ ܒܚܝܘܬܐ. ܕܠܗ ܣܡ ܝܪܬܐ ܕܟܠ ܡܕܡ. ܘܐܝܠܝܢ ܐܢܫ ܕܐܠܗܘܬܗ ܒܗ ܒܚܝܘܬܐ. ܝܗܒ ܠܗ ܨܡܚܐ ܕܫܘܒܚܗ ܘܨܠܡܐ ܕܐܝܬܘܬܗ. ܗܟܢܐ ܐܘܦ ܗܘܐ ܕܐܡܪ ܐܠܗܐ ܠܒܪܗ ܘܗܘܐ ܡܢ ܐܢ̄ܬܬܐ. ܐܝ ܕܐܬܐܡܪ ܐܡܪܢܐ: ܡܛܠ ܐܢܫܘܬܐ ܝܚܝܕܐ. ܗܢܘ ܕܠܗ ܟܕ ܠܐ ܐܝܬܘܗܝ ܐܬܐܡܪ. ܘܐܝܟ ܗ̇ܘ ܕܐܡܪܢܐ. ܕܐܬܐܡܪ ܦܘܫ ܕܡܘܬܐ ܕܡܢ ܐܒܐ ܢܦܩ: ܠܘ ܗ̇ܢܐ ܡܫܬܡܕܢܝܢܐ ܦܘܪܫܢܐ: ܐܠܐ ܡܛܠ ܐܘܝܘܬܐ ܘܫܠܡܘܬܐ ܝܚܝܕܝܐ. ܘܐܝܟ ܗ̇ܘ ܕܐܡܪ ܒܪܐ ܠܗܘܢ ܐܒܐ: ܕܢܗܘܘܢ ܚܕ ܐܝܟ ܕܚܢܢ. ܘܥܡܟ ܒܪܐ ܕܒܪܐ ܫܡܥܢܝ. ܕܐܝܟܢ ܕܚܢܢ ܐܦ ܐܢܫܘܬܐ. ܘܚܕ ܝܚܝܕܝ ܕܐܠܗܘܬܐ. ܐܝܟ ܐܝܟ ܐܚܪܢܐ ܕܐܡܪܢܐ ܡܢ ܦܪ̈ܨܘܦܐ ܐ̈ܢܫܘܬܐ. ܐܝܟ ܕܐܦ ܕܐܒܐ ܕܐܡܪܢܐ ܗܘ ܝܫܘܥ ܡܫܝܚܐ. ܘܐܢܫܘܬܐ ܕܐܝܟ ܗܠܝܢ. ܐܠܐ ܗܕܐ ܡܛܠ ܐܘܝܘܬܐ ܐܡܪܢܐ: ܘܕܚܝܕ ܝܚܝܕܐ. ܐܝܟܢܐ ܕܠܐ ܢܦܪܘܫܘܢ ܒܢܝܢܐ ܕܦܪ̈ܨܘܦܐ ܐܝܟܢ ܕܢܫ̈ܐ ܡܢܝܢܐ ܒܐܝܬܘܬܗܘܢ ܘܒܝܚܝܕܘܬܗܘܢ ܡܢ ܚܕܕ̈ܐ: ܗܕܐ ܐܟ ܠܘ ܕܡܬܘܡܝܐ ܗܕܐ ܐܘ ܕܐܬܐܡܪ. ܕܡܫܬܠܚ ܠܝ ܥܠ ܡܢܘܬ ܐܠܗܐ ܡܠܬܐ ܘܕܚܝܕ ܝܚܝܕܗ ܥܡ ܐܒܐ ܘܦܘܫ ܕܡܘܬܐ. ܐܘ ܠܘ ܕܗܘܐ ܡܢ ܐܢ̄ܬܬܐ: ܥܠ ܡܢܘܬ ܐ̈ܢܫܘܬܗ ܡܫܝܚܝܬܐ ܐܡܪܢܐ. ܘܐܝܟ ܕܐܡܪ ܗܘ ܫܘܒܚܐ ܦܘܠܘܣ ܒܕܘܟܬܐ ܐ̈ܚܪܬܐ: ܕܐܡܪ ܐܠܗܐ ܠܒܪܗ ܒܕܡܘܬܐ ܕܒܣܪܐ ܕܚܛܝܬܐ ܡܛܠܬܗ ܕܚܛܝܬܐ. ܘܐܦ ܟܕ ܐܦ ܗܘܐ ܘܗܘܐ ܐܝܟ ܐܘ ܕܗܘܐ ܒܕܡܘܬܐ ܕܒܢܝ̈ܢܫܐ. ܘܠܝܬ ܒܫܘܠܡܐ ܘܡܘܬܐ.

[36] ܗܠܝܢ ܠܘ ܐܝܬܝܗܘܢ ܗܠܝܢ ܐܢܠܝܢ ܕܒܡܫ̈ܠܡܢܘܬܐ ܗܠܝܢ ܡܬܬܡܠܝܢ. ܐܘܦ ܡܬܠܟܝܢ ܒܗܘܢ ܒܥܕ̈ܢܐ ܕܗܝܕܝܢ ܡܬܚܙܝܢܐ. ܘܠܐ ܦܪܝܫܝܢ. ܘܥܡܝܢ ܠܗܘܢ ܠܡ̈ܠܠܐ ܕܒܚܢ̈ܝ ܕܝ̈ܠܠܐ ܕܝܕܥܢܐ ܡܛܠ ܣܘܟܠܗ ܕܐܘܢܗܘܢ. ܘܡܛܠ ܐܦܢ ܗܘܐ ܫܡܝܥܬܐ ܘܣܘܟܠܗ ܒܡܘܫܐ: ܗܟܢ ܦܪܘ ܗܦܪܣܘܢ ܕܡܚܐ ܠܣܒܪܬܗ ܥܕܡܐ ܠܐܒܪܗܘܢ.

46 Rom. 9:5 (Peshitta).
47 Jn. 1:14.
48 Lk. 1:32.
49 Heb. 1:2.
50 Heb. 1:3.
51 Gal. 4:4.
52 Jn. 17:11.
53 Jn. 17:1.
54 Cf. Jn. 14:28.
55 Gal. 4:4.
56 Rom. 8:3.
57 Phil. 2:7.

appeared in the flesh, who is God over all."[46] We understand what is the nature which is from the Jews, and what is the nature which is God over all, for God over all is not from the Jews. And as "The Word became flesh and dwelt among us,"[47] though they are set down with one another conjointly, yet also here we understand what is the nature which "became" when it did not [previously] exist, and what was in the beginning with the Father, and assumed a body to his own parsopa unitedly, and dwelt in it, in that he cannot receive origin, since he exists eternally. So also this, that "God sent his Son and he was made of a woman," is the same as is said concerning the one parsopa, for the name "Son" is the parsopa of the union from the annunciation of the angel Gabriel and for ever. As he said to the Virgin Mary, "He shall be called the Son of the Highest."[48] Because of the union with the Son of the Highest [there is] one Son of the Highest. And Paul said that "He spoke with us in his Son," distinguishing what things are of his manhood in the union, "whom he made heir to everything,"[49] and what are of his Godhead in the same union, "who is the effulgence of his glory and the image of his Being."[50] In the same way too is this, "God sent his Son and he was made of a woman."[51] That he was sent is said because of the unity of will—for it was not when he did not exist that he was sent—as it is said that the Holy Spirit was sent, who proceeds from the Father. For this was not as a servant or by way of command, but because of unity and agreement of will, | and according to what the Son said to the Father, "Keep them in your {278}
name,"[52] and, "Glorify your Son, that your Son may glorify you,"[53] that we may learn that one is the Being, and one is the will of the Trinity. Although there is a place where it is said in the parsopa of manhood, as in "The Father who sent me is greater than I,"[54] and other things such as these, yet here, because of the oneness, it is said that one is the will so that men may not think that the worshipful qnome are different in their Being and in their will from one another. This here indicates that which was sent in order to inform us concerning the qnoma of God the Word, and that one is his will with the Father and the Holy Spirit, but that "He was made of a woman"[55] is said concerning the qnoma of his united manhood. And as the blessed Paul says in another place, "God sent his Son in the likeness of sinful flesh because of sin,"[56] and this is the same as "He was made in the likeness of men."[57] There is no change or transformation.

[36] Such as stumble on these pearls are blind, and they are bruised by the steps which are arranged in an orderly way. Lumps of rocks and lumps of gold are not distinguished, but seem equal to them because of the darkness of their understanding, and because of this blindness and darkness of understanding a myriad heresies have multiplied, each one destroying its fellow, to their ruin.

[37] ܐܠܗܐ ܠܟ ܕܐܬܒܣܪ ܐܝܬܘܗܝ ܡܫܝܚܐ.. ܐܡܪ ܠܗ.. ܒܣܪܘܬܗ ܐܬܡܫܚܬ ܒܡܫܚܐ ܕܚܕܝܘܬܐ ܝܬܝܪ ܡܢ ܚܒܪܘܗܝ: ܐܘ ܐܠܗܘܬܗ ܕܐܬܒܣܪܬ. ܘܐܦ ܒܣܪܘܬܗ ܐܬܡܫܚܬ ܘܠܐ ܐܠܗܘܬܗ: ܗܝ ܕܡܢ ܒܬ̈ܐ ܘܐܬܒܝܢ ܡܢ ܡܘܠܕܐ. ܚܕ ܡܬܩܘܡܝܐ ܐܢܫܐ ܒܩܘܡܗ ܐܠܗܐ ܟܕ ܐܝܬ ܐܠܗܘܬܗ ܠܐ ܡܫܚܐ ܥܠ ܡܫܝܚܘܬܐ. ܕܡܬܚܠܦܗ̇ ܕܝܠܗ̇ ܕܡܫܝܚܘܬܐ ܕܐܬܒܪܝ ܡܢ ܐܣܪܐ: ܘܐܣܪܐ ܡܩܘܡܐ ܒܒܪܝܬܗ ܕܐܬܡܫܚ ܕܝܗܘܐ ܒܪܐ ܘܡܪܝܐ ܡܫܝܚܐܝܬ: ܥܡ ܐܠܗܐ ܡܠܬܐ ܕܢܣܒܗ ܠܦܪܨܘܦܗ ܕܝܗܘܐ ܚܕ ܒܪܐ ܘܠܥܠܡ. ܘܐܦ ܐܠܗܐ ܡܠܬܐ ܕܐܬܒܣܪ ܥܡ ܒܣܪܗ ܡܬܩܘܡܝܐ ܕܐܬܡܫܚ ܒܡܫܚܐ ܕܚܕܝܘܬܐ ܝܬܝܪ ܡܢ ܚܒܪܘܗܝ. ܐܪܐ ܦܢ ܐܝܟ ܚܒܪܘܗܝ ܒܫܡܐ. ܚܒܪܘܗܝ ܕܝܢ ܒܫܡܐ ܐܝܬܝܗܘܢ: ܐܒܪ ܘܟܘܢܐ ܕܡܘܪܟܐ. ܡܕܝܢ ܡܫܝܚܘܬܗ ܕܐܠܗܐ ܡܠܬܐ ܚܒܝܒܘܗܝ ܡܫܬܪܐ ܝܬܝܪ ܡܢ ܚܒܪܘܗܝ. ܒܗܘ ܕܡܫܝܚܘܗܝ ܐܝܟ ܕܐܡܪܬ ܐܝܬܝܗܘܢ ܐܒܪ ܘܟܘܢܐ ܕܡܘܪܟܐ. ܘܒܦܢ ܒܗ ܐܬܝܬܪ ܡܫܝܚܘܬܗ ܗܘ ܡܬܟܪܙܢܐ. ܘܐܝܟܢܐ ܡܫܚ ܠܗ ܟܘܢܐ ܕܡܘܪܟܐ ܘܡܬܝܬܪ ܘܥܠܝܬ ܡܢܗ ܕܟܘܢܐ ܕܡܘܪܟܐ ܕܡܫܝܚܘܬܗ. ܘܐܝܟܢܐ ܒܐܠܗܘܬܐ ܝܬܝܪܘܬܐ ܘܥܠܝܬܘܬܐ.

[38] ܘܐܡܪ ܠܗ: ܐܠܗܐ ܡܠܬܐ ܟܕ ܕܐܝܬܘܗܝ ܐܠܗܐ ܐܬܡܫܚ. ܗܘ ܟܕ ܕܐܬܒܣܪ. ܐܦ ܟܕ ܕܐܝܬܘܗܝ ܐܠܗܐ: ܐܠܗܐ ܠܐܠܗܐ ܡܫܚ ܒܡܫܚܐ ܕܚܕܝܘܬܐ ܝܬܝܪ ܡܢ ܚܒܪܘܗܝ. ܘܐܝܢܘ ܡܫܚܐ ܕܒܗ ܐܬܡܫܚ ܐܠܗܐ. ܘܐܦ ܟܕ ܕܒܣܪܐ ܐܬܡܫܚ: ܡܕܝܢ ܐܣܝܪ ܩܘܡ ܒܣܪܐ ܡܢ ܩܘܡ ܐܠܗܐ. ܘܗܘ ܥܒܕܐ. ܐܬܡܫܚ ܡܕܝܢ ܗܝܟܠܗ ܕܡܠܬܐ ܥܡ ܥܘܕܪ ܐܠܗܘܬܗ: ܕܝܗܘܐ ܠܗܘܡܪܐ ܡܕܝܢܐ ܒܐܝܢܐ ܡܬܟܠܠܐ ܒܚܕܝܘܬܗ ܥܡ ܐܠܗܐ ܡܠܬܐ ܡܫܝܚܐܝܬ ܚܕ ܡܪܝܐ. ܚܕ ܡܠܟܐ ܕܥܠܡܝܢ. ܚܕ ܒܪܐ ܒܚܕ ܦܪܨܘܦܐ ܡܫܝܚܐ ܕܡܫܝܚܐ.

[39] ܡܕܝܢܐ ܠܟ ܐܠܗܐ: ܡܕܝܢܐ ܚܠܝܡܐ: ܡܕܝܢܐ ܠܐ ܡܝܘܬܐ. ܕܐܬܚܠܦ ܚܠܦܝܢ. ܗ̇ܘ ܕܝܢ ܠܐ ܐܛܥܡ ܥܠ ܨܠܝܒܘܗܝ. ܐܪܐ ܗ̇ܘ ܚܠܦܝܢ ܠܟܠ: ܡܕܝܢܐ ܠܐ ܡܬܚܫܢܐ ܐܝܬܘܗܝ ܒܩܘܡܗ ܡܕܝܢܐ: ܐܦ ܒܦܠܓ ܡܕܝܢܐ ܥܠ ܪ̈ܓܫ ܡܬܚܫܢܐ. ܘܐܦ ܡܕܝܢܐ ܠܐ ܡܝܘܬܐ ܗ̇ܘ ܒܟܝܢܗ ܘܠܐ ܡܬܚܫܢܢܐ ܒܐܝܬܘܬܗ: ܝܗ̇ܒ ܚܠܝܡܐ ܒܠܒܘܫܗ. ܐܝܟ ܕܐܬܚܠܦ ܡܢ ܠܐ ܡܝܘܬܐ ܠܡܝܘܬܘܬܐ. ܘܬܘܒ ܡܢ ܡܝܘܬܘܬܐ ܠܠܐ ܡܝܘܬܘܬܐ. ܘܐܝܟܢܐ ܐܬܡܫܚ ܚܠܝܡܐ ܘܐܬܝܗܒ ܡܕܡ ܘܡܩܦ. ܗ̇ܘ ܕܐܝܬܘܗܝ ܚܠܝܡܐ ܒܠܒܘܫܗ. ܐܪܐ ܘܐܝܟܢܐ ܐܬܟܣܝ ܡܢܗ ܘܐܬܚܒܘܗܝ. ܠܗ̇ܘ ܕܐܚܝܕ ܥܠ ܟܝܢܐ ܕܡܠܬܐ: ܟܕ ܠܐ ܐܚܝܕ ܠܗܘܢ ܒܪܡܙܐ ܕܝܠܕܬܗ. ܘܐܝܟܢ ܐܬܢܣܒ ܐܠܘܗܝ ܠܗ̇ܘ ܕܐܝܬܘܗܝ ܝܬܝܪ ܠܐ ܡܫܬܟܚ ܒܗ ܥܡܪܐ ܠܐܬܪܐ. ܘܐܝܟܢ ܢܠܒܫܗ ܠܗ̇ܘ ܢܘܗܪܐ ܕܡܢ ܢܘܗܪܐ. ܐܪܐ ܢܘܗܪܐ ܠܐ ܡܬܚܠܦ ܘܫܠܝܛ ܠܐ ܡܬܚܫܚ: ܗ̇ܘ ܕܒܪ̈ܝܐ ܣܓܝ̈ܐ. ܘܗܘܐ ܐܦ ܗܘ ܦܪܘܩܢܐ ܕܥܒܕܬܐ ܐܦ ܥܒܕܐ ܠܗܘܢ.

58 For ܡܫܝܚܐ.

59 There is confusion here for me: each “oil of gladness” quote in this section is literally “oil of union”. I have followed the assumption that there is a mistake in the transmission of the text and substituted ܚܕܘܬܐ for ܚܕܝܘܬܐ.

60 Ps. 45:7; Heb. 1:9.

[37] "God, who became incarnate, is the 'Anointed One[58].'" ... Tell me ... was his incarnate state anointed with the oil of gladness[59] above his fellows,[60] or his Godhead which became incarnate? If his incarnate state was anointed and not his Godhead, behold, [there are] two natures and two qnome: one existing eternally in its divine qnoma, his Godhead having no need of anointing, since it belongs to anointing that it makes [one] greater than others; and another qnoma, his man, who was anointed to be Son and Lord | unitedly with God the {279} Word, who assumed him to his own parsopa to be one Son for ever. If [it is] God the Word, who became incarnate with his flesh qnomically, who was anointed with the oil of gladness above his fellows, who are his fellows in nature? His fellows in nature are the Father and the Holy Spirit. Therefore, the anointing of God the Word made him more excellent than his colleagues, for his colleagues are the Father and the Holy Spirit, as I have said. In what was he made to abound more than they, O blasphemers? How did the Holy Spirit anoint him, and he was made greater and grew more important than the Holy Spirit who anointed him? How in the Trinity [can there be] the greater and the lesser?

[38] Tell me, was God the Word anointed in that he was God, or in that he became incarnate? If in that he was God, did God anoint God with the oil of gladness more than his fellows, and what is the oil by which God was anointed? If [it is] in that the flesh was anointed—therefore a different qnoma of flesh from the qnoma of God—and this is true, then the temple of the Word was anointed at the beginning of its fashioning to be a holy dwelling-place, in exalted honor, in its union with God the Word, unitedly one Lord, one eternal King, one Son in the one united parsopa of Christ.

[39] "Holy God, holy Mighty One, holy Immortal One who was crucified for us"—but he will not have mercy on his crucifiers! Well, then, O hard-hearted, "holy Immutable One" is a proper designation, even though its invocation has fallen upon various vicissitudes, and if the holy Immortal in his nature and Immutable in his Being is alone mighty, how was he transformed from immortality to mortality, and again, from mortality to immortality? | And how was {280} the "Mighty One" weakened and brought low before the crucifiers, who is alone mighty? How were they able to rise up and seize him who holds all by the power of his word, while he governs them by the indication of his will? How could they raise him up to hang him who is infinite Spirit between heaven and earth? How did they crucify the Light from Light? Well, now, the Light was not crucified, and the Life did not die, O deprived of life, and lo, your impious confession destroys itself.

[40] ܠܐ ܡܫܘܚܬܐ ܠܗ̇ ܕܐܣܛܠܒ ܫܠܡܝܢ. ܐܦ ܠܐ ܡܫܘܚܬܐ ܐܝܟܘܬ ܒܚܝܘܗ̇. ܐܝܟܢܐ ܡܣܛܠܒ ܒܚܝܘܗ̇ ܘܡܢܗ̇ ܐܘ ܐܣܬܟܠ ܠܥܠܝܐ ܒܪܘܚܐ ܡܫܒܚܐ. ܥܠ ܗܕܐ ܒܠܚܘܕ ܡܣܛܠܒܝܢ ܐܢܫܝܢ ܒܫܘܟܢܐ ܡܢ ܐܝܠܝܢ ܚܫ̈ܚܢ: ܕܠܝܬ ܒܗܘܢ ܕܡܬܡܪܚ ܕܢܬܡܪ ܗܢܝ ܠܡܕܝܢ ܕܐܠܗܐ ܡܢܗ̇. ܘܠܝܬ ܚܕܐ ܡܢ ܗܠܝܢ ܕܡܬܡܪܚܐ ܠܠܥܠ ܗܕܐ ܒܕܐ ܡܠܐ ܠܡܬܡܪ ܐܘ ܠܡܬܒܥܝܘ.

[41] ܒܝܠܕܗ ܠܗ̇ ܐܣܛܠܒ ܘܡܝܬ. ܡܕܝܢ ܫܠܡܝ ܗܘ ܝܠܕܗ ܡܢ ܒܛܢܗ ܕܐܠܕܬܗ. ܘܐܦ ܝܠܕܗ ܐܠܕܬܗ. ܐܦ ܕܠܐ ܢܗܘܐ ܐܠܗܐ ܥܒܕ ܠܗ ܝܠܕܗ. ܒܗ̇ ܕܗܘ ܕܡܢܗ̇ ܠܡܗܘܐ ܐܠܗܐ ܒܚܝܐ. ܐܡܪ ܠܝ: ܝܠܕܗ ܕܐܡܝܬܗ ܡܝܬ ܗܘ ܝܠܕܗ ܠܡܢܗ: ܡܕܝܢ ܒܪ ܡܝܬ ܕܠܐ ܒܝܠܕܐ ܕܐܝܠܕܗ ܡܝܬ. ܒܗ̇ ܕܗܘ ܕܡܢܗ̇: ܥܠ ܐܢܫܝܢ ܫܡܫ ܕܒܡܫܡܫܘܬܐ ܕܫܠܡܝ ܡܝܬ. ܘܐܝܟ ܕܐܡܪ ܥܒܪܐ ܥܠ ܗܕܠܗ ܕܐܬܥܒܪ ܕܓܘ ܐܡܝܬܗ. ܘܡܫܘܐ ܦܓܠܘܬ. ܕܐܦ ܐܘܪܚܐ ܒܡܫܠܡܘܬܐ: ܐܠܐ ܡܛܠ ܒܫܠܐ ܕܐܠܗܐ. ܐܪܐ ܠܗ ܐܠܗܐ ܒܚܝܐ ܡܣܛܠܒ ܒܡܫܠܡܘܬܐ ܘܡܛܠ ܒܫܠܐ ܕܐܠܗܐ ܐܢܫܝܢ ܕܒܥܝܢ ܡܝܬܗ ܐܘ ܐܪܘܡܝܐ ܠܒܝܬܐ. ܘܐܬܝܗ ܡܝܬ ܘܝܠܕܗ ܠܐ ܡܝܬ ܒܡܝܬܗ: ܐܠܐ ܝܠܕܗ ܐܡܝܬܗ: ܡܕܝܢ ܐܢܫܝܢ ܗܘ ܒܡܝܘܬܗ ܠܝܠܕܗ: ܘܐܢܫܝܢ ܝܠܕܗ ܒܡܝܘܬܗ ܡܝܬ. ܐܡܪ ܠܝ: ܒܝܠܕܐ ܕܐܝܠܕܗ ܡܝܬ. ܐܝܟ ܝܠܕܐ ܠܐܝܠܕܐ: ܘܕܐܝܠܕ ܝܠܕܐ ܘܕܠܐ ܐܝܠܕ. ܒܥܒܪܐ ܕܠܐܣܛܠܒ ܫܠܝܚܘܬܐ ܗܪܘܬܐ. ܫܘܪܝܐ ܐܠܕܗ ܠܐܬܒܣܝܘܗ. ܘܒܗ̇ ܕܐܬܥܒܪ ܕܗܡܠܠܗ ܥܠܡܗ ܫܒܩܗ: ܡܛܠ ܕܠܗܘܢ ܐܠܕܗ ܕܢܦܩܪ ܒܗ ܐܠܗܐ ܡܠܬܐ ܗܡܠܠܬܐ ܡܫܒܚܬܐ: ܒܗ̇ ܕܐܦ ܡܛܠ ܒܪܢܫܐ ܚܕܐ ܡܢ ܫܒܘܩܐ ܘܡܛܠ ܒܪܢܫܐ ܫܒܝܩܘ. ܐܦ ܒܗ̇ ܕܡܛܠ ܫܘܐ ܗܘ ܫܡܥܢܐ: ܐܠܐ ܡܛܠ ܕܠܦܓܪܐ ܕܒܪܢܫܐ ܕܐܝܬ ܒܗ ܢܦܫܐ ܡܛܠ: ܡܬܚܫܒ ܘܡܬܬܕܪܐ ܒܚܝܐ ܐܚܪܢܐ: ܗܕܐ ܡܛܠ ܐܦܝ ܗܘܐ ܪܥܝܢܐ: ܡܠܠܗ ܫܘܠܛܢܐ ܪܒܗ ܡܫܬ ܒܪܢܫܐ: ܘܐܬܚܙܝܬ ܡܕܝܢܬܗܘܢ ܘܡܛܠ ܗܡܠܠܗܘܢ ܘܗܘܐ ܠܫܘܪܝܐ: ܘܗܘܐ ܐܬܚܕܪܘ ܠܟܠ ܪܘܚ. ܡܛܠ ܕܠܗܘ ܘܡܟܐ ܕܢܦܩܪ ܒܗ ܐܠܗܐ ܡܠܬܐ ܡܫܒܚܬܐ. ܘܗܕܝܢ ܠܟܠ ܒܗܝܢ ܘܟܕ ܠܗܘܢ ܐܬܛܒܥܢ ܕܘܝܬܐ ܘܠܗܘܢ ܫܒܩܘܗ̇ ܕܡܫܘܗ̇ ܐܬܡܫܘܚܬܐ ܒܗܝܢ ܠܡܕܝܢ ܡܪܥܝܢ: ܠܡܣܛܠܒ ܠܐܠܗܐ ܒܪܘܚܐ. ܘܡܛܠ ܕܡܢ ܗܦܟ ܥܪܒܝ ܒܪܗ ܡܠܐ ܗܕܐ ܪܒܝܬܐ ܡܢ ܐܬܛܫܝܘ ܡܠܠܗ ܚܦܠܐ. ܘܡܚܪܒ ܒܠܗ ܗܘܐ ܘܒܢܐ ܡܫܝܚ ܕܒܬܝܢ ܫܠܝܚܐ. ܘܡܚܡܪܐ ܘܟܕ ܡܫܒܚܬܐ ܒܠܒܗ ܡܕܝܢܬܐ ܗܝ ܕܘܝܬܐ. ܒܥܩܒܐ ܘܡܫܡܫܢܐ ܘܒܢܝܢ ܫܠܝܚܐ. ܘܡܫܘܬܐ ܡܫܡܫܢܐ ܘܠܐ ܗܦܟܗ ܡܢ ܠܡܕܝܢܬܗܘܢ. ܗܝ ܐܝܟ ܗܟܢܐ ܠܡܥܒܕܢܐ ܐܬܚܒܪܝܢ ܡܢ ܡܫܘܚܬܗ ܐܣܬܒܪ ܠܐܠܗܐ. ܘܡܫܗܘܢ ܐܬܡܛܠܗ. ܘܡܫܗܘܢ ܐܬܥܒܝܕ. ܘܡܫܗܘܢ ܐܬܒܪܘܪ ܠܟܠ ܪܘܚ. ܕܐܢܠܗܘܢ ܒܠܥܕ ܕܦܫܘ ܡܫܡ ܒܪܢܫܐ ܕܒܬܐ ܥܠ ܐܝܠܝܢ ܕܝܕܥܝܢ ܠܐܠܗܐ ܘܡܫܡܫܝܢ ܠܒܪܘܝܗܘܢ.

61 ? blocks of wood bound on the necks of dogs, or branches, or boughs.

62 Jn. 2:19.

63 Cf. 2 Cor. 13:4.

64 491–518.

65 Again, literally, "to every wind".

[40] "Immortal One who was crucified for us." If he is immortal in his nature, how was he crucified in his nature, and [how] did he die? O [you who are] crucified by the demon through destructive impiety, for this you are daily crucified on "sugare"[61] by the hands of the mighty, for there is none among them who ventures to speak this blasphemy that "God died," nor is there one of the heresies which ventures to say or to accept this expression openly.

[41] "By his own choice he was crucified and died." Then his will, which crucified him, was mightier than his nature, and if his will crucified him, also his will considered him not to be God, for he who dies is not God in nature. Tell me, his will which put him to death, did his will die with him? Then, when he rose, it was not by the choice of his will that he rose, for he who dies needs another to raise him up who is mightier than he, and as the Truth says concerning his temple which was destroyed, "I will raise it up."[62] As Paul makes clear, "Although he was crucified in weakness, yet he rose by the power of God."[63] Well then, God in nature was not crucified in weakness and [then] rise by the power of another God stronger than he, O accursed Arians. And if he died and his will did not die with him, but his will raised him up, then he is different in his qnoma from his will, and his will is different in its qnoma from him. | Tell me, did he die by the will of {281}
his own will? How is there a "will" for a "will", that the will chooses and does not choose? In truth, your life is accursed, O contentious heretics! The Jews crucified his manhood, and therefore the insult to his temple he imputed to himself, for they crucified this one in whom God the Word dwelt as in a temple unitedly; for though a man kills one of the beasts, or a man kills his fellow, although the "killing" is the same thing, yet because he kills the body of a man in which is a soul, he is found guilty and is cast into prison. So for this impiety the Jews received a great punishment, and their city was destroyed, and their temple was burned, and it was made a wasteland, and behold, they were scattered by every wind, for they crucified him in whom God the Word dwelt unitedly. So it is happening at this time to the wretched Antioch, and to her colleague which takes part with her in this wicked blasphemy of crucifying God impiously, because from that place began this impious expression, from Anastasius,[64] the wicked king, and it has continued all this time throughout many years. With how many sorts of chastisements has it engulfed the wretched city through devastation and through ruin many times, and through various plagues? And they have not turned from their blasphemy. Behold, now it has been completely brought to destruction by its own inhabitants, the crucifiers of God, and some of them have been killed, and some of them have been made captive, and some have been dispersed to every region[65], that they might teach everyone what is the punishment which comes upon those who crucify God and put to death their Creator.

[42] ܡܘܕܥܢܐ ܕܝܢ: ܚܙܐ ܘܟܕ ܢܬܟܬܒ ܠܒܪܢܫܐ ܕܡܪܐ. ܘܐܬܚܙܝ ܡܫܪܝܘܬܐ ܕܬܘܟܠܢܐ. ܒܗ ܕܒܠܐ ܡܦܩܢ ܗܘܐ ܒܐܠܗܘܬܗ ܕܥܒܕܐ ܒܐܝܩܪܗ ܡܚܝܕܢܐ. ܘܗܠܝܢ ܕܩܪܝܢ ܠܗ ܠܐܠܗܐ ܕܐܝܬܘܗܝ ܚܕ ܘܡܚܝܕܐ: ܘܪܘܚܐ ܠܐ ܡܫܢܝܐ ܘܚܠܝܡܐ ܒܠܚܘܕܘܗܝ: ܒܠܚܘܕ ܗܘ ܘܩܕܡ ܠܗ ܘܡܫܡܠܝܢ. ܘܟܕ ܕܝܢ: ܠܚܕ ܡܢ ܩܢܘܡܐ ܕܐܠܗܘܬܐ ܕܒܒܪܐ ܦܪܘܩܐ ܗܘܐ ܒܫܘܬܦܘܬܗ ܕܠܡܠܟܐ. ܘܐܦ ܡܫܬܘܕܥ ܗܘܐ ܠܢ ܠܒܢܝܢ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܕܩܘܕܫܐ ܡܢ ܕܥܒܕܗ ܘܡܫܬܘܕܥܐ. ܐܠܐ ܗܟܢܐ ܠܟܠܗ ܐܠܗܘܬܐ ܕܩܕܡ ܐܒܗܬܐ ܒܟܠ ܒܢܝܢ ܘܠܗ ܠܐܠܗܐ ܡܠܟܐ ܒܠܚܘܕ. ܡܕܡ ܠܝ ܐܠܗܐ. ܡܕܡ ܚܠܝܡܐ. ܡܕܡ ܠܐ ܡܝܘܬܐ ܕܐܬܚܒܠ ܚܠܦܝܢ. ܘܗܘܐ ܒܠܗ ܒܝܬ ܐܠܗܐ ܐܝܬܘܗܝ ܡܕܡ ܚܠܝܡܐ: ܡܕܡ ܠܐ ܡܝܬܘܬܐ: ܘܠܗ ܚܕ ܡܢ ܩܢܘܡܐ. ܘܗܢܐ ܓܒܪܐ ܒܠܚܘܕ ܐܦ ܚܝܝܢ ܒܠ ܡܘܬܐ. ܕܗܐ ܥܒܝܕܝܢ ܐܢܘܢ ܥܡ ܒܢܝܢܫܐ ܒܗܘܢ ܒܕܡܘܬܗܘܢ: ܡܛܠ ܗܕܐ ܕܐܬܝܗܒܬ: ܐܘ ܕܐܬܚܕܝܢ ܒܒܪ ܕܝܠܗܘܢ ܡܢܗܘܢ ܡܫܡܫܢܐ: ܐܘ ܕܒܗܘܢ ܐܬܒܪܝܘܢ ܥܒܕܐ. ܐܝܟܢܐ ܕܥܒܝܕ ܗܟܢܐ ܘܒܠܘܚ ܕܩܠܝܬܐ: ܡܛܠ ܡܬܠܬܠܗ ܢܓܝܪܐ ܘܡܬܪܘܬܐ ܚܘܝܐ ܠܚܘܒ ܦܘܪܩܢܐ. ܐܘ ܒܥܐ ܕܢܬܚܙܐ ܡܫܝܚܐ ܠܡܫܝܚܐ ܥܠ ܓܒܗ ܕܗܘܐ. ܐܘ ܒܥܐ ܡܕܪܡ ܠܡܫܝܚܐ. ܠܗܘ ܩܢܘܡ ܓܒܪܐ ܐܒܘܗܬܐ ܕܡܠܟܘܬܐ: ܕܒܒܝܬܘܗܝ ܐܢܫܘܬܗܘܢ ܡܬܘܬܐ: ܐܝܬܝܗ ܒܗܘܢ ܒܕ ܐܡܪ: ܕܠܐ ܡܢܫܝܢ: ܐܠܐ ܐܝܟ ܐܠܗܐ ܗܘܝܬܘܢ. ܘܡܪܒ ܠܗܠܝܢ ܕܡܝܐ ܐܬܚܝܒ ܒܗܘܢ. ܕܝܠܗ ܐܠܗܐ ܚܕ ܘܡܢܗ ܘܐܬܚܙܝ ܚܠܝܡܘܬܗ.

[43] ܡܢܐ ܗܘܐ ܐܡܪܝܢ ܚܟܝܡܐ: ܒܪܢܫܐ ܠܡ ܡܫܝܚܐ ܐܢܫ ܗܪܟܐ ܒܢܝ ܘܗܪܟܐ ܩܢܘܡܐ: ܡܕܝܢ ܗܪܟܐ ܦܪܨܘܦܐ ܐܝܬ ܠܟܘܢ ܚܕ ܡܫܝܚܐ ܗܘ ܕܐܬܝܠܕ ܒܗ ܒܪܫܝܢܐ: ܘܚܕ ܚܝܐ ܒܡܫܪܝܐ ܕܒܗ ܐܬܝܠܕ ܫܡܝܐ ܘܥܠܡܐ ܒܪܝܫܗ ܕܡܪܝ ܓܘܫܡ ܕܐܬܪܡܪܡ ܐܘ ܡܫܒܚ ܠܐܠܗܘܬܐ. ܐܦܪ ܘܟܘܫܡܬܐ ܕܐܝܟ ܦܪܨܘܦܐ ܡܫܬܠܡܢ ܦܘܪܩܢܐ. ܐܢ ܓܒܪ ܚܠܦ ܗܘ ܡܫܝܚܐ ܡܫܬܠܡܢ ܢܓܪܐ ܥܩܒܪܐ: ܘܐܦ ܚܠܦ ܗܘ ܓܒܪܐ ܢܓܪܐ ܒܥܕܐ ܡܫܬܠܡܢ. ܘܡܫܡܠܐ ܦܠܓܗ ܕܩܘܡܝܗ ܒܓܘܝܐ. ܘܦܠܓܗ ܠܐ ܡܬܚܫܚ. ܐܠܐ ܒܠܗܘܢ ܡܠܝܟܘܢ ܒܚܕܐ: ܘܕܝܠܗ ܘܠܗܘ ܥܒܕܐ. ܕܒܗ ܒܗܢܐ ܦܪܨܘܦܐ ܕܡܫܠܡ: ܡܘܕܝܢ ܒܡܫܝܚܐ ܕܐܝܬܘܗܝ ܗܪܟܐ ܒܢܝ ܘܗܪܟܐ ܩܢܘܡܐ ܒܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܕܐܬܚܙܝ ܘܚܝ ܘܡܝܬ ܒܒܣܪܗ ܦܪܨܘܦܐ ܕܐܝܬܘܗܝ ܗܘܝܘ ܡܫܝܚܐ. ܘܐܠܗܘܬܐ ܢܘܩܝܢ ܐܝܬܘܗܝ ܐܠܗܐ ܕܒܗ ܕܠܐ ܢܬܚܠܦ ܘܠܐ ܚܕ ܘܠܐ ܚܝܐ ܘܠܐ ܡܢܗ ܘܠܐ ܡܬܚܫܠܦ. ܘܡܘܡܐ ܕܐܩܝܡܗ ܠܡܫܝܚܐ ܡܫܝܚܐ ܠܐܠܗܘܬܐ ܢܘܩܝܢ. ܘܐܦܪܘܗ ܒܚܝܘ ܠܟܠ ܡܫܬܘܬܐ ܘܠܟܠ ܡܬܚܫܠܦܘܬܐ. ܗܢܐ ܗܘܐ ܠܡ ܠܗܘ ܕܒܠ ܒܐܝܕܗ ܘܒܠ ܡܬܠܠܗ ܕܐܝܬܘܗܝ ܐܠܗܐ ܡܠܬܐ: ܕܠܒܪܐ ܕܚܢܢܘܢ ܕܒܢܝܢܐ ܕܐܝܬܘܗܝ ܒܪܝܫܗ ܡܫܝܚܐ ܩܕܡܝܐ ܕܡܢ ܢܘܪܐ ܗܘ ܕܐܠܗܐ ܡܫܝܚܗ ܒܪܘܚܐ ܕܩܘܕܫܐ ܘܚܝܠܐ ܕܒܢܝܢܐ ܕܐܬܓܠܝܘܗܝ ܠܟܠ ܡܫܬܘܬܐ. ܘܡܛܠ ܕܐܬܥܛܦ ܘܐܬܡܟܟ ܒܪܢܫܐ ܡܫܝܚܐ

66 I.e., Adam and Eve.

67 Cf. Gen. 3:4–5 (Peshitta).

68 Cf. Heb. 2:10.

[42] Now the Jews crucified the man of our Lord once, and they did this in error, for they were not convinced of his Godhead which dwelt in his manhood unitedly. But these wretches, | lo, are always crucifying and putting to {282}
death God, who is living and life-giving, and infinite Spirit, and alone mighty. O that one of the qnome of the Trinity had also been spared from crucifixion and death for our salvation—the Father, or the Son, or the Holy Spirit—their wickedness would have perhaps been a little more tolerable, but now the impious crucify the whole Trinity at all times and not only God the Word. "Holy God, holy Mighty One, holy Immortal One who was crucified for us." Behold, the whole divine nature is the "holy Mighty One, holy Immortal One," not one of the qnome, and this blasphemy is upon you, O deserving of all deaths. Lo, you have been spared until this moment in your wretchedness because of the hope of repentance—perhaps there are going to be believers among them, or true ones are to be proved among them—as Satan is spared, and all false worshipers, because of freedom of will and liberty, until the day of recompense. O how the accursed Satan has plotted against our wretched race! O how the crafty one leads astray! For [our] progenitors[66], who by their nature were mortal, he led astray, saying, "You will not die, but you will be as gods,"[67] and now he leads these wretches astray: "God suffered and died and was crucified for you."

[43] Again, what do the ignorant say? "With the subtle mind we have understood two natures and two qnome." Then you have two minds: one is subtle, in which you are Christians, and one is brutishly dense, in which you are pagans and deniers of the First-fruits of the Head of our race, who was exalted, O Theopaschites. Well then, at the resurrection, for what mind will you receive recompense? Even if for the subtle [mind] you will receive a good recompense; also for the dense | you will receive a bad recompense. Then half of your qnoma {283}
[will be] in Gehenna, and half will not be punished! But all your words are absurd, and ours [are] with the truth, for in the same opinion which we have received we acknowledge Christ, who is two natures and two qnome in one parsopa of Sonship; who was crucified, suffered, and died in his human nature, which was his united temple, and after three days God, who was in him, who was not crucified and did not suffer, and did not die, and does not die, and does not change, raised him up. It is he who raised his united temple after three days, and perfected it through its suffering unto immortality and immutability. "It befitted him through whom is all and for whom is all," who is God the Word, "that he should perfect the first-fruits of the life" of men, who is his united man, Jesus of Nazareth, whom God anointed with the Holy Spirit and with power, "through sufferings" unto immortality[68]. And because his united man obeyed and humbled himself unto death, therefore God, who was in him, greatly

ܥܕܡܐ ܠܡܘܬܐ. ܡܛܠ ܗܢܐ ܗܘ ܐܠܗܐ ܕܒܗ ܐܫܬܟܚ ܫܡܗ ܒܗ ܒܫܒܝܚܘܬܐ ܕܐܒܐ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܒܣܪܐ ܡܬܝܕܥܐ ܘܡܫܬܒܚ. ܒܫܡܗ ܠܡ ܕܝܫܘܥ ܟܠ ܒܘܪܟ ܬܟܘܦ. ܘܟܠ ܠܫܢ ܢܘܕܐ. ܕܡܪܝܐ ܗܘ ܝܫܘܥ ܡܫܝܚܐ ܠܫܘܒܚܐ ܕܐܠܗܐ ܐܒܘܗܝ.

[44] ܠܐ ܠܡ ܡܘܕܝܢܢ ܕܦܓܪܐ ܘܕܡܐ ܕܐܠܗܐ ܐܟܠܝܢܢ: ܐܠܐ ܦܓܪܐ ܘܕܡܐ ܕܒܪܢܫܐ. ܐܢܐ ܐܘ ܚܬܡܐ: ܐܠܗܐ ܐܢܫ ܗܘ ܠܐ ܡܫܟܚ ܡܬܐܟܠ ܕܡܢ ܢܘܪܐ ܘܠܘ ܦܓܪܐ ܗܘ ܒܟܝܢܗ. ܘܐܡܪ ܠܢ. ܗܐ ܕܦܓܪܐ ܕܐܠܗܐ ܕܐܝܟ ܐܢܚܢܢ ܡܘܕܝܢܢ. ܐܝܟ ܡܐ ܕܠܐ ܠܚܝܘܗ ܕܐܠܗܐ ܐܟܠܝܢܢ: ܐܘ ܡܛܠ ܐܝܢܐ ܕܦܓܪܐ ܕܡܛܠ ܚܘܒܢ ܚܝܘܗ ܕܐܬܦܩܕ ܕܐܢܫܘܬܗ ܒܪܢܫܐ ܕܡܪܢ. ܘܐܢܫܘܬܗ ܗܢܐ ܠܚܡܐ ܒܚܝܠܐ ܘܒܫܘܘܝܐ ܥܡ ܦܓܪܐ ܕܒܪܐ ܕܐܠܗܐ: ܒܪܘܚܐ ܡܩܕܫܐ ܕܪܘܚ ܩܘܕܫܐ. ܡܕܝܢ ܠܗ ܒܟܝܢܗ ܕܐܠܗܐ ܐܟܠܝܢܢ ܐܘ ܥܕ̈ܬܐ. ܐܝܟ ܡܫܝܚܐ ܗܕܐ: ܕܗܐ ܒܟܝܢܐ ܠܚܡܐ ܗܘ: ܒܩܢܘܡܐ ܕܝܢ ܕܒܪܢܫܐ ܕܩܢܘܡܐ: ܦܓܪܐ ܗܘ ܦܓܪܢܝܐ ܕܗܘ ܦܓܪܐ ܡܪܢܝܐ ܕܐܝܬܘܗܝ ܡܫܬܘܕܥܐ ܒܥܕܬܐ. ܘܐܝܬܘܗܝ ܠܡ ܚܕ ܦܓܪܐ ܒܚܕ ܩܢܘܡܐ ܘܩܢܘܡܐ ܘܫܘܠܐ ܡܫܬܕܪܐ. ܒܟܝܢܐ ܕܝܢ ܠܟܝܢܐ: ܒܚܝܠܐ ܕܝܢ ܡܫܝܚܐ. ܘܡܬܝܕܥܐ: ܕܥܡ ܒܩܢܘܡܐ ܕܩܢܘܡ ܩܢܘܡܐ: ܕܐܝܬܘܗܝ ܚܕ ܦܓܪܐ ܕܡܫܝܚܐ. ܕܗܐ ܠܗ ܠܗܘ ܦܓܪܐ ܡܪܢܝܐ ܕܐܝܬܘܗܝ ܒܥܕܬܐ: ܚܠܝܡ ܠܗ ܡܢܝܢ ܘܡܬܬܚܝܢ ܥܠ ܡܕܒܚܐ ܐܘ ܚܬܡܐ. ܗܘ ܠܚܡܐ ܚܝܐ ܕܡܢ ܐܬܩܪܝ ܠܗ ܒܟܘܡܪܐ: ܘܝܗܒ ܠܗ ܒܐܟܠܘܬܗ ܐܝܟ ܕܝܗܘ ܐܠܦ ܘܡܠܝܫܘܬܗ ܢܘܪܐ. ܚܝܐ ܕܡܢ ܡܢܗ. ܘܕܒܝܫ ܫܪܪܐ ܕܫܠܝ̈ܚܐ. ܘܗܟܢܐ ܕܝܢ ܡܬܚܫܒ ܒܗ ܡܢ ܟܠܗ ܡܬܚܐ ܘܡܘܬ ܠܐ ܡܐܬ. ܘܗܢܐ ܕܐܟܠܝܢ ܠܗ ܒܥܕܬܐ ܦܓܪܗ ܐܝܬܘܗܝ: ܐܠܐ ܚܘܕܝ ܚܝܐ ܘܡܡܠܠܐ ܒܠܚܘܕ. ܘܠܐܦܪܝܢ ܕܒܥܒܕܘܗܝ ܘܠܐܘܬܦܢ ܕܡܢ ܟܠ ܩ̈ܢܝܢ. ܘܐܝܟ ܕܒܚܝܠܗ: ܡܘܬ ܠܡ ܐܬܝܗܒܬ ܥܠ ܐܝܕܐ ܕܟܗܢܘܬܐ ܕܟܠ ܦܪܨܘܦ ܘܡܫܘܚܐ ܕܪܘܚܐ ܐܝܟ ܕܠܗ ܠܡܦܪܩܗ ܚܝܝܢ ܘܡܬܦܩܚܝܢ ܘܡܬܚܕܬܝܢ ܒܡܫܘܚܬܐ ܡܚܝܢܝܬܐ ܒܫܪܪܐ ܗܝ. ܚܠܘܦ ܐܢܫܝܢ ܕܚܛܝܘ ܠܡܦܪܩܗ ܕܡܠܟ ܠܡ ܠܡܣܒܪܢܘܬܐ ܡܢ ܕܡܬܚܠܠܐ ܡܢ ܥܡܡܐ. ܚܝ̈ܐ ܘܡܘܗܒܬܐ ܘܡܠܟܘܬܐ ܠܡܫܪܐ ܕܚܝ̈ܝܢ. ܗܢ ܠܡ ܕܐܢܫ ܦܓܪܐ ܘܢܦܫܐ ܕܡܢ. ܟܕ ܡܬܘܐ ܘܐܢܐ ܒܗ. ܘܐܢܐ ܐܬܡܢܝܬܘܗܝ ܒܡܘܬܐ ܐܚܪܢܐ. ܘܐܢ ܠܡ ܕܐܠܐ ܢܐܟܠ ܦܓܪܐ ܘܠܐ ܢܗܘܐ ܕܡܢ: ܠܟܘܢ ܠܗ ܚܝ̈ܐ ܒܩܢܘܡܗ. ܘܗܘܐ ܠܗ ܡܢ ܐܠܗܐ ܐܟܠܝܢ ܠܦܓܪ̈ܐ ܐܘ ܕܥܕ̈ܬܐ. ܐܠܐ ܠܗܘܐ ܠܡܫܪ ܕܪܘܚܐ ܘܡܟܝܠܘܗܝ ܡܬܩܕܫܢܘܬܐ ܦܓܪܐ ܘܠܗ ܒܪܘܚܐ: ܐܠܐ ܒܚܝܠܐ ܡܫܡܫܢܐ ܘܕܝܢܘܗܝ ܚܝ̈ܝܢ ܚܕ ܦܓܪܐ. ܐܢ ܠܡ ܠܐ ܬܐܟܠܘܢ ܦܓܪܗ ܕܒܪܗ ܕܐܢܫܐ ܘܬܫܬܘܢ ܕܡܗ. ܠܝܬ ܠܟܘܢ ܚܝ̈ܐ ܒܩܢܘܡܟܘܢ. ܘܪܘܚܐ ܗܘ ܠܡ ܕܡܚܝܐ: ܦܓܪܐ ܐܝܟ ܕܡܢ ܟܝܢܗ ܠܐ ܡܘܬܪ ܡܕܡ. ܘܗܘܐ ܗܢܘ ܐܡܪ ܘܗܘܐ: ܕܐܪܘܐ ܕܦܓܪܐ ܕܐܢܫܘܬܗ ܡܬܦܫܛܐ ܐܟܠܝܢ ܘܫܬܝܢ: ܘܠܗ ܡܢ ܐܠܗܘܬܗ: ܐܠܐ ܠܚܝܘܗܝ ܚܝܐ ܕܡܫܪܐ ܠܡ ܐܝܟ ܕܒܝܬܠܡܐ ܚܠܘܦ ܕܐܬܦܩܕܗ: ܥܕܡܐ ܠܡܐܬܝܬܗ: ܕܡܫܠܡܝܢ ܫܘܒܚܐ ܘܐܪܘܐ: ܘܡܬܚܠܠܐ ܗܘ ܐܬܦܩܕ ܡܛܝܒ ܡܢ ܟܠ.

69 Cf. Phil. 2:10–11.
70 For ܕܫܠܝ̈ܚܐ (Missing word) ܘܕܒܝܫ ܚܝܘܗ ܠܫܠܝ̈ܚܘܗܝ.
71 Cf. Jn. 6:54.
72 Babai puts the same verse in a negative way and puts it in the mouth of Jesus.
73 Jn. 6:63.

exalted him with himself in the union of the one parsopa of Christ the Son of God in one worship for ever. "At the name of Jesus every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God his Father."[69]

[44] "You do not confess that you receive the body and blood of God, but the body and blood of a man." Well, then, O wicked ones, God is infinite Spirit, and Light from Light, and is not a body in his nature. Tell me, that body of God, in what manner do you confess? As those who eat the nature of God? Or because of the honor of the body? For because of the remembrance of the suffering of the antitype, who was the man of our Lord, this bread in power and in pardon is the one | Body of the Son of God, through the sanctifying descent of the Holy {284}
Spirit. Therefore, you do not eat the nature of God, O raving ones. How is this possible? For lo, in nature it is bread, but by the hallowing of the Holy Spirit it is the symbolic body of the actual body which is unitedly in heaven, and is for us one body in one name, and holiness, and preserving power. In nature [it is] bread, but in power [it is] absolving and sanctifying, which it acquires through the descent of the Holy Spirit, becoming the one body of Christ. Lo, it is not the actual body, which is in heaven, [that] we daily break and put to death upon the altar, O wicked ones, for it was broken once at the crucifixion, and it entered into its glory as he taught and his apostles made clear. He died once, sacrificing [himself for] the sins of many[70]. But now Christ is risen from the dead. Never more does he die, and this which we receive is not in nature his body, but the remembrance of his suffering and a consolation, and for our growth in his truth and for our preservation from all evils. Altogether it gives us mystically—whenever in unwavering faith, and in love which is fervent, as we behold, embrace, and attend to its Antitype in life-giving fellowship, in one spirit—all those things which its Antitype is going to give us perfectly when he is revealed from heaven: life, delight, and the complete blotting out of sins. "He who eats my body and drinks my blood remains in me and I in him, and I will raise him up at the last day."[71] And, "He who does not eat my body and drink my blood does not have life in his qnoma."[72] Behold, the earthly do not eat the nature of God, O impious ones, but this bread which he blesses and makes, typically, a body—not in nature, but in absolving power, an earnest of life, one body. "If you do not eat the body of the Son of Man and drink his blood, you do not have life in your qnoma," | and, "It is the Spirit which gives life. The body", according to its nature, {285}
"does not benefit anything."[73] Behold, he says and makes clear that the symbol of the body of his manhood we eat and drink typically, and not the nature of his Godhead, but for the remembrance of his suffering which supplies us, as by an image, with all that belongs to its Antitype until his coming, when types and Mysteries come to an end, and the Antitype, worshiped above all, is revealed.

[45] ܘܡܫܝܚܐ ܡܢܗ ܘܡܢ ܥܠܡܢܗ ܕܒܗ ܡܫܠܠ: ܘܢܣܒ ܠܗ̇ ܝܫܘܥ ܠܚܡܐ. ܘܒܪܟ ܘܩܨܐ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ ܘܐܡܪ. ܣܒܘ ܐܟܘܠܘ. ܗܢܘ ܦܓܪܝ ܕܥܠ ܐܦܝܟܘܢ ܡܬܝܗܒ. ܗܟܢܐ ܗܘܝܬܘܢ ܥܒܕܝܢ ܠܕܘܟܪܢܝ. ܘܢܣܒ ܟܣܐ ܘܐܘܕܝ ܘܐܡܪ: ܣܒܘ ܐܫܬܘ ܡܢܗ ܟܠܟܘܢ: ܗܢܘ ܕܡܝ ܕܕܝܬܩܐ ܚܕܬܐ: ܕܚܠܦ ܣܓܝ̈ܐܐ ܡܬܐܫܕ ܠܫܘܒܩܢܐ ܕܚܛܗ̈ܐ. ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܝܢ: ܕܠܐ ܐܫܬܐ ܡܢ ܗܫܐ ܡܢ ܗܢܐ ܝܠܕܐ ܕܓܦܬܐ. ܥܕܡܐ ܠܝܘܡܐ ܕܐܫܬܝܘܗܝ ܥܡܟܘܢ ܚܕܬܐ ܒܡܠܟܘܬܗ ܕܐܒܝ. ܘܗܘܐ ܗܟܝܠ ܫܡܥܘ ܐܘ ܕܪ̈ܝܐ: ܘܢܣܒ ܠܗ̇ ܝܫܘܥ ܠܚܡܐ. ܘܗܘܐ ܠܚܡܐ ܢܣܒ ܕܒܟܦܗ ܠܚܡܐ ܗܘ ܕܡܢ ܫܡܝܐ. ܘܒܪܟ ܠܗ̇ ܘܩܨܐ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ. ܘܗܘܐ ܠܗ ܠܗ̇ܘ ܠܚܡܐ ܕܢܣܒ ܒܐܝܕܘܗܝ. ܠܗ ܠܒܪ ܘܒܪܟ ܘܩܨܐ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ: ܘܠܗ ܠܦܓܪܗ ܩܪܐ: ܐܠܐ ܠܠܚܡܐ ܕܒܪܟ ܒܪܘܚܐ ܕܩܘܕܫܐ ܥܒܕܗ ܦܓܪܗ. ܠܗ ܩܪܐ: ܐܠܐ ܒܚܝܠܐ ܠܣܘܗܐ ܘܠܟܘܠܗܘܢ ܣܓܝܗ. ܕܝܗܒ ܠܢ ܒܕܘܟܬ ܦܓܪܗ ܡܣܘܡܐ ܠܟܘܠܢܐ ܘܠܡܫܬܠܐ ܟܠܟܐ ܘܠܪܘܚܢ ܣܓ̈ܝܐ ܒܫܒܪܐ ܕܡܬܒܪ̈ܝܐ ܐܝܟܘܬܗ ܕܐܟܦܝܢ. ܗ̇ܘ ܠܗ ܕܥܠ ܐܦܝܟܘܢ ܡܬܝܗܒ. ܘܗܘܐ ܥܡܗܘܢ ܦܓܪܐ ܠܗ ܒܥܘܪܐ: ܐܠܐ ܒܒܘܪܟܬܐ ܠܟܘܠܗܘܢ ܦܓܪܗ. ܘܟܠܐ ܢܣܘܪ ܒܗܘܢ ܒܪ̈ܙܘܗܝ ܥܣܝܩܐܝܬ. ܐܠܐ ܢܣܘܪ ܒܗܘܢ ܐܒܘܗܝ ܕܦܓܪܐ ܡܪܝܐ. ܒܗ̇ ܕܗ̇ܘ ܗܒܠ ܠܥܡܐ. ܘܗܘܐ ܢܣܒ ܠܢ ܠܟܘܠܢ ܣܓܝܗ ܘܠܟܘܠܢܐ. ܒܗ̇ ܕܥܠ ܐܦ̈ܝ ܐܢܫܐ ܠܚܘܕܐ. ܘܗܘܐ ܘܡܟ ܒܗ ܝܗ ܗ̇ ܕܫܡܥܬܐ. ܢܣܒ ܠܗ̇ ܟܣܐ ܘܐܘܕܝ ܘܐܡܪ. ܗ̇ܢܘ ܕܗܢ ܕܝܬܩܐ ܚܕܬܐ: ܕܚܠܦ ܣܓܝܐܐ ܡܬܐܫܕ ܠܫܘܒܩܢ ܚܛ̈ܗܐ. ܘܗܘܐ ܗܟܝܠ ܝܗ ܡܢܝ: ܫܡܥܬܐ ܕܒܪܟ ܘܠܚܡܐ ܗ̇ܘ ܕܒܪܟ ܘܩܨܐ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ. ܘܠܗ ܝܗܘܒ ܒܟܣܐ ܗ̇ܘ ܦܓܪܐ ܕܐܬܩܨܝ ܒܘܣܡܐ ܒܠܘܒܟܬܐ. ܘܠܗ ܝܗܘܒ ܕܡܐ ܗ̇ܘ ܕܐܬܐܫܕ ܒܨܠܝܒܘܬܐ. ܘܗܘܐ ܗܟܝܠ ܠܗ̇ܘ ܕܒܪܟ ܘܡܟܒܪܗ ܦܓܪܗ ܠܗܘܦܫܝܢܐ ܐܓܒܗ ܗܠܡܝܕܗ. ܘܠܟܗܢܐ ܐܬܐܢܘ ܒܗܪܗ. ܘܗܘܐ ܟܠܒܟܠ ܠܐ ܘܡܟ ܗ̇ܘܐ. ܡܟܝܠ ܠܗ ܠܦܓܪܗ ܚܢܢܐ. ܕܗܘ ܒܥܡܢܐ ܝܗ ܡܚܝܕܐܢܐ ܡܪܡܪܡܢܐ ܐܓܠܝܡ ܘܐܦܠܐ ܠܚܡܗ ܕܐܠܗܐ ܐܓܠܝܡ ܐܘ̇ ܚܟܝܡ̈ܐ: ܐܠܐ ܠܠܚܡܐ ܕܗܘܝܐ ܒܪܘܚܐ ܡܩܒܠܐ ܕܪܘܚ ܩܘܕܫܐ ܒܟܪ ܚܝܠܐ ܡܚܘܝܢܐ ܐܢܬܘܢ ܦܓܪܗ ܘܠܗ ܒܚܝܢܐ: ܐܠܐ ܠܟܘܠܗܘܢ ܚܝܐ.

[46] ܘܡܫܝܚܐ ܕܝܢ ܠܗܘܦܟܢܐ ܦܘܠܘܣ ܕܒܗ ܡܫܢܝܐ ܡܠܠ: ܟܣܐ ܠܗ̇ ܗ̇ܘ ܕܐܬܘܕܝܬܐ ܕܡܒܪܟܝܢ. ܠܐ ܗ̇ܘܐ ܫܘܬܦܘܬܐ ܐܝܬܘܗܝ ܕܕܡܗ ܕܡܫܝܚܐ. ܘܠܚܡܐ ܗ̇ܘ ܕܩܨܝܢܢ. ܠܐ ܗ̇ܘܐ ܫܘܬܦܘܬܐ ܐܝܬܘܗܝ ܕܦܓܪܗ. ܐܝܟܢܐ ܗܟܝܠ ܕܚܕ ܗ̇ܘ ܠܚܡܐ ܗ̇ܘ: ܗܟܢܐ ܟܠܢ ܚܕ ܚܢܢ ܦܓܪ. ܟܠܢ ܓܝܪ ܡܢ ܗ̇ܘ ܝܗ ܚܕ ܠܚܡܐ ܐܓܠܝܡ. ܕܠܚܡܐ ܐܡܪ ܠܝ ܕܒܪܟܗ ܕܐܠܗܐ ܐܓܠܝܡ: ܐܘ ܕܦܓܪܗ ܚܢܢ ܕܡܫܝܚܐ ܗ̇ܘ ܕܐܬܘܗܝ ܒܥܡܢܐ ܐܓܠܝܡ: ܘܠܒܪܗ ܚܢܢܐ ܥܡܢܢ: ܐܠܐ ܕܫܘܬܦܘܬܐ ܐܝܬܘܗܝ ܗ̇ܘ ܠܚܡܐ ܕܦܓܪܗ ܘܕܡܗ. ܠܗ ܚܢܢܐ ܐܠܐ ܒܫܘܬܦܘܬܐ ܕܚܕ ܥܡܗܘܢ ܕܦܓܪܐ ܒܚܕ ܣܘܥܢܐ ܒܚܕ ܣܦܠܐ ܪܘܚܐ. ܟܠܢ ܠܗ̇ ܡܢ ܗ̇ܘ

74 Cf. Mt. 26:26–29; Mk. 14:22–25; Lk. 22:19–20; 1 Cor. 11:23–25.

75 1 Cor. 10:16–17.

[45] Let us hear from him and from his apostle, through whom he speaks: "Jesus took bread, and he blessed, broke, and gave to his disciples, and said, 'Take, eat; this is my Body which is given for you, Thus do for my memorial.' And he took the cup, gave thanks, and said, 'Take, drink from it, all of you. This is my Blood of the new covenant, which is shed for many for the forgiveness of sins. I say to you, I shall not henceforth drink of this product of the vine until the day when I drink it with you anew in the kingdom of God.'"[74] Behold, then, hear, O wretches: "Jesus took bread." Lo, he took bread which is in its nature bread from wheat, "and blessed, broke, and gave to his disciples." Lo, the bread which he took in his hands he blessed and broke and gave to his disciples. It was not his natural body, but bread which, through a blessing by him, he made his body—not in nature, but in power and for pardon and for a remembrance of his suffering—that it might be for us in the place of his qnomic body for comfort and consolation, and for an earnest of life in the hope of things to come corresponding to the Antitype. "This is given for you." Behold, he named it his body—not in nature, but in blessing for the remembrance of his body, that we might not look on the Mysteries in an ordinary way, but might look on them as the actual body, for it ascended to heaven. He gave this to us for a remembrance of his suffering and for consolation, because for our sake he was delivered unto death. So it is the same with the wine: "He took | the cup, gave thanks, and said, {286} 'This is my blood of the new testament which is shed for many for the forgiveness of sins.'" Behold, then, the wine which our Lord blessed and the bread which he blessed, broke, and gave to his disciples is not the same in nature as the body which was broken on the cross by the spear, and not the same as the blood which was shed on Golgotha. Behold, then, that which he blessed and made his body typically the disciples ate, and they drank the cup after it, and lo, until then he had not yet been crucified. Therefore, we do not eat his natural body which, lo, is in heaven unitedly, exaltedly, nor do we eat the nature of God, O ignorant ones, but bread, which is, through the sanctifying descent of the Holy Spirit, through absolving power, his body. And it is not in nature, but for a remembrance of his suffering.

[46] Hear also the blessed Paul, through whom Christ speaks: "The cup of thanksgiving which we bless, is it not the fellowship of the blood of Christ? And the bread which we break, is it not the fellowship of his body? As, then, there is one bread, so all of us are one body, for all of us eat from the one bread."[75] Does he say to you "we eat the nature of God," or "we eat the natural body of Christ which is in heaven, and we drink his natural blood?" But this bread is the fellowship of his body and blood, not in nature but in the fellowship of the one name "body", in one pardon, in one spiritual power. "All of us eat from the

ܐܦ ܚܕ ܠܫܡܐ ܐܒܠܝܢ. ܘܠܐ ܐܡܪ: ܕܟܠ ܡܢ ܚܝܘܗ ܕܐܠܗܐ ܐܒܠܝܢ. ܐܘ ܠܦܓܪܗ ܚܝܐ ܕܡܫܝܚܐ ܕܐܝܬܘܗܝ ܒܫܡܐ ܩܢܘܡܐ. ܕܗܐ ܚܕܐ ܐܦ ܐܬܩܪܝ ܠܗ. ܚܕܐ ܗܘ ܠܗ ܐܦ ܡܕܡ ܢܦܩܘ ܒܕܒܚܘܬܗ ܕܢܫܬܠܡܬܗ ܠܚܛܝܬܐ. ܘܐܝܟܢܐ ܕܣܝܡ ܠܒܢܝܢܫܐ ܕܚܕܐ ܙܒܢ ܢܡܘܬܘܢ: ܘܡܢ ܒܬܪ ܡܘܬܗܘܢ ܕܝܢܐ: ܗܟܢܐ ܐܦ ܡܫܝܚܐ ܚܕܐ ܙܒܢ ܐܬܩܪܒ. ܘܒܚܘܒܗ ܕܥܒܕ ܣܓܝܐܐ ܕܚܛܗܐ. ܕܢܫܩܘܠ ܕܝܢ ܘܒܬܪ ܕܟܠ ܚܛܗܐ ܡܫܬܘܙ: ܠܐܝܠܝܢ ܕܐܠܝܢ ܕܡܣܟܝܢ ܠܗ. ܡܕܝܢ ܠܗ ܚܠܘܦܗ ܦܓܪܗ ܚܝܐ ܩܢܘܡܐ ܐܘ ܚܝܐ: ܐܠܐ ܠܠܫܡܐ ܗܘ ܕܐܝܬܘܗܝ ܚܝܘܗ ܚܕ ܦܓܪܐ ܒܫܠܐ ܘܠܗ ܒܚܝܐ. ܘܡܬܩܪܒ ܠܗܘܢ ܠܚܘܕܝ ܚܝܘܗ ܘܠܐܘܪܚܐ ܘܠܡܫܬܪܐ ܕܚܝܐ: ܠܟܠܗܘܢ ܐܝܠܝܢ ܕܐܬܠܝܗ ܡܘܠܕܐ ܐܘܚܪܢܐ ܕܐܘܚܕܢܐ ܕܐܬܪܫܡܘܢ ܘܡܩܒܠܘܢ ܡܪܒܝܬܐ.

[47] ܘܡܫܡܫܐ ܡܩܒ ܡܢܗ ܕܫܡܥܝܢ ܦܠܛܘܣ. ܡܛܠ ܕܥܕܪܐ ܗܘ ܕܫܡܥ ܐܠܝܐ ܚܠܘܦܝ ܘܡܛܠ ܡܫܒܚܬܐ. ܘܐܡܪ ܘܡܫܠܡܘܗܝ. ܐܢܐ ܓܝܪ ܩܒܠܬ ܡܢ ܡܪܢ: ܗܘ ܡܕܡ ܕܐܫܠܡܬ ܠܟܘܢ. ܕܡܪܢ ܝܫܘܥ ܒܗܘ ܠܠܝܐ ܕܡܫܬܠܡ ܗܘܐ. ܢܣܒ ܗܘܐ ܠܚܡܐ ܘܒܪܟ ܘܩܨܐ ܘܐܡܪ: ܣܒܘ ܐܟܘܠܘ. ܗܢܘ ܦܓܪܝ ܕܚܠܦܝܟܘܢ ܡܬܩܨܐ. ܗܟܢܐ ܗܘܝܬܘܢ ܥܒܕܝܢ ܠܕܘܟܪܢܝ. ܗܟܢܐ ܐܦ ܡܢ ܒܬܪ ܕܐܚܫܡܘ: ܐܦ ܟܣܐ ܝܗܒ ܘܐܡܪ: ܗܢܐ ܟܣܐ ܐܝܬܘܗܝ ܕܝܬܩܐ ܚܕܬܐ ܒܕܡܝ. ܗܟܢܐ ܗܘܝܬܘܢ ܥܒܕܝܢ ܟܠ ܐܡܬܝ ܕܫܬܝܢܬܘܢ ܠܕܘܟܪܢܝ. ܟܠ ܐܡܬܝ ܓܝܪ ܕܐܟܠܝܢ ܐܢܬܘܢ ܠܚܡܐ ܗܢܐ ܘܫܬܝܢ ܐܢܬܘܢ ܟܣܐ ܗܢܐ. ܡܘܬܗ ܗܘ ܕܡܪܢ ܡܥܗܕܝܢ ܐܢܬܘܢ ܥܕܡܐ ܠܡܐܬܝܬܗ. ܘܗܘܐ ܐܡܪ ܫܠܝܚܐ ܦܘܠܘܣ: ܕܠܘ ܦܓܪܗ ܚܝܐ ܕܐܠܗܐ ܐܒܠܝܢ. ܐܠܐ ܠܫܡܐ ܗܘ ܕܡܫܝܚ ܠܕܘܟܪܢܗ ܡܬܐܡܪ: ܥܕܡܐ ܠܡܐܬܝܬܗ ܕܒܓܠܝܢܗ ܫܘܒܚܐ ܘܪܒܘܬܐ. ܘܡܬܓܠܝܢ ܗܘ ܣܒܪܐ. ܒܟܝܢܐ ܓܝܪ ܠܫܡܐ ܐܝܬܘܗܝ. ܒܪܘܚܐ ܕܝܢ ܕܪܘܚܢܝܬܐ ܘܒܫܘܪܪܐ ܫܘܦܪܐ: ܐܝܬܘܗܝ ܦܓܪܗ ܕܡܪܢ. ܠܐ ܒܟܝܢܐ: ܐܠܐ ܒܗܝ ܣܒܪܐ. ܘܐܝܟܢܐ ܕܐܝܬܝܗ ܐܟܡܐ ܕܠܐ ܐܠܗܘܬܗ ܚܕ ܒܪܐ: ܠܐ ܒܟܝܢܐ. ܐܠܐ ܒܚܝܘܬܐ. ܒܚܕ ܚܝܠܐ. ܒܚܕ ܒܥܠܝܠܐ: ܒܚܕܐ ܡܪܘܬܐ ܘܫܘܒܚܐ ܘܪܘܡܪܡܐ ܘܠܥܠܡ.

[48] ܐܪܐ ܐܦ ܦܓܪܗ ܚܝܐ ܕܡܫܝܚܐ ܗܘ ܕܐܝܬܘܗܝ ܒܫܡܐ. ܠܗ ܠܡܘܬܗ ܡܟܪܙܝܢ ܚܠܦܘܗܝ ܘܡܫܒܚܝܢ: ܘܠܫܡܐ ܕܫܪܟܐ ܠܦܓܪܗ ܚܝܐ ܕܡܫܝܚܐ ܡܬܡܫܠܐ. ܠܦܘ ܡܕܝܢ ܗܡܝܡܢܝܢ ܥܠ ܡܐܬܝܬܗ ܕܡܢ ܫܡܝܐ. ܘܗܪܟܢܐ ܐܡܪ ܦܘܠܘܣ: ܕܡܬܚܡܝܢ ܠܡܣܒܪܐ ܒܪܓܝܓ: ܘܠܓܠܝܢܐ ܕܫܘܒܚܗ ܕܐܠܗܐ ܪܒܐ. ܘܡܚܝܢ ܝܫܘܥ ܡܫܝܚܐ. ܘܡܣܒܪܐ ܠܟ ܕܡܬܚܙܐ ܠܐ ܗܘܐ ܣܒܪܐ. ܐܝܟܢ ܓܝܪ ܚܙܝܢ ܠܗ ܠܡܢܐ ܡܣܒܪܝܢ ܠܗ: ܘܒܗܝܡܢܘܬܐ ܡܗܠܟܝܢ. ܘܠܐ ܒܚܙܘܐ. ܘܗܢܐ ܕܒܗܝܡܢܘܬܐ ܚܙܝܢ ܒܦܠܓܘܬܐ. ܕܗܘܝܢ ܕܝܢ ܐܦܝܢ ܠܘܩܒܠ ܐܦܝܢ. ܟܕ ܠܚܘܕܐ ܕܒܗܝܡܢܘܬܐ ܥܠ ܗܠܝܢ ܐܢܘܢ ܕܪܘܚܢܝܢ ܦܘܪܩܢ. ܕܐܝܬܝܗܘܢ ܐܢܘܢ

76 Heb. 9:26b-28 (Peshitta).
77 ܗܒܗܝ.
78 1 Cor. 11:23–26 (Peshitta).
79 Tit. 2:13.
80 Rom. 8:24.
81 2 Cor. 5:7.
82 For ܒܦܠܓܬܐ.
83 1 Cor. 13:12.

same bread." He does not say, "All of us eat from the nature of God," or "We break the natural body of Christ which is in heaven," for lo, it was broken once. "He offered himself once in his own sacrifice that he might abolish sin. And as | {287}
it is established for men to die once, and after their death is judgment, so too Christ was offered once, and in his qnoma sacrificed the sins of many, that the second time he might appear without sins for the salvation of those who wait for him."[76] Therefore we are not daily breaking his natural body, O wicked ones, but the bread, which is with him one body in power, not in nature. He gives it[77] for the remembrance of his suffering, and for the nourishment and keeping of life for all those who have been born with a spiritual birth, that spiritually they may be nourished and receive growth.

[47] And let us hear again from the same blessed Paul. Because the matter has great need of it, and because of the blasphemous, let us repeat it a third time: "I received from our Lord that which I have delivered over to you, that our Lord Jesus, in the night that he was betrayed, took bread, and blessed, and broke, and said, 'Take, eat; this is my body which is broken for you. This do for my memorial.' So too, after they had eaten, he also gave the cup and said, 'This cup is the new covenant in my blood. This do, whenever you drink [it], for my memorial.' And whenever you eat this bread and drink this cup you commemorate the death of our Lord until his coming."[78] Behold, the blessed Paul makes clear that we do not eat the natural body of God, but bread, which we break for a remembrance of his death until his coming, when types and Mysteries come to an end, and the Antitype is revealed. For in nature it is bread, but by the descent of the Holy Spirit, and by the typical blessing, it becomes the body of our Lord—not in nature, but through pardon—as his manhood is with his Godhead one Son—not in nature, but in union, in one power, in one authority, in one Lordship and worship | and exaltation for ever. {288}

[48] Well, then, if [it is] the natural body of Christ, which is in heaven, [and] we break daily and receive his qnoma, and the bread of wheat is changed into the natural body of Christ, why, then, do we have need for his coming from heaven? And vainly does Paul say, "We await the blessed hope and the glory of the great God and our Life-giver, Jesus Christ,"[79] and, "The hope that is seen is not hope, but if we see it, why do we wait for it?"[80], and, "We walk by faith, not by sight,"[81] and, "Now we see in a mirror, allegorically[82], but then face to face."[83] While he refers the image in the mirror to these mysteries of the earnest of our salvation, which are symbols and types of the corporeality of our Lord, "face to face" [he refers] to the Antitype, which is Christ, who is going to be revealed in his great glory. "Then you will see the Son of Man coming in his great glory

ܘܡܫܘܚ̈ܬܐ ܕܦܓܪܢܘܬܗ ܕܡܪܢ. ܐܡܪ. ܐܦ̈ܝ ܕܝܢ ܠܘܩܒܠ ܐܦ̈ܝ: ܠܗ ܠܬܦܢܝܬܗ ܕܡܫܝܚܐ: ܕܒܬܪ ܕܢܬܓܠܐ ܒܫܘܒܚܗ ܕܐܒܐ. ܘܐܡܪ ܠܗ ܡܫܘܕܥܢܘ ܠܒܪܗ ܕܐ̈ܢܫܐ ܟܕ ܐܬܐ ܒܫܘܒܚܗ ܕܐܒܐ ܥܡ ܡܠܐܟܘ̈ܗܝ ܩܕܝ̈ܫܐ. ܡܕܝܢ ܠܗ ܫܡܥܘܢ ܕܐܠܗܐ ܐܚܪܢ ܡܫܬܟܚ ܐܘ̣ ܐܝܬܝܗ ܒܬܪ ܚܘܠܦܐ ܘܡܠܟܐ ܕܐܚܪ̈ܢܐ. ܘܐܦܠܐ ܦܓܪܗ ܫܡܫܐ ܕܡܫܝܚܐ ܗܘ ܕܡܫܬܕܪܐ ܐܝܟܘ ܒܫܘܒܚܐ. ܘܟܕ ܕܐܬܐ ܒܫܘܒܚܗ ܐܒܐ ܒܗ ܒܫܦܝܪܘܬܐ: ܘܒܗܘܢ ܠܚܝ̈ܐ ܘܠܡܝ̈ܬܐ. ܐܦ ܫܡܥܐ ܘܕܠܐ ܒܗܝܢ. ܐܠܐ ܠܠܚܡܐ ܕܡܬܬܣܝܡ ܥܠ ܡܕܒܚܐ ܘܡܬܩܕܫ ܒܝܕ ܩܪܝܬܐ ܘܡܬܩܒܠܬܐ ܒܗܝܡܢܘܬܐ ܒܫܡܐ ܕܪܘܚ ܩܘܕܫܐ. ܘܗܘܐ ܦܓܪܗ ܕܡܫܝܚܐ. ܠܗ ܒܫܡܐ: ܐܠܐ ܒܫܡܐ ܘܒܚܘܫܒܐ ܘܠܫܘܒܚܐ ܣܓܝ̈ܐ. ܘܠܬܪܝܢܝܗ ܕܒܐܠܗܘܬܐ ܘܠܒܗܬܬܗ ܕܡܢ ܟܠ ܢܓܝܪܐ. ܕܚܡܬܐ ܘܕܓܠܠܐ. ܘܠܒܘܫܘܬܐ ܕܫܘܒܚܝܢ ܘܠܒܘܣܡܐ ܕܚܘܒܐ ܕܠܘܬ ܐܦܝܗ: ܒܗ ܒܫܡܐ ܕܪܘܚ ܩܘܕܫܐ ...

ܠܒܠܠܡ: ܥܠܡܝܢ. ܐܡܝܢ. ܫܠܡ ܡܐܡܪܐ ܕܡܪܢ ܒܒܝ. ܫܠܡ ܒܬܘܕܝܬܐ ܡܪܢ ܚܡܒܐ ܗܝܐ ܕܬܘܕܝܬܐ
ܕܢܫܬܘܕܝܐ ܕܡܘܬܝ ܒܗܪܢ ܡܫܘܚܬܐ ܘܒܬܪܢ ܚܝ̈ܝܐ ܘܪܘܚܐ ܡܢ ܐܒܐ ܢܦܩ. ܕܒܗܢܐ ܠܡܪܢ ܒܒܝ.
ܘܠܐܠܗܐ ܫܘܒܚܐ. ܘܥܠܝܢ ܪ̈ܚܡܘܗܝ ܒܐܝܕܘܗܝ ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ.

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with his holy angels." Therefore, earthly creatures do not eat the nature of God, O impious children of mole[s] and offspring of vipers, nor the natural body of Christ, which is unitedly in heaven and is going to come in his great glory in the same union, to judge the living and the dead, O wicked ones and without discernment, but the bread which is placed upon the altar and consecrated through the priestly invocations and supplications, through the power of the Holy Spirit, and becomes the body of Christ—not in nature, but in power and in pardon, for the forgiveness of sins and for the nourishment in divine things, and for our preservation from all harm, hidden and open, and for the resplendence of our thoughts, | and for the trial of our love toward its Antitype by the {289}
power of the Holy Spirit ...[84]

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84 The manuscript ends here, with two inscriptions added in a footnote from two manuscript sources:

L: "... for ever and ever. Amen. The treatise of Mar Babai is ended."

A: "This book of the confession of the Nestorians, those who acknowledge two qnome and two natures, and [that] the Spirit proceeds from the Father, which was composed by Mar Babai, is ended, and to God be the glory, and on us his mercies continually, now, always, and for ever and ever. Amen."

ܬܘܒ ܡܐܡܪܐ ܕܠܘܩܒܠ ܐܝܠܝܢ ܕܐܡܪܝܢ ܕܐܝܟܢܐ ܕܡܠܬܐ ܘܦܓܪܐ ܚܕ ܩܢܘܡܐ: ܗܟܢܐ ܐܠܗܐ
ܡܠܬܐ ܘܒܪܢܫܐ ܚܕ ܩܢܘܡܐ: ܕܡܟܝܢ ܠܒܪܗ ܡܪܝ ܒܟܝ ܐܝܟ ܬܘܡܪܐ ܕܬܘܡܪܐ ܪܒܐ.

[1] ܒܪܢܫܐ ܗܟܢܐ ܐܝܬܘܗܝ: ܚܕ ܩܢܘܡܐ ܦܓܪܢܝܐ. ܘܦܪܨܘܦܐ ܒܚܕܗ ܘܩܢܘܡܗ ܡܢ ܬܪܬܝܢ ܟܝܢܝܢ
ܒܢܦܫܐ. ܘܡܫܝܚܐ ܢܦܫܗ ܒܦܓܪܗ: ܘܦܠܝܓܐ ܠܗ ܠܚܘܕܘܗܝ. ܘܚܝܐ ܒܟܝܢܗ ܘܡܬܦܠܓܐ ܒܦܓܪܗ.
ܘܡܘܕܐ ܠܗ ܦܓܪܐ ܘܚܝܘܬܐ. ܘܐܦ ܗܘ ܣܓܝ ܒܟܝܢܐ ܕܝܠܗ. ܘܬܚܘܬ ܒܪܦܬܐ ܕܢܘܡܘܣܗ: ܘܠܒܪ ܡܢܗ
ܟܠ ܚܠܘ ܕܝܠܝܬܗ ܠܐ ܡܫܟܚܐ ܠܡܚܘܝܘ. ܠܐ ܡܬܚܙܝܢ ܘܠܐ ܠܡܬܠܟ ܘܠܐ ܠܡܫܪܐ ܒܚܕ ܡܢ
ܙܒܢ. ܗܟܢܐ ܓܝܪ ܡܚܝܕܐܝܬ ܩܢܘܡܝܐ ܐܬܒܪܝܬ ܒܗ ܡܢ ܫܘܪܝܐ. ܘܒܗ ܒܗܝܐ ܘܐܦ ܗܘ ܒܠܚܘܕܝܗ. ܠܐ
ܚܕ ܘܠܐ ܡܬܬܦܝܫ. ܘܠܐ ܣܓܝܐ ܘܠܐ ܦܠܓܐ ܒܟܝܢܗ. ܘܒܫܠܡܘܬܗ ܕܡܬܪܒܝܐ. ܫܪܝܪܐ ܕܝܢ ܬܬܝܩܝܢ
ܒܗ. ܐܝܟ ܚܝܘܬ ܢܦܫܬܐ ܐܝܬܘܗܝ ܕܠܐ ܦܓܪܬܐ ܘܬܪܬܝܢܬܐ ܒܠܚܘܕ. ܘܠܐ ܡܫܟܚ ܒܪܢܫܐ ܕܝܬܝܪ
ܟܡ ܡܬܠܒܟ ܐܘ ܟܡ ܚܕܐ ܡܢ ܚܝܘܬܐ. ܐܠܐ ܟܡ ܒܪ ܐܢܫܐ. ܠܐ ܓܝܪ ܡܬܬܝܚܕ ܥܡ ܐܚܪܢܝܬܐ ܚܕ ܒܪܢܫܐ:
ܗܪܟ ܡܠܐܟܐ: ܬܠܬܐ ܟܪܟܐ. ܘܠܐ ܡܫܟܚܐ ܕܚܕ ܢܦܫܐ ܒܦܓܪܐ ܐܝܬܝܗ: ܕܠܐ ܬܬܬܟ ܠܗ ܚܝܘܬܐ ܘܦܘܠܓܐ
ܘܬܪܬܝܢܬܐ. ܘܠܐ ܡܫܟܚ ܦܓܪܐ ܕܢܚܬ ܡܬܚܒܝܐ ܘܡܬܬܦܝܫ: ܐܠܐ ܐܢ ܚܕ ܐܝܬܝܗ ܒܗ.

[2] ܒܡܪܢܘܢ ܠܡ ܗܟܢܐ ܡܫܟܚܢ ܠܐܠܗܐ ܒܚܝܘܬܐ ܩܢܘܡܝܬܐ. ܐܪܐ ܗܟܢܐ ܚܕ ܩܢܘܡܐ ܡܫܝܚܐ ܡܬܚܫܚ
ܕܐܝܬܘܗܝ ܐܠܗܐ ܘܒܪܢܫܐ: ܦܪܨܘܦ ܗܘ ܒܩܢܘܡܝܘܬܗ ܡܢ ܐܒܐ ܘܪܘܚܐ: ܘܦܪܨܘܦ ܗܘ ܒܩܢܘܡܝܘܬܗ ܡܢ
ܥܪܒ ܕܒܢܝܢܫܐ: ܘܠܗ ܒܚܠܘܢ ܕܝܠܗ ܕܡܢܐ ܠܐܒܐ ܩܢܘܡܝܐ: ܘܠܗ ܒܚܠܘܢ ܕܝܠܗ ܕܡܢܐ ܠܒܪܢܫܐ
ܩܢܘܡܝܐ. ܡܟܝܠ ܩܢܘܡܐ ܗܘ ܚܕ ܒܟܝܢܗ. ܕܠܐ ܐܠܗܐ ܡܫܬܠܡܐ ܘܠܐ ܒܪܢܫܐ ܡܫܬܠܡܐ.

[3] ܬܘܒ ܐܢܬܪܘܦܘܣ. ܒܠܗ ܓܝܪ ܒܟܠܗ ܒܪܢܫܐ ܡܫܟܚܐ ܗܘ ܘܡܬܚܫܚܐ. ܡܫܟܚܐ ܕܝܢ ܓܝܪ ܢܦܫܗ
ܒܦܓܪܗ. ܘܦܓܪܗ ܫܪܝܪ ܠܢܦܫܗ ܕܐܝܬܝܗ ܒܟܝܢܗ ܩܢܘܡܝܐ ܘܒܗ ܠܐ ܪܒܝܢ. ܘܪܘܚܐ ܪܦܦܝܐ ܚܝܠܗ
ܘܚܝܘܬܗ ܘܢܦܫܗ ܘܪܓܫܬܗ ܕܢܦܫܐ ܒܟܠܗܘܢ ܗܕܡܘܗܝ ܕܦܓܪܐ. ܘܠܒܪ ܡܢܗ ܠܝܬ ܠܗ. ܠܐ ܚܝܠܐ
ܠܡܚܘܐ ܠܐܢܫܝܢ: ܘܠܐ ܠܡܬܠܟ ܢܦܫܝܬ ܒܬܘܬܪܬܐ ܐܚܪܐ ܕܝܢ. ܐܦ ܓܝܪ ܚܘܫܒܗ ܐܘܠܨ ܠܪܘܚܐ.
ܠܗ ܓܝܪ ܒܗܝܢ. ܐܝܟܢܐ ܕܐܘܠܨ ܚܝܘܗ ܕܦܓܪܐ ܠܪܘܚܐ ܘܠܗ ܒܗܝܗ. ܒܡܪܢܘܢ ܠܡ ܗܟܢܐ. ܐܝܬܘܗܝ ܐܠܗܐ
ܡܫܟܚܐ ܒܐܢܫܘܬܗ: ܘܚܕܢܐ ܐܢܫܘܬܐ ܠܐܠܗܘܬܗ ܡܚܝܕܐܝܬ ܩܢܘܡܝܐ ܐܝܟ ܚܕ ܩܢܘܡܐ ܒܪܢܫܐ. ܐܦ
ܗܟܢܐ ܐܬܪܡܝ ܒܬܚܘܡܘܗܝ ܕܐܝܢ: ܗܘ ܪܡܫܐ ܘܠܘܡܐ. ܘܡܫܬܡܥܐ ܐܝܬܘܗܝ ܡܢ ܟܠܗ ܠܒܪܬܐ
ܕܐܝܟܢܐ ܫܡܝܐ.

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1 The unusual number of bracketed inserts was to avoid the confusing, repetitive “it”.

Appendix: Again, a Memra against those who say that as the soul and the body are one qnoma, so God the Word and man are one qnoma, which was composed by Rabban Mar Babai, abbot of the Great Convent. {291}

[1] Now man is living, rational, bodily, and distinct in his nature and qnoma from all the rest of the creatures. His soul is circumscribed within his body and gives life to it alone, suffering with its sufferings and sensing with its senses, giving it sensation and life. Indeed it [the body] suffers with its sufferings, and is brought low by the anxiety of its thoughts. Without [the body] utterly none of what belongs to [the soul] can manifest itself, or think, or learn, or function in any way, for thus it was created in [the body] unitedly [and] qnomically by the Creator. In the same way too, without it [the body] cannot live, move, suffer, or function in what belongs to it; and in its fashioning in the womb, until [the soul] is breathed into it, it is, like a plant-like animal, without sensation and is in a state of growth only. And a man is not capable of being numbered with an angel or with any of the beasts, but with one of his own kind, for "one, a man, two, an angel, three, a sheep" is not numbered in good sequence. And it does not happen, while the soul is in the body, that it will fail to give [the body] life, movement, and sensation; and it does not happen that the body suffers in pain or is moved except when [the soul] is in it.[1]

[2] Let those who impute suffering to God in a qnomic union now tell us: this one | united qnoma, Christ, who is God and man, is it different in its qnomic {292} state from the Father and Spirit, and is it different in its qnomic state from the rest of men? It is not in all that belongs to it like the Father qnomically. It is not in all that belongs to it like a man qnomically. Therefore the qnoma is singular in its species, for it is neither complete God nor complete man.

[3] Again, in another way: all in all a finite man is limited, for his soul is confined in his body, and his body contains his soul restrictively, naturally, qnomically, and insensibly the power, life, will, and impulse of the soul gently move in free course through all the members of the body, and without [the body], it has no power to give life to another, nor in consequence to move in any operation, whatever it may be. Even if its thought goes far off, its nature does not, as the sight of the body goes far off, but not its nature. Let them tell us now, is God finite in his manhood, and does his manhood confine his Godhead unitedly, qnomically, as the one qnoma [of] a man? If, then, in their madness they say, "Yes," lo, an impiety and a blasphemy, and they are anathematized by all the church under heaven.

[4] ܗܟܢ ܐܣܟܝܡܐ. ܘܐܝܟܢܐ ܕܠܐ ܡܫܟܚܐ ܢܦܫܐ ܐܠܐ ܐܢ ܠܒܪܘܝܬܗ̇: ܘܠܐ ܦܓܪܐ ܐܠܐ ܐܢ ܒܗ̇ ܒܠܚܘܕ: ܐܪܐ ܗܟܢܐ ܠܐ ܡܨܝܐ ܐܠܗܐ ܡܠܬܐ ܐܠܐ ܐܢ ܠܐܝܬܘܬܗ ܒܠܚܘܕ. ܘܐܢ ܗܟܢܐ ܡܬܕܪܟܐ: ܗܘ ܐ ܛܘܒܢܐ ܫܠܝܚܐ ܕܠܩܘܪܢܬܝܐ ܐܡܪ ܠܗ ܠܠܒܘܫܘܗܝ. ܘܢܦܫܘܗܝ ܠܡ ܗܟܢ ܒܗܕܐ. ܕܐܝܟܢܐ ܕܟܕ ܢܦܫܐ ܒܦܓܪܗ̇ ܠܐ ܡܫܟܚܐ ܕܠܐ ܗܒܠ ܠܗ ܚܘܫܐ ܘܙܘܥܐ ܘܪܓܫܬܐ ܒܗ̇ ܕܡܬܘܡܐܝܬ ܡܚܝܕܝܢ: ܗܟܢܐ ܘܟܕ ܐܝܬܘܗܝ ܗ̇ܘ ܦܓܪܐ ܕܐܝܬܘܬܗ ܕܡܪܢ ܒܡܥܒܪܐ ܕܠܐ ܢܦܫܐ: ܘܐܠܗܘܬܗ ܒܗ ܡܚܝܕܐܝܬ: ܡܫܟܚ ܠܗ ܚܘܫܐ ܘܙܘܥܐ ܘܪܓܫܬܐ: ܘܠܢܦܩܗ ܗܟܢ ܕܒܦܪܨܘܦܗ ܕܠܐ ܦܓܪܐ ܣܓܦܐ ܘܐܠܦܐ ܘܫܘܠܡܐ: ܘܗܘ ܗܟܢܐ ܠܐ ܡܫܟܚܝܢ ܕܢܬܦܪܫܘܢ. ܒܗ̇ ܕܟܕ ܐܬܝܠܕ ܡܢܗ̇ ܢܦܫܗ ܘܐܠܗܘܬܗ ܒܦܓܪܐ ܕܒܡܥܒܪܐ ܘܐܦ ܒܢܦܫܗ ܕܒܦܪܨܘܦܗ. ܒܬܪ ܦܓܪܐ ܕܠܐ ܚܘܫܐ ܘܕܠܐ ܪܓܫܬܐ: ܘܢܦܫܐ ܕܠܐ ܡܬܚܫܚܢܘܬܐ ܘܕܠܐ ܗܘܦܟܐ. ܘܐܬܬܪܝܨ ܠܗ̇ ܚܝܘܬܐ ܡܢܘܡܬܐ ܕܐܝܬܘܬܗ. ܦܓܪܐ ܡܢ ܢܦܫܐ: ܘܐܠܗܘܬܗ ܡܢܗ ܠܐ ܐܬܬܪܝܨ. ܒܗ̇ ܕܠܗ ܡܢܘܡܝܐ ܡܫܡܠܝܐ ܡܫܟܚܐ ܗ̇ܘܐ ܥܡ ܦܓܪܐ ܘܢܦܫܐ. ܘܐܦܠܐ ܕܗܘܐ ܢܦܫܐ ܡܫܡܠܝܐ ܗ̇ܘܐ ܠܗ ܠܦܓܪܐ. ܐܠܐ ܠܦܪܨܘܦܐ ܕܡܬܒܪܝܢܘܬܐ. ܘܐܝܟܢ ܠܗ ܗܟܢܐ: ܥܠ ܐܦ̈ܝ ܐܝܕܐ ܗܘܢ ܗ̇ܘܐ ܥܠ ܢܦܫܐ.

[5] ܗܟܢ ܐܣܟܝܡܐ. ܐܡܪ ܕܟܠ ܕܡܬܥܒܕ ܗ̇ܘ ܒܪܝܬܐ ܗ̇ܘ ܚܕܬܐ. ܘܒܦܓܪܐ ܘܢܦܫܐ ܒܚܕ ܩܢܘܡܐ ܒܪܝܬܐ. ܟܠܗ ܒܟܠܗ ܡܬܚܙܐ ܒܩܢܘܡܐ ܕܡܢ ܒܗ ܡܬܐ. ܦܓܪܗ ܠܒܪ ܠܐ ܡܬܚܠܦܘܬܐ ܘܢܦܫܗ ܠܐ ܡܬܚܠܦܘܬܐ. ܢܐܡܪܘܢ ܠܡ ܗܟܢܐ. ܗܢܐ ܗܟܝܠ ܚܕ ܩܢܘܡܐ ܡܫܟܚ ܡܢܐ ܚܘܫܐ ܡܕܡ ܒܩܢܘܡܐ: ܘܗܘܐ ܐܝܬܝܐ ܕܒܩܢܘܡܐ: ܐܢ ܕܝܢ ܢܦܪܫܘܢ: ܡܕܝܢ ܦܓܪܐ ܠܐ ܡܬܚܙܐ ܢܦܫ ܘܢܦܫܐ ܠܐ ܡܬܚܠܦܘܬܐ. ܘܡܬܦܠܠܗ ܠܗ̇ ܗ̇ ܕܒܟܠܡܕܡ ܐܬܕܡܐ ܠܡ ܗܦܟ ܡܢ ܫܠܝܚܐ. ܘܡܟܐܒܐ ܘܗܝܕܝܢ ܦܘܪܫܢܐ. ܐܢ ܕܝܢ ܐܬܚܝܕ ܐܝܟܢܐ ܕܐܦ ܐܬܚܝܕ: ܢܐܡܪܘܢ ܠܡ. ܐܠܗܘܬܗ ܥܡ ܐܢܫܘܬܗ ܡܢܘܡܝܐ ܐܬܚܝܕܬ ܒܚܕ ܩܢܘܡܐ: ܐܝܟܢܐ ܕܒܟܠܗܘܢ ܒܚ̈ܝܠܐ ܒܟܠܗ ܩܢܘܡܐ ܕܚܕ ܚܕ ܡܢܗܘܢ ܢܦܫ ܚܘܫܐ: ܘܚܕܐ ܡܢ ܗܕܡܝܢ ܠܒܝܬ ܓܘܝܗܘܢ. ܕܐܦ ܢܦܫܘܢ ܐܘ ܢܦܫܗܘܢ. ܐܢ ܢܦܫܘܢ ܗܘ ܐܪܥܢܐ ܕܐܬܚܝܕܬ ܐܠܗܘܬܐ. ܘܒܟܠܗܘܢ ܐܢܫ ܡܢ ܐܪ̈ܥܢܐ. ܘܐܢ ܢܦܫܗ ܕܠܐ ܐܬܚܝܕ ܡܥܢܝܐ ܐܠܗܐ ܕܡܬܘܕܥ ܚܕܬܐ ܕܐܢܫܘܬܗ ܒܡܥܒܪܐ ܕܡܢ ܒܗ ܡܬܐ ܒܐܝܬܘܬܗ ܗܦܟ ܡܢ ܐܠܗܘܬܗ ܡܣܬܒܪܐ ܐܢܫܘܬܗ. ܒܗ̇ ܕܦܓܪ ܚܕ ܗ̇ܘ ܩܢܘܡܐ ܕܡܢܗ ܡܢܐ ܚܘܫܐ ܘܡܢܗ ܠܐ: ܗܘܐ ܠܐ ܡܬܚܙܝܐ. ܘܐܢ ܐܦܪܫܢ ܕܒܬܪܝܢ ܡܢ ܚܘܫܐ: ܢܦܠܘ ܠܗܘܢ ܒܡܬܚܙܝܐ. ܘܦܠܓܘܬܐ ܠܗܘܢ ܕܐܦܪܫܢ ܕܠܐ ܡܬܦܠܓ. ܚܕ ܕܝܢ ܐܦܪܫܢ ܕܐܬܚܙܝ ܩܢܘܡܐ ܕܐܝܬܘܬܗ ܕܐܝܕܐ ܕܐܦܪܫܢ ܡܢ ܐܠܗܘܬܗ. ܐܝܟܢܐ ܕܐܡܪ. ܫܪܘ ܠܡ ܗܝܟܠܐ ܗܢܐ: ܘܠܬܠܬܐ ܝܘܡܝܢ ܡܩܝܡ ܐܢܐ ܠܗ. ܘܗܢܘܢ ܘܡܦܩܘܢܗ: ܚܕ ܩܢܘܡܐ ܕܡܢܗ ܡܬܐܡܪܝܢ ܡܢܐܬܗ ܠܦܪܨܘܦܐ: ܘܡܢܗ ܡܦܩܢ ܚܕ ܐܝܬܘܗܝ

2 I.e., necessary to one another.
3 2 Cor. 5:17.
4 I.e., at his incarnation.
5 1 Cor. 15:46 (Peshitta).
6 Jn. 2:19.

[4] Again, in another way: as the soul does not give life except to its yokefellow, and does not function except in it alone, well then, in the same way God the Word does not give life except to his manhood alone. If this is the way they think, behold, a satanic error which completely grips their heart. Let them answer us again in this: as when the soul is not found in the body it cannot give it life and movement and sensibility because they are qnomically they are one[2], so when the body of the manhood of our Lord was in the tomb without the soul, and his Godhead was in it unitedly, did it give [the body] life and movement and sensibility, | and also did it inform, teach, and instruct his soul in paradise {293}
without a body? Behold, this is impossible for them to say, for when our Lord delivered up his soul, and his Godhead was in the body in the tomb as well as in his soul in paradise, the body remained without life and without sensibility, and his soul without thought and without function, and the qnomic union of his manhood was loosed—body from soul—but his Godhead did not depart from him, for it was not qnomically, finitely united with the body and soul. Nor did it fill the place of the soul for the body, but for the parsopa of the economy. If it is not thus, what is the necessity of the soul?

[5] Again, in another way: it is written that whoever is in Christ is a new creature,[3] and in body and soul, in one qnoma, the man was utterly made new in the resurrection from the dead. His body put on incorruptibility, and his soul immutability. Let them tell us, now, did this one qnoma, Christ, acquire anything "new" in the resurrection then, and did it become the First-fruits of the sleepers? If they deny it, then he assumed[4] an immortal body and an immutable soul, and it is proved false that in everything he was like us except for sin, and, "the natural, then the spiritual."[5] If he was made new, as indeed he was made new, let them tell us, was his Godhead made new with his manhood qnomically in one qnoma as all men in the whole qnoma of each one of them obtains renewal? One of two things will happen with them: either they will acknowledge or they will deny. If they affirm, behold, an impiety, for Godhead was made new, and they are more wicked than the Arians. If they deny that Christ was made new, inasmuch as the church confesses that he was the First-born from the dead in his manhood other than his Godhead, they are anathema, for | this is impossible that part the same qnoma should obtain {294}
renewal and not another part. If they say that in his manhood he obtained renewal, they have fallen into the net and divided him who, they say, is indivisible. But we say that the qnoma of the manhood of the second Adam was made new by his Godhead, as he said, "Destroy this temple and after three days I will raise it up"[6]—the temple and its Inhabitant. It is impossible for a qnoma that its parts should be separated from it, and part of it remain, when it is a

ܡܛܐ ܠܡܬܘܡܝܘܬܗ ܠܐ ܡܫܟܚܐ. ܐܠܗܐ ܡܠܬܐ ܡܕܝܢ ܡܫܡܠܝܐ ܗ̇ܘ ܒܡܬܘܡܝܘܬܗ ܐܝܟ ܐܒܐ. ܘܗܝܟܠܗ ܡܫܡܠܝܐ ܗ̇ܘ ܒܦܓܪܐ ܘܢܦܫܐ ܩܢܘܡ ܒܪܢܫܐ ܐܝܟ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ. ܒܚܕܝܘܬܐ ܕܝܢ ܐܠܗܘܬܗ ܘܐ̱ܢܫܘܬܗ ܚܕ ܡܫܝܚܐ. ܚܕ ܒܪܐ ܚܕ ܦܪܨܘܦܐ ܘܠܥܠܡ.

[6] ܬܘܒ ܐ̱ܚܪܢܝܬܐ. ܐܦܪܝܢ ܕܘ̈ܟܐ. ܗܕܝܢ ܠܗ ܒܬܪ̈ܐ ܒܡܫܝܚܐ ܚܕ ܩܢܘܡܐ. ܐܦܢ ܢܐܡܪܘܢ ܠܢ. ܚܕ ܡܢ ܬܪ̈ܝܗܘܢ ܕܡܫܝܚܐ: ܟܠܗ̇ ܐܠܗܝܘܬܐ ܐܘ ܚܕ ܩܢܘܡܐ ܡܢ ܐܠܗܝܘܬܐ. ܐܢ ܕܝܢ ܚܕ ܩܢܘܡܐ ܐܠܗܐ ܡܠܬܐ ܐܝܟ ܐܒܐ ܘܪܘܚܐ ܕܩܘܕܫܐ: ܚܕ ܩܢܘܡܐ ܡܕܝܢ ܒܪܢܫܐ ܐܝܬ ܕܗܘܐ ܡܫܝܚܐ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܕܒܢܝ̈ܢܫܐ. ܕܡܘܬܐ ܕܐܠܗܐ ܐܠܗܐ ܡܠܬܐ ܩܢܘܡܐ ܡܫܡܠܝܐ. ܘܕܡܘܬܐ ܕܥܒܕܐ ܕܢܣܒ ܠܦܪܨܘܦܗ ܒܪܢܫܐ ܢܣܝܒ ܩܢܘܡܐ ܡܫܡܠܝܐ.

[7] ܬܘܒ ܐ̱ܚܪܢܝܬܐ. ܟܠ ܒܪܐ ܕܝܢ ܐܒܐ ܕܒܝ: ܒܪܐ ܚܕ ܡܢ ܩܢܘ̈ܡܐ ܐܘ ܒܬܠܝܬܝܘܬܐ ܡܫܬܟܚ ܕܐܒܐ ܐܝܬܘܗܝ ܦܪܨܘܦܐ. ܢܐܡܪܘܢ ܠܢ. ܒܪܐ ܗܘ̣ܝܘ ܕܐܠܗܝܘܬܐ ܒܐܠܗܘܬܗ ܘܒܐ̱ܢܫܘܬܗ ܟܠܗ̇ ܐܠܗܝܘܬܐ ܦܓܪܐ ܘܢܦܫܐ ܘܐܠܗܐ. ܐܢ ܕܝܢ ܒܩܢܘܡ ܐܠܗܘܬܗ ܒܠܚܘܕ ܕܡܫܝܚܐ ܡܫܬܟܚ ܒܪܐ ܕܐܠܗܘܬܐ: ܐܝܟܢܐ ܕܐܡܪ ܕܐܒܐ ܒܝ ܘܐܢܐ ܒܐܒܐ: ܘܐܦ ܕܟܠ ܚܙܐ ܚܙܐ ܠܐܒܐ: ܡܕܝܢ ܒܪܐ ܐ̱ܢܫܐ ܢܣܒܪ ܗ̇ܘ ܒܡܬܘܡܝܘܬܗ ܡܢ ܒܪܐ ܕܐܠܗܝܘܬܐ. ܒܗ̇ ܕܐܠܗܝܘܬܐ ܡܕܝܢܬܐ ܗܘܦܟܐ ܠܐ ܡܩܒܠܐ. ܐܡܪܝܢ ܕܐܦܠܐ ܒܗܘܢܐ. ܘܒܪܐ ܐ̱ܢܫܐ ܡܫܬܟܚ ܒܡܫܝܚܐ. ܕܠܗ ܩܢܘܡܐ ܗ̇ܘ ܕܐܠܗܘܬܐ ܠܐ ܡܫܬܚܠܦܐ. ܩܢܘܡܐ ܕܐܠܗܘܬܐ ܡܫܬܟܚ ܒܡܫܝܚܐ: ܕܠܗ ܩܢܘܡܐ ܗ̣ܘ ܡܫܬܚܠܦ. ܐܠܐ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܒܪܐ ܕܐܠܗܐ ܒܬܪܝܢ ܟܝ̈ܢܝܢ. ܡܫܬܚܠܦ ܘܠܐ ܡܫܬܚܠܦ. ܒܚܕܐ ܚܕܝܘܬܐ ܠܚܕ ܘܠܥܠܡ.

[8] ܬܘܒ ܐ̱ܚܪܢܝܬܐ. ܡܢ ܡܕܡ ܚܕܝܘܬܐ ܐܠܗܐ ܡܠܬܐ ܠܐ ܗܘܐ ܡܫܡܠܝܐ ܗ̇ܘ ܒܡܬܘܡܝܘܬܗ ܐܝܟ ܐܒܐ: ܐܦ ܠܒܪ ܢܣܒܘܢ ܠܐ ܒܟܪܣܝܐ. ܐܝܟܢܐ ܗܟܝܠ ܐ̱ܢܫܘܬܗ ܕܐܬܝܠܕ ܡܫܬܡܫܐ ܒܡܬܘܡܝܘܬܗ: ܐܘ ܕܠܡܢܐ ܐܬܝܗܒ ܠܗ ܩܢܘܡ ܐ̱ܢܫܘܬܐ. ܐܢ ܗܟܝܠ ܡܪܟܒܝܢ ܠܡܐܡܪ ܗܕܐ: ܡܫܬܡܫ ܗ̇ܘ ܒܡܬܘܡܝܘܬܗ ܐܠܗܐ ܡܠܬܐ ܘܡܟܠ ܗܘܦܟܐ. ܘܡܫܬܟܚ ܚܙ ܕܐܦ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ ܢܗܘܘܢ ܒܪܐ ܕܐܠܗܘܬܐ ܐܝܟ ܪܘܒܥܗ ܕܐܘܪܫܠܡ. ܘܐܡܪܐ ܕܒܪܐ ܕܒܢܝ̈ܢܫܐ ܐܝܟ ܥܒܕܐ ܕܒܟܠܗܘܢ ܒܪܝܬܐ ܡܢ ܠܐ ܡܕܡ ܢܦܩ ܠܗܘܢ: ܘܐܫܬܡܫܬ ܠܗܘܢܐ ܘܠܐܬܪܘܬܐ ܘܠܕܡܘܬܐ: ܘܒܪܝܢܝܬ ܡܢܗ ܒܬܪ̈ܐ ܡܬܘܡܝܐ ܒܚܕܝܘܬܐ ܩܢܘܡܝܬܐ ܒܚܕ ܡܢ ܩܢܘ̈ܡܐ: ܡܕܝܢ ܘܐܦ ܒܪܐ ܡܬܘܡܝܐ: ܡܫܝܚܐ ܗܘ ܕܗܘܐ ܡܫܬܡܫ ܘܡܫܬܡܠܝܢܐ ܘܐܦ ܠܐ ܡܕܡ ܗܘܐ ܕܝܢ ܕܠܝܬܘܗܝ. ܘܗܢܐ ܠܡܘܕܥܘ ܟܠܗܘܢ ܢܗܘܘܢ.

7 Jn. 10:38.
8 Jn. 14:9.

part of the parts. God the Word is, then, complete in his qnomic state, like the Father, and his temple is complete in body and soul, a qnoma of a man, like all men, but in the union his Godhead and his manhood are one Christ, one Son, one Parsopa for ever.

[6] Again, in another way: the wretches say, "Two natures in Christ, one qnoma." Well, then, let them tell us, is one of the natures of Christ the whole Trinity or one qnoma of the Trinity. If [it is] one qnoma, God the Word, like the Father and Holy Spirit, then one qnoma is the man, the united second Adam, one of the qnome of men—the likeness of God, God the Word, a complete qnoma, and the likeness of a servant whom he assumed to his own parsopa, the man Jesus, a complete qnoma.

[7] Again, in another way: What a whole nature distinctly is, whatever it may be, is indicated in each qnoma or in many. Let them tell us. [If] the nature, then, of the Trinity is in his Godhead and in his manhood, the whole Trinity is body, soul, and God; but if in the qnoma of Christ's Godhead alone the nature of Godhead is made known—as he said, "My Father is in me, and I am in my Father,"[7] and, "Whoever has seen me has seen the Father,"[8]—then his human nature is foreign in its qnomic state from the nature | of the Trinity, for the Holy Trin- {295}
ity does not receive addition, as indeed [it does] not [receive] subtraction. It is evident that the human nature in Christ is not the qnoma of the infinite Godhead. It is evident that the qnoma of Godhead in Christ is not a finite qnoma. But the one parsopa of Christ, the Son of God, is in two distinctive parts, finite and infinite, in one union into one forever.

[8] Again, in another way: before the union God the Word—is it not so?—was complete in his qnoma like the Father—for although they may rage, they do not deny [it]. Therefore, his manhood is found to make an addition to his qnoma, or perhaps the qnoma of manhood was obliterated. If, then, they impiously say this, God the Word is finite in his own qnoma, and he received an addition, and also all men are able to become the nature of Godhead, as in the impiety of Origen. And as the nature of men, like all the rest of all creatures, came to be out of nothing, and is subject to structure, forms, and shapes, but again they have acquired an eternal nature through the qnomic union in each of the qnome, then also it is possible for the eternal nature to become finite and mutable as well as nothing at all, that is, to "not be." May this blasphemy return upon them!

[9] ܬܘܒ ܐ̱ܚܪ̈ܢܐܝܬ. ܚܕ ܡܢܝܢܐ ܗ̄ܘ ܟܕ ܗ̄ܘ ܠܐ ܡܬܚܫܒ ܕܡ̈ܢܘܬܗ ܗܪܟܐ ܘܠܗܠ ܡܫܬܟܚܐ:
ܘܡܬܚܫܒ ܗܪܟܐ ܘܠܗܠ ܠܐ ܡܫܬܟܚܐ. ܒܗ̇ ܕܝܢ ܡܢܝܢܐ ܕܒܙܘܓܐ ܚܡܫܐ ܕܚܡܫܝܢ ܐܝܬܘܗܝ ܦܪ̈ܕܐ
ܚܡ ܦܪ̈ܕܐ. ܠܬܡܢܐ ܦܪ̈ܕܐ ܗܟܢܐ ܘܦܪ̈ܕܐ ܚܡܫܐ ܘܐܦ ܠܗܠ ܡܢܗ. ܘܐܦܠܐ ܡܢܝܢܐ ܒܙܘܓܐ ܡܬܚܫܒܐ
ܚܕܐ ܚܕܐ ܡܢ ܡ̈ܢܘܬܗ: ܡܐ ܕܚܫܝܒܝܢ ܐܬܚܫܒ. ܒܦܪ̈ܘܦܐ ܓܝܪ ܕܡܬܚܫܒܝܢ ܡܬܚܫܒܝܢ
ܒܙܘܓܐ ܓܡܝܪ ܘܒܙܘܓܐ ܒܙܘ. ܡܐ ܗܟܝܠ ܕܐܬܚܙܝ ܠܗ ܪܘܒܥܐ ܡܢܝܢܐ ܕܒܙܘܓܐ: ܗܐ ܦܪ̈ܕܐ ܗܘ ܐܠܦܐ.
ܘܐܢ ܢܩܒܐ ܒܠ ܚܕ ܚܕ ܡܢܗܘܢ ܡܬܚܫܒܝܢ ܒܙܘܠܗܘܢ ܘܠܐ ܒܙܘܓܐ ܒܡܢܝܢܐ. ܐܠܐ ܐܝܟܢܐ ܓܝܪ ܡܠܬܐ
ܠܐ ܡܫܟܚ ܒܐܢܫܘܬܗ. ܘܐܢܫܘܬܗ ܠܬܡܢܐ ܕܠܐ ܫܩܠ. ܒܗ̇ ܕܫܠܡܐ ܘܢܦܩܐ ܡܬܚܙܝܐ. ܘܐܠܗܘܬܗ
ܒܗ ܡܬܚܙܝܐ. ܠܐ ܢܫܬܟܚ. ܕܠܝܬ ܠܗ̇ ܠܡܫܩܠ ܘܠܐ ܠܡܬܚܐ. ܒܡܢܐ ܓܝܪ ܘܐܪܒܥܐ ܡܢܗ ܡܠܝܢ ܠܐ
ܡܫܬܟܚܐ. ܐܦ ܡܬܐܡܪܐ ܠܗ ܡܬܚܙܝܐ ܒܐܠܗܝܬܐ ܒܗ̇ ܕܐܬܓܠܝ ܒܒܫܪ ܘܗܘ̣ܐ ܒܒܙܘܓܐ.

[10] ܬܘܒ ܐ̱ܚܪ̈ܢܐܝܬ. ܢܚܘܐ ܠܢ. ܗܟܢܐ ܚܕ ܡܢܝܢܐ ܡܬܚܫܒ ܒܠܗ ܐܠܗܐ ܐܠܗܐ ܠܡܘܕܝܢܘ: ܐܘ ܒܙܘܓܐ
ܠܡܘܕܝܢܘ. ܐܘ ܡܢܗܘܢ ܗܟܢܐ ܘܡܢܗܘܢ ܗ̄ܘ ܚܕ ܡܢܝܢܐ ܡܬܚܫܒ. ܐܢ ܗܟܝܠ ܒܠܗ ܐܠܗܐ ܐܠܗܐ ܠܗܘܢ ܐ̱ܢܫܘܬܐ.
ܘܐܢ ܒܠܗ ܒܙܘܓܐ ܠܗܘܢ ܐܠܗܘܬܐ. ܘܐܢ ܡܢܗܘܢ ܡܢܗܘܢ. ܡܪܒܝܐ ܡܢ ܠܐ ܡܬܩܛܠܢܐ. ܘܐܦ ܡܬܚܙܝܐ
ܘܡܬܚܫܒܢܐ. ܐܝܟ ܪܘܒܥܗ ܕܐܪܢܘܬ ܘܡܪܒܝܐ ܕܗܪܡܘܢܝܐ.

[11] ܬܘܒ ܠܡܦܠܓܘܬܗܘܢ ܘܚܘܪܐ ܐ̱ܚܪܢܐ. ܐܦܪܫ ܓܝܪ ܘܡܬܦܠܓܝܢ ܒܙܘܓܐ ܐ̱ܚܪܢܐ. ܒܙܘܓܐ ܠܡ ܘܡܢܝܢܐ
ܢܘܟܪܝܐ: ܘܒܙܘܓܐ ܘܡܢܝܢܐ ܦܪ̈ܕܐ. ܘܒܚܕܝܘܬܐ ܘܒܦܘܫܩܘܬܐ ܒܙܘܓܐܝܬ ܘܡܢܝܢܘܬܐ: ܚܕ ܒܙܘܓܐ ܘܚܕ
ܡܢܝܢܐ ܒܙܘܓܐ. ܗܟܢܐ ܠܡ ܐܠܗܘܬܐ ܒܙܘܓܐ ܘܡܢܝܢܐ: ܘܐ̱ܢܫܘܬܐ ܒܙܘܓܐ ܘܡܢܝܢܐ. ܘܐܬܒܙܘܓܐ ܠܚܕܐ
ܚܕܝܘܬܐ ܒܙܘܓܐܝܬ ܘܡܢܝܢܘܬܐ. ܘܚܕ ܗ̄ܘ ܠܡ ܒܙܘܓܐ ܘܡܢܝܢܐ ܕܡܬܚܫܒ ܒܪܐ ܕܐܠܗܐ. ܐܠܐ ܘܐܦ ܗܪܟܐ
ܢܘܟܪܝܐ ܗ̄ܘ ܕܝܠܗ ܘܦܪܗ. ܒܗ̇ ܕܡܬܚܫܒܐ ܗ̄ܘ ܐܠܗܘܬܐ ܕܡܪܗܘܢ ܕܒܢ̈ܝܐ: ܕܠܦܪ̈ܕܐ ܘܠܢܘܟܪ̈ܝܐ ܢܗܪ
ܒܙܘܓܐ ܡܬܚܙܝܐ ܪܘܚܢܝܐ ܡܫܬܟܚܐ. ܐܡܪܝܢ ܕܝܢ ܠܒܢ̈ܝܐ ܦܪ̈ܕܝܬܐ ܒܦܪ̈ܫܝܘܬܗܘܢ: ܘܠܦܪ̈ܫܝܘܬܐ
ܡܪܒܝܐ ܒܚܕܝܘܬܐ ܘܒܡܘܙܓܐ ܘܒܚܠܝܛܘܬܐ. ܒܚܕ ܚܕ ܡܢ ܒܢ̈ܝܐ ܡܬܡܢܝܢ ܐܝܟ ܕܐܦܪ̈ܝ: ܠܚܕܐ ܗܦܟܬܐ
ܘܡܬܡܢܝܢ ܡܢ ܩܢܘܡܐ ܘܡܟܝܢܐ ܒܟܝܢܐ. ܐܠܗܐ ܓܝܪ ܡܠܬܐ ܡܢ ܡܢܘܢ ܚܕܝܘܬܐ ܡܢܝܢܐ ܡܬܡܠܝܐ ܐܝܟ
ܕܦܪ. ܘܟܠܐ ܡܫܬܘܬܐ ܕܩܢܘܡ ܚܕ ܗ̄ܘ ܕܠܐ ܡܬܦܠܓ ܗܘܦܟܐ. ܘܐܦܠܐ ܒܚܕܝܘܬܐ ܒܦܪܫܘܬܐ.
ܐܡܪܝܢ ܕܐܦܠܐ ܒܦܪ̈ܘܬܐ. ܐܢܫ ܠܡ ܐܝܟ ܕܐܡܪܝܢ ܐܢܫ. ܘܠܗ ܒܐ̱ܚܪܢ ܡܬܡܢܝܢ ܡܢܝܢܗ ܒܕܝܠܗܘܢ
ܗܦܘܟܬܐ ܒܙܘܓܐ. ܘܠܗ ܡܢܗܐ ܗ̄ܘ ܕܡܢܝܢܐ ܡܬܚܫܒ: ܐܡܪܝܢ ܕܦܪ̈ܕܐ ܘܢܘܟܪܝܐ ܡܢܝܢܐ ܚܕ ܒܙܘܓܐ
ܒܚܕܝܘܬܐ ܒܙܘܓܐ ܘܡܬܚܙܝܐ. ܢܘܟܪܝܐ ܓܝܪ ܒܠܗ ܦܪ̈ܕܐ. ܡܢܗ ܒܙܘܓܐ ܗܟܢܐ ܡܢܝܢܐ ܒܗ ܐܬܦܪܫܝܬ.
ܒܗ ܘܡܢܗ ܢܦܩܐ ܦܪ̈ܫܝܘܬܐ ܕܡܦܪ̈ܫܢܘܬܐ ܠܡܚܘܝܘ ܕܝܠܝܬܐ ܕܡܠܝܠܘܬܗ. ܘܒܗ ܫܠܡܐ ܘܒܗ ܗܦܟܐ
ܘܡܬܦܪ̈ܫܝܢ ܘܡܬܚܙܝܢ ܘܡܬܚܒܪܐ. ܘܡܢܗܐ ܐܝܟܢܐ ܕܒܙܘܓܐ: ܘܠܗ ܒܙܘܓܐ ܡܬܡܢܝܢ ܒܙܘܓܐ. ܐܡܪܝܢ

[9] Again, in another way: some of the parts of one and the same qnoma cannot be here and there finitely, and some of them be here and there infinitely, for also the qnoma of a "man", as long as the soul is in union with the body, is not a body now, and a soul [which is] with it and beyond it. Nor is each one of a qnoma's parts called a man when their union is loosed, for according to the parsopa of their union the inner man and outer man are named. Therefore, when the qnomic composition | of a man is loosed, this body, or corpse, and the {296} soul—each one of them—are named according to what belongs to them—not a qnomic "man". However, God the Word is not limited to his manhood, and his manhood is not boundless, for it ascended and descended unitedly, and his Godhead was in it unitedly, not in a limited way, for it did not go up and come down, for heaven and earth are filled by him infinitely, though it is said [that] he descended in a figurative sense because he was revealed in the flesh and came to be in a man.

[10] Again, in another way: let them answer us: is this one qnoma, Christ, all God alone, or man alone, or is this part and that part one qnoma, Christ? If, then, [he is] all God, there is no manhood, and if all man, there is no Godhead, and if several parts, [he is] a compound of incomplete things, as well as a mixture and mingling, as in the impiety of Arius and the rest of the heretics.

[11] Again, against them, and in another way: they say, putting it differently, "An animate [soul] is a nature and qnoma, and a bodily [creature] is a nature and qnoma, and in a natural and qnomic union together they are one nature and one qnoma, a man. In the same way Godhead is a nature and qnoma, and manhood is a nature and qnoma, and they came together into one natural and qnomic union. One is the nature and qnoma of Christ, the Son of God." But here, too, they have woven a spider's web, for it is a double operation of the Lord of natures: he binds a body and soul naturally, unitedly, constrainedly, limitedly, as also simple natures in their simplicity, compounding the simple in a union, in a mixture, and in a mingling, in each one of the subsisting natures as he chooses, into one operation, and they are constituted by one another and function in each other. But God the Word, prior to the union, was a complete qnoma like | the Father in infinitude, which was the same, which does {297} not receive addition, either in knowledge or in excellencies, as neither [does it receive] subtraction. "You are as you are." His qnoma does not subsist in another in an attribute of natural operation. He is not a part of a qnoma, "Christ," as a body and soul are the qnoma of one man in a natural and necessary union, for the soul within the body has acquired in it the beginning of existence, qnomically and jointly, and in [the body] and through it receives a sense of perception

ܕܐܦܠܐ ܦܓܪܐ. ܘܡܩܝܡܝܢ ܠܡܝ̈ܬܐ ܘܡܢ ܡܝ̈ܬܐ ܒܗܠܝܢ ܕܚܝܝܢ ܒܚܝܝܗܘܢ. ܗܝܕܝܢ ܐܝܟ ܟܠ ܕܡܝ̈ܬܐ ܩܝܡܝܢ ܚܕ ܒܪܢܫܐ. ܘܡܠܟܘܬܗ ܗܝ ܕܢܦܩܝܢ ܡܢ ܦܓܪܐ܆ ܐܝܬܘܗ̇ ܘܠܝܬܘܗ̇. ܐܝܬܘܗ̇ ܒܗ̇ ܕܝܗܒܐ ܚܝܘܗ̇. ܘܚܝܘܗ̇ ܘܡܫܬܠܛܢܘܬܗ̇. ܘܠܝܬܘܗ̇ ܒܗ̇ ܕܠܐ ܫܪܪܐ ܕܬܠܝܬܐ ܕܚܝܘܗ̇. ܘܠܐ ܠܚܕܐ ܘܠܐ ܡܬܚܙܝܐ ܠܟܠܢ ܡܢ ܗܕܐ ܘܡܛܠܗ̇. ܐܠܐ ܐܝܟ ܕܒܟܠܢܐ ܘܕܡܘܬܐ ܐܝܬܘܗ̇ ܐܝܟ ܕܒܡܚܙܝܬ. ܘܐܡܪܝܢ ܕܐܦ ܠܐ ܝܕܥ ܚܕ ܘܡܬܚܙܝܐ ܘܡܬܒܥܐ ܘܡܬܪܓܫܐ: ܘܡܛܠ ܕܬܠܝܬܗ ܠܟܠܝܢܗ. ܘܐܦܢ ܟܠܗ ܕܝܘܡܐ ܘܡܬܝ ܘܐܝܟܐ ܘܐܝܟܢܐ ܚܝ̈ܐ ܐܝܬܝܗܘܢ ܒܕܝܠܗܘܢ ܦܓܪܝܐ: ܒܪܡ ܕܝܢ ܚܘܠܡܢܗܘܢ ܘܡܘܬܗܘܢ ܕܟܠ ܫ̈ܢܝܐ ܒܚܝܘܬܐ ܠܚܘܕܝܬܐ ܕܒܪܝܬܗܘܢ: ܡܬܡܟܝܢ ܚܝ̈ܐ ܐܚܪ̈ܢܐ ܕܚܝ̈ܐ ܚܕܐ ܡܢ ܚܝܘܬܐ: ܐܝܟ ܐܦܪܝܢ ܘܗܘܪܐ ܘܡܝ̈ܐ ܘܕܥܪ̈ܒܐ: ܚܕ ܒܥܒܝܕܘܬܗܘܢ ܫܪܐ ܐܢܘܢ: ܡܢ ܐܝܟ ܗܘܝܢ ܒܬܪ ܗܘܝܐ ܒܒܪܝܬܗܘܢ ܒܕܝܠܗܘܢ: ܘܚܕܐ ܚܕܐ ܡܢ ܚܝܘܬܐ ܕܡܢ ܩܕܡ ܐܝܟ ܚܠܦ ܚܕ ܚܕ ܩܕܡܘܗܝ ܠܗܘܢ ܩܘܡ ܚܝܘܬܐ ܐܚܪܬܐ ܕܐܝܬ: ܘܠܐ ܐܫܬܪܝܢ ܠܗ̇ ܚܝ̈ܐ ܚܕܐ ܡܢ ܚܝܘܬܐ ܐܚܪܬܐ ܒܟܠܝܐ: ܐܠܐ ܚܕ ܒܟܠ ܓܘܢܐ ܕܒܡܢܩܝܬܐ ܡܬܚܙܝܐ ܘܐܫܬܪܝܬ ܒܗ܆ ܗܟܢܐ ܐܦ ܒܗܝܕܐ ܚܝܘܬܐ ܒܟܝܢܐ ܘܡܬܩܝܡܐ ܒܪܢܫܐ. ܒܟ ܓܝܪ ܒܥܒܝܕܘܬܗܘܢ ܫܪܐ ܐܢܘܢ܆ ܐܬܝܢ ܩܘܦܐ ܒܡܬܩܝܡܐ ܘܐܬܝܢ ܦܓܪܐ ܒܡܬܩܝܡܐ ܘܐܦ ܒܟܠܝܗܘܢ. ܡܢ ܕܝܢ ܕܐܝܟܘ ܠܗܘ ܚܝܘܬܐ ܡܬܩܝܡܬܐ ܐܝܟ ܗܝܕܝܢ ܠܚܕ܆ ܐܢܫܝܢ ܚܕ ܒܟܠ ܒܪܢܫܐ: ܕܒܡܬܩܝܡܐ ܡܬܚܙܝܐ ܘܡܬܦܠܓܐ. ܘܚܕ ܒܟܠ ܓܘܢܐ ܡܬܦܪܫܐ ܒܪܢܫܐ܆ ܘܠܘ ܒܟܠܗ ܫܦܝܪܐ. ܐܠܐ ܕܐܢܫܝܢ ܒܚܝܘܬܗܘܢ ܡܬܦܪܫܐ܆ ܡܬܩܝܡܐ ܦܪܝܫܐ ܘܚܝܕܐ ܒܪܢܫܐ. ܕܠܘ ܐܢܐ ܐܝܬܘܗܝ ܒܠܚܘܕ ܐܘ ܒܘܪܐ ܘܡܢܝܐ ܘܐܪܒܥܐ ܡܬܚܝܕܝܢ ܐܘ ܡܬܦܪܫܝܢ ܐܝܟ ܩܘܡ ܚܝܐ ܡܢ ܚܝܘܬܐ. ܘܐܦܠܐ ܢܦܫܐ ܡܬܩܝܡܐ ܒܗܘܢ ܕܠܐ ܦܓܪܐ. ܐܝܟ ܚܕ ܡܢ ܡܠܐܟܐ ܕܡܫܬܠܛܢܐ ܘܡܢܝܢܐ ܘܡܬܚܙܝܢ ܘܡܬܢܝܚ ܘܡܢܝܚ. ܐܠܐ ܗܟܢ ܦܓܪܐ ܐܬܚܝܕ ܒܢܦܫܐ. ܘܐܬܩܝܡ ܚܕܐ ܚܝܘܬܐ ܕܐܝܬܘܗ̇ ܚܝܐ ܘܡܬܠܠܬܐ ܘܦܓܪܢܝܬܐ. ܦܪܝܫܐ ܒܕܝܠܗ̇ ܡܢ ܡܠܐܟܐ ܘܡܢ ܚܝܘܬܐ ܕܚܝܘܬܐ ܕܟܠܐ ܡܠܬܐ.

[12] ܐܠܗܐ ܓܝܪ ܡܠܟܐ ܒܚܝܘܬܗ ܕܒܗ ܐܬܩܢܘܗ ܕܒܪܝܬܗ ܠܦܪܨܘܦܗ. ܠܗ ܚܝܘܬܐ ܡܬܒܪܝܬܐ ܘܡܫܡܠܝܬܐ ܘܡܬܩܢܬܐ ܐܢܫܐ. ܐܠܐ ܓܒܝܬܐ ܘܦܪܨܘܦܝܬܐ ܒܡܬܩܢܬܐ ܕܟܠ ܡܬܡܠܠܐ. ܘܠܘ ܡܢ ܡܢܩܝܬܐ ܡܬܩܝܡܐ ܘܡܢܝܢܐ ܐܝܟ ܡܬܦܪܫܐ ܘܦܓܪܐ. ܐܠܐ ܡܢ ܚܝܘܬܐ ܡܬܡܠܠܢܝܬܐ ܒܕܝܠܗܘܢ. ܘܡܬܩܝܡܬܐ ܕܒܗܘܢ ܠܚܕ ܦܪܨܘܦܐ ܕܡܬܒܪܝܢܘܬܐ. ܘܐܝܟ ܡܫܘܚܬܐ ܕܗܘܝܢ ܐܬܘܬܐ ܕܡܪܝܐ ܘܡܘܪܐ ܒܚܝܐ ܒܪܝܬܐ

that it might reveal the characteristics of its own rationality. In [the body] it learns, and in [the body] it functions, is moved, moves, and sets to work. It is a part of a man and not a complete nature, a man, as neither is a body, but they are constituted for one another and by one another in such things as they possess in their natures. They are members of one another, the qnoma of one man. Without [the body], when it has departed from the body, [the soul] is and is not. It "is" because its nature is preserved, and its life and rationality: it "is not," because it does not perform the characteristics of its nature, and it does not remember, nor think, without its yokefellow; but rather it is as though in a stupor or sleep, as it is written, as also [the body] neither lives, nor is moved, nor suffers, nor is conscious, nor performs its characteristics without [the soul]. For example, fire, water, air, and earth are natures in their properties separately, yet [through] their mingling and mixture with one another by the creative wisdom of their Maker, they are constituted the various natures of each of the living things—a lion, I say, or a bull, or an eagle, etc. When you regard them in their simplicity, they possess their own qnoma, in their creation, in what belongs to them. But they are, each one of them, a part of the qnoma of a living thing, | {298}
whatever it may be—each and every living thing. We do not call each of the living things four natures, but one common nature, which is made known in qnome, in which [nature] they are bound together. So too, in this natural and qnomic union is a man, for when you regard their simplicity, one is a soul in qnoma, and the other a body in qnoma, and also in their natures. But when they have come to the qnomic union, as members into one, they have constituted one nature, a man, who is known in a qnoma—or in many—and the one common nature is called a man. They are not "many natures", but they have constituted in their necessary union a qnoma, distinct and one of its kind. He is not only air and fire and water and earth unitedly, or mixedly, as the qnoma of one of the living things, nor has a soul been established by itself without a body, like one of the angels, which in its simple state lives, and goes about, and acts, and suffers, but with a body it has been united naturally, and has constituted one living thing which is alive, rational, and bodily, differing in its kind from angels and from the rest of dumb living creatures.

[12] Now God the Word, in his union with his manhood, which he assumed to his own parsopa, did not establish a necessary, finite, and passible union, but a voluntary and parsopic [one] in an ineffable conjunction; nor [did he establish] a qnoma and nature from parts, like a soul and body, but from complete natures in their properties, and the qnomic state of their nature into the one parsopa of the economy, according to the explanation the fathers give of the bush and the fire in one flame, in one power and operation, while the bush and

ܘܚܕ ܚܝܠܐ ܘܫܘܠܛܢܘܬܐ: ܟܕ ܡܬܝܕܥܝܢ ܗܘܘ ܐܘܟܝܬ ܒܚܕ ܦܪܨܘܦܐ. ܐܢ ܕܝܢ ܚܠܦ ܐܢܐ ܕܒܕܡܘܬ ܥܒܕܐ: ܡܫܝܚܐ ܟܬܒܐ ܘܡܬܝܢܐ ܒܗܘܢ. ܐܢ ܕܝܢ ܢܣܒ ܐܢܐ ܕܒܕܡܘܬ ܗܘܐ. ܠܒܝܫܐ ܠܗ ܥܒܕܐ ܘܡܬܝܢܐ ܒܗܘ. ܘܡܫܡܫܢܐ ܒܗ ܟܣܝܐ ܠܐܘܠܨܐ. ܘܟܝܢܐ ܘܐܦ ܘܢܟܐ. ܐܠܗܐ ܡܠܟܐ ܡܫܡܠܝܐ ܟܝܢܘܡܗ ܐܝܟ ܐܒܐ. ܢܣܒ ܓܝܪ ܠܦܪܨܘܦܗ ܘܠܐܠܗܘܬܗ ܡܫܬܘܐ ܒܥܒܕܐ ܡܫܡܠܝܐ. ܗܘ ܕܒܪܘܚܐ ܕܡܘܕܐ ܐܬܓܠܝ. ܘܟܠ ܥܒܕ ܠܐܠܗܘܬܗ ܐܝܟ ܠܦܓܪܐ ܟܝܢܐ. ܟܕ ܒܗ ܡܫܝܚܘܬܐ ܟܝܢܐ ܢܣܒܘܬܐ ܠܐ ܡܬܡܠܠܢܘܬܐ. ܠܗ ܓܝܪ ܠܟܘܡܠܐ ܟܝܢܗ ܘܢܣܘܡܗ. ܐܠܐ ܠܚܝܘܬܐ ܕܡܬܒܪܢܘܬܐ ܠܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܘܝܗܒ ܠܗ ܟܠܗܘܢ ܕܝܠܗ ܡܫܝܚܝܐ ܗܟܢܐ ܡܢ ܟܝܢܗ. ܐܝܟ ܢܘܪܐ ܠܫܝܢܐ. ܘܢܣܒ ܐܦ ܕܐܝܬܘܬܗ ܦܪܨܘܦܝܐ ܘܠܐ ܟܝܢܝܐ. ܐܠܐ ܕܒܗ ܐܫܬܡ ܘܐܬܓܠܝ. ܕܡܘܬܐ ܠܡ ܕܐܠܗܐ ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܘܒܐܫܡܗܐ ܠܡ ܐܬܩܪܝ ܐܝܟ ܒܪܢܫܐ. ܘܐܝܟ ܢܘܪܐ ܕܠܒܝܫܐ ܠܫܝܢܐ: ܘܐܝܟ ܟܡܟܐ ܕܡܫܝܚ ܠܘܠܓܗ ܕܡܫܘܚܬܐ: ܟܣܝ ܦܪܨܘܦܐ ܡܘܠܓܐ ܡܫܘܚܬܐ ܘܢܘܗܪܐ. ܟܡܕܝܟܘܬܐ ܓܝܪ ܘܐܝܟ ܢܘܪܐ ܟܦܪܘܠܐ. ܘܠܐ ܒܪܫܝܡܘܬܐ ܘܦܠܓܐ ܒܡܫܚܘܬܐ. ܡܫܘܚܬܐ ܝܗ ܓܝܪ. ܘܠܐ ܒܪܫܝܡܘܬ ܦܪܨܘܦܐ ܠܐ ܡܫܝܚܐ: ܐܝܟ ܕܢܣܒ ܗܘܐ ܦܓܠܘܫ ܦܪܨܘܦܐ ܕܡܫܝܚܐ. ܘܦܠܓܐ ܡܫܝܚܐ ܘܦܓܠܘܫ ܚܕ ܦܓܠܘܫ. ܐܟܙܢܐ ܕܘܪܟܐ ܚܕ ܡܫܝܚܐ ܚܕ ܒܪܐ. ܐܠܗܐ ܕܐܬܒܪܝܟ ܕܢܣܒ ܕܡܘܬܐ ܕܥܒܕܐ: ܘܓܡܪ ܒܗ ܡܫܝܚܘܬܐ. ܘܟܪܝܟܐ ܕܐܬܐ ܠܗ ܕܢܣܒ ܟܡܐ ܕܡܬܐܪ ܡܢ ܟܠ ܥܠܡܝܢ: ܟܣܝܐ ܢܣܝܟܘܬܐ ܒܚܕ ܦܪܨܘܦܐ ܕܚܕ ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ.

[13] ܟܠ ܗܢ ܕܐܡܪܢܐ ܡܬܝܠܕ ܘܡܬܢܣܒ ܦܪܨܘܦܐ. ܘܟܝܢܐ ܠܐ ܡܬܝܠܕ ܘܠܐ ܡܬܢܣܒ. ܟܝܢܐ ܘܓܒܠ ܡܓܒܠ ܗܘ ܘܡܬܒܪܐ. ܘܟܕ ܟܠܗܘܢ ܕܝܠܢܝܗ ܕܟܝܢܐ ܓܘܫܡܢܐ. ܐܘܦ ܓܝܪ ܚܝܘܬܐ ܡܫܡܗܝܢ ܠܗ. ܦܪܨܘܦܐ ܕܝܢ ܐܝܬܘܗܝ ܡܓܒܠܐ ܘܡܬܢܣܒ. ܡܓܒܠܐ ܕܡܬܘܕܥ ܦܪܨܘܦܗ ܕܟܝܢܐ. ܕܟܝܢܐ ܠܗ ܗܘ. ܘܡܬܢܣܒ ܡܢ ܟܝܢܐ ܐ̱ܚܪܢܐ. ܘܡܬܘܕܥ ܟܠܗܘܢ ܕܟܝܢܐ ܟܝܢܐ ܒܦܪܨܘܦܗ ܕܡܢ ܐ̱ܚܪܢܐ. ܘܐܝܟ ܕܠܡܐ ܠܗܘ ܐܦܝܐ ܘܐܦ ܒܪܫܝܡܘܬܐ. ܐܠܗܐ ܐܘܟܝ ܓܝܪ ܟܝܢܐ ܡܫܬܕܪܐ ܕܐܠܗܘܬܐ ܡܕܝܢܬܐ. ܟܣܝܐ ܐܝܬܘܬܐ ܡܬܘܡܝܬܐ. ܘܟܕ ܐܝܟ ܐܝܟ ܕܐܦܪܘܫ ܘܡܕܝܠ ܕܟܝܢܐ ܠܗ ܗܝ. ܒܦܪܨܘܦܘܗܝ ܗܘ ܡܬܦܪܫܝܢ ܩܢܘܡܘܗܝ. ܐܒܐ ܓܝܪ ܦܪܨܘܦܐ ܕܝܠܗ ܕܟܝܢܘܡܗ ܐܘܕܥ. ܕܠܐ ܐܝܬܘܗܝ ܒܪܐ ܘܠܐ ܪܘܚܐ. ܘܒܪܐ ܦܪܨܘܦܐ ܕܝܠܗ ܕܟܝܢܘܡܗ. ܘܪܘܚܐ ܕܡܘܕܝܐ ܦܪܨܘܦܐ ܕܝܠܗ ܕܟܝܢܘܡܗ. ܘܡܟܝܠ ܢܗܘܐ ܐܫܬܘܝܐ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܡܫܝܚܝܐ ܐܝܟ ܗܘܐ ܠܗܘܐ. ܘܠܐ ܢܘܡܐ ܒܪܘܬܐ ܗܘܘ. ܐܡܟܐ ܕܐܦܠܐ ܗܘܐ ܒܗܘ ܒܝܬܗ: ܘܢܘܡܐ ܢܘܪܐ ܗܘܐ: ܐܦ ܡܠܐ ܢܘܪܐ ܟܣܝܐ ܚܝܘܬܐ. ܘܐܦ ܐ̱ܚܪܢܘܬܗ ܕܒܪܐ ܢܘܡܐ ܡܫܡܫܐ ܚܕ ܡܢ ܢܘܡ̈ܐ ܕܒܟܝܢ̈ܐ ܐܝܟ ܟܠܗܘܢ ܟܝܢܬ̈ܐ. ܐܦ ܠܐ ܐܢܫܘܬ ܥܡܫܢܐ. ܐܠܐ ܡܠܐ ܡܢ ܐܠܗܘܬܐ. ܦܪܫ ܕܝܢ

9 I.e., in the manhood.
10 Or, form.
11 Or, appearance.
12 Cf. Phil. 2:6–7.
13 I.e., the Son's.
14 I.e., the Spirit's.

the flame are preserved in the one parsopa. If you seek to see the flame, it is united with the bush, but its nature is preserved. If you wish to see the bush, | {299} it is clothed with fire, but its nature is preserved, assumed by one blaze. So too here: God the Word, complete in his qnoma like the Father, assumed to his own parsopa and for his worshipful revelation a complete man, who was fashioned by the Holy Spirit, and at the beginning of his fashioning according to the natural order he dwelt in him unitedly in one ineffable conjunction—not for the completion of his nature and qnoma, but for the union of the economy in one parsopa of Sonship. He gave him all that belonged to him unitedly except for his own nature, as the fire [did] to the bush, and assumed what belonged to his manhood parsopically, not naturally; instead, in it[9] he took form and was revealed. "The likeness[10] of God took the likeness of a servant," and, "In form[11] he was found as a man,"[12]—as the fire with which the bush was clothed, and like the sun, which is united to the reflection of the mirror, in one glittering parsopa [of] the mirror and the light—in presence, as fire in iron, and not in separation, nor in a limiting way—for this is a demonstration—and not with a separation of a non-united parsopa, as in "Paul received the parsopa of Christ." Indeed, Paul and Christ were not one Paul as here one Christ is one Son, God who became incarnate, who took the likeness of a servant and dwelt in him unitedly, and man, who became deified, that he might receive the name which is better than all names, in one conjunction, in one parsopa of one Lord Jesus Christ.

[13] On how a parsopa is given and assumed, and a qnoma is not given and assumed. Now a qnoma is fixed and unchanging. It possesses all the properties of a common nature, and they name it a "singular essence". But a parsopa may be fixed and "received"—"fixed," indicating | the distinctiveness of the qnoma, {300} that this one is not that one; and "received" from some other qnoma, indicating all those things which a qnoma acquires in its distinctness from another, as an image with an antitype, and also separately. There are three worshipful qnome of the holy Trinity in one eternal Being, and when you wish to distinguish and know that this one is not that one, their qnome are distinguished by their parsope. "Father" is the particular parsopa which makes known his qnoma, for he is not "the Son" or "the Spirit". "Son" is the particular parsopa of his[13] qnoma, and "Holy Spirit" is the particular parsopa of his[14] qnoma. Therefore manhood received the parsopa of Sonship unitedly, as the bush did the fire, but it was not the qnoma of Sonship. Even as the bush did not leave its own nature and become the qnoma of fire, though it was full of fire in one union, so the manhood of the Son subsists as a qnoma, one of the qnome of men, like all men, though it is not simple, but filled with Godhead. However, his parsopa is

ܦܪܨܘܦܗ ܠܗ ܒܠܚܘܕ ܒܗ̇ ܕܕܡܘܬܐ. ܐܠܐ ܐܦ ܒܗ̇ ܕܐܠܐ ܐܝܬܘܗܝ ܦܘܠܘܣ ܒܩܢܘܡܐ ܘܐܦܠܐ ܒܦܪܨܘܦܐ. ܐܠܐ ܒܕܝܠܝܘܬ ܩܢܘܡܐ ܚܝܕܐ ܕܒܗ ܦܪܨܦ ܡܢ ܐܠܗܐ ܠܝ ܒܝܠܗ ܘܐܦ ܒܐܫܡܗ. ܘܐܦ ܒܝܘܬܪܗ ܕܒܡܦܩ̈ܢܝ. ܘܐܦ ܒܕܝܢܘܬ ܢܦ̈ܫܬܐ ܘܐܦ ܒܡܕܒܪܢܘܬܗ ܡܫܡܠܝܬܐ. ܘܐܦ ܒܗ̇ ܕܐܝܬܘܗܝ ܒܫܘܒܚܐ ܕܐܠܗܘܬܐ ܒܚܝܘܬܐ ܘܒܥܒܕܐ ܕܐܠܗܝܬܐ.

[14] ܘܡܛܠ ܗܢܐ ܣܘܥܪܢ ܠܒܘܫܢܐ ܡܫܬܚܠܦܢܝܬ. ܐܝܟܢܐ ܒܒܪܐ ܠܒܪ ܩܢܘܡܐ ܡܢܐ ܘܟܝܢܐ. ܘܒܟܠܗܘܢ ܕܝܠܗ ܐܝܟ ܐܒܐ. ܘܦܪܨܘܦܐ ܡܢܐ ܕܝܠܝܢܐ ܕܒܪܘܬܐ. ܕܐܠܐ ܐܝܬܘܗܝ ܐܒܐ ܘܐܦܠܐ ܪܘܚܐ ܕܩܘܕܫܐ ܒܩܢܘܡܐ. ܒܟܝܢܐ ܕܝܢ ܫܘܐ. ܘܒܦܪܨܘܦܐ ܦܪܝܫ. ܘܗܟܢܐ ܘܒܪܢܫܗ ܕܒܗ ܥܘܒܕ ܠܓܒܠܬܗ ܟܠܗ ܢܣܒ ܠܦܪܨܘܦܗ. ܗܘ ܕܝܢ ܡܥܘܠ ܕܡܢ ܢܦܫ. ܩܢܘܡܐ ܡܢܐ ܡܚܒܪܐ ܕܒܗ ܡܬܝܕܥ. ܘܡܒܪܐ ܒܟܠܗܘܢ ܕܒܟܝܢܐ ܠܩܘܒܠ ܒܩܢܘܡܗ. ܕܝܠܗ ܐܦ ܡܬܡܗܝܢ ܐܘܫܐ ܚܣܝܢܬܐ. ܡܢܐ ܗܘܐ ܒܩܢܘܡܗ ܘܐܝܟ ܕܐܡܪܬ. ܦܪܨܘܦܐ ܕܝܠܢܝܐ ܘܡܕܒܪܐ ܘܢܣܒ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܡܫܝܚܝܬ. ܠܗ ܓܒܪ ܩܢܘܡ ܒܪܘܬܐ ܗܘܐ. ܐܠܐ ܒܫܠܡܐ ܘܫܘܬܦܘܬܐ ܘܒܩܘܡܗܐ. ܘܒܟܠܗܘܢ ܕܡܢܐ ܐܠܗܐ ܡܠܟܐ ܒܫܡܝܐ ܢܣܒܘܬܐ ܕܫܡܐ ܒܪܘܬܐ. ܩܢܘܡܐ ܓܒܪ ܡܫܡܫ ܒܟܬܒ ܠܐ ܡܬܢܣܒ ܘܡܬܬܘܬܦ ܥܠ ܩܢܘܢ ܐ̈ܣܪܝܢ. ܕܩܢܘܡܐ ܥܡܗ ܚܕ ܩܢܘܡܐ ܡܫܡܫܐ ܕܡܢܐ ܒܟܠܗܘܢ ܕܒܟܝܢܐ. ܦܪܨܘܦܐ ܕܝܢ ܡܬܢܣܒ. ܘܡܫܘܐ ܒܕܝܠܢܘܬ ܩܢܘܡܐ ܕܗ̇ܘ ܕܕܝܠܗ ܐܝܬܘܗܝ ܦܪܨܘܦܐ ܡܪܢܝܐ. ܢܣܒܪ ܡܕܝܢ ܐ̈ܢܫܘܬܗ ܕܒܪܐ ܡܫܝܚܝܐ ܒܟܠܗܘܢ ܕܐܠܗܘܬܗ. ܐܝܟܢܐ ܠܗ ܠܡ ܫܡܐ ܕܡܢܗ ܡܢ ܟܠ ܫܡ̈ܗܝܢ. ܘܐܝܟܢܐ ܕܗܘ ܐܡܪ. ܕܐܬܝܗܒ ܠܝ ܠܡ ܟܠ ܫܘܠܛܢܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܒܫܒܐ ܚܝܘܬܐ ܘܫܠܛܐ ܘܡܬܠܡܠܡܐ ܘܫܘܒܚܬܐ. ܐܝܟ ܗܢܐ ܕܢܣܒ ܕܗܘܐ ܘܗܘܝ ܗܢܐ ܘܢܘܪܐ. ܘܗܟܢܐ ܢܣܒ ܐܠܗܐ ܡܠܟܐ ܕܫܘܒܚܐ ܕܒܟܝܢܐ. ܘܡܢ ܫܘܪܝ ܠܓܒܠܬܗ ܠܡܬܠ ܒܗ ܒܟܝܢܐ ܢܣܒܘܬܐ. ܠܗ ܓܒܪ ܕܗܘܐ ܗܘܐ ܠܡܬܠ ܒܗ ܚܕ ܩܢܘܡܐ ܒܟܝܢܐ. ܐܠܐ ܚܕ ܦܪܨܘܦܐ ܕܒܟܝܢܐ ܒܩܢܘܡܗܐ ܡܫܡܫܐ ܕܠܝܬ ܠܗ ܦܫܡܐ. ܘܒܡܫܘܚܘܬܐ ܘܒܚܝܘܬܐ ܫܠܝܛܬܐ ܕܠܐ ܡܬܡܠܠܐ. ܒܪܗ ܠܡ ܕܐ̈ܢܫܐ ܗ̇ܘ ܕܐܝܬܘܗܝ ܒܟܝܢܐ. ܡܢ ܦܪܨܘܦ ܚܝܘܬܐ ܠܒܪ ܢܣܒ ܐܠܗܘܬܗ ܠܐ ܡܫܬܟܚܐ ܒܩܢܘܡܐ ܕܒܪܢܫܗ ܘܠܗ ܒܟܝܢܐ. ܗܟܢܐ ܠܡ ܠܒܪ ܐܚܕ ܐܠܗܐ ܠܥܠܡܐ. ܐܝܟܢܐ ܕܠܒܪܗ ܚܝܕܝܐ ܝܗܒ. ܡܢ ܦܪܨܘܦ ܚܝܘܬܐ ܠܒܪ ܢܣܒܝ ܐ̈ܢܫܘܬܗ ܡܫܝܚܝܐ ܒܩܢܘܡܗ ܕܒܪܘܬܐ ܘܐܝܡܪܐ ܘܠܐ ܒܟܝܢܐ. ܠܐ ܗܘܝܬ ܫܪܝܪ ܐܠܗܐ ܘܐܠܐ ܡܢܗ̇. ܗ̇ܘ ܠܒܪ ܒܪܢܫܗ ܕܒܪܐ ܫܩܠ ܡܢ ܐܠܗܘܬܗ ܕܒܪܐ ܚܠܦ ܟܠܢܫ ܛܥܡ ܡܘܬܐ. ܘܡܛܠ ܗܕܐ ܒܡܫܝܚܘܬܐ ܚܕܐ ܐܢ̈ܬ. ܐܝܬܘܗܝ ܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܩܢܘܡܗ ܚܝܕܝܐ ܕܒܪܐ. ܕܦܪܫ ܠܗ ܕܐܠܐ ܐܝܬܘܗܝ ܐܒܐ. ܘܠܗܢܐ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܫܡܫ ܠܗ ܡܫܝܚܝܐ ܒܪܢܫܗ ܕܡܪܝ ܠܗ ܒܪܢܫܘܬܐ. ܘܠܗ ܕܗܘܐ ܩܢܘܡܐ ܕܒܪܘܬܐ. ܐܠܐ ܦܪܨܘܦܐ ܕܒܪܘܬܐ.

15 I.e., to the qnoma and nature.
16 Phil. 2:9.
17 Mt. 28:18.
18 Jn. 3:13 (Peshitta).
19 ܕܒܪܢܫܗ. Literally "of his man", but meaning 'of his humanity.'
20 Jn. 3:16.
21 Cf. Heb. 2:9 in the Peshitta.
22 I.e., the qnoma of the Only-begotten Son.

distinct, not only in what belongs to Sonship, but also in that he is not Paul in qnoma, nor Peter, but in the singular qnomic property by which he is distinguished from another, whether in his figure, or in his form, or in his comely features, or in purity of his soul, or in his exalted holiness, or in that which is in the order of the Godhead in the union, and in such other things.

[14] Then set your thought to examining intellectually: as the Son possesses a qnoma and a nature, and in all things belonging to it[15] is like the Father, and he possesses the particular parsopa of Sonship, for he is neither the Father nor the Holy Spirit in qnoma, but in nature is the same and in parsopa is distinct; just so his man, whom, at the beginning of his fashioning, he exalted and assumed to his own parsopa, that is Jesus of Nazareth, possessed a fixed qnoma in which he was made known, and possessed | all things belonging to a common nature {301}
in his qnoma, which also they have named "a singular essence". Again he possessed in his own qnoma, as I have said, a particular and fixed parsopa, and received the parsopa of Sonship unitedly, for it was not the "qnoma" of Sonship, but in power and operation, and in name, and in all things which God the Word possessed in the one conjunction of one Sonship. For a qnoma, subsisting in itself, is not received [by] or added to another qnoma, to be with it one subsisting qnoma which possesses all things belonging to a nature. But a parsopa is assumed, yet remains in the property of the qnoma of him whose parsopa it is properly. Thus, the manhood of the Son received unitedly all things belonging to his Godhead: "He was given a name which is better than all names,"[16] and, "All authority is given to me in heaven and on earth,"[17] in one union, power, authority, and operation. As the bush which received what belonged to the fire, but the bush and the fire remained, so God the Word took the likeness of a servant, and at the beginning of his fashioning dwelt in him in one conjunction—not to become with him one qnoma, a man, but one parsopa of a man in a lowly name which has no like, and in a worshipful indwelling and union which is ineffable, "the Son of Man who is in heaven,"[18] for from the parsopa of the union his infinite Godhead assumed the name of his man,[19] not in nature. "For God so loved the world as to give his Only-begotten Son,"[20] for from the parsopa of the union his manhood received unitedly the name of Sonship and honor, not in nature. Thus God did not suffer or die, for the man of the Son, | apart from the {302}
Godhead of the Son, tasted death for everyone.[21] Therefore, when you consider simply the parsopa of Sonship is the Only-begotten qnoma of the Son, which differentiates it[22], for he is not the Father, and the man of our Lord receives this parsopa of Sonship unitedly, not in separation, and not that there may be a qnoma of Sonship, but a parsopa of Sonship.

[15] ܘܐܠܗܐ ܡܠܬܐ ܚܕ ܡܢ ܩܢܘܡ̈ܐ ܕܬܠܝܬܝܘܬܐ. ܢܣܒ ܠܦܪܨܘܦܗ ܕܡܘܬܐ ܕܥܒܕܐ. ܘܒܐܣܟܡܐ ܐܫܬܟܚ ܐܝܟ ܒܪܢܫܐ. ܠܘ ܓܝܪ ܒܪܢܫܐ ܗ̇ܘܐ ܒܩܢܘܡܗ. ܐܠܐ ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ. ܐ̱ܚܪܢܝܢ ܢܣܘܒܐ ܘܐ̱ܚܪܢܝܢ ܡܬܢܣܒܢܐ. ܒܐܣܟܡܐ ܠܡ ܐܫܬܟܚ ܐܝܟ ܒܪܢܫܐ. ܒܐܣܟܡܐ ܓܝܪ ܗܕܡ ܢܨ̈ܝܒܘ ܒܒܪܢܫܐ ܕܠܒܝܫ ܒܚܠܦܘܗܝ ܗܕܡ̈ܘܗܝ. ܘܐܝܟ ܢܘܪܐ ܠܚܫܝܐ ܘܠܘ ܩܢܘܡ ܒܪܢܫܐ ܗ̇ܘܐ. ܩܢܘܡ ܒܪܢܫܐ ܓܝܪ ܒܐܣܟܡܐ ܒܪܢܫܐ ܡܬܚܙܐ. ܐܠܐ ܒܟܝܢ ܒܪܢܫܐ. ܐܬܓܠܝ ܠܡ ܒܒܣܪ. ܐ̱ܚܪܢܐ ܒܐ̱ܚܪܢܐ. ܘܚܕ ܘܗ̣ܘ ܚܕ ܗ̣ܘ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܘܠܘ ܒܗ̇ ܒܗ̇. ܚܕ ܕܟܝܢܐ ܘܐ̱ܚܪܢܐ ܕܢܣܒܘܬܐ. ܚܕ ܗ̣ܘ ܚܕ ܗ̣ܘ ܦܪܨܘܦܐ ܕܐ̱ܢܫܘܬܐ ܠܘ ܒܗ̇ ܒܗ̇. ܚܕ ܕܢܣܒܘܬܐ ܘܐ̱ܚܪܢܐ ܕܟܝܢܐ. ܠܘ ܕܝܢ ܗܕܝܢ ܦܪܨܘܦܐ ܕܒܪܘܬܐ. ܐܝܟܢܐ ܕܐܦܠܐ ܗܕܝܢ ܩܢܘܡ̈ܐ ܕܡܠܬܐ. ܘܠܘ ܗܕܝܢ ܦܪܨܘܦܐ ܕܒܪܢܫܐ ܐܝܟܢܐ ܕܐܦܠܐ ܗܕܝܢ ܩܢܘܡ̈ܐ ܕܒܪܢܫܐ. ܐܠܐ ܐܝܟ ܦܪܨܘܦܐ ܕܒܪܘܬܐ ܕܐܠܗܘܬܐ ܘܕܐ̱ܢܫܘܬܐ ܒܚܕܐ ܚܕܝܘܬܐ. ܘܡܛܠ ܗܕܐ ܚܕ ܦܪܨܘܦܐ ܕܡܫܝܚܐ ܘܠܘ ܗܕܝܢ ܡܫ̈ܝܚܐ. ܘܚܕ ܦܪܨܘܦܐ ܕܒܪܐ ܘܠܘ ܗܕܝܢ ܒܢ̈ܝܐ. ܘܬܪ̈ܝܢ ܩܢܘܡ̈ܐ ܒܡܫܝܚܐ ܘܠܘ ܚܕ ܩܢܘܡܐ ܡܪܟܒܐ ܐܝܟ ܪܘܫܥܐ ܕܗܠܝܢ. ܘܐܝܟܢܐ ܕܡܫܬܡܗ ܒܝܬܐ ܘܡܫܬܘܕܥ ܚܕ ܒܝܬܐ: ܘܡܕܝܢ̄ܬܐ ܘܡܫܬܘܕܥܐ ܚܕܐ ܡܕܝܢ̄ܬܐ ܒܚܕ ܦܪܨܘܦܐ: ܘܠܡܘܗܝ ܥܡܐ ܕܡܫܝ̈ܚܝܐ ܚܪ̈ܝܦܐ ܘܡܢ̈ܬܐ. ܘܐܦܠܐ ܚܪ̈ܦܐ ܘܡܢ̈ܬܐ ܥܡܐ ܕܡܫܝ̈ܚܝܐ. ܗܟܢܐ ܠܐ ܐܝܬܘܗ̱ܝ ܐܠܗܐ ܡܠܬܐ ܩܢܘܡܐ ܘܟܝܢܐ ܕܒܪܢܫܐ ܕܐܝܬܘܗ̱ܝ ܗܝܟܠܗ ܘܡܘܬܒܗ: ܘܐܦ ܠܐ ܐ̱ܢܫܘܬܗ ܐܝܕܐ ܕܐܬܢܣܒܬ ܘܠܐܠܗܐ ܢܩ̈ܦܝܢ ܐܢܫܐ ܟܝܢܐ ܕܐܠܗܘܬܗ. ܘܐܝܟܢܐ ܕܦܓܪܐ ܕܒܥܒܕܐ ܘܦܓܪܐ ܕܒܥܒܕܐ ܚܕ ܦܓܪܐ ܒܗܕܐ ܦܘܪ̈ܫܢ ܘܗܕܐ ܚܝ̈ܠܐ: ܒܚܕ ܚܝܠܐ ܒܚܕ ܫܘܒܩܢܐ ܘܚܕ ܠܚܡܐ ܘܠܘ ܗܕܝܢ: ܗܟܢܐ ܚܕ ܒܪܐ ܘܚܕ ܡܪܢܐ ܝܫܘܥ ܡܫܝܚܐ ܒܬܪ̈ܝܢ ܟܝ̈ܢܝܢ. ܒܚܕ ܦܪܨܘܦܐ ܕܒܗ ܡܬܝܕܥܝܢ ܟܝܢ̈ܘܗܝ ܡܢ̈ܝܢ ܕܐܠܗܘܬܐ ܘܕܐ̱ܢܫܘܬܐ. ܒܚܕܐ ܢܩܝܦܘܬܐ ܘܒܚܕ ܫܘܠܛܢܐ. ܘܒܚܕܐ ܫܘܒܚܐ ܘܡܘܬܒܐ ܘܡܪܢܘܬܐ ܘܪܘܡܪܡܐ ܘܠܥܠܡ.

[16] ܡܬܢܣܒ ܗܟܝܠ ܡܫܘܚܬܐ ܠܦܘܪܫܢܗ̇ ܕܡܠܬܐ ܡܢ ܗܠܝܢ ܕܟܝܢܐ. ܘܕܐ̱ܢܫܐ ܦܪܨܘܦܐ ܡܬܢܣܒ ܘܡܬܚܙܐ܆ ܘܩܢܘܡܐ ܠܐ ܡܬܢܣܒ. ܐܝܟܐ ܕܗܘܐ ܘܢܣܒ ܘܐܬܠܒܫ ܒܗ ܐܝܠܢ ܡܠܬܐ ܘܩܢܘܡܗ. ܘܐܝܟܐ ܒܗܢܐ ܐ̱ܚܪܢܐ ܕܛܒܝܒܐ ܐܘ ܕܡܪܘܬܐ ܘܛܟܘܬ ܒܗ ܛܒܝܒܐ ܗ̇ܘ ܕܒܝܕܘܗܝ. ܘܗܘܐ ܫܘܐ ܐܢܐ ܕܢܣܒ ܒܗ ܛܒܝܒܐ. ܒܠܗ ܝܠܡܐ ܘܡܬܝ̈ܢܬܐ ܒܟܠܗܘܢ ܕܝܠܗ. ܚܕ ܠܗ ܠܛܒܝܒܐ ܘܠܕܘܒܪܐ ܕܒܗ ܠܐ ܢܣܒ. ܘܡܫܡܠ ܫܘܐ ܐܢܐ ܦܪܨܘܦܐ ܒܬܪ̈ܝܢ ܦܘܪ̈ܫܢܝܢ. ܒܚܕ ܕܗܘܐ ܡܫܒܚܬܐ ܡܫܘܚܬܐ. ܘܒܚܕ ܛܒܝܒܐ ܢܣܒܢܝܬܐ. ܘܡܫܘ ܕܗܘܐ ܩܢܘܡ ܢܦܫܗ ܘܦܪܨܘܦܐ ܡܫܒܚܐ. ܘܡܫܘ ܛܒܝܒܐ ܩܢܘܡ ܢܦܫܗ ܘܦܪܨܘܦܐ ܢܣܒ. ܘܚܕ ܦܪܨܘܦܐ ܘܠܘ ܗܕܝܢ. ܘܐܠܗܐ ܡܫܘܚܬܐ ܘܠܘ ܚܕ. ܗܟܢ ܐܦ ܕܡܘܬܐ ܐ̱ܢܫܝܬܐ ܕܢܣܒ ܦܪܨܘܦܐ ܕܐܠܗܘܬܐ. ܐܝܟ ܒܪܢܫܐ ܠܗ̇ ܗ̇ܘ ܠܐ ܡܬܦܪܫܢܘܬܐ.

23 Phil. 2:7.
24 ܠܐ added. It does not make sense otherwise.
25 1 Tim. 3:16.
26 This rather confusing sentence might be reconstructed thus (if I understand it correctly): "He was revealed in the flesh," that is, he was one thing, the flesh was another. The parsopa of Sonship was one and the same, but not in the same way; in the one case it was Sonship through nature, and in the other by means of the "assuming". There also came about through the "assuming" one and the same manhood, one because of nature, the other through the assuming.
27 ܒܚܕ ܫܘܒܩܢܐ. Here referring to the one power of absolution inherent in the Body/Bread.

[15] God the Word, one of the qnome of the Trinity, took to his own parsopa the likeness of a servant, and was found in form as a man. He did not become man in qnoma, but took the likeness of a servant—one the Assumer, another the assumed. "He was found in form as a man,"[23] for he himself assumed form in a man whom he put on with all his members, as fire [put on] the bush, but he did not "become" the qnoma of a man. The qnoma of a man is not[24] found in the "form" of a man, but in the nature of a man. "He was revealed in the flesh"[25]—one "in another," one and the same parsopa of Sonship, but not "in the same"—one of nature, the other of the assuming; one [and] the same parsopa of manhood, [but] not in the same—one of the assuming, the other of nature.[26] But there are not two parsope of Sonship, as neither are there two qnome of the Word. There are not two parsope of man, as neither are there two qnome of Jesus, but one parsopa of Sonship, of Godhead and manhood, in one union. Therefore, there is one parsopa of Christ, not two Christs, and one parsopa of the Son, not two Sons. There are two qnome in Christ and not one compound qnoma, as in the impiety of these men. As a house and its inhabitants are named one house, and a city and its inhabitants are one city in one parsopa, but the nature of men is not stones and wood, nor are stones | and {303} wood the nature of men, so God the Word is not the qnoma and nature of his man, who is his temple and dwelling-place, nor is his manhood, which was destroyed and after three days he raised up, the nature of his Godhead. And as the body which is in the Church and the body which is in heaven are one body in two distinct realities and two natures in one power, in one absolution,[27] and one bread, and not two, so one Son and one Lord Jesus Christ is in two natures in one parsopa, in which both qnome of Godhead and manhood are made known, in one conjunction, and in one power, and in one worship, authority, Lordship, and exaltation for ever.

[16] Then let an example be assumed for illumination of the matter from these natural things—how the parsopa is assumed, yet remains, and the qnoma is not assumed: bring gold, and engrave and fashion on it the image of the king and his name. Take another nature of clay or of wax, and stamp on it the seal which is on the gold. Behold, you see how the clay receives on it all of the image and inscriptions in all that belong to [the seal], while it does not take the seal and the gold which is on it. Therefore, you see the parsopa in two distinctive things: in the nature of gold, fixedly [and] qnomically, and in the nature of clay derivatively. The gold possesses its own qnoma and fixed parsopa, and the clay possesses its own qnoma and received parsopa—one parsopa, not two, and two qnome, not one. These things concerning the human likeness which received the parsopa of Godhead, are, as it were, a suggestive hint at [that which is] incomprehensibility.

[17] ܗܘܒ ܐܪܡܢܝܝܬܐ ܘܚܘܝܐ ܐܪܡܢܝܐ. ܓܢ̈ܣܐ ܡܣܟܢܬܐ ܡܕܝܢܬܐ ܘܡܕܒܪܢܗ ܠܦܝܪܘܙ. ܘܗܘܐ ܢܦ̈ܩܐ ܒܠܗܘܢ ܕܢܩ̈ܡܘܢ ܥܠܗ ܠܡܣܘܡܢ. ܐܦܠܐ ܠܡܬܒܥܘܬܐ ܕܙܘܥܬܗ ܐܠܐ ܠܟܠܗ ܦܝܪܘܙ. ܘܐܝܬܘܗܝ ܦܝܪܘܙ ܒܗܕܝܢ ܦܘܪܥܢܐ: ܚܕ ܡܢܝܢܐ ܒܡܣܘܡܢ. ܘܚܕ ܢܣܒܐ ܒܡܢܘܢ ܡܣܟܢܬܐ. ܘܚܕ ܗ̇ܘ ܦܝܪܘܙ ܘܠܗ ܗܕܝܢ. ܘܗܕܝܢ ܡܩ̈ܡܐ ܘܠܗ ܚܕ. ܗܝܕܝܢ ܢܣܒ ܐܠܗܐ ܡܠܟܐ ܕܡܘܬܐ ܕܒܒܢܝܐ ܘܐܬܒܗܠ ܘܐܬܟܠܠ ܘܐܬܩܪܒ ܒܗ̇: ܘܠܗ ܡܢܘܢ ܒܢܝܢܐ ܗܘܝܐ. ܘܒܢܝܢܐ ܒܗܕ ܒܡܬܒܥܘܬܐ ܡܢܘܡܗ ܐܝܟ ܕܐܬܘܗܝ: ܒܡܗ ܡܣܟܢܬܐ. ܘܡܒܥܠ ܒܒܢܝܢܐ ܡܢܘܡܗ ܘܦܝܪܘܙܗ ܡܬܒܥܐ. ܘܒܐܠܗܐ ܡܠܟܐ ܢܣܬܒܘܬ ܦܝܪܘܙܗ ܕܒܢܝܢܐ ܠܗ ܡܘܡܬܐ. ܐܠܐ ܕܢܬܟܠܠ ܒܗ. ܘܐܠܗܐ ܡܠܟܐ ܡܢܘܡ ܢܬܗ. ܘܡܣܬܟܠ ܦܝܪܘܙ ܕܒܪܘܬܐ ܒܣܕܐ ܣܝܒܘܬܐ ܬܗܪܬܐ ܘܠܐ ܡܬܟܠܠܢܝܬܐ. ܠܗ ܓܒܪ ܒܪܚܡܘܬܐ. ܐܠܐ ܐܝܟ ܥܒܕܐ ܕܦܪܘܠܐ ܕܠܒܝܢܐ ܠܗ ܢܘܪܐ ܒܠܗ ܒܒܠܗ. ܘܢܘܪܐ ܡܢܘܡ ܢܬܗ̇. ܘܦܪܘܠܐ ܡܢܘܡ ܢܬܗ. ܘܚܕܐ ܗܡܬܪܬܐ ܒܬܪܝܗܘܢ ܒܣܕܐ ܡܣܬܒܘܬܐ. ܘܦܪܝܢܐ ܘܡܣܕܐ. ܡܢܐ ܘܬܒܪ ܦܪܘܠܐ ܒܕ ܡܠܐ ܢܘܪܐ. ܘܠܐ ܐܬܪܝܢ ܕܬܒܪܐ ܢܘܪܐ. ܘܡܬܡܕܐ ܢܘܪܐ ܕܒܦܪܘܠܐ. ܘܠܗ ܦܪܘܠܐ ܡܬܡܕ ܐܝܟ ܕܡܢ ܒܢܝܗ. ܘܡܬܡܣܢ ܦܪܘܠܐ ܘܡܬܪܥܒܐ ܘܡܬܒܥܒܥ ܘܐܦ ܡܬܦܫܩ ܡܢܗ. ܘܠܐ ܐܬܪܝܢ ܕܒܢ ܢܘܪܐ ܐܬܦܫܩ: ܐܘ ܕܢܫܒܩ ܗܢܘܢ ܐܫܩ̈ܠܐ ܕܢܫܒ ܦܪܘܠܐ. ܒܕ ܐܦ ܢܣܬܪܝܬܗܘܢ ܢܗܕ̈ܘܢ ܐܢܬܝ ܒܗ̇ ܒܣܝܒܘܬܐ ܘܠܐ ܐܬܒܪ̈ܝܢ. ܒܗ̇ ܕܐܢ ܙܒܪܐ ܐܢ̈ܬܐ ܡܡܪܒܗ ܐܢ̈ܬܐ ܡܠܟܘܬܐ ܐܪܡܢܝܐ ܢܣܒ ܦܪܘܠܐ: ܘܡܒܥܐ ܒܗ ܢܘܪܐ. ܘܐܢ ܡܒܥܐ ܐܢ̈ܬܐ ܡܠܟܠ: ܡܥܡܠܝܬܐ ܐܬܦܠܚܡ ܠܗ̇ ܣܡܡܘܬܐ ܘܢܗܪܬܐ ܡܢ ܦܪܘܠܐ. ܘܡܘܒ ܒܡܪܢܪܘܬ ܒܢܝܗ ܘܒܣܝܒܘܬܗ ܘܢܘܪܐ ܡܘܩܝ ܐܝܟ ܕܐܬܢܬܗ̇ ܒܡܠܟܘܬܐ ܐܪܡܢܝܐ ܒܣܡܡܘܬܗ̇ ܘܒܢܘܗܪܘܬܗ̇. ܘܐܬܣܝܩ ܕܠܐ ܡܬܠܩ ܢܒܝܗܐ: ܒܕ ܡܬܪܥܒ ܗ̇ܘ ܦܪܘܠܐ. ܘܡܬܢܣܪ ܡܢ ܙܢܝܢ. ܐܠܗܘܬܐ ܠܐ ܡܬܠܩ ܣܓܝܐ ܒܣܝܒܘܬܗ̇ ܕܒܬܡ ܦܒܪܐ. ܐܢܒܝܐ ܕܒܐܦܠܐ ܐܬܚܡܗ ܘܣܡܡܘܬܗ ܕܒܥܡܝܐ ܕܡܠܟܐ ܡܢܗ ܡܣܘܝܬܐ ܡܪܝܡܬܐ: ܘܢܬܦܣ ܒܗ̇ ܒܚܠܘܡ ܕܠܐܗ̇ ܠܐ ܡܬܬܣܒܢܝܬܐ. ܡܢ ܕܒܠܠܐ ܐܘ ܡܬܪܥܒܐ ܐܘ ܡܬܬܬܒܪܐ: ܐܦ ܐܝܬܘܗܝ ܒܗ̇ ܘܡܣܒ ܠܡܘܠܓܬܗ̇: ܒܣܕܐ ܣܡܡܘܬܐ ܘܢܘܗܪܐ.

[18] ܐܝܟ ܕܟܬܒܢ ܡܢ ܠܥܠ ܗܠܝܢ ܫܘ̈ܝܬܐ ܕܡܢ ܒܢܝܐ ܘܒܢ̈ܝܐ ܐܬܚܘܝ. ܕܒܣܕ ܡܢ ܙܒܢ ܠܐ ܡܬܒܣܢ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ: ܚܕ ܡܢܘܡܐ ܗܘܐ. ܐܠܐ ܚܕ ܦܝܪܘܙ ܕܒܗ ܡܬܝܕܥܝܢ ܡܣܒܪܢܐ ܒܬܪ̈ܝܗܘܢ ܒܢ̈ܝܐ ܒܡܢܘܡܬܢܘܬܗܘܢ. ܘܕܠܐ ܦܘܪܫ ܒܣܕܐ ܢܣܒܘܬܐ ܘܠܠܠܡ.

[17] Again, in another way and in a different manner: bring a polished mirror and bring it near your own parsopa. Lo, it receives all its[28] images, but not your qnoma, nor the fixedness of your form, but all your parsopa. Your parsopa is in two parts—one | fixed in your qnoma, and one received in the qnoma of {304}
the mirror—but there is one parsopa, not two, and two qnome, not one. In the same way, God the Word took the likeness of a servant, assumed the form, and was revealed and made known in it; but he did not become the qnoma of a man, and the man continued in the fixed state of his own qnoma as it was, with [God the Word] unitedly, and thenceforth in the man was his own qnoma and fixed parsopa, and in God the Word was the taking of the parsopa of the man—not qnomically, but that he might be revealed in him, God the Word [having] his own qnoma—and the parsopa of Sonship was assumed in the one marvelous and ineffable union. It was not in separation, but as a rod of iron which is clothed with fire all in all, and the fire [has] its own qnoma, and the iron its own qnoma, and there is one operation in both of them, in one union, distinct but united. Iron smites and bruises while it is full of fire, but we do not say that the fire bruises. The fire burns in the iron, but the iron does not burn according to its nature. Iron may be struck, pounded, bent, and even some of it cut off, but we do not say the nature of fire is cut off, nor that it has taken the forms which the iron receives, while also their properties are preserved in the union and do not cease. For if you wish, you can bring near another matter to the iron, and lay hold of the fire with it, and if you wait a little, the heat and glow will be fully spent from the iron, and it will remain in its coldness and darkness of its nature, and the fire will remain as it is in the other matter in its heat and light. It will be seen that it has not received damage when the iron is pounded, hollowed out, and cut up, though it is united and clothed with it. Thus, in no way did Godhead receive suffering in its union with the body, as neither does the form and heat of the sun, | with which a polished mirror is filled and in which {305}
it shines in all that belongs to it uncontrollably, when [the mirror] is beaten or crushed or broken, though it is in [the mirror] and united to its brilliance in one heat and light.

[18] Altogether, from all these demonstrations from nature and natures it is seen that in no way is it possible for the Godhead and manhood of Christ to be one qnoma, but one parsopa, in which both natures are made known unitedly in their own qnomic state, without separation, in one conjunction for ever.

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28 I.e., the parsopa's.

[19] ܐܠܐ ܐܡܪܝܢ ܚܪ̈ܝܢܐ ܠܡܘܕܥܘ. ܕܗܐ ܠܗ ܐܦ ܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ ܐܫܬܡܫܘ ܒܫܘܡܗܐ ܕܚܕ ܩܢܘܡܐ ܕܡܢ ܬܪ̈ܝܗܘܢ ܟܝ̈ܢܐ. ܐܝܟܐ ܗܘ ܠܐ ܡܬܚܫܚܝܢ. ܐܒ̈ܗܬܐ ܓܝܪ ܩܕ̈ܝܫܐ. ܚܪ̈ܝܢܐ ܥܠ ܟܝܢܘܗܝ ܡܫܡܠܝܐ ܕܡܫܝܚܐ ܐܝܟ ܗܘ̇ܐ ܠܡܩܒܠ ܗܪ̈ܣܘܣ. ܘܠܗ ܥܠ ܩܢܘܡܐ. ܒܗ̇ ܕܐܪ̈ܝܘܣ ܘܐܘܢܘܡܝܘܣ ܘܐܦܘܠܝܢܪܝܘܣ ܠܐ ܐܠܗܐ ܡܫܡܠܝܐ ܘܠܐ ܒܪܢܫܐ ܡܫܡܠܝܐ ܡܘܕܝܢ. ܐܠܐ ܒܐܠܗܘܬܗ ܒܪܝܬܐ ܘܡܫܚܠܦ ܘܚܫܝܫܐ. ܘܒܐܢܫܘܬܗ ܐܝܟ ܡܢܗܘܢ ܕܢܦܫܐ ܕܡܠܝܠܬܐ ܢܦܩ ܘܢܩܝܦܐ ܠܐ ܢܣܒ. ܘܐܝܟ ܐܡܪ ܕܟܦܪܝܢ ܒܫܘܫܠܬܐ. ܘܗܦܟܐ ܘܡܘܣܝܦܐ ܡܟܠܝܢ. ܘܐܝܟ ܐܡܪ ܕܐܦܪܝܢ ܕܡܢ ܥܡܢܐ ܐܝܟ ܠܗ ܦܓܪܐ. ܘܟܪ ܟܝܢܐ ܗܘ̇ܐ ܦܓܪܐ ܕܐܠܗܘܬܐ ܟܝܕ ܩܢܘܡܐ. ܘܗܟܘܢ ܘܕܐܒܗܬܗܘܢ ܟܝܢܐ ܩܢܘܡܝܐ ܐܪ̈ܚܝܢܐ ܠܡܐܡܪ. ܘܕܐܠܗܘܬܐ ܕܝܠܗ ܢܩܝܦܐ ܡܫܡܠܝܐ ܗܘ̇ܐ ܠܦܓܪܐ. ܘܚܕ ܠܗ ܗܘ ܟܕ ܗܘ ܟܝܢܐ ܕܐܠܗܘܬܐ ܘܐܢܫܘܬܐ. ܘܡܛܠ ܕܟܝ̈ܢܐ ܕܟܝ̈ܢܐ. ܘܡܫܡܠܝܢ ܚܕܐ ܥܠ ܐܠܗܘܬܐ. ܘܡܫܒܚ ܢܦܫܗ ܠܡܘܕܥܘܢ ܐܒ̈ܗܬܐ ܡܕܡܟ̈ܝܐ ܟܕ ܗܘ ܡܬܘܡܝܢ. ܘܕܐܚܪܝܢ ܟܝܢܐ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ ܟܕ ܐܢܫܘܬܐ. ܗ.. ܡܬܘܡܝܢܐ ܕܐܒܘܗܝ܃ ܘܐܚܪܝܢ ܟܝܢܗ ܐܢܫܝܐ ܕܢܣܒ ܠܦܪܨܘܦܗ ܡܢ ܙܪܥܐ ܕܒܝܬ ܕܘܝܕ ܘܐܬܚܠܠ ܒܗ ܘܟܠܗܝܢ ܓܡܝܪܬܐ ܘܡܫܡܠܝܬܐ ܕܐܠܗܘܬܗ ܕܡܫܝܚܐ. ܘܗܟܝܠ ܕܝܢ ܕܟ̈ܝܢܬܐ ܕܚܕ ܚܕ ܡܢ ܟܝ̈ܢܐ ܒܗ̇ ܟܚܕܝܘܬܐ. ܘܕܝܠܝܬܗ ܕܟܝܢܐ ܟܩܢܘܡܐ ܡܬܝܕܥܐ. ܘܠܝܬ ܐܚܪܢܝܬ. ܘܠܐ ܟܝܢܐ ܟܠܟܕ ܡܢ ܩܢܘܡܐ܃ ܘܠܐ ܩܢܘܡܐ ܟܠܟܕ ܡܢ ܕܡܬܝܕܥ ܒܗ ܟܝܢܐ ܐܝܟܘܬ ܡܕܡ.

[20] ܘܐܦܐ ܠܦܘܪܫܢܐ ܕܡܠܬܐ. ܘܐܚܪܝܢܘ ܘܟܠ ܓܘܒܝܢ ܦܘܠܘܣ ܕܒܗ ܡܫܝܚܐ ܡܫܒܚ ܠܟܠܗܘܢ ܐܢܠܝܢ ܕܐܡܪܝܢ ܠܗ ܚܘܒܝܐ ܠܐܠܗܐ܃ ܗܘ ܢܦܩ ܗܫܐ ܒܝܬܐ ܘܚܘܬܐ ܕܚܕ ܡܢ ܟܒ̈ܝܪܐ܃ ܗܘ ܕܟܚܕ ܡܢ ܙܪ̈ܥܐ ܐܬܢܫܒ ܗܘ ܡܬܢܫܒܐ ܟܚܕܐ ܡܢ ܗܠܝܢ ܐܢ̈ܫܝܢ. ܘܠܗ ܠܩܢܘܡܐ ܟܕܘܟ ܦܪܨܘܦܐ. ܘܠܦܪܨܘܦܐ ܟܕܘܟ ܩܢܘܡܐ ܫܡܝܢ ܟܡܠܦܢܘܬܗܘܢ ܟܐܘܬܠܝܦܐ ܡܟܝܠ. ܒܗ ܕܠܝܬ ܗܘ̇ܐ ܠܡܩܒܠ ܘܟܠܐ ܐܬܐ ܟܡܕܟܪܐ ܩܢܘܡܝܐ. ܗܘ ܕܗܠܝܢ ܥܡܗܐ ܐܝܟܢܐ ܕܐܦ ܗܘܝܐ ܒܟܝܢܐ ܩܗܘܡܝܐ ܐܝܟ ܕܐܦܪܝܢ. ܫܠܝܛܝܢ ܐܢܘܢ ܥܡܗ̈ܐ. ܐܠܐ ܡܛܠ ܟܝܘܬܐ ܕܗܪ̈ܣܘܣ ܟܝܢܬܐ ܕܝܠܗܘܢ: ܕܡܫܝܚܝܘܢ ܠܐܠܗܐ ܘܟܦܪܝܢ ܐܢܫܘܢ ܟܫܒܘܚܬܗ ܕܪܥܝܢܗ: ܘܫܡܝܢ ܐܢܫܘܢ ܕܝܠܗ ܐܦ ܕܟܝ̈ܢܐ ܕܐܠܗܘܬܗ ܘܕܐܢܫܘܬܗ ܕܡܫܝܚܐ ܕܠܚܕ ܦܪܨܘܦܐ ܕܒܪܘܬܐ܃ ܠܗ ܙܕܩ ܗܘ ܕܠܐ ܚܕܘܬܐ ܚܕ ܕܡܠܬܐ ܐܬܒܪܝ. ܘܠܐ ܡܬܚܘܝܐ ܐܬܚܙܝ. ܘܐܝܠܝܢ ܕܐܝܟ ܗܠܝܢ ܐܝܟ ܟܝܢܐ ܕܐܒ̈ܗܬܐ ܡܕܡܟ̈ܝܐ. ܗܠܝܢ ܟܝܪ ܡܠܦܢܘܬܐ ܡܬܡܢܝܢ. ܘܐܦܠܐ ܡܬܘܪܐ ܘܡܫܠܛܢܐ ܘܚܝܠܘܬܐ ܡܬܘܡܝܢܐ: ܐܝܟ ܗܪ̈ܣܝܣ ܕܐܪ̈ܝܘܣ ܘܐܘܢܘܡܝܘܣ ܘܚܢܦ̈ܐ ܙܕܝܩܐ. ܐܦܠܐ ܠܡܐܡܪ ܟܡܫܝܚܐ ܚܕ ܩܢܘܡܐ: ܐܦ ܐܫܬܡܫܘ ܒܗ̇ ܐܒ̈ܗܬܐ. ܒܗ̇ ܕܒܗܘܢ ܚܠܦ ܦܪܨܘܦܐ ܫܡܝܢ ܠܗ.

[19] But the quarrelsome say against us, "Behold, even the early fathers employed the term 'one qnoma from two natures.'" Well, then, O unlearned, the dispute [of] the early fathers concerning the complete natures of Christ was against the heretics, and was not concerning "qnoma", for Arius, Eunomius, and Apollinaris confessed neither complete God nor complete man, but [that] in his Godhead [he was] a creature, finite, and temporal; and in his manhood there were some who said that he received a body but did not receive a soul. Sometimes they denied the taking, and they introduced beginning and change, and sometimes they said that he brought the body down from heaven, and the body was consubstantial with the Godhead in one qnoma. They, and those like them, in many ways said impiously that the Godhead filled the place of the soul for the body, and "One and the same nature is the nature of the Godhead and of the manhood," obliterating the properties of the natures and introducing suffering to the Godhead. Then the holy fathers brought forth against them a myriad of demonstrations that one is nature of the Godhead of Christ, eternally co-essential with his Father, | and another is his human nature, which {306} he took to his own parsopa from the seed of the house of David, in which he was revealed, as well as all the sublime and exalted things of the Godhead of Christ. However, the properties of each of the natures were in the union, and the property of a nature is made known in a qnoma and not otherwise. There is no nature without a qnoma, and no qnoma without there being some nature to be made known by it.

[20] It came to the decision of the rational, and they anathematized, along with the blessed Paul, in whom Christ speaks, all those who attribute suffering to God, or [say that] he may be subjected to the inquiry and sight of any fashioned beings, or in any way was tested or tried in any of these human ways. They set forth qnoma in the place of parsopa and parsopa in the place of qnoma in their teaching in many different things, for there was not at the time an investigation and inquiry into these terms—as, indeed, [is the case] at this time in the land of the Romans, inasmuch as they say these designations are joined. But because of the wickedness of heresies, the evil is yours, for you have imputed suffering to God and denied the taking of our First-fruits, and you have obliterated the properties of the natures of the Godhead and manhood of Christ, which are in one parsopa of Sonship. There was no time when the Impassible suffered, that the Word was tested, or the Invisible was seen, or things such as these, according to the usage of the early fathers, for they established these things [as] doctrine: neither mixture, mingling, or qnomic union as in the opinion of Arius, Eunomius, and the impious Ḥenana, nor attributing to Christ one qnoma—even though the fathers employed it, in that they put it in place of parsopa.

[21] ܐܢ̱ܬܘܢ ܗܟܝܠ ܒܢܘܗܪܐ ܘܡܢ ܦܪܨܘܦ ܚܕܝܘܬܐ ܡܫܘܡܠܝܬܐ. ܒܦܪܘܩ ܐܢ̱ܬܘܢ ܒܡܫܒܚܘܬܐ ܘܡܬܟܠܠܝܢ ܐܢ̱ܬܘܢ ܕܟ̈ܠܝܠܐ: ܘܡܚܣܢܝܢ ܐܢ̱ܬܘܢ ܠܐܠܗܘܬܐ ܒܚܕܝܘܬܐ ܡܫܘܡܠܝܬܐ ܘܡܪܚܒܬܐ: ܘܒܫܘܠܛܢܐ ܘܡܫܘܙܓܐ ܒܟܠܟܠ. ܕܠܐ ܐܠܗܐ ܐܠܗܐ. ܘܠܐ ܒܪܝܐ ܒܪܝܐ. ܘܡܫܘܕܥܝܢ ܐܝܬܝܟܘܢ ܠܟܠܗ ܡܫܠܡܢܘܬܐ ܕܒܝܬܐ. ܘܐܬܬܚܪܪܬܘܢ ܡܢ ܟܠܗܘܢ ܐܪ̈ܓܘܫܐ ܕܦܓܪܐ ܥܦܪܐ.

[22] ܚܢܢ ܗܟܝܠ ܪ̈ܚܡܝܢ ܒܬܫ̈ܒܚܬܐ ܫܠܝ̈ܚܘܬܐ ܥܡ ܟܠܗܘܢ ܒܢ̈ܝܗ ܕܥܕܬܐ ܩܬܘܠܝ̈ܩܝ. ܘܡܦܪܢܣܝܢ ܡܫ̈ܡܫܝܢ ܥܡ ܒܢ̈ܝܗܘܢ. ܘܠܐ ܠܐܠܗܘܬܐ ܡܚܣܢܝܢ: ܘܠܐ ܒܡܫܒܚܘܬܐ ܐܢܬܘܬܐ ܒܦܪܘܩ. ܐܠܐ ܡܚܣܢܝܢ ܚܢܢ ܠܐܠܗܘܬܐ ܗܘ ܕܝܢ ܡܫܘܡܠܝܐ ܡܫܡܠܝܐ: ܐܠܗܐ ܡܠܬܐ ܐܝܟ ܐܒܐ ܒܪܘܚܗ. ܘܒܪܝܬܐ ܡܫܡܠܝܐ ܕܡܫܪܐ ܒܦܓܪܗ ܘܒܢܦܫܗ . ܐܝܟ ܟܠܗܘܢ ܒܢ̈ܝܢܫܐ: ܡܢ ܙܪܥܐ ܕܒܝܬ ܕܘܝܕ. ܘܡܡܦܩܝܢ ܫܪܝܪܘܬܗܘܢ ܠܐ ܒܠܒܠܬܐ. ܒܚܕ ܦܪܨܘܦܐ ܕܚܕ ܡܪܝܐ ܝܫܘܥ ܡܫܝܚܐ: ܒܪܐ ܝܚܝܕܝܐ ܘܡܘܠܕܐ ܕܟܠܗܘܢ ܒܪ̈ܝܬܐ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚ ܩܘܕܫܐ: ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܣܓܕܬܐ ܘܬܘܕܝܬܐ: ܠܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ.

ܐܫܬܠܡ ܕܝܢ ܟܬܒܐ ܗܢܐ ܕܦܘܫܩܐ.

[21] You, then, in impiety and in the name of a qnomic union, have denied the taking and have obliterated the properties; and you have imputed suffering to the Godhead in a qnomic and composite union, and in a mingling and a confused mixture God is not God, and man is not man, and you are strangers to all ecclesiastical agreement, and have been anathematized by all the orthodox beneath heaven.

[22] We, then, continue in the apostolic footsteps with all the children of the catholic church, distinguishing qnome with their natures; and we do not impute suffering to God, and we do not deny the taking of manhood, but we unite the Godhead—that is, a complete qnoma, God the Word, like the Father, consubstantial with him—and a complete man—complete in his body and in his soul, like all men—from the seed of the house of David; and we join the two of them unconfused in one parsopa of the one Lord Jesus Christ, the Only-begotten Son and the First-born of all creatures, to whom, and to whose Father, and to the Holy Spirit belong praise, honor, worship, and exaltation for ever and ever. Amen.

This book of commentary is ended.

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